

# **SOCIAL STUDIES**

**Part II**

**(History & Civics)**

**For Class X**



**Punjab School Education Board**  
**Sahibzada Ajit Singh Nagar**

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## PREFACE

Punjab School Education Board ever since its inception has been actively engaged in the preparation of text books based on new syllabi. On the direction of Education Policy 1986, 10+2+3 pattern of Education has been implemented. While taking into consideration the recommendations of the National Policy of Education, a number of changes have been introduced in the syllabi of classes IX and X. A sincere effort has been made to bring the syllabi of social studies at par with the National pattern of Education, to enable the students of Punjab to remain conversant with the National curriculum.

The Board, from the year 1997 onwards, under the new education policy has revised the syllabi of Social Studies keeping in view the changes taking place in economic and social conditions. Along with History, Geography and Civics, the study of Economics has also been included in the subject of social studies. The text-book of social studies has been published in two volumes. Geography and Economics form part one of the text book and the second part includes the study of History and Civics. In this text book History part deals with the history of Punjab whereas civics portion includes the thorough study of the working of Government of India at the centre and state level and foreign policy of India in context of the United Nations.

This book has been prepared under the able guidance of Mrs. Jagbir Kaur Brar, Director Academics. The co-ordination of the Civics portion has been done by Mrs. Kanwaljit Kaur, Subject Expert (Pol. Science) and History Portion has been coordinated by Mrs. Seema Chawla Expert (History). The designs and maps developed by Artist Mr. Manjit Singh has made the study of this book interesting.

Study of these books will invoke new thoughts and ideas in the learners and will widen their mental horizon. Though every effort has been made to make this book useful, we would thankfully welcome suggestions from the field.

**Chairman**

Punjab School Education Board.

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## LESSON -1

# PHYSICAL FEATURES OF PUNJAB AND THEIR INFLUENCE ON ITS HISTORY

The word 'Punjab' is a combination of the two Persian words 'Punj' and 'Aab'. Punj means five and Aab means water. Thus, Punjab means a land of five rivers. These five rivers are -the Satluj, the Beas, the Ravi, the Chenab and the Jhelum. Punjab is situated on the North-Western frontiers of India. In 1947, due to the partition of India, Punjab was divided into two parts. Its western part became Pakistan. The Eastern part of Punjab became North-Western frontier province of the present Indian Republic. Three rivers- the Ravi, the Chenab and the Jhelum flow through Punjab situated in Pakistan which is now known as the 'West Punjab'. The Indian Punjab known as the 'East Punjab' has only two rivers - the Beas and the Satluj. The name 'Punjab' has become so popular that its people prefer to call it 'Punjab' only instead of 'West' or 'East' Punjab. In this book we will study about ancient Punjab that lies between the two rivers, the Yamuna and the Indus.

### 1. Changes in the Name of Punjab

Punjab has been named differently in different times. In the Vedic- Age, the land of Punjab was called the land of seven rivers instead of the land of five rivers. At that time, along with five rivers, in the extreme west, the river Indus (Sindh) and in the extreme east the river Saraswati (which has become dry in these days) have been described in the Vedic literature. For this reason, the area around these seven rivers was called '**Sapta Sindhu**'. During the Ramayana and the Mahabharata period, Punjab was known as '**Panchnada**'. At times, it was also called '**Braham Vrata**'. The Greek historians named Punjab, **Pentapotamia** which in Greek means the land of five rivers. For some time, Punjab was known by the name **Taki** after a powerful tribe of the same name. Hieun Tsang, a Chinese traveller, called the region between the Indus and the Beas foothills to Panchnada as **Tsekai**. After the advent of the Turks, this province was named as Punjab under the influence of the Persian language.

### 2. Boundaries of Punjab at Different Times

The boundaries of Punjab have been changing frequently. The Rigvedic Punjab included the area which was irrigated by the rivers Indus, Jhelum, Chenab, Ravi, Beas, Satluj and Saraswati. During the Mauryan and the Kushan period, the western boundary of Punjab extended upto the mountains of

Hindukush and Taxila became its part. Under the Indo-Bactrian and Indo-Parthian rulers, Punjab was a separate kingdom and Sakala (Sialkot) was its capital. During this period also, the boundary of Punjab touched the present Afghanistan. During the period of Delhi Sultanate, the Lahore province of Punjab extended upto Peshawar. During the Mughal period, Punjab was divided into two provinces-Lahore and Multan. During the period of Maharaja Ranjit Singh, the eastern boundary of Punjab was the river Satluj and the Khyber pass was its western boundary. At that time, Lahore was the capital of Punjab. In this way the plains between the rivers Satluj and Yamuna got separated from Punjab and came under the rule of the British. After Maharaja Ranjit Singh's rule, there was again a big change in the boundaries of Punjab. After the Indian Revolt in 1857 A.D., the British extended the boundaries of Punjab upto Delhi.

In 1901 A.D., Lord Curzon separated the area beyond the river Indus of Punjab and formed a new province named North-West Frontier Province. In 1911 A.D., the Viceroy Lord Hardinge separated Delhi from Punjab and made it the capital of Hindustan. But the most significant partition took place in 1947 at the end of the British rule in India. Punjab was divided into two parts - the East Punjab and the West Punjab. As a result, the districts of Punjab with greater Muslim population were given to Pakistan. Out of a total of 29 districts of Punjab, only thirteen districts were given to the Indian Punjab.

In 1956 A.D., due to the reorganisation of the states, the principalities of Malwa were merged with Punjab after their dissolution. On November 1, 1966, once again the region of Punjab was limited due to the reorganisation of the state on linguistic basis. Punjab was again divided and two states i.e. Punjab and Haryana were formed. Some part of the Punjab was included in Himachal Pradesh. The districts of Amritsar, Jalandhar, Ropar, Kapurthala, Gurdaspur, Hoshiarpur, Ferozepur, Ludhiana, Patiala, Sangrur and Bhatinda were included in Punjab at that time. The districts of Rohtak, Hissar, Gurgaon, Karnal, Ambala without tehsil Ropar and tehsil Jind became parts of Haryana. Shimla and tehsil Una, district Kangra were included in Himachal Pradesh. The sub-mountainous region of Chandigarh was made the capital of Punjab. The area of today's Punjab has reduced due to this division.

### 3. Physical Features of Punjab

The history of Punjab under study, is a triangular piece of land that lies between the rivers Indus and Yamuna. In the north are the hills of the Himalayas and in the south of it, is Rajasthan and large deserts of Sind. In the east, the river Yamuna flows and in the west there are the hills of the Sulaiman and the Kirthar. Geographically, Punjab can be divided into three parts:-

(A) The Himalayas and its North-Western Mountains.



- (B) The Sub-Mountainous Region.
- (C) The Plains.

### (A) The Himalayas and its Northern and Western Mountain Ranges

The mountains of the Himalayas are in a continuous series in Punjab. There are many valleys in these mountains. The width of these mountains is about 250 kilometres to 350 kilometres. The height of these mountains is not uniform. For the defence of our country these mountains act as a strong wall. That is why these hills are divided into three parts i.e. the Greater Himalayas, the Mid Himalayas and the Outer Himalayas.

A continuous series of the range of the Greater Himalayas in the east spread towards Nepal and Tibet. In the west also, it is called the Greater Himalayas. This mountain separates Lahaul, Spiti and Kangra districts of Punjab from Kashmir. In these hills lie the beautiful valley of Kulu and the Rohtang Pass. The height of these mountains is approximately 5851 metres to 6718 metres. These hills are always covered with snow.

The Mid Himalayas is often called the Pangi range of hills. These hills run across from the Rohtang Pass to Chamba and separate the valleys of the rivers Chenab and Ravi. Their height is approximately 2155 metres. The hill range of outer Himalayas runs parallel to the Mid Himalayas. These hills run across from Chamba and Dharamshala through Kashmir upto Rawalpindi and Gujarat districts. The height of these hills is 923 metres approximately. This region is called 'Sub-mountainous' area. These hills are also called the hills of Dhauladhar.

The name of western hills of the Himalayas is the Sulaiman and the Kirthar. There are many passes in these hills out of which **the Khyber, the Kuram, the Tochi, the Bolan and the Gomal** are famous. Through these passes Punjab (India) could establish relations with Central Asia. Through Khyber Pass, the western intruders entered Punjab.

### The Advantages of the Himalayas

The Himalayas is a high mountain range. Its peaks are always covered with snow. That is why water flows in the rivers of Punjab throughout the year. As a result, the land of Punjab is fertile. Because of the fertile land of Punjab, the people living here are economically prosperous.

There are thick forests on the Himalayas. These forests provide medicinal plants and wood because of which Punjab enjoys good economic conditions. Snow clad mountains and thick forests act as barriers for the invaders. The Himalayas serve as a defence guard on the northern borders of Punjab.

The monsoons strike against the Himalayan mountains and cause rainfall. If in the north of Punjab, there had been no mountains, Punjab would have been a dry and a cold region. The agriculture would have been scanty.

Due to the Himalayas there are many beautiful tourist places in Punjab like Shimla, Mandi, Chail and Solan etc. (now in Himachal Pradesh). Tourists from far and wide have been using these hill stations, which had helped in improving its economic condition too.

The western hills of the Himalayas, the Sulaiman and the Kirthar, the two passes also have been a boon to Punjab. Through these passes we have been able to maintain transport facilities with Central Asia. Our trade, art and civilization all flourished through these passes. The mountains of the Himalayas act as a lifeline of Punjab.

### (B) The Sub-Mountainous Region

In the south, along with the Himalaya mountains, the ranges of the Shivalik and Kasauli form a congested part which is known as the sub-mountainous region of Punjab. The approximate height of this area is 308 meters to 923 meters. It includes the eastern part of Jhelum, the northern part of Ropar and Ambala, the lower hills of Kangra, the northern area of the districts of Hoshiarpur and Gurdaspur, some area of Gujarat district and some parts of Sialkot district. There is plenty of rainfall in this region. The soil is sandy and rocky. That is why the area is neither fertile nor thickly populated. The main crops of this region are maize, rice and wheat.

### (C) The Plains

If we consider the land of Punjab as a whole, it will appear as a continuous slope.

The land of Punjab can be divided into two parts the 'Eastern Plains' and the 'Western Plains'. The region between the Yamuna and the Ravi is called the Eastern Plains. This area is mostly fertile. It is thickly populated. The region between the rivers Indus and Ravi is called the Western Plains. This area is not as prosperous as region of Eastern Plains.

From the times of Akbar, the region between every two rivers was called a Doab. The Punjab was divided into 5 doabs. The important feature of these doabs is that the name of every doab is made up of first word of two rivers names. The following five doabs of Punjab still exist.

1. **Doab Sindh Sagar** : In this doab, the area lies between the river Indus (Sindh) and the river Jhelum. This area is not very fertile.
2. **Doab Chaj** : The region between the river Chenab and the river Jhelum is



called Chaj doab. This doab is more fertile than Sindh Sagar doab. Gujarat, Bhera and Shahpur are famous cities of this doab.

**3. Doab Rachna :** This doab is between the river, the Ravi and the river Chenab. It is very fertile. Sialkot, Gujranwala, Sheikhpura etc. are the famous cities of this doab.

**4. Doab Bari :** This doab is situated between the river Beas and the river Ravi. The land of this doab is more fertile than the rest of the land of Punjab. It is in the mid of Punjab so it is called **Majhas** also. The residents are called **Majhails**. The big and famous cities of Lahore and Amritsar are in this doab.

**5. Doab Bist Jalandhar :** The region between the rivers the Satluj and the Beas is called Doab Bist, Jalandhar. This area is famous as Doaba also. The land of this doab is very fertile. Jalandhar, Hoshiarpur and Kapurthala are the famous cities of this doab.

Besides these above five doabs, there is another part of plains that lies between the rivers Sutlej and Yamuna. It is a long, broad and fertile piece of land. The area between the river Sutlej and the river Ghaggar is called **Malwa**. Patiala, Ropar, Sirhind, Ludhiana, Ferozepur, Ambala and Bathinda etc. are the famous cities in it. The inhabitants of this area are called 'Malwai'.

The part of the plains which is between the river Ghaggar and the river Yamuna is called **Bangar**. Kurukshetra, Panipat, Karnal, Thanesar and Rohtak are the famous cities of this area.

## Influence of the Physical Features of Punjab on its History

**1. Punjab as a Gateway to India :** The physical features of Punjab have greatly influenced the history of this land. Its geographical conditions have made it as a 'Gateway to India'. In the North-West of Punjab, the mountains of the Himalayas act like a strong wall. Except the Europeans, all the invaders from the west came through this route to try their luck in India. The Khyber pass was the direct route to enter Punjab and it was easy to cross. All the foreign invaders from Alexander (326 B.C.) to Shah Jaman (1798 A.D.) had been invading India via Punjab from Central Asia through the passes of the Sulaiman and the Kirthar hills. As a result, the Punjabis had to resist the invaders more than any others. This was the reason, many important battles like the two battles of Terrain (Trawari) and the three battles of Panipat were fought here. Due to its geographical position, Punjab had to bear the brunt of foreign invasions.

**2. Effects of the Rivers of Punjab :** The rivers of Punjab have deeply influenced its history. These rivers act like boundaries between the states because of their continuous flow throughout the year. The river Satluj had been serving as a boundary between the empires of the Britishers and Maharaja Ranjit Singh.

Even today, a part of the river Ravi forms Indo-Pak border. Many times these rivers checked the advance of invaders. Trade was also carried through them which helped in bringing prosperity in Punjab.

**3. Effects on the temperament of the Punjabis :** The physical features of Punjab had not only influenced its political condition but also the culture of the Punjabis. The Punjabis always anticipated invasions from the north-western frontiers. Therefore, the Punjabis were always armed. As a result they became warriors and brave. Unity, liberty and development of India depended on the strength of the Punjabis. Because of their interaction with the foreigners, the Punjabis could adopt their good habits. The Punjabis thus always remain ahead of other people.

**4. Mostly Punjab remained under the Foreign Rulers:** Whenever any foreign invader made a plan to conquer India, he made Punjab his first target. So any number of invaders who came to India from the side of North-Western frontiers, first of all captured Punjab. The Alexander, the Kushans and the Hunas established their kingdoms here. Due to its geographical position, Punjab remained part of the Gaznavi empire for about 150 years. Ahmed Shah Abdali and Shah Jaman had been making efforts to annex Punjab into Afghan rule claiming their ancestral right. Due to the geographical position of Punjab, the Britishers reached Punjab in the end because the Britishers had entered India from South-Eastern side.

### Exercise

(A) Answer the following questions in 10-15 words.

1. Name the words and the language from which the word Punjab has been derived. Write its meaning also.
2. What was the impact of the partition of India on Punjab?
3. In which period was Punjab called Sapta Sindhu and why?
4. Geographically, in how many parts has Punjab been divided? Write the names of the parts.
5. Write the names of the four Passes situated in the western ranges of the Himalayas.
6. If Punjab had no Himalayas in the North, what type of area would it have been?
7. What is the meaning of a doab?
8. What is the area between the river Satluj and the river Ghaggar called? What are the inhabitants of this area called?
9. How was the Doab Bist Jalandhar named? Write the names of any two famous cities of this area.

10. Why is the Doab Bari called Majha? What are the residents of this area called?

**(B) Answer the following questions in about 30-50 words.**

1. Write any four advantages of the Himalayas.
2. Write briefly about any three doabs.
3. How did the rivers of Punjab affect the course of its history?
4. Give information about the boundaries of Punjab in different periods.
5. How did the Himalayan mountains influence the history of Punjab?

**(C) Answer the following questions in about 100-120 words.**

1. Describe the mountain range of the Himalayas and its North-Western hills.
  2. Describe the plains of Punjab.
-



## LESSON-2

# POLITICAL AND SOCIAL CONDITIONS OF PUNJAB BEFORE GURU NANAK DEV JI

Guru Nanak Dev Ji was born in 1469 A.D. Political and social conditions of Punjab were despicable before his birth. The rulers were weak and divided. Punjab was facing external aggressions. The rulers at that time were fanatics. The Hindu society was divided into castes and sub-castes. The position of women was deplorable. The morality of people had declined. They were involved in baseless superstitions.

### POLITICAL CONDITION

#### Punjab Under the Rule of the Lodhi Sultans

**1. Behlol Khan Lodhi, 1451-1489 A.D. :** After becoming the Sultan of Delhi, Behlol Khan Lodhi appointed Tatar Khan, the Nizam of Punjab and Shahzada Nizam Khan, the Nizam (Sikandar Lodhi) of Sirhind. Behlol Lodhi decided to appoint Sheikh Yusuf as the Nizam of Multan and ordered Tatar Khan and his own son Barbak Shah to proceed to Multan for his help. But Hussain defeated the royal armies. So Behlol Lodhi lost control over the sub-province of south Punjab. Inspired by the independence of Multan, the Nizam of Punjab, Tatar Khan also declared independence. Behlol Lodhi sent his son Nizam Khan (Sikandar Lodhi) to punish Tatar Khan. Nizam Khan inflicted a strong defeat on Tatar Khan. Consequently, the Lodhi rule was established in Punjab.

**2. Sikandar Lodhi, 1489, 1517 A.D. :** After the death of Behlol Lodhi, Sikandar Lodhi became the Sultan of Delhi. He is known as a famous Sultan of the Lodhi dynasty. He centralised his administration and exercised full control over his chiefs and jagirdars. He appointed Daulat Khan Lodhi as the Nizam of Central Punjab. The borders of Lodhi's province were from Behra (Sargodha) to Sirhind. Dipalpur was also a strong sub province of Punjab. But in Doaba Chaj, the Gakhars were supreme. Among all these rulers, the position of Daulat Khan Lodhi was strong because Sikandar Lodhi regarded him as one of the four chiefs of the Lodhi tribes. The Sultan of Delhi collected taxes from them and in lieu of it, he did not interfere in their local administration so that being north-west frontier province they may not have alliance with foreign rulers. During the times of Sikandar Lodhi, Punjab formed a very small part of the Lodhi empire. Sikandar Lodhi regarded it his duty to remove the grievances of his subjects. But his duties and justice was confined to Muslims only. He hated the Hindus. He derived pleasure in destroying the Hindu idols and temples.



**3. Ibrahim Lodhi, 1517-1526 A.D. :** Ibrahim Lodhi ascended the throne after Sikandar Lodhi. He was a wise and an intelligent ruler. He was a brave soldier and to a great extent a successful general also. Although he was hard working and honest yet he was unsuccessful during his rule.

Although he himself was an Afghan, he could not understand the nature and character of the Pathans (Afghans). He tried to create discipline among the Pathans ignoring the policies of his father and grandfather. Ibrahim's empire from Behra to Bhiar was left in name only. The pathans were democratic in nature. They considered the sultan not more than a chief. They revolted against him and Ibrahim Lodhi failed to suppress these revolts.

In Lodhi's kingdom, Punjab was a province (suba). But the Punjab at that time was divided into two subas i.e. Lahore and Multan. Further the suba of Punjab was divided into parganas as Sirhind, Sultanpur and Dipalpur. These parganas were directly under the control of the Sultan.

**4. Daulat Khan Lodhi and Punjab :** Sikandar Lodhi made Tatar Khan, the governor (subedar) of Punjab. After his death, his son Daulat Khan was appointed governor of Punjab. So long as Sikandar Lodhi was alive, Daulat Khan remained sincere to him. But the rigid, suspicious and proud nature of Ibrahim Lodhi forced Daulat Khan Lodhi to hate him. Taking into consideration the attitude of the Sultan, Daulat Khan decided to establish his own independent rule. He started making plans against Ibrahim Lodhi. During these days Alam Khan (Uncle of Ibrahim Lodhi) also had a desire to rule over Delhi. As a result, he started conspiring with Daulat Khan Lodhi.

When Ibrahim Lodhi came to know about the activities of Daulat Khan Lodhi and Alam Khan, he called Daulat Khan Lodhi to Delhi. He did not go to Delhi himself, but he sent his son Dilawar Khan.

When Dilawar Khan reached Delhi, Ibrahim Lodhi arrested him. But soon Dilawar Khan escaped and reached Lahore. Therefore, Daulat Khan Lodhi was convinced that Ibrahim Lodhi would punish him. As a result, in order to let down Ibrahim Lodhi, he broke his ties with Delhi and started making new plans for himself.

### **Alliance Between Daulat Khan Lodhi and Babur**

In 1519 A.D., Zahir-ud-Din Babur, the king of Kabul invaded Punjab. Firstly, Babur conquered Bajaur. At the same time he annexed Bhera also. Inspired by his conquests, Babur sent one of his messengers Mulla Murshid to Ibrahim Lodhi. Daulat Khan Lodhi stopped the messenger at Lahore. Babur entrusted the administration of his conquered areas to Hindu Beig and himself returned to Kabul. After some time, the people of Bhera revolted and forced

Hindu Beig to run away. This irritated Babur and he again invaded Punjab in September 1519 A.D. After conquering Bhera once again, Babur conquered Sialkot also. From here Babur proceeded towards Sayyidpur (Eminabad). The defence forces of Sayyidpur resisted the invading army of Babur very bravely. Ultimately, Babur became victorious and killed the defence force. The people of Sayyidpur were treated inhumanly. Many people were enslaved. Guru Nanak Dev Ji was also imprisoned. Guru Nanak Dev Ji has described these atrocities in his **Baburbani**.

In the years 1520-24 A.D., Daulat Khan Lodhi tried to strengthen his position in Central Punjab. As a result, Ibrahim Lodhi turned more hostile towards him. Ibrahim Lodhi decided to recapture Punjab after punishing Daulat Khan Lodhi at the first available opportunity. As a result, Daulat Khan Lodhi sent his son Dilawar Khan to Kabul to meet Babur and invited him to attack Punjab. On the other side, Ibrahim Lodhi sent his armies against Daulat Khan Lodhi and as defeated. Babur reached near Lahore in 1524 A.D. without any resistance. Here, the armies of Ibrahim Lodhi under Behar Khan tried to resist Babur but he defeated Behar Khan. Babur occupied Lahore. He also occupied Jalandhar and Dipalpur easily. Daulat Khan Lodhi hoped that after occupying these areas, Babur would hand over the possession to him and he himself would return to Kabul. But Babur gave him only the areas of Jalandhar and Sultanpur. At this Daulat Khan Lodhi rebelled. He was defeated and he escaped to the hills. Babur handed over the area of Sultanpur to Dilawar Khan, the son of Daulat Khan Lodhi. He gave Dipalpur to Alam Khan, the uncle of Ibrahim Lodhi. He handed over Lahore to his representative Abdul Aziz. Babur returned to Kabul. Babur realised that more preparation was required to invade Delhi.

### **Alam Khan and Punjab**

The Afghan chiefs were angry with Ibrahim Lodhi due to his bad behaviour. To show their anger, they planned to enthrone Alam Khan as the Sultan of Delhi. For this purpose they decided to take help from Babur but in 1524 A.D. as Babur returned to Kabul after making arrangements of his conquered areas, Daulat Khan Lodhi collected his armies and snatched Lahore from Abdul Aziz. After that he ousted Dilawar Khan from Sultanpur and defeated Alam Khan at Dipalpur. Alam Khan took shelter with Babur who was at Kabul. After that Daulat Khan Lodhi attacked Sialkot but he failed in his attempt. Ibrahim Lodhi sent his armies to curb the increasing power of Daulat Khan and to turn out the army of Babur from Punjab. Daulat Khan Lodhi defeated his army. As a result, Daulat Khan Lodhi's independent rule was established in Central Punjab.



After reaching Kabul, Alam Khan signed a treaty with Babur. The terms of the treaty were:

1. Babur would give military assistance to Alam Khan to secure the throne of Delhi.
2. Alam Khan would accept the legal possession of Babur over the areas of Punjab.

In order to help Alam Khan, Babur sent **edicts**, to the Mughal rulers of Punjab.

When Alam Khan reached Lahore, he found that instead of the Mughal king's rule, Daulat Khan had established his rule. It saddened Alam Khan. Considering Alam Khan's feelings, Daulat Khan Lodhi sent him a proposal of help, against Ibrahim Lodhi. Alam Khan liked his proposal. Therefore, he joined Daulat Khan. Alam Khan attacked Delhi with his help. The armies of Ibrahim Khan defeated him. As a result of it the dreams of Alam Khan to conquer Punjab or the kingdom of Delhi were dashed to the ground.

### Babur's Conquest of Punjab

In November 1525 A.D. Babur proceeded from Kabul to Punjab with 12,000 soldiers. First of all Babur decided to punish Daulat Khan Lodhi. Daulat Khan Lodhi with his son Gazi Khan fled from Lahore when he came to know of the bad intentions of Babur. At last, Daulat Khan Lodhi surrendered before Babur.

From Lahore Babur advanced towards Sirhind, the sub division of Punjab. First of all he conquered Ambala. To conquer Hansi and Hissar-Feroza he sent his son Humayun. Babur advanced towards Delhi to conquer Panipat. He camped at Panipat. Ibrahim Lodhi, the Sultan of Delhi also advanced towards him with a force of 1,00,000 soliders. His army was divided into four divisions - forward force, central force, left and right hand forces. There were about 5,000 elephants in front of the forces.

On the other side Babur kept 700 ox-wagons in front of his force. He tied the ox-wagons with leather ropes. Behind ox-wagons there was artillery. Behind artillery there was forward force and central force. On the right and left were **Tulgama** forces. In the end a big force of cavalry was hidden.

For one week, Babur kept quiet. On April 21, 1526 A.D. first the army of Ibrahim Lodhi attacked. His army stopped on coming close to the ox-wagons of Babur and the artillery of Babur started bombardment. The elephants of Ibrahim Lodhi, on getting injured, turned back and crushed their own forces. The **Tulgama** forces of Babur advanced from right and left and besieged the

enemy from behind. Ibrahim Lodhi and his 15,000 soldiers were killed. Babur conquered the whole of Punjab.

### Social Condition

The society before Guru Nank Dev Ji was divided mainly into two parts - the Muslim society and the Hindu society.

**Social Condition of the Muslims :** Before Guru Nank Dev Ji, there was a government of the Muslim rulers. So, the Muslims could acquire higher posts in the administration. They were treated with respect. The government justice was also done in their favour.

At that time the Muslim society was divided into four classes. Amirs and Sardars, Ulema and Sayyids, middle class and slaves.

**1. Amirs and Sardars :** They belonged to high class and were given high jobs. The Sardars were given lands. They collected the land revenue. This money was spent on their needs.

The duty of the Sardars was to participate in the campaigns. They remained busy in fighting with each other. Their interest was to become independent from the Delhi government. Therefore they took no interest in the local administration.

They lived in huge **havelis** (big houses) and were polygamous. They kept men and women as servants who were called 'slaves'. Being rich they were pleasure loving and corrupt.

**2. Ulemas and Sayyids :** The religious class of the Muslims was also divided into classes. The Ulemas were the leaders of the religious class. They were the scholars of Persian and religious literature.

Besides the Ulemas, there was another class of Sayyids. They considered themselves the descendents of Bibi Fatima, the daughter of Hazrat Mohammed. They also commanded great respect in the society. Both the above classes were regarded scholars and religious leaders of the Muslim law.

Sheikhs, Mullahs and the Qazis also belonged to this class. These people were also scholars of the religious law. They were also regarded religious leaders of Islam and took full advantage of the ignorance of the people. The Qazis were given the task of dispensing justice. Many of them were greedy.

**3. Middle Class :** The Government employees, soldiers, traders and farmers belonged to this class. Their economic condition was good. Among them people on high posts with the government were regarded as belonging to high social status.



**4. Slaves :** The workers (weavers, potters, labourers, slaves and eunuchs (Khusras) had the lowest position in the Muslim society. The defeated men in the battle ground, were enslaved. They were brought from foreign countries also. The eunuch slaves were kept in the royal women's harems to serve the queens (Begams). Many slave women were a source of entertainment for the Amirs and the Sardars. They were given enough food to eat. Their social condition depended on the nature of their masters. The slaves could get rid of slavery or acquire high place by showing their bravery and cleverness.

**Food :** In the Muslim society, butter and spices were used in plenty. Halwa and sharbat were popular sweets. Biryani (Pulao) and korma was the favourite food of Amirs, Sardars, Sayyids, Sheikhs, Mullahs and Qazis .

In the Muslim society , narcotics were used commonly. The Muslims were mostly non-vegetarian. Wheat loaf and roasted meat was their daily food which was available in the market. The Muslim workers generally took lassi (butter- milk) with their food.

**Dress of the Muslims :** The Muslims belonging to high class wore gaudy and expensive dresses. They wore clothes made of silk and fine cotton. Rich people used to wear turbans with turlas (End of turban which sticks up the middle). The turban was called **Cheera**.

The royal slaves wore waist bands. They kept handkerchiefs in their pockets. They wore red shoes, and on their heads an ordinary **Kulla**.

People of religious class wore linen. They tied turbans of seven yards and left one end of the turban on their back. They wore simple shirts and trousers, socks and shoes also. The Sufis wore loose gowns.

The Muslim women wore blouse, ghagra, (long skirt) and tight pyjamas with it. For purdah burqa was used. The women of high class moved about in closed cabins with a group of men and women slaves.

**Ornaments :** The officers used to wear rings of gold and silver. They wore pearls, beads and stones also. The ornaments made of gold and silver were used.

**Entertainment :** Chess, Chauser (dice), horse riding, horse race etc. were the favourite games of sardars and chiefs. Watching dances and listening to songs was also a favourite hobby of the rich people. The game of dice was prevalent among both the rich and the poor. Common people enjoyed seasonal festivals and religious pilgrimages.

**Superstitions and Ignorance :** With the increase of goods and wealth, there was also an increase in superstitions among the Muslims. People believed in miracles, magic, charms and amulets. At every step, good and bad omens were considered. Ignorance reigned supreme.

**Condition of Women :** Women did not have an honorable position in the Muslim society. Women were kept in harems in the **Havelis** of Sardars and Amirs. To serve their wives women slaves and concubines were kept. The custom of purdah was common. In common Muslim houses, there were separate apartments for women called 'Zenana Khana'. The women of these houses used burqa while going out. The Purdah was not compulsory for rural Muslim women.

### Social Condition of the Hindus

Before Guru Nanak Dev Ji the Hindus were in a poor condition. They were considered zimi or slaves. They had to pay the **zazia** and the pilgrimage tax. At times Hindus adopted Islam to escape from the harsh treatment meted out to them. The Hindu fakirs (saints) were not allowed to preach spiritual education. The defiants were either killed or detained in the jails. The Hindus did not have religious freedom. They were not given protection. As a result the social condition of the Hindus was deplorable.

**1. Caste System :** The Hindu society was divided into **Brahmins, Khattris, Vaish** and **Shudras**. Sub-castes had emerged from these castes. The Brahmins forgot their duties towards society and became selfish. They protected their class by keeping the Muslim rulers happy. The Brahmins involved the Hindu people in superstitions, useless rituals and ceremonies. The Brahmins were minting money in the name of religion. They also practiced untouchability.

The interaction between the castes and sub-castes of the Hindus was not enough. Their customs were different.

The condition of the Vaish and the Khattris was good to some extent. The condition of the shudras was pitiable. Their dwellings were outside the villages. For them the doors of temples and pilgrimages were closed. If a Shudra touched a Brahmin or a person of high caste, it was considered a sin. The condition of Shudras in the Hindu society of that time was despicable.

**2. Food :** The Hindus took simple and vegetarian food. Mostly the food of the common Hindus was cereals, vegetables, wheat, rice, milk, curd and ghee. They were also fond of khichri (rice mixed with cereals) besides loaf. They also used butter milk. Special care for the purity of the kitchen was taken.

The Hindu people regarded eating meat as a violation of the religious rules. The people of low castes used to eat meat but it was not a part of their daily diet. They also used alcohol, opium, bhang, charas etc.

**3. Dress :** The Hindus dressed poorly as compared to Muslims. They wore dhoti and kurta. They tied turbans on their heads. Villagers and poor people wore lain cloth only. The People of high class families used to wear silken and colourful clothes. Mostly people used to wear Khadi.



The Hindu women wore salwar, shirt and dupatta. They wore sarees too. Rural women wore only langri dhoti. The common people walked barefoot.

A Brahmin put a frontal mark (tilak) on his forehead. He used to wear dhoti with golden border. Saints and Jogis used the skin of deer to sit upon. They used to wear tight loin cloth (langot). They wandered about with shaved heads and rings in their ears. They kept a Kasa (a bowl made of bronze) in their hands.

**4. Entertainment :** The Hindus had meagre economic resources at that time. Being workers, they had little leisure. Therefore they had a very few sources of entertainment. They entertained themselves by gambling. They also enjoyed celebrations of seasonal festivals.

**5. Superstitions and Ignorance :** The Hindus at that time were illiterate and ignorant. They were engrossed in false rituals and superstitions. To please gods and goddesses they made valuable sacrifices. They believed in tricks, charms, magic and amulets.

**6. Position of Women :** Before Guru Nanak Dev Ji, the position of women was deplorable. The birth of a girl child was not regarded auspicious. Many people killed the girls after birth. The girl was married at a very young age. The husband had more than one wife. The evil custom of sati was also prevalent. The wife had to burn herself alive on the pyre of her dead husband.

For women, the proper place was their in-laws house. It was considered proper for women to live within the four walls of the house. While going out they had to be in **Purdah**. The Woman education was not given due importance at that time.

## Exercise

(A) Answers the following questions in about 10-15 words.

1. Who was Behlol Khan Lodhi ?
2. Describe any one quality of Ibrahim Lodhi.
3. Describe two shortcomings of Ibrahim Lodhi.
4. When did Babur conquer Punjab and whom did he defeat in this battle?
5. Define the classes into which the Muslim society was divided.
6. Write the main terms of treaty between Alam Khan and Babur.
7. What do you know about the Ulemas?
8. What was the difference between the food of the Hindus and the Muslim societies?
9. Who were the Sayyids?

10. Describe the Muslim middle class.
11. Describe the dress of the Muslim women.
12. Describe the source of entertainment of the Muslims.
13. Describe the superstitions observed by the Hindus.

**(B) Answer the following questions in about 30-50 words.**

1. Describe the religious policy of Sikandar Lodhi.
2. Describe the administration of Sikandar Lodhi.
3. Describe the revolts during the rule of Ibrahim Lodhi.
4. Why did Dilawar Khan Lodhi go to Delhi? How did Ibrahim Lodhi treat him?
5. Describe the Sayyidpur attack of Babur.
6. Write about Babur's invasion of 1524 A.D.
7. What efforts were made by Alam Khan to conquer Punjab?
8. Describe the strategy of war between the army of Ibrahim Lodhi and Babur at Panipat.
9. Write a note about the Amirs and Sardars.
10. Write about the religious leaders of the Muslims.
11. Describe the slave class.
12. What were the food habits of the Muslims?
13. Write about the dress of the Muslims.
14. Mention the position of women in the Muslim society.
15. Write about the caste system prevalent before Guru Nanak Dev Ji.
16. Write about the army administration of Babur and Ibrahim Lodhi.

**(C) Answer the following questions in about 100-120 words.**

1. Describe the political condition of Punjab before Guru Nanak Dev Ji.
  2. Describe Babur's conquest of Punjab.
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## LESSON - 3

### GURU NANAK DEV JI AND HIS TEACHINGS

**A. Birth and Parentage :** There is a controversy about the date of birth of Guru Nanak Dev Ji. According to the Janamsakhi of Bhai Bala Ji, Guru Nanak Ji was born on full moon day of Kartika in 1469 A.D. But according to Puratan Sakhi - Meharban and Janam Sakhi of Bhai Mani Singh, Gururji was born in Vaisakh (April) Samvat 1526 Vikrami or April 13, 1469 A.D. The date of birth in April is considered correct by many scholars amongst modern historians. But the Sikhs still celebrate Gururji's birthday on Kartika's full moon day. His birth place was the village Talwandi now called Nankana Sahib after Guru's name, district Sheikhupura in the South-West about 64 kms. from Lahore. Gururji's mother's name was Tripta. His father Mehta Kalu was a Patwari of Bhati Jagirdar Rai Bular. He belonged to the Bedi Kshatriya family. Gururji's sister's name was Nanaki.

**B. Childhood and Education :** As a child Guru Nanak Dev Ji was exceptionally bright and serious in nature. Unlike other children of his age, he had little interest in games. With his friends he always praised the Almighty. He used to bring food and clothes from his home and distribute among the poor children.

At the age of seven Guru Nanak Sahib was sent to the pathshala (School) of Pandit Gopal. There he learnt Devnagri and Maths. The Janamsakhis of Guru Nanak Dev Ji reveal that Gururji made the Pandit think deeply by asking question about God. Later Gururji was sent to Pandit Brij Lal to study Sanskrit. He was sent to Maulavi Qutub-ul-Din to learn Persian.

**C. Ceremony of the Sacred Thread :** While Guru Nanak Devji was studying, his parents wanted him to wear the sacred thread 'Janeu' according to the old Sanatani (Hindu) ritual. To perform this ritual Sunday was fixed. All the near and dear ones were invited to this special ceremony. Before reciting the basic Chant (Mool Mantra), Pandit Hardyal made Gururji sit in front of him and asked him to wear the sacred thread. It is said that Guru Sahib refused to wear it. He demanded a thread made of virtues rather than the thread of cotton. This sentiment is expressed in the Bani as:-

*Dayia Kapah Santokh Satu Jatu gaudhi Satu vatu.  
Eh janeu Jio Ka hai ta pande ghatu.*

*Asa di Var (P 471)*

**D. Various Occupations of Guru Nanak Dev Ji :** Guru Nanak Dev Ji had

great interest in spiritual knowledge. Many Pir and Fakirs used to come to jungles near Talwandi. So the company of Saints, Pirs and Fakirs provided Guru Nanak Ji an opportunity to gain spiritual knowledge. Guruji lived in the company of Pir, Fakirs (spiritual masters and holy men of Muslim faith) and Saints. He had discussions with them also. He distributed the prasad of spiritual knowledge among the people of his village. All this behaviour appeared very strange to Guru Nanak Dev Ji's father. Kaluji began to remain sad after watching the indifferent attitude of Guru Nanak Dev Ji towards the worldly affairs. Ultimately, to bring change in the interest of Guruji, Mehta Kalu Ji entrusted him with the task of taking buffaloes to fields for grazing. Guruji took the animals to fields but did not look after them. He attuned himself with God. The buffaloes ruined the crops in the fields. Mehta Kalu received many complaints about it. Mehta Kalu got fed up with these complaints and asked him to look after the family farming work. Guruji showed no interest in that work too. Mehta Kalu Ji tried to involve him in trade. Mehtaji gave him twenty rupees and asked him to do honest and profitable deal in the market. Because of his young age and inexperience Bhai Bala was also sent with him. On the way Guruji met a group of Fakirs who were hungry. Guru Nanak Dev Ji bought ration for the entire amount and fed the fakirs. When he returned emptyhanded Mehta Ji got very upset. Guruji told the truth. This incident is called 'Sacha Sauda' (True Bargain)

**E. Marriage of Guru Nanak Dev Ji :** Guru Nanak Dev Ji always remained deeply engrossed in the meditation of God. To change his mind Mehta Ji decided to marry him off. At the age of 14 he was engaged to Bibi Sulakhani, the daughter of Mul Raj, resident of Batala (District Gurudaspur). Next year he was married. Bibi Sulakhani gave birth to two sons - Sri Chand and Lakhmi Das. Guru Sahib even after being married did not deviate from his path.

**F. Service at Sultanpur Lodhi :** Mehta Kalu Ji sent Guru Nanak Ji to Sultanpur Lodhi in 1486-87 A.D. for a change in place. Guruji lived there with his brother-in-law (sister Bibi Nanaki's husband) Jai Ram. Guruji had the knowledge of Persian and Mathematics. So on Jai Ram's recommendation, the Faujdar of Sultanpur Lodhi, Daulat Khan gave Guruji the job of distributing grains in the Government Modi- khana (Store of grains). He worked with great sincerity and honesty. Even then a complaint was lodged against Guruji. The accounts of Modikhana were found correct after verification.. Guruji also called his wife Bibi Sulakhani to Sultanpur Lodhi. Here he led a simple and pious married life. In the morning he bathed in the rivulet flowing by the city, recited the Nam of God and donated some part of his earnings to the needy persons.

**G. Enlightenment :** According to the Janam Sakhis Guruji went to take bath



in the rivulet (Bein) as usual. He did not return home for three days. The rumour that Guruji was drowned spread in the Modi Khana. The relatives and other friends of Guruji got worried. After three days of deep meditation he was spiritually enlightened. It is said that he got enlightenment in 1499 A.D.

When Guru Nanak Dev Ji returned to Sultanpur Lodhi, he was quiet. When forced to speak, he uttered, "Na Ko Hindu, Na Ko Musalman". When Daulat Khan, Brahmins and Qazis asked the meaning of this sentence, Guru Sahib said that both the Hindus and the Muslims have forgotten the true principles of their religions. The meaning of these words was that there is no difference between the Hindus and the Muslims. He started his message with these important teachings. Guru Sahib spent the rest of his life in spreading his spiritual knowledge. He resigned from his job and began his long Udasis (travels).

### Udasis or Travels of Guru Nanak Dev Ji

After attaining spiritual enlightenment Guruji began his Udasis (travels). The main aim behind these udasis was to show the true path of life to the misled souls. His aim was also to criticise the useless rituals and customs. Guru Nanak Dev Ji travelled far and wide to remove the darkness of ignorance with his divine knowledge.

It is a difficult task for the historians to prepare a chronological order of these Udasis. The main source of these descriptions is Janam-Sakhis of Guruji.

There is a controversy regarding the number of Udasis undertaken by Guruji among the historians. On the basis of the Puratan Janam Sakhi and the Vars of Bhai Gurdas, some historians claim the number of Udasis undertaken by Guruji is four whereas some historians claim it to be five in number. But Dr. Fauja Singh and Dr. Kirpal Singh proved the number of Udasis as three which is regarded as correct. The description of these Udasis is as follows:

1. **The First Udasi :** The First Udasi of Guru Nanak Sahib began approximately in 1500 A.D. He visited the eastern and the southern areas of India. During this time Bhai Mardana accompanied him. He was Guruji's rababi too. During this Udasi Guruji visited the following places:

Starting from Sultanpur Lodhi first of all he came to Sayyidpur (Aminabad). There Guruji made Lalo his disciple. He also refused to accept food from Malik Bhago because he had earned his livelihood through corruption and cheating.

From Sayyidpur Guruji reached Tulumba. He met a cheat named Sajjan. He called himself a saint but acted like a cheat. Sajjan was so impressed by the

Bani and the personality of Guruji that he left cheating for ever. He became a follower of Guruji. Thus Sajjan's dera became a place of worship (Dharamsala).

From Tulumba Guru Nanak Dev Ji reached Kurukshetra. Many people had gathered there because of the Solar eclipse. Guruji preached the people gathered at Kurukshetra not to believe in the superstitions of solar and lunar eclipses. He asked them to worship God and do good deeds, which is the real dharma.

From Kurukshetra, Guruji reached Panipat. From Panipat, Guruji came to Delhi. Guruji reached Haridwar from Delhi. Here Guruji saw people throwing water for their ancestors facing the sun early morning. Guruji started throwing water in the opposite direction to remove the superstitions of the people. When people asked Guruji as to what he was doing, he said that he was irrigating the fields in Punjab. When people made fun of him Guruji told them that when his water could not reach a few miles away then how could their water reach their ancestors, crores of miles away. Many people present there were impressed by Guruji.

