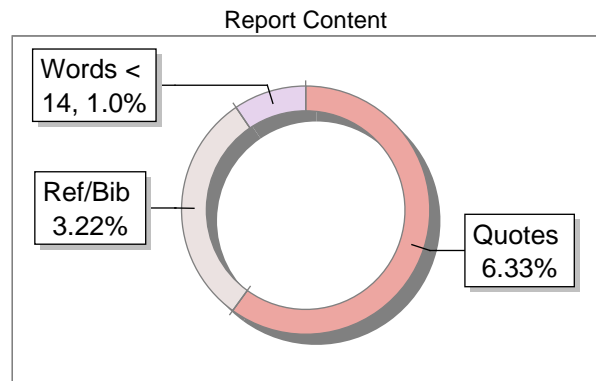
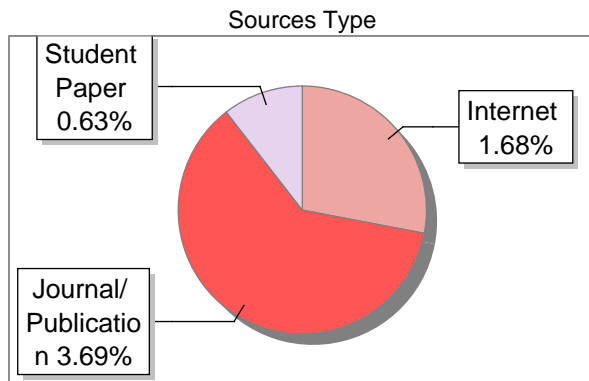
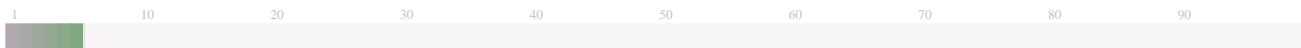


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# RURAL HISTORY DURING SIKH RULE

*A Thesis submitted*

in <sup>28</sup>partial fulfilment of the requirement

for the <sup>66</sup>degree of

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**In**

**HISTORY**

Submitted By

**AZHAR RASHID KHANDAY**

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Enroll No:

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2023

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## CERTIFICATE

Certified that **Azhar Rashid Khanday** has carried out the research work presented in this Thesis entitled “**RURAL HISTORY DURING SIKH RULE**” for the award of **Doctor of Philosophy In History** from J.S.University, Shikohabad under my supervision. The Thesis embodies result of original work and studies carried out by Student himself and the contents of the Thesis do not form the basis for the award of any other degree to the candidate or to anybody else.

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I hereby certify that

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## Rural history during Sikh rule

### Chapter 1

#### 1.1 Introduction

Rural areas went through significant changes that shaped their socioeconomic and cultural landscapes during the Sikh rule, which primarily encompasses the reign of the Sikh Empire under Maharaja Ranjit Singh from the early 19th century onward. This reign of the Sikh Empire began in the early 19th century. This time represented a shift from the previous Mughal and Afghan dominances, as the Sikhs enacted policies that attempted to solidify their control and establish a distinct administrative structure. This period also marked the beginning of the Sikh conquest of Afghanistan. The Sikhs brought about significant transformation in the rural community they ruled. The construction of a centralised administration led to improvements in governance, which in turn led to a reduction in corrupt practises and to the increased development of infrastructure in rural areas. The emphasis that Maharaja Ranjit Singh placed on meritocracy rather than hereditary posts made it possible for qualified administrators to supervise rural affairs, which contributed to a rise in the efficacy of resource management and the settlement of disputes. This strategy also meant that rural populations were more closely linked to the power centres, which allowed their problems to be heard and handled in a timely manner. Agriculture, which serves as the foundation of rural economies, garnered a significant amount of attention. As a result of the Sikhs' encouragement of novel farming practises and use of advanced irrigation technology, agricultural output rose. This led to economic development in rural regions, which gave the agricultural population more agency and improved the quality of life for those people. Arid plains were transformed into fruitful fields thanks in large part to the development of canals and other water management systems, which also contributed to the increased sustainability of agriculture.

In addition to this, the Sikh kings <sup>148</sup> were recognised for their religious tolerance and respect for the many cultures under their authority. Because to this inclusion, rural populations were able to practise their religions and carry on their traditions without fear of being persecuted, which contributed to the peaceful coexistence of many religious groups. As a consequence of this, rural areas have evolved into melting pots of many cultural expressions, which has contributed to the vibrant tapestry that is rural life. During the rule of the Sikh Empire, there was an increase in the number of rural marketplaces and commercial centres. The flow of commodities between rural regions and urban areas was

made easier as a result of improvements made to the transportation infrastructure, which included road networks and trade routes. <sup>31</sup> As a result, not only was there an increase in economic growth, but there was also an increase in cultural exchange as people from various regions interacted with one another and shared their ideas. The Sikh rule brought about revolutionary changes in rural areas, including improved governance and agricultural advancements, as well as increased religious tolerance and cultural diversity. The policies and programmes that were implemented during this time period lay the groundwork for rural development and had an enduring influence on the region's socioeconomic and cultural fabric.

### **1.2 Agricultural Revolution and Rural Prosperity:**

During the reign of the Sikhs, agricultural methods went through a dramatic transition, which resulted in higher crop yields and affluence in rural areas. The development of more modern irrigation systems, improvements in land use policies, and enhanced farming practises all led to the expansion of the agricultural industry, which in turn helped to raise the economic standing of rural areas. With its deep Agricultural Revolution and the wave of Rural Prosperity that followed in its wake, the Sikh reign in rural India marked a key chapter in the history of India's rural areas. The foresightful leadership of Maharaja Ranjit Singh resulted in a spectacular change of the agricultural landscape of rural regions, which fueled economic expansion and improved the quality of life for the rural population. During this time period, conventional methods of farming gave way to more forward-thinking strategies and contemporary ideas, which were used in order to maximise the productive potential of the land. The basis for enhanced agricultural output was built with the development of modern irrigation systems and land reforms that intended to promote fair land distribution. Both of these initiatives were undertaken simultaneously. These improvements not only addressed the problem of food insecurity, but they also drove rural communities toward economic prosperity by making it possible for them to sell their excess produce in the marketplace. As this article dives more into the Agricultural Revolution that occurred under Sikh rule, it will uncover the vital role that irrigation played, the implications that land reforms had, and the far-reaching consequences that this revolutionary period had on the socioeconomic fabric of rural life. During the time that the Sikhs ruled, there was a magnificent agricultural revolution that established the foundation of rural prosperity. This revolution occurred during the time when the Sikhs were in power. The forward-thinking leadership of Maharaja Ranjit Singh was largely responsible for the radical transformation of rural landscapes, which would go on to have an effect on the

development of rural life. It was at this time that conventional ways of farming gave way to more forward-thinking strategies and cutting-edge practises, which were used in order to maximise the productive capacity of the land. Innovative irrigation methods were developed, which led to an increase in the amount of water that was made available as well as an increase in agricultural production. The basis of this transition was further strengthened by the implementation of equitable land reforms that were targeted at the equal distribution of land rights. Because of this, not only did agricultural output skyrocket, which ensured that people living in rural areas would not go hungry, but there was also an increase in the amount of surplus products available for trade and commerce, which propelled rural towns into economic success. The following essay will delve deeper into the specifics of the Agricultural Revolution that occurred during Sikh rule. It will shed light on the significance of irrigation innovations, the socio-economic implications of land reforms, and the enduring legacy of this paradigm-shifting era on the social fabric of rural communities. The Agricultural Revolution was more than simply a reform in agricultural methods; rather, it was a full reinvention of rural life that took place when the Sikhs were in control of India. The rural portions of the country were launched into a new age that was marked by prosperity and advancement thanks to the astute leadership of Maharaja Ranjit Singh. This transition was highlighted by the purposeful adoption of modern irrigation systems, which made it possible to cultivate enormous areas of land that had previously been untamed. Canals and water canals were painstakingly built, assuring a regular flow of water to parched areas and converting once-barren plains into fruitful landscapes in the process. This advancement in technology not only raised crop yields but also expanded the variety of crops that could be cultivated. As a result, the agricultural resilience of rural populations as a whole was improved. The equitable distribution of land during this time period was aimed at breaking the stranglehold of a few privileged landowners and granting every tiller a stake in the land they cultivated. The land reforms that were implemented during this time period also contributed to the upward trend of rural prosperity. In addition to righting past wrongs, the equal allocation of resources resulted in the empowerment of rural farmers, which sparked an increase in the quantity of food produced. As a consequence of this, excess product was not only used to provide food for local people, but it also made its way to marketplaces, which helped to create trade networks that reached far beyond the bounds of rural communities. In this article, we shall dig into the complexities of the Agricultural Revolution that took place under the reign of the Sikhs. , the essay will delve into the impacts of the land reforms, deciphering their role in

amplifying rural prosperity and establishing a more egalitarian society., the essay will explore how innovative irrigation systems redefined the parameters of agricultural possibility, shaping the economic and social contours of rural life., the essay will explore how innovative irrigation systems redefined the parameters of agricultural possibility, shaping the economic and social contours of rural life. By looking into this revolutionary time period, we may acquire insights into how the Agricultural Revolution laid the groundwork for Rural Prosperity, hence leaving an everlasting impact on the historical landscape of rural India. The Agricultural Revolution that began while the Sikhs were in power did not only affect agricultural methods; rather, it permeated every aspect of rural life. This occurred throughout the time period in which the Sikhs were in control. The landscape of rural regions went through a dramatic transformation <sup>23</sup> as a result of the foresightful leadership of Maharaja Ranjit Singh, who sowed the seeds of wealth that would eventually result in copious economic expansion. This revolution was driven by a two-pronged strategy: the methodical use of cutting-edge irrigation practises, <sup>49</sup> as well as a rethinking of property ownership.

The inventive irrigation systems that were developed during this time period signified a sea change in the agricultural practises <sup>23</sup> that were used on rural land. The availability of water resources was changed as a result of the development of complex canals and waterways, which enabled once arid lands to become productive for a variety of crop types. Not only did these novel approaches increase agricultural yields, but they also encouraged the planting of cash crops, which made it possible for rural populations to actively participate in commercial and financial activities. The subsequent economic growth in rural regions had a ripple effect that spread across the region and contributed to an overall improvement in the state of prosperity. Alongside these advances in irrigation, innovative land reforms were implemented, which completely altered the socioeconomic landscape of rural India. As a result of the more fair distribution of property, the age-old hegemony of a select few landowners has been undermined, and the vast majority of rural people now have ownership and control over the land they live on. This redistribution not only <sup>91</sup> put an end to past injustices but also made certain that those who had worked hard to cultivate the land were rewarded for their efforts. Farmers in rural areas gained agency via the acquisition of land, which galvanised their dedication to agricultural innovation and contributed further to the perpetuation of the cycle of prosperity. In this essay, I will navigate through the complexities of the Agricultural Revolution that occurred under Sikh rule. I will delve into



the profound impact that innovative irrigation had, explore the implications of land reforms, and unravel the profound <sup>22</sup> socioeconomic changes that occurred during this time period. We acquire insights into how a combination of agricultural innovation and land empowerment sowed the seeds of wealth in rural India, influencing the country's fate in ways that echo to this day by immersing ourselves in this historical storey and gaining an understanding of how it happened.

### **1.3 Panchayats and Local Governance Empowerment:**

The formation of Panchayats, also known as village councils, was an essential step in the process of enhancing the capabilities of local governing institutions in rural regions. These councils were given the right to make decisions, which allowed the villagers to actively engage in the shaping of the growth of their communities, the resolution of conflicts, and the management of their resources. Through the lens of Panchayats and Local Governance Empowerment, the time of Sikh rule saw the beginning of a chapter that would usher in a period of profound transformation in the rural landscapes. The conventional power dynamics in rural regions went through a period of significant change under the leadership of Maharaja Ranjit Singh, who was known for his visionary leadership. This signified a change from the centralised authority of the regimes that came before it, which was defined by the development of Panchayats, which are local governing bodies anchored in the wisdom of the village elders. These Panchayats evolved into the centre of decision-making, heralding the beginning of an age in which local communities were given a direct voice in determining the course of their destiny.

The Panchayats, which are made up of elected officials and well-respected members of the community, have been given the job of upholding order, mediating disagreements, and ensuring that resources are distributed in a manner that is both efficient and effective. This fostered a feeling of ownership and engagement in topics that directly touched people's lives, which in turn strengthened rural communities by giving them agency over their own affairs and providing them with control over their own destinies. It was a change from traditional top-down government, with an emphasis placed on the knowledge that was already present within rural communities. In this article, we will look into the complex dynamics that were at play within Panchayats and Local Governance Empowerment at the time when the Sikhs were in control. It will investigate how grassroots institutions changed the power dynamics in rural regions, therefore boosting local voices and developing social relationships, and the topic under investigation will be "grassroots institutions." The article

will also throw light on how this style of decentralised government developed a feeling of duty and accountability, which contributed to the overall development of rural communities. We gain insights into how Panchayats played a pivotal role in shaping the rural narrative, leaving an enduring legacy that continues to influence rural governance models today as we travel through this era of the renaissance of local governance. These insights are gained as we travel through this era of the renaissance of local governance. Panchayats and Local Governance Empowerment played a pivotal role in the dramatic change that took place in rural regions during the era of Sikh rule. This change was reflected in the fabric of Sikh rule. This era saw a shift from the centralised authority of earlier regimes, as the reins of power were put firmly in the hands of local populations. This departure was guided by the visionary leadership of Maharaja Ranjit Singh, who was the ruler throughout this time period. A concept of decentralised government that gave priority to the insight and involvement of locals was given new life when panchayats were established in each village. Panchayats are made up of respected members of the community. These Panchayats evolved into more than just administrative bodies; rather, they were the epicentre of decision-making, dispute resolution, and resource distribution among rural communities. Their establishment marked a transition toward a bottom-up model to government, in which villagers themselves were given the authority to choose the course their communities would take in the future. This was a striking break from the conventions that had been prevalent throughout history, which held that rural areas would often be on the receiving end of choices that were made in far-off power centres.

In the next article, I will go more into the structure of Panchayats and Local Governance Empowerment at the time when the Sikhs were in control. It will go over the complicated routes that these grassroots institutions took in order to redefine power relations, so encouraging a feeling of agency and unity among rural inhabitants. In addition, the article will investigate how this empowerment extended beyond administrative concerns, making a contribution to the maintenance of social cohesiveness as well as cultural standards. The Panchayat system will be shown to have had a long-lasting influence on the development of rural government, and this article will discuss that impact. When we investigate the historical foundations of local empowerment during the Sikh rule, we gain insights into how this model reverberates in contemporary notions of participatory democracy and the importance of local voices in shaping their own destinies. This model was established during the time when the Sikhs were in control of the region. The history of Panchayats

and Local Government Empowerment serves as a powerful demonstration of the efficacy of community-based leadership and the enduring relevance of this model of governance throughout time. The period of Sikh rule is remembered as one in the annals of history that shone as a time when Panchayats and Local Governance Empowerment made an unmistakable imprint on the rural canvas. The distribution of electricity in rural regions underwent a significant transformation during this era as a result of Maharaja Ranjit Singh's foresight, which guided the process. The establishment of panchayats gave birth to a government structure that reflected the spirit of participatory decision-making and engagement from the grassroots level, and this structure was given life by the introduction of panchayats. Panchayats, which were composed of local leaders and delegates, emerged as the primary centres of power and ushered in a democratic spirit that was felt far beyond the confines of the village square. These assemblies took on the role of not only administering issues but also settling disputes, guaranteeing justice, and supervising the equitable use of community resources in addition to the administrative duties they were already doing. Rural communities regained a feeling of dignity and agency as a result of the decentralised style of government that was implemented, which enabled people to take control of their own futures. This article will take you on a tour through the complex web of Panchayats and the empowerment of local governance that existed during the time of Sikh rule. It does this by navigating through the strands that interweaved local understanding, administrative savvy, and the preservation of cultural traditions. This article provides light on how Panchayats cultivated the seeds of social cohesiveness, accountability, and a shared sense of duty by studying the multi-dimensional implications that this empowerment had. This investigation digs at the history of panchayats as well as the relevance of panchayats in today's society. The desires of contemporary society for decentralisation, community-driven development, and the acknowledgement of local voices all include reverberations of this governance paradigm. By immersing ourselves in this historical tapestry, we discover the ageless relevance of Panchayats and the eternal lesson that government thrives when it is anchored in the collective will of rural people. This is a lesson that will endure for as long as this historical tapestry exists.

#### **1.4 Cultural Renaissance in Rural Villages:**

Rural communities that were governed by the Sikhs developed into thriving hubs of cultural revitalization and interchange. There was a flourishing of local celebrations, fairs, and creative manifestations, all of which reflected the dynamic union of many different customs

and beliefs. This cultural renaissance contributed to the development of a feeling of identity and solidarity among the people who lived in rural areas. During the reign of the Sikhs, remote villages transformed into thriving epicentres of the Cultural Renaissance, shedding light on a time of significant change in the sociocultural fabric of the region. The cultural manifestations and creative pursuits that had been dormant for a significant amount of time in rural regions underwent a reawakening as a result of the enlightened leadership of Maharaja Ranjit Singh. The past dominances, during which cultural variety was often restricted, gave way to this new age, which signified a shift from those dominances. On the other hand, rural villages flourished as a result of their role as a melting pot of customs, beliefs, and creative inventions. The Cultural Renaissance was a celebration of plurality, during which time rural communities cherished their unique identities while also being open to influences from a wide variety of sources. The cultural interaction that took place at local celebrations, fairs, and community meetings grew more lively. Artisans, artisans, and entertainers rededicated themselves to their trades, which contributed to an improvement in the aesthetic environment of rural life. Villagers gained a strengthened sense of collective identity and togetherness as a result of the recent uptick in cultural activities, which also helped to fortify their links with one another. This article will dig into the complexities of the Cultural Renaissance that occurred under the reign of the Sikhs. It will trace the rebirth of traditional arts, the blending of many cultural aspects, and the manner in which rural communities became incubators of creative thought. It will investigate how creative expressions contribute to the formation of the identities of rural communities and the development of a feeling of pride and belonging within such communities. In addition, the article will focus on the long-term effects of this cultural rebirth, illustrating how the echoes of that age are still audible in the cultural fabric of rural India even now. We discover the deep legacy that the Sikhs left behind by digging into this dynamic period of creative and cultural rebirth during the time they were in control of the rural areas. The era of Sikh sovereignty ushered in a time of great cultural revival in rural areas, giving rural populations a fresh lease of life in terms of their artistic and creative capacities. Rural regions moved on a journey from cultural lethargy to vitality under the wise supervision of Maharaja Ranjit Singh. This was a voyage that transformed the rural areas. The previous suppressions, in which regional customs and creative manifestations were often repressed, gave way to a more tolerant and open-minded attitude during this time period.

The Cultural Renaissance was like a tapestry that was stitched with strands of variety because at the same time as rural communities cherished their unique tradition, they also opened their doors to the influences of a larger world. Local celebrations and get-togethers evolved into vibrant venues for cultural exchanges, providing opportunities for performers such as singers, storytellers, and craftspeople to exhibit their skills. The resurgence of traditional handicrafts and artistic practises has contributed to the enhancement of the aesthetic and aural environment of rural life, infusing it with a revitalised feeling of pride and identity. In this article, we will dig into the complex aspects of the Cultural Renaissance that occurred under the reign of the Sikhs. Specifically, we will investigate the resurrection of traditional arts, the integration of many cultural components, and the significance of rural communities as cradles of innovation. It will investigate how this revival fostered a feeling of belonging and solidarity among the villagers, hence strengthening their relationships to the community as a whole. In addition to this, the article will shed light on the ongoing resonance of this cultural resurgence, exposing the manner in which it has left an indelible stamp on the cultural ethos of rural India in the present day.

Traveling through this period of creative renaissance allows us to get new perspectives on the transformational power of cultural expressions in the process of forming the identities of rural communities and encouraging a feeling of community pride. The echoes of this Cultural Renaissance serve as a reminder that creativity and tradition may thrive even in the most lowly corners of society, leaving an enduring legacy of life and expression in their wake. An intriguing account of the Cultural Renaissance may be found buried deep among the annals of Sikh control. This storey takes place in the rural communities that were under Sikh administration at the time. These previously ignored parts of society underwent a renaissance that reignited the fires of creativity and cultural pride thanks to the enlightened leadership of Maharaja Ranjit Singh, who oversaw the period of time during which the renaissance took place. This age signified a change from the eras that came before it, during which rural populations often had their cultural manifestations stifled or eclipsed by other groups' expressions. The Cultural Renaissance was analogous to a kaleidoscope of variety, during which time rural communities welcomed both their inherent tradition and influences from a wide range of locations, including both nearby and far afield. The indigenous people's art forms, musical melodies, and oral traditions were woven together like a tapestry via the process of cultural exchange that took place during local festivals and gatherings, which morphed into dynamic cultural marketplaces. The resurgence of traditional

handicraft has given age-old traditions a new lease of life, transforming rural places into living canvases for the expression of cultural identity. This article will begin an investigation of the many elements that came together to form the Cultural Renaissance under the reign of the Sikhs. It investigates the comeback of indigenous arts, the symbiotic fusion of cultural components that are not traditionally associated with one another, and the function of rural communities as cradles of creativity. Examining this rebirth allows the essay to reveal the ways in which it fostered a feeling of identity and solidarity among residents of rural areas, therefore strengthening the ties that bind them to their communities. This cultural rebirth has left a lasting legacy, which the article investigates and analyses, offering light on its impact on contemporary rural society. The echoes of this renaissance continue to resonate through time, serving as a reminder that the human spirit, even in the most inaccessible parts of the world, yearns for expression and connection. The Cultural Renaissance <sup>22</sup> is a testimony to the tenacity of culture, which is capable of growing and flourishing when nourished, and it has left an indelible mark on the narrative of rural life throughout the Sikh reign.

### **1.5 Commerce and Trade Hubs Beyond Urban Centers:**

The traditional notion of business as being concentrated in cities and towns is being challenged by the rise of rural communities as important trading centres. Not just inside rural communities, but also between rural communities and urban centres, the development of rural markets and bazaars as vital hubs for the trade of products was a significant cultural shift. The decentralisation of commerce was one factor that led to the economic development of rural areas.

An amazing change occurred in the rural environment when the Sikhs were in control, most noticeably in the area of business and trade. This change took place throughout the Sikh era. This era represented a shift from the customary idea that metropolitan centres were essential to the growth and success of the commercial sector. Rural regions were transformed into bustling commercial and trade hubs thanks to the foresightful leadership of Maharaja Ranjit Singh, which upended the conventional narrative and reshaped the economic dynamics of the country.

These commercial centres quickly became key foci of economic activity that cut through the barriers between the urban and rural realms of existence. Markets and bazaars in rural areas became bustling centres for the trading of products, which resulted in the formation of a complex network of economic interdependencies. This transition was based on higher

agricultural output, better transportation networks, and strategic geographical placement, all of which were characteristics of the Sikh rule during this time period. The importance of this transformation could not be overstated since it allowed rural communities to not only satisfy their own local needs but also actively participate to commerce within and across regions. This economic vitality led to greater wealth within rural regions, which empowered people whose livelihoods had historically been related to agricultural work. In addition to this, the fact that people living in rural areas had easy access to products, information, and culture helped establish an atmosphere that encouraged cultural interaction and creativity. This article will begin an investigation of the Commerce and Trade Hubs that grew outside of metropolitan cities during the time when the Sikhs were in control. It investigates the variables that supported this shift, such as improvements in infrastructure, the strategic placement of rural regions, and the incorporation of rural markets into larger trade networks. By taking a closer look at this economic revolution, the article reveals how it improved the general quality of life in rural areas, boosted economic autonomy, and contributed to the expansion of total economic opportunities. The article will shed light on the long-term effects of this change, drawing similarities to modern theories of rural economic development and the capacity of rural markets to propel economic expansion. The echoes of this transformation serve to remind us that rural communities hold enormous potential as engines of economic progress. These communities are capable of challenging established norms and forging their own path to prosperity, and the echoes of this transformation serve to remind us of this potential. The narrative of commerce and trade hubs outside of metropolitan areas under the Sikh reign is a monument to the potential of creative leadership in reinventing economic landscapes and supporting inclusive progress. This storey took place during the time period when the Sikhs ruled India. In the annals of history, the reign of the Sikhs stands out as a groundbreaking period during which commerce and trade hubs flourished outside of the bounds of metropolitan cities, altering economic paradigms and strengthening rural wealth. The forward-thinking leadership of Maharaja Ranjit Singh oversaw a transformation of rural landscapes that defied traditional ideas of trade and was spurred on by the Maharaja's own imaginative leadership. This era saw the beginning of a shift away from the conventional paradigm of urban-centered commerce and toward an approach that was less exclusive and more dispersed. These commerce and trade hubs that grew in rural regions were not just marketplaces for the exchange of goods and services; rather, they were thriving centres of economic activity that encouraged the formation of a network of interdependent financial

dealings. Rural markets were given more power as a result of improvements in transportation networks and strategic location, and they became <sup>49</sup>an essential part of the distribution of products that transcended geographical borders. A significant contribution was also made by the bountiful output of agricultural production, which provided an abundance of items that eventually made their way into these trade hubs. The magnitude of this shift depended on a number of different factors. Rural towns, whose primary economic activity had historically been agriculture, evolved became active players in regional and even trans-regional trading networks. Not only did the economic vitality of these hubs stimulate the economies of the surrounding areas, but it also made it possible for those living in rural areas to diversify their sources of income. <sup>128</sup>In addition, there was a simultaneous flow of ideas, cultural practises, and academic information, which contributed to the enhancement of the social fabric of rural life.

The purpose of this article is to take the reader on a trip into the heart of the commerce and trade hubs that thrived outside of metropolitan areas under the Sikh reign. It explores the elements that triggered this shift, from the deliberate development of infrastructure to the entrepreneurial spirit that exists in rural areas. This economic evolution is dissected in the article, which reveals how it rethought rural economies, raised the quality of life, and led to the development of rural markets that could support themselves independently. This article will shed light on the present echoes of this economic revolution, providing insights into the contemporary perspective of rural economic growth and the possibility of localised trade network connections. The storey of the Commerce and Trade Hubs under the reign of the Sikhs brings to mind the fact that rural communities have within themselves the seeds of economic development and are capable of not only maintaining themselves but also propelling the advancement of the surrounding area. It is a powerful demonstration of the impact that forward-thinking leadership, technological advancement, and physical infrastructure can have on the long-term economic prospects of rural areas. The time period of Sikh dominance shines through the pages of history as a guiding light for creativity. During this time period, commerce and trade hubs expanded beyond the traditional bounds of metropolitan areas. A paradigm shift that redefined economic landscapes took place in rural areas under the enlightened leadership of Maharaja Ranjit Singh. This change was responsible for the transformation of rural landscapes. This era saw a shift from the traditional view that urban centres were the only province of commerce, while rural regions emerged into booming trade centres throughout this time period. [C]onventional wisdom held that commerce was the exclusive domain of urban centres. These commerce and trade



hubs were more than just markets; rather, they were bustling centres of economic activity. Because of their advantageous placement and the improvements made to their infrastructure, rural regions have been turned into important commercial thoroughfares. The abundance of agricultural products served as the hubs' primary source of revenue, making it possible for excess food to be traded for a wide variety of other items. This economic engagement not only benefited rural villages but also facilitated relationships between people of different cultural backgrounds. The results of this transition have far-reaching repercussions. The livelihoods of those living in rural areas were no longer limited to agriculture alone; instead, these people actively engaged in regional and inter-regional commerce networks. This economic empowerment reverberated across rural communities, accelerating economic independence and social mobility along with it. The amalgamation of a variety of goods and cultures fostered an atmosphere that was conducive to invention, creativity, and the promotion of shared wealth. During the time of Sikh rule, metropolitan areas were not the only places that served as commerce and trade hubs. This article will take you on a journey into the heart of such places. It investigates the factors that accelerated this shift, including strategic geographical placement, transport networks, and the dynamic interaction that exists between agricultural production and commercial exchange. The purpose of this article is to investigate the economic revolution that occurred in the past in order to determine how it liberated rural populations from the old economic limits they had been operating under, so kindling a flame of wealth that spread through generations. This transition will be shown to have current significance throughout the article, with similarities drawn to contemporary ideas of rural economic growth and sustainable trade networks. It is a tribute to the latent potential that exists within rural communities to reimagine economic landscapes, develop self-sufficiency, and challenge prevalent conventions that the heritage of Commerce and Trade Hubs that existed under Sikh rule has been preserved. It serves as a striking example of how forward-thinking leadership can turn rural regions into thriving economic hubs, so leaving an indelible mark on the fabric of history.

#### **1.6 Land Reforms and Tenure Systems:**

In order to achieve a more fair distribution of land and to preserve the rights of farmers, Sikh rulers instituted progressive land reforms and tenure structures throughout their reign. The move away from land practises that were exploitative and toward systems that were more balanced helped to the reduction of socioeconomic inequities and the enhancement of rural stability. A critical chapter that was defined by Land Reforms and Tenure Systems that echoed across rural landscapes may be found buried deep inside the formative age of

Sikh rule. This chapter was highlighted by the Sikhs' implementation of land reforms. These changes were a shift from the repressive land practises of earlier centuries, and they were guided by the management of Maharaja Ranjit Singh, who was known for his visionary leadership. The implementation of fair land distribution and tenure systems carried the potential of redefining rural socio-economic dynamics and providing agency to those who had been disenfranchised for a significant amount of time. Land reforms were implemented during this time period, and although some of these were only administrative modifications, others had the potential to completely transform the social structure of rural communities. These reforms sought to level the playing field by removing the prevalent system of concentrated property ownership, which allowed a select few powerful individuals to wield a disproportionate amount of influence. Not only did the fair allocation of land correct past inequities, but it also sought to give every cultivator an interest in the land they worked. It was hoped that this change in ownership would invigorate the agricultural industry and usher in a period of prosperity that would be shared by more people. The ramifications of these changes extended well beyond the realm of just economic concerns. A newly discovered feeling of ownership among the people living in rural areas sparked an innovative and responsible attitude among them. Farmers, who had become financially engaged in their property, were more likely to embrace contemporary agricultural practises, which increased agricultural output and increased the variety of crops grown. This not only improved the community's <sup>99</sup> ability to provide for its own food needs, but it also sparked a revitalised feeling of pride and independence. This article will investigate the Land Reforms and Tenure Systems that occurred under the Sikh reign, focusing on their importance, how they were implemented, and the repercussions that resulted from them. It takes the reader on a journey through the complicated routes <sup>50</sup> that led to fair land distribution and tenure security, illuminating the manner in which these reforms altered the rural environment in the process. This essay seeks to shed light on how Land Reforms and Tenure Systems played a pivotal role in cultivating prosperity, fostering social equity, and sowing the seeds of enduring change in rural society by unravelling this historical transformation. This will be done by shedding light on how Land Reforms and Tenure Systems played a pivotal role in unravelling this historical transformation. A chapter of significant importance can be found within the annals of Sikh rule. This chapter is marked by Land Reforms and Tenure Systems, both of which left an indelible effect on rural populations throughout the time of Sikh control. These reforms came into being as a beacon of change thanks to the forward-thinking leadership of Maharaja Ranjit Singh. They posed

a challenge to the entrenched power dynamics of land ownership that had existed for many centuries. The establishment of equitable land distribution and tenure systems marked a break from the status quo and ushered in a new age of justice and economic empowerment. These developments marked a departure from the status quo.

The Land Reforms were much more than just a change in legislation; rather, they marked a revolution in the identity and prosperity of rural areas. The rethinking of land ownership intended to break the shackles of exploitation that had traditionally benefitted a privileged class. This was done in an effort to level the playing field. The reforms sought to redistribute opportunities and resources among the rural population by assigning land on the basis of cultivating potential and the degree to which it was required. This move carried the promise of reviving agricultural output and broadening economic horizons, and it delivered on both of those promises. In addition to its ramifications for the economy, the tenure systems brought a feeling of stability and security to rural residents, which had previously been difficult to come by. Farmers gained autonomy as a result of secure land tenure, which encouraged them to make long-term investments in the enhancement of agricultural practises and land itself. This feeling of ownership sparked the beginning of a cycle of expansion, during which the land, which had previously been used to exploit labour, transformed into a vehicle for individual and community advancement. This article will begin on a journey through the tapestry of Land Reforms and Tenure Systems under the reign of the Sikhs, looking at their underlying motivations and the developing effects of those reforms and systems. It travels through the maze of equitable land allocation, illuminating the change that it brought about in rural cultures as it goes. By delving into this historical development, the essay aims to uncover how these reforms became catalysts of change, igniting a shift from oppression to empowerment, and weaving a narrative of economic and social progress that left an indelible legacy. This will be accomplished by examining the historical evolution described above. Land Reforms and Tenure Systems, which played a vital role in redefining the contours of rural life, are a transformational storey that unfolds within the historical canvas of Sikh rule. These reforms and systems had a pivotal role in reshaping the contours of rural life. These reforms, which arose as harbingers of change under the enlightened leadership of Maharaja Ranjit Singh, posed a challenge to the ancient rules of land ownership that had structured rural society for centuries. This was an important step in the direction of change. The establishment of fair land distribution and tenure systems marked a shift from the status quo and ushered in a

new age that was characterised by increased levels of autonomy, inclusion, and economic resurgence.

The established hierarchy of land ownership was the target of the Land Reforms, which were motivated by a vision of socio-economic fairness and attempted to demolish the hierarchy. These reforms attempted to close the gap in inequality that had persisted for such a long time by dispersing land according to criteria such as a person's capacity for cultivating it and their level of need. The effect was felt well beyond the boundaries of individual holdings; as a result, there was a revitalised feeling of communal well-being, and the symbiotic tie between land and livelihood was further strengthened. Tenure systems, which were implemented simultaneously with these changes, gave those living in rural areas a feeling of stability that had previously been difficult to come by. Farmers were inspired to engage in long-term improvements because they were given the guarantee that they would own their property. As a result, once-neglected areas were transformed into vibrant fields of production. This virtuous cycle of investment and expansion not only improved the economic prospects of rural residents individually, but it also contributed to the general well-being of rural communities as a whole. This article will take the reader on a tour through the complex terrain of land reforms and tenure systems that were in place under Sikh rule. Along the way, the reasons, methods, and long-term effects of these changes will be dissected. It travels through the pathways of social transformation, economic advancement, and fair distribution, giving insights into the ways in which these measures generated empowerment and spurred a cycle of development along the way. By digging into this historical drama, the purpose of this article is to shed light on the transformational potential of visionary leadership and policy innovation, which, even in the rural hinterlands, can produce waves of change that resound beyond generations.

### **1.7 Educational Transformation at the Grassroots:**

The rural environment saw a transition in terms of education as a result of the proliferation of schools, gurdwara-based educational institutes, and an increased focus on literacy. This approach to education at the grassroots level allowed young people in rural areas to develop knowledge and skills, which empowered them to contribute successfully to the communities in which they lived. A major educational transformation at the grassroots level may be discovered buried deep inside the era of Sikh rule. This transformation served as a light of change that brightened the rural landscapes. As a result of the far-sighted leadership of Maharaja Ranjit Singh, education transitioned from being a luxury enjoyed only by urban

elites to being recognised as a basic right enjoyed by all people, irrespective of their place in the social hierarchy. This era signified a change from previous conventions, during which educational possibilities were often rare outside metropolitan centres; nonetheless, during this time period, rural regions saw an awakening that supported intellectual development and social advancement. The Educational Revolution was marked by the development of schools, educational centres centred on gurdwaras, and the dissemination of knowledge in rural areas. This was accomplished via the Educational Transformation. This movement got its start because the Sikh Gurus placed a strong focus on education as a means to both enlightenment and empowerment for their followers. These educational programmes extended well beyond the confines of the academic world, fostering values, ethics, and cultural knowledge that strengthened the social fabric of rural communities.

The importance of this change came in a number of different forms. Education gave people living in rural areas the ability to better themselves by providing them with access to information and abilities that extended beyond their local environment. Rural communities were better able to adapt to changing times and improve their capacity to successfully engage in economic, social, and civic spheres as a result of the cultivation of a culture of learning within their communities. In addition to that, this educational renaissance helped to foster a feeling of togetherness by turning knowledge into a common thread that bound together a variety of rural communities. In this article, we will investigate the changes that occurred in the educational system at the grassroots level when the Sikhs were in power. It investigates the processes that made it possible for education to spread to rural regions and focuses on the role that gurdwaras, local institutions, and community efforts had in this process. Through an examination of this progression, the article reveals how education served as a driving force behind the rural empowerment movement, transforming people into educated citizens and making a contribution to the overall growth of rural society. This educational movement has left a lasting impact, and the article will shed light on that heritage while also drawing similarities to modern ideas of rural education, empowerment, and the transmission of information. The echoes of this transition serve to remind us that education is a potent tool of change that is capable of traversing geographical borders and levelling socioeconomic inequalities. The storey of educational transformation under Sikh rule is illustrative of the ever-present significance of education in determining the fate of rural communities and cultivating a legacy of enlightenment and advancement. This narrative serves as a testament to the everlasting significance of education. The time period of Sikh dominance, which may be found tucked away within the annals of history, is

credited with being the impetus for Educational Transformation at the Grassroots. This was a phenomena that brought the light of knowledge and empowerment to the rural landscapes. The enlightened leadership of Maharaja Ranjit Singh brought about a paradigm shift in rural areas, which resulted in education no longer being a privilege reserved for the urban elite but rather becoming a beacon of hope for all levels of society. <sup>72</sup> This change took place during the time period in which rural areas experienced a paradigm shift. This shift was made possible by the development of educational facilities based on gurdwaras as well as schools. Additionally, a concerted effort was made to disseminate information to rural areas. The philosophy of education, which is embedded in the teachings of the Sikh Gurus, developed into a driving force that transcended the bounds of geographical location. These educational activities not only attempted to transmit academic learning, but also developed values, ethics, and cultural awareness, which contributed to an enrichment of the social fabric of life in rural areas. The importance of this shift was enormous and manifested itself in a number of different ways. Education turned into a doorway to empowerment, providing those living in rural areas with the resources necessary to liberate themselves from the chains of ignorance. <sup>50</sup> Rural communities were equipped with the flexibility and abilities necessary to navigate a world that is always changing because of the cultivation of a culture of learning. This educational revolution was also responsible for igniting a feeling of oneness, as knowledge evolved into a power that could overcome societal differences and bring people together. This article delves into the methods that pushed education into rural regions and takes the reader on a journey through the halls of educational transformation at the grassroots under the Sikh reign. In terms of democratising access to information, it throws light on the role that gurdwaras, local institutions, and community-driven projects play. The purpose of this article is to shed light on the role that education played in rural empowerment, the amplification of human potential, and the cultivation of a culture of development via the process of unwinding this transition. This educational movement has current parallels that resonate with modern ideas of rural education, fair access to information, and the power of enlightenment to promote social growth, which will be explored in the article. The educational revolution that took place under Sikh rule left behind an important legacy that serves as a reminder that education is a guiding light that may shed light on the way forward, overcoming obstacles and throwing up doors of opportunity for everyone. It is a powerful illustration of the long-term effects of visionary leadership as well as the transforming potential of education in the process of determining the destiny of rural communities.

### **1.8 Socio-Religious Harmony and Coexistence:**

Under Sikh administration, rural regions became models of religious cooperation and tolerance for those of other faiths. Despite their differences, members of many religious groups lived together amicably, therefore strengthening the fabric of pluralism and inclusiveness. The social fabric of rural life was improved by the presence of this environment of mutual respect and peace. A magnificent storey of socio-religious harmony and coexistence that echoed across the rural landscape emerges from the historical fabric of the Sikh rule. This storey may be found unfolding within the historical tapestry of the Sikh reign. This age was marked by a transcendence of sectarian barriers, thanks to the wise leadership of Maharaja Ranjit Singh. As a result, it fostered an atmosphere in which many communities lived together in peaceful coexistence. This time indicated a change from the conflicting narratives of earlier periods, as rural regions witnessed a unique harmony where multiple religious and cultural identities intertwined effortlessly. This period also signified a departure from the divisive narratives of past eras. During the time when the Sikhs ruled, socioreligious harmony wasn't merely a state of passive coexistence; rather, it was a dynamic merger of different religions, customs, and cultures. The Sikh Gurus were responsible for spreading an ideology that emphasised equality and respect among their followers, which served as the basis for this unity. Gurdwaras and other religious institutions, such as mosques and temples, were hubs of community peace as they provided gathering places for people of different faiths to come together, honour their common beliefs, and develop relationships of mutual understanding. The value of this harmony was not limited to those who practised a particular religion. Rural communities were able to collectively celebrate festivals, share in each other's joys and sorrows, and collaborate for the betterment of all as a result of this underlying sense of unity that transcended social divisions. It was able to do this because it was the foundation of a sense of unity that transcended social divisions. This climate of mutual respect paved the way for economic cooperation, cultural interaction, and the unrestricted flow of ideas, all of which contributed to an overall improvement in the fabric of rural life. This article takes the reader on a trip into the heart of socio-religious harmony and coexistence under the reign of the Sikhs, providing a glimpse into the processes that cultivated this one-of-a-kind milieu. It examines the role those religious institutions played as centres of togetherness, the teachings of the Sikh Gurus that encouraged inclusion, as well as the long-lasting influence that this harmony had on rural areas. By delving into this period of coexistence, the essay seeks to

unravel how unity amidst diversity became a cornerstone of rural life, leaving behind an enduring legacy of tolerance and brotherhood that continues to resonate in modern times. This is accomplished by examining the historical context of coexistence. The purpose of this article is to draw similarities between the historical tranquility of the Sikh rule and the present values of interfaith collaboration, social cohesiveness, and the significance of cultivating an inclusive culture in rural areas. It is a testament to the transformative power of empathy, respect, and the ability of visionary leadership to create an environment where diverse cultures and beliefs flourish side by side, thereby enriching the human experience and uniting rural communities in a tapestry of shared humanity that the storey of Socio-Religious Harmony during the Sikh rule. This storey takes place during the time when the Sikhs were in control of the region. The age of Sikh dominance is remembered throughout the annals of history as an illustrious example of socio-religious harmony and coexistence. During this time, the rural environment was engulfed in an embrace of togetherness and understanding. This age broke free from the restrictions imposed by religious distinctions by virtue of the enlightened leadership of Maharaja Ranjit Singh. As a result, a tapestry of varied identities was woven into a cohesive whole during this time. This historical period signified a shift from the sectarian warfare that had been prevalent in previous eras, as rural regions went through an extraordinary chapter of community harmony and mutual respect at this time.

The presence of socio-religious harmony under the Sikh reign wasn't just a happy accident; rather, it was an intentional celebration of the region's rich cultural and religious variety. This fundamental conviction in the equality of all creatures gave rise to this harmonious relationship, which had its origins in the teachings of the Sikh Gurus. People of different religions were able to assemble in religious institutions, notably gurdwaras, which were beacons of this togetherness because they provided locations where people could meet, discuss, and celebrate their common beliefs. These places were more than just places where people could cohabit; they became interchange hubs for different cultures and a celebration of our common humanity. The value of this concord extended well beyond the confines of religious spheres. It established a feeling of oneness that cut through socioeconomic strata, which made it possible for rural communities to work together to confront issues, enjoy holidays, and contribute to each other's welfare. This climate of understanding provided the way for economic cooperation, the maintenance of cultural traditions, and the interbreeding of ideas, all of which contributed to an increase in the vitality of rural life. This article



begins an investigation of the socio-religious harmony and coexistence that existed under the Sikh reign of India. It does so by diving into the factors that contributed to the development of this one-of-a-kind setting. It dives into the teachings of the Sikh Gurus that established the framework for such unity, the role that religious organisations play in establishing an atmosphere of inclusion, as well as the long-lasting influence that this harmony has had on rural society. The purpose of this article is to shed light on how this harmony became a cornerstone of rural life, moulding attitudes and leaving an everlasting legacy of respect and brotherhood by digging into this age of common understanding. This article will combine the historical tranquilly of the Sikh rule with modern principles of interfaith cooperation, social cohesiveness, and the crucial role that empathy plays in rural areas. The storey of socio-religious harmony during the Sikh rule is a testament to the enduring relevance of unity in the midst of diversity. It serves as a reminder that the power of shared humanity can transcend differences and foster an environment in which every individual thrives in harmony with their fellow beings, <sup>16</sup> even in the most remote corners of the world.

### **1.9 Rural Architecture and Infrastructure Development:**

In rural regions, architectural and infrastructural development occurred that was tailored to meet the requirements of the resident people. Fortifications, wells, water reservoirs, and road networks were built in rural areas to improve overall quality of life by increasing security, water supply, and connectivity, respectively. This resulted in an increase in the availability of water. A great change took place in the field of rural architecture and infrastructure development when the Sikhs were in power, and this change was woven into the historical fabric of the Sikh empire. The kind and far-sighted leadership of Maharaja Ranjit Singh resulted in a transformation of rural landscapes that went beyond the simple construction of physical buildings. This era marked a departure from conventional notions as rural areas experienced an architectural renaissance that encompassed not only physical structures but also the essence of community life. This renaissance was marked by a departure from conventional notions as rural areas experienced an architectural renaissance during this era. The development of rural architecture and infrastructure under Sikh rule were not only functional initiatives; rather, they were representations of a forward-thinking worldview. The principles of holistic community development were embodied in the execution of many infrastructure projects, including the building of roads, bridges, and wells, among others. These projects attempted to improve the general quality of life in rural areas by interconnecting settlements, increasing access to resources, and enhancing overall

connectivity. The importance of this transition went beyond the merely practical aspects it brought about. The sense of growth and togetherness that defined the age became apparent in the architecture of rural regions, which became a concrete embodiment of that spirit. In addition to serving as houses of worship, village squares, community centres, and gurdwaras evolved into hubs where people gathered for social interactions, commerce, and the exchange of experiences. This blending of aspects that were utilitarian and communal resulted in an enhanced fabric of rural life, which in turn strengthened the relationships between villages. This article investigates the factors that permitted the change of rural architecture and infrastructure during the time of Sikh rule. It begins with an examination of rural architecture and then on to examine the development of rural infrastructure. It investigates the function of visionary leadership, the process of strategic planning that goes into the construction of infrastructure projects, and the long-term effects these changes have on rural societies. By delving into this architectural renaissance, the essay seeks to unveil how Rural Architecture and Infrastructure Development became conduits of progress, breathing life into rural areas and fostering a sense of collective identity and advancement., the essay will draw parallels between the historical infrastructure initiatives of the Sikh rule and modern concepts of rural development, emphasising the importance of holistic planning, community engagement, and sustainable development., the essay will draw parallels between the historical infrastructure initiatives of the Sikh rule and modern concepts of rural development, The storey of the development of rural architecture and infrastructure during Sikh rule is a testament to the transformative potential of visionary leadership and the enduring legacy of structures that serve not only as physical edifices but also as cornerstones of rural community life, ensuring progress and connectivity across generations. This storey stands as a testament to the enduring legacy of structures that serve not only as physical edifices but also as cornerstones of rural community life. In the annals of history, the age of Sikh rule emerges as a critical period that saw a significant transformation in the architecture and infrastructure development of rural areas. This change occurred throughout this time period. The wise leadership of Maharaja Ranjit Singh oversaw the regeneration of rural landscapes, which extended well beyond the world of bricks and mortar. This period indicated a change from the utilitarian approach of previous epochs, as rural regions underwent a profound transformation that fostered the very essence of communal life. This era also signified a departure from the utilitarian approach of previous epochs.

During the reign of the Sikhs, rural architecture and infrastructure development were not only about creating buildings; rather, they were about weaving a tapestry of progress. It was not only an effort to ease transportation that led to the creation of roads, bridges, irrigation systems, and other wonders of infrastructure development; rather, it was an expression of the comprehensive vision that distinguished this age. These initiatives seek to improve the overall quality of life for those living in rural areas by empowering local residents, connecting isolated settlements, and improving general connectivity. The impact of this change stretched beyond the confines of the physical world. The attitude of the time was one of togetherness, wealth, and shared advancement; this became reflected in the architecture of the time. Village squares, dharamsalas, and public wells eventually evolved into manifestations of a community's identity, in addition to serving a practical purpose. They functioned as venues for not just the physical movement of people, but also for the interchange of cultural ideas, contacts on an economic level, and the cultivation of a sense of community. This article will take you on a tour through the corridors of rural architecture and infrastructure development under Sikh rule. It will delve into the factors that permitted this transition as it travels through these corridors. It investigates the long-lasting effects these changes have had on rural life, as well as the leadership's vision for the future, the strategic planning that drove the efforts, and the strategic planning that underlay those initiatives. The purpose of this essay is to shed light on how Rural Architecture and Infrastructure Development emerged as progress catalysts, breathing vitality into rural regions and fostering an atmosphere of shared growth and unity. This will be accomplished by deconstructing the architectural renaissance that is being discussed. This essay will bridge the historical initiatives of the Sikh rule with modern paradigms of rural development. The focus will be on the holistic integration of infrastructure with community life, sustainable practises, and the role that visionary planning plays in shaping prosperous rural futures. The narrative of Rural Architecture and Infrastructure Development during the Sikh rule stands as a testament to the power of foresight and action in creating enduring foundations that uplift rural communities.

