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SIKH GURU'S AND CONTEMPORARY MUGHAL EMPERORS

Dr. Shabnam Bharti

Assistant Professor of History, Guru Nanak Girls College, Yamunanagar.

Abstract:

Zahir-ud-Din Muhammad Babur founded the Mughal empire, Guru Nanak developed a new religious philosophy, Sikhism. In general, both religions, Islam and Sikhism, believed in unity, equality, tolerance and love for humanity. These similarities formed a very solid foundation for the alliance between the two religions. This note of "religious tolerance" from Sikhism was well received by common people, saints, and many wise souls among Sikhs and Muslims alike. The Mughal emperors had shown Sikh gurus, except for a few, great generosity. Yet despite these similarities and the benevolence of the Mughal emperors, political expediencies and economic necessity kept both communities largely alienated. Relations between Muslims and Sikhs after Akbar's death went through under many phases. Guru Gobind Singh was the last Guru of the Sikhs. The Sikhs believe that after his death 'Guru Granth Sahib' was given the status of the Guru by Gobind Singh ji himself. The Sikhs are strong believers in the teachings of Shri Guru Granth Sahib and have never tolerated any form of disagreement. Guru Gobind Singh's contribution to the Sikh Panth is unrivalled in human history. For the love of the Sikh religion, he sacrificed his four boys, father, and mother. He fought the Mughals and other rulers of the hilly Kingdoms in a number of battles. In 1699 A.D. he founded the Khalsa Panth. After this all the Nanakpanthis became baptised Sikhs adhering to Five K's.

Keywords: Sikhs, Mughals, Guru, Empire.

Introduction:

An in-depth study of the antecedents of Mughal-Sikh relations reveals that some political and interest groups, including Orthodox Muslims and Hindu elites, saw the friendship between Sikhs and Muslims as a major threat to their positions. These interest groups deliberately created circumstances that eventually turned into unfortunate conflicts between the two communities. Therefore, religion was not the main factor governing the Muslim relations of the Sikhs, but the political, economic and practical needs of the time shaped the events between the two communities. Many historians have written about Muslim Sikh relationships, analysing the factors, nature, and evolution of their alienation, but based their arguments primarily on religious differences. The study maintains that divisions among Sikh Muslims were based on socio-economic and political factors. Evolution of Sikhism: Without following the historical perspective and framework under which Sikhism developed in the subcontinent as an "egalitarian religious-philosophical belief", an objective and meaningful discourse on the relations between Mughals and Sikhs. New religious movements are often born out of existing beliefs. Similarly, Sikhism was born out of Hinduism and Islam.

An endless series of unfortunate incidents broke out, exacerbating the situation between the two communities, Sikhs and Muslims, who once shared a common belief and sentiment. The assassination of Guru Arjun (1605) remains the main cause of the Sikh-Muslim conflict. Guru Arjun is called the first martyred Guru in the Sikhs history who sought to protect his cause and fight for what he believed was right. His death is largely attributed to the Mughal emperor Jahangir.² Before Guru Arjan was assassinated in, the Sikhs were a peace-loving community; however, they became, otherwise aggressive and restless after Guru Arjun's assassination. The whole scenario of changed and the Sikhs cracked down on the Muslims. This unfortunate incident turned out to be a turning point in the history of the relationship between Sikhs and Muslims. The sixth Guru established a Sikh army in order to avenge his father and protect the sanctity of the Sikh religion.³ They took up weapons for their protection and eventually became known as the warrior community and founded a huge Raj in Punjab under the command of Raja Ranjit Singh. The gruesome effects of that unfortunate murder spanned many centuries and are still visible and unforgettable. The relationship between the two religions kept on getting tense because of some very unfortunate incidents, which included the murder of the ninth Guru Tegh Bahadur in Delhi.⁴ The Mughal emperor Aurangzeb was primarily blamed for Tegh Bahadur's death. Aurangzeb was a very orthodox Muslim ruler.⁵ He called Guru Tegh Bahadur to his capital city Delhi and asked him to show some sort of miracle or to come to the faith of Islam. The Guru refused to do so and his head was severed from his body on the command of the emperor.⁶

Guru Gobind Singh was the tenth Sikh Guru. He was a great fighter, a writer and a philosopher. At a tender age of nine, he succeeded his father Guru Tegh Bahadur. He institutionalised much of Sikhism and gave the Sikh community its own identity.