After Haridwar, Guruji reached Gorakhmata via Kedarnath, Badrinath, and Joshimath. He met the followers of Gorakhnath there. Guruji taught them that one can not achieve salvation by wearing rings in ears, applying ash on the body, holding a stick in hand, shaving one's head and renouncing the world. The Yogis were impressed by Guruji's teachings and the name of Gorakmata became Nanakmata.

From Gorakhmata Guruji came to Benaras. He met Pandit Chaturdas there who was also impressed by Guruji's teachings. Chaturdas and his followers too, became Guruji's followers.

From Benaras, Guruji reached Gaya, a famous Buddhist pilgrimage. Here he made many followers.

From Gaya he went to Patna and Hazipur and influenced people by his thoughts. Guru Nanak Dev Ji reached Assam via Bengal and Bihar. At Dhubari Guruji met Shanker Dev.

At Kamrup (Assam) Guruji taught a witch named Nurshah that true beauty lies in high character.

Guruji reached Silhit via Guahati and Shillong. He met Saint Sheikh Jalal there who was also impressed by the teachings of Guruji.

From Silhit Guruji reached Dhaka. There he met the leaders of different religions.

Guruji reached Jagannath Puri in Orissa via Cuttack from Dhaka. In Puri temple, Guruji saw that many people were worshipping idols and



performing god Vishnu's Arti. He told people that idol worship is useless. God is Omnipresent. The Nature always performs Arti for the Omnipresent God.

From Puri Guruji proceeded towards the South. He reached Sri Lanka via Guntur, Kanchipuram, Trichnapalli, Nagpattam, Rameshwaram and Tirvandrum. The evidence of Guruji's visits to these places found in the Jaffna area of Lanka. The King of Lanka Shiyabh or Shiyath was greatly impressed by Guruji's personality. He became a follower of Guruji. The queen of Lanka and many other people also became his followers. There he appointed one of his followers named Jhanda Baadhi to promulgate the name of God.

While he was coming back from Lanka he reached Pakpattan spending few days in Panar, Bidar, Ujjain, Ajmer, Mathura, Rewari, Hissar and Takhatapur (Moga). He met Sheikh Braham or Sheikh Ibrahim the 10th successor of Sheikh Farid at Pakpattan. The Sufi Saint was impressed by the thoughts of Guruji. Guruji reached Sultanpur Lodhi via Dipalpur from Pakpattan.

**2. The Second Udasi :** After spending some time with his family, Guru Nanak Dev Ji started his Second Udasi (travel) in 1514 A.D. This time he went towards North. In this travel he was accompanied by a blacksmith Hasu and a Chhimba named Siha. During this travel Guruji went to the following places.

Passing through the regions of Jalandhar and Hoshiarpur Guruji entered the present Himachal Pradesh. First of all he met Pir Buddan Shah who became a follower of Guruji. Guruji visited places like Bilaspur, Mandi, Suket, Rawalsar, Jawalaji, Kangra, Kulu and Spiti. People from different communities became his followers.

After crossing the Spiti valley Guru Nanak Ji entered Tibet. From here he reached the Mansarovar Lake and the Kailash mountain where he met many siddh yogis. Guruji told them that, instead of sitting on hills they should go to the plains and enlighten people lost in the darkness of ignorance.

After visiting Kailash mountain Guruji came to Ladakh. Even now he has many followers there who have built a Gurudwara in Guruji's memory.

Guruji reached the Amarnath Cave in Kashmir via Sakardu and Kargil. Later he visited Pahalgam and Mattan. At Mattan he met a Pandit Brahmdas who was famous for his knowledge of the Vedas and the Shashtras. Guruji taught him that by reading Scriptures only, salvation can not be attained. From here, Guruji came to Baramullah, Anantnag and Srinagar.

While returning from Kashmir Guruji stopped at Hasan Abdal situated to north west of Rawalpindi. An arrogant Muslim Fakir Vali Kandhari tried to kill him by throwing a stone from the hill. But Guruji stopped the stone with his hand. At present a beautiful Gurudwara named 'Panja Sahib' stands there.

After crossing the rivers Jhelum and Chenab, Guru Nanak Dev Ji reached Sialkot. He impressed his followers by his teachings. From Sialkot he went to his residence at Kartarpur.

**3. The Third Udasi :** In 1517 A.D, Guruji began his Third Udasi (travel). This time he wore a blue dress like a Muslim Haji. During this Udasi, he visited western Asia. Mardana also accompanied him.

Guruji began this Udasi from Pakpattan. After meeting Sheikh Brahm he reached Multan. Here he met a famous Sufi Saint Sheikh Bahaudin who was greatly impressed by Guruji's thoughts.

Guruji reached Mecca (birth place of Hazrat Mohammad) by the sea all the while preaching on way to Ucc, Shukar, Miyani and Hinglaj. At Mecca he slept with his feet towards the Kaaba. Qazi Rukun-ud-Din objected to it. Guruji told the Qazi politely "You may turn my feet towards that direction where Allah is not present." On hearing Guruji's words, the Qazi was enlightened and he realised that Allah is there not only in Mecca but he is Omnipresent.

Guruji reached Medina from Mecca. A tomb of Hazrat Mohammad has been built here. Guruji exchanged views on religious matters with Imam Azim Khan. A lot many people were impressed by Guruji.

Guruji reached Baghdad after completing the journey of Medina. There he met Sheikh Behlol. Influenced by his Bani he became his follower. Words in Persian language inscribed on the tomb of Sheikh Behlol, situated two kms. away from the city is a proof of Guruji's visit to Baghdad.

From Baghdad Guruji reached Kabul via Iran and Kandhar. Babur , a Mughal emporor was the ruler of Kabul at that time. Guruji promuglated his teachings at Kabul. Many people were impressed by Guruji.

After crossing the Khyber pass Guru Nanak Dev Ji reached Sayyidpur passing through Peshawar, Hasan Abdal and Gujarat. At that time Babur had invaded Sayyidpur. During this invasion Babur committed many atrocities on the people and imprisoned many of them. Guru Nanak Dev Ji was one of those prisoners. When Babur came to know about it, he himself came to meet Guruji. He was greatly influenced by the personality of Guruji. He released Guruji and other prisoners along with him. Guru Nanak Dev Ji has severely criticised the invasion of Babur in Babarbani.

In 1521 A.D. Guru Nanak Dev Ji completed his last Udasi (travel). Later he toured in Punjab around Kartarpur only. He spent last eighteen years of his life in Kartarpur as an ideal family man.



### **Guru Nanak Dev Ji at Kartarpur (1522 - 39A.D)**

In 1522 A.D, Guruji settled down at Kartarpur with his family. Till his last breath he stayed there. During this period, Guruji gave his teachings a definite shape. He wrote Banis like **Var Malhar, Var-Majh, Var Asa, Japuji Sahib, Onkar, Patti, Thit** and **Bara Mah** etc. at Kartapur. Guru Nanak Dev Ji introduced the system of **sangat** and **pangat** and gave it a practical shape. It helped remove the disparity between the high and the low strata among mankind. During these years Guru Sahib showed a spiritual way to lead an ideal married life. When Guru Sahib realised that his end was near, considering **Bhai Lehna** the most worthy disciple Guru Sahib appointed him as his successor.

Guru Sahib left for his heavenly abode on September 22, 1539 A.D. He was loved by both the Hindus and the Muslims. Till today he is remembered as **Baba Nanak Shah Fakir, Guru of Hindu, of Musalman Pir.**

### **The Teachings of Guru Nanak Dev Ji**

Guru Nanak Dev Ji did not preach deep abstruse philosophy. Rather he expressed his teachings associated with practical and religious life in a very simple way. To spread his teachings he used the simple language of the people. His teachings were not imaginary but associated with real mundane life. The gist of his teachings is that man should recite the Nam of God with sincere heart and should do good deeds while leading a pure worldly life of truth. The description of his teachings is like this.

1. **Concept of God :** Guru Nanak Dev Ji had deep faith in God. In the beginning of "The Japu Ji Sahib" a main hymn - "EK ONKAR SATNAM, KARTA PURAKH, NIRBHAU, NIRVAIR, AKAL MURAT, AJUNI SAIBHUNG II GUR PRASAD" contains a gist of his concept of God which is explain:
  - (a) **The Unity of God :** Guru Nanak Sahib preached the unity of God. According to him, Almighty is above all gods and goddesses. According to him God is one.
  - (b) **God is Omnipotent and Omnipresent :** According to Guru Nanak Dev Ji God is Omnipotent and Omnipresent. He cannot be imprisoned in any Temple or Mosque. He lives in all living beings of the world. According to Guruji God has both the forms **Nirgun** and **Sagun**.
  - (c) **God is Great and Supreme :** According to Guru Nanak Dev Ji God is Great and Supreme. It is not possible for a man to describe his greatness and supermacy. Many people have praised God in their songs. In thousands of books his greatness and

supermacy has been written about. Nevertheless, it is beyond a human being to describe his grandeur. He is Akal Murat.

(d) **God is Formless** : According to Guru Nanak Dev Ji God is formless. God has no colour, no form, no shape. Therefore idol worship of God is not possible. He is Ajuni, i.e. He does not take birth.

(e) **God is Merciful** : Guru Nanak Dev Ji said God is Merciful. He not only looks after His people but also provides them things necessary for living. According to Guru Nanak Dev Ji whatever man gets through his blessings.

### Importance of the Hukam of God

Guru Nanak Dev Ji gave importance to the Hukam of God. According to him the world goes on with His Hukam. We should accept His Hukam. Gururji writes in **Japuji Sahib** that who accepts the Hukam of God is spiritually inclined towards him.

**1. Recitation of Nam** : According to him the recitation of Nam helps man become one with God. It also helps in his Attainment. Guru Nanak Dev Ji says that just as water and soap are required to clean the clothes similarly, recitation of gods Nam is essential to purify the heart. Through recitation of Nam one can get rid of the sorrows of life.

**2. Self Surrender** : Guru Nanak Dev Ji gave importance to surrender of self and ego. According to him to get his blessings surrender of self or ego is essential. Those who do not surrender themselves or their ego are not blessed with the grace of God.

**3. Importance of Guru** : According to Guru Nanak Dev Ji attainment of God is impossible without the help of Guru. Deep darkness of ignorance prevails without Guru. He acts like a boat for a person to reach his destination. Gururji regarded Shabad or logos only as the Guru.

**4. Faith in Theory of Karma** : Guru Nanak Dev Ji believed in the principles of Karma (action). He had a deep faith that a man is born and dies according to his Karma. Gururji told people that they should recite Nam, along doing good deeds so that after death their souls get salvation.

**5. Belief in Brotherhood** : Guru Nanak Dev Ji preached brotherhood and universal brotherhood of man. He said that all the people of the world are brothers. He also said that the people should live together with love. He began his teachings with "No Hindu, No Musalman" which means the Hindus and the Muslims are the same.



**6. Emphasis on Morality :** Alongwith the meditation of God, Guruji laid a lot of stress on the principles of morality. He asked his followers to lead a pious life, to speak the truth, not to steal, to earn their livelihood honestly, not to hurt anyone and to help the needy. According to him one who does not have moral values cannot become a devotee of God.

**7. Sach Khand :** Guru Nanak Dev Ji believed in Sach Khand. According to him Sach Khand is the mental condition in which the difference of happiness and sadness, man and woman, hope and disappointment, laughing and crying, high and low is removed. In this way the soul becomes one with God.

**8. Disbelief in Penance :** Guru Nanak Dev Ji was not in favour of renouncing the world and doing penance in jungles and caves. He said that man should forego love for materialistic things, surrender ego and live amongst the people like a flower of lotus lives in muddy water. Guruji set an example for his followers by spending later years of his life in Kartarpur as contented family man.

**9. Condemnation of Caste System :** The Hindu Society was divided into four main castes - Brahmin, Kashatriya, Vaish and Shudra and many sub-castes. People of high caste hated the people of low caste. They did not keep any relations with them but Guruji treated them alike. For him Hindus and Muslims, high and low were all equal. That is why he severely criticised the caste system and untouchability. He tried to eradicate untouchability establishing the Langar and Pangat system.

**10. Condemnation of Rituals :** Guru Nanak Dev Ji severely criticised the rituals prevalent in the society. He opposed idol worship. According to him it is useless to make idols of God. He said that Yajnas and Sacrifices are useless. He criticised pilgrimages, fasts, remaining in jungles and watering the sun etc. According to him leaving all rituals aside one should adopt the virtues of truth, contentment and forgiveness.

### Exercise

(A) Answer the following questions in about 10-15 words.

1. Explain the controversy regarding the date of birth of Guru Nanak Dev Ji.
2. Which incident is known as Sacha Sauda ?
3. To which place did Guru Nanak Dev Ji's wife belong ? Write the names of her sons.
4. What words were spoken by Guru Nanak Dev Ji after attaining Enlightenment and explain their meaning?

5. What work was done by Guru Nanak Dev Ji at Sultanpur and with whom?
6. Name the four Banis composed by Guru Nanak Dev Ji.
7. What did Guru Nanak Dev Ji preach at Kurukshetra ?
8. Write Guru Nanak Dev Ji's visit to Benaras.
9. What did Guruji preach the Sidhs and Yogis at Gorakhmata?
10. Explain Guru Nanak Dev Ji's views on God.
11. What type of sacred thread did Guru Nanak Dev Ji want?
12. What is the meaning of Sacha Sauda ?

**(B) Answer the following questions in about 30-50 words.**

1. Write in brief the concept of God of Guru Nanak Dev Ji.
2. Which places did Guru Nanak Dev Ji visit during his Second Udasi (travel)?
3. Describe the sacred thread ceremony of Guru Nanak Dev Ji.
4. What professions did Guru Nanak Ji adopt in his early life ?
5. Write about the places Guru Nanak Dev Ji visited during his First Udasi (travel).
6. Write about the important places visited by Guru Nanak Sahib Ji during the Third Udasi (travel).
7. Give details of the times spent by Guru Nanak Dev Ji at Kartarpur.

**(C) Answer the following questions in about 100-120 words.**

1. Write about any six teachings of Guru Nanak Dev Ji in detail.
  2. Write in detail about the First Udasi (travel) of Guru Nanak Dev Ji.
  3. Throw light on the childhood of Guru Nanak Dev Ji.
  4. Describe the time period spent by Guru Nanak Dev Ji at Sultanpur Lodhi.
  5. Describe the early life of Guru Nanak Dev Ji.
  6. Describe the Udisis (travels) of Guru Nanak Dev Ji.
  7. Explain in detail the concept of God according to Guru Nanak Dev Ji.
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## LESSON-4

### CONTRIBUTION OF SIKH GURUS FROM GURU ANGAD DEV JI TO GURU TEGH BAHADUR JI

The Sikh religion spread extensively from the times of Guru Angad Dev Ji to Guru Tegh Bahadur Ji. During the period of these Gurus, the Gurmukhi script became prevalent. Guru Sahib strengthened the system of Langar and Pangat. During this period, Manji System was established, new religious customs were formed, new cities and new religious places were founded. Masand System also came into existence during this period and Guru Granth Sahib was compiled and established. At the same time the Sikh Gurus removed the shortcomings of the Sikh religion. The contribution of the Gurus in the propagation of Sikh religion is as follows.

#### Contribution of Guru Angad Dev Ji (1538-1552 A.D.)

In 1538 A.D., Guru Nanak Dev Ji considering the dedicated services of Bhai Lehna Ji entrusted the Guru Gaddi to him. He changed the name of Bhai Lehna to Angad. Guru Angad Devji worked for the development of the Sikh religion which united the Sikhs. His great works are described below:

**1. Improvement of Gurmukhi Script :** Many languages were prevalent in Punjab at that time. Guru Angad Sahib in order to give final shape to the writings of Guru Sahib improved Punjabi script and named it Gurmukhi. Guru Sahib prepared a **Balbodh** (a primer) to popularise Punjabi script. Improvement in Gurmukhi script and its propagation were the great works done by Guru Angad Dev Ji.

**2. Compilation of the Hymns of Guru Nanak Dev Ji :** The second great work of Guru Angad Devji was the collection of the hymns compiled by Guru Nanak Dev Ji. A major part of his hymns was entrusted to him by Guru Nanak Dev Ji before his death. Guru Angad Dev Ji collected and compiled the hymns which were in the custody of others.

**3. Langar System :** Guru Angad Dev Ji promoted the Langar System introduced by Guru Nanak Sahib. The Langar (food) was provided to the poor and **shelterless** without any discrimination. Guru Angad Dev Ji's wife Mata Khivi Ji herself served Langar. The popularity of Guru Ghar (the house of the teacher) spread far and wide with the introduction of the Langar system.

**4. Condemnation of Udasi Sect :** After the death of Guru Nanak Dev Ji, his son Sri Chand started Udasis Sect. According to this sect, stress was laid on Brahmacharya and sacrifice. But renunciation had no place in Sikh religion. At

that time it was necessary for Guru Angad Dev Ji to negate the concept of renunciation. If Guruji had not paid attention to this system, gradually the Sikh religion would have merged in Hinduism.

**4. Sangat System :** Guru Angad Dev Ji convened a religious meeting at Khadur Sahib every morning. During these meetings, he asked the Sikhs to lead a disciplined life. He asked every Sikh to recite 'Nam' and to practice moral values. He stressed that every Sikh should earn an honest livelihood and while fulfilling family responsibilities serve the society. As a result, common people were attracted to Sikhism.

**6. Physical Training to the Sikhs :** Guru Angad Dev Ji wanted the Sikhs to be strong not only at heart but he wanted them to be physically strong as well. He got a wrestling ground made for this purpose at Khadur Sahib. He asked his Sikhs to exercise there. It helped his successors, Guru Hargobind Ji and Guru Gobind Singh Ji to form an army of strong men.

**7. Hymns of Guru Angad Dev Ji :** Guru Angad Dev Ji not only collected the hymns of Guru Nanak Dev Ji but also composed 62 hymns of his own. Along with the hymns of Guru Nanak Dev Ji, the hymns of Guru Angad Dev Ji were also incorporated in the *Adi Granth* by Guru Arjan Dev Ji.

**8. Compilation of Janam Sakhi :** Guru Angad Dev Ji compiled the Janam Sakhi of Guru Nanak Dev Ji. It is called the Janam Sakhi of Bhai Bala. But many historians do not agree to this view. According to them, the language of the Janam Sakhi is not of Guru Angad Dev Ji's period.

**9. Foundation of Goindwal Sahib :** In 1546 A.D., Guru Angad Dev Ji laid the foundation of Goindwal Sahib. Guru Sahib asked his trustworthy Sikh Baba Amardas to look after the construction work. Thus, with the construction of Goindwal Sahib, it became a place of pilgrimage for the Sikhs. The Sikhs came from far and wide to visit Goindwal Sahib.

On March 29, 1552 A.D. Guru Angad Dev Ji died. Prior to his death he had entrusted the Guru Gaddi to Guru Amardas Ji.

### **Contribution of Guru Amardas Ji (1552-1574 A.D)**

In 1552 A.D., Guru Amardas Ji became the Third Guru. He was 73 years old. Although he faced many difficulties, yet he strengthened the institutions started by his predecessors. He undertook many commendable tasks which are as follows :

**1. Construction of Baoli at Goindwal Sahib:** Guru Angad Dev Ji laid the foundation of a Baoli (Source of water) at Goindwal Sahib. Guru Amardas Ji completed the work of Baoli in 1559 A.D. Eighty four steps of this baoli were



constructed. Guru Amardas Ji proclaimed that if a Sikh recites the Japuji Sahib at every step and bathes on reaching the eighty fourth step, he will get absolved of the bondage of eighty four lakh cycles of birth and death. As a result the Sikhs got an independent religious place for pilgrimage.

**2. Expansion of the Langar System :** The Langar System which was started by Guru Nanak Dev Ji and Guru Angad Dev Ji continued and was further expanded during the period of Guru Amar Das Ji. The Brahmins, Kshatriyas, Vaishyas and Shudras, all had to take langar together without any discrimination sitting in a Pangat (line). Guruji ordered that no body could meet him without having langar. The Mughal Emperor Akbar and the King of Haripur also had to eat langar before meeting Guru Sahib. This system became a means of propagation of Sikh religion.

**3. Compilation and Composition of Guru Hymns :** Guru Angad Dev Ji collected the Hymns of Guru Nanak Dev Ji. The compilation of the hymns could not be completed by Guru Angad Dev Ji. So, Guru Amardas Ji continued the task. He himself composed nine hundred and seven hymns. He also collected hymns and bhajans of many saints of India. During Guru Amardas Ji's time, a lot of material was collected for the Adi Granth Sahib, which came to be called the Holy Granth of the Sikhs.

**4. Manji System :** During Guru Amardas ji's period, the number of Sikhs increased. As a result, it became very difficult for Guruji to deliver sermons personally to the Sikhs residing at different places in Punjab. In order to fulfil the requirement of the Sikhs, Guru Amardas Ji established Manji System. He divided his spiritual realm in twenty two parts. Every part was called **Manji**. Guruji appointed an influential Sikh for every Manji. The duty of the Sikh was to preach the sermons of Guru Sahib in his area. He received gifts from the Sikhs which were carried to Guru Sahib. Because the Sikh delivered sermons sitting on the Manji (cot) therefore, it was called **Manji** system. With this system, the Sikh religion spread all over the country during the times of Guru Amardas Ji.

**5. Separation of the Sikhs From Udasis :** Guru Angad Sahib criticised the Udasis sect of Baba Sri Chand. Even then the influence of Udasis did not reduce. At this, Guru Amardas Ji made it clear to the Sikhs that the renunciation principle of Udasis is against the sermons of Guru Nanak Sahib. He told the Sikhs through letters and Hukamnamas that the followers of renunciation of Udasis sect can not be considered the Sikhs of Guru Sahib. As a result, the Sikhs liberated themselves from the Udasis and the principle of renunciation. The Sikhs started leading a family life and recited '*Nam*' according to Guruji's Hukam or injunction. Thus, Guru Amardas Ji maintained the unique identity of Sikhism. Guru Amardas Ji gave a separate identity to Sikhism .

**6. Social Reforms :** Guru Amardas Ji was a great social reformer. Guru Nanak Dev Ji criticised the evil customs prevalent in the society. Guru Angad Dev Ji carried forward the social work started by Guru Nanak Dev Ji. But it was a very difficult task to change the age old social laws, beliefs and customs. Guru Amar Das Ji took the initiative of handling this difficult task. His main objective was to free the Sikhs from the useless and complicated traditions. He brought about the following reforms in this context. He wanted to arouse the feeling of affection between the Hindus and the Sikhs.

**A. Condemnation of Caste System and Untouchability :** Guru Amardas Ji condemned the caste system and untouchability. He said that those people are foolish and ignorant who are proud of their caste. In order to remove caste system and untouchability, he had ordered that whosoever comes to meet him will have to forego his pride of belonging to a particular caste and sit in a Pangat to have Langar. He who eats langar would not question as to who had prepared the Langar.

**B. Criticism of Sati System :** The custom was prevalent in the Hindu society for centuries that after the death of the husband, the widow had to burn herself alive on the pyre of her husband. Guru Amardas Ji condemned this custom. He said that the woman who immolates herself cannot be called a sati. In the real sense, a sati woman is the one who bears the grief of her husband's death and lives a life of virtue, contentment and piety.

**C. Condemnation of Purdah System :** In the medieval ages, women mostly lived within the four walls of their house. They used to come before menfolk in Purdah or burqa. The purdah was a great hindrance in the physical, mental, and spiritual development of women. Guru Amardas Ji criticised this custom. He ordered the women to serve langar and sit in sangat without purdah.

**D. Prohibition of Intoxicants :** Alcohol and the use of other intoxicants was a social evil in the medieval ages. Guru Amardas Ji severely criticised the use of intoxicants. He ordered the Sikhs to stay away from these evils.

**E. New Place of Pilgrimage :** Guru Amardas Ji built Baoli Sahib (Source of water) at Goindwal Sahib as a new place of pilgrimage for the Sikhs. It was different from that of Hindu place of pilgrimage in the following ways.

1. It was constructed by the joint labour of the Sikhs.
2. It did not need a priest.
3. No idol of God and Goddess was worshipped here.
4. It had 84 steps. These steps signified that by reciting the Japuji Sahib once on every step, a person will be liberated from 84 lakh cycles of birth and death.



5. The presence of Guru Sahib and the place of pilgrimage in the same city increased its importance.

**F. New Mode of Celebrating Festivals :** Guruji asked the Sikhs to celebrate the festivals of Baisakhi, Maghi and Diwali in a new manner. During these festivals, the Sikhs used to visit the places of pilgrimage. During the times of Guru Amardas Ji, these festivals were celebrated at Goindwal Sahib. The main objective of celebrating these festivals in this manner was to encourage brotherhood amongst the Sikhs. It also helped in the propagation of the Sikh religion far and wide.

**G. Reforms in Birth, Marriage and Death Ceremonies :** Guru Amardas Ji reformed the customs of birth, death and marriage ceremonies prevalent amongst the Hindus. Guru Sahib ordered the Sikhs that devotional hymns should be recited at the time of death.

Guruji brought reforms in the marriage ceremonies. Guru Amardas Ji composed bani named Anand Sahib. Guruji asked the Sikhs to recite Anand Sahib at the time of birth, marriage and other occasions of happiness.

As a result of the reforms done by Guruji, the Sikhs stopped believing in useless and complicated social customs thereby separating themselves from the Hindu Society.

**H. Akbar's Visit to Goindwal Sahib :** The most important incident during Guru Amardasji's period was the visit of Akbar, the Mughal emperor to Goindwal Sahib. He came to meet Guru Amardas Ji as he was aware of his spiritual greatness. After the victory of Chittor in 1567 A.D., he reached Goindwal Sahib. According to the rules laid for the langar system, he first sat in a pangat and took langar. He was impressed by Guruji's personality. On Guruji's advice, Akbar abolished the pilgrimage tax. On Guruji's direction, Akbar abolished land tax for a year. As a result, people became devotees of Guruji. Akbar gave land to Bibi Bhani, the daughter of Guruji.

**I. Appointment of Successor :** Till the age of 95 years, Guru Amardas Ji gave guidance to the Sikhs. Before his death in 1574, A.D., he decided to appoint his successor. Leaving both his sons Mohan and Mohari, he appointed his son-in-law Bhai Jetha his successor, keeping in view his capability. He became the Fourth Guru of the Sikhs and was known by the name of Guru Ram Das Ji.

### **Contribution of Guru Ram Das Ji (1574 -1581A.D.)**

Guru Ram Das Ji, the Fourth Guru remained the Guru from 1574 A.D.- to 1581 A.D. During these years, he made the following significant contributions for the development of Sikh religion.

1. **Foundation of Ramdaspur or Amritsar :** The great contribution of Guru

Ram Das Ji to Sikh religion was laying the foundation of Ramdaspur now called Amritsar. Guru Amar Das Ji had also thought of establishing it as a place of pilgrimage. The Mughal Emperor Akbar gave land comprising of a few villages to Bibi Bhani, the daughter of Guruji. Guruji entrusted the land to his son-in-law, Ramdas, during a meeting with the Sikhs and there started the digging of two sarovars Santokhsar and Amritsar.

After ascending the Guru Gaddi, Guru Ram Das Ji started living at Amritsar. He asked his Sikh devotees and traders to settle and trade there. Gradually many people settled around the sarovar. Many shops opened there. As a result, a bazaar named Guru ka bazaar got established there. With it came into existence a full fledged city which was called Guruchak, Chak Guru Ramdas or Ramdaspur. Later on, the city got renamed as 'Amritsar' after the name 'Amritsar Sarovar'.

The establishment of this city gave a big boost to the development of the Sikh community. The Sikhs got another place of pilgrimage. The Sikhs got a commercial centre also.

**2. Beginning of the Masand System :** A large amount of money was required for digging of Amritsar and Santokhsar Sarovars. Guru Ramdas Ji sent his devotees to various places to collect funds for this purpose. These Sikhs were called 'Masands'. While collecting funds, they also propagated Sikhism. As a result of Masand system, the Sikh religion was propagated and many non-Sikhs also adopted Sikh religion.

**3. Reconciliation Between the Sikhs and the Udasis :** On becoming aware of the popularity of Guru Ramdas Ji, the founder of Udasis sect Baba Shri Chand Ji went to meet Guru Ramdas Ji. An important discussion was held between them. Baba Sri Chand Ji was highly impressed by the modesty and high character of Ramdas Ji. At last, he agreed that Guru Sahib was the real successor of Guru Gaddi because of his excellent qualities. As a result, the Udasis stopped opposing the Sikhs.

**4. Other Measures for the Development of Sikhism :** Guru Ramdas Ji performed many works for the development of the Sikh religion. During his times, the institutions of Sangat, Pangat, Manji system etc. were carried forward. To reform the society, Guru Ramdas Ji composed **going round worshipped object (Guru Granth Sahib) by the bride and bridegroom at the time of marriage.** He also composed shabads or hymns and ghorian (songs) to be sung by women at the time of marriage when a bridegroom mounted a ceremonial mare. He ordered the Sikhs to sing these compositions at the marriage functions. Guruji also composed 679 shabads.

**5. Friendly Relations of Guru Ramdas Ji with Mughal Emperor Akbar :** As long as Guru Ram Das Ji remained on the Guru Gaddi had friendly relations



with the Mughal emperor, Akbar. Once the prices of commodities fell down in Punjab. As a result the condition of farmers became critical. When Guruji told Akbar about it, he abolished the land revenue for one year for the farmers of Punjab. It increased Guruji's popularity and prestige among the common people. Many Hindus and Muslims also adopted Sikhism.

**6. Principle of Hereditary Succession to Guru Gaddi :** Guru Ramdas Ji entrusted Guru Gaddi to his youngest and able son Arjan Dev Ji. The principle of hereditary succession of the Guru Gaddi was a significant event in the Sikh history. But it should be remembered that along with the principle of hereditary succession, the basis of getting Guru Gaddi remained by and large qualities and capabilities.

### **Contribution of Guru Arjan Dev Ji (1581-1606 A.D.)**

Arjan Dev Ji was the Fifth Guru from 1581 A.D.-1606 A.D. Although he had to tolerate the opposition of his elder brother Bhai Prithi Chand, fanatic Hindus and Muslims, yet he performed many important tasks for the development of the Sikh religion. The functions are as follows :

**1. Completion of Works of Guru Ram Das Ji :** Guru Amardas Ji laid the foundation of Ramdaspur (Amritsar). He got started the digging of two sarovars -Amritsar and Santokhsar. But he could not complete it. Guru Arjan Dev Ji completed the construction work of these sarovars. He also got completed the construction of Amritsar city with the help of Baba Buddhaji.

**2. Construction of Harimandar Sahib :** Guru Arjan Dev Ji got constructed Harimandar Sahib in the middle of Amritsar Sarovar in 1588 A.D. It is said that the foundation stone of Harimandar Sahib was laid by Sufi Fakir Mian Mir in 1589 A.D. Four doors were kept on four sides of Harimandar Sahib which depicts that the Mandar is open for the people of all castes and creeds. The construction of Harimandar was supervised by Baba Buddha Ji and Bhai Gurdas Ji and it was completed in 1601 A.D. In September 1604 A.D. the *Adi Granth* was placed in Harimandar Sahib. Baba Buddha Singh Ji was appointed the first Granthi (or reader-custodian). The construction of Harimandar Sahib has been the most important task undertaken for the establishment of Sikhism.

**3. Foundation of a few Cities :** Guru Arjan Dev Ji laid the foundation of the city of Tarn Taran situated beside Amritsar between the Ravi and the Beas rivers in 1590 A.D. The land of this city was bought from the people of Khara village by Guruji and the work for digging a sarovar started there. The Sarovar was named Tarn Taran. It means that the person taking holy bath in the sarovar would get rid of the cycle of birth and death. Gradually a city was established around this sarovar, which became a place of pilgrimage for the Sikhs.

With the establishment of the city of Tarn Taran many people adopted Sikhism who later on proved to be great soldiers. After the construction of Tarn Taran, Guru Arjan Dev Ji in 1593 A.D. laid the foundation of one more city near Jalandhar. It was named 'Kartarpur' or the city of God. Guruji also got a well dug there which was named 'Gangasar'. As a result this city became a centre for propagation of Sikhism in Jalandhar Doab.

Guru Arjan Dev Ji after a long period was blessed with a son in 1595 A.D. To celebrate the birth of his son, Guruji laid the foundation of a city called 'Hargobindpur' named after his son.

Guru Arjan Dev Ji also got a well dug from which six rehats drew water to remove the scarcity of water a few miles away from Amritsar. Gradually a city was established around it which is called Chhahhrattah.

**4. Construction of Baoli Sahib at Lahore :** On the request of the devotees of Lahore, Guru Arjan Dev Ji visited Lahore. He stayed in Dabbi Bazar at Lahore and planned to construct a baoli there. With the construction of the baoli, Lahore also became a place of pilgrimage for the Sikhs.

**5. Organization and Development of Masand System :** Guru Arjan Dev Ji organised and developed the Masand System properly. During his period, the number of Sikhs increased to a great extent. For the development of Sikh religion, he laid the foundation of Harimandar Sahib, Santokhsar, TarnTaran, Kartarpur and Hargobindpur. To complete these projects, finance was required. Sikh sangat could not manage enough finance through offerings. Therefore, Guru Arjan Dev Ji reorganised Masand system. For Masand System, the following rules were framed.

1. Every Sikh was asked to offer 1/10th of his income as 'Daswandh' or tithe.
2. Special representatives were appointed to collect 'Daswandh'. They would deposit the collected amount in Guru Ki Golak at Amritsar on the day of Baisakhi.
3. The Masands would send their representatives to the places where they were unable to visit personally. These representatives were called 'Masandia' or 'Sangatia'.
4. Masands would also preach Sikh religion while collecting money.

The Masand System proved useful for the development of Sikh religion. This also helped Guru Sahib get a fixed amount to give a practical shape to the plans regarding organization and development of the Sikh religion. The Masands contributed appreciably in the propagation & development of Sikh religion. It also helped increase the prestige and popularity of Guruji.



**6. Compilation of the Adi Granth :** The Sikhs increased in number till the period of Guru Arjan Dev Ji. It was not possible for the Sikhs from far off areas to reach Guruji. Many people started composing 'Bani' in the name of Guruji. Guruji compiled 'the Adi Granth', realising the need to provide the knowledge of complete, pure and factual Bani of the Gurus. Guruji himself went to Goindwal Sahib and procured the hymns of the earlier Gurus from Baba Mohan, the son of Guru Amardas Ji. This Bani included 976 hymns of Guru Nanak Dev Ji, 62 hymns of Guru Angad Dev Ji, 907 hymns of Guru Amardas Ji and 679 hymns of Guru Ramdas Ji. Guru Arjan Dev Ji also collected the hymns of many Saints and Bhagats like Kabir, Namdev and Farid. After collecting the entire material, Guru Arjan Dev Ji began the great work of compilation of 'Adi Granth' on the banks of 'Ramsar Sarovar' in a lone and beautiful place. Guru Arjan Dev Ji dictated the 'Adi Granth' and Bhai Gurdas Ji wrote it. The compilation of 'Adi Granth' was completed in 1604 A.D after many years of hard work. It included 2216 hymns of Guru Arjan Dev Ji.

The Compilation of the Adi Granth was a significant and a great contribution of Guru Arjan Dev Ji to the development of Sikh religion. The Sikhs acquired their own holy religious Granth.

**7. Encouragement to trading of horses :** Guru Arjan Dev Ji wanted his Sikhs to lead a prosperous life. He encouraged his Sikhs to engage in trade. He asked his Sikhs to engage especially in trading of horses across the Indus river. It helped Sikhs to become rich and there was also an increase in Guruji's treasure. This also led to the formation of an efficient 'Khalsa' army during the times of Guru Hargobind Sahib Ji and Guru Gobind Singh Ji.

**8. Social Reforms :** Like Guru Amardas Ji, Guru Arjan Dev Ji also preached in favour of widow remarriage. Like his predecessors, he continued Sangat and Pangat system. Guruji asked the Sikhs to restrain themselves from the use of intoxicants. Guru Arjan Dev Ji established a separate Basti or home for lepers in Tarn Taran. He also arranged for free food, clothes and medicines for them.

**9. Propagation of Sikhism :** Guru Arjan Dev Ji toured the region of Majha to preach Sikhism. In the beginning, he visited Khadur Sahib, Goindwal Sahib and Sarhali. He visited Bhaini also on the invitation of one of his followers. After taking delicious food prepared by his wife, Guruji renamed Bhaini village as 'chola'. After Bhaini, Guruji visited Khanpur and then village Khara. It is on the land of this village that Guruji founded Tarn Taran. From here he went towards Jalandhar and laid the foundation of Kartarpur. Guruji also visited places like Goindwal Sahib, Khemkaran, Chunia, Lahore and Dera Baba Nanak. Guruji preached Sikhism everywhere and made many people the followers of Sikhism.

**10. Guru Arjan Dev Ji's Friendly Relations with Akbar :** Like Guru Amar Das Ji and Guru Ram Das Ji, Guru Arjan Dev Ji also had friendly relations with emperor Akbar. Prithi Chand, Brahmins and fanatic Muslims tried to instigate Akbar against Guru Sahib but the liberal emperor Akbar did not pay heed to anyone. On the contrary Akbar abolished the land revenue of the farmers of Punjab for one year on the recommendation of Guruji. Thus Guruji became more popular amongst the farmers of Punjab. It also led to an increase in the number of Sikhs.

**11. Sense of Self Sacrifice for Sikhism :** Two Mughal emperors Akbar and Jehangir were the contemporaries of Guru Arjan Dev Ji. Akbar liked Guruji mainly because the objectives of his teachings was to establish a society free of caste system, discrimination, superstitions and religious fanaticism. But Jehangir did not like the increasing popularity of Guru Arjan Dev Ji. He was also annoyed with the fact that along with the Hindus, the Muslims were also influenced by Guru Sahib Ji. Prince Khusro revolted against his father Jehangir. When the royal forces chased Khusro, he fled to Punjab and met Guruji there. Jehangir who was already finding an excuse to take action against Guru Arjun Dev Ji fined him Rs. 2 lakhs for helping rebellious Khusro. Considering the fine illogical, Guruji refused to pay it. Because of this, he was physically tortured, leading to his **martyrdom** in 1606 A.D.

### **Contribution of Guru Hargobind Ji (1606 A.D. - 1645 A.D.)**

After the martyrdom of Guru Arjun Dev Ji, Guru Hargobind Ji ascended the Guru Gaddi. He remained on Guru Gaddi till 1645 A.D. and made sincere efforts for the development of Sikh religion. Guruji awakened the feeling of fearlessness and self confidence in Sikh community by adopting the policy of 'Miri-Piri'. Guru Hargobind Ji gave religious as well as practical education to the Sikhs by the construction of the Akal Takhat. He introduced many reforms for the development of Sikh religion.

#### **New Policy of Guru Hargobind Ji**

**1. Adoption of two Swords - Miri and Piri :** Before Guru Hargobind Ji all Gurus had shown spiritual path to the Sikhs. To awaken the feelings of fearlessness and self confidence in Sikhs Guruji used the power of both 'Miri' and 'Piri' keeping in view the need of the hour. Miri sword showed the worldly path and sword Piri was sign of religious path. This incident left a deep impact on the Sikh history.

**2. Adoption of Royal Symbols :** Guru Hargobind Ji gave up the use of rosary



and adopted two swords. He also decorated kalgi in a royal style on his forehead. He kept 52 bodyguards which increased his royal prestige. People started calling him by the name of '**Sacha Patshah**'

**3. Offerings of Horses and Arms to the Guru :** Guru Hargobind Sahib sent messages to his Sikhs and masands to get horses and arms in place of money from Sikhs as offerings. The orders of Guru Sahib were obeyed in toto. As a result a large number of horses and weapons were offered to Guruji. It facilitated the formation of Sikh army.

**4. Organisation of Sikh Army :** Guru Hargobind Sahib had 52 bodyguards. The youth of Majha, Doaba and Malwa also agreed to serve Guruji. He gave them one horse each and a weapon. He divided 500 Sikhs in 5 groups (jathas). These jathas were headed by 9 Jathedar - Vidhi Chand, Pirana, Jetha, Pera and Langah. He also recruited Pathans in his army without any racial discrimination. Its General was Painside Khan.

**5. Change in the Daily Life of Guruji :** Guru Hargobind Sahib used to get up early, take bath, and go to langar dressed in royal attire. All the soldiers and Sikhs ate langar under his supervision. Guruji would take rest for a while after having langar. He would later on go for hunting with his attendants, hunting dogs and 'Baaz'. He asked Abdul and Natha Mall Dandia to sing 'Varan' of Vir-Ras (stories of brave people) in the durbar, to motivate the Sikhs. Guru Sahib also established a special musical group who on the beats of Dholak, carrying mashals sang Hymns loudly and with great zeal while doing parkarma of Harimandar Sahib.

**6. Construction of Akal Takhat :** Guru Hargobind Sahib got the Akal Takhat constructed on the western side in front of Harimandar Sahib. A 12 feet high platform was erected inside which looked like a throne. In Harimandar Sahib, Guruji imparted religious and political education to his Sikhs while sitting on that platform. From there he distributed weapons to his soldiers and Bards would sing inspiring varan and songs of bravery. Here, he gave prizes and announced punishments to Sikhs also. Near Akal Takhat he would encourage the Sikhs to exercise in the wrestling ground. Therefore, the construction of Akal Takhat was a challenge to the power of Mughal emperors.

**7. Fortification of Amritsar :** Guru Hargobind Sahib got constructed a wall around Amritsar city for its protection. He also got constructed a fort named Lohgarh. Military equipment was also kept in the fort as per the requirement.

A new life was infused in the Sikhs who were disappointed after the martyrdom of Guru Arjan Dev Ji.

## Other Measures undertaken by Guru Hargobind Ji for Propagation and Consolidation of Sikhism

Shah Jehan in February, 1628 A.D became the next Mughal Emperor after the death of Jehangir in October, 1627 A.D. Guruji's relations were strained with Shah Jehan. He fought the battles of Amritsar, Lahira and Kartarpur with Shah Jehan. Besides these battles, Guru Hargobind Sahib also performed great works for the propagation and consolidation of Sikhism. The description of the great works done by Guruji are as follows:

**1. Guru Hargobind Sahib Ji's Settlement at Kiratpur Sahib:** The king of Kalhur, Kalyan Chand who was a devotee of Guru Hargobind Sahib gifted land to Guruji. Guru Sahib built a city Kiratpur, on this land. In 1635 A.D. Guruji settled in this city. He spent the last ten years of his life preaching religion here.

**2. Religious Travels of Guru Hargobind Sahib Ji :** After being released from the fort of Gwalior, Guru Hargobind Sahib developed friendly relations with the Mughal Emperor Jehangir. Guruji undertook journeys to propagate Sikh religion. First of all, he visited Lahore from Amritsar on foot. He built a Gurudwara, Dera Sahib, at Lahore in the memory of Guru Arjan Dev Ji his father. From Lahore Guru Ji reached Kashmir via Gujranwala, Bhilmar (Gujarat). Guruji established Sangat here and appointed Bhai Sewa Das as head of the Sangat.