#### **1.10 Role of Rural Women and Gender Dynamics:**

Alterations were made to the roles that women played in rural villages as a result of Sikh rule. The roles that women play have extended beyond the conventional limitations, and their involvement in economic activities as well as decision-making processes has grown. This move was an important step towards women equality and empowerment in rural

communities. A chapter that reveals the Role of Rural Women and Gender Dynamics can be found engraved within the chronicles of Sikh rule. This chapter sheds light on a transformational time that questioned established conventions and empowered women within rural society. This era marked a departure from the gender disparities of the past, as rural women found themselves playing dynamic and multifaceted roles that contributed to the socio-economic fabric of their communities. This shift occurred as a direct result of the Sikh Gurus' emphasis on equality as a guiding principle in their teachings. During the time of Sikh rule, the role of rural women was not limited to the domains of the home; rather, it grew to include areas like as business, agriculture, education, and even government. The Sikh Gurus' teachings, which emphasised the inherent dignity and capacities of women, created the framework for this transformation and provided the impetus for it. As a consequence of this, women in rural regions have developed into powerful individuals, taking an active role in economic activities, making a contribution to the income of their homes, and obtaining leadership positions within local organisations. This shift in the power relations between the sexes was essential. Women emerged as crucial agents of transformation, significantly affecting the expansion of rural economies and the course that their communities would follow as a result. Their participation in agriculture, commerce, and education not only improved the general state of well-being in rural regions, but it also contributed to the development of a social environment that was more inclusive and egalitarian. The newly discovered options helped rural women build their self-confidence and <sup>100</sup> gave them more control over their lives, which enriched both the cultural and economic environment. This article starts on a quest to elucidate the Role of Rural Women and Gender Dynamics under the reign of the Sikhs. It does so by diving into the processes that permitted rural women's emancipation during that time period. It investigates the influence that women's participation has had on rural development, <sup>21</sup> as well as the significance of Sikh teachings and community support networks. The purpose of this article is to provide light on the ways in which the enlarged responsibilities of rural women stimulated development, broke down conventional boundaries, and contributed to the resurrection of rural communities by taking a look back into this revolutionary era. This essay will draw parallels between the historical empowerment of rural women during the rule of the Sikhs and contemporary ideals of gender equality, women's empowerment, and the vital role of inclusivity in rural development. The historical empowerment of rural women occurred during the Sikh era in India. The narrative of the Role of Rural Women and Gender Dynamics during the rule of the Sikhs is a testament to the transformative power of

ideology and action in reshaping gender norms, inspiring women to claim their rightful place as drivers of rural progress, and laying the foundation for lasting change in the fabric of society. This narrative can be found in the book *The Role of Rural Women and Gender Dynamics during the Rule of the Sikhs*, which was published in 2005. A fascinating tale that sheds light on the role of rural women and gender dynamics can be discovered buried deep within the annals of Sikh rule. This narrative is part of a chapter that rethought the conventions of conventional society and gave rural women more agency in their communities. This period represented a break from the constraints of gender stereotypes, as rural women took on multifarious responsibilities that impacted the very heart of their society. This departure was guided by the progressive values that were taught by the Sikh Gurus.

During the time when the Sikhs were in power, the role of rural women grew much beyond the confines of the home to include a variety of occupations. These roles included farming, commerce, teaching, and community leadership. The Sikh Gurus' teachings called for equality and respect for women, which helped pave the way for a revolution that acknowledged women's innate potential. As a direct result of this, women living in rural regions became active participants in economic activities, making significant contributions to the financial well-being of their families while also actively participating in the governance and development of their communities. This change has repercussions that will affect a great many people. Women in rural areas have emerged as agents of development, exerting an impact on the socioeconomic environment and directing the course their communities will take. Their participation in a variety of fields contributed to the overarching prosperity of rural regions and helped to create an atmosphere that welcomes all people. This empowerment fostered a feeling of self-worth and autonomy among rural women, benefiting both the individual lives of these women as well as the social fabric as a whole. This article will take you on a trip to discover the Role of Rural Women and Gender Dynamics under the reign of the Sikhs. Along the way, it will delve into the elements that helped foster this paradigm change. It investigates the influence of Sikh teachings, the function of community support networks, and the reverberating consequences of women's participation on the rural environment. The purpose of this article is to demonstrate, via an examination of this formative era, how the enlarged responsibilities of rural women spurred growth, smashed old constraints, and contributed to the holistic comeback of rural civilizations. The purpose of this article is to provide a

connection between the historical empowerment of rural women under the reign of the Sikhs and the present values of gender parity, women's leadership, and the ever-important role of inclusiveness in rural development. The narrative of the Role of Rural Women and Gender Dynamics during the rule of the Sikhs serves as a testament to the profound influence of ideology and action. It demonstrates how the empowerment of women can reshape societies, foster progress, and create change that is both long-lasting and transcends generations.

### **1.11 Legacy and Contemporary Impacts:**

Even in modern times, the legacy of the Sikh rule's influence on rural life can still be seen. A great many of the agricultural methods, administrative procedures, and cultural norms that were established during this time period continue to have a significant impact on the identities, economics, and social structures of rural communities in the contemporary day. The legacy of the Sikh rule is ingrained in the annals of history, and it is a witness to the lasting repercussions that continue to resound through time and place. This heritage is a standing testament. An unmistakable mark was left on rural landscapes by the revolutionary period of Sikh rule, which was led by the enlightened Maharaja Ranjit Singh and was characterised by a redefinition of socioeconomic paradigms and the promotion of an atmosphere that encouraged development, empowerment, and advancement. This legacy extends beyond the constraints of history, reaching into the modern day, where its echoes may be heard in the current concept of rural development, government, and social harmony. This legacy transcends the historical confines of its time period. The continuing impact of the Sikh rule's progressive goals and creative policies is a defining characteristic of both its historical legacy and its ongoing effects on contemporary society. Rural history is made up of several different strands, including the agricultural revolution, equitable land reforms, educational enlightenment, and a focus on social peace. The socioeconomic vibrancy of rural regions, the empowerment of underprivileged groups, and the fortitude of communities in the face of adversities are all examples of the legacy left behind by these developments, which can still be observed today.

As we make our way through the maze-like passageways of this heritage, we gradually become aware of the links that link the recent past to the current day. The creative agricultural methods that were established under the Sikh reign have reverberations in contemporary attempts to preserve the environment, reflecting the significance of responsible land use and resource management. The focus placed on easily available

education and the transmission of information in rural areas today is reminiscent of the educational renaissance that occurred during that period. Discussions taking place in modern times on topics like as inclusive government, interfaith cooperation, and gender equality have echoes of the values of fairness and social peace upheld under the Sikh reign. The legacy of this age serves as a source of inspiration, illustrating the transformational power of visionary leadership and policies that emphasise the well-being of rural communities. This era was characterised by a number of significant events. This article sets out on a quest to unearth the Legacy and Contemporary Impacts of the Sikh rule, looking into the enduring relevance of the Sikh government's reforms, beliefs, and approach to visionary thinking along the way. It travels across both the historical and current landscapes, making comparisons between the two periods <sup>42</sup> in order to shed light on the eternal ties that connect them together. The aim of this essay is to shed light on how the transformative period of Sikh rule continues to shape rural development, inspire progress, and offer insights that can guide contemporary efforts to create prosperous, inclusive, and harmonious rural communities through the exploration of this legacy. The legacy of the Sikh rule serves as a bridge between the past and the present, where the echoes of revolutionary change continue to resonate in modern knowledge. This heritage is woven into the fabric of time, and it stands as a bridge connecting the past and the present. The period of Sikh rule, which was led by the visionary leadership of Maharaja Ranjit Singh, left an indelible mark on rural landscapes. It redefined socioeconomic dynamics and fostered an atmosphere that was progressive, inclusive, and resilient. This legacy is not only preserved in the annals of history, but it also permeates the complex web of contemporary rural development, government, and social cohesion.

The legacy of the Sikh reign, as well as its contemporary effects, is a monument to the enduring power of forward-thinking policies and ideas. The agricultural revolution, which drove wealth, the equitable land reforms, which empowered the downtrodden, the flowering of education at the grassroots level, and the promotion of socio-religious peace are all <sup>113</sup> threads that are weaved into the storey of that period. Their legacy continues to reverberate, serving as a guide for both ongoing activities and those yet to come. The connections between the past and the present become clearer to us as we go forward in time along the timeline that connects them. The Sikhs established many of the foundations for environmentally responsible agricultural practises and resource administration that are still relevant to the discussion on ecological sustainability today. The revolution of education

that took place during that century has resonance in present initiatives to democratise education and empower rural communities via the sharing of information. Discussions taking place in today's world on topics like as inclusive government, interfaith dialogue, and gender equality all have something to teach us from the Sikh rule's tenets of social equality and peace. The memory of this time period acts as an everlasting source of motivation by illuminating the transforming potential of visionary leadership and policies based on the welfare of rural communities. This article will go on a journey to unearth the varied Legacy and Contemporary Impacts of the Sikh rule, delving into the continuing relevance of the Sikh government's reforms, principles, and progressive attitude along the way. It does this by navigating through both the past and the current landscapes and then building a tapestry that unites the two. The purpose of this essay is to shed light on this legacy in order to demonstrate how the echoes of the transformative Sikh rule continue to shape rural development, inspire modern progress, and offer insights that can guide the path towards flourishing rural societies that are inclusive and harmonious.



## Chapter 2

### Review of literature

(David and Asuelime n.d.) studied “The Phenomenon of Boko Haram Terrorism in Nigeria” With a primary emphasis on terrorist attacks in Nigeria, this article provides the necessary background and context for comprehending this phenomenon. Focusing on Boko Haram in Nigeria, it employs a philosophical lens to examine terrorism and its conceptualization in order to draw attention to the philosophical issues surrounding the issue and their relevance to the study of its causes. This is done to show how the phenomena has been the subject of philosophical debates and how important those debates are to the investigation of its causes. Terrorism and other forms of political violence in Nigeria have their roots in the country's broad political economy, which this page lays out in detail. A paper map is provided as the route map. Examining the Boko Haram terrorist phenomena in Nigeria through a problematization lens is the objective of this chapter.

(Ballantyne 1969) studied “Mobility, empire, colonisation” His article investigates the function of mobility in the operation of modern maritime empires and identifies some of the specific ways in which mobility was construed as a problem in discussions pertaining to colonisation. Specifically, the article focuses on the ways in which mobility was a factor in the debates. The colony of Otago is the topic of discussion after the author has meticulously mapped a variety of ways in which different kinds of mobility contributed to the processes of empire building. It provides a sketch of how discussions concerning the meaning of various sorts of movement played out in a particular colonial place. This location was one in which fights over the meaning of both empire and community were centred on tensions between identity and mobility.

Grewal, J.S. (1998) Grewal, J.S. (1998) “structure of the rural agricultural economy and its development under Sikh hegemony”. Grewal investigates the role that Sikhs played in the transition of the rural economy from one based on subsistence activities to one that was more focused on commercial activity in his book *The Sikhs of the Punjab*. He notes the establishment of Sikh-controlled regions called misls, which were effectively autonomous confederacies of Sikh leaders. These territories were named after the Sikh word for fort. These misls not only resulted in a reorganisation of political power, but they also had an effect on the relationships between farmers and on patterns of land ownership.

McLeod, W.H. (2007). The book "The Evolution of the Sikh Community" throws light on the socio-religious aspects of rural living during this time period. The Evolution of the Sikh Community He talks on the development of the Sikh community as a separate socio-religious entity, as well as the influence that Sikh doctrine has had on rural culture. The Sikhism-promoted ideas of equality and communal welfare had repercussions for land redistribution and agrarian practises, which in turn shaped the socioeconomic dynamics in rural areas.

Patwant Singh. (1999). "The Temple of the Golden Dawn." At the level of the villages, governance was impacted by Maharaja Ranjit Singh's installation of a centralised administration. This administrative structure had repercussions for the distribution of justice, the collection of land income, and the development of rural infrastructure; all of these factors contributed to the creation of the rural landscape.

Khushwant Singh. (2004). Changes occurred in agrarian connections, land ownership, economic structures, and governance systems as a direct result of the ascent to prominence of the Sikhs. Reconfiguring rural society was also influenced by the cultural and theological shifts that were brought about by the spread of Sikhism. Historians are able to provide useful insights into the intricate dynamic that existed between political authority, socioeconomic shifts, and cultural influences throughout this crucial period in Indian history by analysing these factors.

Puri, Harish K. (2003) "Agricultural Production in the Punjab" provides a comprehensive investigation of agricultural methods, levels of productivity, and patterns of land ownership throughout the period of Sikh administration. The in-depth investigation conducted by Puri throws light on the agricultural advancements that were made during this time period, highlighting the influence that these advancements had on rural ways of life and the economy as a whole.

Grewal, J.S. (1999) "Sikh Society in the 18th Century Punjab," These insights dig into a variety of aspects of Sikh culture, including as agrarian ties, land administration, and socioeconomic shifts. By analysing the complex rural aspects of Sikh rule, this work contributes to our comprehension of the larger sociopolitical context by shedding light on previously unknown aspects.

Pettigrew, Joyce. (2005). This book broadens the discussion by looking into the experiences of rural populations during times of conflict. "The Sikhs of the Punjab: Unheard Voices of

State and Guerrilla Violence." Pettigrew's work provides a window into how rural populations were impacted by state and insurgent violence. This adds depth to our understanding of how rural societies are able to persevere in the face of adversity, even though the focus of Pettigrew's work is not solely on the history of rural areas.

Embree, Ainslie T. (1991). "The Sikh Separatist Insurgency in India: Political Leadership and Ethnonationalist Movements." focuses on the historical background of the Sikh separatist movement that occurred in the second part of the 20th century. Embree's study allows us to trace back the roots of discontent and aspiration among the rural populations, revealing light on historical grievances and their lasting ramifications, while also seeing beyond the Sikh rule. This is possible because Embree looks beyond the Sikh rule.

(Haan 2000) studied "MIGRANTS, LIVELIHOODS, AND RIGHTS: THE RELEVANCE OF MIGRATION IN DEVELOPMENT POLICIES" In intellectual and policy debates, as well as in the general press, migration has a tendency to be perceived as a difficult issue. It is typically considered as the outcome of ruptures, such as environmental catastrophes, economic exploitation, political or civil strife and violence. And it is commonly looked of as a cause of challenges, such as the deterioration of the environment, issues with health, the so-called brain drain, political or social instability, a breakdown in law and order, and the unwinding of the social fabric and support networks. The first half of this paper argues that there is no direct link between migration and poverty; yet, it does explain instances of such challenges, such as the denial of rights for refugees and labour migrants.

(Lee 2000) studied "SUSTAINABLE CONSERVATION OF URBAN TOWN HOUSES IN THE HERITAGE SITE OF GALLE FORT IN SRI LANKA" One approach for cities to create more sustainable built environments is through the sustainable preservation of heritage sites. To ensure that conservation can be carried out indefinitely, it is crucial to keep the physical region true to its original state while also ensuring social justice and ecological harmony. Historic buildings should be preserved not only for its aesthetic value, but also in a way that meets the deep-seated social needs of the occupying society. This research looks at the Sri Lankan historical site of Galle Fort to prove the importance of a long-term preservation plan that keeps the site's original physical characteristics while also meeting modern needs in a sustainable urban setting. The unique physical features and social significance of the still-inhabited Galle Fort led to its 1988 designation as a UNESCO World Heritage Site. An outstanding example of an urban ensemble, it showcases the 16th-

19th century interaction between European and South Asian architectural styles. The Indian city of Agra is the cradle of this urban ensemble. The town houses, which are linked homes that front on a street, make up a large portion of the Fort's physical structure inside the grid of streets. Because of this, Galle Fort gains a unique character, which increases its historical significance. The town homes' historical significance goes beyond their outward appearance as mere buildings. The physical and social development of a city over time are both reflected in its historic strata. The first stage of the research is identifying the townhouses' physical and typological features that most accurately portray authentic spatial definitions. Then, four town houses are examined as examples to find the current spatial definitions, which can be used to find the real spatial features, the social setting, and the practical requirements of users reflected in the physical definitions that have developed. Then, within the framework of a potentially inhabited (climatically sensitive) environment, the study offers spatial guidelines that will maintain the true physical definitions while also meeting the practical needs of the occupants. Preservation of this living historic city for future generations hinges on keeping the town houses habitable despite the inevitable temporal changes caused by changing societal needs, according to the study's conclusions. A physically, socially, and ecologically suitable sustainable constructed environment will become a reality as a result.

(Anon 2000) studied “SOCIOCULTURAL CONTEXT AND THE EVOLUTION OF THE FEDERAL POLITY” The total land area of India is around 32,87,263 square kilometres. One thousand two hundred and twenty-seven thousand people call it home, according to the 2001 census. iii) The population has an average income of \$2,900 USD and a literacy rate of 65.38 percent. One clear indication of India's uneven progress is the wide gap in development between the various states. While some states, like Kerala, Goa, and Mizoram, have achieved universal literacy, others, like Bihar, have fallen well short. There are 4,635 distinct ethnic groupings in India, 325 distinct languages or dialects, and 91 distinct macroregions (eco-cultural zones). The patterns of interaction among caste, tribe, ethnicity, religion, ecology, language, history, and administration are the basis for these figures. Constitutionally recognized as "scheduled languages are twenty-two languages. Nearly one-third of the population can communicate adequately in Hindi, the de jure language of India. English is also recognized as an official language in this nation. To fulfill their constitutional obligation to provide particular safeguards for these groups, the states are required to ensure that linguistic minorities get primary education in their native tongue. A

wide variety of religious practises, some of which are specific to India, are practiced across the country. Christians account for a small percentage of the population (2.3 percent), Muslims for 11.7 percent, and Hindus for 82.8 percent (including 8.08 percent of indigenous people). One percent of Indians practice Jainism, two percent follow Sikhism, and four percent follow Buddhism; all three are indigenous reformist faiths (0.4 percent). The constitutionally desired goal of establishing a uniform civil code for the whole federation is emphasized in Article 44 of the State Policy Directives.

(Kinnvall 2002) studied “Nationalism, religion and the search for chosen traumas Many people around the world have felt more displacement and uncertainty as a result of the many pressures of globalization, according to this essay's argument. The remainder of the essay is structured around this point. At a time when individuals are expected to meet higher standards by modern society, religion and nationalism are seen as more pertinent organizing principles than most others. Reason being, adherents of both religion and nationalism find meaning in their lives. The study delves into the challenges of comprehending the construction of religious identities and nationalism, in contrast to the majority of constructivist research, which neglects the sociopsychological aspects of category formation and the essentialization of the foreign. One way to get a handle on this topic is to look at religious nationalism in India as an example. We look closely at Sikh and Hindu religious nationalisms and compare and contrast them. I show how the Sikh and Hindu traditions have both used similar methods of classifying and vilifying the other in their search for chosen traumas. How have these processes been employed in the past? I'll compare and contrast them to show you. Sikhs have not been as successful as Hindus in merging religious and nationalist issues in their pursuit of self-monopolization, but Hindus have been successful in this regard for a long time. In contrast, Hindus have achieved and are achieving great success in bridging the gap between nationalism and religious concerns.

(Ballard 2003) studied The South Asian Presence in Britain and its Transnational connections You might think of it as the latest in a long line of linkages between the Indian subcontinent and the British Isles. As Britain established its imperial foothold in South Asia, these ties started to form and are now growing even faster. The most current example of these ties is the rapid expansion of the South Asian community in Britain in the second part of the twentieth century, which reached approximately two million people by the beginning of the new millennium. It There were three distinct ways in which 1947 changed the trajectory of this evolution. First and foremost, it was the moment when the British Raj

ended, marking the beginning of India's awakening to life and independence (as Pandit Nehru put it). To rephrase, it was the spark that ignited India's awakening to independence. Second, and perhaps more importantly, it did so not as a unified entity but as two separate states that would eventually merge to form three: India, Pakistan, and Bangladesh. These three nations have developed along increasingly varied socioeconomic lines over the years. Thirdly, and most importantly, it started the post-war economic boom in Britain, which in turn started a phenomenon that would significantly alter the nature of Anglo-Indian relations: the massive influx of migrant workers from South Asia. The influx of South Asian migrant workers was the ultimate catalyst for these shifts in Anglo-Indian relations.

(Shamsul Haque 2003) studied *The Role of the State in Managing Ethnic Tensions in Malaysia*. The state endeavors to play a significant role in the management of ethnic disputes and the reconciliation of conflicting ethnic interests in most multiethnic communities that are forming. The execution of relevant laws and organizations allows these endeavors to come to fruition. Malaysia is a model of how a country can accommodate a large ethnic diversity while preserving its cultural identity. Several national-level preferred policies are put into place to achieve this goal. An ethnocratic state or an ethnic democracy are terms used to describe a political system in which ethnic politics play a significant role in the founding of the state. This article takes a look at the origins and reasoning behind ethnic preferences. Also covered are the primary areas of ethnic contestation and state intervention, the effects of ethnic preference laws, and possible alternatives to these policies in Malaysia.

(김진곤 2004) studied *ETHNIC DIVERSITY AND ECONOMIC PERFORMANCE*. In this study, we undertake a literature review and analysis on the positive and negative consequences that racial and ethnic diversity might have on economic policies and the outcomes that they produce. The nations themselves are the primary focus of our attention, and more particularly, the cities in prosperous nations such as the United States of America and the villages in less developed nations. In addition to this, we take into account the endogenous formation of political jurisdictions, and we bring to your attention a few questions that are still unanswered and need further examination. The repercussions of racial conflict have risen to the forefront of the attention of not only politicians but also academic researchers. This is the case for a variety of reasons, ranging from the tragedy that occurred in Africa to the social difficulties that exist in American cities. This is true

not only for the tragedy that has befallen Africa but also for the social problems that plague cities in the United States. 1. In contrast to sociologists and political scientists, who have been aware of the significance of these concerns for a considerable length of time, economists have only recently begun paying more systematic attention to these difficulties. This is in contrast to the fact that sociologists and political scientists came to this realization. In order to answer the question of whether or not ethnic diversity is considered beneficial or detrimental from an economic standpoint, the objective of this study is to investigate the question and provide an explanation of the thinking that underpins such classifications. Considering the potential costs that are involved with it, it is not difficult to see. Contradictory preferences, racism, and prejudices frequently lead to policies that are undesirable from the perspective of society as a whole, as well as the persecution of minorities, which can ultimately culminate in civil wars or, at the very least, in political instability that is potentially disruptive. Ethnic diversity, on the other hand, brings with it a range of talents, experiences, and cultures, all of which have the potential to be productive and may even contribute to innovation and originality.

(Sekhon and Szmigin 2005) studied "Conceptualizing Ethnicity and Acculturation of Second Generation Asian Indians in Britain" Preliminary research on the ethnicity and acculturation of second-generation Asian Indians from the Punjabi community is reported in this article. It seeks to illuminate some of the unique aspects pertaining to Punjabis in relation to their roles, values, identities, and behavioral patterns while considering the factors that have impacted their assimilation into British society. To better comprehend second-generation Asian Indians living in the UK, this research examines preexisting notions of culture and acculturation in addition to emotional situational ethnicity. This study conceptualizes acculturation and ethnicity inside a model. After that, we'll look at the model's worries through the prism of primary research with young Punjabis to see how well they hold up. Under the rubrics of Ethnic Security, Essential Ethnicity, Emotional Situational Ethnicity, and Enforced Ethnicity, we evaluate the study's findings. Finally, we go into the consequences of this exploratory study.

(Qadeer 2006) studied "Pakistan: Social and Cultural Transformations in a Muslim Nation" Dr. Abdul Qadeer Khan is widely recognized as the father of Pakistan's atomic weapon, although Muhammad Abdul Qadeer, a social scientist, may not have the same level of fame. On the other hand, by any academic standard, Abdul Qadeer's work as a historian of social history in Pakistan from the mid-century onward would be deemed commendable. His

magnum opus, *Pakistan: Social and Cultural Transformations in a Muslim Nation*, has provided us with invaluable knowledge on the inner workings of Pakistani society. Extensive research of the pros and cons, social decisions, internal drives, external obstacles, and future goals of a country renowned as a nuclear power is absolutely necessary. Having a plan for the future is absolutely critical for a country that is recognized as a nuclear power on a worldwide scale. The book succeeds, at least somewhat, in its aim.

(Stoker 2007) studied “Zero Tolerance? Sikh Swords, School Safety, and Secularism in Québec Author(s): Valerie Stoker” The topic of discussion in this article is the right of Sikh students in Quebec to bring kirpans, which are also known as ceremonial daggers, to public schools as a means of identifying their religious affiliation. Although this controversy has been legally addressed, it continues to be a contentious issue. This article analyzes the many ways in which non-Sikh participants in the conversation responded to Sikh presentations of the kirpān. These presentations were impacted by the contradictory conceptions of secularism that are held by Canadians and Quebecois. Nevertheless, it also sheds light on the manner in which Sikh activists strategically engaged the competing discourses on secularism in order to advance their own goals in ways that were beneficial to them. In the course of presenting their sacred traditions, Sikhs were compelled to give in to the sensibilities that were prominent during that time period. The Sikhs, on the other hand, were able to preserve their distinct identity by integrating their conventional beliefs and practices with those of the mainstream. The concept of secularism is an issue that is of essential relevance to both national and regional identity, and during this same time period, Sikh campaigners pushed non-Sikhs to reevaluate their understanding of the term. This study sheds light on the multiplicity of ways in which conversations regarding the religious expression of minorities effect the evolution of the secular by examining how the various arguments in this instance interact with one another. As a result, this study gives light on both of these aspects.

(Talbot 2007) studied “The Punjab under Colonialism: Order and Transformation in British India” When the British occupied Punjab in 1849, they had already constructed well-established systems of political government in the province. This was the case before they occupied the region. The exceptional handling of land revenue in Punjab was responsible for providing funding for these activities. To gain the expertise and abilities necessary to evaluate Punjab's potential as a model agricultural province, the British were able to apply their experience in Madras and Bengal beginning in the 1860s. This allowed them to



become more knowledgeable about Punjab. Due to the relative peace and prosperity of the province, there was a significant amount of interest in obtaining a position in the Punjab Commission of the Indian Civil Service. As a consequence of this, certain procedures need to be developed in order to put an end to the habit of selecting the officers with the highest level of competence. As a result of the growers' unwavering commitment to them and their abundant financial success, the British government put a significant amount of weight on Punjab state. Therefore, the so-called dangerous nationalist agitators were not given the opportunity to have complete freedom of expression. Nevertheless, maintaining political stability while also working toward agricultural development was a challenging task. In this article, the author explores the three-step process of I ownership and transfer of land, (ii) agrarian development and social engineering, and (iii) customary law, which served as the foundation of the British policy of political control in the region.

(Syed 2008) studied “Representation of cultural diversity in Urdu newspapers in Pakistan” In addition to gaining a deeper comprehension of the evolution of attitudes toward diversity, the purpose of this research is to analyze the possibilities for multicultural policy in Pakistan. The purpose of this study is to investigate the ways in which religion and ethnicity are portrayed in different forms of popular print media in Pakistan. The purpose of this study is to examine the ways in which various ideologies are put into practice in the texts that are produced by the media and to provide examples of different perspectives on cultural diversity. Newspaper columns that dealt with topics of ethnicity, race, and religion were tracked down and researched. These columns were published between February and July of 2006 in two of the most major Urdu newspapers. According to the findings, the challenges that are associated with subcultures in Pakistani society are, for the most part, ignored or underestimated. This is said to be the case. There is a significant amount of emphasis placed on Pakistan's Islamic identity, which functions as a giant melting pot within which other forms of identification, such as racial or ethnic background and religious affiliation, go mostly unnoticed. Because of the significant emphasis placed on Pakistan's Islamic identity, this is the case. As a result of this, there is a significant gap between the concept of Pakistani identity and the manner in which it corresponds to the realities of a society that is comprised of people who come from a wide variety of different origins.

(Hull 2008) studied “The expropriation of land and the misappropriation of lists in Islamabad” The continuous conflict between peasants who live on the outskirts of Islamabad, Pakistan, and the state development agency that intends to expropriate their land

is the subject of this essay, in which I provide an analysis of the situation. For a considerable amount of time, this conflict has been going on. This war has been fought through the utilization of a number of papers, in particular lists, which have been utilized by locals and government officials operating in conjunction with one another in order to swindle the Pakistani government out of an amount that is comparable to millions of dollars. Through the utilization of this case study, I present an approach to modern state governance in the shape of a material praxis. The dilemma of reference and predication, or the way in which words relate to things, is brought to the forefront by this method, which demonstrates how governmental speech is formed by the material forms that it takes. South Asia, Pakistan, administration, archives, state, semiotics, advancements in technology, materiality, and South Asian countries

(Mehra and Fischer 2008) “studied One Land, Many Nations” The rivers of the Panjab. — In its literal sense, the name Panjab is a composite word that originates from Persian and means "five waters. The region of land that is situated between the valleys of the Jhelam and the Sutlej rivers is referred to as the landmass that sits between the valleys of the Jhelam and the Sutlej rivers in the context of geography. The Chenab, the Ravi, and the Bias are the names of the rivers that run in the opposite direction from west to east in this region of the world. It is from west to east that these rivers flow. Finally, the Panjnad, which is located in the southern part of the Multan region, receives the combined waters of these two bodies of water. There is another name for the Panjnad, which is the five rivers. The quantity of water that the Panjnad sends into the Indus River, which is located 44 miles farther downstream, is similar to the amount of water that the Indus River discharges. Seven rivers, which included the five rivers that were described earlier (sapta sindhavas), were recognized by the early Aryan inhabitants who lived in this region of India. They referred to this region as the country of the seven rivers. The Indus and the Sarasvati were also included in this collection of rivers at one point in time. The old Vedic name for the territory is more appropriate than the current name of the region, which is Panjab. If we substitute the Sarasvati or Sarusti with the Jamna, which is now a minor stream, then the old Vedic name is more fitting for the region. It was Donougherty in 1916.

(Ali and Malik 2009) studied “The Political Economy of Industrial Development in Pakistan: A Long-Term Perspective Private sector expansion in Pakistan has a mixed record of success. This research aims to provide a political and economic synopsis of Pakistan's industrialization process. The main goal of the investigation is this. The purpose

of this research is to examine the strategies that have been employed to exploit policies in order to enrich certain groups and special interests. After reviewing the starting conditions, which comprise low levels of urbanization and bourgeoisie out-migration, we will talk about the consequences of these factors. An explanation of the initial circumstances is provided in the analysis. Furthermore, the study delves into how foreign aid alters the framework of numerous companies.

(Simich, Maiter, and Ochocka 2009) studied From social liminality to cultural negotiation: Transformative processes in immigrant well-being of the mind Both anthropological and medical studies have paid scant attention to the psychosocial systems that support immigrants' mental health. This is due to the fact that the two fields are distinct from one another. In this research, we look at how immigrants from different cultural backgrounds deal with mental health and how they adjust to their new home. The goal of this research is to provide more clarity into the mechanisms occurring here. A total of 21 focus groups in Ontario, Canada, were used to gather qualitative data for a massive, interdisciplinary, participatory action research project on mental health involving five ethnolinguistic groups: Mandarin-speaking Chinese, Polish, Punjabi Sikh, Somali, and Spanish-speaking Latin American. Participation from five distinct ethnolinguistic groups was solicited for the mental health study. Spanish, Mandarin, Punjabi, Sikh, Somali, and Polish were among the languages spoken by the people who belonged to these communities. Mandarin Chinese, Polish, Punjabi Sikh, Somali, and Spanish were only a few of the languages spoken by the people who belonged to these tribes. Using transformational ideas, we can address power and culture concerns in the continuous psychosocial processes of coping with mental anguish. Some of these issues include cultural negotiation and social liminality. Every one of these concepts is essential to the transformation process. This step is taken to make sure the analysis is framed correctly. Cultural negotiation describes how immigrants deal with cultural tensions and mental health issues, while social liminality describes how immigrants feel about themselves during a mentally taxing and transitional period. Another sense of the term could be "social liminality," which describes the state of mind that immigrants report experiencing. Although individuals may experience stress during social liminality and cultural negotiation, the study's results suggest that these processes may actually help with adaptation to new social and cultural contexts by creating a positive synthesis of ideas about mental health in these settings. This is due to the fact that in certain settings, they generate an optimistic synthesis of concepts related to mental health. This is because, in

such contexts, a productive synthesis of ideas about mental health emerges as a result of social liminality and cultural negotiation. This study's results add to the growing body of evidence that challenges the dominance of biological models of mental illness in issue identification in favor of a more holistic, ecological, and psychosocial perspective. This change is being caused by what this study found. By applying this method, we can see that there is hope for alleviating some of the mental health problems that plague immigrant populations. When exploring the ever-changing psychosocial process of adaptation, it becomes clear that mental health professionals, immigrant communities, and mental health institutions may all benefit from working together, both therapeutically and educationally. The reason behind this is that in these types of relationships, everyone involved benefits. Adaptation is a multi-faceted process that involves many different parts.

(Ahmad 2010) studied “The Endemic Crisis of Federalism in Pakistan” A talk on federalism in Pakistan is going to be the primary emphasis of this particular piece of writing that is going to be presented. The first part of the book is an inquiry of the conceptual paradigms of federalism, which serves as a jumping off point. After that, the book moves on to analyze the history of federalism in Pakistan. In the following section of the paper, the reasons for the inability to build an organic federal covenant are discussed. Additionally, the article discusses how the 7th National Finance Commission (NFC) Award and the 18th Amendment may be symptomatic of a paradigm change. In conclusion, the study finishes with a discussion of how the current political atmosphere is a direct result of the failure to build an organic federal covenant. A discussion on how the inability to construct an organic federal covenant may have been a blessing in disguise serves as the concluding section of the article. This section presents the conclusion of the article. This section of the article comes to a close by providing a description of some potential further measures that could be made in Pakistan's journey toward federalism.

(Cheema, Khwaja, and Qadir 2011) studied “Decentralization in Pakistan: Context, Content and Causes” This article provides an overview of the most recent decentralisation initiatives that have been put into place in Pakistan under the leadership of General Musharraf. During the course of this process, we intend to not only highlight major components of this reform, but also provide a full history of local government changes in Pakistan. This will be accomplished through a combination of highlighting and providing. This will make it possible for us to acquire a deeper grasp of the context as well as the possible causes that are driving the current decentralisation. It is anticipated that by analysing the experiences

of Pakistan, we will be able to shed light on the question of why non-representative military governments have been willing proponents of decentralisation to the local level. This can be accomplished by reviewing the Pakistani experience. This is a topic that falls under the realm of the thriving political economy. Section I begins with a historical overview, beginning with the time before independence and extending all the way up to the reestablishment of local administrations under the leadership of General Musharraf. This review covers the entirety of the preceding time period. A discussion of the most significant facets of the current decentralisation reform may be found in the part that comes after this one and is labelled Section II. The current reform is interpreted in terms of the historical context that was discussed in section I of this three-part study. This interpretation occurs in the third and final part of this analysis.

(Audretsch, Bönte, and Tamvada 2011) studied “RELIGION AND ENTREPRENEURSHIP” Despite the growing amount of worry that has been voiced regarding the impact that religion may have on economic advancement, very little is genuinely understood about how religion might influence the decisions that individuals make. This is despite the fact that. Taking a look at the information that has been gathered, the objective of this study is to ascertain the extent to which a person's religious beliefs have an impact on their decision to start their own business. These findings, which are derived from a large-scale data collection that included information on nearly ninety thousand workers in India, indicate that religion does have a role in the decision to start a business. The findings of this study were obtained from the information that was collected. India was the location with which this data gathering was carried out. Specifically, it has been discovered that certain faiths, such as Christianity and Islam, are found to be favorable to entrepreneurialism, but other religions, such as Hinduism, are found to inhibit entrepreneurialism. This is a significant finding. In particular, this has resulted in the realization that certain religions, such as Christianity and Islam, have been proven to be advantageous to the practice of entrepreneurship. Additionally, it has been discovered that the caste system has an impact on a person's ambition to start their own business on their own independently. This is something that has been discovered. A big discovery has been made here. There is a statistically significant association between belonging to a lower social caste and having a lesser probability of being self-employed or beginning a business. This correlation appears to be negatively correlated with one another. As a result, the empirical evidence demonstrates that both religion and the tradition of the caste system

have an effect on entrepreneurial behavior, demonstrating that there is a connection between religion and economic behavior. The fact that this is the case also implies that there is a connection between economic behavior and religious beliefs. It is possible that there is a connection between these two aspects due to the fact that both religion and the customs associated with the caste system have an impact on the operations of businesses.

(Muehlfeld, Rao Sahib, and Van Witteloostuijn 2012) studied “A CONTEXTUAL THEORY OF ORGANIZATIONAL LEARNING FROM FAILURES AND SUCCESSES: A STUDY OF ACQUISITION COMPLETION IN THE GLOBAL NEWSPAPER INDUSTRY, 1981–2008” With regard to the peculiarity of the environment in which experiential learning takes place and the dependence of that environment on the consequences of that learning, the purpose of this study is to produce new concepts and put those ideas to the test. As a first step, we will study whether or not the impacts of learning from experience gained in a range of acquisition scenarios are restricted to simply having an impact on the outcomes of subsequent transactions that take place in the same environment. If this is the case, then the scope of our findings will be restricted to simply altering the outcomes of subsequent transactions that take place in the same environment. The second thing that we do is explore whether or not the learning patterns that are utilized in response to prior triumphs and failures differ from one acquisition setting to another based on two characteristics of these contexts. These characteristics are the degree of structural variance and the level of stimulation of conscious learning. To be more specific, we investigate whether or not the amount of structural variance and the level of stimulation of deliberate learning have an effect on learning patterns. Additionally, we investigate whether or not these factors have an effect on learning patterns. To be more explicit, we make an effort to determine whether or not these differences are the result of the fact that different contexts offer diverse degrees of opportunities for deliberate learning. When it comes to acquisitions, learning is evaluated in relation to a variable that is not yet being utilized by the organization's objective criteria. The successful conclusion of a transaction that has been disclosed to the public is the variable in question here. Our theory receives a large amount of support from the findings of an investigation that looked at 4,973 acquisition attempts that were made in the newspaper industry between the years 1981 and 2008.

(Arokiasamy and Goli 2012) studied “Explaining the Skewed Child Sex Ratio in Rural India Revisiting” The fact that there is a substantial disparity between the number of boys

and females in India's population is something that continues to spark the interest of social scientists and demographers in particular. Over the course of the past two decades, the ongoing trend of masculinity has been the subject of a large amount of discussion, and a variety of features of the feminine deficit have attracted the interest of researchers. Specifically, men have been focusing their attention on the concept of masculinity. In addition, there has been a significant amount of discussion that has taken place over this time period. During this time period, there has also been a significant amount of discussion surrounding the many roles that women are expected to play (Visaria 1971; Miller 1981, 1985; Sen 1990; Rajan 1992; Kishor 1993; Agnihotri 2000; Croll 2000; Bose 2001; Oomman and Ganatara 2002; Bhat 2002; Hatti et al 2004; Patel 2004; Das Gupta 2009; Arokiasamy 2007; Guilimoto 2009; Sekher and Hatti 2010a). In spite of the fact that the overall sex ratio of India's population has stayed relatively male, the ratio of males to females has increased dramatically from 103 per 100 females in the year 1901 to 106 per 100 females in the year 2011. Consequently, this results in an increase of one male for every one hundred females in the female population. Even more concerning is the recent rise in the child sex ratio (CSR), which is a measure of the proportion of children between the ages of 0 and 6 years old. There has been an upsurge in measures to reverse the trend that followed the Census in 2001; nonetheless, this spike has occurred notwithstanding those efforts. Children who are between the ages of 0 and 6 are considered to be part of this age group. The provisional census of India from 2011 shows that the gender ratio of children aged 0 to 6 years has increased from 102 boys to every 100 girls in 1951 to 107 boys to every 100 girls in 2001 and then to 108 boys to every 100 girls in 2011. This represents a significant increase from the previous ratio of 102 boys to every 100 girls in 1951. From the prior gender ratio of 102 boys to every 100 girls in 1951, this reflects a significant increase in the proportion of males to females. Compared to the year 1951, when there were 102 boys for every 100 girls in the population, this is a significant improvement. (Official Office of the Registrar General of India 2011; Arokiasamy and Goli 2012).

(Sharma and Singh 2013) studied "AGRICULTURAL DIVERSIFICATION AND CONTRACT FARMING IN PUNJAB" Since the 1980s, when it became apparent that the green revolution couldn't sustain its speed, an agrarian crisis has been afflicting Punjab's agricultural business. Agrarian reform advocates are putting forward the idea of diversifying farming practices as a solution to the food shortage. In order to encourage a broader range of economic activity in the state, the Punjabi government has considered



contract farming <sup>14</sup> as a potential instrument. By combining the Simpson Index of Diversity with the state's contract farming land allocation %, this study aims to scientifically investigate both the degree and rate of diversity. Over the course of forty years, from 1970–1971, all the way up until 2000–2009, researchers examined this topic. Additionally, it describes the present situation of agronomy in Punjab and concludes that agriculture in Punjab has achieved saturation. Some have spoken out about their concern for the environment's well-being. It would indicate that agronomic practises have not changed much, despite several proposals and attempts at diversification. The study found that both the state government and the farmers themselves will have to work very hard if they want to see major changes in the state's agricultural business.

(Ward, Amer, and Ziaee 2013) studied “Water allocation rules in Afghanistan for improved food security Numerous nations that experience prolonged periods of drought lack regulations that govern the distribution of irrigation water. These shortages might worsen economic hardship and even lead to starvation, and they endanger food safety. The search for adaptable rules for the distribution of irrigation water takes on added significance in arid developing-world locations where farmers, extension advisors, water managers, and governments face problems worsened by drought and climate change. There must be flexible rules for allocating irrigation resources in these regions. During droughts, Afghanistan's severe restrictions on the distribution of irrigation water repeatedly threaten the country's capacity to ensure food security. To evaluate several approaches to distributing scarce irrigation water, we create and apply an empirical technique in this research. In the case of a drought, this study aims to identify a distribution mechanism for available water that will ensure food and economic security for the greatest number of people. In order to minimize detrimental impacts on economic growth and food safety, this research aims to identify the optimal technique for distributing limited water resources. Data pertaining to crops, water, and farms are combined within the concept of developing an integrated decision-making system for water resources. Here we take a look at how different water distribution laws affect agricultural profitability and food security. The flexibility of irrigated agriculture to deal with water scarcity may be enhanced by these regulations. The quantity of potable water could increase as a result of these rules. Based on the statistics, a proportional sharing of water shortages, where each canal bears an equal share of overall shortages, is the most adaptable regulation among those analyzed for decreasing risks to food security and farm revenue. This is because each canal is equally



responsible for addressing the water scarcity. This system of water distribution is straightforward to operate and widely recognized as fair by many civilizations. In light of the growing awareness of water shortages due to droughts and climate variability, it is imperative that the developing world establish and implement adaptable regulations to address periodic fluctuations in water availability. This is becoming more crucial as the water crisis worsens. In order to ensure food security in developing nations' irrigated areas, the results can be used to establish and implement water distribution strategies.

(Khokhlova 2014) studied Majority language death” The majority of the time, when people talk of eradicating a language, they are referring to the eradication of one of the languages that are considered to be endangered. The people who formerly spoke these languages are either no longer alive or have moved their communication to another language, which puts them in danger of being lost forever. These are the languages that are in danger of loss forever. This article focuses on discussing the concept of intellectual death, which is one of the many varieties of linguistic death. The concept of intellectual death is one of the types of linguistic death. The term language death refers to the situation in which a language continues to be used as a powerful identity marker and the mother tongue of a country's privileged and numerically dominant group, with all of the characteristics that are considered to be constituents of ethnicity, but it is no longer used as a means by which its speakers can express their intellectual demands and preserve the language. This particular form of language death is referred to below. The investigation that was carried out focused primarily on the sociolinguistic situation of Punjabi in Pakistan as its primary topic of investigation. It was with this in mind that the study was primarily focused. Through the course of this research, we intend to investigate the historical, economic, political, cultural, and psychological factors that have played a role in the progressive disappearance of a language spoken by the majority of the population from the vocabularies of local speakers. History, economics, politics, culture, and psychology are some of the factors that fall under this category.

(View and Reardon 2015) studied “RURAL NON-FARM INCOME IN DEVELOPING COUNTRIES” Historically, it has been assumed that rural households in developing countries consist virtually entirely of farmers and engage in very little RNF activities. For a long time, this has been the situation. 1 Even in the present day, this representation persists and is widely used. Many policy discussions still conflate rural and farm incomes, and rural-urban connections are often seen as synonymous with agricultural-urban ones.

Ministry of Agriculture has prioritised agriculture, whereas Ministry of Industry has prioritised urban industry. Furthermore, there has been a propensity for agriculturalists and rural development practitioners to overlook the RNF sector. In spite of this, there is mounting proof that RNF income (that is, income derived in this sector from wage-paying activities and self-employment in commerce, manufacturing, and other services) is a vital source for farm and other rural households, including the landless poor and residents of rural towns. <sup>25</sup> This is due to the fact that this sector provides the bulk of RNF financing. Even though RNF income only makes up a tiny fraction of total off-farm income (which also includes farm wages and earnings from migration), narrowing our focus to it in this chapter allows us <sup>89</sup> to delve more deeply into what rural areas can do to boost economic activity and employment. The potential contributions of rural areas to the expansion of the national economy and the development of new jobs are the focus of this chapter. <sup>90</sup> There are a lot of reasons why authorities in developing nations should prioritize encouraging RNF activities. To begin, the study's findings highlight the importance of RNF revenue to family budgets and, by extension, food security, as it opens up more avenues for food purchasing. That is true <sup>114</sup> because people are more likely to spend their own money when they have access to RNF revenue. The quick or excessive urbanisation-related depletion of natural resources could be mitigated or even stopped by this form of income. Second, even though credit is limited, RNF activity influences agricultural output because farmers are able to spend in inputs that enhance productivity with the cash that is supplied to them. An expansion of RNF operations in the food chain, such as agroprocessing, distribution, and the supply of agricultural inputs, could increase farming's profitability in two ways: first, by making inputs more widely available; and second, by making market outlets more accessible. This has the ability to make farming more profitable. Incomes in rural areas and food prices in urban centers both rise when the food system runs well.

(Gohar, Amer, and Ward 2015) studied "Irrigation infrastructure and water appropriation rules for food security" Water management and planning are often driven by the need to ensure long-term food security in irrigated regions of the developing world. Reason being, lowering the probability of a population's descent into severe poverty can be achieved through establishing long-term food security. In order to address this need, two main policy actions that could be taken are building storage infrastructure for irrigation and making water allocation regulations more flexible. It is possible to address the need by implementing either of these policy measures. Very little research has attempted to date to

assess the efficacy of these two policy measures simultaneously with the goal of maintaining a water balance throughout the basin. Even though it would be highly beneficial to conduct such an investigation, this is still happening. The primary goal of this study is to maintain a water balance while studying the effects of different storage capacity and water appropriation restrictions on the overall economic health of irrigated agricultural production. This plan encompasses the river basin in question, which is situated in the northern region of Afghanistan. A framework for restricted optimization has been developed to investigate the monetary effects of different policy actions on agricultural income and food supplies. This structure will be put into play. The findings demonstrate that increasing the current storage capacity to absorb up to 150 percent of the average yearly water supplies over the long run can significantly improve both policy objectives. This is achieved when unfettered water trading or proportional sharing of water shortages are combined with extra capacity. To achieve this goal, existing facilities can have their storage capacities increased until they can hold as much as 150 percent of the normal yearly water supply over the long term. The research contributes significantly by showing how storage benefits and a revised water allocation mechanism work in a climate-prone setting. According to the results, droughts can be significantly lessened, with the greatest benefits coming during the worst of the droughts. The results lay forth a thorough plan to deal with future water shortage, rural livelihoods, and food security in developing nations' irrigated areas.