He established the Sikh Khalsa in 1699.⁷ Gobind Singh was a small child when his father was executed in Delhi in 1675, and the Sikh community was reeling from the Mughals' devastating blows. The task before the boy Guru was enormous, but his precocious mind realized that something must immediately be done to restore confidence of Sikhs and to prepare them for new eventualities. The first plan he thought of was to impart military training and discipline to his men. As a result, arms and other military equipment were collected; horses were purchased or obtained as part of a voluntary offering brought to Anandpur; and an increasing number of men were invited and trained in the use of weapons and the art of fighting, gradually forming a sizeable army of religious zealots, all volunteers. The community's collective funds were used to keep this small force alive, armed, and clothed.

Sikh Guru's and Contemporary Mughal Emperors

The Janam sakhis, or traditional chronicles of Guru Nanak's biography, relate a meet between Guru Nanak and Babur, the Mughal dynasty's founding father, who was impressed by the former's spiritual demeanour. Four of the Guru's sabdas in the Guru Granth Sahib relate to the devastation and agony that Babar's invasion brought with it. According to the Sikh tradition, emperor Humayun, while fleeing to Iran in 1540, waited upon Guru Angad at Khadur to hunt his blessing. Akbar's religious policy was liberal, and he revered Guru Amar Das (1479-1574), Guru Ram Das (1534-81) and Guru Arjan (1563-1606).

Guru Arjan Dev ji declined to incorporate the works of several poets, including Kahna, Chajju, Peelu, and Shah Hussain, in the Guru Granth Sahib because their works did not align with Guru Nanak Sahib's ideals. As a result, these poets turned against Guru Sahib and began to support the slanderers in the Guru's court. Chandu, the Diwan of Delhi Court, dispatched his priest to find a suitable spouse for his daughter. The priest was well aware of the Guru's Court's influence; he regarded (Guru) Hargobind ji as a capable bridegroom from all perspectives, and he arranged for Chandu's daughter to marry Guru Arjan Dev ji's Sahibzada. Chandu invited some respected Sikhs and spoke some arrogant things at the time of giving some presents from Delhi. He went so far as to say that the priest had thrown my daughter, who was like a castle brick, into a porter's hole. He also referred to them as faqir in comparison to himself, the Diwan. Hearing these statements, the Sikhs present approached Guru Sahib and urged that this relationship not be approved. As a result, Guru Sahib turned down the relationship and refused to take the presents. Chandu then sent Guru ji one lakh rupees to accept the relationship, but Guru ji flatly refused. Chandu became enraged as a result of the Emperor Jahangir's disfavour, and he began backbiting him. Chandu had a lot of power over Jahangir.

The Nakshbandi sect was led by Shaikh Ahmad Sarhindi, who was a zealous speaker of the Islam religion who believed in the annihilation of non-muslims. Murtaza Khan, an influential courtier in Akbar's court, was his disciple, and it was through him that Sarhindi gained many ardent admirers in the royal court. The growing influence of the Sikhs in Punjab enraged these people. These fanatics couldn't stand it if any other faith flourished. They used to remark that disbelievers and atheists are degraded because of Islam's respect. After Akbar's death, Jahangir ascended to the throne. The Ulemava (priest class) of devout Muslims had a significant impact and influence in Jahangir's court. They poisoned Jahangir's ears against the Sikhs, while Murtaza Khan was stirring Jahangir as well. They all wanted to see the impact of Islam on India as a whole. On the instigation of these persons, Jahangir resolved to act. Moreover, Shaikh Ahmad and Murtaza Khan cleverly linked Jahangir's son, Prince Khusro, with Guru Arjan Dev ji, and they protested to Jahangir that Guru Sahib had supported, helped, and blessed Khusro by putting a mark on his forehead so that he might confront Jahangir. Khusro was a pious man, and it's conceivable he had met Guru Sahib before, for Guru Sahib's door was open to all. As a result, Jahangir and other historians have mentioned this occurrence. From a historical standpoint, the incidence of Guru Sahiban putting a mark on Khusro's forehead cannot be recognised because, according to Hindu tradition, Guru Sahiban had never done so. In addition, Jahangir was punishing all individuals who had assisted Khusro along the route while trailing him. When Jahangir arrived in Lahore after trailing, he crossed the Beas River after travelling through Taran-Taaran and Goindwal and stopped in Jhabbal for three weeks. Jahangir would then have punished Guru Arjan Dev ji for just assisting Khusro at that time. However, after 20 days after catching Khusro, Jahangir issued an order to arrest Guru Arjan Dev and murder him according to the rule of 'Yasa' (a form of penalty) for assisting Khusro while escaping Lahore. The abrupt order to assassinate Guru Sahib appears to be the outcome of some sort of provocation. According to Sikh historians Prof. Teja Singh, Dr. Ganda Singh, and Prof. Satbir Singh, Khusro never met Guru Sahib after Jahangir ascended to the throne. The narrative of 'Khusro's meeting with Guru Sahib appears to have been invented later, giving Jahangir a reason. When Guru Sahib learned of the arrest orders, he summoned all of the top Sikhs, including Bhai Gurdas ji, Baba Budha ji, and others, and conferred the obligations of Guruship on Guru Harigobind Sahib in the Sangat. The Var, performed by contemporary Dhadis Natha Mall and Abdul at the time of the throne's ascension, is vital