Guru Hargobind Ji went to Nankana Sahib. He spent some time in Amritsar on his return and then went to Nanakmata in Uttar Pradesh (Gorakhmata). After spending some time at Nanakmata, he propagated Sikh religion and reorganised sangat established earlier by Guru Nanak Dev Ji. On his way back he went to Malwa region of Punjab staying for sometime in Takhatupura, Daroli Bhai (Ferozepur). From there Guruji again returned to Amritsar.

**3. Sikh Missionaries to various Places :** Guru Hargobind Ji remained busy in battles till 1635 A.D. So he appointed his son Baba Gurdittaji to preach and spread Sikh religion. Baba Gurdittaji appointed four missionaries namely Almast, Phul, Gonda and Balu Hasna to spread Sikhism. As a result, almost propagated Sikhism in Nanakmata and Dhaka; Gonda and Phula in Doaba and Malwa region; Balu Hasna in Kashmir, Hazara and Pothohar. Besides these missionaries, Guru Hargobind Ji sent Bhai Bidhi Chand to Bengal and Bhai Gurdas to Kabul and Benaras to spread Sikh religion.

**4. Appointment of Guru Har Rai Ji as Successor :** When Guru Hargobind Ji realised that his end was near, he declared his grand son Har Rai (son of younger son Baba Gurdittaji) as his successor.



## Contribution of Guru Har Rai Ji (1645 - 1661 A.D)

After the death of Guru Hargobind Ji the Seventh Guru Har Rai Ji ascended the Guru Gaddi. He was a soft hearted and a peace loving person. He made the following contributions for the spread of Sikhism.

**1. Preaching of Sikh Religion :** Guru Har Rai Ji spent most of his time as a Guru at Kiratpur Sahib. Many people embraced Sikhism during his times. Bhagat Gir, Bhai Sangatia and Bhai Gonda were prominent among them. Bhai Sangatia was named Bhai Pheru by Guruji. He was appointed missionary for areas of Central Punjab, Lahore, Kasur, Chunia etc. Similarly Bhai Punjab, Bhai Bhagat, Bhai Bhundar were sent to Malwa to preach and establish Sangat.

Guru Har Rai Ji himself undertook religious travels. He first stayed at Kartarpur. From there he went to Mukundpur (Jalandhar). From Mukundpur he went to Dosanjh. After staying there for some time he reached Malwa.

**2. Guru Har Rai Ji Blessed Phul :** During his missionary travels at Malwa from a small village Nathana (Bathinda) two brothers Kala and Karamchand used to visit Guruji. One day Kala brought his two nephews Sandal and Phul to meet Guruji. Phul started rubbing his stomach in front of Guruji. When Guruji asked Kala about the reason for this act, he told him that Phul was dumb, he wanted to convey that he was hungry. Guruji blessed Phul that he would become great, famous and a rich man. The horses of his progeny would drink water from the river Yamuna. They would rule for generations. Their prestige would increase in proportion to the seva rendered by them. The blessings of Guruji proved to be true. The Progeny of Phul later became rulers of the states of Patiala, Nabha and Jind.

**3. Help extended to Dara Shikoh :** In 1658 A.D. there was a struggle for succession amongst the sons of the Mughal Emperor Shah Jehan. Aurangzeb was declared victorious in this war. After being defeated in the battle of Samugarh (1658 A.D.) Dara Shikoh fled towards Punjab. He had friendly relations with Guru Har Raiji, because he himself was a religious and liberal Muslim. He had visited Guruji many times earlier also. After his defeat, he came to Guru Har Rai Ji for getting help. Guruji blessed him.

**4. Guru Har Rai Ji called to Delhi by Aurangzeb :** After ascending the throne, the Mughal emperor Aurangzeb called Guru Har Rai Ji to Delhi. He wanted to enquire about the help extended to Dara Shikoh by him. He also wanted to know whether the Sikhs were against the Muslim religion. Guruji sent his 14 years old son Ram Rai to Delhi instead of himself. Aurangzeb asked the meaning of 'Musalman' used in the hymn Asa di Var:

*Mitti Musalman ki pere pai kumhar  
Ghar Bhande ittan kian jaldi kare pukar*

Ram Rai answered cleverly that the word 'Musalman' had been written wrongly. The actual required word was beiman (meaning dishonest). This answer satisfied Aurangzeb. But Guru Har Rai Ji was saddened and he asked Ram Rai not to come in front of him again.

**5. Appointment of the successor :** Guru Har Rai Ji got angry with Ram Rai because he had acted in a cowardly manner in front of Aurangzeb by changing the wording of Guru Nanak's 'Bani'. Although Ram Rai sought forgiveness from Guru Har Rai Ji on reaching Kiratpur Sahib yet he was not pleased. Guru Har Rai Ji appointed his five year old son Har Krishan as his successor after this incident.

### **Contribution of Guru Har Krishan Ji (1661 - 1664 A.D.)**

In October, 1661 A.D. the Eighth Guru Har Krishan Ji ascended the Guru Gaddi. At that time he was 5 years and 3 months old. He was called Bal Guru as he became a Guru in his childhood. He remained the Guru till March 30, 1664 A.D. During his short period as a Guru, he did great works for the propagation of Sikhism.

**1. Opposition of Ram Rai :** Ram Rai could not tolerate the ascending of his younger brother Har Krishan to Guru Gaddi. He declared himself the guru in connivance with many selfish and corrupt masands. But the Sikhs refused to accept Ram Rai as guru because Guru Har Krishan was spreading and preaching Sikhism according to the dictates of Guru Har Rai Ji. It disheartened Ram Rai and he went to Delhi. He complained against his brother (Guru Har Krishan Ji) to Aurangzeb and claimed his right over the Guru Gaddi. Aurangzeb decided to settle the dispute between Guru Harkrishan and Ram Rai Ji.

**2. The Guru called to Delhi by Aurangzeb :** Aurangzeb was an expert in the art of diplomacy. He wanted to take advantage of the disunity between the brothers (Guru Har Rai and Guru Har Krishan). He sent a message to Guru Har Krishan Ji to reach Delhi. The Bal Guru in 1664 A.D. alongwith his mother and few Sikhs started his journey from Kiratpur Sahib to Delhi. On the way he preached Sikhism and thousands of people joined him as Sangat.

**3. Guru Har Krishan Ji in Delhi :** Guru Har Krishan Ji reached Delhi preaching Sikhism on the way. He stayed in King Jai Singh's palace. To judge the wisdom of Guruji, Raja Jai Singh asked his queen to sit amongst the slave women who were all dressed like the queen. Then he asked Guruji to sit in the lap of Maharani. Bal Guruji saw the faces of all the women carefully. Finally he recognised the Maharani and sat in her lap. Raja Jai Singh was influenced by the wisdom of Guruji. At present, Gurudwara Bangla Sahib has been constructed at this place.



**4. Guru Har Krishan Ji and the Sick People :** When Guruji reached Delhi, people there were suffering from diarrhoea and small pox. Guruji and the Sikhs looked after the sick and needy people.

### **Death**

During his stay in Delhi, Guruji was afflicted with small pox. He left for his heavenly abode because of high fever. He asked for a five Paisa coin and a coconut before his death. He circumambulated these things thrice and uttered 'Baba Bakala' which meant that his successor was in the village Baba Bakala (Amritsar) and that he was his grandfather.

Guru Har Krishan Ji died on March 30, 1664 A.D.

### **Contribution of Guru Tegh Bahadur Ji (1664 - 1675 A.D.)**

In March 1664 A.D. Guru Har Krishan Ji said these words before his death in Delhi - 'Baba Bakala'. So on August 11, 1664 A.D. Dargah Mall and some other persons reached Bakala with a coconut and a five paisa coin given by Guru Har Krishan Ji. Keeping the coin and coconut before Tegh Bahadur Ji they appointed him the successor of Guru Har Krishan Ji. Bhai Gurditta Ji (son of Baba Buddha ji) who was present there put a tilak on his forehead. The Ninth Guru Tegh Bahadur Ji, remained on Guru Gaddi from 1664-1675 A.D. During this period, the works done by him are described below:-

### **Travels of Guru Tegh Bahadur Ji**

After ascending the Guru Gaddi, Guru Tegh Bahadur Ji decided to undertake journeys of different places to spread the message of truth and love amongst the people. He travelled almost the entire northern India, Punjab, Bengal and Assam. The objective of his journeys was to propagate Sikh religion and the welfare of human beings.

**1. Amritsar :** Guru Tegh Bahadur Ji first of all reached Amritsar from Bakala alongwith Makhan Shah and Dargah Mall. They reached there on November 22, 1664 A.D. In those days, Harimandar Sahib was under the control of Harji Meena son of Meharban (descendent of Prithi Chand). Hearing the news of the arrival of Guru Tegh Bahadur Ji, he closed all the doors of Harimandar Sahib. Guru Sahib could not have a glimpse of Harimandar Sahib. Guru Sahib stayed at a place called Tham Sahib or Thara Sahib.

**2. Walla :** On the invitation of some Sikh devotees and a woman named Harriyan, Guru Tegh Bahadur Ji visited Walla, a village 6 kms. away from Amritsar. At Walla, the women offered Langar and water to Guruji with great respect. They asked for pardon on behalf of Masands of Harimandar Sahib who had misbehaved with Guruji.

3. **Ghukewali or Guru Ka Bagh** : Starting from the village Walla Guru Tegh Bahadur Ji reached Ghukewali the village situated towards North West. Guruji stayed with Lal chand, the son of Bhai Ghuka. Guruji named the village Guru Ka Bagh, admiring the greenery of that village. He also got a well dug at that place realising the needs of the people.

4. **Guru Tegh Bahadur Ji's Visit to Other Places of Majha** : From Ghukewali, Guruji visited other places of Majha. He went to Khadur Sahib, Goindwal Sahib and Tarn Taran where many Sikhs came to meet him. From there he reached Khemkaran, where Chaudhary Raghpatt Rai gifted a mare to Guruji.

5. **Bakala** : From Khemkaran, Guruji reached Bakala. There many people were jealous of Guruji. So Guruji decided to leave Bakala and reached Kiratpur Sahib where he started preaching Sikh religion. But there also Dhir Mall did not let him live in peace. Therefore Guruji made up his mind to leave Kiratpur Sahib also.

6. **Bilaspur** : Guru Tegh Bahadur Ji was in Kiratpur Sahib when the king of Bilaspur, Raja Dipchand died. Guruji reached Bilaspur to join the Kirya ceremony of the king. Queen Jalal Devi, the wife of late Raja Deepchand warmly welcomed Guru Sahib and arranged for his comfortable stay.

7. **Foundation of Chak Nanaki** : When Guru Tegh Bahadur Ji was in Bilaspur, he told the Queen Jalal Devi about the reason of his leaving Kiratpur and his plans to build a new city near Kiratpur. Guruji purchased land on June 19, 1665 A.D. by giving Rs. 500 to the queen and laid the foundation of a new town which was named Chak Nanaki.

8. **Saifabad** : In August 1665, Guru Tegh Bahadur Ji reached Saifabad via Ropar, Banur and Rajpura. The Mansabdar Nawab Saif-ud-Din himself was a liberal and religious man. When the news of Guruji's arrival reached him, he himself came to welcome him. He took Guruji and his companions to his palace. Guruji stayed there for a few days and preached Sikhism. Gurudwara Bahadurgarh (Patiala) is established there.

9. **Kaithal** : Starting from Saifabad, Guru Tegh Bahadur Ji reached Kaithal. He met a poor carpenter there. The carpenter took Guruji to his house. The carpenter's wife welcomed Guruji. A congregation was convened there. From Kaithal Guru Tegh Bahadur Ji started for Kurukshetra. On the way, he went to those religious places in Pehowa which were built by the Sikhs in the memory of the earlier Gurus.

10. **Kurukshetra** : Guruji and his companions reached Kurukshetra. This city was a city of yogis, saints and brahmins. He visited and paid his homage in the Gurudwaras known for commemorating the visits of Guru Nanak Dev Ji, Guru Amardas Ji and Guru Hargobind Ji. Starting from Kurukshetra, Guru Tegh



Bahadur Ji reached Delhi via Banibadarpur, Karmanakpur. After having met Rajput Raja Ram Singh of Delhi he started his journey towards Eastern India. He reached Patna via Mathura, Agra, Kanpur, Benaras, Sasram and Gaya.

**11. Patna :** Guru Tegh Bahadur Ji reached Patna by the end of May, 1666 A.D. Guruji stayed in Patna from June to September. A large number of devotees came to meet Guruji and to listen to his sermons every day. At that time, Guruji's wife Mata Gujri was pregnant. After leaving her at Patna, Guruji decided to travel to Dhaka.

**12. Guru Tegh Bahadur Ji at Dhaka :** Guru Tegh Bahadur Ji reached Dhaka (Capital of present Bangladesh) in the middle of October, 1666. At that time Dhaka was an important city of India. It was also a propagation centre for the Sikh religion. There were two types of sangats in Dhaka. One was established by a Udasi holyman. Bhai Natha was the Chief of Udasis in this Gurudwara. The second sangat was under the leadership of Bhai Blaki Das. He was the Chief Masand of all the sangats of Bengal. Guruji was given a warm welcome by them.

Guru Gobind Singh Ji was born to Mata Gujri on Dec. 22, 1666 A.D. in Patna. Guru Teg Bahadur Ji received this good news while he was in Dhaka.

**13. Travels of Guru Tegh Bahadur Ji in Bengal :** With the help of Raja Ram Singh, Guru Tegh Bahadur Ji also travelled to other places in Bengal. He also visited Silahat, Chittagaon. From here he went to Komila, Laksum, Daulat Ganj, Sitakund and Hathajari via Agartala. In the end of 1667 A.D., he went to Chittagaon. He established a centre of Sikhism in Chittagaon.

**14. Dhubri :** The Ahom ruler Chakradhwaj Singh of Assam forced the Mughals to leave Guahati. Aurangzeb sent a large force under the leadership of Raja Ram Singh. He requested Guru Tegh Bahadur Ji to come along with him.

In the beginning of 1669 A.D., Guru Tegh Bahadur Ji encamped at Dhubri. Raja Ram Singh encamped in Rangmati along with his Mughal army. The Ahomas strongly resisted the Mughal army. In the end Guru Sahib helped Raja Ram Singh and Chakradhwaj Singh to sign an agreement of peace. This led to the end of the war. Soon Guru Sahib prepared himself to go back.

From Assam, Guru Tegh Bahadur Ji reached Delhi after visiting many places in Bihar and U.P. From there he reached Lakhnaur via Rohtak, Kurukshetra and Pehowa.

From Lakhnaur, Guru Tegh Bahadur Ji reached Nanaki Chakk via Bakala. By the time many new buildings had been constructed in the city. Therefore, Guru Sahib settled there with his family.

## Travels to Malwa and Bangar Regions of Punjab

In the beginning of 1672-73 A.D., Guru Tegh Bahadur Ji made up his mind to spread Sikhism in Malwa and Bangar regions of Punjab. For this purpose, he stayed in Malwa and Bangar regions for two years. Historical Gurudwaras have been constructed at the places where Guruji went to preach Sikhism. Journeys undertaken by Guru Sahib in this area are described below: Starting from Chakk Nanaki, Guru Sahib went to Saifabad for the second time. He was warmly welcomed by Saif-ud-Din. From Saifabad, Guru Teg Bahadur Ji went to Patiala. He also visited the place where presently Gurudwara Dukhniwaran Sahib has been constructed. From there, he went to Gurudwara Motibagh. From Patiala Guruji went to Mallowall village. There was a scarcity of water in this village. Here Guruji got a well dug for the people. From Mallowall he went to village Sekhon. From Sekhon he reached Dhillwan, Khiva, Samau, Bhukhi, Khiyala, Mour, Talwandi Sabo, Bathinda and Dhamdhan. He tried to remove the grievances of the people of these backward villages. Impressed by his personality, thousands of people became his devotees.

**Martyrdom of Guru Tegh Bahadur Ji:** Guru Tegh Bahadur Ji went to Anandpur Sahib after visiting the villages of Malwa. The Kashmiri Pandits appealed to Guru Teg Bahadur Ji that Aurangzeb was forcing them to embrace Islam. Guruji decided to sacrifice himself on hearing the appeals of the pandits. On his arrest Guruji was asked to embrace Islam which he flatly refused. He was martyred on 11 Nov, 1675, at Chandni Chowk, Delhi.

### Exercise

(A) Answer the following questions in 10-15 words.

1. Name the Guru who was earlier known as Bhai Lehna Ji.
2. Define Langar system.
3. Name the Guru who laid the foundation of Baoli at Goindwal Sahib.
4. Name the Guru whom Akbar visited.
5. Write two objectives of the Masand system.
6. Who was the fourth Guru of Sikhs? Which city was founded by him?
7. Who laid the foundation of Harimandar Sahib?
8. What is the significance of four doors on the four sides of Harimandar Sahib?
9. When and which city was founded by Guru Arjan Dev Ji between the Ravi and the Beas rivers?
10. Name the four cities established by Guru Arjan Dev Ji.
11. Define the meaning of Daswandh.



12. Why was the Adi Granth compiled?
13. What do you know about the Langar system?
14. What was preached by Guru Angad Dev Ji to Sikhs through Sangat system?
15. What was the contribution of Guru Angad Dev Ji towards Langar System?
16. Write about the wrestling ground established by Guru Angad Dev Ji.
17. What do you know about Goindwal Sahib?
18. Write the views of Guru Amardas Ji on Caste system?
19. What were the views of Guru Amardas Ji about the Sati System?
20. How was Goindwal Sahib founded by Guru Amar Das Ji different from other religious places?
21. What reforms did Guru Amardas Ji introduce for marriage, birth and death ceremonies?
22. Write about the importance of Ramdaspur or Amritsar.
23. Write about the importance of the meeting between Guru Ram Das Ji & Akbar.
24. Write about the Baoli Sahib (water source) of Lahore.
25. What was the need of the compilation of the Adi Granth by Guru Arjan Dev Ji?
26. Write two merits of trading in horses during Guru Arjan Dev Ji's times.
27. Write two social reforms brought about by Guru Arjan Dev Ji.
28. Write about the relationship between Guru Arjan Dev Ji and Akbar.
29. Why did Jehangir want to kill Guru Arjan Dev Ji?
30. Write the importance of the swords- Miri and Piri.
31. Describe the royal symbol used by Guru Hargobind Sahib Ji.
32. How did Guru Hargobind Sahib Ji fortify the city of Amritsar?
33. How and where did Guru Hargobind Sahib Ji spend his last ten years?
- (B) Answer the following questions in 30-50 words.**
  1. Describe the Baoli Sahib (Water source) at Goindwal Sahib.
  2. What is the meaning of the Manji system and why was it started?
  3. What reforms were introduced in marriage ceremonies by Guru Amardasji?
  4. How did Guru Amardasji separate the Sikhs from Udasis sect?
  5. Write about the Anand Sahib.
  6. Write about the foundation of Ramdasapura or Amritsar.
  7. Write about the agreement between Sikhs and Udasis.
  8. Write about Harimandar Sahib.
  9. What do you know about Tarn Taran Sahib?

10. Describe the Baolis (Water sources) constructed during the times of Guru Sahibs.
11. What were the benefits of the Masand System for Sikh religion.
12. Describe the organisation of the army by Guru Hargobind Sahib.
13. Write about the daily life of Guru Hargobind Sahib Ji.
14. What do you know about the Akal Takhat?
15. Throw light on any four works done by Guru Angad Dev Ji for the development of Sikhism.
16. How was Masand system useful for the development of Sikhism?
17. Write a note on the martyrdom of Guru Arjan Dev Ji.

**(C) Answer the following questions in 100-120 words.**

1. What is the contribution of Guru Angad Sahib in development of Sikh religion?
  2. What were the works done by Guru Amardas Ji in the development of Sikh religion?
  3. Describe the reforms introduced by Guru Amardas Ji.
  4. What efforts were made by Guru Ram Das Ji for the development of Sikhism?
  5. What was the contribution of Guru Arjan Dev Ji to the development of Sikhism.
  6. Describe the cities built during the periods of various Gurus.
  7. Describe the origin, development and merits of the Masand System.
  8. Describe the new policy of Guru Hargobind Ji.
  9. Besides the New Policy what were the works done by Guru Hargobind Ji for the development of Sikhism.
  10. Describe the works of Guru Har Rai Ji in the development of Sikhism.
  11. What is the contribution of Guru Harkrishan Ji to the development of Sikhism.
  12. Describe the travels of Guru Tegh Bahadur Ji in Eastern India.
  13. Describe the travels of Malwa undertaken by Guru Tegh Bahadur Ji.
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## LESSON-5

### GURU GOBIND SINGH JI'S LIFE; CREATION OF KHALSA; AND HIS PERSONALITY

Guru Gobind Singh Ji was the Tenth and the last Guru of the Sikhs. Guru Nanak Dev Ji laid the foundation of Sikh religion. Eight of Guru Nanak Dev Ji's successors gradually preached and propagated the Sikh religion. But the task of completing the propagation of Sikh religion was accomplished by Guru Gobind Singh Ji. In 1699 A.D, he gave final shape to the Sikh religion by creating the 'Khalsa'. He nurtured the feelings of courage, bravery and unity amongst the Sikhs. He resisted the atrocities of Mughal Empire with his limited resources and with the help of a few Sikh soldiers. Before his death, he brought Guru system to an end and divided the power of the Guru between the Guru Granth Sahib and the Khalsa. Therefore, he had qualities of a spiritual leader, an organiser, a native soldier, an intelligent scholar and a fine reformer. His life, Creation of the Khalsa, battles fought by him and his personality are described as below:

#### Life of Guru Gobind Singh Ji (1666-1708 A.D.)

Guru Gobind Singh Ji received good education during his life time. He himself sent his father for self sacrifice. He created the Khalsa and brave soldiers to fight against the atrocities of the Mughal Empire. He also composed excellent literature. His whole life was full of struggle.

(A) **Birth and Parentage :** Guru Gobind Singh Ji was born on December 22, 1666 A.D. at Patna (capital of Bihar). His mother's name was Mata Gujri. He was the only son of Guru Tegh Bahadur Ji.

Mata Gujri was staying with her family in Patna when Guru Tegh Bahadur Ji was travelling through the eastern provinces of India. According to Guru Tegh Bahadur Ji's wish, the new born child was named Gobind Dass. After some time, he was also given the name Gobind Rai.

(B) **Childhood in Patna :** Gobind Rai Ji spent first five years of his life in Patna. During childhood, he used to play such games which showed that one day he would become a great religious leader. He used to organise races and wrestling matches amongst his companions. He himself participated in them. He used to divide his friends into two groups and made them fight mock battles. He used to hold the court to settle the disputes of his companions.

After meeting Gobind Rai Ji, a Muslim Fakir of Ghuraam (Patiala) Sayyid Bhikan Shah prophesied that one day this child would become a great seer (Paigambar).

(C) **Dastar Bandi Ceremony at Lakhnaur** : Guru Gobind Rai Ji along with his mother, grandmother, maternal uncle and other Sikhs reached Lakhnaur in 1671 A.D. Dastar ceremony of child Gobind Rai was performed here. His elder maternal uncle tied a green coloured turban on his head. On this occasion, Sahibzada Gobind Rai wore beautiful clothes and was decorated with arms.

(D) **Education** : In the beginning of 1672 A.D., Guru Tegh Bahadur Ji started living with his family at Chak Nanaki (Anandpur Sahib). Proper arrangements were made for the education of Gobind Rai Ji. Qazi Pir Mohammad taught him Persian and Pandit Harjas imparted knowledge of Sanskrit to him. He learnt horse riding and the art of using weapons from Rajput Banjar Singh. He acquired the knowledge of Gurmukhi from Bhai Sahib Chand and Bhai Mati Dass at Lakhnaur.

(E) **Attainment of Guruship and Martyrdom of Father** : In May 1675 A.D. a jatha, of Kashmiri Pandits came to meet Guru Tegh Bahadur Ji. They told Guruji about the atrocities committed by Mughals on Kashmiri Pandits. After listening to them, Guruji said that there was a need to sacrifice a great soul at this juncture. On hearing this, Gobind Rai said that who could be a person greater than you to make a sacrifice. Guru Tegh Bahadur Ji decided to sacrifice himself on listening to these words from his son.

Entrusting the Guru Gaddi to Gobind Rai Ji, Guru Tegh Bahadur Ji started his journey towards Delhi along with his companions. On the way he was arrested near village Malikpur. On November 11, 1675 A.D., Guru Teg Bahadur Ji and his companions were martyred at Chandni Chowk in Delhi. After a few days, Bhai Jaita (Bhai Jiwan Singh Rangreta) reached Kiratpur Sahib with Guruji's head. Guru Gobind Rai hugged him and said. - "Rangrete Guru Ke Bete". The head of Guru Tegh Bahadur Ji was cremated at Anandpur Sahib.

(F) **Marriage of Guru Sahib** : Some scholars have mentioned that Guruji had three wives - Mata Jito Ji, Mata Sundari and Mata Sahib Kaur. But some scholars are of the view that Mata Sundari was the second name of Mata Jito and after taking Amrit, she was known by the name of Sahib Kaur. Guruji had four sons called Sahibzadas. Baba Ajit Singh, Baba Jujhar Singh, Baba Zoravar Singh and Baba Fateh Singh.

(G) **Organization of Army** : For the protection of Sikh religion, Kirpal Chand considered it essential to organize Guru Sahib's army. Therefore, he announced on behalf of Guru Sahib that a Sikh who had four sons should get two of his sons in the army of Guru Sahib. The Sikhs were also ordered to offer horses



and armaments to the army instead of other thing. As a result, Guru Sahib could gather countless soldiers and war materials within a short span of time.

(H) **Royal Symbols and Regal Court of the Guru :** Guru Gobind Rai Ji like his grand father also adopted royal symbols . He started decorating his turban with Kalgi. He used to sit on a seat which looked like a throne. He started holding diwans or discourses for his Sikhs in beautiful and costly tents. He started keeping elephants and horses with him along with brave Sikhs. He used to go for hunting in the jungles of Anandpur Sahib. He got a Nagara which was called Ranjit Nagara.

(I) **Guru's Activities at Paonta Sahib :** Bhim Chand King of Bilaspur did not like the activities pursued by Gobind Rai Sahib at Anandpur Sahib. Therefore, on some pretext, he wanted to clash with Guruji. But Guru Sahib did not want to waste his armed power in fighting with him. So on the invitation of Medini Parkash, king of Nahan, Guruji went to Nahan. He chose a quiet and beautiful place on the bank of the river Yamuna in Nahan state. The place was named 'Paonta Sahib' which means "a place to keep foot". Guruji appointed 52 poets who along with Guruji enriched the Sikh literature by composing literary works.

To prepare the sikhs for war he translated the Ramayana and the Mahabharata. He trained his Sikhs in the art of horse riding, archery and sword play etc. Guru Sahib included 500 pathans of Pir Budhu Shah of Sadhaura in his army.

(J) **Battles of Pre-Khalsa Period :** Before the creation of the Khalsa, Guru Gobind Rai Ji had to fight a battle at Bhangani in 1688A.D. Guruji defeated king Fateh Shah and his companions in this battle. This was the first and a significant victory for Guruji. After this victory, Guruji again came back to Anandpur Sahib. He got four forts i.e Anandgarh, Kesgarh, Lohgarh and Fatehgarh constructed at Anandpur Sahib.

When the Mughal emperor Aurangzeb who was in the South came to know about the increasing power of Guru Gobind Rai, then in 1694 A.D. he ordered the rulers of Punjab to wage a war against Guruji. The Fauzdar of Kangra province sent his son Khanzada to fight against Guruji. The Sikhs defeated him.

After the failure of Khanzada, in beginning of 1696 A.D., Fauzdar of Kangra province sent Hussain Khan to fight against Guruji but he got entangled in a fight against the kings of the hill states. Prince Muazzam tried to crush the power of Guru Sahib and kings of the hill states. He was successful in crushing the power of kings from the hill states but he did not take any action against Guruji.

**(K) Creation of the Khalsa :** Guru Gobind Rai Ji created 'the Khalsa' in 1699 A.D. on the day of the Baisakhi. He prepared Amrit and selected Panj Piaras - Daya Singh, Dharam Singh, Mohkam Singh, Sahib Singh and Himmat Singh. Then Guruji also drank Amrit from selected five Sikhs and suffixed the word 'Singh' with his name also. As a result, the five Sikhs, became Singhs and Guruji's name became 'Guru Gobind Singh'.

**(L) Battles of Post-Khalsa Period :** The period after the creation of Khalsa is called 'Post Khalsa Period'. During this period, Guruji remained busy in fighting various battles. He fought the first battle at Anandpur Sahib in 1701 A.D., the battle of Nirmoh in 1702 A.D., the battle of Basauli in 1702 A.D., the second battle of Anandpur Sahib in 1704 A.D., the battle of Shahi Tibbi, the battle of Sirsa and the battle of Chamkaur Sahib in 1705 A.D. After leaving Chamkaur Sahib and passing through places like Machhiwara and Dina Guruji reached Khidrana, (Muktsar). He defeated the Mughal army in 1705 A.D. at Khidrana.

From Khidrana, Guruji went to Talwandi Sabo from where on, he went towards the south.

**(M) Death of the Guru :** Guru Gobind Singh Ji reached Nanded (South) in Sept., 1708 A.D. He sent Madho Dass to Punjab with the name Banda Bahadur.

The fauzdar of Sirhind sent two pathans to kill Guru Sahib at Nanded at time. They visited the darbar of Guru Sahib. One day, in the evening one of the pathans got the opportunity to kill Guruji. At that time, Guruji's personal attendant had gone to sleep. Guruji was also half asleep at that time. The pathan on getting an opportunity attacked Guruji in the stomach with his dagger. Guruji died on Oct, 7, 1708 A.D. because of deep wounds.

### THE CREATION OF THE KHALSA - 1699 A.D.

Guru Gobind Rai Ji created the Khalsa on the day of Baisakhi in 1699 A.D. This event is regarded as very significant in sikh history. There were some causes behind this event which were responsible for the creation of the Khalsa.

#### Causes :

**(1) Measures taken for the Development of Sikhism by the previous Nine Gurus :** The seeds of the Khalsa were sown by Guru Nanak Dev Ji. He criticised idol worship and useless rituals. By starting sangat and pangat system, he attacked the caste system. He raised his voice against the atrocities committed at that time. Guru Nanak Dev Ji's successors adopted the path shown by him. Guruji created Khalsa in order to remove all evils in the Sikhs, to inculcate courage, bravery and to give separate identity to the Sikhs.



(2) **Aurangzeb's Atrocities on Hindus** : Aurangzeb wanted to make India a Land of Islam. He committed atrocities on the Hindus keeping this in mind. Their holy temples were demolished. They were dismissed from high profile Government jobs. Special tax was imposed on them. Restrictions were imposed on their religious customs. In this way, the Hindus were forced to adopt Islam. Therefore, he sacrificed the life of his father to protect the Hindus and he tried to organise a strong and powerful army in the form of the Khalsa.

(3) **Unreliability of the Kings of Hill States** : Before the creation of the khalsa, Guru Gobind Rai Ji tried to develop friendly relations with the kings of hill states. In the battle of Nadaon (1690 A.D.) he helped them fight against the Mughals. But later on they joined the Mughals. At this stage, Guruji realised that he should not depend on any one. To build up his power, he created the Khalsa.

(4) **Rigidity of the Caste System** : Although the predecessors of Guru Gobind Rai Ji condemned the caste system, it still prevailed in the Sikh Society. So Guru Sahib created the Khalsa eradicating caste system, by including people from different castes and religions.

(5) **Guruji's Mission of Life** : Guru Gobind Rai Ji wrote in his autobiography 'Vichitra Natak' that the aim of his life was to propagate the religion in the world, to protect the saints and destroy the tyrants. It was necessary to create the Khalsa to fulfil this objective.

## BIRTH OF THE KHALSA

**Selection of the Panj Piaras** : Guru Gobind Rai Ji convened an assembly on the day of Baisakhi at Anandpur Sahib in 1699 A.D. Approximately 80,000 people were present there. Guruji took out his sword from the sheath and said loudly, "Is there any one among you who can sacrifice his head for religion." Guruji repeated these words thrice. When Guruji called out for the third time, Daya Ram (Khatri), a resident of Lahore offered himself for sacrifice. Guruji took him to a nearby tent. Again he came out of the tent and as earlier demanded the head of another person. This time Dharam Dass of Delhi (jat) came forward to sacrifice himself. Guru Sahib took him to the tent. Like this Guruji five times demanded the heads of five different persons. Daya Ram, Dharam Dass, Mohkam Chand, Sahib Chand and Himmat Rai offered their heads for sacrifice. After some time Guruji brought these five persons clad in orange coloured clothes before the people. Guruji was also wearing the same ceremonial clothes. People were surprised to see the five persons alive. Guruji gave them the title of the 'Panj Piara'.

**Khande di Pahul** : After this incident, Guruji put pure water and patasas

(Sugar Plums) in an iron vessel and started stirring it with the khanda. While stirring, Guruji recited the hymns of Japuji Sahib, Anand Sahib, Jaap Sahib, Sawaie and Chaupai. The 'Amrit' prepared in the iron vessel was given to 'Panj Piaras'. Guruji gave them the name of the Khalsa. He asked them to suffix Singh with their names.

Guruji also drank Amrit from the 'Panj Piaras'. He himself became Gobind Singh from Gobind Rai.

**Principles of the Khalsa :** Guru Gobind Singh Ji laid principles for the duties to be performed by the Khalsa, which are as follows :

- (1) For entering the Khalsa Panth, every one has to drink Amrit, thereafter he would be called a Khalsa.
- (2) Every Khalsa will use 'Singh' with his name and a Khalsa woman will use 'Kaur' with her name.
- (3) Every Khalsa will wear the five emblems (kakars) - Kes (hair), Kangha (comb), Kara (iron bangle), Kachhera (long underwear) and Kirpan (Sword).
- (4) Every Khalsa will believe in one God. He will not believe in any god or goddess and idol worship.
- (5) He would get up early in the morning and after taking bath, recite the five Banis - Japuji Sahib, Jaap Sahib, Anand Sahib, Sawaie and Chaupai.
- (6) The Khalsa will earn his livelihood honestly and donate 1/10th of his earnings as 'Daswandh' and use it for religious purposes.
- (7) The Khalsa will not believe in caste system and class discrimination.
- (8) The Khalsa will wear weapons. He will always be ready to fight religious war.
- (9) The Khalsa will not use tobacco and other narcotics. He will not eat meat.
- (10) The Khalsa will keep high moral character.
- (11) The Khalsa while meeting each other will wish "Wahe Guruji Ka Khalsa, Wahe Guruji Ki Fateh."

### **Significance and Results of the Creation of the Khalsa**

With the creation of the Khalsa, there was a revolutionary change in the minds of the people.

- (1) **Completion of the Work begun by Guru Nanak Dev Ji :** Guru Nanak Dev Ji laid the foundation of the Sikh religion. All his successors worked for the development of the Sikh religion. Guru Gobind Singh Ji completed the work undertaken by his predecessors by creating 'the Khalsa'.



(2) **End of the Masand System :** The Fourth Guru, Guru Ram Dass Ji started the Masand system. The masands made a significant contribution for the propagation and the spread of the Sikh religion. But they became selfish, greedy and corrupt during the time of Guru Tegh Bahadur Ji. So Guru Gobind Singh Ji ordered all his Singhs not to keep any relation with the masands. As a result, the Masand system came to an end.

(3) **Increasing Importance of the Khalsa Sangat :** The Khalsa Sangat was given the right of serving 'Khande Di Pahul'. The Sangat was given the right to settle disputes amongst the Sikhs. As a result, the importance of Sikh Sangat increased.

(4) **Increase in the Number of Sikhs :** First of all Guru Gobind Singh Ji served Amrit to his own Sikhs and christened them Khalsa. Guru Sahib ordered that any five members of the Khalsa can further induct any person in the Khalsa Panth by serving Amrit to him. This resulted in an increase in the number of the Sikhs.

(5) **Infusing New Spirit into the Sikhs :** With the establishment of the Khalsa, a new spirit was infused into the Sikhs. After drinking Amrit, they started to call themselves as 'Singh'. They forgot the discrimination of caste system. On being called Singhs the feelings of fear and cowardice were removed. They also maintained a good moral character.

(6) **Successful Resistance of the Mughals :** Guru Gobind Singh Ji infused the feelings of bravery and courage among the Sikhs by creating the Khalsa'. He taught the sparrows to fight with the eagle and one Sikh with 1 ¼ lakh enemies. As a result, the Sikhs of Guruji fought successful battles with the Mughals between 1699- 1708 A.D. Guruji successfully resisted the power of the Mughal army with his limited resources and a handful of soldiers.

(7) **Warfare between the Guru Ji and the Rajas of the Hill States :** The Rajas of the hill states became nervous with the creation of the Khalsa. Particularly the hill Chieftain Bhim Chand of Bilaspur became scared of the military activities of Guru Sahib. As a result, he formed alliances with many other chiefs of the hill states. They made up their mind to suppress the power of Guru Sahib. Therefore, after the creation of the Khalsa, Guru Sahib had to fight many battles with the Rajas or chieftain of the hills states.

(8) **Separate Identity of the Sikh Community :** Many places of pilgrimage for the Sikhs were constructed from the period of Guru Nanak Dev Ji to Guru Gobind Singh Ji. The Holy Book of the Sikhs, the Adi Granth Sahib was also compiled. The Sikhs started celebrating the festivals and following the customs in their own way. With the creation of the Khalsa and observance of 5 (Kakars) k's, the Sikhs separated their outward identity from the common people. The men of the Khalsa became 'Singh' and women 'Kaur'.

(9) **Khalsa Saved Hinduism from Extinction** : Aurangzeb was committing atrocities on the Hindus. In Punjab the Khalsa only resisted his atrocities. Influenced by the Khalsa, the people of other states also started resisting the atrocities of Aurangzeb. As a result, the Hindu religion was saved from all sides. Therefore, the Hindu religion was saved from extinction.

(10) **Death blow to Superstitions** : The Khalsa did not believe in the old superstitions of the Hindus due to its principles. The Khalsa gave up believing in performing Yajnas, sacrifices, keeping fasts, idol worship and other superstitions. As a result, the Khalsa gave a death blow to superstitions and ignorance.

(11) **Democratic Elements in Sikhism** : Guru Gobind Singh Ji after serving Amrit to the Panj Piaras himself also drank Amrit from their hands. He also ordered that any five Singhs or Sangat can offer Amrit to any one. Before his death Gururji established democracy by delegating fully the Guru power to Guru Granth Sahib and the Khalsa. Thus, Guru Gobind Singh Ji was the first democrat of the country.

(12) **Rise of Political Power of the Sikhs** : With the organisation of the Khalsa feelings of courage, bravery, fearlessness, and self sacrifice were awakened in the Sikhs. As a result, the Sikhs continued their struggle with the Mughals under the leadership of Banda Bahadur even after the death of Guru Sahib. They occupied many areas of Punjab. After the death of Banda Bahadur, the Sikhs had to face many problems. But they maintained firm belief in their religion. After the Mughals, they resisted the Afghans with great courage and bravery. At last, several independent states (Misals) in different parts of Punjab were established.

### **The Battles of Guru Gobind Singh Ji against the Political and Religious Tyranny**

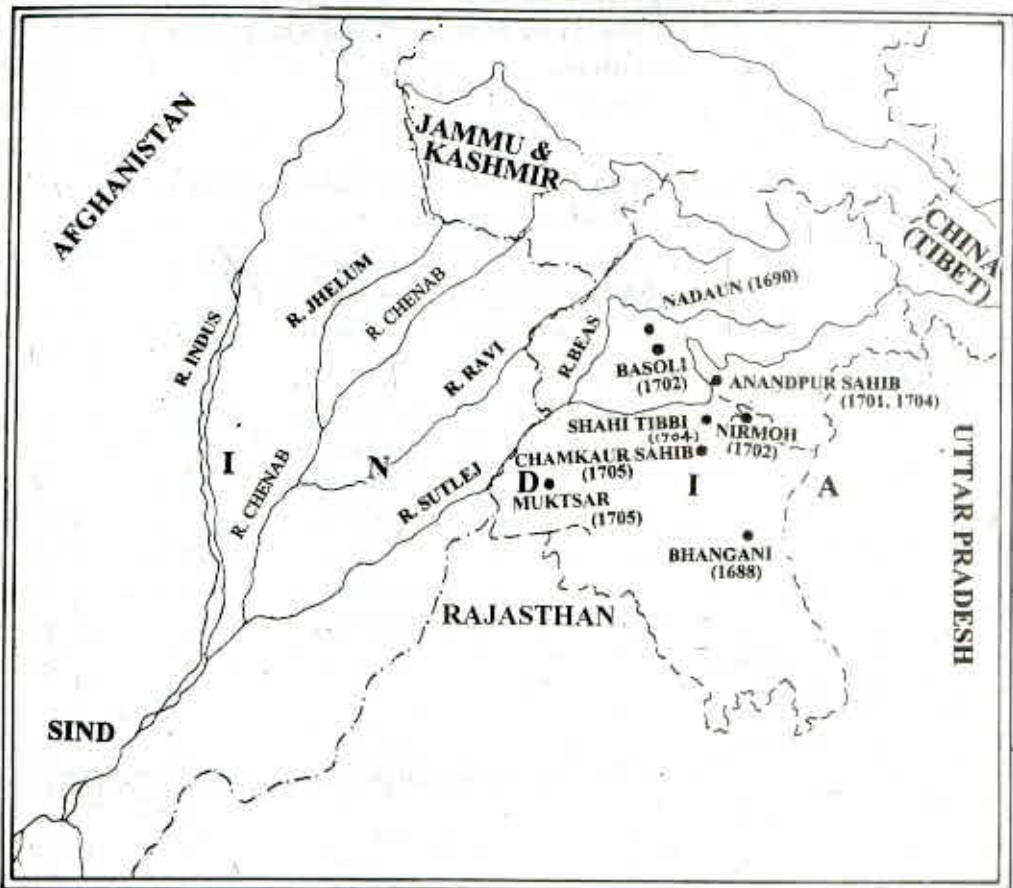
Guru Gobind Singh Ji was a saint and a great soldier. His spiritual and political activities were neither tolerated by the Rajas of hill states nor by the Government. The rulers committed atrocities on them and forced them to fight against them. Therefore, Gururji had to fight many battles with the opposition. Some battles were fought before the creation of the Khalsa which were called the Pre-khalsa Battles and some were fought after the creation of the Khalsa which were known as the Post- Khalsa Battles.