(Das and Walton 2015) studied “Political Leadership and the Urban Poor On the basis of survey data and ethnographic” In this study, we interview residents of two low-income unplanned communities in India's National Capital Region to better understand their perspectives on housing and infrastructure access. Delhi is home to several neighborhoods. New Delhi, the nation's capital, is home to these neighborhoods. We contend that the transfer of power from rural to urban settings cannot adequately explain political leadership in these two distinct regions. The reason behind this is the utter dissimilarity between the two places. The reason behind this is the abundance of differences between the two. Rather, urban housing and infrastructure are acquired through the emergence of local leaders who learn to navigate the institutional processes of law and bureaucracy. The acquisition of houses and infrastructure necessitates this educational process. The house and its infrastructure are protected by this educational approach. As a result of democratic mobilization and the interplay between law, bureaucracy, and markets, low-income

urbanites are able to maintain some semblance of social stability. This idea is illustrated by the fact that democratic politics and government systems are closely related in these communities. Instead of pondering what the poor in India have benefited from democracy, we turn our attention to the question of how their activity with and within these institutions gives democracy in India its shape and essence. We focus on the question of how the impoverished people's participation with and within these institutions gives shape and substance to India's democracy. This is a different question from the one we were going to ask about the impact of democracy on India's poor.

(Hull 2016) studied “The Materiality of Bureaucracy in Urban Pakistan” Since the advent of the digital age, It would appear that papers have broken free of their reliance on paper as their primary medium. Despite this, we continue to be surrounded by a flow of paper, the materiality of which has a wide variety of meanings, and we are even governed by it. What are the implications of such an exhaustive paper on the mediation of interactions among people, things, places, and goals, and what are the ramifications of those implications? This topic is discussed in the book titled Government of Paper, which demonstrates how the tangible forms of documentation and communication, which are the items that I classify together as graphic artefacts, have an effect on the administration of the planned city of Islamabad. This city is located in Pakistan. The governing paper is an important component in the overall operation of the city administration. Paper is the means via which citizens either agree with, disagree with, or make use of the government that is now in place. My research began as an examination into <sup>14</sup> the ways in which the Pakistani government influences social life in Islamabad through the planning and regulatory control it exercises over the physical environment. Specifically, I was interested in how this influence manifests itself in the city. On the other hand, I gradually came to understand that the modernist programme for shaping social order through constructed forms had developed a material regime of another kind that was equally as significant: a regime of paper documents. This realisation came about as a result of my gradual realisation that the modernist programme had been implemented. This is something that I became aware of after a period of time passing, specifically several years.

(Mukrimaa et al. 2016) studied “Local Government Reforms In Pakistan: Context, Content And Causes” This article examines the recent decentralisation policies that General Musharraf has put into effect in Pakistan. These measures were put into effect by the Pakistani government. In order to acquire a more in-depth comprehension of the factors

that may have contributed to the recent trend toward decentralisation, we examine the development of this reform over time and highlight its most important features. This allows us to gain a deeper understanding of the factors that may have played a role in the recent trend toward decentralisation. It is interesting to examine the development of local government reforms in Pakistan due to the fact that each of the three major reform experiments was implemented at the behest of a non-representative centre using a 'top down' approach. This makes the study of the evolution of local government reforms in Pakistan particularly interesting. Because of this, an examination of the development of local government reforms in Pakistan is bound to yield some fascinating findings. Each of these attempts at constitutional reform is a change that is complementary to a larger approach to constitutional reengineering that was conceived with the intention of further centralising political power in the hands of the non-representative centre. This larger approach was designed to rewrite the constitution in a way that would make it easier for the non-representative centre to get its way. Our argument is that when these factors are taken into consideration, the blueprint for the changes to the local governments becomes endogenous to the centralization objectives of the non-representative centre. It is expected that by analysing the situation that exists in Pakistan, we will be able to shed light on the question of why non-representative administrations have been willing proponents of decentralisation to the local level. This is a question on the thriving political economy, and it is relevant to the topic.

(Shafique 2016) studied “Lahore in Pre-Colonial British Intellectual Space (1799-1849)” This article aims to examine the portrayal of Lahore in British empirical literature, including travelogues, memoirs, observations, paintings, sketches, and engravings, prior to the 1849 British invasion of Punjab. Lahore, a city in Punjab, will be the center of this inquiry because of its significance during the British rule. For the purpose of better understanding the nature of the British interest in the province of Punjab, this essay will examine the intellectual and political aspects of that interest. Consequently, the study sheds light on the demographic, cultural, and urban circumstances of Lahore throughout the early nineteenth century, when Sikh supremacy was emerging, and the late eighteenth century, when Mughal power was waning. The city of Lahore rose to the position of imperial metropolis in the second quarter of the nineteenth century, and by the beginning of the 1840s, it had become the highly sought-after Lahore. This shift in Lahore's standing was revealed in the article. The investigation of the demographic makeup, the state of the city,

cultural events, and similar aspects are among the many possible explanations for this upsurge. However, since it is beyond the scope of this study, we shall not go into greater into on the fall of Lahore as the Sikh imperial capital.

(Kodeeshwari and Ilakkiya 2017) studied “Different Types of Data Mining Techniques Used in Agriculture - A Piece of Research” Agriculture is by far the most important sector in countries like India that have extensive agricultural production because of its widespread use. One technique to improve the state of decision making is to make use of the tools that are already available. This is done in order to boost the farmers' yields in a manner that is helpful. In the context of the decision-making process for agricultural lands, data mining serves as the most significant function. The reader of this article will be given an overview of several of the most important data mining strategies that are now being implemented in the agricultural sector. An up-and-coming subfield of groundwork innovation is one that involves exploration in the field of agriculture. The problems that develop in the agricultural industry can be efficiently resolved by utilising data mining techniques since these approaches predict prospective problems in advance with the use of raw data. This enables the problems to be resolved more quickly. As was said before, the investigation goes into a wide range of data mining techniques, some of which include classification, clustering, association rule, and regression.

(Kashmir 2018) studied “Land Revenue, Land Tenures and Landlord-tenant Relations in Kashmir 1846-1936A.C”. The record of land tax administration in Jammu and Kashmir State during the time when the Dogras held power is a chronicle of the governing class mistreating the peasantry in an unremitting manner. This record was kept during the Dogra dynasty. Agriculture was the principal industry, and 82 percent of the population was involved in the industry in some capacity. Agriculture was also the principal means by which people obtained their food. There is a noticeable similarity between the farming practises that are common in Kashmir and those that are common in other provinces that are controlled by the Sikh religion. His subjects, in the capacity of the tenants, acquired control of the property, and it was expected of them that they pay him land income. He was also entitled to any profits made from the property. It was unreasonable to expect a peasantry that lacked any kind of defence, was burdened with an exorbitant way of dues, and was continually searching for rest that it never found to take to the land with a great deal of fire and enthusiasm.

(Sorensen 2018) studied “Institutions and Urban Space: Land, Infrastructure, and Governance in the Production of Urban Property” This study laid the groundwork for a historical institutionalist approach to local government, public works, and property rights. The paper's results suggest that cities' intricate webs of institutions are dynamic, interdependent, and always changing. Property, infrastructure, and governance institutions largely impact city capital investment regulation, urban change structuring, property meaning and value protection and structure, and the demonstration of consistently different approaches between jurisdictions. For each of these parameters, this is correct. The infrastructure that is built alongside urbanization, the forms of urban property, and the institutionalization of land are all profoundly affected by the pre-urban institutions. <sup>25</sup> This is due to the fact that the utilization of land for urbanization is directly correlated with institutionalization and forms of urban property. Cities rely on preexisting groupings of property within a particular jurisdiction as a major source of positive feedback that adds to path dependence. Looking at cities via this lens, we can see that they are property landscapes that are dependent on certain paths; the institutions that shape each city leave an indelible mark on it.

(Frost 2018) studied “Imperial citizenship or else: liberal ideals and the Indian unmaking of empire, 1890-1919 Using the years 1890–1919” as a starting point, this article looks at three interconnected movements for Indian imperial citizenship and how they influenced the rise of radical anticolonialism in South Asia. From 1890 to 1919, there were initiatives for Indian imperial citizenship. It moves the emphasis from the personalities and ideologies who aspired to be British imperial citizens to the movements that started to achieve that status within a rebuilt British Empire. People and ideologies who aspired to become British imperial citizens were our previous emphasis. We had previously focused on ideas and individuals who sought the privileges and obligations of British imperial subjects. This chapter focuses on the circumstances that led South Asian nationalists to believe that achieving imperial citizenship equality inside a federation could be a manageable political goal. The political consequences and illiberal official turn away from this ideal are also covered. Specifically, its focus is on the circumstances that gave rise to the belief among South Asian nationalists that the ideal of equal imperial citizenship within an imperial federation could be achieved through politics. Particular focus here is on the circumstances under the British Empire. In its last paragraph, this article asserts that the long-overlooked struggle for Indian imperial citizenship, which extended from the South African Empire to

Canada, is an underappreciated part of the evolution of anti-colonial nationalism in South Asia. It justifies its reinstatement in the overarching narrative of the region's history in the twentieth century. This essay contends that Indian imperial citizenship aspirations extended across the entire Empire, from Canada to South Africa. From South Africa to Canada, Indians sought imperial citizenship across the whole continent.

(Punjabi and Johnson 2019) studied “The politics of rural–urban water conflict in India: Untapping the power of institutional reform Both institutional path dependence and neoliberal restructuring are driving forces in India's current water governance politics. As a result of the reorganization, Indian cities now have more leeway to create new kinds of water entitlement in peri-urban and rural regions. The current politics in India surrounding the management of water are fueled by the convergence of these forces. In light of the present political climate's shifts, this article investigates the role of politics in rural-urban water disputes. This study delves into the impact of agrarian institutions, particularly land rights, on the politics of rural-urban water transfers in two of India's most populous and rapidly expanding cities, Chennai and Mumbai. It expands upon Schlager and Ostrom's conceptualization of operational and collective choice rules. One city is in the country's western half, while the other is in its southern half. Located in the country's western and southern regions, respectively, are these two major urban centers. In doing so, it argues that the water entitlement that Mumbai has been able to achieve is the result of a long history of institutionalized appropriation within a setting of weak and limited tribal control over land and resources. This is due to the fact that prior appropriation has been implemented in an environment where tribal authority over land and resources is weak and limited. The reason behind this is that prior appropriation has been used in a context where tribal sovereignty over land and resources is limited and weak. Chennai, on the other hand, is now heavily dependent on water commodification via allocation contracts and quasi-markets. The city's expanding population is the reason behind this. This result is directly attributable to the riparian rights held by commercial growers in the Chennai region. This paper provides theoretical and empirical insights into the ways in which rural-urban water allocation is impacted by disparities in urban and agrarian institutions. One interpretation is that these variations influence how water is allocated between urban and rural regions.

(Singh, Goyal, and Raj 2019) studied Sentiment Analysis of English-Punjabi Code Mixed Social Media Content for Agriculture Domain More over 70% of India's population relies on agriculture for their daily sustenance, making it the most vital sector of the Indian



economy. The great majority of India's agricultural workforce has chosen to remain in rural areas since the country gained its freedom. There have been a number of government initiatives in recent years aimed at improving farmers' working conditions. Medical experts do not consider the rate of improvement to be satisfactory. You may easily learn about the current viewpoints of farmers thanks to the abundance of microblogging websites. Many social media users who are multilingual often alternate between the languages they feel most comfortable speaking while expressing themselves. People have seen this trend for a while now. Consolidating multiple languages, each with its own grammar rules, is a formidable challenge in and of itself. Therefore, this adds another layer of complexity to the task. The authors of this work have extracted statements pertaining to agriculture that exhibit code-mixing characteristics and consist of mixed-language text in English and Punjabi. This study's writers hail from India. Along with this, the languages were recognized and standardised, and a lexicon was produced that code-mixed Punjabi and English. A number of sentiment analysis models trained on bilingual data (English and Punjabi code) were subsequently examined. We employed naive bayes and support vector machines. Along with that, we used a unigram prediction model to test the pipeline. Our group determined that the final model employed provided better results after conducting further research on n-grams.

(Garrick et al. 2019) studied Rural water for thirsty cities: a systematic review of water reallocation from rural to urban regions Urbanization is on the rise, especially in the Global South, and with it comes the expectation that freshwater resources will be increasingly scarce between cities and rural areas. This is especially true in areas that experience more extreme drought. To meet the growing need for freshwater in rapidly expanding cities, it is now common procedure to pipe water from rural to urban regions. The growing number of urban areas has created this necessity. It has been difficult to compare and learn from people's experiences around the world due to the accompanying mathematical challenges and conceptual hurdles. Because of these issues, it is more challenging to get insight from the experiences of individuals in different regions of the globe. Water is being redistributed from rural to urban areas, and this analysis looks at the current state of affairs and trends in this process. Academic studies and official policy documents formed the basis of the review. Approach: We undertake a comprehensive literature review to build the global reallocation database.

(I am sorry. As a result of taking this path, 97 research articles on the subject of rural-to-urban reallocation were published, ranging from academic to policy-oriented. As a unit of analysis, we present the idea of reallocation dyads to characterize the pairing of a rural donor region and an urban receiving region. Each dyad consists of two distinct geographical areas. In order to categorize the reasons, steps, and results of water reallocation, an iterative coding framework was constructed. The field of political economics was utilized for this purpose. Results from the comprehensive study show that 103 different reallocation schemes (dyads) supply water to 69 different urban agglomerations. Totaling all of these reallocation dyads, we're talking about moving about 13,000 kilometers' worth of water every year to urban destination zones that are expected to have 383 million people living there in 2015. Most of the water resource reallocation initiatives that have come to light since 2000 have taken place in Asia. Quite the opposite is true in North America, where most of the dyads that have been recorded have actually taken place. Measures for water reallocation are driven by availability and demand, as illustrated in the analysis. The two most common forms that these endeavors could assume are administrative decision-making and collective bargaining. However, it does draw attention to certain prejudices and gaps in coverage for some parts of the Global South, mainly Africa and South America. The reason behind this is that (a) the English-language literature that the review covers pays little attention to reallocation in these regions and (b) these locations can have informal processes that are hard to follow. The problem is exacerbated by both of these things. There is a severe lack of data on the consequences on the donor area and compensation at this time.

(Bharadwaj and Ali Mirza 2019) studied Displacement and Development: Long Term Impacts of Population Indian relocation British India was split in 1947, which led to one of the largest and quickest migrations of the 20th century. It is one of the largest migrations ever recorded, both in terms of population and velocity. Researchers in India found that areas that took in more refugees also tended to grow more high-yielding crops, use more modern farming techniques, and have higher average yields. They used district-level data on agricultural output from 1911-2009 and the number of refugees as a proxy for the magnitude of the population transfer's effect. Finding this out required looking at the number of refugees by 1951 as a measure of the intensity of the impact of the demographic shift. This was found by utilizing the method of event investigation and the difference in differences. Crop yields and the use of modern farming techniques both increased

dramatically in India during the era of the Green Revolution. We show that, using data collected before partition, there was no correlation between refugee concentration and changes in soil and water table properties, agricultural infrastructure, or crop yields prior to 1947. Evidence gathered before the split confirmed this. Therefore, migratory preferences toward regions with better agricultural growth potential can not sufficiently explain the impacts. Land modifications in places already housing refugees and refugee literacy initiatives are two potential variables that could be causing these affects. These are only two of the many potential reasons.

(Bal 2019) studied Pioneer Punjabis in North America: Racism, Empire and Birth of Ghadar Within a decade of their arrival, The Ghadar Movement had its start when Indian immigrants in North America began to organise themselves into what would become known as a Ghadar. Even if there may have been one or two people from South Asia who had visited the ports of Vancouver and San Francisco before the Punjabis, it is safe to say that the Punjabis were the first people from South Asia to settle in those cities during the early part of the twentieth century. The vast majority of South Asian immigrants who ended up settling in rural parts of North America were members of the Sikh religion, and a large number of them had prior experience serving in the armed forces. In addition, there were several weavers and mechanics mixed in with them. There were even some of them who worked as carpenters. They came with the intention of working here in order to earn some money before making their way back home. On the other hand, as the events took place, a great number of individuals made the choice to continue living in the region and develop a new way of life for themselves. The Khalsa Diwan Society and the Gurdwara at Vancouver were the first examples in which they demonstrated their freedom in a location that was not their home. Both of these institutions were founded in the year 1908. Newspapers were also first published by the pioneer press during this same time period. When the first colonists encountered prejudice, they quickly began to draw parallels between it and the role they played in their native land in respect to the British. As they received new information, a significant number of the views and ideals they had previously held were abandoned by them. They started asking questions that men of their social class and educational background had never asked before as a direct result of their minds being opened up by exposure to Western culture, which is to say, it caused their minds to grow. They were given a forum through which to articulate their unformed ideas, which was made available to them by the Ghadar Party. In spite of the challenging social environment that was

characterised by racial discrimination and restrictions on immigration, the early settlers were successful in establishing themselves in the new land. A sizeable percentage of them travelled back to the Punjab in order to launch an uprising against the British, which was the very first war of its kind. The Khalsa Diwan Society, together with other pioneering individuals and organisations, as well as the press, were responsible for bringing the semi-literate immigrants to a state of consciousness. When documenting the history of the Ghadar Movement, it is essential to keep all of these aspects in mind and make sure they are included.

(Aijaz and Akhter 2020) studied "From Building Dams to Fetching Water: Scales of Politicization in the Indus Basin" The Indus waterscape has far-reaching and multi-faceted effects on the socio-spatial geography of Pakistan. Several perspectives can be used to understand its impact. The overarching goal of this research is to show that state-led water development has always sought to avoid political conflict by presenting water development as an objectively scientific and administrative effort, based on the authority of technology. One way to achieve this is to show that water development is all about technology and management. The state can disarm communities with cultural and political rights to water by shifting the water politics into the knowledge politics. Because of this, the state is able to control its water supply better. A scientifically unbiased and politically neutral understanding of water resources is called upon to do this. As often as there are initiatives to "depoliticize water, there are also societal and institutional pushes to repoliticize it. Whether the topic of water is brought up in a political context or not, this remains true. <sup>20</sup> The <sup>20</sup> goal of this paper is to illustrate how politicization is multi-scale and relatively immune to changes in the ruling political regime by bringing together critical water geography with the historical geography of the Indus River. To achieve this, we shall look at the Indus River's historical geography. We offer a fresh approach to periodizing the Indus Basin's hydrosocial connections, one that zeroes in on times when the governmental system governing the water sector was relatively stable and consistent. We were the ones that came up with this new periodization. Previously obscure periods are now brought to light through the use of a novel periodization. We argue that, despite the fact that these changes significantly influenced the trajectory of political history, the historical geography of water reveals a techno-managerial knowledge/value framework that is deeply consistent and structurally consistent. And this is so despite the fact that this past greatly influenced the trajectory of political history. We may go beyond changes in political regime and focus on

the more basic processes at play when we analyze the history and modern geography of the Indus valley through the lens of a scale-sensitive concept of politicisation. This is due to the fact that the concept of politicisation is area-dependent. In what is formally known as the Indus Basin, a dynamic of attempted depoliticization and repoliticization is generated by these epistemological and ideological frameworks.

(Koeva et al. 2020) studied “Innovative Remote Sensing Methodologies for Kenyan Land Career Path Mapping” At present, there is a need for effective land administration systems that can safeguard unrecorded land rights, which in turn helps reduce poverty and promotes national development (SDGs), in accordance with target 1.4 of the UN Sustainable Development Goals. Approximately 30% of the world's population is thought to have land rights that are officially recorded in a land management system. As a result, we came up with new approaches to land rights mapping using remote sensing and then refined, implemented, and evaluated them. Among these approaches are three unique methodologies: (1) an ontological analysis method called SmartSkeMa that uses smart sketch maps; (2) the use of UAVs; and (3) automated boundary extraction (ABE) methods that use the images obtained from UAVs. In order to assess the usefulness of the remote sensing methods, we looked at three things: (1) user needs, (2) how the methods would address those needs, and (3) the consequences for governance that would come from scaling the methods. The location of the litigation has been set for Kajiado, Kenya. The fieldwork and workshops yielded a mixed bag of qualitative and quantitative results, including both the technical and social aspects of the subject. Our research shows that SmartSkeMa might have been an easy-to-use, community-responsive land data gathering tool with a lot of promise. Unmanned Aerial Vehicles (UAVs) were found to possess great promise in producing modern base maps that can bolster the existing land administration system. When compared to more conventional approaches and manual delineation, automatic boundary extraction proved to be the most effective way to define visible and physical borders for land tenure mapping.

(Malik et al. 2020) studied “Policy Framework and Institutional Arrangements: Case of Affordable Punjab, Pakistan: Affordable Housing” for Low-Income Groups Because of a complex institutional framework and the overlapping responsibilities of federal, regional, and municipal government agencies, the supply of affordable housing for low-income people is limited and delicately balanced in Punjab, Pakistan's biggest province. An introspective analysis of the Punjabi housing system is presented in this essay. The purpose

of this document is to lay out the present institutional arrangements for the supply of affordable housing. This essay is based on research that examines public housing institutions utilizing structural analysis. In view of the ever-changing political climate in the nation, this offers a theoretical framework that is desperately needed for analyzing housing institutional arrangements. The essay uses a framework for analyzing institutions, but its foundation is in using structural analysis to examine government agencies. To better comprehend the intricate processes and practises of public housing organizations with overlapping responsibilities and powers, this study aims to fill gaps in the current literature. This essay suggests that the federal, provincial, and municipal governments should work together to reevaluate their institutional structures and create a more conducive climate for addressing problems with affordable housing policy and provision. To achieve this goal, the federal, provincial, and municipal administrations would be streamlined. Also included are a number of studies from the past that have relevance to housing policies and initiatives. Next, we'll take a look at institutional arrangements via the lens of empirical research. Lastly, we'll point you in the direction of some <sup>76</sup> possible future directions that could have major policy and empirical ramifications.

(Fenske, Kala, and Wei 2021) studied “MISSING WOMEN IN COLONIAL INDIA JAMES” We generate new statistics on the proportion of the female population in South Asia based on age, district, and religion between the years 1881 and 1931. These data cover the time period of South Asia. In comparison to Southern India, Eastern India, and Burma, where there is a more even distribution of men and women, the gender ratio in Northern India is significantly more skewed toward men. After the age of ten, male-biased sex ratios become most obviously visible, and this phenomena is not limited to any one region, religion, or time period in particular. Moreover, the age at which this phenomenon becomes most obviously apparent is after the age of 10. After the Hindu community, the Muslim community, and the Jain community, the Sikh community has the largest percentage of men to women in comparison to the other three communities. There is a connection between the number of women who identify with different religious subgroupings and the percentage of total population in districts. The evidence that sex ratios are connected to appropriateness for wheat and rice is not nearly as strong as the literature that is currently available would have you believe it is.

(Jackson et al. 2021) studied “FORUM: MILITARIZATION 2.0: COMMUNICATION AND THE NORMALIZATION OF POLITICAL VIOLENCE IN THE DIGITAL AGE”

Research on militarization and the normalization of military force by states has been extensively explored by international relations scholars. However, the impact of new information and communication technologies on these processes has received comparatively little attention. To fill this need, this forum features works that demonstrate the political significance of Militarization 2.0—the legitimization of political violence in the digital age—through the lens of new technology, new actors, and new practices. Members of the forum rely on popular military clichés and major militarized dichotomies to varying degrees. Here we find the tropes and dichotomies that are based on heteronormativity, as well as those that are based on race and ethnicity. This class includes ideas like (de)humanizing frames, authenticity, and belongingness. Instead of focusing on the military, the authors investigate other facets of militarization, including insurgency groups, weapons manufacturers, private security and military enterprises, violence entrepreneurs, and military video game creators. They also explore ministries of foreign affairs. Cynthia Enloe will share her final comments with the group as the discussion draws to a close.

(Keil et al. 2021) studied “Changing agricultural stubble burning practices in the Indo-Gangetic plains: is the Happy Seeder a profitable alternative?” As a precondition for planting wheat, farmers in India's northwest region burn the rice stubble that remains after each harvest. More than 2.5 million farmers participate in this method. Pollutants from burning crop residue reach millions of people on the Indo-Gangetic Plains daily. To fill a gap in the literature, we compare various tillage techniques to find out whether farmers can make money with no-burn technology. Among these innovations is the Happy Seeder (HS), a device that can immediately plant wheat into vast quantities of agricultural waste. Please send this proof without delay. Looking at the factors that are driving HS adoption, we can foretell the impact on wheat yields and production costs. Our research evaluates the HS's effect on wheat yields and compares the costs of conventional-tillage with zero-tillage wheat planting, among other things. In our analysis, we could not uncover any evidence of a decrease in output, but we did identify significant savings of 136 USD per hectare in wheat production costs. Our research also shows that the HS aids in water conservation and makes it considerably simpler to sow wheat at the optimal time. In light of the personal gains from HS use as well as the public gains from reduced air pollution and improved agricultural sustainability, we conclude that specific governmental backing for HS's widespread adoption is required. It is for this reason that we reach the verdict. Stricter

enforcement of the limit on burning residue is required, in addition to providing assistance with this particular regulation.

(Li and Huang 2023) studied “Sustainable Agriculture in the Face of Climate Change: Exploring Farmers’ Risk Perception, Low-Carbon” A Case Study on the Guanzhong Plain in China: How Technology Has Increased Productivity Since farms are mostly to blame for the majority of the world's greenhouse gas emissions, we must move quickly to lower their carbon dioxide output. Lower carbon agriculture technology (LCAT) must be China's top priority if the country is to achieve its carbon neutrality and peak emissions targets by 2030 and 2060, respectively. Five hundred thirty-one farmers from the Chinese province of Shaanxi participated in a micro survey that this study used to analyze the relationship between risk perception, LCAT adoption, and productivity. The researchers used the Ordered Probit regression approach to get their conclusions. A micro survey was used to obtain the data for the survey. Since LCAT reduced financial losses, farmers with larger risk perceptions were more inclined to utilize it. Despite farmers' decreased LCAT use, this remained true regardless of their risk assessment. In addition, farmers' perceptions of yield, market, and climate risks all have a positive role in the simultaneous adoption of LCAT, with market risk seemingly having the most impact. With each additional measure taken, the production rate of farmers' operating acreage increases by 2.4% and that of neighboring plots by 1.2% as a result of LCAT's substantial spillover effects. Because LCAT has such a large impact on production and spillover, these increases are inevitable. The massive output and spillover impacts of LCAT have made this accomplishment possible. Thanks to its findings on farmers' adoption of low-carbon agricultural methods, this study contributes to the existing corpus of research on perception and loss aversion. This study's results provide important insight into the role of risk perception in implementing sustainable agricultural practises. Sustainable agriculture and climate change mitigation can be advanced with the help of this data by shaping regulations that encourage LCAT use. Furthermore, the significance of ecologically responsible management practises in the agricultural sector is highlighted by this research.

(Usman et al. 2023) studied “Do farmers’ risk perception, adaptation strategies, and their determinants benefit towards climate change?” What this means for Punjab, Pakistan's agricultural industry Food security, rural livelihoods, and agricultural productivity in Pakistan have taken a huge hit in the last several decades as a result of interconnected global and regional climate dynamics. This study surveyed 1080 farmers in Punjab,



Pakistan, to gain a better understanding of their perspectives on the effects of climate change, adaption strategies, root causes, and potential benefits to agriculture. Weed infestation, seed rate augmentation, low-quality seeds, pests and diseases in crops, changes in cropping patterns, increased input use, decreased cropping intensity and productivity, diminished soil fertility, increased irrigation frequency, and longer harvest times were some of the risks that farmers in the rice-wheat and cotton-wheat cropping systems perceived. Some of the adaptation strategies that farmers employed included managing crops and varieties, irrigation water and soil, diversifying agricultural production systems, managing the time spent on fertiliser and farm operations, adapting to different locations, having access to financial assets and risk reduction measures, adopting new technology, having institutional support, and using indigenous knowledge. By implementing these strategies, farmers were able to mitigate the negative impact of climate change. Binary Logistic Regression results demonstrate that adaptation strategies are influenced by a variety of factors. These include demographics (age, education level, family size), financial situation (off-farm income, remittances, credit availability), land area, expertise in weather forecasting, experience with livestock rearing, tenancy status, ownership of tube wells, livestock inventory, market information, and agricultural extension services. Age, degree of education, and family size are some of the factors that are Adapters and nonadapters couldn't be more different in this regard. Protecting crops from severe weather events is possible with the use of a risk management plan. It is critical that new crop varieties be developed immediately that can withstand the effects of climate change and still produce big harvests. Rethinking current agricultural methods can help mitigate climate change. It is critical to enhance the number of investment facilities and supply enough extension services to improve the quality of life for farmers. By using these strategies, farmers will be better able to weather the long-term effects of climate change in their respective agricultural zones, protecting both their food supply and their standard of living.

## Social Dynamics and Cultural Flourishing in Rural Sikh Punjab

### Chapter 3

#### 3.1 Emergence of Sikh Rule: The Rise of Sikh Power in Rural India

The Sikh conquest of rural India is a fascinating and defining event in the country's history. The epic story is set in the fields and verdant plains of Punjab, where Sikhism and its martial traditions originated and grew into a powerful political entity. The story is set in the fields and green plains of Punjab. Sikhism became the dominant religion in rural India due to the teachings of Guru Nanak Dev Ji and later Sikh gurus. Punjabis, especially those living in rural areas, found common ground with Sikh principles, which included a commitment to nonviolence, equality and justice. Rural and agricultural communities embraced the teachings of the Sikh gurus on social reform, community service and resistance to injustice. Sikh supremacy in rural Punjab was further cemented by its military might and Guru Gobind Singh Ji's leadership in establishing the Khalsa Order. In the fight against foreign invaders and tyrannical rulers, the Khalsa, known for their unique identity and martial spirit, became a symbol of hope and resistance. <sup>34</sup> Over the course of their history, the Sikhs became a strong military force and eventually established their own province in rural Punjab. Sikh rule in the region was consolidated in the early 19th century under Maharaja Ranjit Singh. Rural Punjab experienced a period of relative peace and prosperity during Ranjit Singh's rule, with his government focusing on land reforms, infrastructure development, and the general welfare of the rural population. The Sikh conquest of rural India changed the political and social climate of Punjab and permanently altered the ethnic and cultural makeup of the region. This means that the Sikhs had a lasting impact on Punjab. This is a reminder of the complex ways in which religion, government, and rural life in India have always interacted. Moreover, it is a monument to community initiative, conviction, and tenacity.

The gripping story of the Sikh conquest of rural India is told against the backdrop of the fertile land of Punjab and its agrarian population. This place is necessary to tell this story. The plot revolves around a social and religious movement that turned into a powerful political force that changed the course of history in rural areas and the entire Indian subcontinent. Many believe that the current power of Sikhs in rural India is based on the teachings of Guru Nanak Dev Ji and other Sikh gurus. The Sikh faith resonates deeply among the predominantly agricultural population of Punjab with its emphasis on justice, equality, and the concepts of Sarbat da Bhala (welfare of all). A large section of the rural

population adheres to the teachings of the gurus as they advocate self-defense and social equality. When Guru Gobind Singh Ji founded the Khalsa, it was a turning point in Sikh history. As a result, the Sikhs became a more united and powerful fighting force, better able to defend themselves and resist oppression. This transformation was particularly significant in rural areas, where residents flocked to seek refuge from oppressive governments and external threats. As the Sikhs established their own empire and administrative structures, their control over rural Punjab grew stronger over time. This largely determined their fate. Maharaja Ranjit Singh played a crucial role in this development in the early nineteenth century. Under his leadership, rural Punjab experienced a period of relative peace and prosperity as land reforms, irrigation projects and infrastructure development benefited the province's rural population.. The Sikh conquest of rural India altered the political and social climate of Punjab and left an enduring impression on the people, traditions, and culture of the area. This exemplifies the power of faith, perseverance, and community-based initiatives to shape the destiny of rural regions. An important thread in India's complex historical fabric, this tale stands as a testament to the nuanced relationship among religion, state, and rural life.

### **3.2 Expansion and Administration: Sikh Dominance in Rural Regions**

The era in the history of Punjab and North India marked by the development and dominance of Sikhism in rural areas was a period that brought significant changes during its heyday. This period of history is a testament to the strategic wisdom, military prowess and administrative innovations that pushed the Sikh Empire into rural areas, thereby consolidating its control over vast agricultural regions. This period of history is a testament to the administrative innovations that pushed the Sikh Empire into rural areas. The teachings of Guru Nanak Dev Ji and subsequent Sikh Gurus are the origins of Sikhism and the reason for its dominance in rural areas. These teachings place great emphasis on social justice, community **service and the** need **to care for** the weak. As these beliefs resonated deeply with the predominantly agricultural population of Punjab, a close connection emerged between Sikhism and rural life. During the period when Guru Gobind Singh Ji was at the forefront of Sikhism's development, the Khalsa Order was formed, which gave the Sikhs a unique identity and instilled a highly militant mentality. Because of this metamorphosis, they became a formidable force, able to protect their communities and fend off attacks from outsiders; an especially important asset in the rural hinterland. In the early 19th century, under the strong leadership of Maharaja Ranjit Singh, the Sikh Empire expanded its reach into rural areas beyond the Punjab. Land reforms, irrigation projects and

infrastructure development were undertaken under his rule and are generally considered a period of relative stability and prosperity in rural areas. These schemes improved the quality of life in the villages and strengthened the position of the Sikh community as the dominant group in these areas. The expansion and administration of Sikh rule in rural areas not only changed the socio-economic environment but also strengthened the cultural fabric of Punjab. This was the result of the Sikhs changing the socio-economic and cultural landscape. This period is a monument to the Sikh Empire's foresight, resilience and good governance, which enabled the Sikh Empire to extend its influence deep into rural areas, thereby influencing the course of rural life and administration throughout North India.

### 3.3 Agriculture and Rural Economy: Transformations under Sikh Rule

During the Sikh rule in Punjab, significant changes took place in agriculture and the rural economy that had a profound impact on the region. The efforts made by the Sikh leadership to achieve these reforms not only helped to revitalize agriculture, but also had a significant and far-reaching impact on the daily lives of people in rural areas. Sikhism is characterized by a deep connection with the earth and a simple lifestyle in rural areas. The teachings of the Sikh Gurus place great emphasis on honest work, community welfare, and responsible use of resources; all of which concepts were favored by the predominantly agricultural population of Punjab and adopted as part of their lifestyle. As a direct result, the Sikh monarchs became more sensitive to the needs of rural areas. Due to the visionary thinking of Maharaja Ranjit Singh, who served as the monarch of the empire, the Sikh Empire made many agricultural changes. The intended results of these policy changes were increased agricultural production, improved irrigation systems, and the introduction of modern agricultural practices. Punjab is now considered one of the most fertile and wealthy regions in India due to the increase in agricultural production achieved through the construction of canals and the introduction of a more structured basic income arrangement.

Under Sikh rule, the rural economy flourished. Increased agricultural production not only provided food for the population in rural areas, but also created a surplus that could be sold in the market, boosting the overall economic growth of the region. The construction of various transportation infrastructure such as roads and bridges facilitated the transportation of goods to urban centers and other locations, further spurring economic expansion in rural areas. During the Sikh rule, agriculture and the economy of rural areas underwent major changes that had lasting effects. During this period, Punjab acquired a well-deserved

reputation as the granary of India, and agricultural methods and inventions that originated in the region have had a major impact on agricultural practices throughout the Indian subcontinent to this day. The era of Sikh rule in Punjab is a unique monument to the tremendous impact that strong governance, land reforms, and rural development had on rural prosperity and the overall economy. This was especially true in rural areas. The agricultural landscape of northern India was irreversibly altered by these developments, which not only shaped the history of Punjab but also left a lasting impression on the region.

### **3.4 Social and Cultural Influence: Sikh Culture in Rural Settings**

A fascinating story that highlights the fundamental connection between religion, community and rural life is the social and cultural impact of Sikh culture on rural areas during the Sikh rule in Punjab. This narrative focuses on the era when Sikhs ruled Punjab. This history explains how Sikhism, known for its emphasis on equality, social justice and the right to self-defense, spread to rural areas and became firmly rooted in their culture. The teachings of Guru Nanak Dev Ji and later Sikh Gurus were the foundation on which Sikh culture was established in rural areas. This dates back to the time of Guru Nanak Dev Ji. Her message of welcoming everyone and providing service resonated deeply with the predominantly agricultural communities of Punjab. In addition to promoting enlightenment on a spiritual level, the Sikh Gurus placed great emphasis on the values of hard work, compassion and the overall well-being of the community. Under the leadership of Guru Gobind Singh Ji, Sikhism evolved into the Khalsa sect, further solidifying the religion's identity and its commitment to the martial traditions of the Khalsa. This new phenomenon was particularly important in rural areas, where groups often sought protection from external threats and authoritarian leaders. In rural Sikh communities, the Khalsa philosophy of self-defense and resistance to injustice has found many willing adopters. Beyond the realm of religious belief, the Sikh way of life has had a significant impact on rural communities. It is integrated into daily activities, influencing customs, rituals and social institutions. As Sikhism promotes egalitarianism and social justice, ignoring differences in caste and social status, rural communities have fostered a greater sense of unity and cohesion. Gurdwaras are built similar to Sikh temples and once completed, they become symbols of the religious and social importance of Sikhism in rural communities. In addition to being places of worship, these gurdwaras also serve as centers for activities such as community gatherings, education and charity. The social and cultural impact of Sikh culture on rural Punjab during the Sikh rule has left a significant and lasting legacy. It

demonstrates the power of religion and values to influence rural communities, creating a sense of unity, equality and community well-being that transcends the boundaries of caste and other forms of social hierarchy. Today, this tradition is still very much alive in the rural cultural fabric of Punjab.

### 3.5 Maharaja Ranjit Singh (1780-1839):

**Ranjit Singh was the founder and the most prominent ruler of the Sikh Empire.**

In the annals of Sikh history, Maharaja Ranjit Singh, also known as the Lion of Punjab, occupies a prominent position as the founder of the Sikh Empire and its most important monarch. He earned the position. Born in 1780 in the city of Gujranwala, Ranjit Singh's rise from young warrior to great ruler was a testament to his charisma, military prowess, and creative leadership. His ability to unite numerous Sikh confederations in the late 18th century was a major factor in Ranjit Singh's rise to power during this period. He defeated rival tribes, forged alliances, and steadily expanded his power across much of northern India through shrewd political acumen and strategic military planning. During his reign, the Sikh Empire extended its reach beyond the Punjab province into rural areas of the surrounding country. His conquests extended to Kashmir, Multan, and Peshawar, and brought rural areas under a government known for its generosity. Ranjit Singh accomplished several noteworthy things during his reign, including: Maharaja Ranjit Singh's reign lasted from 1799 until his death in 1839. During this time, he transformed the disorganized, war-torn Punjab into a powerful and controlled Sikh empire. Maharaja Ranjit Singh died in 1839. His legacy will be remembered not only for his victories, but also for his ability to inspire a sense of unity and pride among his subjects. Ranjit Singh made religious tolerance a core principle of his government, despite being a Sikh himself. His mission was to ensure that people in rural areas with a wide range of religious traditions could practice their faiths freely and live in peace. Through this strategy, he won the hearts and minds of the rural populace, thereby contributing to the security of the country.

Ranjit Singh's emphasis on agriculture and rural development was one of the most notable features of his leadership. Given that agriculture played such an important role in the economy of rural areas, he pushed for land reforms to achieve more equitable taxation and land distribution. This not only benefited the rural poor, but also increased the empire's tax revenue, which would benefit future development. His ambition to build an empire went hand in hand with his commitment to improving the living standards in rural areas. Under his leadership, the countryside underwent a period of profound transformation. He invested

in the construction of irrigation canals, which not only increased agricultural production but also provided a reliable livelihood for the rural people. The construction of roads and other infrastructure helped improve trade and communication between different rural areas, which in turn contributed to the overall well-being of the people.

The rural areas under Ranjit Singh's control were marked with a unique stamp through his promotion of art, culture and architecture. Lahore, the capital of the empire, became a centre of artistic and cultural activity and the surrounding countryside benefited from the architectural wonders and cultural exchange <sup>43</sup> that took place there. His legacy lives on in the form of architectural wonders such as the Lahore Fort and Sheesh Mahal, which remain as a testament to the enlightened governance he led. During the heyday of the Sikh Empire, Maharaja Ranjit Singh's style of leadership was one of visionary leadership, religious tolerance, land reforms, rural development and cultural promotion. His ability to bring together the diverse rural population and promote a sense of security and prosperity in rural India will always be remembered in the annals of history as a monument to the lasting legacy he left behind. Maharaja Ranjit Singh's reign was marked not only by his political and military victories but also by his personal charisma and leadership. He promoted meritocratic government, appointing ministers and officials based on competence rather than religious beliefs, thereby benefiting both rural and urban communities. He was known for his secular and inclusive political approach. Due to this equal opportunity policy, talent was able to thrive in the rural bureaucracy, making grassroots government efficient.

Ranjit Singh's commitment to <sup>52</sup> the cause of justice and the welfare of the people also extended to rural areas. At the village level, Gandhi created a system of panchayat, essentially local committees, to resolve disputes and administer justice. In rural areas, these panchayat played an important role in maintaining peace and order and ensuring that everyone had equal access to the justice system. During Ranjit Singh's rule, a strong trade network was established that benefited rural areas engaged in agriculture and handicrafts. The establishment of trade routes across the empire connected rural areas with distant markets, increased economic activity, and improved the quality of life of people in rural areas. The success of many townships was due to the economic vitality it brought. In addition to his military and administrative skills, Maharaja Ranjit Singh was known as a charming and inspiring leader. Only by personally visiting rural areas for annual hearings or court hearings could he personally interact with the people, listen to their grievances and meet their demands. The ruler's connection with his subjects was strengthened through his

travels across the country, which helped to cultivate a sense of loyalty and cohesion throughout the empire. Ranjit Singh's legacy in rural India is not only preserved in history books but also in the hearts of the people. His rule is still considered as the golden age in the history of Punjab, bringing peace, prosperity and religious harmony to the rural areas of the province. His rule was an outstanding example of good governance, inclusive leadership and rural development, and had an indelible impact on the rural environment of the Sikh Empire. It is widely regarded as one of the most influential periods in the history of the Sikh Empire.

### **3.6 He expanded the empire's territory into rural regions of Punjab and beyond.**

It was due to Maharaja Ranjit Singh's exceptional leadership and military prowess that he was able to expand the territory of the Sikh Empire from its center into the rural areas of Punjab and beyond the traditional Sikh heartland. He was born in 1780 and came to power at a time when the Punjab region was divided into a large number of warring factions and foreign countries were vying for control of the province. Ranjit Singh's vision of a unified Sikh Empire that encompassed not only urban centers but also remote rural areas became the driving force throughout his reign. This vision encompassed not only urban centers but also remote rural areas. This process is often referred to as the Punjabization of the region. He made relentless efforts to consolidate his authority within the province. He expanded the boundaries of the empire through strategies such as diplomatic negotiations, strategic alliances, and military conquests. This enabled him to exercise authority over rural towns and regions. The geographical scope of his conquests included the vast plains of Punjab, which were primarily agricultural areas and rich in agricultural resources. He also controlled the region. Outside of the traditional Sikh kingdom, Ranjit Singh's armies reached deep into the rural hinterland, taking control of places like Multan, Kashmir, and Peshawar. These rural areas, previously riven by conflict, were now under his unified and largely peaceful control. Tolerance of other religions was a hallmark of Ranjit Singh's government, allowing him to implement expansion plans that included regions with a variety of religious and cultural traditions. As a result of his approach, he won the support of people of various religious beliefs living in rural areas. As a result, these regions experienced a sense of unity and stability for the first time in decades.

The incorporation of rural areas into the Sikh Empire not only expanded its geographic reach, but also enhanced the cultural diversity and economic strength of the empire. Rural



areas contributed greatly to the empire's agricultural economy, and the wealth created in these areas was the driving force behind the empire's expansion and prosperity. Maharaja Ranjit Singh's reputation as a visionary leader who expanded the empire's boundaries into rural areas is a testament to his perseverance and the lasting impact his rule had on the rural environment of Punjab and beyond. His leadership in bringing rural areas under the control of his kingdom and unifying fragmented territories remains a remarkable chapter in Indian history. Maharaja Ranjit Singh's territorial expansion into rural areas not only highlights his exceptional leadership skills but also brought significant changes to the political, economic and social landscape of the areas under his control. Due to his persistent efforts and keen strategic acumen, he was able to expand the reach of the Sikh Empire into rural areas far beyond its original borders. One of the notable features of Ranjit Singh's forays into rural areas was his astonishing ability to win the loyalty and trust of local leaders and rural masses. He achieved this by using diplomatic and military power to forge alliances with various local chieftains and leaders and then enlist their support in his empire. Due to this strategy, many rural areas were spared the ravages of war and the transition to Sikh control was relatively problem-free.

During his tenure, infrastructure and governance in rural areas improved, and he was a benevolent and benevolent leader. Ranjit Singh invested in the construction of important infrastructure projects such as highways, canals, and other similar projects. This not only promoted trade and communication, but also increased agricultural production in rural areas, ultimately benefiting the people there. The Sikh Empire was able to achieve greater economic development as a direct result of the incorporation of rural areas. Ranjit Singh's land tax policy was designed to tax fairly, reduce the burden on the rural population, and promote agricultural expansion. These areas were known for their fertile land and agricultural productivity. As a direct result, wealth and economic growth in rural areas increased. Ranjit Singh's rule also helped to protect and promote the indigenous culture and customs that prevailed in rural areas during his tenure. He promoted a sense of cultural tolerance and harmony by respecting the many traditions, dialects, and religious beliefs of the rural population. This strategy allowed the rural areas of the Sikh Empire to maintain their own unique identity while still being part of the larger Sikh Empire. Maharaja Ranjit Singh's conquest of new territories in rural areas not only expanded the territory of the Sikh Empire, but also brought significant improvements to the quality of life of the people in rural areas. He has left a lasting legacy in the rural areas of Punjab and beyond through his

visionary leadership, infrastructure development, economic policies and commitment to religious and cultural diversity. All these things will shape the course of history in these regions for years to come.

### **3.7 Under his rule, significant agricultural reforms were implemented, including land revenue policies**

During the enlightened rule of Maharaja Ranjit Singh, land reforms and a new method of collecting basic income were the top priorities of his government. Ranjit Singh was born in 1780 and came to the throne at a time when the rural agricultural economy of Punjab was facing major problems such as an exploitative tax system and conflicts over land. Ranjit Singh ruled from 1780 to 1799. Recognizing that agriculture was crucial to the success of his empire, he initiated a series of comprehensive reforms that not only reduced the burden on rural communities but also established a fair and sustainable economic system. One of the most important changes in the agricultural system during his rule was the introduction of a more equitable basic income policy. Prior to Ranjit Singh's rule, landowners were often forced to endure economic hardships due to onerous tax laws imposed by local and foreign rulers. Ranjit Singh sought to rectify this by introducing a system that determined land revenue based on the actual fertility of the land. This brought relief to the peasants living in the rural areas. His goal was to better record ownership and ensure that land titles were securely held by their rightful owners. This reduced land disputes and conflicts in rural areas and created a more stable and productive climate for agriculture. The introduction of a clear and public land tenure system facilitated land transactions, improved land use, and promoted overall prosperity in rural areas. Under his leadership, irrigation systems were expanded and canals were built, allowing farmers to cultivate larger areas and increase the amount of food they produced. These strategic investments in rural infrastructure not only increased agricultural production but also gave a large section of the rural population the opportunity to earn a living at home and on their farms. The policies implemented by Ranjit Singh promoted crop diversity and experimentation with new agricultural methods. His support for agricultural advances such as cash crops and orchard cultivation helped expand and diversify the rural economy. The land reforms and land tax policies implemented by Maharaja Ranjit Singh were crucial in revitalizing the rural economy, promoting equitable land ownership, ensuring fair taxation, and stimulating agricultural growth. These reforms helped improve the living standards of the rural population, consolidated the agricultural

pillar of the Sikh Empire, and left a lasting legacy of agricultural prosperity in the provinces under his rule.

### **3.8 Promoted religious tolerance and allowed different communities to coexist peacefully in rural areas.**

During his time ruling rural India, Ranjit Singh was known for his extraordinary devotion to religious tolerance. As a result, he created an atmosphere where members of many different religions could coexist peacefully. Born in 1780, Ranjit Singh's rise to power in a region that had been plagued by religious unrest and violence for much of its history was a turning point in that history. Under his visionary leadership, he sought to build a Sikh empire. It was one that not only expanded its territory but also embraced and respected the diversity of religious beliefs and practices that prevailed in rural areas. His goal was not only to expand his territory but also to respect the diversity of religious beliefs and practices. Acceptance of people of other faiths was an important principle of his rule and became **one of the foundations of his regime**. Ranjit Singh realized that the rural population of Punjab was heterogeneous and included people who practiced a variety of religious traditions. These traditions included Sikhs, Hindus, Muslims, Jains, and others. He pursued a policy of religious neutrality rather than imposing his own religious ideas on the public. This ensured that people could freely practice their religion without fear of persecution or discrimination. This commitment to religious tolerance was particularly important at a time in India's history when sectarian wars raged across the country. Ranjit Singh was an ardent supporter of inter-faith dialogue and cooperation and encouraged religious leaders of different faiths to work together to build understanding among their respective communities. This strategy created an atmosphere of mutual tolerance and goodwill in rural areas where religious diversity could be celebrated rather than exploited for political purposes.