to be recounted here; Adorned two swords, one of Miri and the other of Piri, one for grandeur, rule, and the other for ministerial protection. Guru Hargobind Sahib thereafter left for village Dalla, as per Guru's orders. Murtaza Khan apprehended Guru Arjan Dev ji in Amritsar. The five Sikhs who accompanied Guru Sahib to Lahore were Chaudhari Langah, Bhai Bidhi Chand, Bhai Paira, Bhai Jetha, and Bhai Piraga, but Guru Sahib commanded them to return and proceed to Guru Hargobind Sahib. The majority of Sikh historians believe Guru Sahib was slain as a result of the 'Yasa' punishment. According to this, after seated on the iron plate, pouring hot sand on the head and nude body, and be-seating in the pot of heated water, no drop of blood should flow. This carried on for five days, and on the sixth day, Guru Sahib was tortured much more and his body was immersed in the rushing water of the Ravi River.

Throughout all of these torments, Guru Sahib's consciousness remained linked to the Lord, and he continued to recite the Bani. He demonstrated that the blood of martyrs is the foundation of religion by practising the idea that Your acts appear so sweet. According to the author of 'Tuzk-e-Jahangir,' the emperor has no eyes. He acted on the information he received concerning Guru Arjan Dev and issued orders accordingly. It is apparent from this that he did not conduct any research into Guru Sahib and instead opted to act based on the statements of his courtiers. However, Guru Nanak's movement for human equality and fearlessness had such an impact on the Sikhs that, rather than being crushed by Guru Arjan Dev ji's martyrdom, the Sikhs became more determined, and it was revealed to them that they must take firm steps to maintain their self-respect, glory, and faith.

It was the flourishing of Sikhism after Guru Nanak Sahib's death, and the establishing of Guru Granth Sahib as the global Holy Scripture, that irritated the Mughal empire! It was the primary reason for Guru Arjan Dev's martyrdom. Gurdwara Dehra Sahib has been built in Lahore as a memorial to Guru Sahib's martyrdom (now in Pakistan)

Guru Hargobind gave a martial communicate the career of the Sikh community, and there occurred in his lifetime armed encounters with the imperial troops. Emperor Shah Jahan's eldest son, Dara Shikoh, was known to be a disciple of Guru Har Rai. Dara lost to Aurangzeb within the battle of succession. Aurangzeb, emperor from 1658 to 1707, summoned Guru Har Rai to Delhi probably to clarify his alleged support to Dara. The Guru didn't go himself but sent his son, Ram Rai, who won the emperor's favour by deliberately misreading a verse by religious leader to please the king that he was anathematized by his father. Guru Har Krishan (1656-64), was also called by the emperor to Delhi where he died of smallpox.

Guru Teg Bahadur is the ninth Guru of the Sikhs. His death was a powerful witness to the Sikh commitment to interfaith tolerance and the freedom of each individual to choose their own religious path. Mughal emperor Aurangzeb had launched a ruthless conversion campaign, in which Hindu leaders were forced to adopt Islam or face horrible torture and death. A number of Hindu leaders approached Guru Teg Bahadur and requested that he intercede with Aurangzeb on their behalf. Guru Teg Bahadur consented, despite the fact that it meant his death. He made the emperor a promise that if he could convert him, all of the Hindu chiefs would adopt Islam. However, if the emperor is unable to convert him, the Hindus would be left alone.