### **The Battles of Pre-Khalsa Period**

(A) **Conflict with Bhim Chand Raja of Bilaspur** : There were many reasons of conflict between Bhim Chand Raja of Bilaspur and Guru Gobind Rai Ji. The first cause of conflict was that Gururji was against idol worship whereas Bhim Chand was in favour of idol worship. Secondly, Gururji started organising the



## PUNJAB BEFORE 1947 A.D. BATTLES OF GURU GOBIND SINGH JI



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army. Bhim Chand considered these activities as a threat to his state. Thirdly, Guruji adopted royal emblems. Bhim Chand feared that a new state was being established in his neighbourhood. Fourthly, Bhim Chand demanded annual tribute from Guruji, which he refused. Once Bhim Chand paid a visit to Guruji at Makhwal (Anandpur Sahib) where he was given a warm welcome by Guruji. But he became jealous on seeing Guruji's elephant (gifted by Ratan Chand King of Assam) and beautiful tent (gifted by Duni Chand of Kabul).

Bhim Chand demanded 'Prasadi' elephant and the tent gifted by Duni Chand on the engagement ceremony of his son from Guruji which he refused sensing the bad intentions of Bhim Chand. As a result Bhim Chand launched an attack on Anandpur Sahib but he was defeated.

**(B) The Battle of Bhangani, 1688 A.D. :** Guru Gobind Singh Ji went to Paonta Sahib due to his disagreement with Bhim Chand Raja of Bilaspur. In fact, he did not want to fight with any one. While staying in Paonta Sahib, he encouraged his own literary activities and of his 52 poets. He fought the battle of Bhangani in 1688 A.D.

**Causes :** Guruji did not want to fight the battle of Bhangani but the Rajas of hill states forced him to do so.

The main causes of the battle were :

- (1) The Rajas of hill states considered military preparations made by Guru Gobind Singh Ji as a potential danger to them.
- (2) Guruji was against idol worship but the Rajas of hill states firmly believed in idol worship.
- (3) Guruji recruited 500 Pathanas in his army who were ousted from the Mughal army. The Rajas of hill states were sincere to the Mughal government. That is why they did not approve of this gesture of goodwill of Guruji.
- (4) The Mughal fauzdars around instigated the Rajas of hill states against Guruji.
- (5) Guruji had an old enmity with Bhim Chand.
- (6) The immediate cause of this battle was that the Sikhs did not allow the marriage party of son of Bhim Chand to pass through Paonta Sahib which was on its way to Garhwal. As a result all the Rajas of hill states present in the marriage party made up their mind to fight against Guruji.

**Events :** Guru Gobind Singh Ji chose the place of Bhangani to fight against the Rajas of the hill states. As the battle started, the army of 500 Pathans sent by Pir Budhu Shah of Sadhaura deserted the army of Guruji. But Guruji continued the battle with his few companions. At the same time, Pir Buddhu Shah of



Sadhaura along with his four sons and seven hundred followers joined Guruji. The fight continued for nine hours on September, 1688 A.D. Guruji showed his acts of bravery by leading his army. It encouraged the Sikhs. As a result, the Rajas of hill states suffered a great loss. They fled after their defeat. At last, Guruji secured a grand victory.

**The Significance of the Battle :** The victory in the battle of Bhangani was Guru Gobind Singh Ji's first significant victory.

- (1) With this victory, the power of Guruji increased.
- (2) Guruji realised that if he organised his followers, then he would successfully resist the Mughals.
- (3) The Kings from the hill states particularly Raja Bhim Chand stopped opposing Guruji and developed friendly relations with him.
- (4) Guruji left Paonta Sahib and again settled at Anandpur Sahib.
- (5) Guru Sahib constructed four forts - Anandgarh, Kesgarh, Lohgarh and Fatehgarh at Anandpur Sahib.

(C) **The Battle of Nadaun, 1690 A.D. :** The battle of Nadaun was fought between the union of the Kings of hill states and the Mughals. In this battle Guruji supported the kings of hill states. The only reason behind it was that after developing friendly relations with Guruji, Bhim Chand the King of Bilaspur and the kings of other hill states stopped paying annual tribute to the Mughals. Those kings constituted a union under the leadership of Bhim Chand. On not receiving annual tribute from them Bhim the Mughal subedar of Jammu, Mian Khan sent an army under the leadership of Alif Khan against the Kings of the hill states in 1690 A.D. In this battle, Kirpal Chand King of Kangra cooperated Alif Khan. Guru Sahib favoured Raja Ram Singh and the Kings of hill states. The battle of Nadaun took place thirty two kilometers away from Kangra on the banks of the river Beas. In this battle, Guru Sahib and his companions proved their bravery. Alif Khan was defeated and he fled from the battle field.

After the victory of Nadaun, Bhim Chand made an agreement with Alif Khan without the consent of Guru Sahib. Guru Ji was deeply hurt by Bhim Chand's act of deceit.

**(D). Mughal Campaign against Guruji and the Kings of Hill States, 1694 A.D.**

**Khanzada Rustam Khan's Campaign of 1694 A.D. :** The Mughal emperor Aurangzeb came to know about the increasing power of Guru Gobind Rai Ji. He ordered the Mughal fauzdar of Punjab to take action against Guru Sahib. To give practical shape to the order, Dilawar Khan the fauzdar of Kangra province sent his son Khanzada Rustam Khan, against Guru Sahib. He crossed

the river Satluj on a cold winter night along with his army to suddenly attack Guruji in 1694 A.D. The Sikhs were already prepared for the war. The Sikhs had thrown only a few bomb at them which forced Khanzada and his army to flee from the battlefield out of fear. In this way, Guru Sahib secured victory over the Mughals without fighting a battle.

(2) **Hussain Khan's Campaign of 1696 A.D. :** After the defeat of Khanzada, Dilawar Khan sent his bravest soldier Hussain Khan to attack Anandpur Sahib, in the beginning of 1696 A.D. On the way Hussain Khan demanded tax from the kings of Guleir and Jasvan. They made excuses for not paying the tax. They decided to fight against Hussain Khan. Bhim Chand (Bilaspur) and Kirpal Chand (Kangra) also joined Hussain Khan. Guruji sent his few Sikhs to fight against Hussain Khan. Though all the Sikhs were martyred, Hussain Khan suffered a defeat and was killed.

After the death of Hussain Khan, Dilawar Khan sent an army under the leadership of Jujhar Singh and Chandel Rai but before it could reach Anandpur Sahib the army was defeated by Raja Raj Singh (Jasvan) and it fled back.

(3) **Prince Muazzam's Campaign :** The Mughal emperor Aurangzebe on getting news of the defeat of Mughals in Deccan. So he sent prince Muazzam to fight against Guru Sahib and the Kings of hill states. On reaching Lahore, he sent a huge army against the Kings of hill states under the leadership of Mirza Baig. He was successful in defeating the Kings of hill states .

### **Battles of Post-Khalsa Period, 1699–1708 A.D.**

The period from the creation of the Khalsa (1699 A.D.) to the death of Guru Gobind Singh Ji (1708 A.D.) is called Post Khalsa period. During this period, Guru Sahib remained busy in fighting battles.

(1) **The First Battle of Anandpur 1701 A.D. :** After two years of the creation of the Khalsa, Guru Gobind Singh Ji had to declare war against the Kings of hill states. The main cause of this battle was that the kings of hill states became nervous by the creation of the Khalsa. The principles of the Khalsa were also against the religion of the Kings of hill states. So Bhim Chand the ruler of Bilaspur asked Guru Sahib to either leave Anandpur Sahib or pay appropriate rent for it. Guru Sahib rejected his demand. As a result, in 1701 A.D. armies of Bhim Chand and other Kings of hill states besieged Anandpur Sahib. Guru Sahib, Sahibzada Ajit Singh (14-15 years old) and other Sikhs made the enemies suffer a great loss. As a result, the disappointed Kings of hill states wanted to enter into an agreement with Guruji. Guruji who also did not want to fight with them made the agreement. According to the agreement, Guruji left Anandpur Sahib and went to stay at Nirmoh near Kiratpur Sahib.



(2) **The Battle of Nirmoh, 1702 A.D.** : Bhim Chand realised that it was impossible to finish the power of the Sikhs. He asked for the help of the Mughal government to finish their power. As a result, in the beginning of 1702 A.D, on one side the army of Bhim Chand and on the other side the Mughal army under the leadership of subedar of Sirhind attacked Nirmoh. The Gujjars staying nearby helped the invaders. On the other hand, Guru Gobind Singh Ji and his Sikhs got ready for war. The Sikhs fought the enemies bravely. The battle continued for a night and a day. At last, Guruji defeated the army of the enemy and forced them to flee.

(3) **The Battle of Satluj, 1702 A.D.** : Although Guruji won the battle of Nirmoh, yet he decided to leave Nirmoh. He had not yet crossed the river Satluj that the enemy attacked him again. The army of Guruji fought against the enemy valiantly. The battle continued for four hours. Guruji won this battle also.

(4) **The Battle of Basauli, 1702 A.D.** : After crossing the river Satluj, Guruji and the Sikhs went to Basauli. The army of Bhim Chand chased the army of Guruji but Guruji again defeated them. Since the rulers of Basauli and Jasvan were Guruji's friends, therefore, Bhim Chand thought it useful to have a treaty with Guruji. The treaty was signed in the middle of 1702. As a result, Guruji again came to Anandpur Sahib. Guruji did not have to fight any battle for the next two years.

(5) **The Second Battle of Anandpur Sahib, 1704 A.D.** : The Kings of hill states began to feel jealous on watching the increasing power of Guruji. The federation established by them asked Guruji to leave Anandpur Sahib. When Guruji rejected their demand, they attacked him but Guruji defeated them and forced them to return.

Bhim Chand and other Kings of hill states asked help from the Mughal Government. The Fauzdar of Sirhind, Wazir Khan came there with his army. Wazir Khan, Kings of hill states and Ranghars together attacked Guruji. The Sikhs from inside the fort failed the enemy's attack. Then the enemy besieged Anandpur Sahib on all sides. As a result, it became impossible for the Sikhs to continue the battle. The Sikhs wanted to leave Anandpur Sahib but Guruji did not agree. So forty Sikhs wrote 'Bedawa' a disclaimer and left the company of Guruji. At last, at the instance of Mata Gujri, Guruji left Anandpur Sahib on December 21, 1704 A.D.

(6) **The Battle of Shahi Tibbi** : As soon as the enemy came to know about Guru Gobind Singh Ji having left Anandpur Sahib, they captured Anandpur Sahib. They chased the Sikhs. Guruji ordered his Sikh Uday Singh to resist the enemy. He along with his 50 companions resisted a huge army of the enemy at

Shahi Tibbi. Although all the Sikhs were martyred, yet they killed hundreds of enemies.

(7) **The Battle of Sirsa :** When Guru Sahib and his companions reached the river Sirsa, the enemy also approached near them. Guruji left his main Sikh Bhai Jiwan Singh Rangreta (who had brought head of Guru Teg Bahadur Ji from Delhi and reached Kiratpur Sahib and whose earlier name was Bhai Jaita) along with about hundred Sikhs tried to resist the enemy. They resisted the enemy valiantly. In the battle, the enemy suffered heavy losses. At that time the Sirsa river was in flood. Guruji, hundreds of his Sikhs and companions, along with the horses jumped into the river. Many Sikhs were drowned. A lot of valuable literature was also washed away. In this confusion many Sikhs and two younger Sahibzadas, Zorawar Singh and Fateh Singh along with Mata Gujri Ji were separated from him.

(8) **The Battle of Chamkaur Sahib, 1705 A.D. :** After crossing the river Sirsa, Guru Gobind Singh Ji, some of his Sikhs and his elder sahibzadas, Ajit Singh and Jujhar Singh reached Chamkaur Sahib via Ghanola and Kotla Nihang. At that time he had only forty Sikhs with him. There, they took refuge in a 'Kachhi Garhi'. When the enemy attacked them, they resisted them valiantly. Both the Sahibzadas of Guru Sahib gave a proof of their bravery. At last they both became martyrs. While resisting the enemy valiantly, three out of the five 'Panj Piaras Sahib Singh, Mohkam Singh and Himmat Singh were also martyred. At last Guruji was left with only five out of forty Singhs. They forced Guruji to leave Chamkaur Sahib in form of Hukum urged by a Hukumnama (written or spoken letter giving some order) issued by them. Bhai Daya Singh and Bhai Dharam Singh came out of the Garhi with him. Other Singhs became martyrs while fighting.

Guru Gobind Singh Ji reached Kidrana via plains of Machhiwara, Alamgir, Dina Kangar etc.

(9) **The Battle of Khidrana, 1705 A.D. :** When Guru Gobind Singh Ji reached the Dhab of Khidrana a large number of Sikhs had joined him. The Singhs who wrote Bedawa and left Guruji also reached there. Mai Bhago specially reached there along with them to fight in favour of Guruji. Guruji had about 2000 Sikh soldiers at that time. On the other side, Wazir Khan, Subedar of Sirhind with a huge army of 10,000 soldiers reached there. A fierce battle took place at Dhab of Khidrana on December 29, 1705. In the battle, Guru Sahib and his companions gave a proof of extraordinary courage. They fought valiantly. Due to the scarcity of water it was difficult for Mughals to fight the battle. As a result, the Mughals had to flee after defeat. Although Mai Bhago was badly wounded and all forty Singhs who wrote Bedawa also became martyrs yet Guruji won the last battle.



Guruji keeping in view their bravery tore Bedava in front of their leader Bhai Mahan Singh. Those Sikhs are remembered in the history as '40 Muktas'. In their memory, Khidrana was named Muktsar.

## The Personality of Guru Gobind Singh Ji

Guru Gobind Singh Ji is known as a great personality in the history of Punjab. He was a great man, good organiser, brave soldier, worthy scholar, great poet and great spiritual leader.

### (A) Guruji as a Person

(1) **Impressive physique and Charming Personality** : Guru Gobind Singh Ji was very handsome. He had a tall stature, fair complexion and stout body. His forehead was broad, eyes big and shining. He wore clean and beautiful clothes. He was always equipped with arms. He put kalgi aigrette on his dastar (turban). He held a white hawk in his right hand. That is why he is remembered by his devotees as '*Kalgidhar Dashmesh*' or '*Chitte Bazan Wale*'.

(2) **Courageous and Fearless** : Guru Gobind Singh Ji faced many problems even in his childhood. Even then he worked with extraordinary courage, bravery and self confidence. He gave proof of his courage, bravery and fearlessness while fighting with the kings of the hill states and the Mughals. He wrote a letter like Zafarnama to Aurangzeb without fear. In that letter Guruji criticised the atrocities committed by Government on innocent people and justified battles fought against the Mughals.

(3) **A Man of Strong Determination** : Guru Gobind Singh Ji was a man of strong determination. He decided at the age of nine that he would fight against the Mughal government for the protection of religion. To fulfil his determination, he sacrificed the whole of his life. He got success in fulfilling his determination and kept a balanced approach throughout his life.

(4) **Embodiment of Sacrifice** : Guru Gobind Singh Ji sacrificed all comforts of his life for the protection of religion. He sacrificed his father, four sons, mother and his beloved Sikhs. For the protection of his religion, he was always ready for any sacrifice.

(5) **High Moral Character** : Guru Gobind Singh Ji hated fraud and lies. He had no greed for wealth and lust for rule. Whatever money was collected in form of offerings was used for religious works and spent on the poor people.

Guru Sahib dealt with people with humility, love and generosity. He was not proud in anyway. He considered himself a humble servant of God.

Guruji was sympathetic towards the poor and low caste people. He

embraced Bhai Jaita (Jiwan Singh Rangreta) calling him 'Rangreta Guru Ka Beta' when he brought the head of Guru Tegh Bahadur Ji from Delhi to Kiratpur Sahib. Three out of the five 'Panj Piaras' were Shudras.

**(6) Liberal and Tolerant in Religious Views :** The Mughal emperor Aurangzeb got Guru Tegh Bahadur Ji martyred, due to his religious fanaticism. But even then Guru Gobind Singh Ji felt no hatred for the Muslims.

Due to Guru Sahib's liberal and tolerant nature, Muslims like Pir Mohammad, Buddhu Shah, Nihang Khan, Nabi Khan, Gani Khan became Guruji's close friends. Guruji's army had Muslim soldiers also.

### **(B) As a Poet and Scholar**

Guru Gobind Singh Ji had deep knowledge of Punjabi, Hindi, Sanskrit and Persian. He was a well versed poet also. Though many of his compositions were washed away in Sirsa river, yet many of his compositions are still available. The Jaap Sahib, the Bachitar Natak, the Zafarnama, the Akal Ustat, the Shashtra Nam - Mala, the Chandi Di Var are his prominent compositions.

Guru Gobind Singh Ji being a poet liked the company of other poets. In Paonta Sahib, he had 52 poets. In Talwandi Sabo, many poets came to him. His famous poets were Senapat, Nand Lal, Udai Rai, Ani Rai, Sukhdev, Hans Raj, Lakhan and Gopal.

### **(C) As an Organizer**

Guru Gobind Singh Ji was an excellent organizer. The creation of the Khalsa by Guru Sahib is its living proof. As a result, people of low caste got a new life. Guruji's followers were filled with enthusiasm. Those people who had not even touched the sword became great warriors.

Being a good organiser he introduced democratic principles. After offering Amrit to the 'Panj Piaras' he himself took Amrit from them. He also said "Guru is in Khalsa and Khalsa is in Guru."

Before he breathed his last, he advised the Sikhs that from then onwards, they should regard the Guru Granth Sahib as their Guru. They would make their decisions in the presence of the Guru Granth Sahib. He also said, wherever five Khalsas would gather, I would be present in them. This proves that Guruji was the founder of a democratic system.

### **(D) As a Military General**

Guru Gobind Singh Ji was a brave warrior and a native commander. Since his childhood he got proficiency in horse riding, fighting with swords and archery. While in Paonta Sahib he organised an army of brave Sikhs.



The proof of his being an able and successful general is that he fought against the powerful Mughal army successfully. In the battle of Chamkaur Sahib his forty sikhs only put the huge Mughal army in quandry.

Guru Gobind Singh Ji led the Sikhs in every battle. Like an able general he knew when, where and how to fight the enemy. Like the battles of Bhangani and Khidrana he chose an appropriate place for every battle.

Guru Gobind Singh Ji never attacked first. He always fought a defensive battle. The kings from hill states and the Mughals deceived him many times. But Guruji always kept his words. In fact he always fought religious wars.

### (E) As a Religious Leader

Guruji like his predecessors was a great religious leader and Guru of the Sikhs. Although he was busy in military exploits but he was fought war like religious war. He used to preach to his Sikhs; Always worship God, keep your character high, keep away himself from lust, anger, greed, attachment and pride. He like his predecessors wrote religious hymns like the Jaap Sahib, the Akal Ustat etc. He gave final shape to the Adi Granth Sahib. He propagated Sikh religion.

This proves that Guru Gobind Singh Ji had a multifaceted personality.

### Exercise

(A) Answer the following questions in 20-25 words :

1. When and where was Guru Gobind Singh Ji born? Write the names of his parents.
2. Which games were played by Guruji in his childhood at Patna?
3. Name the teachers from whom Guru Gobind Singh Ji received his education.
4. What was the problem of Kashmiri Pandits? How did Guru Tegh Bahadur Ji solve it?
5. Name the forts constructed by Guru Gobind Singh Ji after the victory of Bhangani.
6. Write the names of the 'Panj Piaras'.
7. How did Guru Gobind Singh Ji attained martyrdom?
8. Which Banis were recited while preparing Khande Di Pahul?
9. When and where was the Khalsa created?
10. What was the impact of the Khalsa on Bhim Chand King of Bilaspur?
11. Write the immediate cause of the Battle of Bhangani?
12. What was the cause of the battle of Nadaun?

13. What was the earlier name of Mukatsar? Why was it named so?
14. To whom did Guruji write a letter named 'Zafarnama'?
15. Write the names of Guru Gobind Singh Ji's four famous compositions.
16. Why is Guru Gobind Singh Ji called the founder of the democratic system?

**(B) Answer the following questions in 30-50 words :**

1. How did Guru Gobind Singh Ji spend his childhood at Patna?
2. Write about the royal emblems of Guru Gobind Singh Ji.
3. Describe the principles of the Khalsa.
4. What were the causes of the Battle of Bhangani?
5. Describe the Mughal campaigns against Guru Gobind Singh Ji and the kings of hill states.
6. Describe briefly the second battle of Anandpur Sahib.
7. Write a note on the battle of Chamkaur Sahib.
8. Describe the battle of Khidrana.
9. Describe the personality of Guru Gobind Singh Ji as a general.

**(C) Answer the following questions in 100-120 words :**

1. What do you know about the life of Guru Gobind Singh Ji?
2. Why did Guru Gobind Singh Ji create the khalsa?
3. What was the significance of the creation of the Khalsa?
4. Describe the Pre Khalsa battles of the Guru Gobind Singh Ji.
5. Describe the Post Khalsa battles of Guru Gobind Singh Ji.
6. What do you know about Guru Gobind Singh Ji as a man?
7. Describe the battles of Chamkaur Sahib and Khidrana.

**(D) In the given map of Punjab, show any four places where battles were fought by Guru Gobind Singh Ji.**

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## LESSON - 6

### BANDA SINGH BAHADUR AND THE SIKH MISALS

**Rise of Banda Bahadur :** Guru Gobind Singh Ji, before his death, had ordered his Sikhs to accept Guru Granth Sahib as their religious Guru. During the last days of his life, Guruji visited the south. At Nanded Sahib, he met Bairagi Madho Das. Guru Gobind Singh Ji baptised him as a Sikh and renamed him Gurbax Singh. But Madho Das became popular by the name of 'Banda Bahadur'.

When Banda Bahadur heard from Guruji about the atrocities committed on the Sikhs by the Mughal Government, he was greatly distressed. He was enraged when he came to know about the martyrdom of Guru Tegh Bahadur Ji, Mata Gujari and the Sahibzadas. He requested Guruji to visit Punjab. He wanted to punish the treacherous Mughal officials for their crimes. Guruji accepted the request of Banda Bahadur. Guru Sahib gave him five arrows from his bow, a khanda and Nagara as a symbol of his power. He ordered Bhai Vinod Singh, Bhai Kahan Singh, Bhai Baz Singh, Bhai Daya Singh and Bhai Ran Singh to accompany and assist Banda Bahadur in Punjab. At the time of departure, Guru Sahib gave the Hukamnamas to Banda Bahadur for the Sikhs of Punjab. In these Hukamnamas, Guruji wrote to the Sikhs that Banda Bahadur would be their political leader. They should assist Banda Bahadur in the religious wars against the Mughals.

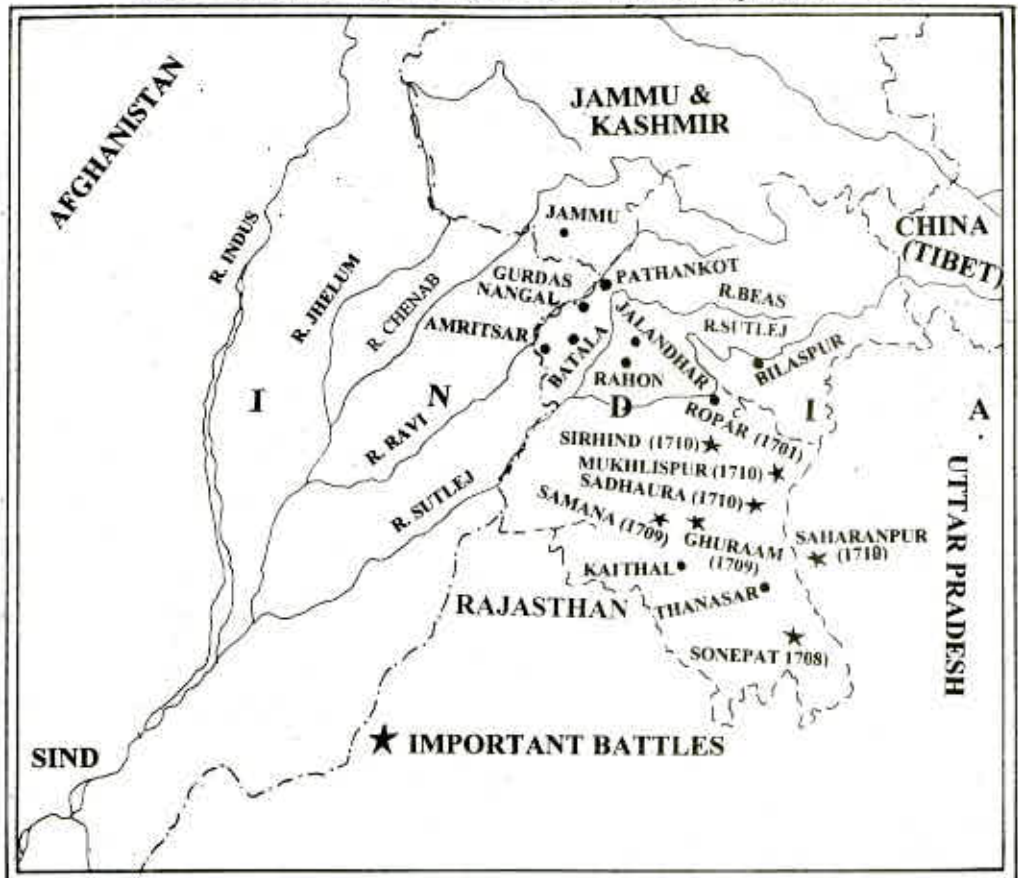
After reaching Delhi, Banda Bahadur sent the Hukamnamas of Guru Gobind Singh Ji to the Sikhs of Malwa, Doaba and Majha. Quickly, thousands of Sikhs gathered in Delhi under the leadership of Banda Bahadur. After organising the army, Banda Bahadur and his followers advanced towards Punjab with great zeal to take military action against the cruel Mughals.

**Attack on Sonapat :** While advancing from Delhi to Punjab, Banda Bahadur attacked Sonapat though at that time, he had only five hundred Sikhs in his army yet fauzdar of that place could not dare to resist them on hearing the bravery of Sikhs. The fauzdar and his army fled from the city.

**Seizure of Royal Treasury of Bhoona :** When Banda Bahadur reached near Kaithal from Sonapat, he came to know that some Mughal soldiers were camping in village Bhoona with a large amount of collected land revenue in their custody. Banda Bahadur attacked Bhoona keeping in view the requirements of his soldiers. The fauzdar of Kaithal tried to resist Banda Bahadur but he was defeated. Banda Bahadur snatched the entire amount from the Mughal soldiers.

**Conquest of Samana :** After conquering Bhoona, Banda Bahadur advanced towards Samana. The executioner (Jalad) Sayyid Jalal-ud-Din of Guru Tegh

# **PUNJAB BEFORE 1947 A.D.** **IMPORTANT BATTLES OF BANDA BAHADUR**



- ☐ Based upon Survey of India map with the permission of the Surveyor General of India
  - ☐ The responsibility for the correctness of Internal details rests with the publisher
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Bahadur was a resident of that place. Shashal Bag, and Bashal Bag, the executioners of the younger Sahibzadas (Jorawar Singh and Fateh Singh) of Guru Gobind Singh Ji, also belonged to Samana. Banda Bahadur attacked Samana on November 26, 1709. The battle continued in the streets of the city for many hours. The Sikhs destroyed the beautiful palaces of Samana. About 10,000 Muslims were killed. The families of Sayyid Jalal-ud-Din, Shashal Bag and Bashal Bag were killed. Banda Bahadur became victorious. He got lots of money. Fateh Singh was appointed as the ruler of Samana.

**Conquest of Ghuram :** After staying for one week in Samana, Banda Bahadur attacked Ghuram. The Pathans of that place tried to resist the Sikhs but they had to flee from that place to save their lives. Banda Bahadur and his Sikh soldiers also got money from Ghuram.

**Attack on Kapuri :** After Ghuram, Banda Bahadur reached Kapuri via Thaska, Shahbad and Mustafabad. The ruler of Kapuri, Qadam-ud-Din was very corrupt and committed atrocities on the Hindus. Banda Bahadur defeated and killed him. His haveli was also set on fire.

**Conquest of Sadhaura :** The ruler of Sadhaura Usman Khan also committed atrocities on the Hindus. He got Pir Budhu Shah killed because he had helped Guruji in the battle of Bhangani. Banda Bahadur attacked Sadhaura. Soon the Sikhs defeated Usman Khan. They looted the city. Many Hindus and Sikhs farmers who were ill-treated by Usman Khan also joined the army of Banda Bahadur. The Muslims who had fled to take shelter in the haveli of Pir Budhu Shah were also not spared by the Sikhs. Now a days this haveli is known as Qatal garhi.

**Conquest of Mukhlispur :** After Sadhaura, Banda Bahadur attacked Mukhlispur. He conquered and captured it easily. The fort was renamed Lohgarh. Later on Banda Bahadur chose this city as capital.

**Battle of Chappar-Chiri and Conquest of Sirhind :** The real target of Banda Bahadur was to conquer Sirhind. The subedar of Sirhind, Wazir Khan had troubled greatly Guru Gobind Singh Ji. He sent forces against Guruji during the battles of Anandpur Sahib and Chamkaur Sahib. The two younger Sahibzadas of Guruji were bricked up alive in a wall. Wazir Khan killed thousands of innocent Sikhs and Hindus. These incidents made Banda Bahadur and the Sikhs very angry with Wazir Khan. As the news of advancement of Banda Bahadur towards Sirhind reached Punjab, thousands of people gathered to fight under the command of Banda Bahadur. The nephew of Sucha Nand, an official of Sirhind also joined the army of Banda Bahadur. On the other side, there were 20,000 soldiers in Wazir Khan's army. The regiment consisted of gunmen and soldiers from infantry, artillery and cavalry.

A fierce battle took place between the two armies on May 22, 1710 A.D. at Chappar Chiri, 16 kms. to the east of Sirhind. To demoralise the Sikh soldiers, the nephew of Sucha Nand along with his soldiers also fled from the battlefield. Banda Bahadur himself came forward to encourage his soldiers. The Sikhs attacked the enemy with great courage. Fateh Singh killed Wazir Khan. Confusion prevailed amongst the soldiers of the enemy. A large number of soldiers of the enemy were killed by the Sikh soldiers.

After the victory of Chappar-Chiri on May 24, 1710 A.D. Banda Bahadur attacked the fort of Sirhind. As a result, 500 Sikhs were killed in the war. But the Sikhs became successful in capturing Sirhind. The Sikhs got about 2 crore rupees from the treasury of Wazir Khan. Banda Bahadur acquired lots of money from Sucha Nand and the houses of other officials.

The dead body of Wazir Khan was hung on a tree. Sucha Nand who had committed atrocities on the Sikhs was arrested and taken in a procession. The Sikh soldiers looted and plundered the city.

### Administration of the Conquered Territories

After the victory of Sirhind, Banda Bahadur appointed Baz Singh as ruler of Sirhind. Aali Singh was appointed as his Naib. Fateh Singh had already been appointed the ruler of Samana. Ram Singh and Vinod Singh was given the responsibility of administration of Thanesar.

Banda Bahadur made the hilly area of Mukhlispur his capital. The fort of Mukhlispur was repaired as per the needs and was renamed Lohgarh. Banda Bahadur became the king but he never considered himself to be the king.

Banda Bahadur abolished the Zamindari system in the areas conquered by him. He did commendable work by changing the status of the peasants to land owners.

**Conquest of the Ganga-Yamuna Doab :** Many Hindus and Muslims began to adopt Sikhism under the leadership of Banda Bahadur. The residents of village Unarsa also became Sikhs. Jalal Khan, the fauzdar of Jalalabad could not tolerate it. He arrested many sikhs of that place. Banda Bahadur along with his soldiers moved towards Unarsa to liberate the arrested Sikhs.

The Sikhs attacked Saharanpur after crossing the Yamuna river. The fauzdar of that place, Ali Hamid Khan fled to Delhi. His officials resisted the Sikhs but were defeated. The Sikhs changed the name of Saharanpur to Bhag Nagar.

Banda Bahadur advanced towards Behat from Saharanpur. The pirzadas



of Behat used to commit atrocities on the Hindus. Banda Bahadur killed many pirzadas.

After Behat, Banda Bahadur attacked Ambeta. The Pathans of Ambeta were very rich. They did not resist the Sikhs. With the result the Sikhs acquired lots of money.

The Sikhs attacked Nanota, on July 21, 1710. The sheikhzadas, who were experts in the art of archery, resisted the Sikhs. But the Sikhs killed 300 sheikhzadas and became victorious.

Banda Bahadur sent a letter to his main enemy Jalal Khan of Unarsa through his messenger. He wrote to him to liberate the Sikh prisoners and accept his suzerainty. But Jalal Khan refused to accept it. He also insulted the messenger. As a result, Banda Bahadur attacked Unarsa. A fierce battle took place and the Sikhs became victorious.

**Occupation of the Jalandhar Doab :** After the victory of Sirhind, the Sikhs of Jalandhar Doab raised their arms to finish the Mughal empire. They forcibly dismissed the Mughal officials of Jalandhar Doab and appointed Sikhs in their place. They sent a message to Shamas Khan, the fauzdar of Jalandhar Doab to make reforms in the administration. Shamas Khan declared Jihad (religious war) against the Sikhs. As a result, lakhs of people gathered under his leadership. The Sikhs also sent a message to Banda Bahadur at Jalalabad to seek his help. The Sikh soldiers reached Rahon to resist the enemies. On October 12, 1710, a fierce battle took place and the Sikhs became victorious. As a result, the Sikhs occupied the entire region of Jalandhar Doab.

**Capture of Amritsar, Batala, Kalanaur and Pathankot :** Like the Sikhs of Jalandhar Doab Sikhs of this region also prepared themselves to fight against the Mughal Government to liberate themselves. About 8,000 Sikhs occupied Amritsar and the area around it. After that they attacked Batala and Kalanaur. They forced the Mughal officials to flee from there. The Sikhs occupied the police post and the tehsils. Some Sikhs of Batala and Sathiala occupied Pargana (Sub-Division) of Pathankot.

**The Haidri Flag Crusade :** Encouraged by their victory, the Sikhs attacked Lahore. The subedar of Lahore Sayyid Aslam Khan was discouraged. The fanatic Muslims led him at that time. They hoisted a green coloured Haidri flag and declared Jihad. A large number of Muslims gathered under that flag. They sent their forces in Bharat village (Lahore) and near Kotla Begam against the Sikhs. But the Muslims were defeated and had to return. As a result, the Sikhs became the owner of Punjab from Lahore to Delhi.

## Bahadur Shah's Measures against the Sikhs

When the Mughal emperor Bahadur Shah came to know that the Sikhs had spread terror in the Mughal rulers of Punjab then he fully concentrated his attention on Punjab. On June 27, 1710 A.D. he advanced towards Punjab from Ajmer. He ordered the subedars of Delhi and Avadh, the nizams of Muradabad, Allahabad and fauzdars to advance towards Punjab alongwith their armies.

**Battle of Aminabad :** Bahadur Shah sent a huge army under the leadership of Firoz Khan Mewati and Mahawat Khan to fight against the Sikhs. Vinod Singh and Ram Singh resisted the enemy on October 26, 1710 A.D. at Aminabad (between Thanesar and Trawari). They forced Mahawat Khan to retreat. But due to the presence of enemy in large number, the Sikhs had to suffer defeat. The living and the dead Sikhs as well were insulted. Their dead bodies were hung on the side of G.T. Road. The fauzdari of Sirhind was entrusted to Firoz Khan Mewati by Bahadur Shah.

**Battle of Sadhaura :** When Banda Bahadur got the news of the defeat of Sikhs, he attacked the enemy along with his soldiers. At that time, a huge army of Mughals was at Sadhaura. On December 4, 1710 A.D. as the army of the enemy set out in search of right camping place then the Sikhs attacked them. The Sikhs fought bravely. They inflicted heavy losses of the enemy but in the evening a large number of soldiers of the royal army joined the army of the enemy. Therefore, the Sikhs left the fight and took refuge in the fort of Lohgarh.

**Battle of Lohgarh :** Bahadur Shah also reached there by that time. He himself decided to take action against Banda Bahadur. He ordered Wazir Muniyam Khan to proceed towards the fort to estimate the strength of the Sikhs. But disobeying the orders of the emperor, he attacked the fort of Lohgarh on December 10, 1710 A.D. The other Mughal sardars also attacked the fort. The Sikhs fought valiantly with the enemy. A large number of soldiers were killed on both the sides. The Sikhs had to face difficulties due to scarcity of food in the fort. It became impossible for them to continue the fight for long. A Sikh named Gulab Singh wore a dress like that of Banda Bahadur to help to bring him out of the fort. Banda Bahadur went out with Sikh soldiers but Gulab Singh sat on the place of Banda Bahadur. Banda Bahadur left towards the hills of Nahan.

Muniyam Khan again attacked the fort in the morning of December 11, 1710. A.D. Soon the Mughals won the fort. Gulab Singh was killed. They were saddened by Banda Bahadur's escape. Bahadur Shah sent his army under the leadership of Hamid Khan towards Nahan to chase Banda Bahadur. Bahadur Shah reached Lahore via Sadhaura, Badauli, Ropar, Hoshiarpur, Kalanaur etc.



**Banda Bahadur's Activities in the Hills :** After reaching the hills, Banda Bahadur sent Hukamnamas to the Sikhs so that they could come and meet him. In a short time, a large number of Sikhs gathered in Kiratpur Sahib. First of all, Banda Bahadur sent a Parvana (order) to Guru Gobind Singh Ji's old enemy Bhim Chand, the ruler of Bilaspur. Banda Bahadur asked him to accept his suzerainty. Banda Bahadur attacked Bilaspur on his refusal. A fierce battle took place. Bhim Chand's 1300 soldiers were killed. The Sikhs became victorious.

The kings of other hill states were frightened by the victory of Banda Bahadur. Some of them accepted to give gifts to Banda Bahadur. The Sidhsen the king of Mandi, declared that he will become the follower of Sikh Gurus after accepting the order of suzerainty.

Banda Bahadur proceeded towards Kulu from Mandi. Mann Singh, the ruler of Kulu arrested him cleverly. But soon Banda Bahadur was successful in escaping from the prison.

Banda Bahadur advanced towards Chamba state from Kulu. Raja Udai Singh of Chamba gave him a warm welcome. He married one of his daughters to him. In the end of 1711 A.D. a son was born to Banda Bahadur. He was named Ajai Singh.

**Battle of Bahrampur :** When Banda Bahadur came out of the hills of Raipur and Bahrampur to attack the plain regions, then the fauzdar Baijeed Khan Khesnagi of Jammu attacked him. On June 4, 1711, a battle was fought near Bahrampur. In the battle, Baz Singh and Fateh Singh showed their bravery. As a result, Sikhs became victorious. Banda Bahadur attacked Raipur, Bahrampur, Kalanaur and Batala after the victory of Bahrampur. He captured these places. But these victories were not long lasting.

Banda Bahadur again had to take refuge in the hills. But Mughal Government could not succeed in crushing his power.

**Banda Bahadur Re-established his Power :** The Mughal emperor Bahadur Shah died at Lahore on February 18, 1712 A.D. His son Jahandar Shah succeeded him. But soon he was dethroned and Farrukhsiyar became the emperor of India. Taking the advantage of the situation, Banda Bahadur again occupied Sadhaura and Lohgarh in 1712 - 13 A.D. He again got the fort of Lohgarh repaired and made it the capital of the 'Khalsa'. He again attacked the areas from Multan to Jalandhar including Lahore and Jehlum to Ambala regions. He held a darbar at Amritsar on Baisakhi and also took part in the fair.

### **Farrukhsiyar's Measures Against the Sikhs**

After becoming emperor, Farrukhsiyar ordered the subedar of Kashmir Abdus Samad Khan to act against the Sikhs. After calling the subedar of Lahore

Mohammad Amin Khan to Delhi, Samad appointed Abdus Samad Khan as subedar of Lahore. Abdus Samad Khan won the forts of Sadhaura and Lohgarh in Oct., 1713 A.D. with the intention to crush Banda Bahadur.

**Battle of Gurdas Nangal :** In 1715 A.D. Banda Bahadur re-occupied Kalanaur and Batala after descending from the hill states. Very soon the Mughals gathered a huge army under the leadership of Abdus Samad and waged a war against Banda Bahadur. At the time of attack, Banda Bahadur was at Kot Mirza Jan (between Kalanaur and Batala). Suddenly the Mughal army attacked Sikhs. The Sikhs fought bravely but had to recede towards Gurdas Nangal. The Sikhs took refuge in the haveli of Duni Chand. The Sikhs dug a trench around the fort and filled it with water to keep away the enemies. The Mughal army besieged the haveli in 1715 A.D. The Sikhs valiantly fought against them. The Mughal army suffered a heavy loss. The siege continued for eight months. At last the food reserves with the Sikhs were finished. For many days, they ate grass, leaves and flesh of horses and other animals. Vinod Singh wanted to leave the haveli but Banda Bahadur wanted to fight till his last breath. At last, Vinod Singh and his companions left the Garhi. As a result the strength of the Sikhs was reduced. It became impossible for them to fight under these conditions. On December 7, 1715 A.D. the besiegers became successful in occupying the haveli. Banda Bahadur and two hundred of his companions were imprisoned.

**End of Banda Bahadur :** After arresting Banda Bahadur from Gurdas Nangal, he was brought to Lahore. He and his companions were made to wear caps and they were taken in a procession in the bazars of Lahore.

After a few days Banda Bahadur and his companions were sent to Delhi under the charge of Zakariya Khan. The Sikhs were again taken in a procession in Delhi on February 27, 1716 A.D. The massacre of the Sikh prisoners began on March 5, 1716 A.D. Every day one hundred Sikhs were killed. Before killing every Sikh was asked to embrace Islam. But the Sikhs firmly held on to their religion. At last all Sikh prisoners were massacred within a week.

Banda Bahadur and his twenty six of companions were killed after one month. The Mughal officials wanted to know about the treasury of Banda Bahadur. When Banda did not tell about the treasury then Banda Bahadur and his companions were again taken in a procession for a second time through the bazars of Delhi on June 19, 1716. They were asked to embrace Islam, but they did not agree to it. Banda Bahadur was asked to kill his son Ajay Singh but he refused. His son's heart was taken out and thrust into his mouth. Even then, he did not lose his balance and remained calm. Thereafter the eyes of Banda Bahadur were taken out, his hands and feet were cut off but he remained calm. The body of Banda Bahadur was cut into pieces but he sacrificed himself with a peaceful mind.



## The Sikh Misals

The Sikh Misals were established gradually in accordance with the change in circumstances. After the murder of Banda Bahadur in 1716 A.D. the atrocities began to be committed on the Sikhs. The Mughal rulers of Punjab Abdus Samad Khan, Zakariya Khan and Yahiya Khan committed atrocities on the Sikhs. Fed up these cruelties, the Sikhs took refuge in the hills and the jungles to save their lives. The Sikhs formed small groups (Jathas) here. These groups attacked the Mughal armies whenever they got a chance and looted the treasury of Government and other things. In 1734 A.D. Nawab Kapur Singh organised groups Buddha Dal and Taruna Dal with an objective to organize the Sikh power. Every jatha had its own leader, a Nagara and a flag, but they ate together.

After the death of Zakariya Khan, the Sikhs organised twenty five jathas in 1745 A.D. Gradually these jathas rose to sixty five. With the increase in atrocities committed on the Sikhs by Mughals and the invasions of Ahmad Shah Abdali, Nawab Kapur Singh realised the need of greater unity amongst the Sikhs. Dal Khalsa was organised on the day of Baisakhi in 1748 A.D. at Amritsar to fulfill this objective. Under the Dal Khalsa twelve jathas were organised. These were called Misals.