The fact that people from different religious backgrounds held important administrative and advisory positions in Ranjit Singh's personal court is a testament to the inclusive atmosphere he created there. This diversity in the court helped break down prejudices and stereotypes against rural communities and sent a strong message of solidarity to these communities. His government took steps to ensure that religious traditions and places of worship of all communities were protected. This included providing funds for the

maintenance of places of worship such as temples, mosques, gurdwaras and other such structures in rural areas. The attention and respect paid to these places of worship helped people in rural areas feel safer and integrated into their communities. One of the salient features of Maharaja Ranjit Singh's leadership was his unwavering commitment to the peaceful coexistence of different cultures in rural areas and advocacy of religious tolerance among the people. This strategy not only helped maintain the overall stability of his empire but also helped enrich the cultural fabric of the rural areas he ruled. Ranjit Singh's legacy as a champion of religious harmony is still remembered today and he is considered a shining example of peaceful cooperation and tolerance in a culture rich in diversity and multiculturalism.

### **3.9 Maharaja Kharak Singh (1801-1840):**

The Sikh Empire went through a turbulent period in the early 19th century. An important figure of this period was Maharaja Kharak Singh, who was born in 1801. Maharaja Kharak Singh, the eldest son of the Maharaja, briefly took over the kingdom after the death of his father, Maharaja Ranjit Singh, in 1839. His short reign from 1839 to 1840 was marked by many problems and internal disputes that brought devastating damage to the Sikh Empire, especially the rural areas. These hostilities began during his reign. When Kharak Singh came to the throne, the Sikh Empire was struggling for stability in the face of external and internal demands. Although he inherited his father's vast kingdom, he faced the daunting challenge of maintaining unity among the many groups in the empire, especially the important nobles. These power dynamics were closely linked to the rural areas, which were the main economic support for the empire. One of the greatest obstacles facing the empire during Kharak Singh's reign was the struggle for power and influence between different groups within the empire. This conflict often took place in the rural areas. His relatively short reign was marked by internal discord among the nobility, leading to shifting alliances and conflicts over power. Administration and governance in rural areas suffered from this instability. Kharak Singh's poor health, which ultimately led to his untimely death in 1840, hampered his ability to exercise power effectively. Fluctuations in the power dynamics at court during this period affected the country's rural areas, sometimes causing chaos in the administration of rural provinces. Kharak Singh's reign did not leave a lasting impression on the Sikh kingdom or its rural history compared to the reigns of some of his predecessors; nevertheless, it provides useful insights into the complexities of running a large and diverse empire. His brief reign became a chapter in history during a period of transition and civil

unrest in the Sikh Empire, highlighting the challenges of maintaining stability and effective governance, especially in rural areas. This is especially true in the context of maintaining effective governance in rural areas. One of the most notable aspects of Kharak Singh's reign was his efforts to restore stability and unity within an empire plagued by internal strife and conflict. These divisions often manifested themselves in competing power centers and local disputes in rural areas, affecting the daily lives of people in rural areas. Kharak Singh was concerned about the welfare of the people in rural areas, tried to bring some sort of order and find a solution to the differences that existed between the political parties.

Kharak Singh's reign was marked by several events beyond his control, most notably the deterioration of his health. Both his health problems and the influence of the regent, Raja Dyan Singh, played a key role in determining the course of his reign. This internal power struggle also extended to the realm of rural administration, affecting the administration and general stability of rural areas. Kharak Singh placed an emphasis on addressing some of the issues facing the empire in rural and agricultural areas during his tenure. He continued a number of programs initiated by his father, Maharaja Ranjit Singh, to promote agriculture and rural infrastructure. This included spending on irrigation projects, road construction, and other rural development projects designed to improve the quality of life in rural areas. His untimely death in 1840 ended his reign prematurely, and he was succeeded by his son, Maharaja Nau Nihal Singh, to rule the kingdom. Both the political succession and the dynamics that occurred after his death further contributed to the political unpredictability experienced in rural areas today. During the brief period that Maharaja Kharak Singh was in power, the focus was on restoring peace and harmony throughout the Sikh Empire, especially in rural areas. Although his reign was brief, his brief rule sheds light on governance issues, power conflicts, and rural development efforts during a period of imperial transformation and internal turmoil.

- **Kharak Singh was the eldest son of Ranjit Singh and briefly ruled after his father's death.**

As the eldest son of the famous Maharaja Ranjit Singh, founder of the Sikh Empire, Maharaja Kharak Singh, born in 1801, held a unique and pivotal position in the Sikh Empire. He briefly controlled the Sikh Empire and its rural regions after his father's death in 1839, but made a lasting impression during his time there. Kharak Singh's accession to

the throne was a time of great expectations and optimism for the Sikh Empire, as he inherited the vast territory and rich cultural heritage that his father had painstakingly built. However, his reign, which lasted from 1839 to 1840, presented many problems and complexities that changed the fate of the Empire, especially <sup>41</sup> that of the rural regions of the region. Kharak Singh not only inherited the throne from his father, Ranjit Singh, but as Ranjit Singh's eldest son, he also carried the expectations of the nobility and rural populace on his shoulders. The rural regions, as the foundation of the empire's agricultural economy, relied on him to ensure peace and prosperity. His reign provided an opportunity to continue the legacy of inclusive and forward-looking leadership established by his father. Kharak Singh's reign was marked by many internal disputes and power struggles among the nobility, which affected the way rural areas were governed and managed. Changes in alliances within the empire and political conflicts often took place in rural areas, affecting the lives of the people there. Despite these obstacles, Kharak Singh tried to maintain order and government in the rural areas of the kingdom. During his reign, he focused on alleviating agricultural difficulties, promoting infrastructure development, and improving the economic well-being of the rural hinterland. Kharak Singh's reign saw serious efforts to deal with the complexities of managing a large and diverse empire during a period of change. This was one of the defining features of his reign. His tenure represents a chapter in history during a period of political and social upheaval in the Sikh Empire, providing deep insights into the difficulties and complexities of leadership, government, and rural management. This happened during the reign of Ranjit Singh.

His reign was marked by disputes within the Sikh nobility that wreaked havoc on rural areas. These conflicts occurred during his reign. In the annals of the Sikh Empire, Maharaja Kharak Singh's reign, which lasted from 1839 to 1840, was an era of civil war and strife among the Sikh nobility. This period can be specifically traced to 1840. Born in 1801, the eldest son of Maharaja Ranjit Singh, Kharak Singh ascended to the throne with the intention of continuing the tradition of strong leadership established by his father. However, his reign had complex political dynamics that had significant consequences, especially for the rural areas that were then under his jurisdiction. The long-standing rivalry and power struggles between members of the Sikh nobility under Kharak Singh were one of the defining features of his rule. These internal disputes not only affected the large cities, but also had <sup>13</sup> a significant impact on the rural communities. The nobility often <sup>132</sup> competed with each other for influence and control over

the affairs of the empire. As a result, they engaged in political manipulation that directly affected how rural areas were governed and managed. The conflicts among the Sikh nobility during Kharak Singh's reign were complex and involved multiple different factions and alliances. These factions and alliances were based on many different factors, such as personal ambitions, regional loyalties, and different visions for the future of the empire. These power struggles sometimes led to chaos in rural governance, which in turn affected the lives of the rural population. <sup>64</sup> As a result of the internal conflicts, an atmosphere of unpredictability and instability permeated the entire empire, especially the rural hinterland. The political conflicts within the elite were felt most deeply by the rural population, as they relied heavily on peaceful and effective government. The complex dynamics between political opponents and the management of rural areas under Kharak Singh reveal the difficulties of maintaining unity and order in a large and diverse kingdom. Its authority during a period of civil unrest and change is a historical reminder of the complex forces that shaped the fate of the metropolitan and rural areas of the Sikh Empire. This happened during the heyday of the Sikh Empire. Maharaja Kharak Singh's short reign, which lasted from 1839 to 1840, was characterized by internal competition among the Sikh nobility. These conflicts created a violent political climate that had a profound impact on the rural areas of the Sikh Empire. Kharak Singh, the eldest son of Maharaja Ranjit Singh, was born in 1801 and succeeded his father to rule a kingdom that had been relatively stable during his father's reign. However, to ascend to the throne he had to overcome many obstacles, the most important of which was a power conflict among the Sikh nobility.

Disputes between members of the nobility were often sparked by competing desires, personal rivalries, and loyalties to different regions. These divisions spread to rural areas, where the influence of local nobles and feudal lords was significant and they had the potential to significantly impact the day-to-day activities of rural people. The shifting friendships and loyalties within the Sikh court had an impact on rural government. These impacts sometimes included administrative disruptions and difficulties in maintaining law and order. Kharak Singh's declining health during his reign made it difficult for him to provide effective leadership and exacerbated the internal tensions that already existed. As a direct result, the central authority that had existed during his reign was weakened and other power centers within the empire vied for dominance. This power struggle had an impact on the rural population, whose livelihoods and overall well-being depended directly

on the type of government in power. In more rural areas, the unpredictability and instability caused by infighting among the nobility posed an obstacle to the success of agricultural enterprises, the development of rural infrastructure, and overall rural prosperity. The fluctuating power dynamics and the inability of the central government to provide consistent and effective governance to rural areas both exacerbated the difficulties of the situation. During the reign of Maharaja Kharak Singh, <sup>105</sup> there were frequent wars between <sup>13</sup> the Sikh nobles, which had a significant impact on the lives of people in the rural areas of the Sikh Empire. Rural governance was negatively affected by power conflicts and political competition within the elites, leading to a period of unpredictability and instability in the rural hinterland <sup>8</sup> of the empire. Kharak Singh's rule is a historical example of how disputes within the ruling elite affected the lives of rural people in diverse and complex ways.

### **3.10 Maharaja Nau Nihal Singh (1821-1840):**

Maharaja Nau Nihal Singh, who was born in 1821, holds a special place in the history of the Sikh Empire. He will be remembered as a king whose reign, though short, had a significant and lasting impact on the empire. He was one of the youngest kings in the history of the Sikh Empire, ascending to the throne after the death of his father, Maharaja Kharak Singh, and ruling briefly between 1840 and 1840. His reign made him one of the youngest kings in the history of the Sikh-Empire. Nau Nihal Singh's tenure was marked by a series of dramatic events and difficulties that had a lasting impact on the Sikh Empire, especially its rural regions. This was true despite the fact that Nau Nihal Singh was in power for only a short period of time. Nau Nihal Singh's ascension to the throne of the kingdom came at a time of political unrest throughout the kingdom. Existing tensions within the nobility and shifting power dynamics <sup>149</sup> had become increasingly apparent during his previous reign. In this unstable atmosphere, Nau Nihal Singh rose to a leadership position that aimed to restore harmony and cohesion among his people. One of the defining moments of his reign was the unfortunate events that occurred during the Diwali celebrations in 1840. Nau Nihal Singh was only 18 years old when he tragically died, a victim of a structural accident that occurred during the celebrations. His death marked a sudden and unexpected turn in the course of events that led to political unpredictability and subsequent power struggles within the Sikh Empire. Nau Nihal Singh's reign was not long, and he had limited opportunities to implement substantial policies or changes during his reign. On the other hand, his reign revealed the difficulties faced by young monarchs during a period of political upheaval and civil war in their country. His death had far-reaching consequences, including the beginning



of a succession crisis and increasing instability in the empire, both of which had a direct impact on rural areas. Maharaja Nau Nihal Singh's brief reign is notable for his rapid rise at a young age, the unexpected tragedy that befell him, and the power vacuum that this event created. His reign serves as a reminder of the complex political landscape and challenges faced by the Sikh Empire, including its rural areas, during a period of civil unrest and change. Although he did not have the opportunity to implement major policies, his reign serves as a reminder of this landscape.

One of the biggest obstacles Nau Nihal Singh had to overcome was the ongoing conflict within the nobility of the Sikh Empire. This internal conflict had been <sup>64</sup> a defining feature of the dominions until then and it continued to pose a major risk to the continuity of the empire, including its rural areas. The shifting loyalties and conflicts within the nobility affected the government and administration of the countryside and, in turn, the lives of the rural population. The horrific event that abruptly ended Nau Nihal Singh's rule is another event that is remembered. In 1840, while people were celebrating Diwali at the Lahore Fort, a building collapse occurred, ultimately resulting in the tragic death of Nau Nihal Singh. This unforeseen disaster not only created a leadership vacuum in the empire, but also threw the government and political system into disarray. As a result of Nau Nihal Singh's death, many groups within the Sikh Empire vied for control of the government. This led to a succession crisis. This unpredictable period had a huge impact on the rural areas as the central government struggled to maintain efficient government amid power struggles and strife. Although Maharaja Nau Nihal Singh's reign was short, his reign is an important historical reminder of the difficulties and problems experienced by young monarchs during times of political change and internal strife. His untimely death and the ensuing succession crisis had a lasting impact on the Sikh Empire, including its rural areas, and highlighted the complex dynamics of power and governance during this critical period in Sikh history. His untimely death in 1699 was followed by a succession crisis the following year.

- Maharaja Nau Nihal Singh, born in 1821, ascended the throne as the second Maharaja of the Sikh Empire after the brief reign of his father, Maharaja Kharak Singh. His ascension <sup>8</sup> to the throne in 1840 was a major turning point in the history of the Sikh Empire as he took over a state that was then struggling with political instability, infighting, and regional hostilities. Although Nau Nihal Singh's reign was short, lasting <sup>56</sup> only a few months, the events and circumstances that occurred during his reign had a lasting impact on the Sikh Empire and its rural areas. When Nau Nihal Singh became emperor, the empire faced complex internal and external

obstacles. These challenges came from both within and outside the empire. A climate of insecurity and instability arose due to internal conflicts among the Sikh nobility and the changing power dynamics within the empire. These problems also extended to the rural areas, where government and administration at the local level were deeply affected by the conflicts over imperial power. During the Diwali celebrations in 1840, Nau Nihal Singh met with a tragic accident that ultimately led to his untimely death at the age of 18. This event will be remembered as one of the defining milestones of his reign. This terrible disaster had a significant impact on the Sikh Empire, especially the rural areas of the Empire. It created a power vacuum and problems of power transfer, further exacerbating the already existing political unrest in the Empire. The name of Nau Nihal Singh has gone down in history as a painful reminder of the problems that young rulers go through during times of internal struggle and change, despite the fact that his time in power was short and this happened at a young age. His death marked the beginning of a new period in the history of the Empire and transformed the development of both the metropolises and the rural hinterlands. His rule, though short, left a lasting legacy that is still examined and remembered in the larger context of the historical narrative of the Sikh Empire.

- **Nau Nihal Singh succeeded Kharak Singh but had a short-lived reign.**

The Sikh Empire went through a period of internal unrest during the reign of Nau Nihal Singh. An unstable political climate had developed due to the internal dynamics of the empire, which was marked by conflicts among nobles and shifting alliances. This atmosphere also extended to more rural areas, where the influence of local nobles and power struggles could greatly affect the lives of people in more remote areas. Despite his youth and relative inexperience, when Nau Nihal Singh ascended to the throne, he was burdened with restoring stability and a unified state to the empire. However, his reign was tragically ended by a tragic accident during the Diwali celebrations in 1840, which ultimately led to his untimely death. His reign was marred by this fatal disaster. Not only did this event end his authority, it also plunged the Sikh Empire into a period of instability and political turmoil. Nau Nihal Singh's sudden and unexpected death, which resulted in a power vacuum and a troubled transfer of power, further complicated the empire's already difficult situation. His death had a profound impact on the Sikh Empire, especially on the rural provinces, which were particularly hard hit by the political unrest caused by the succession crisis. Although Maharaja Nau Nihal Singh was young and full of potential, his

brief reign was marked by navigating the complex political terrain of the Sikh Empire. He had to deal with this struggle throughout his tenure. His untimely death brought about a period of change and instability that affected both metropolitan and rural areas across the empire, leaving a historical legacy that would last for generations. Maharaja Nau Nihal Singh's brief but significant reign, which began in 1840 with the succession of his father, Maharaja Kharak Singh, represents a turbulent era <sup>8</sup> in the history of the Sikh Empire. This period occurred after the death of Maharaja Kharak Singh. . Nau Nihal Singh was born in 1821 into a family known for its leadership and military prowess. During his brief reign, Nau Nihal Singh faced incredible problems.

When he came to power, the Sikh Empire was facing internal unrest and factional struggles among the nobility. These power struggles also extended to rural areas, where the power of local nobles was great. Political unrest at the level of the emperor directly affected government and administration in the countryside, and in turn, the lives of the rural people. Nau Nihal Singh's reign ended soon after a tragic incident during the Diwali celebrations in 1840 claimed his life. His unexpected death created a power vacuum and triggered a conflict over succession, which increased political instability within the empire. The subsequent unrest affected the entire Sikh Empire, including its rural hinterlands. In these areas, efficient government and stability were necessary components for the well-being of the rural population. Although his reign was short, Nau Nihal Singh's name was recorded in the annals of Sikh Empire history. His reign is a stark example of the difficulties faced by young monarchs during times of internal unrest and change. His terrible and untimely death set in motion a chain of events that would go on to determine the fate of both the urban centers and rural areas of the empire. These events would continue to affect both urban and rural areas. Despite his short tenure, Nau Nihal Singh's legacy is a testament to the complexity of leadership during times of political turmoil and instability.

When Maharaja Nau Nihal Singh succeeded his father to the throne of the Sikh Empire in 1840, there was a mixture of nervousness and excitement. Although he was born in 1821 and inherited a large family, his leadership skills struggled to cope with the chaotic and unpredictable political environment. His reign lasted for a total of 57 years. The widespread internal conflicts that prevailed among the Sikh elite during the reign of Nau Nihal Singh were one of the notable features of his rule. These disagreements and rivalries were not limited to the imperial court or within it. Instead, they had a profound impact in rural areas

as local leaders still controlled their own provinces. The shifting alliances and power struggles among the nobles directly affected the governance of rural areas, sometimes leading to administrative unrest and difficulties in maintaining law and order. Nau Nihal Singh's rule promised security and harmony in the Sikh Empire despite his youth. However, his rule was tragically cut short by a structural disaster that occurred during the Diwali celebrations in 1840, which ultimately led to his untimely death. This unforeseen disaster not only created a leadership vacuum, but also triggered conflicts over the transfer of power, further destabilizing the empire. The events that followed the death of Nau Nihal Singh had a significant impact on the Sikh Empire as a whole, and in particular on the rural areas. The succession issue led to a period of political instability that affected the lives of people in rural areas. As the empire struggled to overcome internal divisions and power struggles, it became increasingly difficult to ensure effective government in all areas. The brief reign of Maharaja Nau Nihal Singh is a particularly important chapter in the annals of Sikh history. His rapid rise at such a young age, the senseless events that led to his death, and the power struggles that ultimately led to political instability and complexity in both rural and urban areas. Nau Nihal Singh's legacy is a timely reminder of the complex role that leadership plays in the face of infighting and unpredictability.

- **His rule did not have a significant impact on rural policies or administration.**

Maharaja Nau Nihal Singh's reign lasted only a short time in 1840, not only because of its brevity but also because of its relatively minor impact on agricultural policies and management prevailing in the Sikh Empire at the time. Born in 1821 into a family renowned for its military achievements and leadership, Nau Nihal Singh's reign came at a time of internal strife and political unrest. One of the unique factors of his reign was the widespread internal disputes and rivalries among the Sikh nobility, a recurring theme in the empire's recent history. This was one of the ways in which his reign differed from previous reigns. These power struggles were not confined to the metropolises; instead, their impact reached the rural hinterland as well. However, during Nau Nihal Singh's brief reign, no major policy changes or initiatives were made to alleviate the hardships of the rural population. Although agriculture in the Sikh Empire was built on a solid foundation in the rural areas, Nau Nihal Singh's government had difficulty implementing comprehensive programs or reforms for the rural areas. His rule was characterized by the larger political dynamics of the time rather than specific efforts targeting the rural areas of the country. The reign of Maharaja Nau Nihal Singh came to an abrupt end when a tragic incident during the Diwali celebrations of

1840 claimed his life. This unexpected disaster not only ended his reign but also created a power vacuum and succession crisis within the empire. The resulting unrest had an impact on the administration of rural areas, but due to the short time the young monarch was in power, he was unable to have a significant impact on rural policies or procedures. Maharaja Nau Nihal Singh's tenure, while a critical chapter in the history of the Sikh Empire, did not have a significant impact on the direction of rural government or agricultural policy. His reign was a significant historical event, though. Instead, his reign is recognized by the greater political difficulties and internal struggles that characterized this important era in the history of the empire. These events occurred during his reign.

### **3.11 Maharaja Sher Singh (1807-1843):**

Maharaja Sher Singh, born in 1807, was an important figure in the history of the Sikh Empire in the early 19th century. His tenure from 1841 to 1843 took place against the backdrop of a turbulent period characterized by shifting alliances, power struggles, and internal divisions within the empire. His reign began in 1841 and ended in 1843. There had been several kings before Sher Singh ascended the throne, but they did not reign for long. As a result, the Sikh Empire faced instability and insecurity prior to Sher Singh's reign. Born into the powerful and important Sukcharkia clan, he inherited a tradition of military strength and leadership, qualities that were tested throughout his reign. Sher Singh's efforts to restore order and unity throughout the empire were a notable feature of his reign. Both the cities and the countryside faced enormous governance and administrative difficulties, a direct result of infighting among the Sikh nobility. These conflicts had been a defining feature of previous reigns. During his reign, Sher Singh attempted to resolve these complex political relationships and unify the kingdom. However, he encountered several obstacles. Sher Singh encountered resistance from various activist groups within the empire. As a result, his attempts to consolidate control and maintain authority often resulted in confrontations and political maneuvers. These power struggles extended to the rural areas of the empire, where local leaders and feudal lords played a key role in the administration of the empire. Sher Singh's efforts to stabilize the empire ended in ruins, and his efforts ended tragically with his assassination in 1843. Sher Singh's tenure ended prematurely. His rule embodied the complexity of leadership during times of change and internal conflict, and as a tribute to these complexities, Sher Singh's leadership had a lasting impact on the political landscape of the Sikh Empire and the rural areas responsible for its security, and was crucial to the prosperity of Sikhism. The empire existed for only a short period of time.

The reign of Maharaja Sher Singh, which lasted from 1841 to 1843 in the early 19th century, holds a particularly prominent place in the history of the Sikh Empire. Born in 1807 into the Sukchargiya dynasty, he ascended the throne at a critical time when the empire was struggling to overcome a series of obstacles and internal conflicts.

- During his reign, Sher Singh made a concerted effort to restore stability and unity to the Sikh Empire. These efforts were a defining feature of his reign. Internal conflict and power struggles among the Sikh nobility cast a shadow of doubt over the empire. This uncertainty affected not only the metropolises of the empire, but also the rural areas. Drawing on his family's long history of military leadership, Sher Singh attempted to negotiate these complex balances of power and establish a semblance of order during his reign, although this was not without its challenges. Sher Singh faced resistance from all sides, including from rival groups within the empire. These struggles often spilled over into rural areas, ruled by local chieftains who held great influence over their own lands. Political maneuvers and infighting affected rural government and administration, and in turn the daily lives of rural people. One of the defining moments of Sher Singh's reign was the tragic assassination of his father in 1843. It brought his efforts to stabilize the empire to an abrupt end and was one of the most significant events of his reign. His untimely death had a significant impact on the Sikh Empire, ushering in an era of increasing unpredictability and political turmoil. This turbulent kingdom was marked by the reign of Maharaja Sher Singh, who struggled to establish peace and order. Sher Singh's legacy remains intertwined with the complex political landscape of the Sikh Empire and its rural regions, where the impact of power struggles and governance is keenly felt. Despite the difficulties he faced and his relatively short reign, Sher Singh's legacy remains intertwined with the land.

- **Sher Singh, another son of Ranjit Singh, ruled briefly after Nau Nihal Singh.**

The period preceding Sher Singh's reign saw a series of rulers who did not rule for long. Each of these kings struggled to resist the complex power structure of the Sikh Empire. When he came to the throne, the Empire found itself in a complex environment characterized by shifting alliances, power struggles, and unresolved disputes. Sher Singh was tasked with navigating these dangerous waters and restoring order. One of the distinctive elements of his rule was Sher Singh's relentless efforts to establish unity and

order throughout the Empire. Internal conflicts and rivalries among the Sikh nobility caused unrest not only in urban areas but also in rural areas, which was crucial given the considerable power held by local leaders. Sher Singh set about managing this difficult process of consolidating power and establishing his authority among these numerous and often competing interest groups. His rule was never free of difficulty and opposition. Sher Singh encountered resistance from many different groups within the Empire, leading to political infighting and intrigues that spread to the rural areas. The complexity of these power struggles left an indelible mark on the administration and government of the rural areas of the Empire. This promising but ultimately sad chapter came to an abrupt end in 1843 when Sher Singh was killed, along with his efforts to stabilize the empire. This event also marked the abrupt end of Sher Singh's rule. Sher Singh's legacy will stand as a testament to the complexity of leadership in times of transition, civil unrest, and political change, despite his relatively short reign as a king. This is because Sher Singh's reign came at a time when all of these factors were in play. As with the reigns of his predecessors and contemporary rulers, both the major centers of the Sikh Empire and the rural regions were profoundly transformed by his rule. Sher Singh's ascension to the throne after the brief and sad reign of Maharaja Nau Nihal Singh made him the heir to a difficult legacy. Sher Singh's reign was unstable. The Sikh Empire at this time was plagued by internal instability, political divisions, and power struggles among the nobility. At the outset of his reign, Sher Singh faced the enormous challenge of restoring unity and stability to an empire plagued by unpredictability.

Throughout his reign, Sher Singh focused his efforts on creating a sense of order and cohesion, which was one of the defining features of his rule. The internal tensions that had plagued the Sikh nobility of the empire for some time had their effects spilling over into the rural areas, which were home to local leaders with significant influence in the community. The hallmark of Sher Singh's leadership was an unwavering commitment to successfully negotiate these complex power dynamics and present a united front. The path to stability was fraught with obstacles at every turn. Sher Singh encountered criticism and resistance from all sides, including from rival groups within the empire. These battles often spilled over into the rural areas, affecting the daily lives of people in rural communities and how these areas were governed. Sher Singh's tenure ended horribly, and was a defining moment of his rule, when he was assassinated in 1843. His efforts to stabilize the empire were cut short by his untimely death, which brought his efforts to an abrupt end. Sher

Singh's legacy left an indelible mark on the political landscape of the Sikh Empire and its rural regions, testifying to the complexity of leadership during times of civil unrest and change. Although Sher Singh's rule was brief, his legacy is a testament to the complexity of leadership.

- **His rule saw continued instability in the empire, affecting rural regions.**

The political environment during Sher Singh's reign was complex and turbulent. Sher Singh was born into the legendary Sukcharkia dynasty and inherited the legacy of his father, Maharaja Ranjit Singh. Sher Singh's reign began during a period of political turmoil. During this period, the Sikh Empire experienced internal conflicts, power struggles among nobles, and changes in alliances with other states. These internal disputes had far-reaching effects that extended to rural areas, where local leaders and feudal lords often played a key role in government and administration. These conflicts also had far-reaching effects that spread to urban areas. The desire to promote peace and harmony throughout the empire was the motivation for Sher Singh to ascend to the throne. On the other hand, his authority was constantly criticized and resisted by various factions within the empire, resulting in constant political struggles and intrigues. These power struggles not only hampered the functioning of the metropolises, but also had a significant impact on the rural hinterland. The continued instability during Sher Singh's tenure created an unpredictable atmosphere in rural areas. This <sup>45</sup> had a negative impact on the lives of the rural population, whose well-being and livelihood depended on efficient government. The empire's ability to maintain law and order, ensure government stability, and meet the needs of the rural population was severely compromised by internal conflict. Sher Singh's reign is a poignant example of how political instability at the imperial level can have ripple effects on rural communities, where the impact of power struggles and governance challenges is particularly felt. His efforts to build an empire were ultimately hampered by ongoing civil unrest, leaving a legacy of instability that continues to affect rural areas of the Sikh Empire. His efforts to stabilize the empire ultimately failed due to ongoing internal conflict. During his reign, the Sikh Empire was plagued by internal conflict and power struggles among the nobility. During this period, he was the ruler. These disputes, often sparked by personal desires and regional loyalties, were not limited to urban centers but spread to rural areas. Local leaders and feudal lords had a firm grip on the administration of rural areas, often allying themselves with one faction or another, leading to continued instability in the empire.



Restoring unity and order across the empire was Sher Singh's primary motivation for ascending the throne. However, his attempts to consolidate power and assert his authority were met with resistance from all sides, both at the imperial court and in the rural hinterland. This resistance led to a long period of political unrest and intrigue, which further exacerbated the instability of the empire. The prolonged instability during Sher Singh's reign led to hardship in the rural areas. This was particularly true in the less developed regions. Rural communities, whose livelihoods and prosperity depended heavily on stable administration, found themselves caught in the crossfire of political rivalries and administrative unrest. These communities were heavily dependent on stable government for their survival and prosperity. The empire's ability to govern effectively in these areas was severely weakened, affecting the daily lives of the rural population and their overall well-being. In retrospect, Sher Singh's rule is a vivid example of how unrest and power struggles within the ruling class had a domino effect on the rural population. The continued instability during his reign left a lasting legacy of insecurity and unrest in the rural areas of the Sikh Empire. This highlights the complex interplay between politics, governance, and the daily lives of rural communities during this turbulent period.

### **3.12 Maharaja Dalip Singh (1838-1893):**

Dalip Singh was born into a time of great upheaval. When he was born, the Sikh Empire was already in its early stages of internal struggles and external challenges. His grandfather, Maharaja Ranjit Singh, was known for building a vast empire that encompassed a wide range of ethnicities and cultures, including the agricultural regions of Punjab. Early in Dalip Singh's reign, the Empire lost its charismatic and strong leader, leading to a period of political upheaval in the empire. He became Maharaja of the Sikh Empire at the age of five, a position of great responsibility and symbolic significance. He ascended to the throne and became the Maharaja of the Sikh Empire. On the other hand, his leadership was symbolic in nature, as the Empire was effectively under British rule after the Second Anglo-Sikh War in 1849. British rule brought great changes to Dalip Singh's life. He was taken away from his mother and sent to England, where he grew up in a country and culture that was not his own. As a young exiled ruler far from the rural Punjab, his experience was filled with identity issues, cultural repression, and attempts to reintegrate into Sikh and Indian society. The complex interplay of power, identity, and displacement that marked the transition from the Sikh Empire to British India can be seen in Dalip Singh's life, which is also a testament

to these dynamics. <sup>110</sup> His account highlights not only the <sup>45</sup> significant changes that took place in the urban centers of Punjab during the revolutionary period, but also in the rural areas of the province. When Dalip Singh was born, the Sikh Empire, once a powerful force under his father, was already facing challenges and pressures from within the empire and beyond. His accession to the throne at the age of five after the Second Sikh War in 1849 symbolized the Sikh Empire's transformation from a powerful kingdom to one under British influence.

During Dalip Singh's reign, the British had a significant influence on the Indian Empire, which meant that his role as ruler was largely symbolic. This era of transition was marked by political developments and changes in rural governance, both of which affected the daily lives of rural residents. British rule introduced entirely new administrative structures and policies in rural Punjab, which significantly changed the dynamics of daily life in rural areas. However, when Dalip Singh was separated from his family and sent to Britain, his life path took an unexpected turn. As a young monarch, he lived in exile in a faraway country during a period marked by struggles over identity and a longing for his own country. He battled the difficulties posed by cultural eradication and worked to reconnect with his Sikh and Indian traditions. Set during the period of the replacement of the Sikh Empire by the British Raj, Dalip Singh's life story is a microcosm of the larger changes taking place in Punjab's urban centers and in the region's rural areas. His experiences as a young ruler and later in exile offer a unique perspective through which to understand the profound changes that shaped the history of Punjab and its rural areas during this critical period. His experiences also provide a unique lens through which to understand the profound changes that shaped the history of Pakistan.

- **Dalip Singh was the youngest son of Ranjit Singh and the last Sikh ruler.**

Dalip Singh, the youngest son of Maharaja Ranjit Singh, holds a unique and important place in Sikh history. He was the youngest member of a dynasty that saw the height of Sikh power and the last Sikh king to rule an empire that experienced both greatness and turmoil. Born in 1838, he was the last Sikh emperor to rule the empire. Dalip Singh's early life came during a period of great upheaval in the Sikh Empire. He was born at a time when the empire's internal dynamics were shifting and external tensions were rising. His grandfather, Maharaja Ranjit Singh, had built a vast and powerful kingdom that encompassed all of Punjab. The empire encompassed both the region's metropolitan cities and vast rural areas. As Dalip Singh grew older, he found himself in the midst of political turmoil. His ascension

to the throne at the age of just five was a symbolic gesture of continuity. But by **the time of the** Second Sikh War in 1849, actual **control of the** empire had fallen to the British. Although he was only a child when he assumed power, his tenure is considered the final chapter of the Sikh nation. The impact of the British on Dalip Singh's life led to a dramatic change in the trajectory of his life. After being separated from his family, he was sent to England where he grew up in <sup>39</sup> **a culture that was not his own.** This period of his life was marked by identity struggles, cultural upheavals, and the search for his place in Sikh and Indian culture. Dalip Singh's story illustrates the intricacies of power, identity, and transformation that marked the transition from the Sikh Empire to British India. This change occurred during the British rule of India. His journey during this critical period in history provides us with a new perspective on the significant changes that affected not only the metropolitan Punjab but also the rural areas of the province. During his reign, the Sikh Empire was annexed by the British East India Company in 1849, which ultimately led to the collapse of Sikh authority in rural India. His reign is remembered for this event. He was the youngest son of the great Maharaja Ranjit Singh, so he witnessed the glory of his father's leadership as well as the challenges that the Sikh Empire later faced. Dalip Singh grew up during a crucial period in the history of the Sikh Empire, which was at a critical stage in its development. **At the time** of his birth, the once **powerful position of the empire** had been weakened by internal wars and external challenges. His accession to the throne at the age of five was a symptom of the empire's declining power. The British had effectively taken control of the country after the Second Sikh War of 1849, and his accession to the throne at such a young age was a symbol of this. Although Dalip Singh's government was largely symbolic, <sup>80</sup> **it marked the end of Sikh self-reliance.** **The British consolidated their authority over** an empire that once encompassed both metropolitan areas and vast rural areas. This change in power dynamics had a direct impact on the rural areas of Punjab, where the British implemented new administrative structures and policies. Dalip Singh's life path took an unexpected turn when he was separated from his family and sent to Britain. As a young monarch in exile in a distant land, his life was full of difficulties, such as cultural upheaval and a longing for his own country, but he withstood them all.

He grappled with issues related to his identity and sought a better connection with his Sikh and Indian ancestors. The story of Dalip Singh's life is a microcosm of the larger changes taking place in the urban centres of Punjab and the rural heartlands of the region during a period when the Sikh Empire was being replaced by the British Raj. His experiences as the last Sikh ruler offer a unique perspective on the profound changes that

shaped the history of Punjab and the province's rural areas during a critical period of transition and upheaval. His experiences offer a unique perspective on the profound changes that shaped the history of Punjab and the province's rural areas.

## RELIGIOUS BELIEFS AND PRACTICES

### Chapter 4

The religious beliefs and practices of the Khalsa people can be better understood with the help of 18th century documents, especially the Rashit Namas. Such writings were primarily used by the Sikh community as a source of moral codes and ethical principles. In addition to the Rashit Namas, other Sikh texts from the same period also mixed normative aspects with descriptive and narrative material. This type of writing is known as Gurbani. Taken together, these various sources provide an in-depth understanding of the Sikh beliefs and traditions that existed during this period. If we turn our attention to the Persian sources that document Sikh history, we find that they focus more on the political elements of Sikhism in the 18th century. This strikes us as the most important when we turn our attention to the Persian sources that document Sikh history. These sources occasionally provide insights into Sikh religious life, but they can also misunderstand or distort the complexity of Sikh beliefs and practices. While they provide insights into Sikh religious life, they can also do both. Nonetheless, they remain relevant because they come from non-Sikhs who are more likely to be aware of the more public and visible aspects of Sikh religious life. The East India Company, which was also rising in the Indian subcontinent at this time, was concerned with the rise of the Sikhs as a political force in the second half of the 18th century. This was the period when the Sikhs began to emerge as a political force. Some people who were directly or indirectly related to the East India Company took on the task of collecting information about the Sikhs for publication. Her interests were primarily political, which led her to focus on past political climates as well as current Sikh government and administrative practices. However, their observations also touched on other aspects of Sikh life, especially those Sikhs who considered themselves disciples of Guru Gobind Singh and actively participated in Sikh political life. Due to their use of common sources and the political nature of their interest in the subject, their stories may contain repetitions and occasional errors.

In conclusion, the Rashit Namas and other 18th century Sikh texts provide a comprehensive perspective on Sikh religious rituals and beliefs. Although the Persian texts deal primarily with politics, one can still draw conclusions about Sikh spirituality from them. Due to the political motivations behind the East India Company's interest in the Sikhs, publications were produced that covered various aspects of Sikh life, although these publications may

contain redundant information or inaccurate details. All in all, these sources help us understand the theological and political aspects of Sikhism during this period.

#### **4.1 As Recommended in the Rahitnamas**

We can start our study of Rahitnamas with Bhai Nand Lai's Prashan-Uttar. This will form the basis of our investigation. This document describes the ideal schedule that a Guru Sikh should follow every day. It emphasizes the importance of getting up early in the morning, taking a bath, and reciting Japuji and Jaap before starting the day. Thereafter, one should strive to obtain the Guru's blessings and sit before him with complete devotion. Sikhs are strongly encouraged to participate in Rahriras, Kirtan, and Katha, which are held in the evening. It is believed that by following this regular devotional ritual, one can achieve spiritual liberation.

In Bhai Nand Lai's Tankhahnama, God is referred to by many different epithets, including Har, Jagdis, Gobind, Vaheguru, Khalik (Khaliq), and Akal. Some of these are mentioned in the text. Although some of these epithets are from Shiva, Vaishnava, and Islamic traditions, Guru Granth Sahib is the only place where all of them can be found, and they all emphasize the same thing: the oneness of God. The belief in male and female gods does not exist in the Hindu religion. Instead, it emphasizes that devotion should be directed only to the Vah Guru.

Although the Guru is mentioned only a few times in the Rashit Nama, it is clear that the Rashit Nama places considerable importance on this figure. At the end of the Nasihatnama, the Guru is referred to as Patshahi Dasvin, which indicates that he follows nine predecessors and is comparable (if not identical) to each of them. Sikhs are taught that they should always look up to their Guru and no one else when they need guidance. Any disrespect towards the Guru is severely punished. In fact, non-Sikhs who defame the Guru in front of Sikhs are considered entitled to death by the sword, and Sikhs who overhear such defamation are required to take action against the defamer. These allusions to the Guru reflect the environment of hostility towards the Guru and defamation of the Khalsa that prevails within and outside the Sikh community.

Furthermore, Rahitnamas emphasize the importance of the practices of Nam (meditation), Dan (charity), and Isnan (purity). Missing the morning worship service, known as satsang, is considered a serious offense. It is considered disrespectful for a person to attend satsang

but let his attention be diverted from the shabad (spiritual songs) during the ceremony. It is also considered a big mistake to refuse an invitation to sit with a hapless Sikh. If one does not have a deep understanding of Shabad, then engaging in a conversation is considered pointless; if one does not bow his head after participating in kirtan (religious singing), it is considered an obstacle to one's relationship with God. In addition, emphasis is placed on the distribution of karha prasad (holy food) at the end of the kirtan and katha performances at the dharamsala or gurdwara. It is emphasized that distributing karha prasad unequally among the Sikhs in order to keep some for oneself causes untold suffering to the distributor. Furthermore, Rahitnamas contain comprehensive instructions on how to prepare karha prasad, including the requirement that the distributor must cover his head. Furthermore, Sikhs were required to recite the holy word Vaheguru before engaging in any form of prasad, whether it was karha prasad, eating in the langar (communal kitchen) or eating anywhere. This applied regardless of the type of prasad. These specific instructions, which reflect the high level of commitment and discipline required of Sikhs in religious rituals and communal relations during this period, are quite comprehensive. Let us take a closer look at some of the additional features of the true gathering (Sat-Sangat) described in the Rahitnama. It clearly states that if a Sikh does not appear in the gathering (diwan) of other Sikhs while performing kirtan, he will eventually feel shame. Similarly, a Sikh who performs prasad without following the proper rashit (code of conduct) can easily feel shame for his behavior. Looking at women in the congregation for the purpose of harassment is strictly prohibited as it is believed to lead to future shame. Chanting anything other than Guru Shabad is said to have a negative impact on spiritual development and brings one closer to the afterlife (Jam). It is important to emphasize that failure to perform Ardas (prayer) before commencing any important work will result in loss of dignity in the eyes of the heavens. Praying to anyone other than the Guru is considered a serious offense.

The Rahitnama also discusses some of the more general religious duties that are expected by Sikhs. It was required of a Sikh of the Guru that they would give dasvandh (one-tenth of their income) and keep the golak in good repair (community treasury). A daily pattern was instructed to be followed, which included getting up at a certain time, immersing oneself in a bath of ice water, and reciting the Japuji before eating anything. It was suggested that the Rahiras be said in the evening, and one might recite the Sohila on their own at night in the privacy of their own house. It seems that when used in this context, the

exhortation to adhere to one's dharma is referring to the particular obligations and responsibilities that come with being a Sikh.

The truth that Akal Purkh or Vaheguru is the Guru is emphasised throughout the Tankhahnama, which is addressed to both the Khalsa and the Sikhs. It is underlined that it is vital to live one's life in accordance with the will of the Guru (hukam), and it is also highlighted that there is no emancipation apart from the Guru. It is said that the followers of Guru Gobind Singh are united by the fact that terms such as Sant, Sikh, Khalsa, and Gurmukh are used interchangeably among themselves. Sikhs are required to obey the Guru's directives (hukam, bachan, and vak), and disobeying the Guru is seen as a grave offence.

The Sakhi Rahit emphasises how vital the shabad is by pointing out its utmost significance (spiritual hymns). The Sikh who follows the Guru is instructed to do devotion only via the shabad, to refrain from visiting graves, and to listen to nothing except Gurmat (the Guru's teachings). In accordance with the specified daily pattern, one must get up during the last part of the night, take a bath, and recite the Japuji and the Jaap. It is recommended that those who are unable to read recite two pauris from both the Japuji and the Jaap. Sikhs are urged to pay a visit to the diwan, prostrate themselves, and listen to the shabad before beginning their work for the day. It is advised that at noon, one should wash their hands and feet, as well as recite the Japuji and the Jaap. It is recommended to recite the So-Dar and the Rahiras in the evening, about one hour before to sunset. In accordance with the principle that Bani is Guru, and Guru is Bani, it is essential for a Sikh to honour the shabad throughout the whole of each day. Those individuals who adhere to this rule of behaviour will be rewarded with a peaceful existence both in this world and the next.

The significance of the holiness of kesh is resoundingly emphasised by the Sakhi Rahit (uncut hair). The use of a razor or the trimming of one's beard is analogous to having sexual relations with one's own daughter. In the same way that a Hindu may be identified by their 'sacred thread,' a Khalsa member can be recognised by their 'kesh,' which refers to hair that has not been clipped. In a throng of millions of Hindus and Muslims, a Sikh is immediately identifiable due to the fact that he wears his hair unshorn, wraps his head in a turban, and has a long flowing beard. There is a strong emphasis on the fact that a Sikh should never eat with their head uncovered. Additionally, the use of tobacco in any form, including smoking and the inhalation of snuff, is strictly prohibited since it is seen as a grievous sin on par with the consumption of meat. This ban applies to all forms of tobacco usage. These comprehensive rules highlight the strict discipline that is demanded of Sikhs



in order for them to adhere to the religious ideals and code of conduct that governs their faith throughout this time period.

Bhai Prahlad Singh's Rahitnama stresses the need of worshipping the Supreme Being apart from other gods. Worshippers of deities other than Akal Purkh will never achieve enlightenment and will be doomed to an endless cycle of rebirths. Death and rebirth will be a constant companion for those who worship stone idols. No one can claim to be a true Sikh following the Guru if they hold the beliefs of other Panths to be higher or if they worship marhi, cemeteries, or stone idols. A Sikh's devotion to Akal Purkh extends to his own family as well. All forms of recitation are included in Sri Vaheguru's mantra; it is chanted at the start and end of the practice. If you sing the bani of your Guru, you will be granted liberation in this life, according to Sikh belief. Every morning before breakfast, he should start by singing the Guru's song and reciting the Rahiras. He ought to sing the song first thing in the morning. He should abstain from eating or drinking anything before morning recitations of the Japuji and the Jaap. The only thing that matters is that he repeat the bani of the real Guru. Never want kar, bhet, sukh, or mannat; instead, keep kar and golak for the Guru at all times. Among the Guru's belongings are kar and golak. As a sign of reverence for the kesh, a Sikh should never dine without his turban on, and he should also never wear a cap. Snuff smoking is not something he should do. The only ones who should follow these rules are the Khalsa, who are part of Guru Nanak's original Panth. The chela who studies under the Guru is actually the Sikh who does the rahit, and vice versa.

Sikhs of the Khalsa of Sri Akal Purkh, according to the Prem Sumarag, will not worship anywhere other than in the presence of the shabad light and will not trust in any other Guru. There will be four distinct sets of directions following this opening statement. The first one is related to the morning worship service. It mandates that individuals rise in the middle of the night to take a full bath in warm or clean water, or to wash their hands, feet, and face in the event that there is insufficient water or if they are ill. And lastly, each one of them must repeat the Japu, Jaap, and Anand three times. Before attending to any worldly matters, one ought to recite the charan kamal arati and offer ardas. If one is not in a hurry, they should read Gurbani from the Pothi Granth as much as they can. After this, with one's heart in the bani shabad, one should concentrate on the work at hand.

After washing one's hands and feet well, it is advised to read the Japu and the Jaap at noon. As an alternative, if this is not possible, one should concentrate on Akal Purkh, recite Guru Gobind Singh's first Savvayya, repeat seven times, and then utter the paki nai paK stanza

ipauri. Doing what you just accomplished is more meritorious than reciting the Japu and Jaap. We must not ignore this, no matter how pressing the other issues are. The So-Dar and Rahiras, which cover the last two gharis before dusk, should be read. As a respectful gesture, one should bend one's head after reading the Japu and Jaap during the bhog. I am a sinner, your brother; preserve me according to your will, is a good personal prayer to say. I hope that when I partake in your bhana, I will not lose sight of the Name. Because of this, I have chosen to take refuge with you.

When all else is done for the day and one is alone with their thoughts, the best time to read the bani of the ten Gurus, the Bachittar Natak, and the Gurbani that is part of the Granth is at nightfall. Practicing kirtan is a good idea. If you're experiencing problems falling or staying asleep, try reciting the Sohila, a prayer that is done right before bed. No one should seek help from anyone other than Akal Purkh because only he can grant gifts. Concentrate your mind on Sri Akal Purkh's feet rather than on mundane matters like math, marhi, devi, devta, but, tirath, barat, puja-archa, mantar, jantar, pir, pursh, brahman, tarpan, gaytari, and sandhya. Assuming one has subdued their senses and surrendered Sri Akal Purkh their body, mind, and wealth, then one ought to feel affection for their fellow Sant Khalsa. Those in their latter years of life would do well to devote more time and energy to quiet meditation with the Guru. You have to think of Sri Akal Purkh as being nearby at all times. It is important to be connected to God even when one is removed from earthly concerns. Chapter twenty-one of the Prem Sumarag deals with sahad-jog. It is better to be intoxicated by sahad than by any other state of being: powerful, youthful, rich, or under the influence of drugs or alcohol. Sahad is one name for a medical disease that goes by many names than just that. Fear and anxious anticipation are absent. Very few individuals ever get to this point. A full submission to God's will is the defining feature of this situation.