Guru Teg Bahadur and three of his Sikhs — Bhai Matti Das, Bhai Sati Das, and Bhai Dayala willingly permitted themselves to be imprisoned and tortured in Aurangzeb's prison. Three Sikhs were killed. The torturing of Guru Teg Bahadur, on the other hand, continued. The emperor would ask the Guru for a sign - a miracle - that he was a holy man. Guru Teg Bahadur, on the other hand, refused to convert or perform any miracles. The emperor eventually concluded that his prisoner was not going to convert. Instead of releasing Guru Teg Bahadur, he ordered that the Guru's head be hacked off.

Guru Teg Bahadur had written a note to the emperor before accepting to go to prison, which was to be delivered to the emperor after the Guru's death. Guru Teg Bahadur had written the note quite simply when it was presented. "This is the biggest miracle, " That I surrendered my head but not my faith."

The tenth Sikh Guru is Guru Gobind Rai, who subsequently became Guru Gobind Singh. He was 42 years old when he died. He was born in Patna, India, and passed away in Nanded, India, where the Hazoor Sahib Gurdwara is located. Guru Teg Bahadur was his father, and Mata Gujri was his mother. Mata Jeeto, Mata Sundari, and Mata Sahib Kaur were his spouses. Ajit Singh, Jujhar Singh, Zorawar Singh, and Fateh Singh were his four sons. When Guru Teg Bahadur was imprisoned, tortured, and died, his son, Gobind Rai, was just nine years old. He was profoundly affected by the incident. The Sikhs would be called upon numerous times in the coming years to combat Aurangzeb's soldiers and protect the people from religious prejudice and persecution.

Guru Gobind Rai, under the guidance of the Creator, gave the Sikhs Amrit in order to build a community of people willing to lay down their lives to safeguard the dignity and divinity of all humanity. Please read The First Baisakhi for the complete tale of how the Amrit Ceremony evolved in Sikh tradition. Guru Gobind Rai was reborn as Guru Gobind Singh after rescuing Amrit from his own Sikhs. The Khalsa Order was founded — a group of men and women committed to living in equality and



peace, but willing to fight and die to protect themselves and others from injustice and tyranny.

Guru Gobind Singh's two eldest sons were killed in the conflicts that followed. A Governor working with Aurangzeb kidnapped the two younger sons. The younger sons were killed by being bricked alive inside a wall.

Despite the loss of his children, Guru Gobind Singh remained devoted to the Divine Will. He said that the Creator had sent him his children. And that he was aware that it was time to return them to their homes. Guru Gobind Singh asked his Sikhs what they were doing when they attempted to retrieve the remains of his two eldest sons on the battlefield. They said that they wished to provide a proper funeral for his sons. Guru Gobind Singh instructed them to come to a halt and collect all of the bodies, as all of the lads and men who lay dead on the battlefield were his sons. Guru Gobind Singh handed the Guruship to the Shri Guru Granth Sahib at the end of his life, in 1708.

The subsequent Emperor, Bahadur Shah I, displayed friendly respect towards the Guru and relations between the Sikhs and also the State would have taken a positive turn except for the extra time of Guru Gobind Singh.

Conclusion

The conflict between the Sikhs and Mughal Government has started as early because the times of Guru Arjan Dev the primary result to official hostility was the martyrdom of the Fifth Guru at Lahore in 1606 A.D. The moral of this act of tyranny was the Sikh realization that if they were to still exist, they need to provide for his or her self-defence against such unwarranted attacks. Therefore, under the leadership of the Sixth Guru Hargobind, they began to accumulate proficiency within the use of weapons. The Mughal government viewed the Sikhs' militant tendencies as a danger to their authority. Then variety of military actions happened between the Sikhs and therefore the Mughals. Although altogether these actions, the Guru had the whip hand yet so as to avoid further conflict, he shifted to Kiratpur at the foot of the Shivalik' Hills. Even then the Mughal suspicions didn't disappear. With the accession of Emperor Aurangzeb in 1658, things became even more serious. The new ruler began to interfere within the internal affairs of the Sikhs. A most serious result followed from this was the martyrdom of Guru Tegh Bahadur which left indelible impact, on the longer term of Sikhs history.

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