Misal is an Arabic word. Its meaning is equal or same. The main feature of Misal was that the jathedar of a misal and his followers did not believe in discrimination. According to Sikh religion, they believed in equal status for all.

Ranjit Singh became the master of Sukarchakya Misal in 1797 A.D. At that time there were eleven other Misals in Punjab. Each Misal ruled in its own area. Earlier they resisted the Afghans unitedly. But when the danger of being attacked by Afghans subsided then they no longer remained united. They all became greedy and selfish. They became busy in extending their own misals. They started fighting with each other. Fortunately at the rise of Ranjit Singh, none of the Misal was strong. The warriors of strong Misals had either died or grown old. At that time, no Misaldar had the courage to resist Ranjit Singh. The twelve Misals are described below.

**Faizalpuria Misal :** Faizalpuria Misal was the first misal to be established. Nawab Kapur Singh was the founder of this Misal. First of all, he occupied Faizalpur village near Amritsar. He named it Singhpur. Therefore, this Misal is also called 'Singhpuria Misal'.

After the death of Nawab Kapur Singh his nephew Khushal Singh became the leader of Faizalpuria Misal in 1753 A.D. He was a brave and worthy chief. He expanded his Misal to Jalandhar, Narpur, Behrampur and Patti.

After the death of Khushal Singh his son Budh Singh became the chief

of the Misal. Unlike his father he was not brave and courageous. Ranjit Singh defeated Khushal Singh and he annexed Faizalpuria Misal to his own empire.

**Bhangi Misal :** It was situated in the North-West of the Sutlej river. It was the strongest amongst all the Misals situated in that area. Lahore, Amritsar, Gujarat and Sialkot were the important cities of this Misal.

Bhangi Misal did not remain as strong as it was earlier by the time of Ranjit Singh became the Misaldar. At that time Sardar Gulab Singh and Sardar Sahib Singh were the Misaldars of Bhangi Misal. These sardars were incapable and evil doers. They spent their time in drinking and taking narcotics. They did not take interest in the administration of their Misals. Besides this, the ruler of Afghanistan, Shah Jaman also weakened the Bhangi Sardars. The people of that Misal were also fed up with them.

**Ahluwalia Misal :** This Misal was very powerful during the rule of Jassa Singh Ahluwalia. The cities of Sultanpur Lodhi, Kapurthala, Hoshiarpur, Nur Mahal were under its rule. Bhag Singh became the leader of this Misal from 1783 A.D. onwards. Fateh Singh Ahluwalia was the successor of Bhag Singh. Ranjit Singh acted wisely and established friendly relations with him. Ranjit Singh used his power and services for the expansion of his own empire.

**Ramgarhiya Misal :** Ramgarhia Misal was one of the famous Misals of Punjab. Jassa Singh was a Ramgarhia. He was the most powerful sardar of this Misal. When Ranjit Singh came to power, Jassa Singh had grown old. After his death, Jodh Singh became his successor in 1803 A.D. He was also a brave warrior and capable leader. Ranjit Singh developed friendly relations with him taking into consideration his powerful status. As long as Jodh Singh was alive Ranjit Singh did not fight with him. Shri Hargobindpur, Kalanaur, Batala, Qadain and Riarki regions were under this Misal.

**Sukarchakiya Misal :** Charat Singh was the chief of Sukarchakiya Misal. He occupied Gujranwala, Aminabad, Wazirabad, Jalalpur and Dadan Khan village. After Charat Singh his son Mahan Singh, became his successor. He expanded his Misal by conquering Rasul Nagar (Ram Nagar) and getting Alipur (Akalgarh). Some Bhangi sardars left Bhangi Misal and accepted the suzerainty of Mahan Singh on being impressed by his conquests. Mahan Singh threw out all the Bhangi chiefs from the regions of Multan, Bahawalpur, village Bhatian and Shahiwal. In 1792, A.D. after the death of Mahan Singh, his son Ranjit Singh became his successor.

**Kanhaiya Misal :** Jai Singh Kanaheya was the chief of Kanaheya Misal. He was a resident of Kanaha village situated in the east 24 kms. from Lahore. The Misal was named Kanaheya after the name of that village.



Jai Singh Kanaheya was a brave and courageous warrior. Gurdaspur, Hazipur and Mukerian regions were under this Misal. At the time of Ranjit Singh's rise, Jai Singh Kanaheya and his son Gurbax Singh had died. During that period, Sada Kaur (mother-in-law of Ranjit Singh) was the chief of the Misal. She was a capable and a clever woman. She helped her son-in-law Ranjit Singh in the expansion of his empire.

**Phulkian Misal :** The chief of Phulkian Misal was Chaudhari Phul (1627-1689A.D.). This misal ruled over the regions of Patiala, Nabha and Jind. The Misal was named Phulkian after the name of Phul. Baba Aala Singh, Amar Singh, Sahib Singh, Gajpat Singh, Hamir Singh were the rulers of this Misal. At the time of Ranjit Singh's rise, Sahib Singh at Patiala, Bhag Singh at Jind and Jaswant Singh at Nabha were the chiefs of Phulkian Misal.

**Dallewalia Misal :** Gulab Singh was the chief of Dallewalia Misal. He was the resident of Dallewal village near Dera Baba Nanak. So the Misal was named Dallewalia Misal. Tara Singh Gheba was the famous leader of this Misal. Phillaur, Rahon and Nakodar regions came under this Misal.

**Nakai Misal :** Hira Singh was the founder of this Misal. Taking advantage of the disturbances in Punjab caused due to Afghan attacks he captured a region called 'Naka' near Labore. Therefore the Misal was named Nakai.

**Karorsinghia Misal :** Karora Singh was the founder of this Misal. This misal was named Karorsinghia after his name. Karora Singh was a resident of Panjarhia village. Therefore, the Misal was also called 'Panjarhia Misal'. The famous leader of this Misal was Baghel Singh, the successor of Karora Singh. He extended the area of the Misal by conquering Bhunga, Nawan Shahar, Rurka etc. Many areas between the rivers Markanda and Yamuna were under him. He made Chalaundi (between Karnal and Jagadhari) his capital.

**Nishanwalia Misal :** Sangat Singh and Mohar Singh were the founders of this Misal. This Misal was named Nishanwalia Misal because they used to carry Nishan Sahib (flag) of the Khalsa. Ambala and Shahbad Markanda regions came under this Misal.

**Shahid Misal :** Sudha Singh was the founder of this Misal. He was a mahant of Talwandi Sabo. Baba Deep Singh of this jatha became a martyr while fighting against the enemies. Therefore this Misal was named 'Shahid Misal' after him. Karam Singh and Gurbax Singh of this Misal occupied many areas in the east of the Sutlej river. Many people of this Misal were Akali (Nihang). Therefore this Misal was also called 'Nihang Misal'.

### Exercise

**(A) Answer the following questions in 20-25 words.**

1. What were the orders given by Guruji to the Sikhs of Punjab in the Hukumnamas?
2. Why did Banda Bahadur come to Punjab from Sindh?
3. Why did Banda Bahadur attack Samana?
4. What was the reason for attacking Bhoona village by Banda Bahadur?
5. Why did Banda Bahadur attack Sadhaura?
6. Why did Banda Bahadur attack Chapparchiri and Sirhind?
7. What was the cause of the battle of Rahon?
8. Wazir Khan was the subedar of which place? Where did he fight against Banda Bahadur?
9. Write about the martyrdom of Banda Bahadur.
10. When and between whom was the third battle of Panipat fought?
11. Which regions were under the sardars of Bhangi Misal?
12. Write about the founder and the regions of the Ahluwalia Misal.
13. How was Karorsinghia Misal named?
14. Who was Sada Kaur?

**(B) Answer the following questions in 30-50 words.**

1. Describe the meeting of Banda Bahadur and Guru Gobind Singh Ji?
2. Write a note on the conquest of Santana by Banda Bahadur.
3. Write about the battle of Chapparchiri and Sirhind.
4. How did Banda Bahadur occupy Doab -Jalandhar?
5. Describe the battle of Gurdas Nangal.
6. Which was the first Misal ? Describe it.

**(C) Answer the following questions in 100-120 words.**

1. Describe the earlier conquests of Banda Bahadur.
2. Describe the battles between Bahadur Shah and Banda Bahadur.
3. Describe the battles fought by Banda Bahadur in Ganga- Yamuna region.

**(D) Show the places of battles fought by Banda Bahadur on the map of Punjab.**



## LESSON-7

# RANJIT SINGH : EARLY LIFE, ACHIEVEMENTS AND ANGLO-SIKH RELATIONS

### Early Life of Ranjit Singh

**Birth :** Ranjit Singh was born Nov. 13, 1780. His father Mahan Singh was the Chief of Sukarchakia Misal. He was the grandson of Charat Singh who founded Sukarchakia Misal. His mother's name was Raj Kaur. She was the daughter of Gajpat, the Chief of Jind. Raj Kaur was born and brought up in the area of Malwa in Punjab, therefore, she was also called Mai Malwain.

**Childhood and Education :** Ranjit Singh was the only son of his parents. He was brought up with love and affection. When he was five years old, he was sent to the Dharmshala of Bhai Bhagu Singh at Gujranwala for his education. But like the sons of other chiefs he did not show any interest in education and remained illiterate. He spent most of his time in horse riding, swordsmanship and hunting. Thus, from the very childhood he became an expert in use of sword, horse riding and the art of archery.

Ranjit Singh was severely attacked by smallpox during his childhood and there was no hope of his survival. Luckily, Ranjit Singh recovered from his illness but the smallpox left scars on his face and the sight of his left eye was lost.

**Boy Warrior :** Ranjit Singh became a warrior in his childhood. When he was ten years old, he along with his father took part in the campaign of Sohdrah. During this campaign, he not only accompanied his father but also led the Sukarchakia army when his father was taken ill. He not only defeated the army of the enemies but also looted their ammunition.

Once Ranjit Singh was returning alone on his horse after hunting. The chief of Chatha Clan, Hashmat Khan saw him. Hashmat Khan had been defeated once by Mahan Singh. In order to take revenge, Hashmat Khan hid himself behind a bush to kill Ranjit Singh. When Ranjit Singh crossed by that bush, Hashmat Khan attacked him. Ranjit Singh resisted the attack and in a counterattack, he beheaded Hashmat Khan. After the death of Hashmat Khan, the Chatha clan accepted the suzerainty of Ranjit Singh.

**Marriage :** In 1796 A.D. when he was 16 years old, he was married to Mehtab Kaur. Mehtab Kaur was granddaughter of Jai Singh Kanahia and daughter of Gurbax Singh. Ranjit Singh's mother-in-law Sada Kaur was very brave and

courageous lady.

In 1798 A.D. Ranjit Singh solemnised the second marriage to Raj Kaur daughter of Ram Singh, the chief of Nakai Misal. After 4 years, Raj Kaur gave birth to Kharak Singh. He was the eldest son of Ranjit Singh. Later on, he got married several times.

**Assumption of Political Power :** Mahan Singh died in 1792 A.D. At that time Ranjit Singh was 12 years old. Being minor, the reins of administration were put in the hands of his mother, Raj Kaur. She handed over the entire administration to Sardar Lakhpat Rai. In 1796 A.D. Ranjit Singh got married to Mehtab Kaur. His mother-in-law Sada Kaur also started taking keen interest in the administration of Sukarchakia Misal. The administration of Sukarchakia Misal remained in the hands of Raj Kaur, Diwan Lakhpat Rai and Sada Kaur from 1792-97 A.D. as Ranjit Singh was minor during this period. Therefore, this period is called as a period of Triune Regency.

In 1797 A.D., when Ranjit Singh turned 17, he took the reins of the administration in his hands. Meanwhile Raj Kaur and Diwan Lakhpat Rai died. Sada Kaur helped Ranjit Singh in his early conquests. Ranjit Singh appointed Dal Singh, the maternal uncle of his father (Mahan Singh) as his Prime Minister.

### Early Conquests of Ranjit Singh

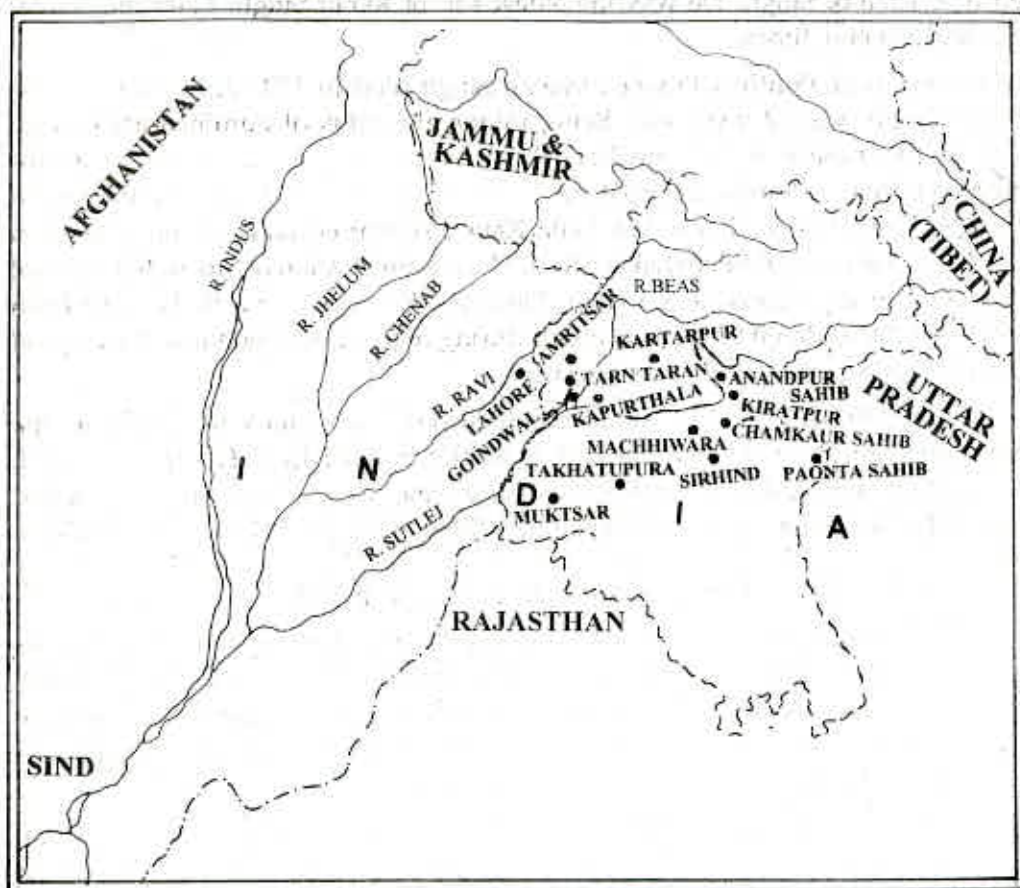
In 1797 A.D., Ranjit Singh took the reins of Sukarchakia Misal in his hands. At that time only the areas of Gujranwala, Wazirabad, village Dadan Khan etc. were under his Misal. He was not satisfied with the small area. He wanted to occupy the entire Punjab. To fulfil his dream, he started conquering the Sikh Misals and the regions under the Afghans.

**The Conquest of Lahore, 1799 A.D. :** The residents of Lahore were fed up with the maladministration of Bhangi chiefs. They also came to know that Nizamu-ud-Din, the ruler of Kasur, also wanted to capture Lahore. By this time Ranjit Singh had become very famous for his bravery and wisdom. So the residents of Lahore including the Hindus, the Sikhs and the Muslims invited Ranjit Singh to capture Lahore. In their invitation they mentioned about the incapability of the Bhanghi Sardars and atrocities committed by them on the people. They also requested Ranjit Singh to capture Lahore and free them from the cruel rulers. The residents assured him that when he would attack Lahore, they would open the gate of the fort of Lahore. Ranjit Singh on getting assurance from the residents, prepared Sada Kaur and himself to capture Lahore.

The armies of Ranjit Singh and Sada Kaur advanced towards Lahore. When he reached the Lahore gate along with his armies, the residents of Lahore



# **PUNJAB BEFORE 1947 A.D.** **MAIN HISTORICAL PLACES OF PUNJAB**



- ☐ Based upon Survey of India map with the permission of the Surveyor General of India.
  - ☐ The responsibility for the correctness of internal details rests with the publisher.
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opened the gate. The Bhangi chiefs got frightened as Ranjit Singh's army entered the city. Sahib Singh and Mohar Singh fled away. Chait Singh confined himself in the fort. Due to inadequate food and water provisions in the fort, he surrendered the very next day. Soon Ranjit Singh captured the fort.

**The Significance of the Conquest of Lahore :** Although the conquest of Lahore was not a great military success, even then it significantly contributed to his political rise. With this conquest the Bhangi Chiefs lost their hold on Lahore forever. The conquest of Lahore helped in the increase of Ranjit Singh's popularity. Ranjit Singh became a powerful chief with the capture of Lahore city.

**Battle of Bhasin :** The Sikhs and Muslim chiefs became jealous of Ranjit Singh after his conquest of Lahore. Jassa Singh Ramgarhia, Gulab Singh Bhangi, Sahib Singh Bhangi, Jodh Singh and Nizamu-ud-Din all advanced towards Lahore from Amritsar. In the east of Lahore about 16 kms. away from the city they camped at Bhasin. Ranjit Singh reached there with his army on receiving information about it. Both the armies camped against each other for about two months. None of the sides made an attempt to attack first. During this time, Jassa Singh Ramgarhia on the pretext of illness left the group. Gulab Singh Bhangi died of excessive drinking. As a result the armies of the other chiefs fled from the battlefield. In this way, Ranjit Singh won the battle without fighting. This victory not only strengthened Ranjit Singh's hold on Lahore but also cleared his way to expand his empire and crush the rest of his enemies.

**Coronation of Ranjit Singh :** On April 12, 1801 A.D. on the auspicious occasion of Baisakhi, the coronation ceremony of Ranjit Singh was celebrated with great fanfare at Lahore. He gave his government the name of Sarkar-E-Khalsa (GOVT. OF THE KHALSA). He himself did not wear the crown. He issued the coins in the name of Guru Nanak Dev Ji and Guru Gobind Singh Ji. Imam Baksh was appointed the Kotwal of Lahore. In this way, Ranjit Singh accepted the Khalsa as a supreme power.

**The Conquest of Amritsar, 1805 :** After the death of Gulab Singh Bhangi, his son Gurdit Singh became the ruler of Amritsar. He was a minor. That is why the entire power of administration was in the hands of his mother Mai Sukhan.

In 1805 A.D., Maharaja Ranjit Singh found an excuse for conquering Amritsar. He sent a message to Mai Sukhan that she should hand over the Jam Cannon to him. He also asked her to give him the Lohgarh fort. Mai Sukhan refused the demands of the Maharaja. The Maharaja who was ready for the battle, besieged the Lohgarh fort. In this campaign, Sada Kaur and Fateh Singh Ahluwalia supported Maharaja Ranjit Singh. As a result, the Maharaja occupied Amritsar and Lohgarh fort. Mai Sukhan and Gurdit Singh



were given a jagir for their livelihood. Akali Phula Singh of Amritsar with his 2000 Nihang companions joined the army of Ranjit Singh.

**Significance of the Conquest of Amritsar :** After the conquest of Lahore, the conquest of Amritsar was the most significant victory of Maharaja Ranjit Singh. Whereas Lahore was the capital of Punjab, Amritsar had become the religious capital of the Sikhs.

The Military power of Ranjit Singh increased with the victory of Amritsar. The fort of Lohgarh proved valuable for him. He also acquired a huge cannon 'Jam Jam' made of bronze and copper. The Maharaja also availed the services of the famous soldier Akali Phula Singh. With extraordinary bravery and courage of the Nihangs, Ranjit Singh won several grand victories.

With the victory of Amritsar, the popularity of Ranjit Singh spread far and wide. Many Indians under the British rule in India started coming to his empire to get jobs. Indians, Muslims, and European soldiers left the East India Company and started joining the Maharaja's army.

### **The Conquest of other Territories of the Sikh Misals**

**Friendship with Strong Misals :** Maharaja Ranjit Singh was a clever diplomat. He developed friendship with strong Misals and with their help he overpowered the weaker Misals.

He developed diplomatic relations with **Kanhaiya** Misal. In 1801 A.D., Maharaja Ranjit Singh pledged friendship with Fateh Singh Ahluwalia in the presence of Guru Granth Sahib. Ranjit Singh did not deliberately fight with Jassa Singh Ramgarhia. In 1803 A.D., he developed friendly relations with Jodh Singh Ramgarhia.

Besides the conquest of Lahore and Amritsar, Maharaja Ranjit Singh conquered other Misals between 1800-1811 A.D. These are briefly described below:

**The Conquest of Akalgarh, 1801 A.D. :** After the battle of Bhasin (1801 A.D.) Dal Singh of Akalgarh and Sahib Singh of Gujarat started preparations to attack Lahore. When Maharaja Ranjit Singh came to know about it, he attacked Akalgarh and arrested Dal Singh. Though he was released, but soon after he died. After his death Ranjit Singh annexed Akalgarh to his empire. He gave the land of two villages the widow of Dal Singh for her livelihood.

**The Conquest of Chiniot, 1802 A.D. :** Chiniot was in the possession of Jassa Singh, son of Karan Singh. In 1802 A.D. Maharaja Ranjit Singh attacked Chiniot along with Fateh Singh Ahluwalia. Jassa Singh fled after his defeat. Ranjit Singh occupied Chiniot. Fateh Singh was given the village Bhatian and rice producing regions as his share.

### **First Attack of Maharaja Ranjit Singh on Malwa, 1806 A.D.**

In 1806 A.D., Maharaja Ranjit Singh invaded Malwa region for the first time. There was a disagreement between the rulers of Patiala and Nabha over village Dauladhi. That is why Maharaja Ranjit Singh attacked Malwa. At the invitation of Bhag Singh, the ruler of Jind, Maharaja Ranjit Singh along with Fateh Singh Ahluwalia and 20,000 soldiers attacked Malwa region. After capturing Dauladhi he advanced towards Patiala. The rulers of Patiala, Nabha and Jind presented gifts to Maharaja. On his way back to Lahore, Maharaja Ranjit Singh conquered Ludhiana, Raikot and Jagraon.

### **1807 A.D., Maharaja Ranjit Singh attacked Malwa for the second time**

The cause of this attack was a fight between the ruler of Patiala, Sahib Singh and his wife Aas Kaur. He reached Patiala with his army. He took gifts from Sahib Singh. After that he conquered Naraingarh, Vadhani, Jira, Kotkapura etc. Then he collected gifts from the rulers of Kaithal, Shahbad, Ambala, Kalsia and Malerkotla.

**The Conquest of Dallewalia Misal, 1807 A.D. :** Tara Singh Gheba was the leader of Dallewalia Misal. Till he was alive, Maharaja Ranjit Singh did not make an effort to capture the Misal. Tara Singh Gheba died in 1807A.D. The Maharaja attacked Rahon as he heard about the news of his death. The widow of Tara Singh Gheba resisted Ranjit Singh but she was defeated. The Maharaja annexed the regions of that Misal in his empire.

**The Conquest of Sialkot, 1808 A.D. :** Jiwan Singh was the ruler of Sialkot. Maharaja Ranjit Singh ordered him to hand over the area of Sialkot to him. On his refusal the Maharaja attacked Sialkot. Soon Jiwan Singh surrendered before the Maharaja. The Maharaja annexed Sialkot to his empire. He gave Jiwan Singh a jagir for his livelihood.

**The Conquest of Gujarat, 1809 A.D. :** Differences between Sahib Singh and his son Gulab Singh emerged in 1809 A.D. Maharaja Ranjit Singh took advantage of the situation and attacked Gujarat under the leadership of Faqir-Azuz-ud-Din. Sahib Singh was defeated after some resistance. Faqir-Azuz-ud-Din captured Gujarat city and his entire property. Nurudin, the brother of Faqir-Aziz-ud-Din, was made the ruler of Gujarat.

**Annexation of Karorsinghia Misal's Territory, 1809 A.D. :** Baghel Singh, the chief of Karorsinghia Misal died. After getting the news of his death the Maharaja sent his armies towards the territory of Karorsinghia Misal. The widows (Ram Kaur and Raj Kaur) of Baghel Singh could not resist the army of the Maharaja for long. As a result Nawanshahr and Rurka etc. were included in the empire of Ranjit Singh.



**Conquest of Nakkai Misal's Possessions, 1810 A.D. :** Kahan Singh the nephew of Maharaja's Queen Raj Kaur became the Chief of Nakkai Misal in 1807 A.D. The Maharaja sent many messages to him to appear in his durbar. But he always ignored the orders of the Maharaja. In 1810 A.D. Maharaja sent an army under the leadership of Mohkam Chand against him. Soon Mohkam Chand occupied the areas of Chunia, Sharakpur and Kot Kamalia of Nakkai Misal. Kahan Singh was given a jagir for his livelihood with an annual income of Rs. 20,000.

**Annexation of Faizalpuria Misal's Possessions, 1811 A.D. :** In 1811, A.D. Maharaja Ranjit Singh asked Budh Singh, Sardar of Faizalpuria Misal to accept his suzerainty. On his refusal the Maharaja sent his force under the leadership of Mohkam Chand. Fateh Singh Ahluwalia and Jodh Singh Ramgarhia supported him. Budh Singh could not resist the army of the Maharaja. He fled from the battlefield to save his life. As a result, the areas of Jalandhar, Behrampur, Patti etc. were occupied by Maharaja Ranjit Singh.

### **Conquest of Muslim Territories**

Along with the conquest of Sikh Misals, Maharaja Ranjit Singh also conquered the areas of Muslim rulers. The description of these conquests is as below :

**The Conquest of Kasur, 1807 A.D. :** Nizamu-ud-Din was the ruler of Kasur. He helped Shah Jaman against the Sikhs. He himself was dreaming to occupy Lahore. In 1800 A.D. when an alliance was formed against Ranjit Singh, he also joined it. As a result after the battle of Bhasin in 1801, Ranjit Singh defeated Nizam-ud-Din badly. He accepted the suzerainty of the Maharaja. In 1807 A.D., after his death his son Qutub-ud-Din became the ruler of Kasur. He became independent from Maharaja Ranjit Singh in connivance with Muzzafar Khan, the ruler of Multan. The Maharaja along with his huge army attacked Kasur and besieged the fort. Due to lack of food provisions, Qutub-ud-Din surrendered before the Maharaja. Maharaja Ranjit Singh included Kasur in his own kingdom. Qutub-ud-Din was given a jagir of Mamdot for his livelihood.

**The Conquest of Jhang, 1807 A.D. :** Ahmad Khan of Syal caste was the ruler of Jhang. In 1807 A.D. Maharaja asked him to accept his suzerainty. On his refusal, Maharaja attacked him. Ahmad Khan was defeated. He accepted to pay an annual tax of Rs. 60,000 to the Maharaja.

**Submission of Bahawalpur and Akhnur 1807-08 A.D. :** In 1807 A.D., Maharaja attacked Bahawalpur. Nawab Bahawal Khan accepted the suzerainty of the Maharaja. He accepted to pay an annual tax to the Maharaja. In 1808 A.D., Alam Khan the ruler of Akhnur also accepted the suzerainty of Maharaja Ranjit Singh.

**The Conquest of Khushab and Sahiwal, 1810 A.D. :** In 1810 A.D. Maharaja Ranjit Singh attacked Khushab. The ruler Jafar Khan surrendered before the Maharaja. The Maharaja gave him a jagir for his livelihood.

The Maharaja attacked Fateh Khan, the ruler of Sahiwal in the same year. He resisted, but soon he was defeated. The Maharaja also gave him a jagir for his livelihood.

### **The Conquest of Hill Territories**

**Conquest of Jammu, 1809 A.D. :** First of all, Maharaja Ranjit Singh attacked Jammu in 1800 A.D. The ruler of Jammu accepted his suzerainty. He saved his life by presenting a gift of Rs. 20,000. In 1809 A.D. the ruler of Jammu, Jai Singh died. On getting this information, Maharaja Ranjit Singh sent his army under the leadership of Diwan Bhawani Dass to capture Jammu. On seeing the Sikh army, the family of deceased Jai Singh fled from Jammu. The army of Maharaja occupied Jammu. Jamadar Khushal Singh was appointed the governor of Jammu.

**The Conquest of Kangra, 1809 A.D. :** Sansar Chand Katoch the ruler of Kangra, was an ambitious ruler. When he invaded Kalhur, the ruler of that area asked for his help from the Gurkhas of Nepal. Soon, a force under the leadership of Amar Singh Thapa reached Nepal. In May 1806 A.D., Sansar Chand faced defeat at Mahal Mori. As a result, Sansar Chand asked for help from Maharaja Ranjit Singh against the Gurkhas. The Maharaja agreed to help him and in lieu of that, he demanded the fort of Kangra. Sansar Chand accepted his demand. The Maharaja sent a force under the leadership of Mohkam Chand against the Gurkhas.

Sansar Chand wanted to diminish the power of the Sikhs and the Gurkhas with this trick. But Amar Singh Thapa soon accepted the power of Maharaja Ranjit Singh. On August 24, 1809 A.D., the Maharaja occupied the fort of Kangra. Desa Singh Majithia was appointed the governor of Kangra. Sansar Chand also accepted the power of Ranjit Singh. The entire area was left under Sansar Chand except the fort of Kangra.

### **Annexation of the Territories of the Friendly Misals**

Maharaja Ranjit Singh was a clever diplomat. He did not think it right to fight with all the Misals as he rose to power. He won over the weak Misals by entering into alliances with Misaldars of powerful Misals. After he became powerful he conquered the areas of friendly Misals also on finding an opportunity.

**Kanheya Misal :** Kanheya Misal belonged to Ranjit Singh's in-laws. His mother-



in-law Sada Kaur was the leader of the Misal tried her best to increase the power of her misal. Even then in 1811-13 A.D. the Maharaja occupied the area of Kanheya Misal, Hajipur, Mukeriyar and Batala. In 1821, Maharaja put Sada Kaur in jail. All the regions except Badhiani were snatched from her.

**Ramgarhia Misal :** Till the time Jodh Singh Ramgarhia was alive, Maharaja Ranjit Singh kept friendly relations with him. When Jodh Singh died in 1815 A.D., the Maharaja occupied his provinces and included in his own empire.

**Ahluwalia Misal :** Fateh Singh Ahluwalia played an important role in conquering different misals and areas for Maharaja Ranjit Singh. In 1825-26 A.D., his relations with Fateh Singh were strained. As a result, Maharaja captured areas under the Ahluwalia Misal situated in North-West of the Satluj. Fateh Singh tried to seek help from British Government to fight against Ranjit Singh but he was not successful. 1827 A.D. Ranjit Singh and Fateh Singh made a compromise with each other. Fateh Singh died in 1837 A.D.

### Major Conquests of Maharaja Ranjit Singh

The major achievement of Maharaja Ranjit Singh were the conquests of Multan, Attock, Derajat, Kashmir and Peshawar.

**The Conquest of Multan, June, 1818 A.D. :** Multan was economically and militarily an important region. In 1802 A.D. Ranjit Singh attacked Multan for the first time. Muzafar Khan the ruler of that place paid tribute to Maharaja and sent him back.

When the Nawab of Multan did not send the annual tribute as promised by him, Maharaja Ranjit Singh attacked Multan in 1805 A.D. But due to the arrival of Maratha chief Jaswant Rai Holkar with his army in Punjab, the Maharaja was forced to return.

In 1807 A.D. the Maharaja attacked Multan for the third time. The Sikh army occupied some areas of Multan. But Bahawal Khan, the Nawab of Bahawalpur acted as a mediator between the Maharaja and Nawab Muzaffar Khan to help them made a compromise with each other.

On February 24, 1810 A.D. the army of the Maharaja captured a few areas of Multan. On February 25, the Sikhs besieged the fort of Multan. But due to the loss of the Sikh soldiers of the Maharaja and the illness of Mohkam Chand, the Maharaja had to lift the siege.

In 1816 A.D., the Maharaja sent Akali Phula Singh along with his army to collect tributes from the rulers of Multan and Bahawalpur. He captured some outer areas of Multan. The Nawab of Multan immediately made a compromise with Phula Singh.

In 1817 A.D. Bhawani Dass attacked Multan. But he was not successful. In January, 1818 A.D. with 20,000 soldiers Misar Diwan Chand attacked Multan. Nawab Muzafar Khan with 2,000 soldiers went inside the fort. The Sikh soldiers after conquering the city besieged the fort. The siege continued for a long time. At last, Sadhu Singh went inside the fort along with his companions. As a result in June, 1818 A.D. the Sikhs conquered Multan. The civil administration of Multan was handed over to Sukhdyal. Military administration was given to Baz Singh. Khushal Singh was given the police administration of Multan. Diwan Sawan Mal was appointed as Subedar of Multan.

With the conquest of Multan, the prestige of Ranjit Singh was enhanced. On the other side the Afghan power in south Punjab was hit. The Muslim rulers of Derajat and Bahawalpur also came under Ranjit Singh. Economically this victory proved to be useful to trade that increased. The victory encouraged him to conquer more areas.

**Conquest of Attock, 1813 A.D. :** Attock is situated in the North-West of Punjab on the bank of the river Indus. Like Multan and Kashmir, Attock was also a part of Mughal Empire.

As it has been told earlier, in 1813 A.D. the Wazir of Kabul, Fateh Khan and Maharaja Ranjit Singh made an agreement to attack Kashmir jointly. After conquering Kashmir, Fateh Khan would help the Maharaja to conquer Multan. In return, the Maharaja would help Fateh Khan to conquer Attock. But after conquering Kashmir, Fateh Khan did not obey the terms of agreement. So the Maharaja planned to invade Attock to teach a lesson Fateh Khan. Before this, he sent his foreign minister Faqir-Aziz-ud-Din to the ruler of Attock, Jahanadad Khan for talks. Jahanadad Khan agreed to hand over the fort of Attock to the Maharaja. He gave him a Jagir of Rs. 1 lakh in lieu of it.

Fateh Khan could not tolerate the occupation of the fort of Attock by the Maharaja. With a huge army he advanced towards Attock. On the other side, the Maharaja also, sent Jodh Singh Ramgariha, Hari Singh Nalwa and Mohkam Chand etc. towards Attock with full preparations. On June 26, 1813 A.D., at Hazro, a fierce battle took place. It is called the battle of Chhachh. First of all, the Afghans appeared stronger, but the Maharaja's army won the battle.

As a result of this battle, Maharaja Ranjit Singh occupied Attock. His power enhanced. As a result of this, victory became easy for the Maharaja to conquer other Afghanistan's territories. The power of Afghans' suffered a blow with this victory.

**The Conquest of Kashmir, July 5, 1819 A.D.:** The valley of Kashmir due to its beauty was famous as the 'Paradise of East'. Maharaja Ranjit Singh was desirous



of conquering the beautiful valley of Kashmir.

In 1811-12 A.D. he took possession of the states of Bhimbar and Rajauri near Kashmir. Now by moving forward, the Maharaja wanted conquer the valley of Kashmir. At the same time the Vazir Fateh Khan Barkzai of Kabul also made a plan to occupy Kashmir. In 1813 A.D., at Rohtas on the bank of river Jhelum there was an agreement between Fateh Khan and Ranjit Singh, that both the armies together would attack Kashmir and after the conquest of Kashmir, Fateh Khan Vazir of Kabul would help Ranjit Singh to conquer Multan and in return Maharaja would help Fateh Khan to conquer Attock. Out of the conquered areas and from the looted booty, the Maharaja would be given one third as his share. After the agreement, the Maharaja sent an army of 12,000 soldiers under the leadership of Mohkam Chand for the campaign of Kashmir to support Fateh Khan. But Fateh Khan cleverly left the Sikh soldiers behind. He advanced further and entered the Kashmir valley. The ruler of Kashmir Ata Mohammad resisted the enemies at Shergarh. But Fateh Khan defeated him without the help of the Sikhs. In this way, Fateh Khan broke the agreement made with the Maharaja.

In June 1814 A.D., Ram Dayal commanded the Sikh army and attacked Kashmir. Azim Khan was the Subedar of Kashmir at that time. He was the brother of Fateh Khan. He was a warrior and an able commander-in-chief. When the army of Ram Dayal entered Kashmir valley after crossing the pass of Pir Panchal, Azim Khan attacked the tired out Sikh army. Ram Dayal resisted the enemy with bravery. Finally, Azim Khan and Ram Dyal made a compromise.

In 1819 A.D., Maharaja Ranjit Singh got an appropriate opportunity to conquer Kashmir. Azim Khan the subedar of Kashmir went to Kabul to take part in the quarrels in Durbar of Afghanistan. He appointed Zabar Khan as acting subedar. The Maharaja while taking advantage of this situation, sent Misar Diwan Chand with 12,000 soldiers to conquer Kashmir. For his help another company of the army was sent under the leadership of Kharak Singh. The Maharaja himself took the third army to Vazirabad. In May, Misar Diwan Chand occupied Rajauri, Punchh and Pir Panchal after reaching Bhimbar. From Pir Panchal, the army of Diwan Chand entered Kashmir. Jabar Khan at a place called speen (Samdhan) resisted the Sikhs. The Sikh army on May 5, 1819 A.D. occupied the forts of Shri Nagar, Shergarh and Azimgarh. The Maharaja declared that Kashmir be annexed into the Sikh State. Diwan Moti Ram was appointed Subedar of Kashmir.

With the conquest of Kashmir the prestige of the Maharaja increased much more. With this victory, the Maharaja got an annual income of Rs. 36 lacs.

The Maharaja gained economically with this victory but, Afghans' power suffered a great loss.

**The Conquest of Derajat, 1821 A.D. :** After the conquest of Multan and Kashmir, Maharaja Ranjit Singh decided to conquer Dera Ghazi Khan. At that time, there was a rule of Zaman Khan. The Maharaja sent an army under the leadership of Khushal Singh against Zaman Khan. The army occupied Dera Ghazi Khan after defeating the ruler.

After the conquest of Dera Ghazi Khan, Maharaja Ranjit Singh moved towards Dera Ismail Khan and Mankera. To occupy these areas the Maharaja sent Misar Diwan Chand in 1821 A.D. When the ruler Ahmad Khan tried to pay tribute to them, Misar Diwan Chand refused and advanced further to occupy Mankera.

**The Conquest of Peshawar, April 30, 1837 A.D.:** In the North-West of Punjab across the river Indus, Peshawar was an important province from the military and geographical point of view. Taking into account the importance of Peshawar, Maharaja Ranjit Singh wanted to conquer it to annexe in his own empire.

In 1818 A.D., the Maharaja got an opportunity to attack Peshawar because of the quarrels taking place in the Durbar of Kabul. On October 15, alongwith Akali Phula Singh and Hari Singh Nalwa, advanced towards Peshawar from Lahore.

The people of Khatak tribe opposed his army. But the Sikhs occupied forts of Khairabad and Jahangir after defeating them. Then the Sikh army advanced towards Peshawar. The ruler of Peshawar was Yar Mohammad Khan. He fled from Peshawar. In this way, without any resistance the Maharaja occupied Peshawar on Nov. 20, 1818. A.D. But the Maharaja did not find it proper to keep Peshwar in his empire permanently. He appointed Jahandad Khan, the previous ruler of Attock as subedar of Peshawar and he himself advanced towards Lahore.

When the Sikh army returned Lahore from Peshawar, then Yar Mohammad was successful in occupying Peshawar. Getting this news, the Maharaja sent a huge army of 12,000 soldiers under the leadership of Prince Kharak Singh and Misar Diwan Chand. Yar Mohammad accepted the suzerainty of the Maharaja.

Mohammad Azim Khan who had become the Wazir of Kabul attacked Peshawar against Yar Mohammad. Azim Khan occupied Peshawar in Jan. 1823 A.D. When the Maharaja came to know about it he sent a huge army under the leadership of Sher Singh, Diwan Kirpa Ram, Hari Singh Nalwa and Attar Singh. Azim Khan raised a slogan of jihad against the Sikhs. On March 14, 1823



A.D. a fierce battle took place between the Sikhs and the Afghans at Naushehra. This is also called the battle of Tibba-Tehri. During this battle Akali Phula Singh was killed. The Maharaja advanced further to encourage the Sikhs. Soon the Sikhs were victorious.

Sayyed Ahmad Khan revolted in Peshawar and areas around it between 1827-1831 A.D. In 1829 A.D. he attacked Peshawar. Yar Mohammad who was under the suzerainty of the Maharaja could not resist him. But in June, 1830 A.D. Hari Singh Nalwa defeated him on the bank of river Indus. In May, 1831 A.D. Sayyed Ahmad who had again become powerful was again defeated and killed by Prince Sher Singh in the battle of Balakot.

After 1831 A.D. Maharaja Ranjit Singh wanted to annexe Peshawar in Lahore. He sent a huge army of 9,000 soldiers under the leadership of Hari Singh Nalwa and Prince Naunihal Singh towards Peshawar. As a result, on May 6, 1834 A.D. the Sikhs occupied Peshawar. The Maharaja declared the inclusion of Peshawar in Lahore state. Hari Singh Nalwa was appointed subedar of Peshawar.

In 1834 A.D. Dost Mohammad Khan defeated Sher Singh in Kabul and decided to win back Peshawar from the Sikhs. Hari Singh Nalwa was constructing the fort of Jamrud so Yar Mohammad sent 18,000 soldiers against the Sikhs under the leadership of his son Mohammad Akbar. A fierce battle took place between the both sides. Ultimately the Sikhs again won the battle.

**Extension of Ranjit Singh's Kingdom :** With the conquest of Peshawar, the extent of the Maharaja's empire touched the Suleiman ranges in North-West. In the north, his empire extended upto Ladakh and Iskardu. In the East, his empire was extended upto the river Satluj and in south-west till Shikarpur. In the last years of Maharaja Ranjit Singh's rule the total area of his empire was 2,24,000 sq. kms.

### **Anglo-Sikh Relations 1809-1839 A.D.**

The friendly relations between Ranjit Singh and the Britishers began in 1805-06 A.D. In the next two years Ranjit Singh attacked the areas across Satluj. But in 1809 A.D. treaty of Amritsar was signed between the Maharaja and the Britishers. According to this treaty, the river Satluj was considered the boundary. With this, the states of Malwa came under the Britishers. After this treaty the relations between the Britishers and Ranjit Singh are described below.

**Mutual Distrust and Suspicion, 1809-1812 A.D. :** With the treaty of Amritsar, friendship could not be established between Maharaja Ranjit Singh and the Britishers in the real sense. The Britishers established a military post in Ludhiana. They also established a political agency there. With this, Maharaja Ranjit Singh developed distrust against the Britishers plans.

On other hand, Ranjit Singh gathered a huge army in the fort of Phillaur under the leadership of Mohkam Chand. With this, the Britishers also had no belief in the friendship of Maharaja.

**Cordial and Friendly relations with the Britishers 1812-1821 A.D. :** After 1812 A.D., the relations between Maharaja Ranjit Singh and the Britishers started improving. In 1812 A.D., David Ochterloney attended the marriage of Kharak Singh the son of Maharaja Ranjit Singh. After marriage Ochterloney also went to see the fort of Lahore. On the other hand, the Britishers sent 1,000 guns to the Maharaja in 1813 A.D.