When people are in a rush, they tend to strain themselves excessively; sahad-jog is a treatment for this condition. Every aspect of daily life becomes effortless when one is in sahad. This includes eating, drinking, sitting, speaking, being quiet, sleeping, waking up, grihast, and kirtan. The sahad state will become apparent when haumai has departed. When the glory of the Name is revealed, anxiety and dread disappear entirely. The sahad-jog is the name given to the fourth quality. It will be utilized in the Kaliyuga. Worldwide, people would lose all knowledge of societal norms around marriage and sexual behavior, and the Hindu pantheons and mlechh would deviate from their dharma. Dharma would soar out and vanish. The 'parm marg' will save the 'Chhatri (Kshatriya) Sodhi' Sikhs. Sri Akal Purkh's Khalsa are commonly referred to as Sikhs. The development of this approach as the sole

practical path in the Kaliyuga period is a kindness of God. As adherents of the Sikh faith, who hold that there is but one God worthy of worship, the 'ek angi' bhagti leads to liberation. This bhagti (seva) is based on the principle of selfless service. Helping people who are homeless, hungry, and without clothes is true service. When compared to other qualities, kindness is paramount. Not just everyone should read the Prem Sumarag Granth; it contains sacred lessons. Nobody without faith should read it; only believers should. Anyone interested in the teachings contained inside this Granth would be taught by the mard ka chela (Guru Gobind Singh). A land of liberty and tranquility awaits those who follow this path. Thus, sahaj-jog is just the path that Guru Nanak and Guru Gobind Singh outlined for their devotees. Similar to the Khalsa Panth, the Prem Sumarag Granth's injunctions (rahit) have received divine permission and are meant to be obeyed by the Khalsa of Sri Akal Purkh. There can be zero wiggle space when it comes to the Khalsa of Sri Akal Purkh's doctrinal ideas and practices. Their basic attitude is defined by their belief in Akal Purkh and their worship of Akal Purkh through shabad-bani, to the complete exclusion of all other forms of worship. No other deities are recognized by them. As part of their daily routine, the Khalsa devotees gather early in the morning to worship and then wash. Praying the Japuji, Jaap, Anand, So-Dar, Rahiras, and Sohila, reading Gurbani from the Granth, and singing kirtan are all parts of this worship.

Every Guru in the Rahitnama can be traced back to an era long ago in the version credited to Chaupa Singh, the rahit. Nobody should be acknowledged as a personal Guru just yet, and there isn't one accessible either. Nobody should ever try to position themselves as a personal Guru since there isn't one. Currently, there are Sikhs who adhere to the Guru's teachings, there are places associated with the Guru, and, most importantly, there is the sacred shabad-bani that must be revered. It should be noted that the term the Guru is used singularly to denote all of the Gurus, both here and elsewhere. They were a base, a symbol, and an integral part of the whole. A Sikh's most essential and central belief is in the shabad of the Guru, sometimes called the Guru's bani. A follower of the Guru should study and reflect about the bani of the Guru since he is not to believe in any other Guru (except from Guru Nanak and his successors). No Sikh who is truly devoted to following the Guru may ever read or hear any sakhi, bani, or shabad that is not directly from the Guru. He should preach the Guru and his bani, try to commit the bani to memory, and share the shabad-bani. If one thinks of themselves as a Guru Sikh, they should treat the shabad in the Granth Sahib with the respect that is proper for a Guru. One may note that the suggested rahit is backed by more than 70 verses from the Granth Sahib. Among the many poets who contributed to

these collections are Bhikhan, Namdev, Kabir, and Farid. On the flip side, most of the poems were composed by Gurus Nanak, Angad, Amar Das, Ram Das, and Arjan. The Granth Sahib, officially known as the Adi Sri Guru Granth Sahib, is an indisputable text regarding matters of faith. Sakhi Granth Sahib ji 10, sakhi Patshahi 10, and Guru ke bachan are four more passages that are commonly called sakhi.

Locations associated with the Gurus were revered as sacred destinations for Sikhs on their pilgrimages, similar to how Dharamsal served as the venue of daily prayer and gathering. It is mandatory for a Sikh who follows the Guru to visit the places where his gurus lived. Those who depart from the village to visit a Gurdwara have an obligation to tend to the needs of any Sikh who may be among them. Those who are unable to accompany them on their journey but would like to contribute monetarily should do so to the best of their ability. A society that doesn't do this is like a tree that doesn't produce any fruit. In accordance with the Guru's instructions, devout Sikhs must bathe first thing in the morning, recite the Japuji five times, and then repeat any extra bani they have memorized. He ought to pay his respects at the dharamsal (ardas) by saying a prayer beforehand. Attending the sadh-sangat is an option, but reciting the Rahiras and the So-Dar at home in the evening is even better. Any Sikh who claims to follow the Guru must abstain from using snuff or tobacco (nasvar). Any Sikh who claims to follow the Guru ought to do so only in relation to his own Guru. He should be completely uninfluenced by the opinions of others on this matter. Not shaving his head and always having a comb (kangha) on hand to keep his hair clean are requirements. As a Sikh, he ought to hold his kesh in the highest regard. The way he addresses people is with the statement Vaheguruji ka Khalsa, Vaheguruji ki fateh. As part of his religious practise, he wears the kachh and carries a kirpan. It was acceptable for a Sahajdhari to use scissors to cut his body hair, but they couldn't trim his whiskers.

The khande ki pahul <sup>63</sup> is considered to be the first item of rahit in Bhai Desa Singh's Rahitnama, which states that the Singhs become the most powerful people in the world. The five Singhs, who are also sources for information regarding the rahit, are the originators of this system. The essential characteristics of a rahit include loving the bani, having Vaheguru lodged in one's heart and uttering Vaheguru, rising early <sup>1</sup> to bathe and recite the Japuji and the Jaap, appropriating nam, dan, and isnan, and contributing dasvandh for the Guru from one's own labor. It is customary for a baptized Sikh to say Vaheguruji ki fateh whenever he or she sees the Khalsa, who stand in for the Guru in his authentic form. He should memorize selected bani from both Granths and read them with the attitude that they are one and the same, just like the Guru. He must keep to his nightly ritual of reciting the

So-Dar and the Sohila, which he must do before the first quarter of the night ends. Under Islamic law, it is absolutely forbidden to eat <sup>63</sup>meat that has been prepared in the traditional Muslim way (kuththa), to smoke <sup>1</sup>tobacco in any form, and to consume any intoxicant, including alcohol. However, little amounts of opium and bhang are legal to possess. For this Sikh ritual, only mutton prepared in the traditional Sikh manner (jhatka) is allowed. For the purpose of deciphering the sacred scriptures written in Gurmukhi, no one can instruct a Singh better than another Singh. He must have complete faith in the Guru, commit himself fully to bhagti, and follow the Guru's directions in all aspects of his life. Neither hearing nor speaking anything that is disrespectful to the Guru or the other panths is acceptable behavior for him.

Unfairly dividing the prasad is not proper for a Singh. Instead than eating all the food by himself, he should share it with the others. Be respectful to the weapons you carry; use the comb (kangha) to clean your kesh twice a day; and tie your turban again at sunrise and sunset. The Guru has given him this distinctive mark, and to maintain it, he must wash his kesh with yoghurt every two weeks and then let his hair dry in the sun. Anandpur, Amritsar, Patna, and Abchalnagar are all considered sacred places where a Singh must do a number of rituals, including walking around the sacred region, offering a bhett, bending over, and meditating on God and the Guru. While providing the Khalsa with ardas, he should also observe Gurpurab, prepare prasad, and offer it to them. Since there were numerous varieties of Khalsa, it was critical to determine which Singhs adhered to the rahit. For five years, a Singh is supposed to serve the rahitwant Singhs. He is expected to travel to the diwan, where thousands of other Singhs are gathering. He must perform the bhagti rite with unfaltering faith if he wants to know the true rahit. Living one's life in harmony with the rahit is the sole criteria for being deemed a true Sikh; the rahit is both master and disciple. The rahit that the Singhs detected was the one that was correct. Emancipation is impossible in the absence of the rahit. According to Bhai Desa Singh's Rahitnama, penned in the late 18th century, keeping one's hair long was God's wish because hair is an inherent component of the human body. The Rahitnama was written at the end of the 18th century. A guy without the kesh is like a bird without its feathers or a woman without her clothes.

For men, not shaving their heads is the only way to achieve a picture-perfect appearance. Following the rahit to the letter will grant merit and make the kesh meaningful. Written during the time of Sikh sovereignty, the Rahitnama of Bhai Daya Singh includes the khande ki pahul, kesh, sword, and kachh as requirements for the Khalsa. One must live in accordance with the shabad and concentrate on Vaheguru if they want to be a genuine

Singh. A true Khalsa is one who devotes everything—mind, body, and soul—to serving the Guru and God. His unfaltering faith in the Guru must be preserved. He should visit a Gurdwara, a Sikh temple, and do dasvandh, or worship, before accomplishing anything important. If he gives the sangat nothing, he is being inappropriate. He should definitely join in the kirtan. To keep the kesh clean, it is suggested that he uses the comb at least twice daily and washes it once every four days. He should hold on to golak, according to advice. A Singh should never hear the Guru being slandered, Daya Singh declares, highlighting the Guru's significance. The Singh should either get out of the way or sever the head of the liar if he hears them slandering the Guru.

Walking to sacred locations like Abchalnagar and Amritsar is recommended by the author. The takht at Abchalnagar expects a tankhah offering of twenty-five rupees from a Singh who travels to a place like Jagannath. It is advised that he redo the offering of one and a quarter rupees using amrit. No Singh is ever allowed to enter the Darbar Sahib without bringing an offering. If you don't take a bath in Amritsar, you'll never be clean. You must visit Kesgarh and Sri Anandpur in order to enjoy a sikhkhi experience. There are five possible ways to practice sikhkhi, the Sikh religion, according to Daya Singh: as a business, as an imitation of the majority, out of a greed for wealth, because of firm faith, or out of love. After establishing that the Akali form is the highest level of sikhkhi, he shows it to the audience. The celebration of Akal, the wearing of blue garments, the carrying of iron implements like the chakkar and karad, and the use of all five weapons, including the kirpan, were distinguishing features. The Akali people wear white kachh. The Japuji, Jaap, Akal Ustat, and Chandī are among the literary masterpieces that he reads. He should live according to the rules laid out in the Guru Granth and give up all other religions. One more possible name for the Akali is the Nihang. After celebrating Baisakhi and Diwali in Amritsar, he moves on to Anandpur for Hola, and then returns to Abchalnagar to be reunited with his family. The truest embodiment of the Guru is the one who protects this rahit. The Rahitnama concludes with Daya Singh outlining the qualities of a bihangam. Someone who uses iron things, stays away from cities, avoids women and money is called a bihangam. The sole purpose of his meals is to provide him with energy, and he abstains from meat and alcohol. Whenever he goes out, he never wears anything red. Keeping to the rahit that has been set for each of the four ashrams (life phases) is something he is really eager to do. Additionally, Daya Singh says explicitly that a Singh should not insult a Bedi, Bhalla, Trehan, Sodhi, or Udasi in this text. Singhs are expected to treat others with the

utmost respect at all times, he explains. Daya Singh emphasizes that Khalsa members should not follow the practices or beliefs of any other panth.

Matth, marhi, gor, barat, ikadasi barat, devi or devta, puja, archa, mantar, pir, purakh, Brahman, tarpan, the gayatri, and the sandhya are specific terminology that need to be presented in this context. No Singh should ever drink water that has been touched by a kanpata Jogi. The sacred thread and hukka are strictly forbidden, and several of the articles are repeated elsewhere. A Singh need to avoid associating with Sakhi Sarvar worshippers and faqirs. If you are a Brahman, there is no way around this restriction. Trusting a Jain, Mauni, or Turk would be a mistake for him. Snuff smoking is not something he should do. While he eats, he must not remove his turban or leave his head uncovered.

#### 4.2 As Reflected in other Sikh Literature

The three themes that Gurdas deals with in his Var Bhagauti—God, Guru, and Sangat or Pant—tend to take place in the fourth quarter of the 18th century. He refers to God in the Pawlaks using epithets that express several of God's essential attributes. God is described as One, adpurkh, anbhai, guru, sat-nam, abnasi, aghnasi, sarab-biapi, alep, nirankar, nirvair, and formless. He is also said to be the remover of sins and the all-pervading Sarabbiapi. These epithets are derived from Gurbani and allude to the writings of Guru Gobind Singh. Crucially, Gurdas's religious worldview reflects the traditional Sikh view of God. Gurdas believed that the only deity worthy of worship is God. When we serve Him in this age, all our problems and desires will be fulfilled. Only God can bestow truly priceless names. God is called Har-Nam in Hebrew, and this is what the name implies. The Guru's words or Gurbani are the way to identify him. The word Gurdas describes Guru Arjan's work of compiling the Shabad into the Granth, which is the authentic text containing the Shabad. Whoever takes the name for himself is bound to receive the grace of God. The fortunate Gurmukhs are those who receive his grace. Meditation on the name is the surest and quickest path to enlightenment. Kirpa or the grace of God determines this. Closely related to the Hukam of God is the idea of grace. Mukti or liberation requires three things: obedience to the Hukam of God, Kirpa and devotion. Guru Nanak and his nine successors were all treated equally by the Gurdas. It is easier to emphasize the unity of the Guru identity when Mahal, Pargas (sometimes spelled Prakash) and Avtar are used interchangeably. Meditation on the name of the Creator was the main form of worship for Guru Nanak. He introduced a new order called "Dharam" which allowed people to thank



God freely. God through Guru Nanak founded the Sat-Sangat Mela, which means the real gathering in English. This double-edged sword of enlightenment is what Guru Gobind Singh wanted to give everyone at this gathering. That is why the "Gur-Sangat" is called Khalsa. Gurdas believe that the Khalsa Pant founded by Guru Gobind Singh and the Sangat of his successor Guru Nanak will never conflict. Gurdas always emphasize the importance of Sangat and Guru. Those who follow the teachings of the Guru will have bright brows and approach the right court. At breakfast, they talk about "Har-Gur Gobind". In the real gathering (Sat-Sangat), when the truth is spoken and God is praised, the Gurmukh is found. The Gurmukh has a direct connection with God. All the five enemies of the Sangat - Kam, Krodh, Lobh, Moh and Hankar - are defeated. Those who leave the side of the Guru will never be welcomed in the Sangat again. The Manmukhs still went through pain and suffering. As the tenth incarnation, Guru Gobind Singh founded the Kalsaphans. To give a solid foundation to the worship of Akhar, Guru Gobind Singh decreed that whoever drank the water of Bahur had to keep his Kesh uncut and carry a sword. They took the name Singh and wore traditional celibate attire - a blue garment adorned with kah. Vaheguruji ki fateh was a form of greeting they used among each other. Gurdas stressed the need to consider the uniqueness of the Kalsaphans. He said loudly and clearly that Teesar Majhab, often called the third religion, was now more popular than Islam. In contrast, this path was a departure from the Hindak tradition, represented by: stone temples and idols; Jagg and Hom, which were forms of fire sacrifice; and astrologer Brahmins, Pandits, and Jyotki. Sri Gulsobha provides a wealth of details about Sikh beliefs and practices.

The last chapter of the book discusses the topic of religious life in detail. In the next nineteen chapters, the focus is on his concept of God, his faith in the ten gurus, his concept of Nan, Shabad and Dharamsar, his concept of liberation and his concept of identity. In Senapat's writings, God is referred to as Parm Purkh and Kartar. He is a perfect couple. The four gods Vishnu, Brahma, Mahadev and Chandi are all created by him. Akal Purkh is another name for God. He implies his eternal existence. From the beginning to the end, he is there and will always be there. His radiance shines on everything and everyone at all times. It remains unchanged. He is known as "Vaheguru" among his followers. He has many aliases, including Gobind, Prabharam and Parmesar. Although he has countless aliases, he is just one person. He is the only one who can truly be called the creator and maintainer of the universe. His Hukam is the embodiment of his power and his Kirpa is the embodiment of his mercy. His limitations cannot be determined



and it is impossible to give him enough praise. He is the only Lord who can do everything; no one else can do it because no one else can, and He is the only One who manifests in all four directions. The words “ek” and “ek onkar” are used to emphasize the unity of God’s existence. At the beginning of the book, Senapat seeks help from the true guru, who is none other than Guru Gobind Singh. Senapat teaches that all Sikh gurus, from Guru Nanak to Guru Gobind Singh, are one and the same. Furthermore, God has entrusted Guru Gobind Singh with the responsibility of ensuring that the true religion spreads throughout the Khalsa Panth. This Panth is the foundation upon which freedom and sovereignty are established. Guru Gobind Singh is considered the ruler of all kings. Saving the world is as important to him as it was to any of the Gurus before him, from Guru Nanak to Guru Tegh Bahadur. God and the Guru are revered as Prabhu and Kartar, respectively. It is clearly stated that the Guru is Gobind, Gobind is the Guru, and the Guru is the only agent who has come to save the earth. It was then announced that "Parbrahm Parmesar Guru Gobind has arrived". Gobind Singh was clearly declared to be a genuine guru, which in turn questioned the claims of others to guru status. Seeing the guru was considered to be the source of many benefits, including liberation.

The word Nam is often associated with Sri Gur Sobha. Nam is said to purify the body and mind and people also chant Nam with love and devotion. In this context, Nam is a synonym of Gurbani. In any case, there is no path to freedom that does not include the contemplation of Nam. If one remains addicted to the pleasures of this life, it is impossible to discover the Name of God, i.e. Hanam. There is nothing else to use except Nam. It is obtained by accepting the grace of the Guru and God. Those who are blessed with Nam can live according to the Divine Order (Hukam). The Immaculate Name, also known as Nam Niranjana, refers to the Lord Himself, whose splendor is visible in the seven continents and nine different regions of the world. By meditating on the Name day and night, one can attain liberation. There is nothing more powerful than the Name; it permeates life and is present in everything we can see. The poet prays to God to enable him to focus his mind on the Name, which is more beneficial to him than his relatives and any other material wealth. In Sri Gur Sobha, there is a complete Savvayya with the refrain “nam Gobind Gobind kaho”. She cites multiple aspects of this name as the liberating force behind them. Thus, God and the name of God are usually associated with Nam, while Shabad-Bani is more closely associated with Nam. The word Shabad is used much less frequently compared to Nam. For a Sikh, listening to the Guru’s Shabad is like drinking water. A fool

is one who listens to the Guru's words but does not take them to heart. One attains freedom by focusing on the Shabad and striving to live according to what it says. The word Shabad is often used when talking about Bhagti. In most cases, it is a synonym for Gurbani. However, it is mentioned that at some point, the Guru appeared in the form of Shabad (also known as Shabad Rupi). The word Bani is associated with the conferment of Guruship and is equivalent to Shabad. This is done to highlight the relationship between the two. Thus, the word "Nam" is often used to refer to Gurbani, although it can refer to many other things. The holy place of the Sikhs is called Dharamsal by Senapat. The word Gurdwar is sometimes used to refer to the entrance of the Guru's house, rather than the holy place itself, and Dharamsal is the place where the Sikhs gather for the Sangat. The Sikhs of a particular area are called "Sangat", which is their collective group. Although the word "dharamsal" appears only three times, there are many references to worship in a group situation in the text. The actual congregation, also known as Sat-Sangat, is where the praises of God are sung; this blessing is obtained through luck. Sant Sabha is another name for worship in a public setting. Sikhs are encouraged to attend Sat-Sangat if they can. When a Sikh attends Sangat for the first time, he or she should do it with love. There can be no real peace without Sangat. The gatherings of Sikhs can also be used for other purposes besides worship of the entire group, including discussing religious matters. In the actual congregation, people can see the saints and will not experience dukkha or suffering. By participating in Ardas in the community, people can realize all their wishes.

Also, there are references to Ardisia performing Ardas. Sainapat uses the word "Sangat" to refer to both the Sikh community as a whole and the community that meets at a particular place. It is clear that Sainapat is referring to the sangat or sangats of the Khalsa. At this time, the Khalsa Sangat was the only authentic Sangat. Any Sikh who did not attend the real Sangat regularly could not be considered a member of the Khalsa. The Guru and the Khalsa Sangat were one and the same person. There was no difference between the two. For matters affecting those who had not paid their dues, the local Khalsa Sangat had the power to pass judgment. Sainapat keenly observed that the real Guru and the Sangat were one and the same, and the Sangat, like the Guru, had the power to forgive and punish, which others did not. In order to find solutions to the problems faced by the Sikhs, the Singhs came together to form the real Sangat. Once the Sangat had established a connection with the Guru, it was a fairly simple process for the status of the Guru to be transferred to the Khalsa. The way Senapat used the words "Sikh", "Khalsa", "Khalsa Sikh", "Khalsa Singh"

and "Singh" shows that he identified Sikhs with Singh. For Senapat, the essential meaning of "Khalsa" was obviously the direct connection that Sikhs maintained with their Guru. As a result, he was aware that there were non-Singh elements within the Khalsa; but he focused almost exclusively on the Singh section of the organization. Rahit as practiced by Khalsa Singh was that described or recommended in the Sri Gur Sobha. The first stage was to establish direct contact with Guru Gobind Singh. According to these criteria, there were five groups of Sikhs who were not allowed to join the Khalsa, and the Khalsa was also prohibited from establishing any type of relationship with these Sikhs. The second stage was a completely new initiation, in the form of a baptism with a double-edged sword. Khalsa members who underwent Khande Ki Pahul were ordered not to cut their hair and to carry weapons at all times. Badha ceremonies (or Badan ceremonies) were not allowed. Everything owed to the Guru like Dasvandh, Golak, Bhet, Kar and Mannat had to be personally handed over to him. The prohibition on Hukka (smoking tobacco) and the prohibition on Kesh were quite stringent. It is significant that the early Sikh standards and practices were recommended against the Khalsa religious practices. Liberation achieved through faith in the Khalsa religion was the raison d'être of human existence. As a direct result, the Sikh Sangat of yesteryear evolved into the Khalsa Sangat of today. The concept of penance or repentance for those who failed to meet the prescribed rashit requirements was also emphasized. Vaheguruji ka Khalsa is a term used to denote Khalsa. Insert "Vaheguruji ki fateh" as a greeting.

Guru Tegh Bahadur is considered the protector of all creation and his sacrifice is called "Sainapat". He protected the honor of "Karam Dharam", "Sarab Dharam", "Tilak" and "Janeu" and Dharamsal, which are his extraordinary deeds in Kali Yuga. He sacrificed his life for Dharam (religious duty). Sainapat reiterates that Guru Tegh Bahadur is the protector of the entire universe (Jag-Chadar). Guru Gobind Singh's younger sons followed in the footsteps of their grandfather Guru Tegh Bahadur, did not fear for their lives and kept their Dharams intact. The comment about Guru Gobind Singh's eldest son is the most telling. He drank from the cup of love but died in the battlefield for his country. "Today, he has become a Khalsa in the court of the real Guru," Guru Gobind Singh is quoted as saying in the Sikh religious text. Apparently, Sainapat had to play the role of a martyr to become a Khalsa. Elsewhere, regarding Sahib Singh's death at the Battle of Nirmoh, it is said that the fortunate ones gave their lives to become a Khalsa. Senapat uses terms such as "gat" and "khalasi" to talk about liberation. Another way of saying it is to be freed from the fear of the ocean of life, and those who do

this are called “khalas”. Another metaphor for liberation is the mingling of one light with another. What is important to us is the connection between freedom and Khalsa. <sup>7</sup> As was the case with the ancient Sikh faith, the Khalsa sees liberation of life as the highest and most important goal of one’s existence. If anything, the Khalsa places greater emphasis on social commitment, and their duty is to bear arms, fight, and, if necessary, die on the battlefield for the cause of the Dharam. <sup>146</sup> There are many reasons why the last chapter of the Gulshoba is so important. Senapat shows respect for Gurudev, who is sometimes associated with God, from <sup>6</sup> the beginning of the story. There is a strong emphasis on the unity of God and his power and grace. Several attributes of God are discussed in different places in this chapter. God is the most important person in the universe and it is equally important to follow the advice of a true guru. The practice of Nam Simran and Nam Japna and singing praises of God places great emphasis on Bhagti. In a way, Nam can be considered as a synonym of Shabad. A true Sangat is a place where the congregation performs worship. Sangat is the place where God is found. This Bhagti leads to a state of freedom characterized by the absence of fear of illusions. According to Sikhism, there is no possibility of liberation without Bhagti. The word Sant is used to denote a person who is devoted to God. Senapat seems to equate Khalsa with Sant, whose main focus is religious rituals and beliefs. Therefore, to become a legitimate Singh, one must first make oneself a true Sikh. The B40 Janamsakhi, compiled in 1734, depicts the vision of Guru Nanak and was loved by the local Sangat. This view was intended to spread among Sikhs and was therefore included in the book. The person who compiled this Janamsakhi hinted at the divinity of Guru Nanak by stating that at the time of his birth, he was surrounded by 33 million gods, including 24 Siddhs, 9 Naths, 64 Joginis, 52 Birs and 6 Jatis. Greeted, all knew that the Formless One had come to save the world. The purpose of this statement is to imply that Guru Nanak is divine. The Guru in this text is identical to God in every way.

Nanak Pantis are <sup>120</sup> responsible for creating their own Dharamsar as well as their own scriptures. They do not attach much importance to the teachings of the Vedas and scriptures. <sup>107</sup> The only thing that brings peace is chanting <sup>6</sup> the name of God and praising Him. Devotion to Guru Nanak and his way of teaching is the most effective path to enlightenment and freedom. However, salvation depends on the grace of God. Guru Nanak is considered to be the atonement of sins. Bhagti and Dharam of God should be spread as part of his Pant mission. The teachings of Guru Nanak are superior to the Brahmanical tradition, the ascetic

tradition and the Islamic tradition. Nam, Dan and Isnan are the three things that are indispensable to Pant. A Sikh's day starts with washing and reading Pothe before eating, followed by Kirtan in the evening and reciting Arati Sohila before going to bed. Apart from individual worship services, Sikhs also gather in Dharamsar for collective worship. Kirtan is traditionally conducted by a rabbi and all present share a communal meal known as langar. Sikhs do not observe fasts, perform pujas in temples, do not believe in ritual bathing in the Ganges, or visiting the Ganges, Gomti and Godavari or the pilgrimage sites of Prayag, Benares, Ajutia, Dwarka or Jagannath. The author emphasizes that Sikhs have not adopted the rituals and customs of Hindus as their own religion. Koer Singh Kalal quotes Ad Purkh Kartar at the beginning of his Gurbilas Patshahi 10; Ad Purkh Kartar is a person who can only be discovered and known by focusing attention on the Guru. At the end of the essay, he mentions the lineage of ten Gurus, indicating that Guru identity is a unifying concept. In this essay, he reflects on the sacrifices made by Guru Tegh Bahadur for the dharma. He begins by outlining the life of Guru Gobind Singh and the founding of the Khalsa, both of which he intends to cover in more detail in the body of the essay. He tells his readers that he got a lot of information about Guru Gobind Singh from the martyr Bhai Mani Singh. He does this to gain the confidence of his readers. According to Koer Singh, Guru Gobind Singh prayed to the Goddess to help establish Pant, which God told him to establish. This request was made on behalf of Pant. This particular incident deserves a separate chapter in this book. The concept of martyrdom was incorporated into the institution of the Khalsa when Guru Gobind Singh asked the great gathering of Sikhs in Anandpur, "Is there a perfect Sikh who is willing to give his head as an offering to the Guru?" This applies to many other Sikh writers as well. Koer Singh explains how five willing persons were prepared for baptism and how they were baptized. Their names are as follows: Daya Singh, a Sobti Khatri from Lahore; Nihchal Singh (Mohkam Singh), a Chhimba from Dwarka; Sahib Singh, a Nai from Bidar; Dharam Singh, a Jat from Hastinapuri; Himmat Singh, a Jhiwar from Jagannath. Daya Singh was a Sobti Khatri. The fact that the social background of the volunteers is mentioned is a sure sign that most of them belonged to lower castes. After distributing the Amrit, the five Singhs were instructed to avoid any kind of contact with those who had cut their hair, killed their young daughters, followed the Meena Guru or the Masand family.

They were forbidden to eat Kusta meat and also to shave their heads. You should spend some time every day reading Pothi Granth; they should also recite Japuji and Rahiras and listen to Kirtan. They had to observe Kach, Kesh and Karad and carry weapons, remain loyal to Shabad and observe Kach. It was their duty to destroy the Turks, protect the Sant. They needed to include Kangha in Kesh at least twice a day. They had to do things like gambling, visiting prostitutes, having sexual desire and greed, and associating with people who did not get Gurmantha. You have to always remember Guru Granth and make it a point to attend Dharamsar every day. They should not use any name other than Vah Guru in their chanting. If placed in the hands of Chandi, they would never fail and would drive the Yamni (also known as Turks) out of power. They intended to establish their own regimes all over the world. After this, Guru Gobind Singh approached five Singhs and asked them to bestow Nectar on him. After some time, there was nothing to distinguish between the Guru and the Sikhs. All those who were baptized by the Khalsa, whether they were from a Shudra, Vaishya, Khatri or Brahmin background, were supposed to eat together. They were supposed to give up all thoughts and actions associated with Hinduism and Islam. Those who followed the Rahit were never alone with the Guru. They would build their own Raj together. Koer Singh mentions the performances of Rahiras and Bhog in the Sikh community of Nander, both of which Guru Gobind Singh engaged in in the last chapter of his Gubilas. In the context of the initiation and mission of the Bandha, Koer Singh stressed the inseparable relationship between self-determination and sacrifice. The characteristics of the Rahit in this particular context included abstaining from sex with Muslim women and maintaining questionable relations with Turks. Those who failed to fulfill their obligations in this context had to "repent" by being a Tankard. Koer Singh quoted a famous saying of Guru Ram Das while discussing the religious practices that Sikhs often follow.

He then spoke about how the Sangat consisted of Rabis and Dadis. Kesar Singh Chhibber, who was a Brahmin by virtue of his family's social status, at the beginning of his work invoked Sat Gur Purkh and all the gods, Mata Gauri, Mata Saraswati and Ganesh. He described the events of the Goddess associated with the establishment of the Khalsa in the greatest detail. He attributed the performance of the Brahmin rituals to Guru Gobind Singh and other gurus. He spoke about their divine threads and divine imprints. He was an advocate of the Sikh community's adherence to the age-old principles of communal eating and association. In his opinion, the Dasam Granth should be considered as the Guru who came to prominence after the Adi Granth. He explained the Savvayyas associated with the

'Khalsa Mahima' in a manner that favoured the Brahmins rather than the Khalsa. Overall, he seems to have tried to Brahmanize the Sikh heritage. It would therefore be interesting to know the beliefs and rituals of the Khalsa that he attributes to Guru Gobind Singh.

While Sikhs recite Shabad in honor of God, the horn ceremony is performed to make the Goddess appear. Kesar Singh Chhibber quoted a quote from Guru Ram Das about the religious practices that Sikhs often perform. He quoted from the Bachittar Natak, in which Guru Gobind Singh declared that those who regard him as God will go to hell; there is no doubt that he is a servant of God. He added that these verses prove that Guru Gobind Singh is a servant of God. Only those who spend their lives in accordance with Guru Shabad can attain liberation. The Supreme God is different from his creation. Guru Gobind Singh declared that Sikhs do not perform Badhan rituals when a Sikh dies; instead, they should take a bath and give Prasad. Guru Gobind Singh's motive for making this statement was to establish an independent Pant. Sikhs are advised to remove the holy thread and holy seal along with the Kirya and Badhan. Kesh is the main representative of Sikh identity. Chhibber made it clear that the Pant should distinguish themselves from the Hindus and Muslims in order to establish themselves as an independent Pant - the third Pant - to fight for Dharam against the Turks. Besides keeping Kesh, the Sikhs should also carry arms, use the name of Singh and wear blue clothes. The Masands were given the Hukam Namas containing these provisions regarding Rahit. Chhibber also mentioned Pahul and the greeting "Vaheguruji ka Khalsa Vaheguruji ki fateh" as other aspects of Keshdhari Rahit. Keshdhari Singh should not engage in any evil activities. It is not proper for him to go looking for prostitutes. It is not proper for him to gamble, gamble illegally, smoke or steal. He must be keen on Shabad-bani and attend sat-sangat regularly. The Guru taught the Sikh that he should love only his wife and not any other woman. It is important that he uphold the values of Nam, Dan and Isnan while leading an honorable life. He must never give up his faith and never take the path of renunciation. It is important that he maintains unshakable faith in his Guru and never renounces the duties of Sadh or Sant. Sikhs who practice this Rashit can attain liberation. In the Hukam Namas, which Guru Gobind Singh sent to the Sangat, he warned them not to join the Masands, Meenas, Dilmarias or Ramlayas. They should not offer Gorakh, Daswand or Chaliha to any Masand because the Sangat is the Guru's Khalsa and they are his Khalsa. By becoming Akha, all our sins are removed! This is the path of Khalsa. Sikhs who work for the government have



a duty to help their fellow Sikhs as much as possible. While they do not have to follow all the commandments of the Rashit, they still have to follow these four commandments: no smoking; no smoking; no smoking; no smoking. They are forbidden to practice Bhaddan; they are forbidden to murder their young daughters; and they are forbidden to mix with the five excommunicated tribes.

The Khalsa, who belonged to one of the lowest castes, would gain dominance by establishing a new Panth. It is noteworthy that despite Kesar Singh Chibber's tireless efforts for the Brahmanization of Sikh traditions, he quoted all the fundamental precepts of the Khalsa Rashith in his own way. He did this in his own way. Sarup Das in his book Mahima Prakash offered a sakhi to Bhalla Chandi Mata and the "Kharag Jagg" (fire sacrifice of the sword) to promote the establishment of the Khalsa and Panth. Guru Gobind Singh had no intention of making his achievements public. Therefore, he considered the idea of using the mediation power (Abhahan) of Chandi. Through them, the dharma of the Chhatris, members of the Kshatriya caste, could manifest to destroy Mlechh. Sarup Das prayed to God and called upon the real Guru, who is the treasure of grace. He sings of the one eternal and unfathomable God, who needs no beginning of life, who is beyond human knowledge, who has no boundaries. What follows is a detailed explanation of the unity of all ten gurus, starting with Guru Nanak and ending with Guru Gobind Singh. The Guru is said to reside in Baikunth, which is also a place where the truth can be heard from Sants, Sids and Sadhus. This is another allusion to the city of Anandpur. Those who worship Gu Sikheki are saved in both the material and spiritual realms. The Sangat consists of people from four classes, from Brahmins to Shudras, and is characterized by equality and knowledge (g'an). The Rashit of Khalsa baptizes them with a double-edged sword and requires them to wear blue robes, not cut their hair, and add the surname Singh after their names. They must also keep their hair uncut. Guru Gobind Singh himself incarnates in the appearance of a Singh warrior and assumes the same form as those Singh warriors who have received the blessings of Deg and Teg. They are not only different from the Hindus and Turks, but also as annoying to them as spots in the eyes. The great Pans of the real Guru became sovereigns even before owning land by reciting the Guru's Bani day and night and being blessed by the Deg and Teg. There are few other elements in Mahima Prakash related to Sikh beliefs and rituals.



It is noteworthy that the author who calls himself Khatri is not concerned with the sacred thread. He uses the famous saying of Guru Nanak Nanak sachche nam bin kia tikka kia tagg. In light of this, Guru Gobind Singh declared that anyone who forces a Sikh to wear the sacred thread (tag) shall be subject to tankhah and anyone who forces a Sikh to remove the sacred thread shall also be subject to tankhah. Guru Gobind Singh's declaration can be found in the Guru Granth Sahib. Sarup Das essentially attributes the entire Bachittar Natak (Apni Katha) to the work of Guru Gobind Singh while quoting from it. Significantly, Guru's Khalsa considers offerings as poison. Last but not least, Sarup Das points out the memorials (Dehura) built for Guru Gobind Singh's younger sons, Mata Sahib Devi and Mata Sundari. Sukha Singh believes that Guru Nanak and Gobind Singh are the only ones in the world who can remove suffering and ignorance. He mentions Ad Purkh Kartar and describes him as the one who created the universe and the one who is everywhere and omnipresent.

Guru Gobind Singh sought the help of Goddess Kalika. According to Sukha Singh, there is no difference between God and Karaga (Sword in Sanskrit). The ten Gurus, starting with Guru Nanak and ending with Guru Gobind Singh, all symbolize the same light. There is no difference between Sangat and Guru. When the Purohit family showed the child Guru Gobind Singh the sacred thread, he told Purohit that the sword was his Janju (divine threat), that his god was not Brahma, Vishnu or Rudra (Shiva), but his protector Mahakal, and that he received the sword instead of the sacred thread. Removing the sacred thread was the first step to becoming a member of the Kasaphans and receiving the Pahur. Next, Sukha Singh said that Mahakal and Akar were the same being. He was responsible for the creation of the gods, humans and demons as well as Krishna and Vishnu and the entire universe. His disciple was called Guru Gobind Singh. Sukha Singh narrated the story of the Goddess in the context of the founding of the Khalsa, with only minor changes. It is clear that the founding of the Khalsa Pant was the main goal that the Guru had in mind when he decided to send his disciple to the world. The end of the story claims that Guru Gobind Singh holds the unique status of being the only one who can successfully invoke the Goddess.

For this reason, people all over the world sing this story. Sukha Singh's story of how the Khalsa was established as the third Pant and his account of the Khalsa Rashit is very similar to Khor Singh's report of the same event. The Khalsa should be believed only among the "wielders of the sword" and seek refuge in "Sri Astuj". You should take up arms and fight for the cause of Dharam and establish an India that will prevail forever. You should never

mix with the Mech Turks but fight them in the battlefield. The Khalsa are the only ones who can enjoy the benefits of the rise in rank. The enlightenment of Dharma makes a person a god. They are blessed with the Dharma, Artha, Kama and Moksha in addition to the other four Padaraths. Raj-Jog is the expression used by Sukha Singh to refer to the retention of the Khalsa. This term indicates the fusion of spiritual and worldly conduct. You should not carry anything except the Shabad you have and spend all your guard in Sadh Sangat. They proved to the rest of the world that they were superior to both Hindus and Turks. Kachh and Kesh were the most important components of their Rahit. Khalsa members were supposed to eat together, no matter from which caste. After the initiation of the double-edged sword, all four boxes merged into one unit. Khalsa was open to everyone. Sikh consumption dictated that Brahmins, Khattris, Vaish and Shudars eat everyone together. They rejected the traditional ideas of people, the texts of Brahmin traditions and the praises of Ram and Krishan. They did not celebrate the Jewish festivals Bhaddan, Shradh or Jathere. Sangats across the world evolved into Khalsa. At some point, every sanctuary sought for Khalsa. The various members of the Khalsa were supposed to have the same Rahit. The Khalsapans resolved to finally emerge.

#### **4.3 In Persian and European Sources**

Sujan Rai Bhandari noted in the late 17th century that among the followers of Guru Nanak there were many mystics, orators, ascetics and pious people. They recited Gurbani songs while playing various musical instruments, which was the most important part of their devotion. Sikhs have an unusually high level of trust in their gurus, which distinguishes them from members of other religious organizations. They can pronounce the guru's name without thinking and believe that it is a merit to provide help to travelers. Sikh scriptures say that if someone arrives at midnight and takes the name of Baba Nanak, they will take him as a brother and friend and serve him in a way that suits his needs, even if he is a stranger and unknown person, or even a thief, robber or person with evil deeds. Sikh scriptures state that if someone arrives at midnight and takes the name of Baba Nanak, they will take him as a brother and friend and serve him in a way that suits his needs, even if he is a stranger and unknown person, or even a thief, robber or person with evil deeds. In the eyes of Sujan Rai Bhandari, the Udasis were considered as disciples of Guru Nanak. They spent their time praising God and giving thanks to Him. Reading and chanting passages from Gurbani formed the core of their religious practice. According to this account, the religious beliefs and practices of the Udasis were the same as those of the general Sikhs.

There were no differences between the two groups. In the records of 17th century Persia, we rarely come across a detailed discussion of Sikh beliefs and rituals. An explanation of the history of the Khalsa is provided in a document dated May 24, 1710, written in the court of Bahadur Shah. With a stroke of his pen, Guru Gobind Singh expelled the Masands and established the Khalsa. He decided that members of the Khalsa Sikh religion should not shave their heads, beards or mustaches, but should be called Khalsa Sikhs. The reporter was informed about the ongoing fighting within the Sikh community between the Khalsa Sikhs and other Sikhs, especially the Khatri, and how this has disrupted the traditional marriage patterns. According to Muhammad Qasim Lahauri, followers of Guru Gobind Singh no longer wear the holy thread, preferring chains instead. They grow their hair, beards and moustaches in a similar way to how Guru Gobind Singh started mourning. This is in imitation of what Guru Gobind Singh did.

The followers of the spiritual leader Guru Gobind Singh were called Khalsa. Others were called Chakar, which literally means servants. This may refer to the Khalsa's claim that they were the only sovereign. In any case, many people from the lower social classes allegedly became followers of Guru Gobind Singh to secure more lucrative means to reach lower positions. On the day of Baisakhi, many Sikhs go to a large tank in Chakarguru, called Amritsar. There they take a bath. The highlights of the celebrations are lights as well as dance and sports competitions. Perhaps this refers to the non-religious activities that take place during Baisakhi. Mirza Muhammad witnessed the arrival of Banda Singh Bahadur and his followers in Delhi as prisoners in 1716, and according to him, the Sikhs riding on camels continued to sing and chant melodious verses without showing any signs of humility or submission on their faces. Mirza Muhammad was an eyewitness. During the siege of Lokhar, Banda Bahadur's followers chanted phrases like "Fateh Darshari" and "Sachcha Padshah", phrases also mentioned by Kafi Khan. 58 While Rai Chaturman Saksena, who completed his Chahar Gulshan in 1759-1760, describes Nanak panthis who saw contradictions with the Vedas and believed that Guru Nanak was a Vaishnav and worshipped Ram. The spiritual successors of Guru Nanak were responsible for the development that led to their own religion. The name Tahmus Khan refers to the chaudhari of Sodhi Ram Das, who was well known in the Sikh community for his role as a spiritual advisor. This seems to refer to the Sodhi Guru stationed in Kartarpur. Tahmus Khan also refers to a gathering of Sikhs to bathe at Chak Guru (Ramdaspur) in 1757. News reports

written in Delhi between 1759 and 1765 mention Sikhs going to Chak Guru's Amritsar pool to bathe during the Baisakhi, Dussera, Diwali and Holi seasons.

. These reports cover the period between 1759 and 1765. Moreover, <sup>6</sup> the context in which the newspaper articles mention Karahi Guru Sahib gives the impression that it was a gathering of non-Sikhs to protect the Langar institution (probably at Chak Guru). Qazi Nur Muhammad, who fought against the Sikhs with Ahmed Shah Abdali in 1764-65, said that the Sikhs followed a different path from the Hindus. They practiced a religion that was peculiar to them. 62 According to Ghulam Ali, the Sikhs, once they received an order from their Pir (Guru), would obey the order to chop off their own heads, even if they only knew what the Guru wanted them to do. They treated those who smoked Hukha harshly, while they themselves drank jar after jar of hashish. Her greeting was Vaheguruji, may you be blessed. Turning to European observations, we learn that in 1781, Charles Wilkins, on his way to Benares, stopped at Patna to inquire about a Sikh college. He attended church services, which he learned were held five times a day. The reading of the Granth Sahib was followed by the singing of the Shabad, accompanied by a small drum and two or three cymbals. After a few moments of unison singing, the crowd rose to offer a long prayer. Next, khaha, made from a mixture of flour, sugar and clarified butter, was distributed. A ceremony ensued. By talking to two Sikhs present, Wilkins learned that in addition to the Granth Sahib, which was written in Gurmukhi and Punjabi, there was another Granth written in a language very close to Hindi. The second Granth was almost as respected as Granth Sahib. This was probably a Granth called Dasvin Patshahi da Granth. We can observe that Wilkins' observations apply to Gurdwaras where both Adi Granth and Guru Granth are present, Adi Granth is used for recitation and kirtan, followed by the distribution of Adas and Kalha Prasad. In the 1880s, George Forster encountered a "new and wonderful people" - the Sikhs while traveling through Punjab. Guru Nanak, the first spiritual leader of the "Sikh nation", strictly prohibited his followers from worshipping images. Idols were the only objects allowed in their chapels, which were otherwise empty. Their prayers were addressed to one God only. Forster believed that the religious doctrines of Sikhs and Hindus differed fundamentally in many important respects. However, at the same time, several elements were very similar in foundation. The initiatory method, which eliminated the restrictions of caste and occupation, seemed to be the most important departure from traditional Hindu practice. On the other hand, Hindus and Sikhs do not have any significant differences in

marriage and community procedures. The only thing that all Sikhs have in common is prasad, a term that refers to the spiritual meals distributed. Foster refers to the Khalsa as the military Sikhs, and at this time, members of the Khalsa must keep their hair uncut, wear an iron bracelet on their left hand, and abstain from smoking. These characteristics are the foundation of their religion and distinguish it from the religions of other ethnic groups.

heads or beards. The most common color of clothing is dark blue. They wear huge turbans adorned with iron chains. Because they worship a single, all-powerful God, they can expect to have many of the admirable qualities associated with humans. William Franklin's *History of the Reign of Shah Aulum*, first published in 1798, called the Grant a classic text of Sikhism. The book contains a religious philosophy constructed from the so-called "speculative and contemplative mind" of the Islamic understanding of God. Guru Nanak believed this teaching to be divine and passed it on to his disciples. Aurangzeb officials were responsible for the execution of Guru Tegh Bahadur, and their violent actions converted the followers of Guru Nanak and his successors into a political group. These followers had previously been peaceful and harmless. Franklin claimed that at the time he was writing, not much was known about Sikhism. One historian reported that in order to be accepted as converts, they were forced to perform an act that was reprehensible to both Hindus and Muslims. Despite this, they still gained a large following. When Franklin talked about the Khalsa wearing large turbans made of blue cloth to cover their heads, he was speaking to these people.

They never smoked but loved to drink, sometimes to excess. They did not restrict the consumption of opium, marijuana or other mind-altering substances. They refused to cut their hair or beards. They wore bracelets made of gold, silver, brass or iron, depending on the status of the wearer and where he lived. Captain Mathews, during his visit to Punjab in 1808, was impressed that the Sikhs had a greater respect for truth than other peoples of Asia, as reported in the *Asiatic Annals* of 1809. This was based on his observations published in the 1809 edition of the journal. He observed that the city of Amritsar got its name from the water body in Amritsar, which was synonymous with immortality. He mistakenly believed that Guru Gobind Singh was the author of the Gurmukhi Grant established in Harmandal, but this was not true. He saw choirs gathering there at three in

the morning and singing hymns all day and into the night. There were probably two or three other shrines in total scattered around where the hymns were performed. In the early morning, quite a few ladies went to the pool for a dip. It refers to the ceremony performed by the Akalis of Amritsar to induct new members into the Singh community. During the ceremony, the sacred thread worn by the convert is cut. This is an important part of the ceremony. He separates himself from the Hindus, and once he does this, the Hindus consider him an apostate. There are no restrictions on what he can eat or drink. Sikhs, unlike Singhs, are said to have retained religious institutions associated with Hinduism. Colonel John Malcolm, who served in Lord Lake's army in Punjab in 1805, published his first overview <sup>12</sup> of the Sikhs in his Study of Asia. This report was later compiled into a book in London. The third chapter of his book discusses the Sikh religion in detail, and the book is entirely devoted to this subject. However, his comments on the Sikh religious beliefs are not limited to the third part of the book. For example, elsewhere he claims that Kartarpur (also known as Dera Baba Nanak) is still a place of religious contemplation and prayer, and fragments of Guru Nanak's robes are displayed to visitors at the site as holy objects. The Sikh texts were named Adi Granth to distinguish them from Dasven Padshah ka Granth, which, according to Malcolm, was written by Guru Gobind Singh. Adi Granth was given as the Sikh scripture. All tribes accepted the conversion of Guru Gobind Singh's Khalsa, and the norms that had bound Hindus for a long time were broken. According to Malcolm, Guru Gobind Singh's goal was to make all Sikhs equal. He granted the Khalsa the right to use the name Singh, which had been the exclusive privilege of the Rajputs until then. Those who followed Guru Gobind Singh had to promise to use weapons and always carry <sup>84</sup> some kind of steel with them. Not only did they have to keep their hair, they also had to wear blue clothes. They greeted each other with "Vahigurji ka Khalsa, Vahiguruji ki fateh". The guru's goal was to make his disciples <sup>136</sup> distinguishable from all other social classes in India in terms of appearance and religious beliefs. His sermon covers a wide range of subjects, not just religion; it is filled with descriptions of his personal struggles and was written with the goal of instilling a sense of courage in his followers. According to Malcolm, the Guru Gobind Singh Granth was held in the same high regard by Sikhs as the Adi Granth. The Akalis were the traditional garb that a devout Sikh would have worn during Guru Gobind Singh's time.