In 1814-15 A.D. the Gurkhas sought Maharaja's help when Lord Hastings declared war against the Gurkhas of Nepal. The Maharaja did not even welcome the messenger of the Gurkhas. On the other hand, the Britishers also did not keep any relations with the enemy of Maharaja Ranjit Singh.

**Temporary Ill-Will (1822-1825 A.D.) :** The relations between Maharaja Ranjit Singh and the Britishers remained strained between 1822-1825 A.D.

**The Question of Badhni :** In the south of the river Satluj, Badhni was under the possession of Sada Kaur, mother-in-law of the Maharaja. In 1821 A.D., the Maharaja imprisoned Sada Kaur and appropriated her possessions. Because Badhni was in the south of the Satluj and under the surveillance of the British, the Britishers did not accept Maharaja's claim to Badhni. The Britishers sent their army to Badhani to turn out Maharaja's army.

**The Problem of Ahluwalia Possessions :** Fed up with Maharaja Ranjit Singh, Fateh Singh Ahluwalia went across the river satluj in 1825 A.D. He possessed the regions on both sides of the river Satluj. He asked the Britishers for security. The Britishers took the southern region under their surveillance. The Maharaja did not like this act of the Britishers.

**Cordial and Friendly Relations Restored, 1825-30 A.D.:** After 1825 A.D., again friendly relations were established between the Maharaja and the Britishers. In 1827A.D. with Doctor Murray's efforts, the Britishers accepted the claims of Maharaja Ranjit Singh over Badhani. On the other hand, in 1825-26 A.D. the representative of the king of Bharatpur came to ask for help against the Britishers but Maharaja Ranjit Singh refused his request, keeping in view his friendship with the Britishers.

In November 1826 A.D., the Maharaja was ill. He was treated by Dr Murray.

In April, 1827A.D., when Governor General Lord Amherst came to Shimla, Diwan Moti Ram welcomed him. In May, 1827 A.D. when David came to Amritsar he brought a letter and a gift for the Maharaja from the Governor General.



**Tension and Estrangement :** After 1831 A.D. regarding Sindh and Shikarpur, the Britishers tried to restrain the Maharaja with force or deceit. The period of tension which followed is described below.

**The Question of Sindh April 18, 1832 A.D. :** Sindh was an important province. After conquering the surrounding areas of Sindh in 1830-31 A.D. Maharaja Ranjit Singh decided to conquer Sindh. The Governor General of India fixed a meeting with the Maharaja in Ropar to restrain him on October 26, 1831 A.D. On the other hand the Governor General sent Col. Porttinger to enter into a commercial treaty with the Amirs of Sindh. Maharaja Ranjit Singh was saddened when he came to know that the Britishers had entered into a commercial agreement.

**The Question of Shikarpur, 1836 A.D. :** Three armies had a joint possession over Sindh. In 1834 A.D. Maharaja Ranjit Singh sent a campaign against Mazari tribe because that tribe had looted the Sikh areas. In 1836 A.D. the Maharaja sent an army against Mazari tribe under the leadership of Prince Kharak Singh because it had not stopped looting the Sikh regions. The Sikh army captured the Mazari regions. Governor Lord Auckland restrained Maharaja Ranjit Singh from sending Kharak Singh there for the second time to fulfil the terms of the treaty with the Mazari tribe. The Maharaja could neither get Shikarpur nor the annual tax. As a result relations between the Maharaja and the Britishers were strained.

**The Question of Ferozepur, 1835-38 A.D. :** Ferozepur was an important city situated near the confluence of the rivers Satluj and Beas. The Britishers had already decided not to let the Maharaja occupy the place. When the British empire established in India then in May, 1835 A.D. the Britishers occupied Ferozepur for its security. Maharaja Ranjit Singh was enraged at this action of the Britishers. His courtiers also openly opposed the action of Britishers. In 1838 A.D. the Britishers camped at Ferozepur and shifted the army to Ferozepur.

**Tripartite Treaty, 1838 A.D. :** In 1837 A.D. the Governor General of India Lord Auckland became scared of the Russian advance in Afghanistan. He realised that Dost Mohammad was maintaining friendly relations with Russia, the enemy of the British. Under these circumstances, Lord Auckland wanted to make Shah Shujah the ruler of Afghanistan instead of Dost Mohammad. Therefore, on June 26, 1838 A.D. with the permission of British Government, a treaty amongst the Britishers, Ranjit Singh and Shah Shujah was signed which is called Tripartite Treaty. In the light of this treaty Shah Shujah ruler of Afghanistan accepted the occupation of Maharaja on all the territories (Kashmir, Multan, Peshawar, Attock, Derajat etc). Those were conquered from Afghanistan. Maharaja Ranjit Singh did not accept one term of this treaty that he would not allow the British to come in his Territory. So the relations between the British and the Maharaja were disturbed. In June 1839 A.D. Maharaja Ranjit Singh died.

### Exercise

**(A) Answer the following questions in 20-25 Words:-**

1. When was Ranjit Singh born? What was his father's name?
2. Who was Mehtab Kaur?
3. Which era is termed as the Patronage of Trio ?
4. Why did the residents of Lahore invite Ranjit Singh to attack Lahore?
5. Describe the conquest of Akalgarh.
6. Which sardars were against Ranjit Singh in the battle of Bhasin?
7. Why did Maharaja Ranjit Singh attack Amritsar and Lohgarh?
8. Of Which Misal was Tara Singh Gheba the leader?

**(B) Answer the following questions in 30-50 words:-**

1. Write about Ranjit Singh's childhood and education.
2. Describe the events of bravery of Ranjit Singh's childhood.
3. Describe the events of occupation of Lahore by Ranjit Singh.
4. Describe the invasion of Malwa provinces by Maharaja Ranjit Singh.
5. Write the significance of the conquest of Amritsar.
6. Describe the conquest of Kangra by Ranjit Singh.
7. How did Maharaja Ranjit Singh occupy friendly Misals?
8. Write the consequences of the conquest of Multan.
9. Describe the battle of Attock.
10. Write about the question of Sindh.
11. What was the question of Shikarpur?
12. Write about the events related to Ferozepur.
13. What was Tripartite Treaty?

**(C) Answer the following questions in 100-120 words.**

1. How did Ranjit Singh conquer the weak provinces?
  2. Describe the conquest of Kashmir by Ranjit Singh.
  3. Describe the conquest of Multan by Ranjit Singh.
  4. Describe the conquest of Peshawar by Ranjit Singh.
  5. Describe the relations of Ranjit Singh with the Britishers from 1809 - 1839 A.D.
  6. On what issues did Ranjit Singh and the Britishers not agree?
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## LESSON-8

# The Anglo-Sikh Wars And Annexation of the Punjab

### The First Anglo-Sikh War 1845–46 A.D.

After the death of Maharaja Ranjit Singh, his successors proved to be weak and incapable administrators. Due to their weak administration, factionalism broke out in the Lahore state. The Britishers took advantage of it and fought two wars. The first war took place in 1845-46 A.D.

### CAUSES

**The British Policy of Encirclement of Lahore Kingdom :** The British began the siege of Lahore state during the period of Maharaja Ranjit Singh. With this objective, they captured Ferozepur in 1835 A.D. In 1838 A.D., they established a military cantonment there. The Maharaja objected to this policy of the Britishers. Even the sardars of Lahore darbar opposed to this policy openly.

**Anarchy and Revolts in Punjab after Ranjit Singh :** After the death of Maharaja Ranjit Singh, restlessness and anarchy prevailed. It was so because his successors Kharak Singh, Naunihal Singh, Rani Jindan Kaur and Sher Singh proved to be weak and feeble rulers. Due to their weakness, the sardars in the darbar began to conspire against each other. The Britishers wanted to take advantage of this situation.

**Disastrous Failure of the British in the First Afghan War :** After the end of first Anglo-Afghan war in November, 1841 A.D, the Afghans revolted against the British under the leadership of Mohammad Akbar Khan, son of Dost Khan. The Britishers were unsuccessful in suppressing the rebels. The British Commanders Burns and Macnatan were killed. With the failure of the Britishers, the Sikhs were inspired to fight a war against the Britishers.

**Annexation of Sindh by the British:** After the end of the Afghan war, Ellenborough decided to annexe Sindh. Although the Amirs of Sindh had always been sincere with the Britishers, even then on the direction of Ellenborough, Charles Napier levelled charges on the Amirs of Sindh and declared war against them. After defeating the Amirs, he annexed the province of Sindh in March, 1843. The Sikhs were convinced that the Britishers wanted to occupy Punjab and that is why they had surrounded Punjab.

**Ellenborough's Plan to Conquer Punjab :** After annexing Sindh and Kaithal in British Empire and weakening the power of Gwalior, Ellenborough made a plan to capture Punjab. He started military preparations to materialize this plan.

The Sikhs also started preparations for war when they came to know about it.

**Appointment of Lord Hardinge As Governor General :** In July, 1844 A.D., Lord Hardinge was appointed Governor General of India in place of Lord Ellenborough. Hardinge was a famous commander. With his appointment, the Sikhs became suspicious that Ellenborough has been deliberately called back to London and in his place a famous commander has been sent to India so that he can successfully fight with the Sikhs.

**Military Preparations of the British :** Following the policy of Ellenborough, Lord Hardinge continued military preparations to fight against the Sikhs. He increased the number of soldiers and cannons on the boundaries of Punjab. To make a bridge of boats over the river Satluj, the boats were built in Mumbai (Bombay). The military preparations made by the British proved that they did not want to fight a defensive war, rather an offensive war with the Sikhs.

**The Question of Suchet Singh's Treasure :** The Dogra chief Suchet Singh was in the service of Lahore Durbar. In 1844 A.D., he died and left a treasure of Rs. 15 lakhs at Ferozepur. Since Suchet Singh had no son, the Lahore Government asserted its right over the treasure. But the Britishers wanted to settle the claim through court. This made the Sikhs suspicious of the British intentions.

**Disagreement Over the Village Mowran :** Village Mowran was situated in Nabha state. This village was given to Maharaja Ranjit Singh by Jaswant Singh, the ruler of Nabha. The Maharaja gave this village to Dhanna Singh. In 1843 A.D, the ruler of Nabha, Devendra Singh became angry with Dhanna Singh. He took back village Mowran from Dhanna Singh. The Lahore Government opposed it but the Britishers favoured the ruler of Nabha who was under their protection. The Sikhs did not like this act.

**Measures taken by Broadfoot Against the Sikhs :** In November, 1844 A.D. Major Broadfoot was appointed representative of British at Ludhiana. He hated the Sikhs. His actions against the Sikhs irritated the Sikh community and they got agitated against the Britishers.

**Instigation of the Sikh Army by Lal Singh and Tej Singh :** In September 1845 A.D., Lal Singh became the Prime Minister of Lahore **Kingdom** Tej Singh was appointed the chief of the army. By that time, the power of the Sikh army had increased manifold. All the important decisions of the **Kingdom** were taken by the army. Lal Singh and Tej Singh were scared of the army. Secretly, both the sardars joined the British Government. In order to weaken the Sikh army they instigated it against the Britishers.

**Declaration of War by Governor General :** The above causes clarify that the Britishers wanted to fight against the Sikhs. On December 13, 1845. Governor General Lord Hardinge declared war against the Sikhs.



## EVENTS

In December, 1845 A.D. approximately 60,000 Sikh soldiers crossed the Satluj river under the leadership of Lal Singh and Tej Singh. On December 13, Lord Hardinge declared war against the Sikhs.

**Battle of Mudki, December 18, 1845 A.D. :** The British army reached Mudki, fifteen kms. away from Ferozeshah under the leadership of Sir Hugh Gough. Lal Singh brought a small army of the Sikhs at Mudki. On December 18, 1845 A.D. the war started. As soon as the war started, Lal Singh fled from the battlefield as per his plan. The Sikh soldiers fought bravely. But they were defeated due to their small number and treachery of their leader.

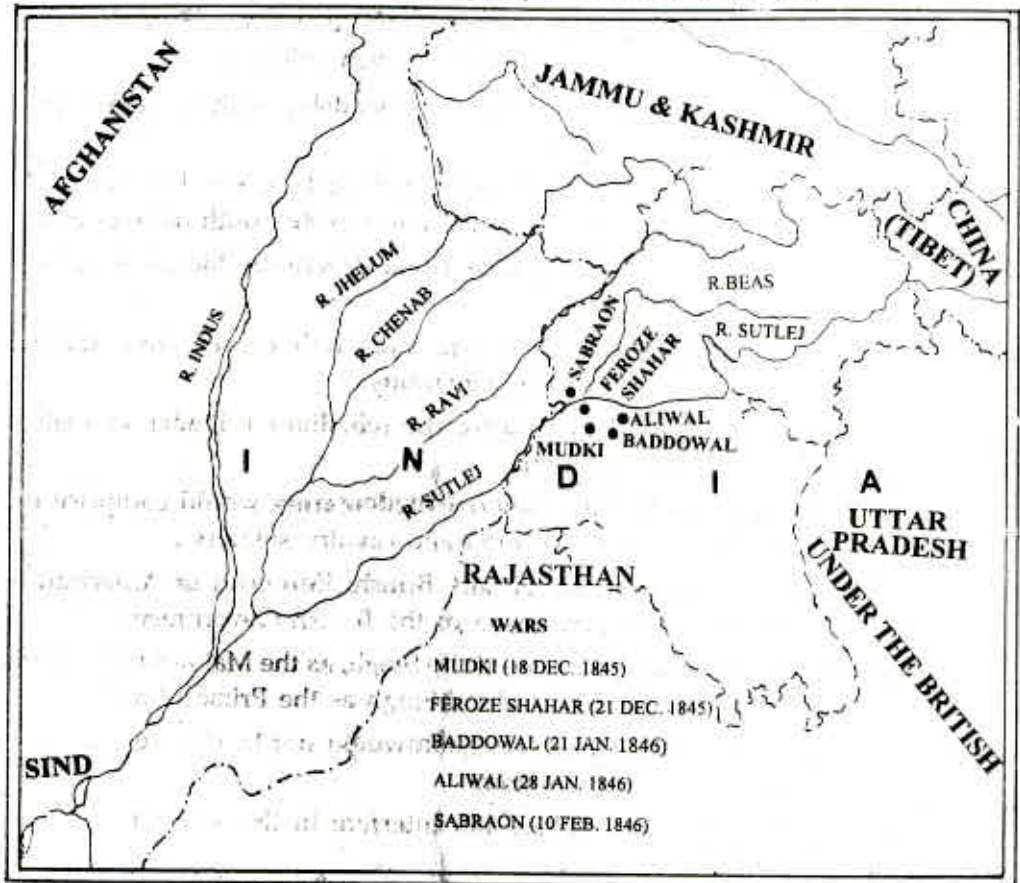
**Battle of Ferozeshah or Ferozeshahar, December 21, 1845 A.D. :** After the battle of Mudki on December 20, 1845, the British army joined the army of Hugh Gough under the leadership of John Littler from Ferozepur. On December 21, at 4 o'clock in the evening, the British army attacked the Sikh army which was camping at Ferozeshah or Ferozeshahar. In this battle, Lal Singh and Tej Singh were leading the Sikh army. The Sikh army fought with extraordinary courage and bravery. The cannons of the Sikhs destroyed one-third cannons of the enemy. But at night, Lal Singh fled from the battlefield. On the other hand, Tej Singh who did not want the victory of the Sikh army also fled even on the arrival of fresh and brave battalions. As a result, the Britishers won the battle.

**Battle of Baddowal, January 21, 1846 A.D. :** On January 21, 1846 A.D. Sardar Ranjodh Singh Majithia and Sardar Ajit Singh of Ladwa crossed the river Satluj along with their army. They made preparations to attack Ludhiana. When Sir Henry Smith came to know about it, he moved along with his army to defend Ludhiana. Both the sides fought at Baddowal. Sardar Ranjodh Singh won this battle. The Sikhs got hold of the ration and other goods of the Britishers.

**Battle of Aliwal, January 28, 1846 A.D. :** On the arrival of army assistance from Ferozepur, Sir Henry Smith suddenly attacked the Sikh army camping at Aliwal under the leadership of Sardar Ranjodh Singh. As a result, the Sikh army fled and crossed the river Satluj. The British were declared victorious in this war.

**Battle of Sabhraon, February 10, 1846 A.D. :** The Sikh army had encamped at Sabhraon under the leadership of Tej Singh and Lal Singh. The Sikhs gave the Britishers thirteen days to regain their position and did not attack them. On February 10, 1846 A.D. when the war started between the Britishers and the Sikhs, Tej Singh and Lal Singh fled from the battlefield. Sham Singh Attariwala fought with the enemies till his last breath. The Sikh Army was defeated because of his death.

# **PUNJAB BEFORE 1947 A.D. FIRST ANGLO-SIKH WAR (1845-46)**



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The British army crossed river Satluj after the victory of Sabhraon. The Sikhs did not resist the army advancing towards Lahore. The British army reached Lahore on February 20, 1846 A.D.

### Treaties of Lahore

**The First Treaty of Lahore, March 9, 1846 A.D. :** After the first Anglo-Sikh War, the Governor General Lord Hardinge signed a treaty with the Lahore Government. The main terms of the treaty are given below :

1. The British Government would maintain friendship with Maharaja Dalip Singh and his successors.
2. The Maharaja of Lahore on his behalf and on behalf of his successors agreed to remove his possession from areas in the south of river Satluj.
3. The Maharaja handed over the forts situated between the areas of river Satluj and Beas to the British.
4. The British demanded Rupees one and half crores from Lahore Government in the form of war indemnity.
5. The Maharaja promised to dissolve the rebellious brigades of Lahore army and snatch their weapons.
6. It was also decided that the Lahore **Kingdom** army would comprise twenty thousand infantry and twelve thousand cavalry soldiers .
7. The Maharaja would not recruit any British, European or American in his service without the permission of the British Government.
8. The British Government accepted Dalip Singh, as the Maharaja of Lahore, Rani Jindan as his Guardian and Lal Singh as the Prime Minister.
9. The boundaries of the Lahore **Kingdom** would not be changed without the permission of British Government.
10. The British Government would not interfere in the internal affairs of Lahore **Kingdom**
11. If the British Government gives some hilly regions to Gulab Singh, the Maharaja would accept Gulab Singh's hold over it.

**Supplementary Articles of the Agreement, March 11, 1846 A.D. :** A second treaty of Lahore was signed on March 11, 1846 A.D. on the request of Lal Singh. The main provisions of the treaty are given below :

1. The British Government would keep a large army in Lahore till the end of 1846 A.D. for the protection of Maharaja Dalip Singh and the residents.
2. The Fort and City of Lahore would remain in the possession of the British army.

3. The Lahore Government would honour the Jagirdars and officials of the regions given to the Britishers according to the terms and conditions of the treaty of Lahore signed on March 9, 1846,
4. The Lahore Government would have the right to take the property and treasure with the exception of the cannons from the forts of the regions given to the Britishers.

### Significance of the Treaties of Lahore

Although Lord Hardinge did not annexe Punjab to the British Empire after defeating the Sikhs, yet he weakened the Lahore Government. The Britishers captured the areas of Lahore **Kingdom** situated in the south of the Satluj. They also occupied fertile areas of Doab Bist Jalandhar, Kashmir, Kangra and the Hill States of Hazara were also freed from the reign of Lahore **Kingdom**. The Lahore army was reduced. A huge amount was also collected from Lahore **Kingdom**. Punjab was weakened economically and militarily to the extent that the British could occupy it any time.

### Treaty of Bhairawal, December 16, 1846 A.D.

The treaty of Bhairawal was signed after the Treaty of Lahore.

#### Causes

According to the Treaty of Lahore, the British army was to stay in Lahore for one year. After the completion of one year, Hardinge thought of appointing a British resident and also keeping the army in Lahore State. Maharani Jindan did not want this. A special meeting of the ministers and sardars of Lahore durbar was convened on December 15, 1846 A.D to discuss this issue. In the meeting, only those terms of Governor General were declared which were related to keeping of British army in Lahore based on the treaty of 1846 A.D. On December 16, prominent sardars signed the agreement except Maharani Jindan.

#### Terms of the Treaty

1. A British Resident appointed by the Governor General would stay in Lahore.
2. The administration of the Lahore Kingdom would be run by a Council of Regency of eight Sardars till the time Maharaja Dalip Singh was a minor. The names of those sardars were also mentioned in the treaty.
3. The Council of Regency would look after the administrative work on the advice of the British Resident.



4. Maharani Jindan was disassociated from the Kingdom. She was given an annual pension of Rs one and half lacs.
5. The British Army would stay at Lahore for the protection of the Maharaja and to maintain peace and order.
6. The British soldiers would be entitled to capture any fort or military cantonment in Lahore on the orders of the Governor General.
7. The Lahore Kingdom would pay Rs. twenty two lacs annually to the British Government for the expenditure of the British Army.
8. The terms of the treaty would remain in force till Maharaja Dalip Singh attains adulthood.

### Significance

The Treaty of Bhairawal was very significant in the history of Punjab and India.

1. According to this Treaty, the Britishers became the masters of Punjab. The British Resident got unlimited rights and powers in the administrative matters of the Lahore Kingdom. Henry Lawrence was appointed the First British Resident of Punjab.
2. According to this Treaty, Maharani Jindan was disassociated from the administration. After some time she was sent to Shekhupura. Thereafter, she was exiled and sent to Benares.

### Reasons for not annexing Punjab by the British in 1846 A.D.

Lord Hardinge did not annexe Punjab to the British Empire even after the defeat of the Sikhs in the First Anglo-Sikh War. It had following reasons :

1. Although the Sikhs were defeated in the battles of Mudki, Ferozeshah and Sabhraon but still the Sikh soldiers were camping at Lahore, Amritsar and Peshawar. If the Britishers had annexed Punjab, they would have to fight with those soldiers.
2. To maintain law and order in Punjab, the expenditure would have been more than the income and Lord Harding did not want to increase the expenditure by annexing Punjab to the British Empire.
3. The Sikh Kingdom was a buffer between the British Empire and Afghanistan.
4. Lord Hardinge wanted to enter into such an alliance with the Punjabis which could weaken Punjab, so that he could annexe Punjab whenever he wanted.

## The Second Anglo-Sikh War 1848-1849 A.D.

The Second Anglo-Sikh War began in 1848-1849 A.D.

### Causes

1. **Dissatisfaction amongst the Sikhs after the First Anglo-Sikh War :** The Sikhs were defeated in the first Anglo-Sikh War fought under the leadership of treacherous people like Lal Singh and Tej Singh. After the War and as a result of the treaties of Lahore, the Britishers were able to separate the hilly regions of Jammu-Kashmir, Hazara, Kangra etc. from the Lahore Kingdom. The strength of the Sikh army was reduced and the British army began to camp in Lahore. Maharani Jindan was deprived of the political rights. The Resident began to offer high posts to the Britishers. The patriotic Sikhs could not tolerate the humiliating terms of the Treaty of Bhairawal.

**'The Cow' Row :** On April 21, 1846 A.D, a herd of cows blocked the way of an European topchi (gunner). The soldier attacked the cows with his sword. This news enraged the Hindus and the Sikhs. The British Resident Henry Lawrence went to the city to convince the people. People threw bricks on him from the top of their roofs. As a result Henry Lawrence awarded death sentence to a Brahmin. Two men were exiled. Those houses from whose roofs the bricks had been thrown were demolished. It was natural for the people of Punjab to the Britishers.

**Retrenchment in the Sikh Army :** After the First Anglo-Sikh War, according to the treaty of Lahore, the number of soldiers in Sikh Army was fixed to 20,000 soldiers in infantry and 12,000 soldiers in cavalry. The Lahore Government was asked to pay twenty two lacs annually to the British Government for the expenditure on the British army. To meet this expenditure, the salary of the army was reduced. So the Sikh soldiers were enraged against the Britishers.

**Maltreatment of Maharani Jindan :** According to the treaty of Bhairawal, Maharani Jindan was deprived of all political rights. She was arrested and sent to Shekhupura Fort on August 20, 1846 A.D. Her pension was reduced from Rs. one and half lacs to forty eight thousand only. Thereafter, she was exiled and sent to Benares. As a result, the patriotic Sikhs were enraged against the Britishers.

**Plan of Lord Dalhousie and Currie to annexe Punjab :** In January, 1848 A.D. Lord Dalhousie became the Governor General of India. First of all, he planned to annexe Punjab. Fredrick Currie had already been appointed the British Resident of Lahore. He was very experienced and an expert diplomat. Dalhousie and Currie both planned to wage war against the Sikhs.

**Revolt of Mulraj of Multan :** After the death of Dewan Sawan Mal, Nazim of



Multan, his son Diwan Mulraj was appointed as Nazim of Multan. The British Resident accepted Mulraj as Nazim of Multan. His annual revenue was increased from twenty lacs to thirty lacs. He requested the British Resident to reduce the revenue but his request was dismissed. Diwan Mulraj resigned due to this reason and the British Resident Fredrick Currie appointed Kahan Singh Mann the Nazim of Multan in his place.

Kahan Singh, Agnew and Anderson went to Multan to take the charge from Diwan Mulraj. They stayed in an Idgah. While they were returning to Idgah on taking charge from Mulraj, the soldiers of Multan attacked the British Officers and killed them. They instigated Diwan Mulraj to revolt against the British. This revolt provided the British an opportunity to fight with the Sikhs.

**Exile of Maharani Jindan :** In August, 1847 A.D., Maharani Jindan was sent from Lahore to Shekhupura. She was exiled to Benaras after being charged of revolting against the British. Her annual pension was reduced to Rs. twelve thousand which annoyed the people of Punjab.

**Revolt of Bhai Maharaj Singh :** Bhai Maharaj Singh was a follower of Saint Bhai Bir Singh of Naurangabad. He revolted against the Britishers to save 'Sarkar-E-Khalsa'. The British Resident Henry Lawrence ordered to arrest him. But Maharaj Singh could not be arrested. After the revolt by Mulraj and exile of Maharani Jindan, he gathered hundreds of people under him. On the request of Mulraj, he proceeded towards Multan to help him along with four hundred cavalry soldiers. After some time, due to some misunderstanding he left Mulraj and joined Chattar Singh Attariwala and his son Sher Singh.

**Revolt of Chattar Singh of Hazara :** Chattar Singh Attariwala was appointed the Nazim of Hazara. Captain Abbot was appointed for his help. Abbot's proud behavior made Chattar Singh suspicious of the British. Captain Abbot levelled charges against him that his soldiers had joined hands with the rebellions of Multan. Chattar Singh openly revolted against the British.

**Revolt of Sher Singh :** When Sher Singh came to know that his father had been removed from the post of Nazim of Hazara, he revolted against the British. He also joined the rebels along with his army and Mulraj. He appealed to the Sikhs to expel cruel and deceitful phirangis (foreigners) from Punjab. As a result of this appeal, many old soldiers also joined the rebellions against the British.

**British Invasion of Punjab :** The revolt by Mulraj, Chattar Singh and Sher Singh gave Lord Dalhousie an opportunity to act on his predetermined plan. On the orders of Lord Dalhousie, the British army under the leadership of Hugh Gough crossed the river Satluj on November 9, 1848. The army reached Lahore and got entangled with rebellions on November 13, 1848 A.D..

## Events

**The Battle of Ramnagar, November 22, 1848 A.D. :** The army of Sher Singh Attariwala encamped on the right side of river Chenab. On November 6, 1848 A.D. the British army crossed the river Ravi under the leadership of Lord Gough. On November 22, a clash took place between both the armies at Ramnagar. In this War, the Britishers were defeated and two of their prominent generals were killed.

**Battle of Chillianwala, January 13, 1849 A.D.:** In the first week of January, 1849 A.D Lord Gough got the news that Chattar Singh had captured Attock. So, on January 12 he reached Dinghi along with his army, twelve kms. away from the camps of Sikh army. On January 13, the Britishers attacked the Sikh army on the orders of Gough. A fierce battle took place. The Sikhs inflicted heavy losses on the Britishers. Sir Charles Napier was appointed Chief General in place of General Gough.

**Occupation of Multan by the Britishers, January 22, 1849 A.D. :** Under the Leadership of Mulraj, the rebels of Multan fought with the British army. On December 30, a bomb thrown by the British army on the fort proved fatal for the rebels. Due to this bomb, Mulraj lost explosive material worth four lac pounds. More than five hundred rebels were also killed. Mulraj was left with no choice but to surrender before the General's wish. He surrendered on January 22.

**Battle of Gujarat, February 21, 1849 A.D. :** A decisive battle took place at Gujarat between the Britishers and the Sikhs. Before this war Chattar Singh and Sher Singh got together. Maharaj Singh also sided with Attariwala Sardars. The ruler of Afghanistan, Dost Mohammad also took side of the Sikhs.

on February 21, 1849 at 7.30 AM the Gujarat war started between the two groups on the bank of river Chenab. After one hour's bombardment, the ammunition of the Sikhs exhausted. But even then the Sikhs fought on bravely but being out numbered by the enemies, the Sikhs had to face defeat.

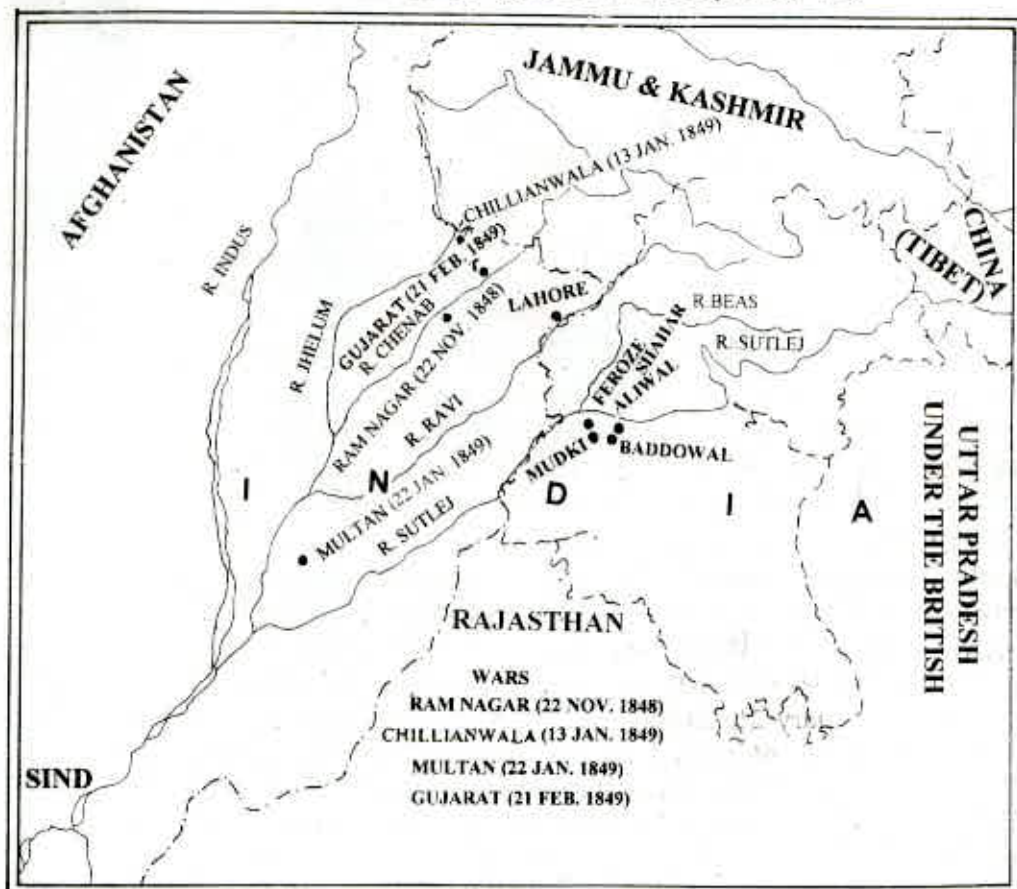
## Results

**Annexation of Punjab, March 29, 1849 A.D. :** The Punjab State was dissolved after the defeat of Sikhs in the Second Anglo-Sikh War on March 29, 1849 on the orders of the Governor General Lord Dalhousie. Maharaja Dalip Singh was dethroned. The Britishers captured the entire property of Punjab including the Kohinoor diamond. Dalip Singh's pension was fixed between four to five lacs.

**Punishment to Mulraj and Maharaj Singh :** Mulraj was exiled to Kala Pani on the charge of murder of Agnew and Anderson. On December 29, 1849 A.D. Maharaj Singh was also arrested. He was sentenced to life imprisonment and sent to Singapore.



# **PUNJAB BEFORE 1947 A.D. SECOND ANGLO-SIKH WAR (1848-49)**



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**Disbanding of the Khalsa Army :** After the First Anglo-Sikh War, the number of Sikh army men was reduced. After the defeat of Sikhs in the Second Anglo-Sikh War, the Khalsa army was disbanded. The Sikh army was disarmed. The dismissed Sikh soldiers were recruited in the British army.

**Suppression of the Sikh Nobility :** After the dissolution of the Punjab State, on the orders of Lord Dalhousie, the Chief Commissioner of Punjab John Lawrence took action to weaken the power of the prominent Sikhs. As a result, those Sikhs who were earlier rich landlords and those who held high positions in the Government became ordinary people.

**Appointment of British Officers in Punjab :** As a result of Second Anglo-Sikh War, the Britishers and the Europeans were appointed on high posts in the administration in place of the Hindus, the Sikhs or the Muslims. They were given high salaries and allowances.

**Strengthening of North-West Frontier :** After the annexation of Punjab, the Britishers constructed roads and cantonments to make North-West Frontier powerful. Important forts which held importance from military point of view were repaired. Many new forts were also constructed. Special military regiments were constituted to keep a check on the North-western tribes.

**Re-organisation of Administration of Punjab :** After the annexation of the Punjab, a board called Board of Administration was constituted. Henry Lawrence was appointed its chairman. The administrative structure was reorganized. Judicial system, Police administration and Revenue system were reconstituted. Roads and canals were built. Postal system was also organized.

**Friendly relations of the British with the Native States of Punjab :** During the Second Anglo-Sikh War, the rulers of Patiala, Jind, Nabha, Kapurthala, Faridkot, the Nawabs of Bahawalpur and Malerkotla helped the Britishers. The Britishers awarded some of the rulers of the Native states. They decided not to annexe the Native states in the British Empire.

### **Annexation of the Punjab by the British**

After the First Anglo-Sikh War, Lord Hardinge deliberately did not annexe Punjab to the British Empire. In March 1846 A.D., with signing treaties of Lahore, Britishers snatched the fertile areas of Doab Bist, Jalandhar from the Lahore Kingdom. The Khalsa Army was reduced. A contingent of the British Army was stationed at Lahore.

In December, 1846 A.D., Lord Hardinge signed the Treaty of Bhairawal with the Lahore Kingdom. According to this Treaty, Maharani Jindan was disassociated from administration. Since Maharaja Dalip Singh was a minor, a council of Regency consisting of eight members was constituted to run the



State administration. A British Resident was appointed to look after the council. He was given many administrative rights. In the treaty, it was mentioned that it would remain in force till Maharaja Dalip Singh attained adulthood.

In January, 1848 A.D., Lord Dalhousie became the Governor General of India in place of Lord Hardinge. He believed in the expansion of the British Empire in India. First of all, He decided to annexe Punjab to the British Empire. Revolts of Mulraj of Multan and Chattar Singh of Hazara and his son Sher Singh gave him an excuse to wage war against the Sikhs. Foreign secretary Henry Elliot was assigned the task of giving practical shape to the pre-determined policy after the defeat of the Sikhs in the Second Anglo-Sikh War. Elliot forced the members of Council of Regency to sign the treaty. According to this treaty, Maharaja Dalip Singh was dethroned. The entire property of Punjab was captured by the Britishers. The Kohinoor Diamond was sent to Queen Victoria of England. A pension between four to five lacs was fixed for Maharaja Dalip Singh. Henry Elliot read the declaration of Lord Dalhousie in Lahore Durbar the same day. Annexation of Punjab to the British Empire was held legitimate in the declaration.

### Exercise

**(A) Answer the following questions in 20-25 words .**

1. Who was the successor of Maharaja Ranjit Singh?
2. Why were the Sikhs defeated in the battle of Mudki ?
3. When was the battle of Sabhraon fought and what was its result?
4. What was the matter of Suchet Singh's treasury?
5. Write about the 'Cow Row'.
6. What do you know about the Council of Regency?
7. When was the Punjab annexed to the British Empire. Who was the Governor General of India at that time?
8. What steps were taken by Chattar Singh against the Britishers?

**(B) Write the answers to the following questions in about 30-50 words.**

1. Write the terms of Lahore Treaty.
2. Discuss the causes of Bhairowal Treaty.
3. Write any four terms of Bhairowal Treaty.
4. Write about the importance of Bhairowal Treaty.
5. After the first Anglo-Sikh War, why did the Britishers not annexe Punjab to their empire? Write any two causes.
6. After the treaty of Bhairowal how did the British treat Queen Jindan?
7. What do you know about Maharaja Dalip Singh?

(C) Write the answer of the following questions in about 100-120 words.

1. Discuss the causes of the First Anglo-Sikh War.
2. Write about the events related to the First Anglo-Sikh War.
3. Discuss the terms of the First Treaty of Lahore.
4. Explain the Treaty of Bhairawal.
5. Write the causes of the Second Anglo-Sikh War.
6. Explain the events of the Second Anglo-Sikh War.
7. Write the results of the Second Anglo-Sikh War.
8. How did the Britishers annexe Punjab?

(D) **Activity**

1. Show the towns of Mudki, Ferozshah, Baddowal, Aliwal, and Sabhraon on the map of Punjab (First Anglo-Sikh War).
  2. Show the battlefield of the second Anglo-Sikh war on the map of Punjab.
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## LESSON – 9

# PUNJAB'S CONTRIBUTION TOWARDS STRUGGLE FOR FREEDOM

The Britishers came to India in 1600 A.D. as traders. Gradually they captured southern and eastern parts of India. After the Second Anglo-Sikh War (1848-49 A.D.), Lord Dalhousie, the Governor General of India annexed Punjab to the British Empire. The Khalsa Army was disbanded by the British government. But just after eight years, the Punjabis got an opportunity to take up arms against the British. The contribution of the Punjabis in the first war of independence, 1857 A.D. is described below:

### Contribution of Punjab in the First Battle of Independence in 1857 A.D.

- (1) **Revolt of Soldiers :** On May 10, 1857 A.D. the first battle of independence of India started at Meerut. On May 12, 1857 A.D., when the news of the battle reached Lahore then due to fear of revolt in Punjab the Indian and Punjabi soldiers of Mian Mir cantonment were disarmed. The Indian and Punjabi soldiers of Lahore, Peshawar, Nawanshahr, Multan, Ambala, Jalandhar, Rawalpindi, Amritsar, Hoshiarpur and Derajat were also disarmed.

Even then the Punjabi and Indian soldiers revolted in the eastern regions of Punjab. In Jalandhar, Phillaur, Jhelum, Sialkot and Thaneshar, the army rebelled. At Lahore, Ferozepur, Peshawar, Ambala and Mianwali cantonments, a few Indian and Punjabi soldiers also revolted. Some soldiers killed their own commanders.

- (2) **Revolt of the People :** At some places people also revolted watching the delicate situation of the Britishers. The people of Ludhiana and Ferozepur revolted at many places. In these revolts, the soldiers of Sialkot and the people of Sirsa also took part. At Montgomery, Multan, Bahawalpur, Fazilka etc. the Muslim tribes also revolted against the British.

The people living close to Delhi and Rohelkhand also revolted in favour of the rebels. The Jats of some villages in Karnal refused to pay land revenue to the British government. The Punjabis from Rohtak and Rewari areas also revolted.

- (3) **Revolt of Sardar Ahmed Khan Kharal :** Ahmed Khan Kharal, the Chief of Kharal tribe revolted on non-payment of land revenue to British

government. Many tribes settled on the banks of the river Ravi also took his side. He fought with the Britishers at many places. He killed a British officer and many British soldiers. As a result, the Britishers had to announce a reward to capture Ahmed Khan Kharal. In the end, the leader of the first armed rebellious group of Punjab was martyred along with his twenty cavalarymen near Pakpatan while fighting against the Britishers.

The revolt of 1857 A.D. could not be successful in Punjab because the rebels of Punjab did not have an able leader. The native states of Punjab instead of resisting Britishers, came on their side.

### Namdhari or Kuka Movement

The Namdhari or Kuka Movement after Satguru Balak Singh Ji was doing great work under the leadership of Satguru Ram Singh Ji. On April 12, 1857 A.D. (On the day of Baisakhi), Satguru Ram Singh Ji laid the foundation of a new movement called Namdhari or Kuka Movement by offering Amrit to the people. Its aim was to liberate the country along with bringing about religious and social reforms. So, they adopted a policy of non-cooperation with the Britishers. They boycotted Government postal services, foreign made clothes, Government courts, schools and colleges and formed their own Government against the Britishers. They established their own postal system.

Guruji preached against female infanticide, selling and exchange of girls child in marriage and sati system. He supported widow remarriage and equal status to women. He started a new custom of inter caste marriage without dowry by spending rupees 1.25 called **Anand Karaj**. By solemnizing six inter-caste marriages for the first time on June 3, 1863 A.D. in village Khote district Ferozepur, he brought about a revolution in the society. In village Siyar district Ludhiana, Sat Guruji gave an equal status to women by offering Amrit to them.

Wherever Shri Satguru Ram Singh Ji went, a group of cavalrymen always accompanied him. Gradually, the Britishers came to know that Namdharis were preparing for some kind of a revolt. Their postal services too strengthened the same suspicion of the Britishers.

Shri Satguru Ram Singh Ji had divided Punjab in 22 Subas to facilitate propagation of his preachings. Every Suba had a Chief and he was called a Suba. This action of Namdharis was also threatening to the Britishers. In 1869 A.D., the Namdharis had developed their relations with the rulers of Kashmir, Nepal, Russia and Afghanistan. They started giving military training to the Kukas. They established two companies which were called Kuka regiments.

The Britishers were fully assured that one day Namdhari Sikhs would



revolt against them. To suppress the non-cooperation Kuka Movement, the Britishers instigated the religious feelings of the people against each other. To make them go through a feeling of slavery under a divide and rule policy among the Hindus and Muslims, they opened slaughter houses at various places. The Namdhari Sikhs started protecting the cows. They killed many butchers. In 1871 A.D, they attacked the slaughter houses of Amritsar, Raikot and killed the butchers. The Kukas were hanged openly but they could never be deterred from achieving their objective. In January, 1872, a group of 150 Kukas reached Malerkotla to punish the butchers. On January 15, 1872 A.D., a fierce battle took place between the Kukas and the army of Malerkotla. Many people from both sides were killed. The British government sent an army to Malerkotla to take action against the Kukas. 68 Kukas courted arrest, and 49 Kukas were blown with cannons on January 17, 1872 A.D. After the trials, 16 Kukas were also blown on January 18, 1872 A.D. Sri Satguru Ram Singh Ji was exiled and sent to Rangoon. Many Namdhari Kukas were sent to Kala Pani. Many Kukas were killed by drowning them in the ocean. The properties of many Kukas were confiscated. The British government inflicted atrocities on the Kukas but the movement continued till India achieved Independence on August 15, 1947.