If Sikhs did not follow the system created by <sup>15</sup> Guru Gobind Singh, they were called non-conformists. These people were followers of Guru Nanak. They were called Kalasas.

Malcolm wrote in his description of the Gurmata that the Akalis had usurped the sole control over religious affairs in Amritsar. Malcolm said this in his report on the Gurmata. So, they were the ones who held leadership positions in the parliaments held there. <sup>117</sup> They were responsible for converting people to their religion and had almost complete control over <sup>75</sup> the religious activities that took place in Amritsar, where they lived as protectors of the city. Not only did they own land, they also had a bungalow next to the holy pond where they could rest. They accused senior leaders of being criminals and imposed fines on them. If they refused to <sup>79</sup> pay taxes, they were not allowed to hold religious ceremonies in the city of Amritsar. Even the most powerful Sikh rulers wanted to find a way to live in peace with them. All Sikhs had to give up smoking, but they were allowed to drink alcohol in excess. Opium consumption was quite common among them. In addition, they also consumed marijuana. Malcolm in his writings called the religious beliefs of the Sikhs a creed of pure deism. The purpose of this was to emphasize the monotheistic nature of Sikhism. On the other hand, <sup>73</sup> there are those who claim that profound truths are intertwined with the silliness of Hindu mythology and Islamic traditional stories. Guru Nanak did not want to eradicate the religion of his ancestors, but to change it. He wanted to bring followers of other religions such as Hinduism and Islam under his control by convincing them that their practices and ideas did not respect the gods they worshipped. Guru Nanak can be considered a reformer of Hinduism rather than an infiltrator, as he did not have a substantial impact on the civic or religious customs of Hindus.

As a result, those Sikhs who adhered to his principles but did not accept those of Guru Gobind Singh are almost indistinguishable from the vast majority of Hindus. It was reserved for Guru Gobind Singh to give a new individuality to the religion of his followers; he instituted structures and customs that distinguished them from other Hindus, while abolishing caste distinctions. In order to arm the native Indian people against foreign tyrants, abolishing the caste system was an important step that had to be taken first. His theological ideology was designed to appeal to a broad audience and promised that everyone would be treated equally. Every Khalsa Singh was considered equal and equally entitled to the benefits of this life and the afterlife. In order to point out the difference between the two, Malcolm claimed that Hindu institutions disappeared from areas where Guru Gobind Singh's faith was the dominant religion. According to him, some provisions, such as the admission of converts, the elimination of caste segregation, the consumption of



various meats other than cows, the way of performing religious worship, and the Singh family's general love of weapons, were incompatible with Hindu mythology.

This is why the upper castes of Brahmins and Hindus look down on Sikhism, while the lower classes find it attractive. This is also why the Sikh faith is so widespread. According to Malcolm, the writings of Guru Nanak and his successors in the Adi Granth were sung or read aloud on every important occasion. All spoke positively of God, religion, and morality, while speaking negatively of irreligion and eternity. Some of the passages translated from it give the impression that they are worthy of the Sikhs' love for the book. Malcolm provides English translations of passages in the So-Dar that show that Guru Nanak's entire theology is based on the idea of only one God. According to Malcolm, the religious principles and customs initially laid down by Guru Nanak continued until the time of Guru Gobind Singh. Guru Gobind Singh is credited with bringing such a dramatic change to the sacred customs and civic habits of his followers that he gave them an entirely new character. Both grants were considered equally sacred in every respect. To explain Guru Gobind Singh's view of his divine mission, Malcolm quoted a long passage from Bhachitar Natak. According to Malcolm, the most important religious institution established by Guru Gobind Singh was the pahul, the ceremony that converts went through to be accepted into the Singh community. He was advised to take up arms to defend the Khalsa polity and to eliminate the enemies of the Khalsa, and was advised to grow his hair and wear blue clothes. Malcolm believed that the Sikhs still practiced the initiation method developed by Guru Gobind Singh. To emphasize the reverence that Sikhs had for Guru Gobind Singh, he quoted a passage from Bhai Gurdas, in fact the Var Bhagauti. As the conversation continued, Malcolm quoted poems that showed hostility towards Muslims and rejection of the Hindu holy books. He mentioned Guru Gobind Singh's last words, in which he handed over the Khalsa to the eternal God and told them that he would sustain them, that they should read the Grant and abide by its principles, and that anyone who remained loyal to the polity would stay and would have the support of the Guru. He said that the Khalsa should read the Grant and follow its teachings. James Skinner, who was working for the East India Company at the time, was the author of Tashrih al-Aqwam, although it was written in Persian. He likened the Sikhs to those who followed Guru Gobind Singh as a spiritual leader. The most important part of their devotion was chanting and reciting the words written by their guru, and they did it together. They did not shave any body hair, including hair on the head, underarms, or pubic area. Significantly, he



explained this tradition by citing Guru Gobind Singh's devotion to the goddess Naina Devi. This was to commemorate a fascinating historical event. The only people that Sikhs did not believe in were the masters of the Bani, whom they worshipped. In order to join the organization, it did not matter what caste someone belonged to; whether he was a Brahmin or a scavenger, there was no difference in the way he ate and drank. They were very careful not to cut themselves with blades or smoke (Hukkah). Unlike the Hindus, these people did not prepare the land for cooking in advance by mixing water and mud. They drink alcoholic beverages and eat all kinds of meat, except beef.

They gave up halal meat and ate jhatka beef instead. They did not wear purple turbans on their heads. Most of them wore blue turbans and short breeches known as "kachh". They took up the profession of soldiers and were divided into two groups: Akalis and other Singhs who were not as fussy about clothing as Akalis. Both groups took up the profession of soldiers.

#### **4.4 In Retrospect**

The Rahitnamas outline what the Khalsa believe in and how their religion should be practiced. A key focus, aside from the ten Gurus and the concepts of Guru Granth and Guru Pant, is the idea of there being only one God. He is known by various other titles besides the name Vaheguru and Akal Purkh. His will is carried out in every place. It is only fitting that we focus our worship on Him. The early Rahitnamas did not allow the worship of Marhi, graves, stone images, deities, goddesses, or Pir. These precepts related to Gods and Goddesses, P'rs, Marhis, and graves are repeated several times in Daya Singh's Rahitnama. Khalsa people should stay away from those who worship Sakhi Sarwar and the Fakirs who follow their teachings. It is clearly stated that the Khalsa use Guru Shabad exclusively to express their devotion to God. Khalsa should be performed after daily solitary and group worship. He is advised to recite Japuji and Jaap at home after taking a bath in the early morning and before eating. He needs to repeat So-Dar and Rahiras in the evening and he must say these to Sohila before going to bed. This is the minimum requirement that must be met. He will benefit greatly from reading the Guru's Bani Sutras and meditating on the contents thereof. Daya Singh refers to Akal Ustat and Chandi di Var in this matter. A Khalsa is expected to go to Dharamsal first thing in the morning to attend Ardas, listen to Kirtan and receive Karha Prasad. He should respect the men and women in the Sangat (also known as Diwan). It is appropriate for him to give gifts to the Guru (Granth Sahib). It mentions how the Karha Prasad should be prepared and distributed, which indicates its

importance. The three words Nam, Dan and Isnan have become synonymous with the religious lifestyle pursued by the Khalsa. Officially prohibited rituals include pilgrimages to areas historically considered sacred, ritual fasts, pujaarcha, jantar-mantar, tarpan, gayatri and sandhya. All of these are Brahmanical practices. Khalsa religious life also includes wearing pahul, keeping kesh unshaved, taking the name "Singh", carrying weapons, carrying kachh, holding kangha, saying "Vaheguruji ka Khalsa, Vaheguru ji ki fateh", and never eating halal food. Not eating meat, never consuming tobacco, making pilgrimages to places associated with the guru (such as Amtisar, Anandpur, Patna and Abchalnagar), and celebrating Gurburab or important occasions in the guru's life. Other Sikh scriptures also emphasize the uniqueness of God. The unity of the ten gurus is either emphasized or assumed, and the teachings of Guru Granth and Guru Pant are maintained. On the other hand, some books say that Guru Gobind Singh thanked the goddess for creating the Khalsa. It seems that her role was limited and she did not deserve to be worshipped as the supreme deity. Guru Nanak is often considered to be an incarnation of Janak, indicating that he was equally interested in spiritual and worldly matters. However, there are some scriptures that equate him with the previous incarnation of Vishnu. Although Kesar Singh Chibber tended to Brahmanize the Sikh tradition, he still mentioned all the important precepts of the Khalsa Rashit. Several books mention the Khalsa garments in passing. Some texts mention that memorials (dehrua) were built for the gurus and Sikh martyrs at places associated with them.

"Vaheguru ki fateh" is their greeting. Being a monotheistic religion, Sikhs do not believe in or worship any deity other than the Supreme Being. According to European writers, Sikh worship is centered around Dharamsar and includes recitation of the Granth, hymns, Ardas and Kalha Prasad. Caste or occupation is no longer considered in the initiation ceremony of the Khalsa. The Khalsa wears blue robes, iron rings and keeps their hair long and uncut. As a greeting, they say "Vaheguruji ka Khalsa, Vaheguru ji ki fateh". Tobacco is never an object of their consumption. They come to Amritsar in large numbers twice a year. From three in the morning till late at night, choirs gather at the Harmandal (the place where the Granth was built) and sing hymns. People of all genders use the swimming pool for bathing. Kartarpur (Dera Baba Nanak) is another holy place where pilgrims can see the holy relic - fragments of Guru Nanak's robes. Thus, other Sikh texts contain many of the religious teachings and practices of the Khalsa that are advocated in the Rashit Namas. Persian writers are rather silent when it comes to the teachings and practices of Sikhism. While Persian texts explain the basic elements, European authors provide more information. Despite the minor differences in the statements, there is a fair degree of agreement. That is, the normative claims of the Rashit Namas are supported by most of

what is found in both Persian and European sources. Of course, the Sikh sources contain more information than the non-Sikh sources.

## CHAPTER- 5

### NATURE OF SIKH RULE: POLITICAL ASPECT

We try to better understand the political nature of Sikh rule. Portraying the struggle of the Sikhs, i.e. how they performed their duties in the political sphere, is the focus of our efforts. We ask about the goals of the Sikh struggle. In the early 18th century, the Sikhs rebelled against the Mughal government and fought for independence. They had to make great sacrifices, but as a result they became more loyal and stronger for their cause. The fearless Sikhs felt a strong bond with their Guru. Bravery in this context does not just mean charging into battle like a brave warrior on the battlefield. It should be interpreted in the broadest sense to include the courage, devotion and heroism displayed by these people on and off the battlefield. Therefore, the phrase “Khalsa Soi Kare Nit Jung” in the Rahitnama should not be misunderstood to mean that a Sikh is a warrior who is constantly fighting with others. In fact, from a philosophical point of view, the significance of this fact involves the community of struggle. A weak person cannot face adverse circumstances and situations and will try to compromise at the cost of self-respect and dignity. In contrast, a Sikh is always a fighter in this regard. Sikhs firmly follow the teachings of their Guru who guides them:

The following applies to them:

Do not frighten anyone or be afraid; whoever does this, says Nanak, is divinely wise.

Anyone who does not have honor and respect is forbidden to eat.

#### 5.1 Political Aim of the Sikhs

Just as slavery had to be abolished, Sikhs decided to create their own state to ensure the survival of their religion or spirituality because according to Sikhism, spirituality cannot continue without self-rule. Based on this basic assumption, the political ideology of Sikhism called on them to rebel against the fanatical authority of the Mughal government. However, even in battle, they remained loyal to the path of justice.

When fighting broke out, they followed the rules of fighting laid down by their Gurus. The basic idea is that war should not be driven by selfishness or material desires. Such actions should be taken only when absolutely necessary, such as in defense of one's

religion, nation, or the most defenseless members of the society. The unjust and brutal policies of the ruling state made them unfit for power and this struggle must be waged against them. Even if the enemy is close at hand, one should not be afraid. This reality should always be kept in mind because they believe that they can win this battle that they have started for the right reasons.

Sikhs live by the words of their Guru "deh shiva var mohe ehe" which they constantly hear and think about. They pray to their Guru for divine power and ignore any possibility of something bad happening. Sikhs who fight for their faith must have hope, optimism and faith in God. Fear or temptation had no effect on Sikhs, not even on the son of the Guru, who remained true to his faith. Even if they were given material wealth, many of them refused to give up their faith in the Guru, even if the temptation was great.

The examples of Bota Singh and Garja Singh, showing how they put the teachings of their Guru into practice and how they were willing to sacrifice their lives for the ideal state that the Guru had shaped for them, became the practical part of the subject presented. They escaped the punishment of the law then. Someone once told them that there are no more Sikhs today because Sikhs never dress up. The source of the voice remains a mystery. They felt insulted by this statement and in order to make their presence known to the people, they started collecting taxes on the route near Salai Nur al-Din near Talan Tarn.

Although this was not their main goal, they managed to collect taxes from the people secretly. The message they conveyed to the government was supposed to give the impression that the Sikhs were fierce and fearless. They wrote a letter to the governor of the province which is fascinating to read and shows the open and bold life that Sikhs led despite difficult circumstances. The letter reads as follows:

"Chithi likhi Singh Bota, hath vich sota vich rah khalota, anna laayea gade nu paisa laaya khota,

akho bhabi khano nu, iyon aakhe Sing Bota.

Bota Singh is writing this letter with a stick in his hand while I am standing in the street. I am feeding anna on the cart and paisa on the donkey.

Tell Babi khano what Bota Singh said".

During this farce, the wife of the Mughal Viceroy was sometimes referred to as Karno. Botha Singh called her "his Bhabi", which means "his brother's wife", and thus granted her some freedom. <sup>12</sup> The spirit of self-determination shown by the two Sikhs was too much for the authorities concerned. The brave Sikhs were asked to go to the authorities, but they refused.

According to Rattan Singh Bhangu, the representative of the authorities promised the two Sikhs that he would intercede with the Nawab on their behalf and they would pardon and release the Singhs. The release of the Singhs was another assurance from Rattan Singh Bhangu. Contrary to popular belief, the Singhs were more than willing to sacrifice their lives for the sake of honor, so they did not hesitate to spare their lives. They sent a squadron of 100 horses to arrest them. Despite the odds, the brave Sikhs achieved a heroic end when they were forced to go to the battlefield. The teachings of Guru Granth Sahib, which the Sikhs followed during this difficult period, commanded them:

Remain firm, do not waver, and obey the words of the Guru.

Then everyone on earth will sing your praises, and the Court of the Lord will become a place of glory.

Ranade once said that ordinary privateers and plunderers could never be victorious in a war against such an enemy. N.K. Sinha quoted this statement while talking about the struggle against the Marathas. Ranade's target of this statement was the Marathas. All the best people in the country were attracted to them, and the noble moral force brought out the best qualities of this country in them.

"Leaving aside the way they fight, they have one thing that surpasses all other fighting peoples: - Under no circumstances will they kill cowards or put obstacles in the way of escape (Sinha quoted the arguments of opponents. Qazi Nur Muhammad Muhammad, author of the Jungnama. There was a dissenting writer named Qazi Noor Muhammad. It made no difference whether a woman was rich or a maid. They would not steal her jewellery or her furniture. "Dal Khalsa and his warriors should not be laughed at by us simply for plundering," was his precise remark. Besides, they fought very well and played an important role in slowing down the Durrani attack. It would be more appropriate to judge them by the norms that

prevailed in the 17th and 18th centuries rather than by the perfect moral code. Like the privateers of Queen Elizabeth's reign – Drake, Frobisher, Hawkins, Raleigh – who later laid the foundations of British naval power, Sikhs were revered as national heroes despite their plundering career. Another example is the pirates and privateers who were hired by William of Orange to attack Spanish ships and later formed the Dutch naval power. The Sikh privateers of the Liberty Era also played an important role in Sikh militarism.

For example, they fought half-naked, without food, proper ammunition, shelter, and no medical help when injured or sick. There are many more horrific events in the history of Sikhism. They did not forget their divine destiny and continued to fight against their oppressors. Their last hope of survival was on the grace of the Guru. This was her moment of liberation. Everyone was vying for this reward. Every chapter of the long and storied history of the Sikhs is filled with stories of persecution, martyrdom, sacrifice, victory, and defeat. Their ultimate goal was to bring the Kingdom of God to earth. The interdependence of individuals and society was acknowledged. Under the leadership of the Guru, the Sikhs became fearless in the face of adversity, including death. In fact, over time, they became brave warriors. The Gurus developed a whole new mindset. Before the rise of Sikhism, fear of death was the driving force behind people's submission to Turkish or Mughal tyrants. Sikhism intensified this fear. These men submitted to injustice because they were afraid. Men hesitated because they were afraid of being exposed and unprotected. Due to shame and fear of starvation, the lower castes had no choice but to bow down to the higher castes. By following the guidance of the Guru, the Sikhs were able to liberate the people from all fear. For the Sikhs, this was the path to the liberation of the nation, Mukti. They learned from Guru Gobind Singh that the politics of a country should be based on morality rather than power, and that a country should not be divided according to race, religion or caste, but should be composed of all citizens. Moreover, Guru Gobind Singh taught them that a country cannot have a civilization divided by the superior race. Inculcated by the Guru of the Khalsa Brotherhood, a democratic spirit was formed, in which the highest was equal to the lowest, in which a small group of closely knit men and women inspired by the idea worked in the name of "democracy" and for the cause of it. The entire nation was fighting and acting. According to Guru Gobind Singh, the Khalsa belonged to God. Since God was responsible for everything, even victory, the Khalsa also belonged to God. Wahe Guru ji ki Fateh and Wahe Guru ji ka Khalsa are integral parts of Sikh belief and daily

practice.

If a person is greedy and never gives a little, if he is content with the fleeting satisfactions that life offers but never surrenders himself completely to God, if he never gives anything in return, making sacrifices for the common good, then there is no one to ask for a Guru. . Those who wish to emulate him utter the following prayer as his last request: "O God, nothing in me is mine: all that is mine is yours. Then I gave to you what is yours. Oh, what is mine?"

- In Sikhism, all are equal in the eyes of God; no one is better or worse than another; no one is a royal or a beggar. At this time, the organization known as the Khalsa legitimately exercises sovereignty, not <sup>54</sup> any individual or king (community), regardless of their relative importance in the organization. The Mata Sudari letter proves beyond a doubt that the Guru gave the right to rule the entire panth, not just one person. The band performs, but the Patshahi does not. The Patshahi does not appear in the panth, but neither does the Aap Sache. As the Guru taught the Sikhs, the greatest duty of each person is to fight for justice with weapons. In any case, the policy of Sam, Dham, Dand, and Bede - that victory can be achieved by any means necessary - was never supported by the Gurus. According to this view, each person was free to pursue his own goals in the way he thought best. The Sikhs of this period followed the teachings of their Gurus and maintained extremely high moral standards in all military conflicts.

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- **Political Institutions**

Since the despotic and brutal government of the time would not tolerate the existence of a liberal movement like Sikhism that taught people the true meaning of religion, the main goal of Sikhism was to achieve political independence. The mission of Sikhism was to educate people about the true meaning of religion. The spread of this message was supported by the Sikhs. On the other hand, their religious ideas or principles, which mainly focused on social issues, influenced the political views of the Sikhs. These political beliefs were influenced by the Sikh beliefs. The moral principles espoused by the Sikh Gurus were the basis for the gradual development of Sikh institutions, and Guru Granth Sahib is generally considered to be the most important and significant of all the institutions created



by the Sikh Gurus. Many important political institutions were established during this period, including Akal Takhat, Sarbat Khalsa, Gurmatta, Dal Khalsa, Missal, and Rakhi.

#### •Akal Takht

There is a connection between Akal Purakh (also called God) and Akal Takht. It represents the Sikh faith's claim to Miri or secular rule and is a powerful symbol. The new social and political order called Halem Raj would not discriminate on the basis of race, creed or caste and secular sovereignty would be used for this purpose. Such was the aim and purpose of the exercise of this sovereignty for a long time. The principles of fairness, freedom and equality would characterize this new order. This place was the cradle of the practice of Gurmatta and gave direction to the activities of the community. Moreover, it became the headquarters of Sarbat Khalsa, the Sikh theopolitical organization that is still active to this day. The seat was set there for the first time. Wajir Singh tried to define the meaning of the word Akal and he argued that Akal in the Sikh concept is not pure and simple consciousness, emptiness and void, but creative thinking, as the term "Karta Purkh" suggests. That is, the core of Akal is the manifestation of original thought. However, in the field of Karta, what is really expressed is creativity in all its manifestations. Furthermore, he claimed that the central concept of Akha (Jaap Sahib) has permeated the entire social, political and cultural life of the Sikh community. The Guru gave them this Bani, which they called Akal Bani, because of the profound message it conveyed. The political wing of the group was called Akali Dal, which is the name of the group. The term Sat Sri Akal is popular among Punjabis of all ages and backgrounds as a way of communication and showing respect. The process had already begun when Guru Gobind Singh failed to show up, which was long ago. The sixth Guru had already stipulated that the throne of Amritsar be called Akal Takht, which means "eternal presence". The throne had received this name before his death.

Guru Hargobind said, "As the core beliefs of Sikhism founded by Guru Nanak became more consolidated, they found tangible expression in the dual philosophy of Miri and Piri after the assassination of the sixth Guru Hargobind Guru Arjun Dev." Recognizing that piety must be combined with heroism, taking up arms to defend justice is absolutely necessary. Gur Gobind Singh instructed Bhai Budha to change the traditional rituals at the inauguration. The two swords, Miri and Piri, were also given to Bhai Budha by Guru Hargobind. These swords symbolize worldly and spiritual authority. This passage makes it very clear that the awareness of Guru Nanak and other Gurus about politics, the

established concept of nation and the concept of Takht had been growing since the birth of Sikhism. Of all the factors, this is the most obvious. When the Guru decided to establish Akal Takht as his seat of power, he laid an important foundation for this idea. Next to Harmandir Sahib is the representation of worldly rule at Akalpurah, sometimes called the Immortal Throne. This is proof that Sikhs were politically active, rejected all worldly authority, and were loyal to their Creator. There, the Guru presided over the court on a throne higher than the emperor, a sign of rebellion against the ruling elite of the time. The gathering of the Guru's disciples evolved into the Darbar or court and the Guru was eventually honored as Sacha Patshah.

While sitting here, Guru Hargobind could oversee the judicial work of the court, including the awarding of prizes and awards. According to one report, wrestling matches and arrow and matchlock shooting practices were held in the open courtyard in front of the Akal Takhat, and the Guru sat on his throne to watch the matches. Another interpretation is this: The Guru sat on his throne and watched them. As a direct result of this development, the Sikhs were inspired with new enthusiasm and determination. Therefore, the Guru instructed the Sikhs to prepare for Dharam Yudh (Battle of Justice). The Guru did not fight for his own narrow, selfish interests; instead, he worked to liberate his people from the political and religious chains that hindered their pursuit of justice and human rights. The Guru explained that he made it clear to everyone that fighting against injustice was not against the spirit of religion, nor was hunting and pleasure. His struggle was to enable his people to free themselves from the political and religious chains that hindered their realization of equality and human rights. United as one, the Sikhs relied heavily on the Akal Takhat in their resistance to foreign aggression.

It became the venue for the twice-yearly Sarbat Khalsa meetings during Diwali and Baisakhi. In these meetings, important issues related to threats and challenges facing the community were discussed and Gurmata (decisions taken in the name of the Guru) were adopted. Gurmata strengthened the waning spirit of the Sikhs and strengthened their bonds of cooperation and unity. Enemies of the Sikhs attacked Akal Takhat many times, similar to the way they attacked Harmandir Sahib.

During the political upheavals of the 18th century, Sikhs gathered at Akal Takhat. The Sarbat Khalsa met regularly to plan military operations and to rally support when the

Mughals were threatened with extinction. Many heroic deeds and victories are associated with this holy Takhat. Rattan Singh Bhangu once said that for a Sikh, there is no sweeter death than one that befell him while fighting for a noble cause that is at the heart of Sikhism. It is a symbol of the freedom struggle of the Sikh people spanning generations and is a rare honor. Akal Takhat is thus a symbol of Sikhs' ongoing engagement in social and political issues and of the Khalsa's tenacity.

- Akal Takhat is a symbol of sovereignty. Moreover, he presents ideals that benefit the society at large and protect the underprivileged. Among the Sikhs, Akal Takhat holds political power. A key difference from the current judicial system is that this court acts without hesitation, which is extremely important. It immediately resolves the problems faced by people. As a result, it proves to be a blessing and provides a chance of justice to the oppressed.
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- **Khalsa: Sikh Organization**

Guru Gobind Singh recognized Guru Nanak's fundamental goal when he founded the Khalsa during Baisakhi. The Guru repeatedly stressed that the Khalsa people should be different from the Hindus and Muslims. The Guru and his followers were given the unique title of "Singh" by the Guru, which means lion and also means champion or warrior. They were aptly called the Sant-Sipahis, whose mission was to combine the piety of a saint with the ferocity and brutality of a soldier. The Singh family was both heroes and warriors. For Guru Gobind Singh, the sword was a tangible representation of the ultimate power to eliminate evil, and he firmly believed that this invisible energy could be felt. <sup>144</sup> This concept was consistent with the teachings of Sikhism, which include the unity of Miri and Piri and the combination of spiritual and material forces. There were no barriers to joining the Khalsa community based on religion or caste, as these factors were not taken into account. In the spiritual teachings of Guru Nanak, the Khalsa was an outward manifestation of core values and ideals. Bhai Nand Lal Goya eloquently expounded the principles of Khalsa as follows:

Khalsa is one who does not gossip about others. Khalsa is a warrior who charges ahead and defeats the five evils. Khalsa is one who eliminates insecurity. Khalsa is one who lets go of his ego. Khalsa is one who protects his people and shuns women other than his wife.

Khalsa is one who is in tune with God. It would be a great tragedy if Singh, as a reincarnated soul, perishes in the defense of God, Guru or Khalsa. According to J.D. Cunningham there is a living spirit within every Sikh, and the imprint of Gobind Singh not only elevates and transforms the structure of their minds but also hardens their physical constitution. Khalsa seeks to fundamentally transform the social structure of people to make them part of a global culture and equal <sup>65</sup> society that does not discriminate on the basis of race, religion, nationality or place of birth. The original intention of Khalsa is to represent a future global society that embodies a brotherhood based on a common culture and a dynamic synthesis of all the major civilizations of the world. Human brotherhood and the Kingdom of God are the cornerstones of the Khalsa Order. A core tenet of the Gurus' teachings is the need to balance political rules for interaction between citizens and government with universally accepted moral ideals. Kapur argues that the formation of the Khalsa was actually the birth of a common wealth (Sangha), or in modern political terms, the birth of a political party. Its stated goal was to promote the growth of global brotherhood, and so we did. Sikhs recite the following Ardas verse twice every morning and evening, as they believe that the Khalsa will one day rule the earth:

“Raj karega Khalsa, aaki rahe na koi,  
Khawar hoi sabh milenge, bachei saran jo hoi.”

“Khalsa” means a close confidant or member of the Guru's inner circle. Both the Guru and the Khalsa are aspects of the same essence; the Guru resides in the Khalsa. The Khalsa is the incarnation of Guru Gobind Singh, as Gobind Singh himself said. In fact, the Guru managed to establish direct contact through the Khalsa. In daily prayers, Sikhs ask the Khalsa to be given supreme authority over all human affairs. Effective resistance will also end. To ensure development, the current opponents must recognize and reverse their errors of judgment. The Khalsa Order is out of political activities, not committed to achieving universal, equal global brotherhood, and has no purpose. Kapur Singh said about the political goals of the Khalsa: Bhai Nand Lal, a contemporary of Guru Gobind Singh, said:. According to Bhai Nand Lal, a Guru Gobind Singh contemporary, the Khalsa must battle to the end for justice and independence.

- The Khalsa is a model of democratic social organization. Its core principles are selfless commitment to religious collectivism, observance of disciplinary codes, and community service. The Guru grants the freedom to choose the Khalsa discipline and become the chosen one, as well as the freedom to defend human freedom and justice by establishing the Khalsa as an institution.

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- ***Sarbat Khalsa***

The Sikhs gathered before the Guru and formed what was officially known as the Sarbat Khalsa - the entire Khalsa community. The term became common after the founding of the Khalsa, especially in the 18th century, when the Khalsa had a huge influence on the Sikh government. The intellectual, socio-cultural and political difficulties faced by the Sikh community in its development and expansion were just <sup>27</sup> some of the many obstacles it had to overcome. The only way to overcome these obstacles was to take a large-scale adventure, such as climbing Mount Everest. Therefore, the entire Sikh community had to come together at different stages to discuss these issues and find solutions. Thankfully, the Sikhs lost no time in setting this goal. Sikhs began to gather at Akal Takhat twice a year during Baisakhi and Diwali and began performing the Gurmata dance in the presence of Sri Guru Granth Sahib. These gatherings of the Khalsa, which came to be known as the Sarbat Khalsa, were considered to be a symbol of the entire Panth. The many causes that the Sarbat Khalsa often represented included:

Take a certain path to face unexpected situations. Select expedition leaders. Combine the contents of the Dal Khalsa or multiple missals. Resolve disagreements between Sikh Sardars. Regulate issues of international relations. Resolve succession issues regarding missal titles. Strategize military operations. Assess the scope of territorial conquests. Decide the fate of rivals. Build new Gurdwaras and restore old ones.

The Sarbat Khalsa was a remarkable institution, and historians have offered conflicting explanations for its many unique features. Henry T. Prinsep suggests that during the Baisakhi celebrations in April and the Diwali festival in October, leaders would traditionally gather in Amritsar for gatherings called Sarbat Khalsa. In Cunningham's view, the Sarbat

Khalsa was a normal Sikh community gathering. According to him, every year during the mythical Rama festival, when periodic restrictions were lifted and military activities were allowed again, the “Sarbat Khalsa” (another name for all Sikhs) would gather in Amritsar. He provided a more precise definition to the concept of a general council or assembly by describing the Gurmata as an assembly of leaders. According to Ganda Singh and Teja Singh, the Sangrand would stand at the center of the Sikh community when it would sit together and decide on matters of common concern through resolutions called “Gurmatas”. They unanimously called it the Sarbat Khalsa or the General Assembly of the Khalsa. Since these were the decisions of the Guru, every Sikh was obliged to accept them and disobeying would be tantamount to sacrilegious betrayal of the Guru. The entire public was supposed to gather twice a year to celebrate the so-called Sarbat Khalsa, once in October for Diwali and in April for Baisakhi. An article by Fauja Singh states: "The Sarbat Khalsa selected a committee to put the Gurmatas into practice. "The higher bodies must be aware of the activities of the group and have the flexibility to change its composition when they deem it necessary. Participation in this process is useful and necessary, forcing the leadership to be constantly vigilant. On the other hand, given the dire situation, it is reasonable to assume that the Sardas can only call a few decision-makers at the meeting. There are no restrictions on who can attend the meeting. He concluded by saying that the members of the assembly always kept in mind obligations, equality and consensus, rather than considering each proposal individually and passing each one by simple majority, the result is "nem con...".

The Sarbat Khalsa or Khalsa Ji is a gathering of the people, as it is neither a gathering of Sadhars nor a leader monopolizing discussions of national issues,” he said. Each Sadhar has his subordinates sitting behind him, while he represents his army in the discussion. Devotees can talk to each other or to their Sadhar, but the latter is more common. For him, the “idea of equality” means that women can participate and take part in the discussions of the congregation just like other community members. All this includes the meetings that are actually held. To be authentic, this right to participate in the dialogue must be exercised directly by the individual, not through elected or appointed representatives. Ultimately, the principle of unanimity is based on the idea that the Khalsa is the flesh manifestation of the divine Guru, and the presence of the Guru makes any gathering more sacred. This allows us to maintain objectivity in every round of group discussions.

In addition, he mentioned that “there are many topics of discussion in the Sarbat Khalsa Council.” The job of the Sarbat Khalsa is to elect the Jasdara, the supreme leader of the Dal Khalsa, and the representative who negotiates with outside groups on behalf of the Sikhs. In addition, the Sikhs are subordinate to the Gurmata in deciding the course of international relations. They also planned joint military actions against the enemies of the community, which is the third point. Finally, as a judicial body, they intervened in the private disputes of Sikh chiefs and sometimes referred cases of succession disputes to the state assembly for adjudication. Fifth, they took measures to better spread Sikhism and improve the management of the Gurdwara. After 1765, as the Sikhs controlled various areas of the province, the frequency of these council meetings decreased. <sup>141</sup> Nevertheless, their activities continued until 1805, when Ranjit Singh was safely settled in Lahore and the Sikh community no longer faced challenges. He pointed out that all Sikhs had the opportunity to express themselves and share their views at the Sarbat Khalsa meetings held to resolve national issues. This meant that the Congress had a say in the matter. "On the surface it is an aristocracy, but in spirit it is clearly a democracy," he quoted a statement allegedly written by N.K. Singh. Singh made this statement because her constitution had a truly democratic component.

Bhagat Singh claimed that "it is impossible for the Sarbat Khalsa to act as a central government of the Missal. The assembly had no necessary or even actual political, legal or military power to exercise authority over individual chiefs. The attendance of the chiefs was entirely voluntary, but they considered it their duty to attend, especially to promote the general interest of the society. He also said that Sikh leaders had become somewhat apathetic about attending the Sarbat Khalsa meetings in Amritsar. This happened after the introduction of the Missal. The attendance of leaders at the meetings would now be low. But their absence from the meetings was not an indication that they disagreed or objected to the decisions taken at the meetings. The Sardars were often unable to participate due to their involvement in internal affairs. <sup>98</sup> There was never any indication that the Sardars deliberately distanced themselves from the Sarbat Khalsa in order to weaken its authority.

According to Indu Banga, Sikhs also often gathered in Amritsar to work together on offensive and defensive issues. Together, they planned a coordinated military campaign that united the armies of several different commanders under the leadership of a general.

- As long as the survival of the Sikhs was in danger, the Sarbat Khalsa performed its duties effectively. But once these dangers ceased to be an issue, attendance at Sarbat Khalsa meetings dwindled and the atmosphere of the meetings became less solemn. Although Sikhs did not often participate in political activities, the Sarbat Khalsa gave them the opportunity to do so. The establishment of an independent Sikh state depended on their active participation in securing their rights to freedom. They formed this organization in order to safeguard their rights and overthrow the tyrannical Mughal state. The Sarbat Khalsa also instilled a sense of public responsibility in the Panth. In this way, people could get a general understanding of how a true welfare state works.

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- ***Gurmata***

In the Sikh tradition, the word "Gurmata" is used to describe the collective rules and regulations issued by the Guru. From its inception to the time of Guru Gobind Singh, it was called the Gurmat or Gurmata in this sense and contained the teachings of the Guru. From the beginning, the Sikh Gurus emphasized that Guru status was objective. Since Guru status was objective, a Sikh could claim to be a Guru despite the differences in appearance. With the death of Guru Gobind Singh, the responsibility of being a Guru shifted to the Panth and Granth, who covered the entire community. After Guru Gobind Singh disappeared from the face of the earth, the Khalsa and Granth were considered to be infallible. Guru. ”

It is not surprising, therefore, that the Gurmatas presented the teachings of the Panth (Khalsa) in the presence of the Granth. When Guru Gobind Singh, knowing that he was about to die, made it clear to his disciples, the information became widespread among the Sikhs. After the death of Banda Bahadur, the Sikhs were severely persecuted, initially by the Mughal Empire.

First by the federal government and later by the mountainous interior. In response to these events, Akal Takhat became a regular gathering place for Sikhs and the nickname of "Sarbat Khalsa" soon spread. In order for the Khalsa to be able to discuss, the Guru Granth Sahib had to be present at all times. People often equate the Panth and the Granth as both are considered to be Guru, and the alternative is called Gurmata.



According to K.S. Thapar, "During Guru Gobind Singh's lifetime, there were at least two opportunities, including the common will of the Khalsa, which could be against his (the Guru's) own judgment. " These events took place during the time of Guru Gobind Singh. One example was the evacuation of Anandpur Sahib by the mountain rajas. Due to the precarious situation, the besieged Sikhs began to starve. Assuring the Guru that it was safe to evacuate the city, the Sikhs convinced the Guru to trust the besieged army and evacuate. Although the Guru knew that the enemy was treacherous, <sup>85</sup> he went against his better judgment and accepted the overall wishes expressed by the Khalsa in the council. The claim that the Guru possessed the right wisdom has been proven wrong in history.

Such incidents occurred again during the Battle of Chamkaur. After evacuating Anandpur, the Guru, accompanied by his two sons and about forty Sikhs, headed for Chamkaur. The Guru finally arrived and set up shop in a mud hut called Kachigarhi on a hill in the thick forest. As soon as they set out, they were surrounded by the court army. One by one, the Sikh warriors fought their way out of the mud huts. By nightfall, only a few Sikhs were left. At a council meeting, they pleaded with the Guru to leave so that he could gather the Khalsa again, but the Guru refused. Thereafter, the Sikhs expressed their wishes through the Gurmata by pleading with the Guru to leave. The Guru was forced to obey and act against his wishes. The Sikhs probably made the best decision in these special circumstances. The Gurmata was built on this kind of democracy. To summarize what happened to Gurmata after Banda Bahadur, we know that: On October 14, 1745, the day of Diwali, the Sikhs adopted Gurmata <sup>27</sup> to honor the activities of those who organized themselves into 25 groups to resist persecution and to execute Singh, sources said. She added that in 1733, Kapur Singh Faizullapuria received an invitation to Jagir from the Panth and the title of Nawab from the Governor of Lahore. Historians have used many different terms to describe Gurmata. The first word about Gurmata is said to have been published by Polier. According to him, it was the largest council or goormotta in the country, which met annually in Anbarsar, Lahore or somewhere else. The result was decided by majority vote by counting the votes of all participants, regardless of their status. In this parliament or state assembly we discuss everything related to public policy. As for the Gurmata, James Brown called it the "Great Council" while Foster called it the "Great Gathering of Sikhs". According to C.H. Payne, the Gurmata group was called the

National Council. As for the Gurmata, Malcolm stated that the Gurmata was enlisted by the Akalis. Malcolm, when making this statement, obviously did not consider the Gurmata as a resolution but as a council. This is how the term "Gurmata" was first used. Some people, including James Brown, Polier, Foster and Malcolm, wrongly attributed it to the Khalsa Parliament or the Great Council.

Rattan Singh Bhangu used the word "mata" several times in his early 19th century work Prachin Panth Parkash. In particular, the Khalsa people came to Amritsar from their secret hideouts for a long journey just to celebrate Diwali. After taking a bath in the pool, they sat in the Akal Bunga to discuss the issues and make a decision (mato sabh matayana). This statement by Rattan Singh clearly uses the usual meaning of mata, which is to decide or resolve.

Rattan Singh Bhangu's <sup>38</sup> use of the terms "Mata" and "Gurmata" in the context of the Khalsa is significant. He gave an example of an invader who came to Amritsar to plunder after having made exploits in the country. This happened when people celebrated Baisakhi and Diwali. In Harimandir, they heard the Guru's Bani and in Akal Takht, they held a Dewana to adopt the Gurmata.

According to Ganda Singh, Gurmata refers to an opinion or decision approved by the Guru, as Khalsa discussions held in the presence of Guru Granth Sahib were always considered to be guided by the Guru.

According to Fauja Singh, Gurmata are the name given to important decisions taken in the presence of the revered Guru Granth Sahib. He states that Gurmata are not subject to criticism or opposition because they are revered as saints, as the Guru is considered a divine presence in their discussions. Reference here is to the belief that no person or organization can resist or oppose the Gurmata.

The word "mata" means "conclusion" in Punjabi, and Bhagat Singh uses it to explain the Gurmata. It is <sup>48</sup> said that this section was supported by the words of the Guru when it was finally read out in front of a group of Sikhs and the holy Guru Granth Sahib. According to Bhagat Singh, the Gurmata became a weapon of power during Guru Gobind Singh's lifetime, but Sikhs began to gather in Amritsar and other places to plan their future actions and strategies. Sikhs tried to gather at Akal Takht twice a year around Baisakhi and Diwali to resolve their disputes. He added that on Baisakhi, March 29, 1748, Sikhs gathered in Amritsar to discuss the plight of the Sikhs and try to unite the various sects of Sikhism. The desired result was

unity and closer relations between the various Sikh sects. After the signing of the Gurmata, Sardar Jasa Singh Ahluwalia was appointed commander-in-chief of the Dal Khalsa, a position that Nawab Kapur Singh had previously contested. Further meetings of the Sarbat Khalsa were held in 1762, 1765, 1766, 1798, and 1805. He also claimed that decisions taken in Amritsar had global impact on religion and morality, and that Amritsar was highly respected because of my status as a Sikh Sardar. Therefore, the Sardars feared that if they disobeyed the decisions of Akal Tahat, the people would turn against them. As Bhagat Singh points out, despite the (rare) arguments among the Sardars, peace and friendship prevailed when they gathered in the sacred Amritsar Basin. According to Mr. Gregor, each autonomous Sardar's fort or residence had a bazaar.

On their way to Amritsar for the Sarbat Khalsa meeting, the senior officials of the Mass stayed in hospices or bungalows built around the Harmandir. Teja Singh said the debate was not hampered by individual Sardars. The motions were not voted on individually or by majority vote, but were passed without any opposing votes. There are safety mechanisms built into the Khalsa constitution to avoid deadlocks. Before presenting a resolution to the Sarbat Khalsa meeting, all the leaders present actually have to pledge their unequivocal unity in the Guru. This requirement must be met before the matter is presented to the Sarbat Khalsa. When they have grievances to be resolved, they retreat temporarily. They return to the Gurmata and declare that they have become peaceful and can now play an impartial role. Whenever they have differences, they go their separate ways for a while and try to reconcile. The Sarbat Khalsa chairman reads out the Guru Granth Sahib and the meeting begins to debate. On rare occasions, the participants engage in heated debates, expressing diametrically opposed views; but the final result is reached by counting the majority votes. Even those who voted differently participated in the discussion. Bhagat Singh also pointed out that claims that Maharaja Ranjit Singh abolished the Gurmata, that it was abandoned due to internal disputes between Sikh Misardars and Sardars, or that it died out over time are all historically inaccurate. For Sikhs, it makes no difference whether the Gurmata addresses social or political challenges; it is always a religiously based answer. No matter how powerful the Sikh leadership is, they cannot eradicate them. The frequency with which the Sarbat Khalsa meets to discuss state affairs may have decreased over time. I am G.S. As Nayyar said, the Gurmata is an important part of the Sikh fighting organization and is responsible for making new campaign decisions, declaring war, making peace, and

resolving other important and momentous issues. Nanyar stressed that it was not a rally, council, assembly, or state assembly, but a collective decision made in a voluntary meeting. The Khalsa believe that the Gurmata who accepts them has a special sanctity and power because the Guru is mystically present in the body of the Khalsa Sangat. According to Veena Sachdeva, it is clear that the Gurmata was neither a council nor a government of the Sikhs. It was a decision taken by the Khalsa as a whole taking into account the special circumstances in the presence of the Holy Guru Granth Sahib. Please understand that these resolutions are called "Gurmata", meaning the decisions of the Guru, for two reasons: first, they were passed in the presence of Holy Guru Granth Sahib, and second, and most importantly, they were considered to be the body of the Khalsa at that time. In fact, in some cases, as many as five members of the Khalsa brotherhood could represent the organization, as the Khalsa brotherhood followed the ideology of the Pant Gurus in the 18th century. Hello, Khalsa. She added that the Gurmata <sup>126</sup> was mainly associated with political activities, defense and offense, and the satisfaction of religious impulses. Indu Banga coined the term "collective decision" for the Gurmata to denote such decisions, which included short-term alliances, future conflicts, and expeditions, etc.

J.S. Grewal argues that Gurmata are decisions accepted and claimed as their own by a large number of leaders and their followers at a particular time and place. Since most of the important decisions in Amritsar are taken during Baisakhi and Diwali, when a large number of Khalsa members are usually present, the term Gurmata came to be known as Amritsar. He adds that Gurmata is neither legally nor constitutionally mandatory for the members present; however, it is morally binding even for those who are not present. The reason for this is their unwavering commitment to the teachings of the Panth Guru. This view holds that the Panth oversees the Guru, while the Gurmata is given the responsibility of carrying out the Guru's instructions and is required to follow them strictly. For this reason, many people - including James Brown, Polier, Foster and Malcolm - mistakenly believe that the name Gurmata refers to the main meeting or council of the Khalsa. Sinha disagrees that Gurmata represents the entire council.

He says that it is decided and approved by the Sikh Majlis. The Guptas believed that the knowledge of the Guru or Gurmata was divinely determined and therefore superior to human understanding. According to Rattan Singh Bhangu, Mata and Gurmata meant the

same thing to the Khalsa members. According to Fauja Singh, Gurmata were very important because no individual or group of individuals could oppose or challenge them, because in deliberations, the Guru was considered a divine being and therefore they were considered sacred. This quote from the text discusses the meaning of Gurmata. According to Bhagat Singh, Gurmata was probably established during the reign of Guru Gobind Singh, but when Sikhs began to gather in Amritsar and other places to plan their future actions, Gurmata became an instrument of power. According to G.S. Nayyar, Gurmata was a collective decision, not a decision of an assembly, council, congress or state assembly. According to Veena Sachdeva, politics, defence and offence, and satisfying religious impulses were typical priorities of the Gurmata. Upcoming expeditions, disagreements and temporary alliances were all resolved in these resolutions. Indu Banga introduced the idea of group decision-making in the Gurmata. A Gurmata was not legally or constitutionally mandatory even for members present in person, but according to J.S. Grewal it was morally binding. According to N.K. Sinha, it was the congregation of the Sarbat Khalsa that made the “resolutions” when the Holy Grant Gurmata tried to define the Gurmata. In any case, Sinha <sup>58</sup> did not establish any connection between the Gurmata and the congregation. He was clear that the Gurmata was a resolution passed by a congregation of Sikhs, usually related to decisions on major expeditions and issues of public interest. To paraphrase Hari Ram Gupta: The word Gurmata can be divided into two parts: Guru and Mata. The nine Gurus who followed Nanak were all named after Nanak. In simple terms, Mata means wisdom. Since five randomly selected Sikhs conveyed the decision to the Assembly, Gupta claimed that Gurugram knowledge was above human understanding and the decision should be considered a divine decree..

While McAuliffe claimed that Guru Hargobind laid the foundation of the Gurmata, Gupta denied it. He also refuted Cunningham’s claim that 1762 was the year of the first regular Gurmata. In his opinion, this was wrong. He claimed that Chamkaur was the location of the first Gurmata. On December 22, 1704, Guru Gobind Singh arrived there. He had two eldest children, 42 Khalsa, five relatives, and 35 other children. Three of the five relatives – Prince Ajit Singh and Prince Jujjar Singh – and 32 other Khalsa gave their lives for faith and freedom during the days of fighting. Only five of the Guru’s disciples remained. The next morning, he considered joining the struggle for survival against numerous enemies. His death on the cross was certain in this situation. This path was rejected by the five Sikhs. Since Guru Nanak was their spiritual leader, the five Sikhs prayed to Guru Gobind

Singh for guidance during this difficult time. If they followed this instruction, Gobind Singh's life would be secured. By using these Gurmata, they told Gobind Singh that they were Gurus and he was a Khalsa at the time. He was ordered to flee for the sake of the Pant.

The Gurmata obediently complied. According to Gupta The Gurmata festival was held regularly 3 times a year. On Baisakhi, the Gurmata performed tasks related to the agenda for the coming year, such as expanding the territory, collecting tribute, building forts, constructing katras or residential areas in Amritsar and erecting and beautifying religious monuments. Military affairs, tracking the movements of winter invaders and leading expeditions to distant lands were the main concerns of the Gurmata on Dasara days. On the day of Diwali, the Gurmata gave blessings to improve the Pant's financial situation and achieve Rakhi or Kambli. Urgent cases could be handled at any time and anywhere. For the formal Gurmata ceremony, Gupta detailed the following steps: A large group of soldiers were escorted to Amritsar by the Sadars and most of their subordinate Sadars. The Sadhars, accompanied by their closest colleagues, performed the ritual of offering in Hari Mandir before the scheduled time of Gurmata Nazar. They left Hari Mandir and strolled to the open space in front of Akal Takht. Everyone greeted each other with open arms and warm embraces. The holy place and their omnipresent Guru eliminated any trace of hostility between the two communities. He quoted M. Gregor as saying that they saw Adi Granth and Dasam Granth. All rituals were recited as a sign of respect. The Sadhars then took their seats. Behind them were placed chairs where the traveling companions had sat. A large basket covered with cloth contained some sweet breads which were mixed with wheat flour, clarified butter and Gurghur and baked on an open fire. It looked as if the Grant had placed the basket in front of it. All the people in the room stood up. Akalis regularly prayed by reciting Adas. After the prayers were over, everyone was asked to take their seats. Sweet breads (Parsad) were offered to the congregation and everyone ate with enthusiasm.