### The Arya Samaj

The Arya Samaj Movement is one of the socio-religious movements which politically influenced all the Indians. This movement influenced the Punjabis also.

Swami Dayanand Saraswati (1824-1883 A.D.) was the founder of the Arya Samaj. He established the Arya Samaj in 1875 A.D. He opened an important branch of the Arya Samaj at Lahore In 1877 A.D.

Swami Dayanand Saraswati visited Punjab in March 1877 A.D. for the first time. He stayed here for about two months. He delivered his first speech in Braham Samaj Mandir, Anarkali Bazar Lahore.

The Arya Samaj contributed significantly in social and religious fields and also made a valuable contribution in the freedom movement. This organization took part in the non-cooperation movement against the Britishers. They started a Swadeshi Movement by opening schools and colleges.

Swami Dayanand Saraswati not only resisted the Britishers by the spread of education but also infused the spirit of nationalism amongst the Punjabis.

Swami Dayanand Saraswati taught Indians to be proud of their country and civilization. The Punjabis were also influenced by it. The patriots like Lala Lajpat Rai, Sardar Ajit Singh and Shradhanand were the **contribution** of the Arya

Samaj. Bhai Parmanand and Lala Hardyal were also famous Arya Samajis.

Considering the political activities of the Arya Samajis, the British government kept a close surveillance in Punjab. Those Arya Samajis who were in government jobs were under suspicion. They were not even given due promotions.

In 1892 A.D. the Arya Samaj was divided into College Party and Gurukul Party. The promoters of the College Party, Lala Lajpat Rai and Mahatma Hansraj were in favour of imparting education in English literature and Western science along with Vedic knowledge. This helped in bridging the gap between the Britishers and the Arya Samajis. Even then, the Arya Samajis were helpful to the freedom fighters of the country. The newspapers published by the Arya Samajis also played an active role in the freedom movement of Punjab.

### **Rise of Peasant Movement**

The Economic Policy of the British government was not praiseworthy. The Government increased land revenue and irrigation tax. This dissatisfied the peasants.

The revenue policy of the British government was very harsh. At the time of famine or drought, no relaxation was given for the payment of land revenue. The peasants either had to mortgage their land or sell their animals to pay the revenue. In 1875-78 A.D., the total land mortgaged by peasants was 1,65,000 acres in Punjab. In 1884-85 A.D. this area increased to 3,85,000 acres. It resulted in the peasant movement in Punjab. The leaders like Sardar Ajit Singh, Lala Lajpat Rai, Sufi Amba Parsad and Sayyid Haider Ali led the movement. The enhancement of canal water revenue was largely opposed in canal colonies in 1905-07 A.D. The song '**Pagri Sambhal Jatta**' composed by Banke Dyal echoed in every home.

### **The Ghadar Movement**

In 1905 A.D., many Punjabis due to economic crisis had to migrate to Fiji, Ghana, Malaya, Canada and America to earn their livelihood. These Punjabis made efforts for the freedom of India while living in foreign lands. The Ghadar Movement was one of the important efforts. American continent was the centre for such movements.

The Indians were looked down upon in foreign countries. The cause of hatred was that the Indians were residents of a slave country. This awakened a democratic feeling of freedom amongst them. Moreover the Indians settled in America, by reading newspapers and books undertook the responsibility of gaining freedom for their country.



The Ghadar Party came into existence in 1913 A.D. in San Francisco (America). Baba Sohan Singh Bhakna was appointed its President, Lala Hardyal its Chief Secretary, Kanshi Ram, Secretary and treasurer, Kesar Singh as Vice-President and Karim Baksh and Munshi Ram the Organizing Secretary of the party.

The organization started publishing a weekly newspaper 'Ghadar' from San Francisco. The editing work of the newspaper was handed over to Kartar Singh Sarabha. The newspaper started its publication in Hindi, Punjabi, Gujarati, Bengali, Pashto and Nepalese. The organization was named Ghadar Party due to this newspaper.

The main objective of newspaper 'Ghadar' was to liberate India through an armed revolt. The Party proposed the following suggestions:

1. To spread a sense of revolt in the Army.
2. To murder the touts of the Britishers.
3. To break jails.
4. To plunder government treasury and police stations.
5. To publish and distribute revolutionary literature.
6. To help the enemies of the Britishers.
7. To accumulate arms.
8. To manufacture bombs.
9. To damage railways, postal and telegraph lines and indulge in destructive activities.
10. To hoist the flag of revolutionaries.
11. To make a list of the revolutionary youth.

After the incident of Kamagata Maru, a large number of Indians returned to their country. They wanted to oust the Britishers from India by joining the Ghadar movement. The British government was very vigilant. Every visitor was searched. On the basis of mere suspicion, the person could be arrested. Those who escaped from the Britishers joined the revolutionaries.

Ras Behari Bose led the Ghadar Party and foreign returned revolutionaries. Kartar Singh Sarabha on returning from America established links with Bhai Parmanand Ji and also established links with Ras Behari Bose after locating the address of his secret hideout in Benaras. Ras Behari Bose sent preachers to Lahore, Ferozepur, Meerut, Ambala, Agra, Kanpur, Allahabad, Benaras, Lucknow, Multan, Jehlum, Kohat, Rawalpindi, Peshawar and Mardan Cantonments etc. Those preachers prepared the soldiers to revolt. Side by side, Kartar Singh Sarabha and Bhai Nidhan Singh Chugh worked with students of Islamia High School, Ludhiana. Sarabha wanted to start a press to publish

**Ghadar** along with Lala Ram Saran Dass Kapurthala, but could not succeed. Even then he got the newspaper cyclostyled from Ludhiana and Lahore and published it as '**Ghadar Goonj**'. Manufacturing of bombs was started in Jhabewala (Ludhiana) and Lohar Padhi (Nabha). At that time a flag for Independent India was prepared which was distributed at every place by Kartar Singh Sarabha.

It was decided to rebel on the 21st February, 1915 A.D. Kartar Singh Sarabha was to attack Ferozepur. On February 19, he along with his companions reached Ferozepur in the guise of a Kirtani Jatha. But a soldier Kirpal Singh of Amritsar deceived them. As a result, the secret of rebels was disclosed before time. The British government immediately took action. Arms were snatched from the soldiers and they were imprisoned. Many revolutionaries and rebel leaders were arrested. Kartar Singh Sarabha dressed Ras Bihari Bose in a Punjabi dress and sent him to Benaras by train. Lahore conspiracy case was fought and forty six revolutionaries were hanged. Kartar Singh Sarabha was also one of them. He was hanged on November 17, 1915 A.D. One hundred and ninety four revolutionaries were awarded life imprisonment. Those soldiers who had become rebellious were shot dead. Thus, this movement could not succeed.

### **Kamagata Maru Incident**

The economic rules of the British government weakened the Punjabis. As a result, some people went abroad in search of livelihood. In 1910 A.D. almost ten thousand Indians from which 90% were Punjabis had reached America. Punjabis were going to Canada also. The Government of Canada in 1910 A.D. passed a law that in future only those Indians could enter Canada who directly came to Canada from any port of their own country.

On January 24, 1913 A.D. the High Court of Canada cancelled the law of restrictions imposed on Indians. On reading this news many people of Punjab reached ports of Calcutta, Singapore and Hong Kong to go to Canada. But no Shipping Company was ready to take the responsibility to drop Punjabis at Canada out of fear of the Canadian attitude.

Baba Gurdit Singh of village Sarhali, district Amritsar was a contractor at Singapore and Malaya. In 1913 A.D., he started Guru Nanak Navigation Company. In March 24, 1914 A.D. the company rented out a ship, Kamagata Maru from Japan. It was named Guru Nanak Ship. It had 500 passengers on board from Hong Kong. The British Government of Hong Kong could not tolerate this and Gurdit Singh was imprisoned. Although he was released the very next day, yet, because of this incident the number of passengers was



reduced to one hundred and thirty five only.

Guru Nanak Ship reached at the port of Vancouver on May 22, 1914, boarding passengers from Shangai and Cobe ports on the way. But the passengers were not allowed to get down at the port. Baba Gurdit Singh wanted to appeal in the Privy Council but in the end the Indians agreed to return.

On July 23, 1914 A.D. the Kamagata Maru Ship started from Vancouver towards India. When the ship reached the Hugli river, the British Deputy Commissioner of Lahore with 20 Punjabi police officials reached there by Agni boat. After searching the passengers, the ship was harboured 27 kms away on Budge- Budge Ghat. The passengers were ordered that they would be sent to Punjab by train. But those passengers wanted to do some work at Calcutta (Kolkata). But no one listened to them and they disembarked the ship.

In the evening the Punjabis sitting at the railway station had an encounter with the police. As a result 40 persons were killed and many got injured.

Baba Gurdit Singh escaped and reached Punjab. On the birth day of Guru Nanak Dev Ji in 1920 A.D. he surrendered before the police at Nankana Sahib. He was imprisoned for five years. After getting released from the prison, he started living in Calcutta (Kolkata). He died on July 24, 1954 A.D.

### Jallianwala Bagh Massacre April 13, 1919 A.D.

In the Central Legislative Council two bills were passed which are called Rowlatt Bills. Through these Bills, the Police and Magistrates were given more powers to suppress the conspiracies. Mahatma Gandhi called for **strike** on March 13, 1919 against it to make the Rowlatt Bills unsuccessful. As a result, there were riots in Ahmad Nagar, Delhi and in some cities of Punjab. To control the disturbed situation, the Deputy Commissioner of Amritsar arrested Dr. Satyapal and Dr Kitchlew, two famous leaders of the province on the orders of the Punjab Government. When the residents of the city came to know about the arrests, they observed **strike** in the city. One of the processions proceeded peacefully towards the house of the Deputy Commissioner. It was stopped outside the gate of the Hall. The soldiers opened fire on them. As a results a few people were killed and many got injured. But the patriots carried the injured on their shoulders and took out the procession. The residents killed five Britishers out of anger. They looted the local banks and set them on fire. A British lady, Miss Sherwood also became victim of their anger. After this massacre, the government handed over the administration of the city to General Dyer.

In the atmosphere of anger and lawlessness, around 25,000 people of Amritsar and from the neighbouring villages gathered for a meeting on April

13, 1919 A.D. the day of Baisakhi in Jallianwala Bagh. General Dyer declared such meetings unlawful, but people did not know about the declaration. General Dyer got the opportunity to take revenge of the killings of the Britishers. He reached the front of the door of Jallianwala Bagh along with 150 soldiers. There was only one narrow way for entering and going out of the Bagh. Standing on the gate of the Bagh, General Dyer ordered the people to disperse in three minutes, which was impossible. After three minutes, General Dyer ordered firing in which about 1000 people were killed and more than 3000 injured.

The Jallianwala Bagh massacre gave a new direction to the freedom movement of the country. Sardar Udham Singh took revenge of this massacre after 21 years by killing Sir Michael O'Dwyer in England (the Lt. Governor of Punjab at the time of Jallianwala Bagh massacre).

### **Khilafat Movement**

After the Jallianwala Bagh incident, the desire to get independence became more strong amongst the Muslim brothers. They hoisted the flag of Khilafat in 1920 and pledged non-cooperation with the British Government in Punjab. Dr Kitchlew, Niaz Hussain and Maulavi Daud raised slogan against the British authority to spread the movement in Punjab. They also opposed the attitude of British Government towards the Sultan of Turkey.

### **Akali Movement (Gurudwara Reform Movement)**

The main cause of the emergence of the Akali Movement in Punjab was the presence of true and sacrificing Granthis like Bhai Mani in Gurudwaras in earlier times. But till 1920 A.D. the Gurudwaras of Punjab came under the control of licentious Mahantas. Sikhs were fed up with the immoral activities of Mahantas and wanted to reform the Gurudwaras. To solve this problem they wanted to take the help of the British Government but were unsuccessful. In November 1920 A.D. the Sikhs passed a resolution to form a committee of Sikh representatives to look after the Gurudwaras. With the efforts of the Sikhs on November 16, 1920 A.D., Shiromani Gurudwara Parbandhak Committee (SGPC), and on December 14, 1920 A.D., Shiromani Akali Dal were constituted.

The Akali Jathas started with the work of getting the Gurudwaras vacated from the licentious Mahantas. They got Gurudwaras of Hasan Abdal, Punja Sahib, Gurudwara of District Shakhupura, Sacha Sauda and Chaula Sahib Gurudwara of Amritsar district vacated. The Akalis had an encounter with the Mahantas at Tarn Taran, Baba Ke Beir at Sialkot and Gurudwara Gojran in Lyallpur (Faisalabad). Even then the Akali Dal kept on working to liberate the Gurudwaras. On February 20, 1921, a big tragedy struck in Gurudwara Nankana Sahib. Although the Akalis reached Gurudwara Sahib peacefully, yet Mahant



Narain Dass got 130 Akalis killed there. The British Government showed no sympathy towards the Akalis, although the Muslims and the Hindus of the province were very sympathetic.

### The Keys Affair

The Sikhs had full control over Darbar Sahib, Amritsar. But the British Government did not want that the keys of the Gurudwaras, treasury should be in the hands of the Sikhs. The Britishers took the keys in their possession. The Sikhs opposed it. Many Sikh leaders were arrested and they were awarded hard punishments. With this the opposition of Sikhs became more stiff. Their opposition was also supported by the Congress and the Khilafat Committee. At last, the British Government bowed before the Sikhs and the keys of the treasury of Gurudwara were handed over to Shiromani Gurudwara Parbandhak Committee. The imprisoned Sikhs were also released.

### Guru Ka Bagh

When Shiromani Gurudwara Parbandhak Committee (SGPC) and Shiromani Akali Dal were constituted at that time Gurudwara Guru Ka Bagh, Distt Amritsar was in the possession of Mahant Sunder Dass, a dissolute person. The Akalis asked him to reform himself, but he did not bother.

On August 23, 1921, Shiromani Akali Dal sent a Jatha under the leadership of Daan Singh. He took possession of the Gurudwara but the Mahant, claiming his right on the property of the Gurudwara, called the police. As a result, the Jatha was imprisoned. Soon another Jatha was sent by the Akali Dal. The police committed atrocities on that Jatha too. But the Akali Dal did not stop sending Jathas. The people of those Jathas were also maltreated. The maltreatment was criticised across the whole country. At last, the Akali Dal won Guru Ka Bagh Morcha in a peaceful manner.

### The Babbar Akali Movement

The Babbar Akali Movement originated to resist the Mahants of Gurudwaras and the police. The Babbar Akalis formed first Jatha of 'Chakarwari' to resist the Government and its touts. The Jatha also came to be known as 'Babbar Akali Jatha' after the publication of the newspaper 'Babbar Akali' by them. The Jatha was established in August 1922.

The main objective of Babbar Akalis was to finish the Government and its touts. In the language of Babbars it was a reforming process (Sodhna). The Babbars believed that if they were able to finish the informers, then the British Government will also fail and leave India. Babbar Akalis wanted to get arms to achieve their objective. Their Singhs also tried to develop arms. They required

money to procure arms. They attempted robberies to collect money and also snatched weapons from the people. They appealed to the Punjabi soldiers to come and join their army along with their arms and take part in the freedom movement.

The Babbars released Babbar Akali Doaba, a cyclostyled newspaper. The donation of the newspaper was that the reader of the newspaper would in turn get the newspaper read by five more people. They published a list of 179 persons whom they wanted to reform. Those whose end was near, were informed through this newspaper. Two or three Babbars used to go to their village and kill the touts. They openly took the responsibility of the killings. Like this, they reformed many touts. They had encounters with the police also.

The Government decided to suppress the Babbars. They were chased. Some of them were caught and some were killed. More than a hundred Babbars were prosecuted. On February 27, 1926 A.D., Jathedar Kishan Singh, Babu Santa Singh, Dharam Singh Hyatpura, Karam Singh Manko, Nand Singh Ghurial and Dalip Singh Dhamia were awarded death sentences.

Although Babbar Movement failed but the movement taught the Punjabis to sacrifice their lives for the freedom of the country.

### Morcha of Jaito

Ripudaman Singh, the Maharaja of Nabha got the Anand Marriage Bill passed after becoming the member of the Council of the Governor General. He supported the Sikh Community at the time of Rakab Ganj Gurudwara Morcha. With this, his respect increased throughout the country and in his community. The Britishers did not like the respect and regard given to the Maharaja. The British Government wanted to degrade him on some pretext. At the time of First World War, the Britishers got an opportunity to defame the Maharaja because he refused to send his forces to fight for them. On the other hand, there was a quarrel between the Maharaja of Patiala Bhupinder Singh and Maharaja of Nabha, Ripudaman Singh. The Britishers from Maharaja Patiala's side slapped many cases against Maharaja Nabha. As a result, Maharaja Ripudaman Singh was dethroned.

The dethroning of Maharaja Nabha enraged the Sikhs. The Shiromani Committee took up this matter in its own hands. The Sikhs decided to observe 'Protest Day'. They organized Diwans at various places to make arrangements. A Diwan was also held at Jaito. The police arrested many people. On September 13, 1923 A.D. Gurudwara Gangsar of Jaito was occupied. An Akhand Path was being performed in the Gurudwara at that time. As a result, the path was disrupted. The Sikhs resisted the Britishers and organized their Morcha.

On September 15, 1923 A.D. the Sikhs sent their First Jatha of 25 Sikhs



to Jaito. For six months, Jathas of 25-25 Sikhs were sent. The Government committed atrocities on these Jathas. The Shiromani Committee planned to send Jathas of five hundred members in each Mrocha. First Jatha of 500 people started from Akal Takhat under the leadership of Jathedar Udham Singh Nagoke. Thousands of people entered the boundaries of Nabha State while passing through Majha and Malwa along with the Jatha. The sangat was appealed to go back. None of the Sikhs turned back. When this Jatha was at the distance of one furlong from Gurudwara Gangsar, the machine guns started firing. The Sikhs did not turn back. Many Sikhs became martyrs.

The Morcha of Jaito continued for two years. Jathas of 500-500 members each kept coming to Jaito and continue sacrificing for their country and community. Jathas from outside Punjab Culcutta (Kolkata), Canada, Shanghai and Hong kong also reached Jaiton. At last, police watch was withdrawn, and, in 1925 A.D. the Government was pressed to pass the Gurdwara reform Act and the Akalis ended the Jaito Morcha.

### Simon Commission

In the beginning of 1928 A.D. a seven member commission appointed by the British Government came to India. Its Chairman Sir John Simon was a famous lawyer of England. All the members of this commission were Britishers. In this Commission no Indian was included. That is why the Indians decided to boycott the Commission. On October 30, 1928, the Simon Commission reached Lahore. The Punjabis under the leadership of Lala Lajpat Rai held a big demonstration. The Punjabi patriots raised slogans - 'Simon Commission go back', 'Vande Matram'. A British police officer Mr. Saunders hit Lala Lajpat Rai with a lathi on his chest near railway station of Lahore. Lathis were showered on other patriots also. In the lathi charge, many old men, youth, children and women were injured. During lathi charge Lala Ji predicted, "Each hit of lathi on my body would act like a nail in the coffin of the British Government". Lala Lajpat Rai was martyred in November, 1928 due to deep wounds inflicted on him during the lathi charge.

### The Naujawan Bharat Sabha

Sardar Bhagat Singh founded 'Naujawan sabha' at Lahore to avenge the death of Lala Lajpat Rai. He himself became its general secretary. The organisation also had the support of the Congress leaders. Soon this organisation became a favourite centre for the revolutionaries.

The main aim of this organisation was to awaken the nationalist feelings of the youth. It used to hold meetings from time to time to discuss the thoughts of Lenin and Marx. The revolutionary movements of other countries were also discussed during these meetings. Bhagat Singh killed police officer Saunders in

Lahore to avenge the death of Lala Lajpat Rai. He threw a bomb on the Assembly Hall. On March 23, 1931, Bhagat Singh, his two companions Rajguru and Sukhdev were executed.

### **Resolution of Complete Independence**

The Congress decided to declare their political objective of 'Purna Swaraj' instead of 'Dominion Status' in the Calcutta Session. According to this decision, a session of Congress was held in Lahore on December 31, 1929. Pandit Jawaharlal Nehru was the President of this historical session. A resolution for complete independence was passed on that day at mid night on the banks of the river Ravi. Nehru hoisted the National Flag amidst slogans of 'Inquilab Zindabad'. Later the patriots present in session read the resolution. After a few days, the Congress Working Committee released an order that on January 26, 1930 A.D., Independence Day would be celebrated in India.

### **Praja Mandal Movement**

The State of Patiala was backward in the field of education and industry. It was also not politically awakened. During 1928-38 A.D., the middle class peasants were only politically awakened. **Sewa Singh ThikariWala founded Patiala Riyasti Dal**. He was arrested on July 9, 1923. At the time of Jaito Morcha, Maharaja of Patiala Bhupendra Singh tried to win Thikariwala in his favour but he did not agree at any cost. Therefore, Maharaja Patiala sent him to Lahore jail. He was elected Jathedar of the Patiala Riyasti Akali Dal and head of Malwa Pratinidhi Khalsa Diwan even in his absence.

In 1925 A.D. according to Gurudwara Act, the Sikhs were released but Sewa Singh Thikariwala was among those persons who were not released. After his release from Lahore Jail, he was again sent to Patiala Jail in September, 1926 A.D. for three years on the charge of theft.

Sewa Singh Thikariwala was arrested on one pretext or the other by Patiala Government on the orders of the British Government. On August 24, 1928 after his release from Patiala Jail, Thikariwala was elected head of Punjab Praja Mandal and Riyasti Praja Mandal. He held conferences to discuss the problems of common people and peasants. He raised his voice against the atrocities committed on the people of Patiala. Baba Hira Singh Bhathal, Harnam Singh Chamak, Sampuran Singh Dhaura, Teja Singh Swatantar, Hardit Singh Bhathal and Baba Sunder Singh also supported him. They resisted Riyasti Government and the British Empire strongly.

### **Indian National Army**

Neta Ji Subhash Chandra Bose passed the ICS examination in 1920. He was appointed on a high government post. But his patriotism forced him to



leave the job and he became a member of the Congress. He extended full co-operation to other leaders for the liberation of the country.

During the Second World War, he was put under house arrest for his anti-government activities. But he escaped from there and reached Burma. In 1943, Subhash Chandra Bose gathered Indians at Singapore and established **Indian National Army**. It also included Punjabi patriots like General Shah Nawaz, General Gurdial Singh Dhillon, Prem Sehgal and General Mohan Singh. The main objective of this army was to oust the British from India. So Netaji Subhash Chander Bose asked the youth to sacrifice their lives and said "Give me your blood and I will give you freedom".

Japan gave full support to the Indian National Army. Netaji established a free empire at Singapore on October 21, 1943 A.D.

On March 1, 1944 A.D., the soldiers of Indian National Army reached Assam via Burma. They besieged Imphal. But on the other hand, the condition of Japan weakened in Second World War. The British Army occupied Rangoon in May 1945. Left with no choice, the soldiers of Indian National Army surrendered. General Shah Nawaz, General Gurdial Singh Dhillon and Prem Sehgal were prosecuted for being traitors.

The case of these officers was heard in November, 1945, at Red Fort, New Delhi. Eminent lawyers like Jawahar Lal Nehru, Tej Bahadur Sapru, Bhula Bhai Desai contested the case. All the three officers were sentenced to life imprisonment which was later rejected. There were protests all over the country. A wave of revolt also spread among the soldiers. The British government realized that they cannot keep the Indians under their suzerainty.

The Punjabis suffered the most when India was partitioned in 1947. Punjab was divided into two parts, Western and Eastern Punjab. Thousands of men, women and children could not enjoy the attainment of freedom. They sacrificed their lives, wealth and everything for the freedom.

### Exercise

(A) Answer the following questions in 10-15 words.

1. Which cantonments of Punjab revolted at the time of war of Independence in 1857 A.D.?
2. What was the contribution of Sardar Ahmad Khan Kharal in freedom struggle?
3. How did Sri Satguru Ram Singh Ji show non-cooperation with the British Government?
4. Why was Ghadar Movement founded?

5. Write the two causes of the emergence of Akali Movement?
6. Why was Key Morcha organised?
7. Write the causes of Guru Ka Bagh Morcha.
8. What was the objective of Babbars?
9. When did Simon Commission come to India and why was it boycotted?
10. How did Sewa Singh Thikariwala come to Praja Mandal?

**(B) Answer the following questions in 30-50 words.**

1. Give a description of the revolt organized by Punjabi soldiers in 1857 A.D.
2. Why was the revolt of freedom unsuccessful?
3. Which activities of Sri Satguru Ram Singh Ji in 1857 frightened the Britishers?
4. Describe the tragedy that occurred between the Namdharis and the Britishers at Malerkotla.
5. Describe the work done by Arya Samaj in Punjab.
6. Describe the efforts made by Ghadar Party in Punjab.
7. What work was done by Baba Gurdit Singh for people going to Canada?
8. What were the causes of Jallianwala Bagh incident?
9. How did Sardar Udham Singh take revenge of Jallianwala Bagh massacre?
10. Write a note on Khilafat Movement.
11. Describe the incident of Guru Ka Bagh.
12. Write the activities of the Babbars.
13. Write a note on Naujawan Sabha.
14. Write a note on Simon Commission.
15. Describe the work of Praja Mandal.

**(C) Answer the following questions in 100-120 words.**

1. What efforts were made by Sri Satguru Ram Singh Ji for the freedom of India?
  2. What was the contribution of Arya Samaj in freedom movement in Punjab?
  3. What efforts were made by Ghadar Party in attainment of freedom.
  4. Describe the Kamagata Maru Incident.
  5. Describe the Jallianwala Bagh Massacre.
  6. What is the contribution of Akali Movement in freedom struggle.
  7. Describe Jaito Morcha.
  8. Write a detailed note on the Indian National Army.
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# CIVICS



# THE CONSTITUTION OF INDIA



## PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens;

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation.

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.



## LESSON – I

### Features of the Indian Constitution

A Constitution is a fundamental legal document on the basis of which government of a country is run or administered. This fundamental law of the land explains the organization of the organs of government, their functions and their mutual relationships. It lays down boundaries of fundamental rights between citizens and the government. The constitution is supreme law of the land, superior to all laws of the country; and no law can be formulated which either violates a constitution or is not in accordance with it.

In every country a government maintains law and order and peace in the society. This function is performed by the government through legislation. But a government can not make laws of its own and run the administration arbitrarily. The government of the country runs the administration in accordance with the provisions of the constitution. Thus, the constitution is the main source of all laws of the government. The constitution determines the mutual relations of various organs of the government and citizens; and also prohibits the government for its misuse of power.

### Preamble of the Constitution

The process of the formation of the Indian Constitution was initiated on December 9, 1946 and it was finally passed by the Constituent Assembly of India on November 26, 1949. The constitution came into effect in the country on January 26, 1950. The Preamble of the constitution indicates the basic principles of the Indian Political System and delineates its fundamental aims and objectives. The Preamble reads as follow:

We, the people of India, having solemnly resolved to Constitute India into a Sovereign, Socialist, Secular Democratic Republic and to secure to all its citizens : Justice, Social, Economic, Political, Liberty of thought, expression, belief, faith and worship, and to promote among all fraternity assuring the dignity of the individual and unity and integrity of the Nation, in our Constituent Assembly ~~this~~<sup>the</sup> ~~twenty-sixth~~<sup>sixth</sup> day of November, 1949, do hereby adopt, enact and give to ourselves this constitution.

In the above Preamble, India has been declared as Sovereign, Socialist, Secular, Democratic and Republic. A brief explanation of these words is given below:

India is a sovereign state and an independent country; it is supreme in its internal affairs and in its external matters; and free from the control of any

other country. It has absolute freedom in the formulation of domestic and foreign policies.

India is a socialist state means that all its citizens will get equal opportunities for their growth and development; and the state endeavours to lessen differences between the rich and the poor. No citizen is allowed to be exploited. Every citizen will get, social, economic and political justice without any discrimination.

India is a secular state, meaning thereby that it will not patronize any particular religion; and all the religions will be equally respected. No religion will be opposed or oppressed; there will be religious toleration; and the state will not discriminate between its citizens on the basis of religion. And every citizen will get an equal opportunity to grow; and every citizen will be allowed to adopt religion of his or her own choice and will be free to worship in the way he or she likes.

India is a democratic state, this means that the supreme power of the governance will not be vested either in a particular class or classes or a caste or in a political party but will be vested in the people of the country. The people of India run their government through their representatives who are elected by periodical elections; and they are responsible to the people who elect them. In other words, our government is responsible to the people for their policies and actions. The citizens of the country have been bestowed equal democratic rights and freedoms without any discrimination.

India is a Republic, it means that the Head of State will be a President and not a hereditary monarch. The President is elected by the representatives of the people for a fixed tenure by periodical elections. The President represents the people to whom he is responsible. In a republic the supreme power of the governance is vested in the whole of the community. The government remains in office only on the basis of the pleasure of the people or on its own good governance.

It has been clearly indicated in the Preamble of the Constitution that Indian democracy will ensure it's citizens, social, economic and political justice; equality of status and opportunity, freedom, feeling of fraternity, dignity of the individual and integrity of the Nation.

It is important to mention here that words, Socialist, Secular and Integration of the Nation were inserted into the Preamble of the Constitution through 42<sup>nd</sup> Constitutional amendment in 1976.

### **Main Features of the Constitution**

The main features of the Indian Constitution are enumerated as below:

**1. Written and Lengthy :** Our Constitution is written, consisting of 395 Articles



anglo with 12 schedules. In its size it is biggest and the most lengthy constitution of the world. It has become lengthy because it explains in detail, federal set up; an attempt has been made to sort out the problems of scheduled castes and scheduled tribes; and also the fundamental rights and directive principles of the state policy have been explained in detail.

**2. Flexible and Rigid :** Indian Constitution is both flexible and rigid. A flexible constitution can be changed easily and through simple majority of the Parliament. A rigid constitution has a very difficult procedure for its amendments. The British Constitution is an example of the most flexible; and the USA Constitution is the most rigid. But Indian Constitution is neither as flexible as the British nor as rigid as the USA Constitution. In our country a middle path has been devised.

**3. A Federal Polity :** Another important feature of our constitution is its federal set up. A federal polity has the following essential features: A written and rigid constitution, distribution of powers between union and states, supremacy of the constitution, independence of judiciary and a bicameral legislature. Our constitution has all these features of a federal polity.

But along with federal features, our constitution also has some of the elements of a unitary government which are explained as below:

- (a) In the constitution, India has been declared as a union of states and not a federation. The word union reflects deeper feelings of national unity than the federation.
- (b) During an emergency the President assumes powers and controls the state government, thus a federal system is transformed into a unitary one.
- (c) In India single citizenship is granted to its citizens. In many federal states like U.S.A and Canada, dual citizenship is granted to their citizens.
- (d) All the important subjects like defence, finance, railways, industry, foreign affairs, banks and currency etc are included in the union lists; and this has made the union government very powerful.
- (e) There is one constitution for the whole country, and states have no separate constitutions of their own.
- (f) The Governors of states are appointed by the President and they remain in office at his pleasure.
- (g) States largely depend upon the union government for its financial assistance.
- (h) Higher Courts in India has the power, of Judicial review under this power the Supreme Court or a High Court can declare a law passed by

the Parliament or State Legislature or an executive order issued either by the President or the Governor, null and void if it violates the constitution.

The above facts obviously prove that although the Indian Constitution is federal in form but it is unitary in spirit.

**4. Independent Judiciary :** For the success of a federal polity it is essential to ensure and protect the rights of the citizens and states. For this an independent judiciary is essential, and independent judiciary is that which delivers its decisions without greed, coercion, pressure or influence and in accordance with law of the land. The independent judiciary always takes its decisions impartially either concerning disputes between citizens and state or between the center and states. Under the Indian Constitution provisions are made to constitute the Supreme Court and State High Courts in a manner so that these can deliver independent and impartial decisions.

**5. Parliamentary System :** In India a parliamentary system of government has been established. Under this government the President as a head of the state is nominal; and real powers of the government are vested in the Cabinet headed by the Prime-minister. The Cabinet is responsible to the Lower House (Lok Sabha) of the Parliament for its policies and decisions. Thus, the government is responsible indirectly to the people of India. This parliamentary form of government is adopted on the pattern of England. The Parliamentary government has also been adopted by Japan, Canada, Australia, Bangladesh etc.

**6. Adult Franchise :** The Preamble of Indian Constitution starts with the words: 'we, the people' ..... which establishes the supremacy of the people; and it symbolises that this constitution is made by the people of India. Every adult who has attained the age of 18, has right to vote, without discrimination of caste, class, colour, creed or religion and sex. He elects his representative from a village Panchayat to the Parliament periodically; and thus he participates in the formation process of his government. These representatives and their government are responsible to the people. In short, the people are masters and the government is their servant.

**7. Fundamental Rights :** In the Third Chapter of the Constitution, the fundamental rights of the citizens are enumerated. The rights to equality, liberty, freedom of religion, right against exploitation, educational and cultural rights and right to constitutional remedies are enlisted in detail in the constitution. These rights are not only essential for the happiness and growth of a citizen but also for the successful working of a democracy in India.

**8. Directive Principles :** Directive Principles of the State Policy are enumerated



in the Fourth Part of the Constitution. If fundamental rights are meant for establishing a political democracy in India, the directive principles aim at for the creation of social and economic democracy. These principles are guiding stars for formulation of policies and for running the administration by the union and state governments.

**9. Fundamental Duties :** The duties of an Indian citizen were not mentioned in the original constitution. It was under the 42<sup>nd</sup> constitutional amendment in 1976, a new chapter Part IVA was added and in the article 51A, ten duties of a citizen were prescribed. In the year of 2002 under the 86<sup>th</sup> constitutional amendment one more duty has been added in the same chapter.

**10. Emergency Powers :** The Indian Constitution provides to the President three types of emergency powers, to declare a national emergency, a state emergency and a financial emergency. The constitution makers felt strongly that as its social fabric and in the historical background of India, a dangerous situation may develop in the country in which it may not be possible to run the administration smoothly as under the ordinary circumstances. Therefore, in order to deal with such a difficult situation, the President has been provided emergency powers.

The President can declare a national emergency in the case of aggression or threat of aggression or an armed rebellion in any part of the country. Under such an emergency, the President can put limitation or suspend any right or rights of citizens; and can also transform federal polity in to a unitary one. He can declare a state emergency when there is a breakdown of a constitutional machinery of a state or a state does not obey constitutional orders of the President; he can suspend or dissolve the Legislative Assembly as he deems fit.

**11. Unique Features :** Apart from the above features, the Indian Constitution has some unique features like single citizenship, single integrated judiciary, Hindi in Devnagari script as an official language along with 18 regional languages, prohibition of defection, ban on untouchability, right to property without constitutional provision, a constitution chosen on the pattern of various countries, a constitution federal in form but unitary in spirit and a harmonious combination of flexibility and rigidity in the constitution.

India is a plural society. In it there are people of different races, castes, religions, classes, cultures, and languages. In our society there are minorities of

various kinds. The constitution of India has provisions which guarantee them their independent identity, existence and equal opportunities for their growth and development. This was essential for the feeling of fraternity, strength, unity and integrity of the Nation.

### Fundamental Rights

In the Third Part of the Constitution from article 14 to 32 grant important fundamental rights to Indian Citizens. These rights are fundamental because firstly, they are essential for citizens to live democratically and are guaranteed by the constitution; secondly, effective procedure for their enforcement is laid down in the constitution, and in case a citizen is deprived any of these rights he can approach a court of law for their protection; and thirdly, ordinary rights of citizens can be amended through ordinary process of law but not the fundamental rights because they have a constitutional guarantee.

The constitution provides the following six fundamental rights to our citizens:

1. **Right to Equality** : In Indian Society there were a variety of inequalities and discriminations, therefore, the Father of the constitution gave priority to the right to equality. The Indian citizens are ensured the right to equality under the following provisions of the constitution :
  - (a) **Equality before law** : All the citizens are equal before law and laws are applicable to all without any discrimination.
  - (b) **Prohibition to discrimination** : The State is prohibited to discriminate against a citizen on the basis of race, caste, sex, religion or place of birth.
  - (c) **Equality of opportunity** : Equal opportunities will be provided to all citizens for employment under the state. No discrimination will be made between citizens on the basis of religion, caste, race, language, sex, birth and residence for employment.
  - (d) **Abolition of untouchability** : In India since time immorial the evil of untouchability was in existence. It has been abolished and its practice has been prohibited under the law and the constitution. If any citizen resorts to untouchability, he can be punished under the law.
  - (e) **Abolition of titles** : According to the constitution except military and academic titles, state will not confer any other title like Sir, Sardar, Bahadur, Rai Bahadur etc. to the citizens. No Indian citizen or a person who is occupying any office of profit under the state, will accept any title to be conferred by other state without consent of the President of India.



2. **Right to Freedom :** After the right to Equality, the framers of the constitution, accorded next importance to right to Freedom. To them right to freedom was not only essential for the happiness and growth of a citizen, but it was also a pillar for the success of a democracy. Under the 19<sup>th</sup> Article of the constitution, the following six Freedoms are provided to every citizen :

- (1) Freedom of speech and expression
- (2) Freedom to assemble peacefully and without arms
- (3) Freedom to form associations or unions
- (4) Freedom to move freely through out the territory of India
- (5) Freedom to reside and settle in any part of the territory of India
- (6) Freedom to practise any profession or carry on any occupation, trade or business

3. **Right against Exploitation :** The constitution bars traffic in human beings and prohibits Begar or Work free of charge by influential people. The violation of above provisions can be punished under the law. The constitution also says that children under the age of 14, should not be employed for gainful purposes where their growth is crippled.

4. **Right to freedom of Religion :** The constitution has decreed India a secular state. A secular state is that where no particular religion is accorded priority or supremacy over other religions; and all religions are respected. The following religious freedoms are granted to the citizens:

- (a) Freedom to profess or practise any religion
- (b) Freedom to manage religious affairs
- (c) Freedom from payment of taxes for the promotion of any particular religion
- (d) Freedom to attend at religious instruction or worship in certain educational institutions.
- (e) No religious instructions can be imparted in state educational institutions.

5. **Cultural and educational right :** India is a country of many religions, languages and cultures. The constitution provides protection to the rights of minorities as explained below:

- (a) Every community which has a language and a script of its own, has the right to conserve and develop them.
- (b) No citizen can be discriminated for admission in state or state aided educational institution because of religion or language or race or caste.

- (c) All the minorities religious or linguistic, can set up their own educational institutions. This might help them in preserving and developing their own culture.
  - (d) The state while granting aid to any educational institution will not discriminate on the basis if it is being managed by a religious or linguistic minority.
6. **Right to constitutional remedies :** It will not suffice to grant rights to citizens by a constitution. To respect and get them executed is more important. If a government of the time violate, any of these rights, then a citizen must have a legal remedy against these violations. The constitution makes some special provisions in this regard.

There is a special right in the constitution which is called the right to constitutional remedies. The constitution gives to every citizen the right to go to the courts to enforce his rights. He can challenge any act of the government against his rights.

Keeping in mind the above provisions of the constitution, and hard facts based on ground reality, a critic comments : The Indian Constitution gives rights from one hand and takes back from another.

### Fundamental Duties

Rights and Duties are inseparable. Rights can not exist without the performance of duties. Therefore, the constitutions of many countries have enumerated main duties of citizens along with their rights. In the original Indian Constitution, no provision was made for the fundamental duties of a citizen. It was only through 42<sup>nd</sup> amendment of the constitution in 1976, a new chapter IVA was added; and under article 51A, Ten Duties of a citizen were enumerated as below:

1. To abide by the constitution and respect its ideals, institutions, the National flag and the National anthem.
2. To cherish and follow the noble ideals which inspired our National struggle for Freedom.
3. To uphold and protect the sovereignty, unity and integrity of India.
4. To defend the country and render national service when called upon to do so.
5. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.



6. To value and preserve the rich heritage of our composite culture.
7. To protect and improve the natural environment including forests, lakes, rivers and wild life and to have comparison for living creatures.
8. To develop scientific temper, humanism and the spirit of enquiry and reform.
9. To safe guard public property and to adjure violence.
10. To strive towards excellence in all spheres of individual and collective activity so that the Nation constantly rises higher level of endeavour and achievements.
11. Who is parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

The list of duties prescribed under 42<sup>nd</sup> constitutional amendment are criticized on the ground that these are neither complete nor they have legal sanction behind them. In our view these are moral duties and moral force behind them may prove to be more effective. Moreover, the obedience of duties depend upon upbringing of an individual, his cultivated sense of responsibility and sensitiveness of his soul.

### Directive Principles of the State Policy

The Fathers of constitution on the advice of Sir, B.N Rao and inspired by the Irish constitution enumerated Directive Principles of the State Policy in the Fourth part of the constitution. The constitution makers have given some valuable directions through these Principles for future union and state governments. The union and state governments are directed to base their policies and programmes on these Directive Principles. The aim of these instructions is to create congenial economic and social conditions in which citizens of our country may grow and may lead a good life. If fundamental rights are meant to establish a political democracy, these Directive Principles, aim at for creating a social and economic democracy in India.

The makers of the constitution did not adhere to one particular ideology. Their thinking and ideas were largely influenced by Socialist, Gandhian and Liberal ideologies. They endeavoured to incorporate all these ideologies in Directive Principles, which they rightly thought would lead to maximum welfare of all sections of Indians.

The constitution has not classified these directive principles in any specific manner. Prof. M.P. Sharma has classified them into the following three categories:

- (A) **Socialistic Principles :** 1. The state has been instructed to create a new society; the aim of which should be welfare of all, and growth in every sphere of human life; and citizens should be provided social, economic and political justice.
2. Every citizen should have a right to adequate livelihood.

3. The distribution of material resources of the country should be such so that maximum welfare of maximum people may take place.
4. The economic system should be such so that the wealth and means of production are not got concentrated into a few hands.
5. Man and woman should get equal pay for equal work.
6. In case of long illness, unemployment, old age and disability of a citizen, the state should help or aid him according to its resources.
7. State should provide a reasonable pay, appropriate leave and a good standard of living to every class of labourers.
8. State should provide compulsory and free education to all children up to the age of 14.
9. State should strive to reduce the inequalities of income among its citizens.

(B) **Gandhian Principles :** The framers of the constitution were deeply influenced by the concept of Ram-Rajya of Mahatma Gandhi, the father of the nation. He had a dream of new Indian society. We get a glimpse of Gandhian ideology through the following directive principles :

1. State should establish Panchayats in the villages and empower them in a manner so that they could work as a unit of Swaraj.
2. State should encourage cottage and co-operative industries in the villages.
3. State should endeavour to provide educational facilities for weaker sections of society like Scheduled Castes, Scheduled Tribes and Backward Classes; and state should provide social justice to these classes and protect them against any kind of exploitation or injustice.
4. State should endeavour for prohibition of all kinds of intoxicants which are harmful for health of citizens.
5. State should consider it its obligatory function to improve living and health standards of its people.

(C) **Liberal or General Principles :** The following directive principles are categorized as liberal or general principles because they are not related to any particular ideology :

1. State should strive to prepare a uniform civil code for the entire country.
2. State should endeavour to separate judiciary from the executive.
3. State should attempt to manage agriculture on scientific lines.