When the Akalis finally said, "Sardar ji, this is the Gurmata," everyone stood up, prayed again, and returned to their seats. "The Holy Granth is with us and has sworn by our scriptures to put aside all differences and unite us," the Sardar explained. Thereafter, all hostilities temporarily subsided and an atmosphere of pure patriotism prevailed. The main Sardar openly declared their wholehearted loyalty to the Guru and the Panth. Each member

of the Panth raised a different subject. The people spent a lot of time discussing the issue. Although anyone could speak at any time, if a missionary member had a strong opinion on an issue, they would inform their superiors so that the congregation could be informed. Five respected persons were selected after extensive deliberation and discussion based on their service and loyalty to the Panth. They prayed for light from heaven to guide them. They reached a unanimous consensus in whispers. The five lovers' spokespersons informed the Akal Takhat chairman of their decision. As soon as he announced it, everyone agreed without a word of objection. A majority vote is never enough to pass a Gurmata bill. A committee has been formed to ensure that the Gurmata bill is properly implemented once it is passed.

Gupta added that the oldest political Gurmata was occupied by Banda Bahadur before the Battle of Sirhind in 1710, referring to the year 1710. Maharaja Ranjit Singh of Punjab was the last political leader to occupy the Gurmata before the Treaty of Amritsar in 1809. Analyzing the reasons that eventually led to the dissolution of the Gurmata, Ranjit Singh noted that the most important issue that could be discussed there was the disappearance of foreign rule and invasion. The resolution affected the course of the missal. The basic premise of equality in the missal system had completely collapsed. Half of the people in Ranjit Singh's Sikh Empire were Hindus, one-third were Muslims, and the rest were Sikhs. Only Sikhs were allowed to perform Gurmata rituals in Akal Tahat. If it was practiced, the vast majority would hate it. Administrative secularization is essential for maintaining peace and order in the country and for establishing a stable government. Therefore, Ranjit Singh had every right to stop the Gurmata on military and political grounds. The Gurmata then focused on social and theological issues. The Sarbat Khalsa (Sikh Council) made decisions on the development of the Gurmata Pant and this institution was also a model of open democracy. The reason is that under this arrangement, members of the Sikh community formed the Sangat, which in turn gave the responsibility to the Pant. Everyone who attended the Gurmata gathering had the opportunity to share their thoughts and feelings. By this time, every Sikh who helped in establishing the Gurmata had passed away. There is no mention of this Gurmata organization in any record of human exploration of the earth. The Gurmata was a tool of open democracy in the 18th century when tyranny was the only form of government practiced in all countries on earth. Apart from this, it is similar to the Swiss concept of direct democracy.

- The Gurmata is thus a fundamental political institution that upholds moral principles. The Guru founded it and the Sikhs revived it in the 18th century, when the Khalsa polity was in its infancy. The Sikhs showed no loyalty to the Gurmata, military or otherwise. The decision was believed to have been made by the Guru, as it was made by the Pant in his presence and the Khalsa people respected the Guru above all else.
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- ***Dal Khalsa***

The turning point in Sikh history was the formation of the Dal Khalsa, which brought together and organized the scattered Sikh communities. Their attention has shifted to the Dal Khalsa. Historians have reached conflicting conclusions about the Sikh social system. According to James Browne, the Dal Khalsa was founded in 1748 by Jassa Singh Ahluwalia, Charat Singh Shukarchakia, and Karora Singh, all of whom served during the viceroyalty of Mir Manu. Everything Browne says about the Dal Khalsa is correct as far as the national army is concerned. According to James Browne, since the Sikhs came together for their campaigns of conquest, they coined the terms "Khalsa Gee" (nation) and "Dull Khalsa Gee" (national army) to describe their alliance and army respectively. When it comes to important missions or something above average, T. Henry Prinsep sees the Dal Khalsa as the combined force of many massas. According to Cunningham, the Khalsardar was the theocratic army of the Singh family. He said that Jassa Singh Ahluwalia was responsible for appointing this new body. Rattan Singh Bhangu described the division of Dal Khalsa into Taruna Dal and Buddha Dal. These Dals were created by merging several missals. Giani Gian Singh called it Khalse da Dal or Khalsa Dal. The expression "groh-i-singhan" was used by Persian writers like Ghulam Muhayy-ud-Din, Bute Shah and Ali-ud-din Mufti to describe the characteristics of the Khalsa. Khalifa: Muhummad Hassan Khan, the author of Tarikh-i-Patiala, described the Sikhs of central Punjab as a group of outlaws with ill-gotten wealth. According to Sohan Lal Suri's brief history of the formation of the Dal Khalsa, the following events took place: At Doaba-i-bari, Sardar Bhag Singh Ahluwalia, Sardar Jassa Singh Ramgarhia, Sardar Najja Singh and Hari Singh united; at Doaba-i-rachna, Sardar Sahib Singh and Sardar Charat Singh consolidated their position and took control of the entire country. For the conquest, they deployed an army called Dal Khalsa Jio. According to N.K. Sinha, the Sikh sadhars Jasa Singh, Chharat Singh, Baro Singh and



Karola Singh gathered a force of 6,000 to 7,000 warriors, took control of Jalandhar Doab and called themselves Dal Khalsa Ji or Singh Divine Army, while Ahmed Shah was on the run and being pursued from a distance by Mir Mannu. According to him, "Abdul did not bother Mir Mannu for the next two years and was able to devote all his energies to restoring law and order." Chharat Singh took advantage of the unrest and led their combined army, "Dal Khalsa Jiu", to victory. The Sikhs faced great pressure from the Thurani Governor. Adina Beg Khan, who Mir Mannu designated to rebuke the Sikhs, insisted on engaging with the Sikhs but was unable to exert enough pressure to control them. In the area now known as Ramgarh, the Sikhs built the Ramruni mud fort.

About the formation of the Dal Khalsa, N.K. Sinha states that "the Sikh Dal or theocratic army organized by Kapur Singh and Jassa Singh Khalar became an important tool for maintaining the supremacy of the Khalsa." This refers to the fact that the Dal Khalsa was organized by Kapur Singh and Jassa Singh Khalar. It turned into a huge flood with terrifying power. It finally succeeded after several failures.

Hari Ram Gupta said that in order to unite all the Sikhs fighting for their faith into a permanent national army and to strengthen the bond between the Sadars and their soldiers, the Sikhs needed a strong organization. These two goals were to be achieved by creating a permanent national army. It was also <sup>38</sup>believed that if this was not done, the independence of so many chiefs would prevent them from merging into a strong fighting force. Amritsar was the site of a Sikh gathering on March 29, 1745, the day of Baisakhi. He claimed that on this particular occasion, "At the meeting, Nawab Kapur Singh stressed the need for Pant cohesion and appointed Jassa Singh as the commander-in-chief of all Sikh armies. We nicknamed the entire Sikh military organization "Dal Khalsa". ". Among the many Sikhs, eleven chiefs stood out as being of extraordinary ability. The result was the creation of eleven major divisions from 65 independent associations, each with its own name and flag. Although he believed that it was "useless" to call this basic organizational structure Dal Khalsa, he gave a detailed account of its composition. Its capriciousness and lack of substance stems from the fact that it was "not developed or intentionally adopted," the author says. There was no need to check if he wanted to be a member of the Dal Khalsa, as any Sikh who

believed that the teachings of Guru Gobind Singh should be followed was considered a member. It was generally believed that everyone should join the Khalsa army and fight for their faith and freedom against anyone who dared to oppose it. This meant that every pious Sikh should join the Dal Khalsa. <sup>140</sup> On the other hand, the ability to ride and shoot was a prerequisite for joining the Dal Khalsa missal. No one was denied the opportunity to serve under the ruler with whom they had the closest connection, no matter how humble their origins.

Hari Ram Gupta describes Dal Khalsa as a federal union. In his own words: After a kind of federal union was established, the leader of the Dal Khalsa was considered the head of both the church and the state. When there was no immediate threat, each missal made its own decisions or cooperated with others as the situation required or as they felt. Every sadha in the missal had the responsibility to guide the radical desires of his followers and act as an arbitrator during quiet times. The Sardar did not have undisputed and complete control over his comrades. They accorded him due consideration and respect, but they were not obliged to obey him, except when it was necessary for the promotion of the Pant's objectives or their own common interests. For this, the vihara leader always had no choice but to pay close attention to the demands and preferences of his followers and treat them in a conciliatory manner according to their needs. This was the only way for them to keep her in their service. Otherwise, even a little indifference would be enough for them to defect and turn to another chieftain who was always ready to welcome them warmly. Even the lowest Sikh riders usually adopted an autonomous mentality, as they were not subject to any kind of oppression and brutality from their leaders. That is why even the lowest Sikhs of the Dal Khalsa were content.

Moreover, he stressed the importance of democratic ideas, saying that even the lowest Sikh knight could develop his own ideas and the Sadar did not <sup>93</sup> have complete control over his comrades. Moreover, he claimed that his other troops were not subject to the undisputed authority of the Sadar. "Because it brought them (Sikhs) back together as a cohesive whole after 33 years," Hari Ram Gupta pointed out, claiming that the formation

of Dal Khalsa was of great significance. Most importantly, it helped the Sikhs to become a disciplined group that could unite under a common faith even in the face of extreme persecution and inspired them to strive for power and unity. It gave them a vision of unity and strength, which was the most practical benefit it brought. Moreover, it achieved one of its main goals, which was to strengthen the Sikh people through unity. When they realized that the Guru had absorbed his personality into his body and imposed on them the religious obligation to obey their leader, they also realized that every sacrifice made for the Panth was a real service to the Panth Guru. After a while, it became very clear to them. Their ability to work for a common goal and maintain friendly relations paved the way for their eventual acquisition of political power and made them the most powerful military force of the time. The brothers of the Khal Sardars united with them and became a brotherhood. They were raised to the status of God's most perfect creation and finally they united and entered the arena of life to fight for the victory of God or the moral principles of this world.

Ganda Singh claimed that the unique character of the Dal Khalsa made it a special force. According to him, "The Singhs of the Khal Sardar (Army) are free to join the Jatha (organization) of any Sardar of their choice and can switch to the Jatha of any other Sardar at any time, which is the main advantage of this." The key to independence was that the Sardars took great efforts to ensure that their soldiers were happy and content. This made it impossible for them to treat the soldiers differently or exploit them in any way. By portraying the image of proud, independent soldiers serving under the Sardar Army, he emphasized the egalitarian and democratic character of the organization.

Apart from this, he also claimed in his book that "the Sardars did not keep accurate records or registers of their soldiers". This was also impossible since there were not many educated Singhs. At this time, the Singhs needed only two kinds of training to ensure their survival: swordsmanship and horsemanship. Even the most experienced riders and swordsmen would be afraid to face the Singhs, as their knowledge and skills in these two fields were unmatched compared to their time. The Singhs' superior mastery of various fields was the reason for this. He claimed that the infantry was used exclusively for security tasks and tax collection, and the only people who belonged to the Dal Khalsa were those who served in the cavalry. This statement of his implied that these objectives were the reason for the deployment of infantry battalions. ... In fact, the Singhs' horses behaved very mechanically; when they received the corresponding sound, whistle or pat

signal, they immediately started to run and stopped and fell to the ground. The arrival of the horses brought great joy to the Sikh Sardars, especially S. Jassa Singh... Through this custom, Singhs who were already serving in the army could be promoted to the rank of knights, which in turn allowed them to enter the ranks of Sikh Dals. He said that in the Dal Khalsa, "there were neither European-style parades nor divisions into platoons." Individual sardars were in charge of their own assemblies or groups. They formed patterns based on the grouping of riders and organized themselves according to circumstances. Sardars from smaller groups fought the enemy after joining the missal of the larger group. This happened after the larger sardar absorbed the smaller sardars. As a result, there was never a single act of disobedience, violation; <sup>106</sup> in fact, that was exactly what it came down to. The next time the sardars made a judgment they disagreed with, they used different missals. <sup>111</sup> Furthermore, Ganda Singh clarified that the Sardars and the soldiers of the Dal Khalsa never fought each other. However, he said that if a dispute arose, the Panj Piaras would act as mediators and bring the two factions together to try to resolve the differences. Ganda Singh <sup>134</sup> believed that this was why the Dal Khalsa was an independent fighting force in Punjab. In addition, Bhagat Singh also gave a comprehensive history of the Dal Khalsa, including its origins, founding documents, and political power struggles. Bhagat Singh claims that, "The word Dal is a Punjabi phrase meaning tribe, suggesting the idea of a group with a clear goal, and the idea of a team of individuals working towards the same goal is a further explanation of the word 'Dal'. Budha Dal and Taruna Dal were founded by Bhagat Singh at the beginning of its history. According to him, in 1734, Nawab Kapur Singh divided the Sikhs into two groups called Dals. If Bhagat Singh's words are to be believed, then the two major Sikh confederations were the Budha Dal, which consisted of Sikhs above 40 years old, and the Taruna Dal, which consisted of Sikhs below 40 years old. Both these communities adhered to the Sikh faith. According to Bhagat Singh's description of the role of the Dals, the Budha Dal The Budha Dal was tasked with the dual task of protecting Sikh holy sites and promoting public understanding of the Sikh faith. In other words, spreading knowledge of Sikhism was the responsibility of the Budha Dal. The meeting decided that the Tharunadal should take on the more difficult task of protecting the community.

Bhagat Singh said, "These organizations are united not only by religious beliefs but also by common interests, thus forming a universal system of alliances for the purpose of self-protection and operation."

He believes that the emergence and development of the Dars are the forerunners of the new developments in the organizational structure under discussion. Bhagat Singh said, "These developments are aimed at creating unity among the entire Sikh community in the form of a standing army, regardless of political developments." Government measures. Since the initial division of the militant Sikhs into 25 groups led by an equal number of Sadars, the number of groups has increased to 65 and is still increasing. About the formation of Dal Khalsa, he states, "After Ahmed Shah Abdali left Punjab, the Sikhs met at Amritsar on Baisakhi holy day, March 29, 1748. On the advice of Nawab Kapur Singh that the Pants needed to unite, the entire fighting force of the Sikhs was named Dal Khalsa Jio and placed under the command of Jassa Singh Ahluwalia." Numerous tribes came together and formed a union under the leadership of twelve well-

known chieftains. <sup>124</sup> They then established their own principalities, each with its own distinctive flag to represent them. Bhagat Singh offers several explanations as to why there was no more detailed constitution. According to him, "most of the leaders and supporters of Dal Khalsa were poor peasants in difficult circumstances." They chose a particular way to deal with a particular situation. <sup>104</sup> We cannot assume that they had prepared anything resembling a detailed constitution. They seem to have developed only a rudimentary system to achieve the goals of the society. The system was neither conceived nor implemented intentionally; hence, it was not very comprehensive and was just a stopgap measure. A person is considered a member of the Dal Khalsa if he is a Sikh and believes in the instructions given by Guru Gobind Singh. It is believed that every able-bodied Sikh is obliged to join the Khalsa army to fight against those who seek to destroy his religion. He is expected to be proficient in weapons and be a good rider. Everyone is given the opportunity to choose whom they want to follow as their leader.

Bhagat Singh used the term "federal union" to describe the Dal Khalsa. "In this regard, its leaders were also considered the highest authority in the Sikh Church. In times of peace, each division performed its duties independently. He further said that the Sadar had no complete and undisputed control over their comrades and while these men showed due consideration and respect to the Sadar, they were not obliged to follow him. Every Sikh soldier could join any Dal of their choice, allowing them to lead an autonomous life. His salary was what he could steal in a day. According to Bhagat Singh, even the spoils of war

were distributed among the leaders according to the number of warriors under their command. There was no significant gap between the head of operations and the head of ship operations. Anyone could claim that they were part of the same brotherhood and the same profession. Bhagat Singh casually mentions that there was a common bond between the leader and followers. Both groups fought together on equal terms against the oppression of the Mughals. They had a common grievance against the Mughal rulers and they were bound together by a religion based on equality and brotherhood, so the bond between the Sardar and his followers was based on equality and solidarity rather than common goals. He provides specific information about the organization of the Dal Khalsa into several units, such as cavalry, infantry and artillery, as well as the procedure for recruiting and training Sikhs and how they were paid. According to him, "cavalry was an important part of the Sikh Sardar's army". In fact, the soldiers considered it beneath their dignity to go around without a horse, which they usually provided themselves. In the 18th century, the infantry was an integral part of the Sikh army and was considered insignificant and inferior. It was used to perform garrison and guard duties and to collect tribute. The Akalis were the only troops respected and valued by their fellow men. The fact that the Sikh leaders had no access to heavy artillery and there is little evidence of the use of firearms by later Sikhs is a clearer sign that the culture of guns never spread widely among them. It was entirely up to each individual to join the Sikh army and he could do so by joining the ranks of any chieftain. Nothing has been found. Records including names, years of service, salaries and other relevant information were kept. Although cases of disobedience to officers were rare, the punishment for such disobedience was always meted out by a five-member council. The Sikh camp was a more conservative and modest affair compared to the Mughal or Maratha camps. The lifestyle in their camps was known for its simplicity, austerity and

frugality.

According to him, the Dal Khalsa was a democratic organization in the performance of its duties. Elections were held to decide who would command the state army and in times of crisis, the leaders worked together to pool resources for the benefit of the entire Sikh community. According to him, this was a turning point in the history of the Sikhs. In his own words, "they united into a close-knit group, just as had happened thirty years earlier under the leadership of Banda Singh Bahadur." They embraced the principles of brotherhood characterized by cohesion and self-restraint. They believed that every

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sacrifice made for the community was actually a service to the Guru who had dedicated his personality to the Pant. This commitment to the Pant made them a powerful community that could not be ignored and due to this devotion, eventually the state government had to recognize the Sikhs as the Lords of the Punjab. Indu Banga, G.S. Nariyan, J.S. Grewal and Veena Sachdeva also expressed their views on the Dal Khalsa while portraying it as a Sikh fighting force; Indu Banga described the Dal Khalsa as a joint fighting force. Veena Sachdeva portrays the Dal Khalsa as a fighting force of the Sikhs, according to G.S. Nayyar "The Dal Khalsa represented the different factions of the Khalsa warriors. On many occasions, it undertook a great deal of collective action for both attack and defence; but it generally lacked the ability to seize land." Overall, the actions of the Dal Khalsa indicated a lack of organizational cohesion among its members. The Khalsa repeatedly and regularly adopted irregular formations and sometimes engaged in open combat. J.S. Grewal explains that the term "Dal Khalsa" was used at this time to denote the merger of the various regiments, which is relevant to this discussion. "As a result, the power of the Dal Khalsa and the composition of its members shifted from one major conflict to the next. It was supposed that the joint efforts of these parties were carried out by the cooperation of these parties. This gives the impression that the Dal Khalsa was a standing army of the Khalsa that fought as a single unit between 1754 and 1765, when the various units combined for joint actions more frequently than before or since.

Veena Sachdeva states that "joint action of Dal Khalsa proved to be very important, not only for defense but also for capturing land." She is referring to the fact that Dal Khalsa was an acceptable name for every army chief. The Dal Khalsa era ended when it was realized that joint action was no longer necessary. The Sikhs came together to form a political organization called the Dal Khalsa Institution. This was a regulatory body that oversaw the functioning of the missal. Upon studying the Dal Khalsa, we find that its members were dedicated and sincere, and egoism and selfishness had no place in the organization. Therefore, it is reasonable to claim that the Dal Khalsa was responsible for promoting organizational cohesion among the Sikhs. In the early days of this period, no single Khalsa commander had complete control over his area. However, by the end of this phase, the Sikh Sadars had almost complete control over the entire Punjab..

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## Missal

A missal is a <sup>78</sup> group of followers or a group of people fighting for a cause. Different historians have different definitions of the word missal. David Ochterloney understands the word missal as a tribe or race. According to Prinsep, these groups were called missals, which indicates that they were equal associations under their own elected leaders. Payne in his statement describes the missal as a clan. J.D. Cunningham has the impression that the word "missal" may come from the Arabic word "musalihat", which means armed and warlike. If this is the case, the meaning of the word missal would be a synonym of equal or equal.

Ahmed Shah of Batala is considered to be the first Sikh writer to use the word "missal" <sup>87</sup> in the history of the religion. According to the testimony of Ahmed Shah of Batala, the Sardar and his partner, the missaldars, made joint conquests and divided the territories they conquered. This is supported by evidence. Each missaldar developed his own administrative strategy and implemented it alone without consulting other missaldars or even the Sardars. Thus, there is no difference between Sardar and Misardar for administrative purposes.

According to Ghulam Muhayy-ud-Din, also known as Bute Shah, the land of Misar was captured by the brave Sardar and his allies and placed under his protection. Latif claims that many clans that operated independently came together to form a union called a missal or similar, which indicates that the clan leaders and their followers were equal. After Ahmed Shah Abdali's successor Timur Shah abandoned the policy of suppressing the Sikhs, N.K. Sinha argued that the Sikhs entered into a holy covenant called the missal. Sinha clearly stated that the missal organization had a confederal structure and the central power of the institution was highly decentralized. Of course, he mentioned the origin of the missal by saying that people would join the ranks of chiefs or sardars, who would be highly respected as leaders because of their courage, wisdom, wealth or birth. He achieved this by claiming that people became chiefs or sardars. After the chieftain's share was naturally deducted from the spoils, the remaining funds were distributed among the other riders according to their individual contributions. The individuals that made up each group were further differentiated at a deeper level. Each person completed his part completely independently.

As Sinha points out, the structure of the missal was not feudal in nature, as feudalism required a commander-in-chief. There was no mandatory requirement for any Sikh leader

to show any kind of respect to the chief. Anyone who belonged to a missal could leave it at any time and become part of another missal. Sinha raised the issue in this context, saying that the missal functioned as a league of equals. Sikhs were not allowed to recognize or revere any human authority figure. While obedience to the sardar was mandatory, obedience was voluntary as long as it did not serve the self-interest of the missal or the individual.

As an example of how artificial the state was, he cited the division of the chieftains of Rajputana into different classes. When you think of the feudal culture of medieval Europe, a picture of a stratified society comes to mind. But Rajputana also had a patriarchal aspect, with many vassal chieftains feeling comfortable because of their family ties to the ruler. Unlike the patriarchal feudalism that prevailed in medieval Europe, Sikh feudalism does not involve a long list of feudal obligations.



29) Of course, it was necessary to serve the country by joining the army. Gibbon is said to have used the term "sons of chance and barbarism" to describe the European feudal system. Since this term was commonly used in Europe, the system in the Punjab was not feudal at all. In an environment that strongly emphasized theocracy and broad brotherhood, differences in status were simply impossible.

88) Sinha believed that there were many similarities between the Hindu Republic and the Missal. In order to investigate the possibility that the Missal came from India, he went back to the distant ancient Republic. He elaborated on this point and said, "These Missals remind us of the Ayudagipim Sangha of the Hindu period" recorded by Panini and supported by Kautilya and Greek sources. He believed that "these Missals remind us of the Ayudagipim Sangha that existed during the Hindu rule." According to him, "these Missals remind us of the Ayudagipim Sangha that existed during the Hindu rule." But the author of the Arthashastra called them "Sastropajibins". The two peoples mentioned by the Greek writer are the Maravas and the Ksudharakas. This dialogue may benefit from the insights of Indian writers. The following are some of the names of the following people listed:- A The Vrika is this (1). (2) We Damani and our allies. (3) Trigartta, also called Trigartta There are six Trigartta in total: The subject (a) is Kaundoparatta and the subject (b) is Dandaki River. (c) Kaushtaki people. (d) Jalamani, the sage. e. Brahmagupta, the great sage. (f) The ship called Janaki. (4) Others, such as Yaudheya. All except the Parsva. As stated in the quotation, these communities "regarded military capability as an essential

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element of their constitution". According to K.P. Jayaswal "Vahika Land" means "Land of Rivers" which included Punjab and the Sindh Valley. "Vahika Land" was the location of these republics which relied on military rule. This leads him to believe that the ancestors of these missals and the Sikh military alliance existed in the early Hindu era. Compared to the Hindu political system, the missals had fundamentally different characteristics. The democratic structure of the Missal was inspired by the beliefs and actions of the Sikh Gurus. To clarify the meaning of the word Missal, author Hari Ram Gupta writes, "Missal is an Arabic word meaning equality, equality or similarity." It means pattern, resemblance, simile or image. Guru Gobind Singh used the word Missal to refer to a group of soldiers fighting under a leader of their own choice. He found that the word was first used by Gandhi. In his analysis of the political implications of the Missal, he wrote, "The institution of the Missal was created to drive out the Mughal rule from Punjab and liberate it by the sons of the soil." ... "to drive out the Mughal rule from Punjab." It was based on the common beliefs of its members and political necessity.

Hari Ram Gupta claims that the structure of the Misraim is a mixture of six different political systems: secularism and theocracy, feudalism, democracy, federation, and dictatorship.

The absolute power of the Sardar is characteristic of a dictatorship, which is often confused with a benevolent dictatorship. The system is based on the union of all Misraims for pantheistic and nationalist reasons, making it a federation. Since everyone in the Misraim enjoys complete social equality and unrestricted freedom of speech, it can be considered a democratic system. Since it is a system of land ownership with peculiarities, it has typical feudal characteristics. The Sardars did not give the Sikhs the feudal system. The Misraim chiefs did not create or donate followers. Instead, the chiefs were born through their hands and were given power. The army elected the Sardars. Under the leadership of a Misraim



chief, there were several subordinate chiefs. Even the ordinary soldiers were subservient to them. The Sadars were devout Sikhs and not extremists, so their behavior was secular. The Sikhs never mistreat Muslims during their rule. In fact, they often employed them as writers and administrators, despite the Muslims persecuting and expelling them. Based on the religious principles of Sikhism, it is a theocracy. The Pant and the Guru are the ultimate objects of devotion of the Sikh Sadar. The decisions made in the Akal Takhat in Amritsar before the holy Grants (Gurmatas) cannot be described as insignificant; they are binding

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on everyone. The sacred agreement between the Khalsa, God, the Guru and the Granths takes the center stage.

If this statement of Teja Singh is to be believed, it is a democratic group. In this system, all Sikhs are free and active members of the Khalsa, but they have different levels of responsibility and power within the group. This unknowingly led them to establish a system of alliances, where different factions can freely choose to serve under different commanders. The group did this because its members did not trust each other's leadership. In Ganda Singh's view, the Missal is an example of feudalism, which is both more democratic and more orthodox. He said it was actually a union of different missals. He added, "By 1765 AD, the two Dhar regions had been divided into 12 major commands, commonly known as missals or confederations." One Ahluwalia, two Bangis, three Dhariaia, four Fasurapurias, five Kanhaias, six Nakais and seven Ramgarhias. Eight Ramgarhias are located north of the Sutlej River. This is Sukachikia. South of the Sutlej River are the IX Kararsinghia range, the X Nishananwalia range, the XI Phul-Kia range and the XII Shahid range. According to Ganda Singh, the tendency of the Sikh missals was republicanism. He pointed out that each missal had its own elected title and subtitle, and each rider had its own privileges and contributed to the common victory in its own way. This quote comes from a speech by Sir George Campbell. After the missals were unified, they established the Khalsa, also known as the Sikh Republic. The current trend in Germany was towards elected leaders with limited powers and no hereditary positions. But like the dukes and barons of Europe, the head of the missal and the lesser leaders eventually established a hereditary basis for their positions. Ganda Singh presents the Sikh missal from a republican perspective, and Fauja Singh in his book describes the missal system as a confederate system. He argues that the Sikhs' attempt to adapt to the new environment through confederate organization was more than a symbolic gesture. They never considered confederation or democracy.

As a result, the great democratic system that existed throughout the previous period collapsed, and the failure of the Confederacy was entirely its responsibility. Faith in the Sikh community and compassion for all were the only values that survived the intellectual collapse of the Misardari era.

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Bhagat Singh explains the organization of the Missal in detail. He claims that the word

"Misala" refers to a certain type of document, which is actually just a collection of documents that are not bound, bound or stamped. The chiefs of the Sikh Sardars gathered at the Akal Takhat and compiled their own Missals (archives) using the detailed reports they submitted to him about the conquered territories. These records, commonly known as Missals, were useful in resolving territorial disputes between two Sardars. Since no other Sardar at the time could read and write Persian or Urdu, Sardar Jassa Singh Ahluwalia initially took it upon himself to oversee the maintenance of the building. The army of the Sardar or the area under his control came to be associated with the word "Misala". He says that the position of chief Missal was not always considered to be the exclusive domain of a particular Sardar. Ahmad Shah Batalia refers to the Jat ancestor Khushal Singh as the founder of the Missal and Anand Singh as the successor of the Missal, and states that the carpenter Jassa Singh Ramgarhia and his brothers took over the management of the Missal in later years. Since the Ramgarhias were known for their bravery, the management of the Missal was transferred from the Jats to the Ramgarhias without any resistance. From this, Bhagat Singh concluded that the selection or choice of the successor was mainly based on personal qualities. However, with the passage of time, <sup>29</sup> the position of the chieftain became hereditary. Bhagat Singh states that the fact that Jassa Singh Ahluwalia's nephew Bhag Singh succeeded to his throne instead of his son is an example of this. "While suitability was never neglected, the democratic practice of electing the head of the missal became one of hereditary succession." Bhagat Singh stressed that it was the Sardars, not the Misardars, who had overall responsibility for the missal. There were many Misardars under the command of the Sardar. However, the Misardars were not strictly controlled by the chief. According to Ahmed Shah Bataliya, quoted by Bhagat Singh, they were obliged to cooperate with the chief only in cases where armed attack or defense was required. Thus, the ability to maintain an autonomous army and to conquer was a privilege shared by the Misardars. Over time, the Misardars acquired the power required to act autonomously, and the gap between the Sardars and Misardars narrowed, and eventually they were all considered equally capable Sardars. "In the last quarter of the 18th century, there were officially no chiefs and Misardars, only a certain number of more or less important Sardars," Bhagat Singh said. Sikhs first began using the terms "missal" and "missaldars" around 1758.

Bhagat Singh cites Ibestun as saying that the Misrahi organization was an unusual combination of modified theocracy, limited democracy and limited aristocracy. The theocracy is indicated by the Sikh soldiers and sadars before Guru Granth Sahib in Amritsar following the decision of the religious assembly. Since all Misrahi members and soldiers were treated equally politically and socially, it can be said to be a democratic system. However, the meaning of despotism was not as we understand it today. Their arbitrary rule or complete independence would have disastrous consequences in the economy..

G.S. Nayyar states that

One of these gatherings was the Missal. Initially, the volunteers were brought together by their belief in the great cause that Guru Gobind Singh and the Khalsa would achieve. Despite the presence of religious enemies, the spirit of mutual understanding and cooperation remained. The leader of this group was well respected because of his character. The Khalsa's struggle with the current authorities promoted the transformation from a group

without territory to the acquisition of territory, which in turn affected the nature of the organization of the Missal. The structure of the Missal itself was changed by the acquisition of territory. All areas under the management of the Missal were subject to their absolute authority. They were able to act independently... Cooperation between the Missal groups was considered necessary only in the face of a common danger.

According to J.S. Grewal, in the 1730s, the Khalsa was divided into multiple units called deras or jathas. These units proliferated in the 1750s with the purpose of effective action and the capture of territory. In general, the nickname "Missale" was applied to such units. They were never static, unified or formal. In one case, the entire unit could consist of one leader and his followers; in another, it could be an association of several smaller units, brought under the leadership of one individual for a particular purpose or movement. These changes were quite unusual during the critical period of 1754-65, giving the impression that associations formed for limited purposes were permanent units of Sikh politics. In almost all cases, the significance of the 'misal' as a fighting force disappeared when territory was conquered. "A misal was a voluntary association of Sikh leaders and their followers for the purpose of conquering and occupying territory," says Veena Sachdeva. For them, "the word 'misal', when applied to Sikh politics in the late 18th century, did not

have the kind of meaning ascribed to it. Each Sikh chief was in theory and in most practices completely independent of the others in terms of internal territorial administration and political relations. Many chiefs conquered territory without associating with others. Those who combined for conquest did not extend their association to the political, governmental and administrative spheres after the capture of territory. ”

Thus, the missal was an important institution in the 18th century, when Sikhs had established their rule over a considerable part of Punjab. Punjab was <sup>26</sup> under the control of the twelve Sikh missals. The abolition of imperialism and despotism was the first priority of the new Misardar rulers of Punjab. Instead, they followed the rules laid down by the Gurus and developed their own moral system. They were given sovereignty as a condition for fulfilling their obligation to serve the Pant, whom they considered as the highest authority. They were vassals or servants of the people.

Rakhi

System

The Punjabi word "rakhi" means "protection" in English. When the people of Punjab were oppressed by the cruel Mughal Empire, the Sikhs rose to prominence as the defenders (Rakha) of the people of Punjab. After the demise of Muin-ul-Mulk, the Rakhi The system came into being at a time when Punjab was in chaos and unrest. Farmers dragged their ploughs behind them with swords. To ensure protection for certain communities during this lawless period, the Sikhs provided them with a plane. “The people are protected from the depredations of local adventurers and from external invasions and internal exploitation by zamindars and government officials,” the government agency said. Khalid and thani or rabbi and khalif are two annual crops that contribute a fifth of their income.

In the words of James Brown: "In those districts which were occasionally not invaded, they collected a tribute, which they called Raukey, equal to about one-fifth of the annual rent (one-fourth of the Maratha jots)" In return for this tribute, the Sikh chieftain promised to protect the zamindar and not steal from him. Everyone agreed that this protection was very important; in fact, the Grand Army would recognize and respect the protection of the lowest-ranking Sikh leader stationed in the zamindar. He claimed that the chieftain who accepted the Raukey, or tribute, protected the area and was willing to fight any brother who posed a threat to it. "You will not meet with any further

obstacles or harassment," said Polier. Franklin, describing their strategy, said: "If they first demanded the rakhi, or tribute, and it was obeyed, they would retreat peacefully, but if refused, hostilities would begin." Sikhs would <sup>138</sup> react aggressively when they encountered hostility.

According to Wilson, the characteristics of the Rakhi system are that "their needs make them predators, and their policies encourage them to form permanent settlements by building forts and forcing the peasants to pay them government dues." His definition of the system is inadequate. His motives for using this organization for extortion seem completely innocent. He also claims that the Sikhs acquire the land but do not live on it, but give it to the peasants, thereby costing the government money. "Sometimes the land itself, when it was desolate and fallow, was used as allotment, but usually the rajahs, whether Hindu or Muslim, were left with nothing to do if they swore allegiance and guaranteed revenue to the state," said Cunningham. Rather than viewing rakhi as a tribute or source of revenue, he saw it as a form of extortion.

According to H.T. Prinsep, rakhi is better understood as rakha, and when armies of different missals fought together, they collected rakha as a method of extortion. Cunningham also believed that rakhi (protection money) was often collected from areas that the Sikhs conquered but did not actually live in. The amount of "rakhi" could be from one-fifth to two-thirds of the rent or government share of crops. Maratha system comparison "Jos," he said, "both words mean 'extortion' or, in a more advanced sense, 'tribute'." So his view on Rakhi is almost the same as Wilson's. <sup>131</sup> Cunningham also points out that Rakhi was raised in areas conquered but not occupied by the Sikhs. Both Prinsep and Cunningham refer to it as "extortion", but Cunningham knows that Rakhi literally means protection, so the amount collected was tribute in a higher sense. In fact, Rakhi was not a form of extortion, but a form of protection given by the Sikhs to their subjects in exchange for a fixed tribute (called Rakhi) from the oppressive Mughal government and Abdali's invasions. According to K. Sinha, the Dal Khalsa used a form of extortion called Rakhi during their raids, similar to the Maratha Chauth. Guaranteed protection from robbery. He quotes James Brown as saying that it was one-fifth of the annual rent. The author claims that the Sikhs could not permanently conquer the country due to lack of artillery, but frequently invaded during the harvest season and imposed a tax called Rakhee or Kamblee. So Sinha is just repeating the views of earlier European writers.

Hari Ram Gupta notes that the Rakhi system was a major step forward for the Sikhs, who eventually achieved political domination. "As a result, the Dars soon controlled large tracts of land in four of the five dubs of Punjab," he says. Gupta <sup>67</sup> also notes that through this agreement, the Sikhs became territorial chiefs and had great economic power. According to writers Teja and Ganda Singh, "the Sikhs took full advantage of the weakness of the government in Lahore and the chaos caused by the invasion of Ahmed Shah Durrani," discussing the system. They introduced a system of influence called Rakhi to protect Hindu and Muslim zamindars from various threats in exchange for a tax equal to one-fifth of the annual rent. This allowed the locals to relax and live a fulfilling life, knowing that they would not be harmed. "Most people in the remote areas under the control of the Sikh Sadars found the system acceptable," they continue. The forts these chiefs built in their domains and the early government institutions they established laid the foundation for the present Misardari administrative system. This led them to believe that this structure laid the foundation for the Misardari system.

Ganda Singh in his book *Sardar Jassa Singh Ahluwalia* provides a detailed description of Rakhi. He describes how the Khalsa people requested someone to accept their protection before attacking them and how a Sardar was appointed to oversee a region or territory for a small fee of 5%. No Sardar harassed him or made any demands on him. When asked about the attitude of Sardar Singh towards landowners willing to pay Rakhi, Ganda Singh was positive about it. According to him, "the people were happy and prosperous and the landlords who were protected by them were greatly respected by the Khalsa." The amount of revenue varied between one-third to one-tenth of the total production, depending on the case. A large part of it was donated to charity or in the form of property to Hindu temples, Muslim dargahs, mosques, tombs, etc. "

Similarly, James Brown praises the Sikh chiefs' treatment of the zamindars who paid Rakhi, writing that "when a zamindar agrees to pay tribute to a sick chief, the chief not only abstains from plundering him but also protects him from others; and it is generally believed that this protection is so sacred that even large armies passing through the zamindars where the protection forces of the lowest sick chiefs are stationed will not harm them."

Sikh political power in the country was “seeded” through what Bhagat Singh calls a “virtual parallel government.” Initially, he says, people asked the Sikhs for Rakhi. Over time, the Sikhs offered the Rakhi system to people in towns and villages across the Punjab and actively included more regions in the Rakhi system as part of their daily activities.

“The tribute received by the Sikhs for providing or guaranteeing protection from external aggression to the paying people.” This is his definition of the word “Rakhi.” He argues that the dominance of the Sikhs is linked to the development of the Rakhi system. Bhagat Singh claims that the state structure had essentially collapsed due to foreign adventures.

“Three years after Mir Manu’s death, the governorship of Punjab changed hands rapidly, leading to anarchy in the province,” he said. The political turmoil and competing claims in Punjab had thoroughly disturbed the peace and destabilized the country. The territory of Punjab became a spoil of contention between the military genius of Kabul and the hereditary political power of Delhi, due to the incompetence of Mir Manu’s widow Mughani Begum and the cunning of Adina Beg, who could decide whether the Punjab was part of the Punjab. The Indian Empire should therefore be ruled from Delhi, Kandhar or Kabul, and the people of Punjab suffered from a dual monarchy. By this point, the political machinery of the country had essentially collapsed, making the nominal government that nominally governed the country unable to provide the necessary security and protection to the people. The Company had essentially ceased operations due to dangerous roads and trade routes. “These circumstances favoured the rise of the Sikhs,” Bhagat Singh tried to argue. Several competing authorities divided the province into multiple parts. What people needed most during these difficult times was a reliable institution that could <sup>26</sup> protect them from internal chaos and external threats that always seemed to be lurking around the next corner. By offering protection and a parallel form of administration, the Sikhs provided a better alternative for people in such situations. During the harvest seasons of Harhi and Sawani or Rabi and Kharif, they were compensated with one-fifth of their income.

Rahi was the economic lifeline of the Sikh sadhars. Bhagat Singh claims that this technology was the basis of the missal. “The extent of the territory that the Khalsa had to protect was so large that it found it necessary to divide itself into units or sectors called

missals,” he said. They established themselves as territorial chieftains on lands that had previously been the property of the rakshasas. According to Indu Banga, the Rakhi period was not a unique period in Sikh political history, but it paved the way for annexation. The establishment of a rahi and the occupation of territory in two different regions could be done simultaneously by the same leader. Thus, rahi and territorial occupation existed side by side. It was a transitional arrangement. One's rakhi area would eventually be inhabited and governed by an individual, although this was not always the case. According to J.S. Grewal, only one-fifth of the country's harvest was paid, rather than the usual half or almost half. Khalsa leaders increasingly delivered on their promises of protection, leading to the expansion of rakhi. As a result, rakhi became a means of financing, expanding political power, and ultimately occupying new territories. Veena Sachdeva also acknowledges that rakhi represented the Sikh chief's claim to a share of the country's crops in exchange for protection from other potential claimants. Thus, the rakhi system was and is crucial to the Sikh past and present. As a result of this strategy, the Sikhs soon controlled a considerable portion of the Punjab. James Browne, Polier, and Franklin define the rakhi system as a form of protection; however, Prinsep and Cunningham describe it as extortion; Cunningham knows that the literal definition of rakhi is protection. According to Indu Banga, rakhi was a temporary arrangement to coexist with the occupation of territory.

The Rakhi system provided security to the vulnerable Punjabi populace. It was a step ahead of feudalism. The Sikh Sadars determined the minimum land boundaries. They believed that the land-owning nobles should share the land that was too much for them. The system should protect the peasants from internal and external threats. Therefore, this institution was crucial to the history of the Sikhs in the 18th century. The principles taught by the Sikh Gurus formed the basis of these organizations. The Sikh institutions played a vital role in abolishing the caste system, uplifting the lower classes and instilling the concept of universal brotherhood. These political structures were also crucial in consolidating the Sikh authority in the 17th and 18th centuries. They believed that the sovereignty given to them by God or the Guru could only be created and maintained through these institutions. Our study of the basic principles of these institutions leads us to conclude that the Sikhs of the eighteenth century despised unprincipled politics. According to the teachings of their Gurus, leaders should not engage in immoral behavior and politics should be based on moral principles.



### **Sikhocracy: A New Model**

Instead of promoting democracy, Sikhism has adopted a new political system of government called “Sikhocracy”. Sikhocracy does not rely on the electoral process but promotes a meritocracy system of leadership selection. The brightest, wisest and most capable people are selected based on seniority to lead the people. This effective leadership promotes the progress of civilization. Minorities are also given equal rights and powers in this system. In Sikh democracy, citizens are protected and encouraged to participate in the government. Its core principle is the Gurmatha model of open democracy. The public plays an important role in this system. So it is a more progressive concept of democracy. The system has a novel and complex political, economic and social framework. We have tracked several features below.

### **Political Structure: Spirit of Rule**

Sikhs followed the example of their Gurus and remained calm even in the face of great difficulties. They were brave and strong because their faith in the Gurus gave them spiritual uplift. The concept of surrendering to the will of God was taught to them by the fifth and ninth Gurus. They (the two Gurus) had to sacrifice their lives for the sake of the Sikhs. Later, thousands of Sikhs followed the footsteps of their spiritual leaders, gave up everything for the sake of their faith, and built a nation that did its best to ensure that no one was exploited or treated unfairly.

### **Authority of Granth**

Sikh coins show that the rulers acted on behalf of the Khalsa and the Guru. Their victories over their opponents were victories of the Khalsa, not of any particular leader. This was a key element. The Sadhars therefore considered the Gurus to be the true founders and masters, and admired their achievements. This is why the Sikh chiefs would put aside their differences and be friendly with each other whenever they gathered at their holy places, Harimandar Sahib or Akal Tahat. There, they all forgot their roles as chiefs and saw themselves as the most loyal servants of the Guru.

John Malcolm wrote in this context: "When the chiefs met together on this solemn occasion,

they resolved to cease all private hostilities, that each would sacrifice personal feelings for the common good, and guided by the principle of pure patriotism, would consider only the interests of the religion and community to which he belonged." Although the Sadhars occasionally fought, McGregor said that "when they met at the holy pond of Amritsar", they were friendly and peaceful. They put aside their differences and behaved like brothers because of the religious regime. They had lunch together at Langar. Here they forgot their sovereignty and focused only on the omnipotence of the Guru and God. Hence, their reverence for the Panth was the only bond that united them. Although the Sikh chiefs rejected the idea of divine benevolence of the king, they established a strong bond with the people. They delegated <sup>32</sup> power to the Gurmatas and ruled in the name of the Guru. They never lost sight of the absolute power of the Gurmatas. Everything that happened was a direct result of the profound political idealism instilled in them by the Gurus. Hence, the political philosophy of the Sikh rulers was very different from that of the Mughals as conveyed by the Gurus.

### **Decentralization of power**

The followers of the Gurus should follow their example. On a visit to the Sikh community, the Governor of Lahore offered the title of Nawab to Kapur Singh and the Sangat also offered him this honor. Like the Sikh Sadars, we must never lose sight of the principle that service to the people is service to God. It is clear that they did not seek power and control in the early 18th century. They claimed to be the humblest servants of the citizens, equal to their warriors.

The concept of power sharing is unique to Sikhism. According to historical records, the domains of the Ramgarihas and Kanaihas were merged in the Jalandhar and Upper Baridoab regions. Anyone could enter Amritsar. In the missal, the bughas belonged to the Sadars. The city of Lahore was also ruled by three people. There was one kanaiya and two bhangies. So, in the beginning, the Sikh Sadars ruled in a friendly and cooperative manner.

### **Political Tolerance**

The Sikhs suffered severe persecution at the hands of the Mughals, but when they came to power, they followed the liberal tradition of complete tolerance of the religious beliefs of

their followers. They showed no bigotry or revenge against Muslims. They refused to do the things they criticized the Mughal government for. Even the anti-Sikh Qazi Nur Muhammad acknowledged the bravery of the Sikhs and said, "They are good with guns and are very brave, as they are like lions and can cause serious damage in battle." It is unfair to call them dogs for their behavior on the battlefield. "They are so kind and generous that even Hatim Tai is no match for them," he simply added in peacetime. They are honest, upright, sincere, emotionally pure, put an end to immoral practices such as prostitution and adultery, and hold women in high regard. 187 Similarities between the Sikh Sardar and the legendary Abbasi hero Hatim Tai: As Qazi Nur Muhammad explained, the Sikh Sardar loyally served the citizens regardless of their beliefs. After capturing Lahore in 1765, the Sikhs treated all residents with respect. The Sikhs did not rob or mistreat anyone. The Afghans, Mughals, and Muslim priests fanned anti-Sikh sentiments for personal partisan gain, but their actions dispelled these sentiments. Instead of viewing the Sikhs as anti-Muslims or Kafirs, they treated them like family. Fairness: Fair administration of justice should be a core part of Sikh rule. The Misardar was personally responsible for dispensing justice and must be accountable to God for his actions. Malcolm wrote that although the Sikh scriptures taught general legal principles in the absence of a written system, "the administration of justice in the Sikh lands was in a very rude and imperfect state." The ad hoc approach suited their shaky, ever-changing system of government and the temperament of their people. The village councils, "always chosen from among the best reputed men," were responsible for handling ordinary village affairs, giving the village courts a good reputation for fairness. A large part of the judiciary's budget came from collecting fees from plaintiffs and defendants. For example, as a "shukrana" or "thank you", the plaintiff was obliged to pay an amount equal to one-fourth of the value of the stolen goods when they were discovered. Heavy penalties were imposed on the guilty party. If he could not bear the punishment, his fate was sealed in the tekana. When investigating high-profile crimes, Sikh leaders often engaged the public to get to the bottom of the matter. As Bhagat Singh put it, "Although he was endowed with unrestricted power, his jurisprudence was (mostly) lenient and fair..." The Kotwal was responsible for recording all crimes, from murder to the smallest misdemeanor, and submitting them to the boss, who was the only one who could decide the punishment at his will. This form of administration by law seemed to have a positive effect. Harmony and norms

The Sikh Sardars were known not only for their military prowess but also as masters of diplomacy. Although Sardar Jassa Singh Ahluwalia, Ala Singh, Rana Singh Bhanj and Chahat Singh were formidable fighters, they were also staunch advocates of nonviolence and worked tirelessly to promote it in their respective states. "The names of Shradhar Gujar Singh and Sahib Singh frequently appear on the lips of those who look back on their rule with the least bitterness," says Bhagat Singh, quoting the Gujarat Gazetteer. In fact, they seemed to follow a liberal, progressive agenda and made every effort to persuade the people, under the pressure of two decades of continuous robbery, to return to peaceful occupation. "To maintain peace and order, the Sikh chiefs established an efficient government in their country. Their system of government certainly contained elements of kindness, justice and humanity. William Franklin wrote that the Sikhs maintained good order and regular government in the interior, and that they governed their lands with great care."

### **Social structure**

After carefully following the theoretical framework of the basic social structure of Sikhism and the practical system of the Sikh state, we now categorize the social aspects of Sikh rule. The Sikh social system is firmly rooted in the teachings of the Sikh Gurus. Here are some of the most basic features:

### **Dignity of the women**

In Sikh tradition, women are held in high regard and the Sikh faith itself promotes gender equality. Women are therefore central to the Sikh struggle. "In all other wars of the world, the victors always take possession of the women in the enemy camp and treat them like any other property. Women often have to commit suicide to save their honor from falling into the hands of the enemy. But in Sikhism, there has never been such a war and even if the Sikhs win the enemy camp, women do not endure insult or humiliation and do not lose their modesty or honor." Sikhs have already achieved political dominance in Punjab and now stand up to defend the honor of women and society. From the vantage point of the army camp, Qazi Noor Mohammad pointed out that "they (Sikhs) never harass the elderly, the sick and the

women." According to Polir, "they (Sikhs) indeed rarely kill or cause harm." Cold-blooded slaves. "In addition, "their soldiers never harass husbands in internal disputes," Brown explained.

Sikhs actually protect women's honor. For example, as he was on his way to Sadhaura, the thought of zullum came to his mind - the Kapri king Qadam-ud-din A cruel practice carried out on the local population. Hindu wedding celebrations were disrupted and the brides were kidnapped by his lustful sowa, who then celebrated him for a night. Having decided to inflict a suitable punishment on the ruler of Kapri, Banda Singh decided not to commit himself to anything else. The Sikhs entered Kapri the next morning, crushing any resistance they met, and then burned down the fortifications of Quadam-ud-din, scattering his immortal wealth in all directions. Banda Bahadur thus ended the reign of terror of Quadam-ud-din and protected the women from their lustful masters. After the death of Banda Bahadur, the Sikhs were brutally treated by the Mughal Empire.

All their women and minors were captured. They took a large number of women and children captive to Lahore. The prisoners were kept in filthy, dark cells. Despite the great pressure, the brave The brave Sikh women still refused to convert to Islam. They were often forced to grind corn. Although their hands were blistered from the effort, they did not rest from the hard work. Despite this, they did not want to give up their refusal to accept Islam as their faith. All witnessed the brutal slaughter of babies and children, whose heads were shamelessly hung around their necks. No matter how much cruel treatment they suffered, the brave Sikh women refused to be dissuaded and remained loyal to the end. In the end, they also met death. The women and children of the Mughal Empire were thus treated cruelly by the government, and the people also suffered greatly due to the fanatical rule of the Mughals. Although the Sikhs were at odds with the Mughals, they never harbored hatred against women. They were not against Muslim women, but against the government. Even after they conquered Punjab, they showed no signs of intolerance or revenge against Muslims.

Women of all nations suffer the most during times of conflict. When foreign invaders attacked Punjab, women were sexually exploited by the soldiers. Women were captured and sold into slavery during this era of violence because they were considered valuable

military assets. No one risked their lives to protect the dignity of helpless women. When no one else would, Sikhs stepped in to save these women. Harbans Singh used the following exact words when describing the Sikhs' rescue of women from Nadir Shah's prison: After the ruthless sacking of Delhi and Punjab, Nadir Shah returned to Persia in early 1739. On his return journey, he stayed close to the mountains to avoid the scorching lowlands. The road he took was close to Khal Sardar. He concluded that this was an opportunity for Nawab Kapur Singh to replenish his supplies and punish the invaders at the same time. When Nadir Shah reached Akhnoor on the Chenab River, Nawab Kapur Singh rushed the rearguard and robbed him of most of his loot. In a violent battle on the third night, Nawab Kapur Singh freed several girls from captivity and returned them to their parents. Ahmad Shah Abdali followed in Nadir Shah's footsteps and attacked India. As he sacked Punjab and Delhi, he kidnapped thousands of women to use as slaves. According to Ganda Singh, Ahmad Shah transported hundreds of prisoners from the Durrani emperor's camp to Afghanistan. Among the detainees were nearly 2,200 Hindu women. Despite the women's protests, the Durrani dragged them away. No one listened to the women's cries for help, and their suffering did nothing to ease the situation. Their men also chased the prisoners, crying. When no one came to help, they sent some spokesmen to Amritsar. It happened to be the festival of Baisakhi. S. Jassa Singh was listening to the complaints of the MPs in the Guru's court when his anger erupted. He considered himself the leader of the Khalsa founded by the Guru and he believed that the Khalsa embodied the Guru himself. This prompted Saint Jassa Singh to draw his sword and accompanied by a small group of hand-picked Singhs, he went to Goindwar where he ambushed the Durrani as they were crossing the river. The enslaved women were freed before the Durrani realized the gravity of the situation. After spending his own money, he sent them to the designated location. The Ahluwalia brothers – Gandhar Singh and Sardar Jassa Singh – were loved by the people for their kindness, helping many people and protecting women. The presence of the Sikhs brought a sense of security to the Punjabi women. There were many slogans used by the people of Punjab at that time. To illustrate this, think of "Aye nihang buha khol de nihang".

According to the proverb, the gates are opened in a friendly manner to welcome the Sikhs. If the Sikhs see the gates open, it means that they are safe. People who are unable to protect their women from invaders constantly plead with the Sikhs to do so: "Modi Baba Kach Valiye Chai Ran Basre Nu Gai"

Thus, Sikhs hold women and children in high regard and believe that they should be protected from any form of random violence. Due to the protection given to them by the Sikhs, they are able to gain a respected social status and fully participate in many activities of the society. When the time is right, Sikh women also actively participate in the affairs of the state. General Gordon also noted that "Sikh ladies rule with energy and diplomacy". William Franklin's words describe cases where women took up arms to protect their citizens from sporadic attacks by the enemy, and their bold actions deserve great praise. Griffin said that Sikh women "occasionally prove themselves equal to men in wisdom and administrative skills".

Sikhs give women more freedom. As a result, many women participate in the affairs of the state. After the death of Charat Singh Sukacharkia, his widow Mai Sukha took over as the Commander-in-Chief and oversaw both the civil and military departments with skill. Rani Sada Kaur was an expert in state affairs and a formidable operational commander. She was the widow of Gurbakhsh Singh Kanahiya and the mother-in-law of Maharaja Ranjit Singh. She was a politician and a wise woman. After the death of Gulab Singh Bhangi, his wife Mai Sukha fought bravely to protect Amritsar from Ranjit Singh. Ratan Kaur, the brave and capable widow of Tara Singh Ghaiba, delayed the soldiers of the Lahore Darbar, allowing the Lahore army to bribe the gatekeepers. After her husband, Dal Singh of Akkargarh, was captured by Ranjit Singh, Dharam Kaur fortified her fort with cannons and fought a battle with the soldiers of the Durbar. She was one of the most remarkable ladies of her time, a brave and intelligent woman who thwarted the plans of the Lahore family for a time. She was strong in all the aspects of strength expected of a man, including endurance, wisdom and courage, but she lacked the fragility that men sometimes associated with women. At the age of 18, Sahib Kaur was appointed Chief Minister of Patiala. On the battlefield and in the office, she oversaw operations. After the death of her husband, Gubarkash Singh, Dharam Kaur became the ruler of Ambala. Her domain was one of the best preserved in the reserve, and she was a great queen. At the Lahore Darbar, Maichand Kaur, mother of Noonehal Singh and widow of Kharak Singh, and Rani Jinda, widow of Maharaja Ranjit Singh, also performed important diplomatic duties.

Their leadership, understanding of the political climate, and ability to organize defenses earned Sikh women widespread recognition. The fact that these women were so deeply involved in the affairs of the Sikh nation showed that they were treated with the dignity and respect they deserved. Thus, gender discrimination affected the quality of life and survival

chances of women, and gender norms kept them away from positions of power and religion. As <sup>19</sup> the Sikh Gurus spoke out against gender inequality, the Sikh community created a safe space for women, and their reputation in society continued to rise, and they achieved great things in many fields. As a result, women were elevated to a respected position in the Sikh nation.

### **Social Equality**

All Sikh residents in the Sikh Nation have the right to think, speak, worship and pray freely. These freedoms are essential for the development of an individual. The Sikh worldview ensures that the people of the Sikh Nation have these individual rights. Freedom of speech, peaceful assembly and mutual understanding are all values upheld by the Sikh Gurus. Everyone in the Sikh Nation is free to practice their religion or beliefs or choose any profession. Without this freedom, it is unrealistic to expect people to reach their full potential. The Sikh Kings give real substance to these freedoms by making national laws. Achieving social and economic equality is the primary goal of the Sikh Nation. It is fair that everyone has a fair chance to succeed and reach their full potential. This goal is achieved through Guru Nanak's ideology, which prohibits any form of discrimination based on a person's religion, race, caste, gender or place of birth. Everyone is promised equality before the law and protection by the Sikh authorities.

### **Economic structure**

#### **Dynamic monetary system**

Sikhism can find another way to balanced growth. When we talk about balanced growth, we mean harmonious and comprehensive development of individuals and society. According to Sikhism, anyone is free to take up or leave any profession of his or her choice. Democracy is the guiding principle when it comes to governing Sikh society. Although all Sikhs work for a living, they never lose sight of the principle of service instilled in them by their Gurus. They give Dasband to the needy. When they recite Gurbani, they do not think of deceit or betrayal. They live in Anad Awastha, a state of contentment, satisfied with their lives.

Applying the standards of socialist theory to Sikhism shows that Sikhism is more progressive than socialist countries that promote social justice and equal opportunities for all. Sikhs go to great lengths to ensure fair distribution of resources, ideals that have been



preached by Sikhs since the 14th century. This is a significant departure for Sikh countries from socialist countries.

### **Dignity of individuals**

Without fraternity (general brotherhood among people), the intransigent government deprived the people of their dignity. Sikh kings and queens upheld human dignity and spread the moral ideal of brotherhood through devotion to the teachings of the Guru. Sikh law upholds the principle that each person's unique identity is priceless, and the Sikh Gurus ensure that all Sikhs are completely equal before the law. Sikhs uphold the value of honest work and the worth of the worker.

### **Summing up**

In the 18th century, the Sikhs reached a turning point in their history when they consolidated their political position and became monarchs of an independent state. Although the Sikhs had to kill many innocent people for their beliefs, it strengthened their resolve and gave them more strength. This happened because, as stated in the Guru Granth Sahib, the Sikhs of that era were subservient to tenants.

In the face of inhumanity and suffering, the Sikhs' unwavering commitment to the Miripili fusion of the principles of "Bhakti and Shakti" laid a rock-solid foundation. Some of the famous Sikhs of this era were Banda Bahadur, Bhai Mani Singh, Baba Deep Singh, Bhai Bota Singh, Bhai Garja Singh, Bhai Mehtab Singh, Sukha Singh, Bhai Subag Singh and Shahbaj Singh. They espoused a faith that the world had never seen before and set an example of the perfect blend of Derg and Teg. In the entire history of mankind, there has not been a person like Bhai Mani Singh who ordered the executioner to cut off the limbs of the victim from the first finger joint instead of the wrist. Your Bhakti and Sakti strength was the only reason why this happened. Behind them, the power of the Khalsa stood like a rock. This provided the Sikhs with the political influence they needed to become the monarchs of Punjab.

## Chapter 6

### 6.1 CONCLUSION

Therefore, no ideology can effectively represent the state except Sikhism. The human is considered insignificant in Sikhism because of its inherent sovereignty. The Sikh faith recognizes just one monarch, God (or Har Pritam), as supreme over all others. Sikh philosophy, in contrast, holds that a monarch is selected for his character and values; in contrast to Christianity, he lacks divine powers but bears heavy responsibility for the welfare of his people. Religion and the state must coexist together; neither should be allowed to trample the other. In this democratic-spiritual hybrid, the people would have achieved a level of self-awareness that allows them to be their own masters, with the state serving as a tool for their service. We could call this sort of government a spiritual democracy. This principle sets Sikhism apart from other faiths. The study is divided into five parts, which are as follows: introduction, Concept of the Sikh state: issues of theory Sikh dominion's beginnings and development, its character as it pertains to politics, and last thoughts. First, there's the part where we went over the history, significance, and definitions of the state. During our research, we found that Guru Nanak was the one who initially opposed the repressive policies of the Mughal government, which led us to believe that <sup>18</sup> Sri Guru Granth Sahib was the foundation of Sikh governance. Our investigation yielded these results. Amidst this unrest, Guru Nanak spoke out against the persecution of the downtrodden and innocent. His teachings exclusively accepted God's sovereignty, and he had imparted the lessons of liberty and equality. Their latent pride and egos had been aroused by the Guru.

The second part <sup>139</sup> is devoted to the theoretical aspects of the concept of the Sikh state. We hope that this helps you to understand the Sikh state concept. So far, we have focused mostly on the Sri Guru Granth Sahib, the Varan of Bhai Gurdas, and the Dasam Granth in our endeavor. We looked at the possibility of comparisons to other political philosophies after making an effort to understand the basics of Sikh governance. Our comprehensive investigation led us to the conclusion that a Sikh state is conceptually different from both theocratic states and modern states. Sikh thought, and Sri Guru Granth Sahib in particular, has proposed a utopian society based on equality, justice, and compassion. You may hear this idea called the Nanak Raj, Haleemi Raj, or Beghumpura.

Section three, "Origin and development of Sikh rule," is an attempt to trace the history of the Khalsa state from its inception to its present day. We have divided it into two sections to make it easier to understand: - A In the first part, we look into the Guru era, when the state was only starting up. We discussed the nature of the Sikh state after Guru Gobind Singh in the second installment of this series. In the previous section, we examined the various <sup>125</sup>institutions that emerged during this time and helped the Sikhs to forge a new identity. Sikhism incorporated new institutions such the Manji system, Guruship, Gurdwara, Pangat, and Sangat. A sense of belonging and non-classiness was being inculcated in its members by these new groups.

We have also zeroed in on the political events of the time and the pivotal decisions made by the Gurus in reaction to those events; these decisions would later shape Sikh politics. Our focus here is on the events surrounding the banishment of Babur from Guru Nanak's teachings, the conversation between Guru Angad and Humayun, Jahangir's accusation of Guru Arjun as the prince Khusrau rebel, Guru Hargobind's institution of Miri-Piri, and the founding of Khalsa. <sup>103</sup>Everything that has happened thus far demonstrates that the Gurus are the Sikhs' role models when it comes to freedom in Sikhism. We learned that Sikhism is based on the belief in the presence of God in the second portion, which focused on the political practise of Sikh Gurus and Sikhs. Because of this, we now know that Sikhism is a faith (Waheguru). He considers himself to be the bravest of them all. Everyone else who claims to be brave is just a carbon copy of Him; no one else is as fearless as He is.

The fourth chapter delves into the topic of the Sikh rule and its essence. We have centered our emphasis on the portrayal of the Sikhs' battle in this chapter, which concentrates on the political component of the Sikhs' rule. We ask why the Sikhs fought and how they fulfilled their political duties. To reach this objective, we have studied their institutions and political system, which were crucial in shaping the Sikh dynasty. Based on their historical political structure and behavior, we have deduced a model of their governance known as Sikhcracy, a fresh concept in modern political science. It was our team that created this model. The following findings are derived from the aforementioned sources:

## **6.2 Origin of State: Theory of Akal origin**

No other hypothesis compares to the one put forward by Sikhism regarding the origins of the state. In the natural theory, man is seen as an innately social and political being, and the state is seen as an inevitable outgrowth of this trait. In the divine theory, on the other hand,

man is not seen as having played a significant role in the creation of the state, even though it was made for him. Finally, in the theory of force, the state is believed to have originated from the oppression of the powerless by the powerful. In contrast, adherents of Sikhism hold that the state did not emerge from anarchy or an innate need to unite with others. The idea that the state came from a social compact or that rulers received their authority from God is likewise rejected by Sikhism.

Still, it disagreed with the divine origin thesis in that it held that human monarchs lacked divine authority. This <sup>19</sup> is due to the fact that in Sikhism, nobody is equal to God, who is considered the only King or sovereign. As far as Sikh philosophy is concerned, the state is an incarnation of God. Every human being's existence is only a result of His wish, and He alone is responsible for overseeing the entire world system. That being the case, no mortal can adequately divide up His duties. Serving one's fellow people is the one and only responsibility that a human being has. As a result, there is a unique explanation of origin inside the Sikh faith, which is called the Akal theory of genesis.

### 6.3 Sovereignty of Akal

God, also known as Waheguru or Akal Purkh, is considered to be the highest force or sovereign of all sovereigns in Sikh theology. God exists beyond of time. In His hukam, all things, living and non-living, have their home (order). Because their Gurus bestowed dominion upon them, Sikhs do not acknowledge any king or other ultimate authority, with the exception of God. In an effort to broker peace between them, the Mughal government gave each of them a Jagir or Nawabship in 1745; however, none of them were willing to accept the offer. Because, in their view, Khalsa means to reign freely, and they are unable to accept a position of subordination under the Mughal Government, Khalsa means to rule freely.

Nawabship made the presentation to all of the leaders of the Missals, but they all turned it down. The last idea that was put forth was that it need to be presented to a person who is renowned for their service. The accolade was given to Kapur Singh Faizalpuria, who was chosen because he was blowing on a fan while at a gathering. He agreed to it, but on the condition that he keep doing his duties for the Gurdwara (Rattan Singh Bhangu, 197-200). It is apparent from this golden event in the history of the Sikhs that sovereignty is in their blood, which is why they did not allow themselves to labour under the authority of any other group.

#### **6.4 Ruler as Sevadara (A Servant)**

Neither monarchs nor autocrats presided over the Sikh nations. As befits servants to their people, they behave accordingly. They were always respectful and never tried to impose their will on anyone, including other species. Each individual was respected for their uniqueness while enjoying full legal protections. Sikhs' ascension to the throne portends a new era in which the state is both powerful and compassionate toward its citizens. Furthermore, the Sikhs made great strides for the betterment of all humanity by their deeds and the idea they advocated for a new type of state that was mostly based on the shared wishes and assistance of all communities. So, they don't take pride in their sovereignty and use it as an excuse to mistreat the people, unlike the Mughal kings.

They followed the rules that allowed Muslims and Hindus to practice their religions freely and stayed true to their Gurus' teachings. All non-Sikhs, whether Hindus or Muslims, enjoyed complete religious freedom and the chance to live a beautiful, respected life. Because the Sikh perspective holds that a policy of terror in daily life is not far from the mark because it has the ability to frighten the populace; conversely, a ruler who is compassionate toward his subjects will surely win their hearts for life. Thus, the Sikh school of thought maintains that the people's eager acceptance, rather than terror or the threat of violence, should serve as the basis of the state.

#### **6.5 Freedom and security**

The Sikh state is predicated on the principle that each person should <sup>18</sup> be treated with respect as the ultimate locus of all powers. They have been enlightened by the Guru on the principle of the importance and equality of all persons. In accordance with the teachings of the Shabad Guru, the Sikh rulers made sure that their subjects lived in secure and pleasant conditions, free from the threat of attack from either outsiders or people from their own country. They were able to go at their own pace thanks to the supportive environment.

These holy warriors saw their weapons as the instrument by which they might defend the ladies and poor from the tyrants who oppressed them and destroy those who oppressed them. They gained the affection of the people as a result of their high moral character, their dedication to the service of mankind, and their protection of women. During that historical period, numerous slogans gained notoriety for the moral messages they conveyed. For

instance, the individuals who were unable to rescue their wives from the invading forces would constantly ask the Sikhs to protect their children and other family members. As a result, women and children were shown a higher level of respect by the Sikhs, and they were shielded from any and all sorts of oppression and violence. As a consequence of this, the Sikhs offered them a risk-free and protected setting, within which they were able to achieve a respectable standing and participate in a variety of spheres of life. Residents do not have any reason to be afraid of the Sikh rulers, and unlike under Mughal control, there are no intermediate men that stand in the way of communication between the monarch and his or her subjects. They have the ability to openly and uninhibitedly discuss their concerns with the one in authority. They were unrestricted in their ability to voice their opinions to the leader. Under Sikh governance, every person, regardless of whether they are Hindu or Muslim, has the sense that they are free, protected, and safe.

### **6.6 Freedom of Religion**

Sikhism is a religion that advocates for the equality of all people. It is illegal to treat someone differently based on factors like as caste, creed, class, religious affiliation, or gender. It ensures that everyone will have the same rights and opportunities. The phrase Manas kee jaat sabay ekay pehchanbo is attributed to Guru Gobind Singh and appears in the Dasam Granth. It means treat all men similarly. It advocates secularism, which acknowledges the right of other individuals to be different from one another. It does not believe in forcing its beliefs and principles on other people. It is not a religion practised by a select group of individuals but rather the religion of all of mankind as a whole. This transcends any and all geographical limitations.

Tolerance of many religions was ingrained in Sikh law. For instance, even though Guru Teg Bahadur did not believe in Brahmanism or the worship of idols, he did not refuse the Kashmiri pundits' desire for protection from the fanatical Mughal Government and was willing to provide self-sacrifice. Therefore, for him to embrace Islam is the same as accepting one's own loss of faith. He was willing to give up his head rather than convert to Islam. As a result, Sikhism upholds the value of tolerance for the beliefs of other faiths.

### **6.7 Women's liberation**

Among the many privileges bestowed upon women by the Sikh kings was the freedom to engage in a wide range of activities. The Sikh state provided them with this protected area. The Sikh women were not reticent to become involved in state operations when the time

came. Charat Singh Shukarchakia's widow, Mai Desan, was an excellent administrator. Rani Sada Kaur was an expert in state matters and a formidable military commander; she was the mother-in-law of Maharaja Ranjit Singh and the widow of Gurbakhsh Singh Kanahiya. Throughout Sikh history, there are numerous instances of women's independence, such as these two. Countless more exist. Her knowledge of statecraft was extensive, and she was a very perceptive woman. Two strong and skillful women, Ratan Kaur (the widow of Tara Singh Ghaiba) and Gulab Singh Bhangi's widow, Mai Sukha, held off the Lahore Darbar soldiers long enough for the Lahore army to bribe the gate keepers. Tara Singh Ghaiba's widow, Mai Sukha, was another notable individual. Tara Singh Ghaiba's widow was Ratan Kaur. The administrative prowess, political acumen, and defense planning of these Sikh women earned them widespread renown. Thus, these women's full participation in the Sikh state is evidence of both their magnificence and the chance for liberty and progress that they were granted within the Sikh state.

### **6.8 Monetary ethics**

Sikhism has a distinctive approach to achieving steady expansion. A growth that is balanced indicates that both the person and the society are developing in a way that is holistic and harmonious. In Sikhism, there is no restriction on a person's ability to join or abandon an employment at any time. The Sikh society is always managed along democratic principles even at the highest levels. Despite the fact that in Sikh culture, every Sikh works for money, they do not forget the principle of serving others that was imparted to them by the Gurus. They provided assistance to those in need by distributing dasband. By chanting Gurbani, they remove any possibility of dishonesty or treachery from their minds. They were content with their lives and lived out their days in Anad awastha (pleasure condition). **Sikhism is a religion that** promotes the concepts of social justice and equal chances for all people. If the ideology and standards of socialism are applied to Sikhism, the truth will come out, which is that Sikhism is more advanced than a socialist state. Since Sikhism has been preaching these values since the fourteenth century, when the Sikhs came to power, they took every effort to ensure that resources were distributed fairly. This is because Sikhism has been around since the fourteenth century. By acting in this manner, the Sikh state moves closer to the socialist state than it does to the capitalist state.

### **6.9 Model of the Sikh Rule: Sikhcracy**

Sikhracy, a new political system and form of governance that is separate from democracy, has been promoted by Sikhism rather than the idea of democracy. Instead of relying on popular vote, the Sikh polity prefers a selection procedure that takes each candidate's unique qualities into account. The general people will support the leaders who are intelligent, astute, and competent <sup>143</sup> after they have been picked based on their qualifications. Because of their strong leadership, society is making progress. People from marginalized groups gain from this system's egalitarianism in part because they adhere to the Guru's teachings. Guru <sup>109</sup> teaches that every human being is born into a divine family and that God himself resides in the hearts of all people.

In a Sikh democracy, people's rights are protected and they are encouraged to participate in decision-making. Their domain is called the Akal Takhat, and the Akalpurkh family lords over the Sikhs. Its guiding idea is Gurmata, which is an open democratic system. The common individual will hold a great deal of importance in this system. That is why it is the democratically-derived, more refined concept. Sikh administration is characterized by three tenets: value-based politics, respect for human dignity, and the sovereignty of the Panth (people). Sikhracy, the name given to the Sikh state model, is a novel political system. The political systems of today are too different for us to draw any meaningful comparisons. When it comes to protecting human rights, it takes a futuristic stance. Since the Sikh state could be a model for future nation-states, we think additional studies on the subject are needed.

The cultural, social, and political aspects of Khalsa life were highly interdependent in the 18th century. This was particularly the case throughout the Golden Age of the Sikhs. Their administration was based on a religious philosophy that was deeply ingrained in their social and cultural practices, which in turn were shaped by their political aspirations and politics. This becomes glaringly obvious when considering the major events that happened during this same time frame. As tensions rose between the majority Sikhs and the Mughal emperors, the backdrop of conflict culminated in 1675 with the execution of Guru Tegh Bahadur. In 1675, this war was at its height. Guru Gobind Singh consistently and methodically responded creatively to the changing circumstances of the period. There was an uptick in literary output that served to strengthen the deliberate attempt to cultivate and disseminate the idea of political dominance. A political association was formed among the followers of Guru Gobind Singh, who found their justification for seeking political power in religious teachings. Their operating slogan was Raj Karega Khalsa. The idea of the Khalsa Raj was



solidified when, within two years of Guru Gobind Singh's death, the Khalsa, led by Banda Singh, built a sovereign kingdom, though it only existed for a short time. They persisted in maintaining their political entity despite facing persecution and repression. With the province of Lahore ceded to Ahmad Shah Abdali's dominion in 1752, the Khalsa were expanding their political influence in isolated areas of central Punjab. This happened simultaneously.

In 1760, while Ahmad Shah Abdali was making enormous efforts to combat the Marathas, the Khalsa solidified their rule over a large area of Punjab. Their removal was not accomplished by Ahmad Shah Abdali. They struck a currency at Lahore in 1765 bearing the same inscription as Banda's seal, a clear indication of their dominance and power. They used this to proclaim their dominion. Thanks to their religious doctrine, the institutions built on it, and the rebirth of Ramdaspur (now called Amritsar), their religious and political center, they were able to achieve their goal and stay alive in the process. In addition to establishing a functional government and administration, the Khalsa rulers generously supported religious groups and organizations, both Sikh and elsewhere. Not only do Sikh texts from the 18th century feature notable Khalsa members, but so do texts by Persian and European authors of the same era. The importance of the Khalsa is demonstrated here. There was no way to separate the Khalsa's political work and organisation from any part of their social and cultural life. Important parts of Sikh culture include the Sikh school of thought, its institutions, religious practises and beliefs, ceremonies and rites, social order and ethics, and the literary, artistic, and architectural works of Sikhs. Despite having its roots in earlier periods of Sikh history, the doctrinal and institutional developments of the eighteenth century were increasingly significant by the century's close. Guru Gobind Singh had already declared the Granth to be the Guru before he died, and the idea was taken up by more and more Khalsa members after his death. The central tenet of the Khalsa, which dates back to the seventeenth century and includes the belief in the Granth and the ten Gurus (Gurudshan Singh to Guru Nanak), rose to prominence during this time.

The Granth, in its capacity as Guru, became an everlasting wellspring of inspiration for them, and the concept of Guru-Panth established their equality and shared responsibility for protecting and furthering the Khalsa's common interests. <sup>123</sup> This idea may have originated with

Guru Nanak, who, while he was alive, chose one of his students to succeed him as Guru. Over the years, the Sikh congregation gradually became an influential religious group. The Guru has been considered <sup>86</sup>an integral part of the Sikh sangat <sup>135</sup>for quite some time before the Khalsa was formed. The entire Khalsa order was designated as Guru Gobind Singh's successor just before he passed away. As a result, the Granth and the Khalsa were complementary aspects of the Khalsa's authority. The organizing principle put into action during the period of political struggle was based on the Guru-Panth doctrine. However, little effort was made to provide it with an institutional framework. Following the rise to power of the Khalsa, it ceased to serve any purpose in administrative or governmental matters. There were no democratic manifestations of the underlying egalitarianism in the theory. Because of this idea, the Guru-Granth school of thought was never as influential in Khalsa social and cultural life. Guru Nanak originally built the dharamsal as a meeting spot for the Sikh community for communal meals and prayers; his successors transformed it into the spiritual hub of the Sikh faith. The dharamsal where the Guru was physically present <sup>118</sup>was considered more important than any other dharamsal from the start. The local Khalsa sangat was entrusted with the responsibility of administering and exercising control over the dharamsal following Guru Gobind Singh's expulsion of the Masands. The dharamsal's importance rose in tandem with the stature of the Guru-Granth and Guru-Panth teachings since it housed both the sangat and the Granth. Reason being, you couldn't find either of these components anywhere else than in the dharamsal.

The term "Gurdwara" first appeared to describe this type of religious building in the 17th century. This further increased the sacredness of the sacred site. The rising political faction known as the Khalsa took control of the Harmandar Sahib in Ramdaspur in the 18th century and gave new life to the Akal Takht. Within the context of the Khalsa's political struggle, Ramdaspur began to take on more importance. The ancient town of Ramdaspur was developed into the city of Amritsar just before the century's turn. Amritsar has risen to prominence as a Sikh pilgrimage center because of its proximity to the sacred sites of the sarovar, Harmandar, and Akal Takht. During the reign of the Khalsa Raj, the emphasis was further on the principles laid out in the Rahitnamas, which constituted the foundation of the Khalsa order. Along with the teachings of the Guru Panth, the Guru Granth, and the ten Gurus, the idea that God is one was given great weight. All the admiration was focused on him. You won't find any mention of pirs, gods, goddesses, or tombs in the earlier Rahitnamas. Daya Singh's Rahitnama reiterates the same injunctions; Sak'hi Sarwar is also

on the list. Because it is stated so plainly and unequivocally, the Khalsa cling to the shabad of the Guru as their sole means of worship. Every day, a Khalsa should follow a regimen that includes both individual and communal worship. First thing in the morning, he should repeat the Japuji and the Jaap. At night, he must recite the Rahiras and the So-Dar, and he must recite the Sohila immediately before turning in for the night. Meeting this minimal requirement is essential. He would do well to peruse the Guru's bani and give some thought to its teachings. The Akal Ustat and the Chandi di Var are also brought up by Daya Singh within the framework of this conversation.

An integral aspect of a Khalsa's morning routine at the dharamsal includes listening to kirtan, participating in ardas, and getting karha prasad. Offerings to the Guru Granth Sahib are a fitting tribute for him to make. In his interactions with the sangat's male and female members, he must act appropriately. The Khalsa hold that 'Inam, dan, and isnan' are the defining characteristics of a religious life. Among the most egregiously banned activities are all of the Brahmanical ceremonies. Taking pahul, keeping unshorn hair, adopting the name Singh, bearing arms, wearing kachh, keeping the kangha, saluting Vaheguruji ka Khalsa and Vaheguruji ki fateh, celebrating Gurburabs, never using tobacco, and never eating halal meat are all essential for a Khalsa. There is a focus on the oneness of God even in different types of Sikh literature. The ten Gurus' unity is either emphasized or taken for granted, and the Guru-Granth and Guru-Panth ideas are both maintained. <sup>86</sup> Some sources, however, state that in order to put the Khalsa into practice, Guru Gobind Singh worshipped the Goddess. Despite the Goddess's minor role and lack of primacy as a deity deserving of adoration, this persists. The fact that Guru Nanak was equally engaged in spiritual and earthly matters may explain why he is generally believed to have been an incarnation of Janak, although other works tend to confuse him with the earlier incarnations of Vishnu. Kesar Singh Chhibber tends to elevate the Khalsa tradition to a brahmanical level, although he still covers all the key points of the rahit's teachings. The construction of memorials (dehura) at sites associated with Sikh martyrs and Gurus is mentioned in some of the texts. There are many shared features between the Rahitnamas and other Sikh scriptures that much exceed the few differences.

Reciting the Gurbani scripture and singing the hymns included in the Granth Sahib is described by the Persian authors as the central act of Sikh devotion. The so-called Sikhs of

the Khalsa were easily identifiable by their long hair and iron chains, which they sported in place of the sacred thread. On the occasions of Baisakhi and Diwali, they flocked to Amritsar for the sacred baths. They saw themselves as separate from Hindus and did not adhere to the teachings of the Vedas. People who smoked hukka were looked down upon by them. "Vaheguru ki fateh" was their mutual greeting. Europeans saw the Sikhs as monotheists who did not believe in idolatry and worshipped only the Supreme God. At the dharamsal, the spiritual hub of the Sikh community, worshippers would read passages from the Granth, sing hymns, conduct ardas, and partake in karha prasad. Becoming a member of the Khalsa order transcended all barriers of caste and occupation. The Khalsa were known for their long, uncut hair, blue robes, and iron wrist bangles; they were also known to never use tobacco. It was with the remark "Vaheguruji ka Khalsa, Vaheguruji ki fateh" that they parted ways. They frequented Amritsar, making two trips there annually. From the crack of dawn till far into the night, choirs congregated at the Harmandir, the place where the Granth was placed, to sing hymns. The tank also had female swimmers. Kartarpur, another name for Dera Baba Nanak, was a sacred site where a sari belonging to Guru Nanak was kept as a relic.

As a result, other Sikh texts incorporate many of the religious concepts and practices outlined in the Rahitnamas as rules for the Khalsa. The Persian and European sources may be sparser in quantity, but what little there is relates to important tenets of the 18th-century Sikh literature's description of Khalsa philosophy and praxis. Even though some of the assertions are at odds with one another, the level of agreement is still rather high. Alternatively stated, the normative assertions made in the Rahitnamas are supported by a substantial amount of data found in Persian and European sources. The writings of Guru Nanak and his successors reveal the deep care with which they treated different rituals and festivities. Over time, it became necessary to eradicate prior religious practises and observances as a result of the condemnation of prior worldviews. Since many Sikhs had their roots in the Brahmanical tradition, there was an increased effort to separate from Brahmanical practices and establish new religious tenets for the Sikh faith. From its inception, the initiation ceremony lacked any Brahmanical elements. There was no other religious tradition that practiced the same initiation procedure as the Khalsa, which was called the baptism with the double-edged sword (khanda). The significance of its implications—including the mandatory carrying of weapons and the practice of wearing

long hair—made it all the more crucial. These traits distinguished the Khalsa visually from other groups. The practice of immersing one foot of the cot (manji) that bears the Guru Granth Sahib in water became encouraged even for charan pahul, who were already baptized. The khanda is a significant part of the ceremonies that occur at a person's birth, marriage, and death. When performing an ardas sacrifice, it was mandatory to wear the karha parasad to preserve its purity. In ceremonies related to new beginnings, marriage, and death, the sword is enshrined in a secondary place to the khanda, even if the other limbs are also used in these rites.

When it comes to the Sikh ceremonies around birth, marriage, and death, the Rahitnamas composed in the 18th century don't mention the Brahman at all. Some examples of the rituals and ceremonies that are a part of the Sikh religion include reading the Granth, reciting the Anand, performing ardas, giving karha prasad, and baptizing Singhs. The Brahman priest is not mentioned in the Sikh rituals and celebrations, even though the old practices may be upheld or a combination of old and modern elements may be present on the ground. The most thorough proclamation of ethics is found in the Prem Sumarag and the Rahitnama associated with Chaupa Singh. There are few Rahitnamas that are as revered as these two. Personal conduct, communal problems, and societal duties are all included in the injunctions. The importance of a personal relationship in Sikh teachings is unparalleled. Participating in social responsibility activities with a deep sense of commitment is the most critical need. The first and foremost rule is that people should be careful not to hurt the feelings of others. Reasons for making exceptions include differences in religious belief and practise and the presence of political factors. Significant emphasis is placed on severing ties with certain factions and holding resentment against Muslim rulers and their supporters. The parupkar notion, which comprises watching out for the well-being of other people, is all-encompassing in regard to everything else. Sikh rule came to an end in the middle of this century, and the Rahitnamas composed around that time indicate a few more problems. In this context, the innovative concept is not four varnas but rather encouragement, which should be supplied on purpose. For example, a Singh should urge members of each of the four varnas to become Singhs. With the exception of the Khalsa, every panth must be perceived as worshipping God in their own distinct way. In contrast, the content of these Rahitnamas is mostly a rehash of that of earlier Rahitnamas.

The brief Rahitnamas don't spend much time on ethics, but what little they do cover is important since the authors saw it as a crucial part of the rahit. Theft, misappropriation, and gambling of any type are criminal offenses. There will be no slugging or backbiting tolerated. Both general sensuality and sexual pleasure, in their narrower definitions, are best enjoyed in moderation. The practice of having an affair outside of marriage is strongly frowned upon. The essence of dharam is serving the vulnerable, such as the homeless and the poor. It is the responsibility of the Khalsa to protect the downtrodden. Respect, kindness, and caring for one's fellow Sikhs are highly valued. When compared to this, the Turks are completely unacceptable and must be vanquished in battle. The Gurbilas literature stresses the need of caring deeply about one's fellow Sikhs. An individual's care for his or her family is paramount, if not more so, than any religious affiliation. No matter their varna, all members of the Khalsa should share a meal. The practice of sharing one's food with others is considered sacred by the Khalsa. It is completely inappropriate for them to be friends or even have a relationship with Muslims. The same rules that forbid them from having sexual relations with any woman or visiting prostitutes also apply to Muslim women. Even if it costs them their lives, the Khalsa must not waver from their dharam. In neither the Persian nor the European writings is the Sikh code of ethics elaborated upon. It is considered immoral by the Khalsa to sexually abuse women, as well as to attack fugitives or noncombatants. In no manner did they ever employ slave labor. No member of the Khalsa family smoked a cigarette. Contrarily, they were partaking in intoxicating substances including bhang, opium, and alcohol. They substituted jhatka for halal meat.

There was no one, unified Sikh social structure in the 18th century. At the turn of the eighteenth century, Sikhs—also called Nanak-Panthis—could be found all over the country, but the province of Lahore and the Sarkar of Sirhind were home to the vast majority. There is no way to determine for sure how many there are, but it might be in the lacs. Because of their diverse social backgrounds and occupations, as well as their religious beliefs, they were divided into several distinct groups. Since all other Sikh sects were essentially banished from the religion, Guru Gobind Singh chose the mainstream Sikhs to be his Khalsa. Although the Masands and their followers aren't mentioned again until the 17th century, Prithi Chand, Dhir Mai, and Ram Rai's students have persisted to the modern day. As the eighteenth century came to a close, many Sodhis and Bedis joined the Khalsa, and many of them became Singhs. Their standing as gurus for a small group of disciples appears to have

persisted despite this. No one in the community recognized them as Gurus, even though it was acknowledged by the Khalsa. The two-edged sword, or pahul, ceremony of baptism was not performed by all Khalsa Sikhs in the early eighteenth century. To rephrase, there were two separate factions within the Khalsa: the Keshdhari Singhs, who had taken pahul, and the others who had not, but were still officially recognized as Khalsa members. Those who came after Chaupa Singh are called Sahajdhari in the Rahitnama. When it came to religious practices and beliefs, they were very much like the Keshdhari Singhs. As a counterpoint, the Sahajdharis are absent from our sources when the Keshdhari Singhs achieved such dominance at the close of the 18th century. We need to find out who they were if they existed in the late 18th century.

Numerous new orders, called Udasis, emerged throughout the 18th century. In addition to the Granth Sahib and Brahmanical writings, they also founded their own centers called akharas, exercised renunciation, and expressed veneration for the Sikh Gurus. They also received support from Mughal and Sikh emperors. Neither the Khalsa's nor their own perceptions of their own religious affiliation can be determined with certainty. Both the Udasis and the former dissident groups clearly do not qualify as Sahajdharis according to the definition given in the Rahitnama associated with Chaupa Singh. Persian writers of the 18th century weren't particularly interested in the Nanak-Panthi religious differences. The European spectators saw no one but Singhs and non-Singhas at the scene. They merged all of the categories inside each component while knowing that there were other features that distinguished the two halves. In no seventeenth-century Sikh text is the hierarchical caste structure mentioned. Those who insist on separate jatis for marriage and commensality are in the minority. The concept of fair treatment is emphasized over and time again. There was little change to the customary forms of marriage, even if commensality was made available to all castes (but not all outcastes). Initiating connections amongst Sikhs was the major objective. Texts written by the Khalsa as early as the seventeenth century provide both theoretical and practical insights into gender roles in that community. The most comprehensive statement is that of the Prem Sumarag. Women have equal access to religious life as men do, with the exception of a few highlighted subtle differences in the initiation process. There is more of a difference in degree than in kind between the rituals performed at birth, marriage, and death. It is permissible to remarry after becoming a widow under certain cases. As a result, within the broader societal and patriarchal framework, a

considerable amount of equality can be observed. The proposal's most groundbreaking feature is the expansion of women's property rights in specific contexts. The Rahitnama associated with Chaupa Singh states that women are prohibited from practicing pahul using swords with two blades.

Speaking to an assembly of Sikh men is not the place for a Sikh woman. She should hold her husband in high esteem, as befits a lord and master. The Rahitnama is silent on the subjects of rituals, second marriages for widows, and property disputes. But it also shows that women have a lot of space to themselves in the world. At home, she is expected to instruct her husband, she is allowed to speak in front of a group of women, and she is supposed to bring offerings to the dharamsal. The spiritual life is essentially at her fingertips. There is seldom any fresh material in the subsequent Rahitnamas, and the female protagonists are completely absent. Sikh scriptures, with the exception of the Rahitnamas, are remarkably silent on the subject of gender and its dynamics. Several writers have touched on the Goddess incident, which involves a preference for sons and a prohibition against sati. Men and women are seen to be on separate paths in religious life. Since the ladies who worked in the Guru's household were so integral to Sikh politics and religion, memorials to them have been built. The vast majority of European writers avoid addressing women's situation in literature. Despite the low regard in which Sikh women were held, one of them testified that Sikh women faithfully fulfilled their roles as wives and mothers and would even resort to violence when threatened. It was only allowed for Sikhs belonging to the Jat sect to remarry after a spouse died. The discovery of a sati by a Sikh widow was unprecedented. Although gender roles are mostly absent from Persian literature, a small number of writers do make passing reference to Sikh women. Mata Sundari and Mata Sahib Devi are two examples of Sikh women who were active in Sikh politics; references to their involvement can be found in Sikh literature, especially the Gurbilas and hukamnamas. They are Mata Sundari and Mata Sahib Devi, those two women. Not related to the Guru's family, there were a couple of other women like her.

There was a flourishing of literary expression among Sikhs in the 17th and 18th centuries. While the Var and Sakhi forms persisted during this time, others, such the Rahitnama and Gurbilas, emerged. The Ustat, a nearly new shape, emerged around the century's conclusion. Despite notable inconsistencies in the specifics and contradicting assertions, the texts show



a deep care for the ten Gurus, especially Guru Nanak and Guru Gobind Singh, in all their forms. There was nearly no difference in the importance of the Khalsa and the rahit of the Khalsa. Amritsar, the sacred site of the Sikhs, is universally regarded as the holiest place on Earth. Prior to the current Gurus, the second most significant category included the Sikh martyrs and famous Sikhs from earlier eras. A large chunk of this corpus was penned with the aim of educating and shaping Sikh perspectives and attitudes, and also to motivate readers with Sikh philosophy. Both the content and the intended audience of this corpus of work were heavily influenced by religious themes. Regardless, the Sikhs appear to be become more self-aware,<sup>35</sup> and this is mirrored in all of their writings. In the second half of the sixteenth and early seventeenth centuries, Sikhs began to take an interest in painting after seeing geometric patterns from the Islamicate heritage used to decorate the opening folios of holy texts. The Sikhs' rich artistic heritage began with this. At the close of the seventeenth century, floral motifs began to replace geometric ones, and this change in taste continued well into the eighteenth. Along with that, the nishans and hukamnamas of the Gurus were revealed. Contemporaneous paintings of Guru Tegh Bahadur and Guru Gobind Singh suggest that the art of painting was patronized throughout their respective courts; it is thought that Guru Hargobind was the first to paint a portrait. Beginning in the late 17th century, illustrations of Janamsakhi manuscripts flourished in a number of styles in the 18th century, with the Sikh style being one among them. Artists in the Punjab plains in the early 17th and early 18th centuries depicted the Gurus in the regional Mughal style. Portraits of the Gurus were later painted in the Murshidabad style in the late eighteenth century.

This was accompanied by the creation of portraits in Pahari styles. Portraits of the Sikh kings who reigned in the Punjab in the late 18th century display the Pahari styles that mirrored the political transition that had occurred in the region at the time. Recent decades have seen the discovery of Sikh artifacts, which has sparked hope that more may be found down the road. In a small number of cases, we know who painted the artworks or who the artists' families are. There can be little doubt that the hill leaders were not the sole admirers of the artwork. From the Gurus on down via the local populace and the Mughal nobility, and finally to the Sikh kings and maybe even some of their governing elite, patronage was bestowed. Images, portraits, and illuminations depicting the Gurus and sacred scriptures are all deeply rooted in Sikh practice. The portrayal of Sikh monarchs and queens from the latter part of the 18th century is the one exception to this rule. Like in other areas, they followed the traditions set

by the previous kings and queens of the region. One of the most significant features of the communities that emerged in the sixteenth and seventeenth century when the Gurus established new cities was the architectural activity that occurred there. Notable examples of architectural design among the city's residential constructions include the dharamsal, Guru-ke-Mahal, and the Guru's court. Guru Hargobind built <sup>3</sup> the Akal Takht and a fort in Ramdaspur, while Guru Gobind Singh built a string of forts in Anandpur. A great deal of Gurdwaras, havelis, and forts were begun to be built in the eighteenth century. There were also several samadhs. The residences at Dehura and Shahidganj were samadhs in a religious sense. Although local zamindars, rich individuals, and ruling class members did pitch in to help fund the construction of these landmarks on occasion, the Sikh kings of the late 18th century were the principal backers. The Gurdwara's design showcased notable regional and even sub-regional differences. But Amritsar started to develop its own unique Sikh architectural style in the late 18th century. The most famous example of this is the Darbar Sahib, nowadays more often known as the Golden Temple. During the political revolution that propelled the Khalsa to power in the 17th and 18th centuries, the Sikh social and cultural life experienced profound transformations in many areas, including doctrine, institutions, rituals, ethics, society, literature, and the arts. The Sikhs' philosophies, institutions, rituals, ethics, society, literature, and art have all undergone this transformation. A greater emphasis on Sikh identity evolved compared to previous times.

## 6.10 References

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3. Until the 1950s, Sikh elders called region beyond Punjab through vernacular words such as, jungal, kala des, pardes, kale pani, and neighbouring cities by special words such as Ansar for Hissar -known for its camel markets.
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5. Government of Hong Kong, Blue Books, various years. Also see Vaid, K. N. [1972] The overseas Indian community in Hong Kong: Hong Kong: University of Hong Kong. In 1871, 182 Sikhs and 126 Muslims from the Punjab worked in the Colony's police force.
6. Johnson's account of Sikh emigration is contained in Report of the Committee on Emigration from India, 1910, Comm. 5193. Minutes of Evidence. 8. See Sandhu [1967].
7. Of India's population of 318.9 millions in 1921, the overseas Indians numbered 2.5 millions. Their distribution was: Burma 8,87,077, Jamaica 18,610, Ceylon 6,35,761, Zanzibar 13,500, Malaya 4,70,180, Tanganyika 10,000,
8. After Law Commission Report presented by Macaulay, the government enacted reforms in 1837 which included: strict enforcing of passage regulations, a written contract
9. See Tinker [1974].
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15. Currently district reorganisation and nomenclature is different from colonial period. Nawanshahar is now a district, so is Moga. While Phagwara is part of Kapurthala district. Boundaries of Tarn Taran and Patti tahsils are substantially different from pre 1947 period.

16. I owe this information to Dr. P. S. Kapur who refers to M. S. Sidhu's book on Sikhs in Thailand -a book I was unable to obtain so far.
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