4. State should endeavour to improve animal husbandry and stocks of animals.
5. State should ban Cow-slaughter and improve their stock and of other milking animals.
6. In order to protect and improve environment, the state should endeavour to protect wild life.
7. The historical places and things of archeological value in the country should be saved from the extinction.

**Evaluation :** To a few critics, the Directive Principles are merely empty promises or pious feelings for the needy and poor. To others, a majority of Directive Principles are neither logical nor practicable. To a few others these are absolutely useless because they have no legal sanction. In spite of above criticism, in our view these are not useless. Many of them are basic principles which can prove the guiding star for establishing a welfare state; and a few of them had proved to be a beacon light for courts while making their decisions on vital issues. For common masses they may be a touch-stone to judge the performance or achievements of the union or state governments. If any government does not follow these directions, will bring its own peril because people at the time of elections can teach bitter lessons to such a government while voting it out of power.

### Differences between Fundamental Rights and Directive Principles

If we deeply study the 3<sup>rd</sup> and 4<sup>th</sup> part of the Indian Constitution, it appears that 4<sup>th</sup> chapter on Directive Principles is an extension of 3<sup>rd</sup> chapter on Fundamental Rights; in our view both these chapters primarily deal with fundamental rights of the Indian citizens. However, the following points will show differences between the two:

1. Fundamental Rights are justifiable, where as provisions of Directive Principles are not enforceable by the courts of law. If the state violates any of fundamental rights, a citizen can approach a court of law and get his rights enforced. For instance, if a citizen is jailed by the police without any valid reason, he can go to the court and court will direct the government to free him on the other hand, if a citizen is unemployed, he can not get a writ from the court, directing the state to provide him a job as the state has the direction under the Directive Principles.
2. The Fundamental Rights are negative in nature while Directing Principles are positive. By negative nature of fundamental rights means that they put limitations on the powers of the state. And the positive nature of directive principles means that they encourage the state for doing specific good functions.

3. Some of the Directive Principles are superior to Fundamental Rights because they are meant for the welfare of the whole society instead an individual.
4. If the sole aim of fundamental rights is to establish a political democracy, then the purpose of directive principles is to create a new social and economic democracy. To our way of thinking the harmonious combination of the two would lead to a true democracy in India.

### Exercises

**(A) Answer the following questions in 1-15 words :**

1. What do you mean by a constitution ?
2. What is depicted in the Preamble of the Indian constitution ?
3. With what words the Preamble begins with ?
4. Enumerate any one feature of the constitution.
5. What do you understand by a federal constitution ?
6. Enumerate any one features of the Indian federation.
7. Mention any one fundamental right of an Indian citizen.
8. Enumerate any one constitutional duties of an Indian citizen.

**(B) Answer the following questions in 50-60 words :**

1. Explain, India is a secular, democratic and a republic.
2. Explain aims and objectives as shown in the Preamble.
3. Describe each of the following fundamental rights :
  - (a) Right to equality
  - (b) Right to freedom
  - (c) Right against exploitation
  - (d) Right to constitutional remedies
4. Elaborate each of the following category of directive principles:
  - (a) Socialist principles
  - (b) Gandhian principles
  - (c) Liberal or general principles
5. Explain the basic differences between fundamental rights and directive principles



6. How India is Federal in form but unitary in Spirit ?
  7. Why and when the fundamental duties of Indian citizens were inserted in the constitution ?
  8. Explain two basic reasons because of which our constitution has become the bulkiest in the world.
  9. Explain the meaning and significance of the words :  
'Fraternity, unity and integrity, of the Nation used in the preamble of the constitution.
  10. What is the significance of directive principles ?
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## LESSON – II

### The Central Government

India is a federal state. In such a state there are two governments – Union and State. The union government administers the territory of the whole country, while a state government runs the administration of a state. In this chapter we will discuss the organization, structure and powers of three organs of the union government. The three organs of the union government are the legislature, the executive and the judiciary. At the union level legislature means parliament consisting of the House of People and the Council of States; the executive means primarily the President, the Prime-minister and the Council of Ministers; and Judiciary, the Supreme Court. Now we will explain the working of the Union Government as below:

#### Parliament

The Indian Parliament consists of two chambers-the House of People (Lok Sabha) and the Council of States (Rajya Sabha). The House of People is directly elected by adult citizens of India. The Council of States is elected indirectly by the elected members of the state legislative assemblies.

#### The House of People (Lok Sabha)

**Constitution :** Under the 31<sup>st</sup> constitutional amendment in 1973, the membership of the Lok Sabha was reduced from 550 to 545. Among them 530 members represent states, 13 members union territories and remaining two can be nominated by the President who represent to Anglo-Indians.

**Qualifications :** The essential qualifications to become a member of the Lok Sabha are : A citizen of India, more than 25 years of age, no office of profit under either the union or state government; should neither be an insane nor a declared insolvent or debarred by a law court for its membership and to fulfill all qualifications as laid down by parliamentary law.

**Tenure and Salary :** The term of the Lok Sabha is for five years. Only, at times of Emergency, this term can be extended by Parliament by one year at a time. The President on the recommendations of the union council of ministers can dissolve it before its full term of five years expires. For instance, the Lok Sabha was dissolved earlier its term was over, in 1971, 80, 84, 89, 91 and 1998; only once its term was extended for one year in 1976.

The pay and allowances or perks of its members are determined by Parliament from time to time. The members are also entitled for their pension after their retirement.



### Membership Table of Lok Sabha

Members of States in Lok Sabha				Member of Union Territories In Lok Sabha	
1. Uttar Pradesh	80	15. Haryana	10	1. Delhi	7
2. Bihar	40	16. Jammu & Kashmir	6	2. Chandigarh	1
3. Maharashtra	48	17. Himachal Pradesh	4	3. Pondicherry	1
4. Andhra Pradesh	25	18. Manipur	2	4. Daman & Deu	1
5. West Bengal	42	19. Meghalaya	2	5. Lakshadweep	1
6. Madhya Pradesh	29	20. Tripura	2	6. Dadra & Nagar	
7. Tamilnadu	39	21. Goa	2	Haveli	1
8. Karnataka	28	22. Arunachal Pradesh	2	7. Andaman	
9. Gujarat	26	23. Sikim	1	Nicobar	1
10. Rajasthan	25	24. Mizoram	1	<b>Total Member</b>	<b>13</b>
11. Orissa	21	25. Nagaland	1		
12. Kerala	20	26. Chhattisgarh	11		
13. Assam	14	27. Uttaranchal	5		
14. Punjab	13	28. Jharkhand	14		
		29. Telangana	17		
		<b>Total Members</b>	<b>530</b>		

### Speaker of Lok-Sabha

After General Elections, the members of the Lok Sabha elect a Speaker and a Deputy Speaker to conduct the business of the House. Normally, speaker belongs to a majority party.

### Rajya Sabha

India is a federal state; and states are represented in Rajya Sabha as it is essential that they should participate in the legislation at the centre. The total membership of Rajya Sabha is fixed at 250. Out of these 238 members represent states and union territories and 12 member, are nominated. They are nominated by the President and are the people who are eminent in the fields of literature, science, art or social service. The members Rajya Sabha are elected through proportional method of election by the members of the legislative assemblies of states and union territories. Thus, Rajya Sabha is indirectly elected.

Rajya Sabha is a permanent chamber and can't be dissolved like Lok Sabha before its term is over. The individual members has 6 years tenure in one term. The qualifications of a member of Rajya Sabha are similar to those of the members of Lok Sabha except that their minimum age is 30 years.

The Vice-President is ex-officio Chairman of Rajya Sabha. As a chairman he conducts all its proceedings and presides over its meetings. The members of Rajya Sabha elect their Vice-Chairman from amongst themselves. He performs all the functions of chairman in his absence; and in such a situation all the powers of the chairman are exercised by him.

### Powers of the Parliament

Parliament is the supreme organ of the government. Under the various articles of the constitution, the following powers are granted to the Parliament:

1. **Legislative Powers :** Parliament can legislate on all the subjects included in the union and concurrent list. Under special situations it can also legislate for short period over the subjects included in the state list. Briefly speaking, Parliament has vast Legislative Powers as it can pass new laws or can end or abolish old laws.
2. **Executive Powers :** The constitution grants vast powers to the Parliament to keep the executive under control. In a Parliamentary government, the executive is a part of the legislature; the Prime-minister and other ministers are members of either House of Parliament; and if a minister is not a member of the Parliament, he must become it's member within six months; and if he fails to become it's member within stipulated time, he will have to resign.

The Council of ministers headed by the Prime Minister are responsible to the Lok Sabha for their policies, decisions and functions. If the Lok Sabha Passes a vote of No-confidence against the council of ministers, It will resign. sometimes the council of ministers has to seek a vote of confidence in Lok Sabha. Members of Lok Sabha can ask questions from the minister regarding their departments. Sometime for the wrong action of one minister, whole council of minister has to resign.

3. **Financial Powers :** Parliament has complete control over financial matters of the government and its annual budget. It has an open eye over the expenditure incurred by the government. All taxes are levied by the government with the approval of Parliament; and old taxes either can be amended or ended by Parliament. The Government can neither withdraw money from, nor can deposit in the treasury without Prior consent of the Parliament. Briefly speaking,



Parliament has complete control over the national treasury or wealth. According to medison "who so ever has money, possesses the real power". On the basis of this Principle, Indian Parliament is the fountain of all powers of the state.

**4. Judicial Powers :** Parliament is primarily a legislative body; and it does not exercise direct judicial powers. However, the constitution has provided the following judicial powers to Parliament:

- (a) Parliament can impeach President for violation of the constitution or his misconduct.
- (b) Parliament is empowered to evaluate the conduct of judges of the Supreme Court and High Courts. If both the houses of Parliament pass a resolution separately against the misconduct of a Judge of the Supreme Court or High Court, then the President can remove him through a warrant.
- (c) Parliament is authorized to Judge the work and conduct of some constitutional high functionaries of the union government like Attorney General of India, comptroller and Auditor General, Chief-Election Commissioner of India etc.

### Procedure of Law-making

The proposal for a law is called a bill. A bill can be introduced in either House of Parliament and it can be presented either by a minister or by any member of the house. Who so ever introduces the bill, it is debated and considered several times in the houses. An ordinary bill has to pass through the following stages before it is finally enacted :

**First Reading :** The first stage of a bill is its introduction in the house, along with a statement of its objects and reasons. There is no discussion on the bill at this stage. If the House gives assent to the bill, this introduction stage is called the first reading of the bill.

**Second Reading :** During the Second Reading there is general discussion on the bill, and the bill is discussed clause by clause. This is a stage when a bill may undergo some changes either in language or in content. Sometimes, a bill may be sent to a small committee after the general discussion so that it may carefully study the bill and make appropriate recommendations to the house. In such cases the bill is discussed again clause by clause by the house after it comes back from the committee.

**Third Reading :** Third Reading which is a simple affair. The bill as a whole is put to vote in the house, and if the bill is passed by simple majority, it is passed and sent to the other house for its consideration.

**Other house and assent :** When a bill goes to other house, here too the procedure of the first house is followed. If the bill is passed by majority in the house, it goes to the President for his assent. When it gets his assent, it enters in the statute book and becomes a law of the land.

### Procedure of Money Bill

The procedure for passing a money bill has been laid down in the constitution. Money Bills are those bills which have some thing to do with either levying or reducing or abolishing of taxes, borrowing or lending money or to draw or deposit money in the consolidated fund of India, or any item concerning money. According to the constitution it is essential for the President to get the budget prepared and presented before both of the houses of Parliament every year. Generally, a budget is presented in the last week of February by the finance minister before the Lok Sabha. Three days after the budget presentation, there is discussion and debate over it in both houses of Parliament. The finance minister throws light on the financial policies and conditions of the nation.

There is general discussion on the budget and debate on the demands. The Lok Sabha alone has power either to reduce or amend or reject demands in the budget. In case a demand is rejected or amended by the Lok Sabha, the government will have to resign.

First, all the demands are discussed in the Lok Sabha and then passed by it; these demands and the expenditures to be incurred from the Consolidated Fund of India are consolidated in the shape of a bill called Appropriation Bill. This bill is presented in the Lok Sabha. This bill must go through all the stages through which ordinary bill passes.

When the Appropriation Bill is passed by the Lok Sabha, it goes to the Rajya Sabha for its recommendations. The Rajya Sabha must send back this bill within 14 days along with its recommendations. The Lok Sabha may or may not accept these recommendations. In either case, even if the Lok-Sabha decides that it will not accept any of recommendations, the bill is passed. If the Rajya Sabha does not send back the appropriation Bill within 14 days to the Lok Sabha, then the bill is sent to the President for his assent. President is bound to give his assent because he has given it a prior permission. After Presidential assent the appropriation bill becomes Financial Act of the land.

Here it is pertinent to mention that the money bills can only be introduced in the Lok Sabha; and they can not be introduced in the Rajya Sabha. Money Bills are sent to the Rajya Sabha only for its recommendations which the Lok Sabha may or may not accept.



## Union Executive

In India we have a parliamentary system of government. Under this system, there are two sides of the executive branch of government; a nominal executive and the real executive. President is the nominal head of the executive; and the council of ministers headed by the Prime-minister is the real executive.

### President

According to the constitution all the executive powers of the union are vested in the President. The administration of the country is run in his name. All the decisions and orders of the union government are issued in his name.

The President exercises all his constitutional powers on the advice of the council of ministers. It is the council of ministers which decides about the affairs of administration, the President only signs over these decisions. Briefly, the President is a nominal or constitutional head of the executive, where as the council of ministers led by the Prime-minister is the real executive.

**Election:** President is elected indirectly by the elected representatives of the people;

**Qualifications :** The constitution prescribes the following qualifications for the post of a President:

1. A citizen of India
2. Above 35 years of age
3. Should not hold office of profit either under the union or state government.
4. Should be qualified to be a member of the Lok Sabha.

**Tenure :** The President is elected for a term of 5 years. He can also seek reelection for another term.

**Salary :** The salary of the President is decided by the Parliament from time to time. Presently, he gets One Lakh Fifty Thousand per month as salary, and other allowances. His emoluments cannot be reduced during the term of his office.

### Powers of the President :-

The following powers granted to the President by the constitution are exercised by him on the advice of the council of ministers:

#### Executive Powers :

The President is the chief-executive of the nation. He appoints the Prime-minister and for his advice other ministers. The council of ministers remain in office on the pleasure of the President; but in reality it remains in office so long as it enjoys the confidence of the Lok Sabha.

President has a vast power of Patronage. The most important officials are appointed by him; and these include State Governors, Union Territories Lt. Governors, Attorney General, Controller and Auditor General, the Chief Election Commissioner and Other Election Commissioners, Chairman and Other members of UPSC. Ambassadors of Other Countries present their credentials letters to the President and they can stay here after consent.

The President is the Supreme Commander of Defence Forces of India. Under his orders all high ranking officers of defence forces like army Generals, air marshals and Naval admirals are promoted and transferred. He alone can declare war, make peace and conclude treaties with other countries.

### **Legislative Powers**

In our Parliamentary system of government, the President is a part of Parliament. He summons the session of parliament and prorogues them. But the gap between one session of Parliament and next cannot be more than six months. He inaugurates the session of Parliament by addressing the Lok Sabha after a general election and also at the beginning of the first session of every year. His address on these occasions is actually meant to outline the policies of the government.

A bill that has been passed by Parliament will become law only when the President gives an assent to it. He can, however, return a non-money bill to the Parliament for reconsideration only once. If the Parliament sends it back to him for second time, he must give his assent to it.

When Parliament is not in session and the government considers it very necessary to have law, the President can Promulgate an ordinance; and this ordinance is obeyed by all like a law. The ordinances are valid only for six months. These ordinances are submitted to the Parliament during the next session. They remain valid for not more than 6 weeks from the date the Parliament is convened unless approved by it even earlier. If the Parliament does not approve an ordinance, then it is lapsed.

### **Financial Powers :**

The President enjoys some important financial powers. He causes the financial survey to be laid down before the Parliament. Among the most important financial powers of the President is regarding the annual financial statement, popularly known as the government's budget. The budget contains the government estimates about its expected receipts and expenditure or how much it will have income and expenditure. The President causes the budget to be laid down before the Lok Sabha. His prior consent is required for presenting a financial bill in the Lok Sabha.



### **Judicial Powers :**

The constitution provides some important judicial powers to the President. During his tenure of office, he can not be sued in any court of the land. The following are some specific judicial powers:

- (a) The President has power to grant pardon or reduce the sentence awarded to a criminal.
- (b) He appoints the chief justice of India and other judges are appointed by him in consultation with the chief justice. He also appoints the chief justices and other judges of High-Court,

### **Emergency Powers :**

As in the case of human life so also in the case of a nation there may arise a difficult situation or an emergency. To deal with such situations constitution provides powers to the President, and to which we call his emergency powers. He is empowered to declare three types of emergencies : A national emergency caused by a war or external aggression or armed rebellion, and a state emergency caused by the breakdown of constitutional machinery of a state and financial emergency. The explanation of these emergency powers is given below:

#### **(a) National Emergency**

If the President thinks that the security of the country is endangered by a war or external aggression or armed rebellion threatening the integrity of the country, he can declare a state of emergency for the whole nation or any part of it. Such a declaration must be approved by Parliament within one month. Such National emergencies have been declared thrice so far; first, at the time of Chinese attack on October 20, 1962, secondly, at the time of Pakistani aggression on December, 1971 and thirdly, it was declared on June 25, 1975 because of fear of internal rebellion in the country.

During such Emergencies the Fundamental Rights of the citizens may be curbed or suspended for example in June 1975 during internal emergency the rights of the citizens were curbed, and even right to constitutional remedies was denied.

**(b) Constitutional Emergency :** If the President receives a report from a State Governor or gets information from any other source that the government in the state can not be carried on in accordance with the constitution, the President can declare emergency in the State. Technically, this is called emergency arising out of a breakdown of the constitutional machinery.

**(c) Financial Emergency :** When the President thinks that there is an economic situation of the country in which financial stability or the credit of India is

threatened, he can declare a financial emergency. During this emergency, the President can reduce the salaries of all government officials, including the judges of the Supreme Court and High Courts. All money bill passed by the state legislatures are submitted to the President for his approval. So far in India such an emergency has not been declared.

### **Vice-President**

The constitution also provides for the office of the Vice-President. It lays down the same qualifications as that of the President. His election is different from the President's. He is elected by an electoral college, consisting of members of both houses of Parliament. During the absence or illness of the President, he assumes the office of President and performs all his functions. He is elected for a period of 5 years. He can be removed prior to the expiry of his term. The Vice-President acts as an ex-officio chairman of the Rajya Sabha. He presides over its meetings and conducts all its proceedings. He conducts the business of the House according to its rules. He draws his salary as a chairman of the Rajya Sabha;

### **The Prime-Minister**

In our Parliamentary form of Government, the Prime-minister is the most powerful; the President holds an office of great, prestige, but very little power. It is the Prime-minister who enjoys a pre-eminence position in the union government. Dr. B.R Ambedkar remarks : If any functionary under our constitution is to be compared with USA President, he is the Prime-minister and not the President of the union. Thus Indian Prime-minister is one of the most powerful rulers in the world of democracy.

#### **Appointment :**

Constitution says the Prime-minister will be appointed by the President; and in reality he appoints such a person as the Prime-minister who is an elected leader of majority party or enjoys majority in the Lok-Sabha. Constitutionally, the Prime-minister and his council of ministers remain in office till the pleasure of the President; but in reality they remain in office as long as they enjoy a majority in the Lok-Sabha.

**Powers of the Prime-minister :** The powers of the Prime-ministers are as below:

**Formation of Government :** After the general elections of the Lok Sabha, the President appoints the leader of the majority party as a Prime-minister and invites him to form the government.

**Distribution of Portfolios :** The Prime-minister has a privilege to allot portfolios



to his ministers. Influential party leader pressurize him to allot them important or a particular portfolio or department; but ultimate power of decision in this regard lies with the Prime-minister.

**Head :** The Prime-minister as a head of the Council of ministers presides over the meetings of the Cabinet. He decides agenda, place, date and timing of cabinet meetings. He heads and conducts all the meetings of the Cabinet. His decision is final. He co-ordinates the work of different ministries and smoothen out frictions, if they arise. In other words, he settles differences or disputes among either his colleagues or in various departments.

**A Link Between the President and Council of Ministers:** The Prime-minister acts as a link between the President and his Council of ministers. Thus it is the constitutional duty of the Prime Minister is, to inform about the decisions of the Cabinet to the President. The President can ask a specific information about any department from the Prime Minister. It is with the permission of the Prime Minister alone a minister can meet or seek advice of the President. Briefly, the Prime Minister acts as a facilitator between the President and his colleagues.

**A Chief Spokesman :** The President is the head a nation and the Prime-minister heads the government. He is the chief spokesman of the government who represents government at various levels; and he announces main policies and major decisions of the government before the Parliament or the public forums. He has a powerful effect on the people's mind because layman usually and quite rightly associates the entire government with the Prime-minister.

**Leader of the lower house :** The Prime-minister is considered as the leader of the lower house (Lok Sabha). The Lok Sabha during every crisis or a difficult time expect him to lead them to right path and wriggle out of that difficult situation. The Lok Sabha cannot do anything against the wishes of the Prime-minister because he as a leader enjoys confidence of its majority. All important policies or decisions of the government are announced by him in the House. Speaker in consultation with the Prime Minister finalizes all business or programmes of the Lok Sabha.

**Head of the Union government :** Prime Minister is head of the government where as the President is the head of the state. He is the chief spokesman and representative of the Indian government.

### The Council of Ministers

The Constitution vests the union executive powers in the President. But he cannot use them as he wishes. The powers of the President are nominal because he is bound by the advice of the council of ministers. Thus, the Council of ministers is the real executive of the union which runs the administration of

entire country under the leadership of the Prime Minister.

**Appointment :** First, the President appoints the Prime-Minister, and on his advice other ministers are appointed. The Prime Minister submits a list of his colleagues to the President, and the President appoints ministers whose names are included in the list, he cannot appoint a person as a minister whose name is not recommended by the Prime Minister. Thus, the decision to appoint a minister finally rests with the Prime Minister.

Normally, four type of ministers can be appointed in a council of ministers : Cabinet, State, Deputy-minister and a Parliamentary Secretary. The cabinet ministers enjoy a highest status as they are members of the interim committee (cabinet) of the council of ministers. They are independent heads of important departments, and formulate all basic policies of the union government.

The Minister of State are below in status to the cabinet ministers, and they do not ordinarily participate in the deliberations or meetings of the Cabinet. The minister of state are appointed to help cabinet ministers in running their departments smoothly and efficiently. Sometime a Ministers of State can also be assigned an independent charge of an important department. The Deputy-Ministers are appointed only to assist the cabinet or a minister of state. The Parliamentary Secretaries, are not ministers; and constitutionally they can't be assigned any administrative responsibility; and their main function is to assist the ministers who head some important departments in their parliamentary affairs.

**Functions and Powers :** The Council of Ministers led by the Prime-minister is the real union executive; and performs the following functions:

- (a) Formulates the national policies and executes them
- (b) Take decisions to summon or prorogue sessions of the Parliament; the speech or address of the President in the Parliament is approved by it.
- (c) Controls financial matters of the country;

**Difference between Cabinet and the Council of Ministers:** Ordinary people differentiate between the cabinet and the council of ministers. The council of ministers is a large body in which all types of ministers are included. The cabinet is an important part of the Council of Ministers, but the Council of Ministers is not a part of the Cabinet. It is the cabinet and not the Council of Ministers which deliberates and formulates all national policies, takes final decisions and executes them. Briefly speaking, the cabinet ministers are more influential and powerful with higher status as compared to ordinary ministers.



## The Supreme Court of India

In a democratic government, federal political system an independent and impartial judiciary plays an important role for its success. There is a federal democratic system of government in our country. Under such a system judiciary plays an important role in two ways. Firstly it defends the fundamental rights of the citizens from governmental encroachment. Secondly India is a federal form of government. Thus power is divided between the Union and state government. In case of some disputes between the union and state government and amongst the state government the decisions are made by the Supreme Court.

For the independence of judiciary, it should be separated from the executive and legislative wings of the government; and it should be kept out of control or influence of both the organs of the government. To make judiciary independent an attempt is made under the Indian constitution: The Supreme Court makes independent decisions without any prejudice or under influence of any organ of the government and in accordance with law and constitution.

### Constitution of the Supreme Court

India has a single unified judicial system. It means it runs like a pyramid from the District Courts to High Court and at the apex is the Supreme Court of India. The lowest are district or subordinate courts, and against their decisions appeals can be made to the State High Courts. Against the decisions of the State High Courts appeals are made in the Supreme Court; Which is an apex court and its decisions are final.

Originally, the strength of the Supreme Court was fixed, a chief justice and 7 other judges. Presently, there is a chief justice and 25 other judges of the Supreme court.

**Qualifications :** According to the constitution the following qualifications are required to become a judge of the Supreme Court:

- (a) Must be a citizen of India
- (b) Must have worked as an advocate for at least 10 years in a High Court or have served as a judge for at least 5 years in a High Court.
- (c) In the President's opinion he is a distinguished jurist.

**Appointment :** The Judges are appointed by the President of India, while making these appointments he consults the Chief Justice of India and other Judges of the Supreme Court which he deems fit.

**Tenure :** Once appointed a Judge, he holds office until the age of 65.

The Parliament can increase their salary by a law passed. Presently, the chief justice of the Supreme Court gets Rs 90,000/- salary per month. They get rent free accommodation. They also get pension after their retirement under rules. The salary and allowances of the judges are drawn from the consolidated Fund of India which is beyond the power of voting of the Parliament; therefore, the salary and perks can not be reduced during their terms of office.

## **Powers of the Supreme Court**

Under the Constitution, the Supreme Court has the following jurisdiction or powers :

### **(i) Original Jurisdiction**

The Supreme Court has original jurisdiction. It means the cases which are directly presented to it, and these can not be presented in any other court. The following types of cases come under its original jurisdiction :

1. If the dispute is between the union government and one or more states
2. A dispute between the union government, one or more states on one hand, and one or more states on the other.
3. A dispute between two or more states
4. Disputes concerning elections of the President and the Vice-President.

### **(ii) Appellate Jurisdiction**

It has appellate jurisdiction. Appellate jurisdiction means asking for a judgement of the Supreme Court against the decision of a High Court. Under this jurisdiction, it has vast powers to hear appeals. It can hear constitutional, civil and criminal appeals against the decisions of the High Courts.

### **(iii) Advisory Jurisdiction**

The constitution provides power to the President to seek advice of the Supreme Court on any law or a constitutional matter. To accept or not to accept this advice is the privilege of the President. Recently, the president has asked the advice of the Supreme Court on the order of the Election Commission concerning Gujarat elections.

### **(iv) A Court of Record**

Constitution says the law declared by the Supreme Court shall be binding on all courts within the territory of India. This clause makes the Supreme Court, a court of record; and it means the total proceedings and judgements of the court are published and kept as a record.

### **(v) Judicial Review**

The authority to protect and interpret the constitution is vested in the



Supreme Court. Its decisions are final and binding to all. Under these powers the Supreme Court enjoys the power of judicial review. Power of judicial review means to sit on judgement over the orders of the executive and laws of the legislature for their constitutional validity. If any order passed by the executive and a law passed by a legislature violates the constitution or is not in accordance with the constitution, the Supreme Court can declare such an order or law unconstitutional or null and void. And because of this power of judicial review, some critics have called the Supreme Court as a third chamber of the Parliament.

In our view, the power of judicial review has made the Supreme Court fully capable to protect, Indian democracy, federal system of the government and fundamental rights of the citizens. Aladi Krishna Swami Aiyar remarks : The Supreme Court of India has wider jurisdiction than the highest court in any federation of the world including the Supreme Court of America.

### Exercises

**(A) Answer the following questions in 1-15 words :**

1. Mention the tenure of the Lok Sabha.
2. What is the Maximum number of the members of Lok Sabha.
3. How is the Speaker of the Lok Sabha appointed?
4. What do you mean by a vote of No-Confidence?
5. What is the minimum age required to become a member of the Lok Sabha or the Rajya Sabha?
6. When and how many Anglo-Indians can be nominated by the President in the Lok Sabha?
7. Enumerate the Stages through which an ordinary bill pass to become a law.
8. How and who elects the members of the Rajya-Sabha?
9. Who are included in the electoral college for the election of the President?
10. How Vice-President of India is elected?
11. How the Prime-minister is appointed?
12. Explain the organization of the union council of ministers.
13. Explain the following each:
  - (a) Qualifications of a Judge of the Supreme Court
  - (b) Advisory Jurisdiction of the Supreme Court
  - (c) The Supreme court as a Court of Record

**(B) Answer the following questions in 50-60 words :**

1. Explain the powers of the Parliament.
2. Examine the role of the Speaker of the Lok Sabha.
3. How a bill becomes an act in the Indian Parliament?

4. Differentiate between the Cabinet and the Council of ministers.
  5. Explain the collective and individual responsibility of the Council of ministers.
  6. How the union cabinet is appointed in India?
  7. Examine the position of the Prime Minister.
  8. Examine the Powers of the Prime-Minister.
  9. Explain the Emergency Powers of the President.
  10. Describe the procedure of Impeachment of the President.
  11. Do you think the Indian President is nominal head of the union executive? If yes, then who is the real executive?
  12. Describe the role of the Vice-President of India.
  13. Examine briefly the powers of the President of India.
  14. Explain the original or Appellate jurisdiction of the Supreme Court.
  15. Explain the following :
    - (a) How an ordinary bill differs from the Money Bill?
    - (b) Unified concept of Judiciary in India
    - (c) The Power of Judicial Review in India
-



## LESSON – III

### The State-Government

We have explained how Indian federal system and Parliamentary form of government are working. Indian federation has two types of units; most of them are states and others are called union territories. Presently, there are 29 states and 7 union territories in India. Under the constitution, the states have their autonomous government, and an identity of their own. They are organized mainly on the basis of language; and generally, people speaking one language have been given single state. Punjab was the last state that was organized on the basis of Punjabi language in 1966.

**Union Territories :** The union territories usually have small areas and population. These territories because of, their peculiar conditions can not become a part of any state. Unlike states, the administration of the union territories are run under the direct supervision of the union government. The Chief Executive of the union territory is either a Lieutenant Governor or the Chief Commissioner.

The union territories of Delhi and Chandigarh have different administrative set ups. National Capital Territory of Delhi has a Legislative Assembly comprising of 70 members and 7 member council of ministers headed by a Chief-Minister. The union territory of Chandigarh is under the direct supervision of the Governor of Punjab who is its administrator. Under the administrator is an advisor who runs the day to day administration of Chandigarh.

States of Indian Federation		Union Territories
1. Uttar Pradesh	15. Haryana	1. Delhi
2. Bihar	16. Jammu & Kashmir	2. Chandigarh
3. Maharashtra	17. Himachal Pradesh	3. Pondicherry
4. Andhra Pradesh	18. Manipur	4. Daman & Deu
5. West Bengal	19. Meghalaya	5. Lakshadweep
6. Madhya Pradesh	20. Tripura	6. Dadra & Nagar Haveli
7. Tamilnadu	21. Goa	7. Andaman Nicobar
8. Karnataka	22. Arunachal Pradesh	
9. Gujarat	23. Sikim	
10. Rajasthan	24. Mizoram	
11. Orissa	25. Nagaland	
12. Kerala	26. Chhattisgarh	
13. Assam	27. Uttrakhand	
14. Punjab	28. Jharkhand	
	29. Telangana	

## How A State Government Functions

The State Governments have a structure very similar to the union government. They function in a similar way. The states too have a parliamentary and representative form of government. Briefly speaking, the structure of state government is a replica of the union government.

### State- Legislature

Under the Indian Constitution, a provision has been made of state legislative assembly to constitute state laws. Some states Bihar, Jammu and Kashmir, Uttar Pradesh, Karnataka, Maharashtra and Jharkhand have bicameral legislature (Two houses Legislative assembly and legislative council). The lower house of state legislature is called legislative assembly and the upper house is called legislative council. Legislative Assembly is directly elected by the people of the state. Where as the legislative council is indirectly elected.

**Legislative Assembly :** The Legislative Assembly or Vidhan Parishad is directly elected by adult voters of the state. The strength of the Legislative Assembly varies from state to state. The members of Punjab Vidhan Sabha is 117. The following are qualifications required to become its member:

#### Qualifications :

- (a) A citizen of India.
- (b) Not less than 25 years of age.
- (c) Does not held the office of profit either under the union or state government.
- (d) Should neither be insane nor a declared insolvent or debarred by a court for its membership.

**Term :** The Legislative Assembly has its term for 5 years. The Governor can dissolve it earlier. During the emergency period. Parliament can extend its term by one year. In order to run its proceedings properly 1/10 quorum of members is required.

**Legislative Council :** The upper chamber of the State Legislature is called Legislative Council or Vidhan Parishad. The minimum number of members of the council is fixed at 40; but it should not be larger in size than 1/3 of the Legislative Assembly of the state concerned.

The qualifications of a member of the Legislative Council are similar to those of members of the Legislative Assembly except that the minimum age is 30 years.

**Composition :** The composition of the Legislative Council is quite different



from that of Legislative Assembly. It is composed as:

- (a) One third of its members are elected by the members of respective Legislative Assembly.
- (b) One third of its members are elected by electorates out of local bodies like Municipal Councils and Zila Parishads.
- (c) One twelfth members are elected by a constituency of graduates.
- (d) One twelfth members are elected by teachers of senior secondary schools, colleges and universities.
- (e) Rest of the one sixth members are nominated by the Governor of the state who are eminent in literature, arts, science, in cooperative movement or social service.

**Term :** The Legislative Council is a permanent chamber as it can not be dissolved. One third of its members retire after every two years. The term of its members is 6 years; and they can be re-elected for another term also.

The Legislative Council from its own members elects a Chairman and Deputy Chairman. The chairman presides over its meetings and conducts its proceedings. In the absence of the Chairman, Deputy Chairman performs his functions.

## **Powers of the State Legislature :**

The State Legislature Assembly exercises a vast legislative, executive, financial, electoral and constitutional powers; and these are described as below:

### **1. Legislative Powers**

It can legislate on all subjects which are included in the state list and concurrent list as well. If its legislation on some subject of the concurrent list is contrary to the Parliamentary Law, then it becomes null and void to the extent it is contrary to that.

### **2. Financial Powers**

It has complete control over the financial affairs of the state. The finance minister presents the state budget before the Legislative Assembly every year. It is through the budget that it gives its approval for money to be withdrawn or to be deposited in the state treasury. To impose or reduce or abolish old taxes is within its powers.

If there is second chamber, then the budget passed by the Legislative Assembly goes to the Legislative Council for its recommendations. The council must send back this bill within 14 days along with its recommendations; and the Assembly may or may not accept these recommendations.

### 3. Executive Powers

States like the union government have a parliamentary form of government. The council of ministers headed by the Chief-Minister is the real executive; and it is directly and collectively responsible to the Legislative Assembly.

### 4. Miscellaneous Functions

The following are some miscellaneous functions performed by the State Legislature :

- (a) Some important constitutional amendments require endorsement of half of the State Legislative Assemblies.
- (b) Members of Legislative Assembly participate in the elections of the President and the Vice-President of India.
- (c) The Legislative Assembly elects its own Speaker and Deputy Speaker.
- (d) It can suspend its own members if they disrupt the proceedings of the House; and the visitors can be punished by it, if they show any disrespect to the House.
- (e) It can create Contingency Fund of the state which is controlled by the Governor.

### Mutual Relations between both the Houses

Just like both the houses of the Parliament, the two chambers of the State Legislature are unequal; and do not enjoy equal status and powers. The pre-eminence position of the Legislative Assembly can be shown through the following explanation:

All the financial bills can only be presented in the Legislative Assembly; and they are sent to the Legislative Council only for its recommendations. The Legislative Assembly may or may not accept those recommendations. These recommendations must be sent back within 14 days; and if the time expires, the bill is deemed to have passed and sent to the Governor for his assent. When the Governor gives assent it will become a law.

An ordinary bill can be introduced in either House of the State Legislature. A bill passed by the Legislative Assembly is sent to the Legislative Council; and it can deal it with one of the following ways:

- (a) May reject the bill.
- (b) May make changes in the bill.
- (c) May keep the bill pending for three months.

If the Legislative Council does not take any action for three months on the bill or rejects it or makes amendments in it which are not acceptable to the



Legislative Assembly, then it can be again passed by the Legislative Assembly. After the passage of the bill, it is sent to the Legislative Council and if it does not take any action for one month or makes changes which are not acceptable to the Assembly, then the bill is deemed to have passed by the both houses.

Under the constitution the council of ministers is only responsible to the Legislative Assembly. The council of ministers remains in office so long as it enjoys a majority support in the Legislative Assembly; and it can be removed by its vote of No-Confidence against the council of ministers.

### State-Executive

The state executive is similar to that of the union executive; and also is based on the principles of a Parliamentary government. The state executive consists of a Governor and the Council of Ministers headed by the Chief-Minister. The functions of the state executive are very much similar to the union executive with some exceptions. In states too, the Governor is the constitutional head; and the council of ministers led by the Chief Minister is the real executive. According to the constitution, all the executive powers of the state are vested in the Governor; and he appoints the council of ministers 'to aid and advice' him for discharging his functions; but he uses his executive powers on the advice of the council of ministers.

### The Governor

**Appointment and Term :** The Governor is appointed by the President of India as recommended by the union cabinet. He is appointed for a term of 5 years. The Governor holds his office during the pleasure of the President; and he can be removed earlier.

**Qualifications and Salary :** The Governor has to fulfill the following qualifications: (a) A citizen of India (b) Above the age of 35 years (c) Should not hold office of profit either under a state or union government (d) Should not be a member of either Parliament or State Legislature.

Presently, the Governor draws a salary of One Lakh Ten thousand, and gets a free and furnished accommodation called Raj Bhawan. His salary and allowances can not be reduced during his tenure.

### Powers and Functions of the Governor

The Governor as a constitutional head of the state exercises the following powers:

#### 1. Executive Powers :

The Governor is the chief-executive head of the state; the

administration of the state is run in his name. He appoints the chief-minister of the state who is either a leader of the majority party or enjoys a majority support of the Legislative Assembly. Under rare situations he gets an opportunity to appoint a Chief Minister at his own discretion. On the recommendations of the Chief-Minister he appoints other ministers and distributes among them the portfolios.

The Governor has wide powers of appointment to the top positions in the state. He appoints the Advocate General, Chairman and members of the State Public Service Commission, Chairman and other members of various corporations and State Boards, the Vice-Chancellors of the state universities etc. He is consulted by the President in the appointment of the judges of the state High Court. He also appoints judges of the subordinate courts.

## **2. Legislative Powers :**

The Governor is a part of state legislature. He exercises the following important legislative powers:

- (a) He summons and prorogues the sessions of the state legislature; and he can also extend its session if it is required.
- (b) He addresses the first session of the Legislative assembly after the general election; and also first session of it, every year. In his inaugural address he lays down broad out lines of policies and programmes of the government, and the achievements to be made in the ensuing year.
- (c) Bills can not become laws unless they are approved and signed by him.
- (d) The Governor can issue an ordinance when the legislature is not in session, and a law is urgently required. Such an ordinance is just like a law, but it remains in force till six weeks after the next session begins.
- (e) The governor nominates one sixth members of the legislative council if it exists in the state.

**3. Financial Powers :** The following are some important financial powers of the Governor:

- (a) The budget is presented to the legislature in his name. Its presentation requires his prior assent.
- (b) Before a new financial year begins, he gets presented an annual financial statement called budget by the finance minister before the Legislative Assembly.
- (c) No money bill can be presented in the State Legislative Assembly without his prior approval.
- (d) Budget or money bill must get his assent after the state legislature has passed it.



(e) The Governor has full control over the Contingency Fund of the State.

**4. Judicial Powers :** The Governor appoints all the judges of the subordinate courts i.e. judicial magistrates, chief judicial magistrates, sessions and additional district sessions judges; and all those subordinate judges are promoted and transferred by him. He can grant pardon and reprieve to those criminals who have violated the state laws and punished under them.

**5. Discretionary Powers :** The Governor exercises some important discretionary powers. Discretionary powers means that on these questions, the Governor can act on his own judgement and not according to the advice of his council of ministers. The following are occasions, when he can use his discretion :

- (a) He can appoint a Chief Minister with his discretion when no one gets a majority in the Legislative Assembly.
- (b) When he has to decide that the state government is not running according to the constitution.
- (c) When a governor acts as a link between the union and the state government or when he is acting as eyes, ears, mouth and hands of the union government.
- (d) When he is seeking required information either from the council of ministers or from any department of the state administration.
- (e) When he decides to reserve the bill for the consideration of the President.

Here it will be of some interest to compare the relationship with the council of ministers of the President and to that of the Governor. Apparently they seem to be similar, but there is one fundamental difference. The President exercises his powers on the advice of the council of ministers. Normally, the Governor too acts on the advice of his council of ministers; but under some situations as mentioned above, it is not essential for him to act on the advice of the council of ministers. On the contrary, the President has no such discretionary powers.

### The Chief Minister

If the Governor is the constitutional head of the state, the Chief Minister is the real head of state government. The council of ministers is the most powerful instrument for governing the state, and the Chief-Minister is its central figure around whom the whole council of minister revolves. The Chief Minister is central to the formation, life and death of the council of ministers. Under the constitution, the Governor acts on the advice of the council of ministers for discharging his functions. In short, under the provisions of the constitution, the council of ministers headed by the Chief Minister is the real executive of the state, and is responsible for running the state government.

**Appointment :** The chief minister is appointed by the Governor of the state; but he appoints such a person who is either a leader of a majority party or commands a majority in the Legislative Assembly; and there are rare occasions when a Governor appoints a person as a Chief Minister in his discretion.

### **Powers of the Chief Minister**

The Chief-Minister is the central figure of the state administration. The Governor invites the Chief Minister to form the government after the general elections, and on his recommendation appoints other ministers.

Then the portfolios are distributed by the Governor on the advice of the Chief minister. It is a prerogative of the Chief-minister to reshuffle or reorganize his council of ministers whenever need arises. In reshuffling he can drop his old ministers or can bring new faces in the council of ministers or can reshuffle their departments.

The Chief Minister co-ordinates and supervises the work of entire council of ministers. Under the provisions of the constitution the Chief-Minister is a link between the Governor and the Council of ministers. It is his constitutional duty to inform decisions of the cabinet to the Governor. The Chief Minister is the advisor of the Governor and he can seek advice of the Chief Minister on administrative matters and acts according his advice.

The Chief Minister is the head of the state government. All administrative heads are under his supervision and control; and he can seek any information from any department. All the top most appointments of the state are made by the Governor on the advice of council of ministers led by the Chief-Ministers.

The Chief-Minister is the chairman of the meetings of the cabinet; he presides over all its meetings. He determines agenda, date, time and place of the meetings. In the case of differences on any issue among his cabinet colleagues, his decision is final. If any minister still does not fall in his line, he will have to leave the cabinet and must resign.

### **The Council of Ministers**

According to the constitution there shall be a council of ministers with Chief Minister as the head 'to aid and advice' Governor in discharging his functions. In reality, the council of ministers is not an advisory body but is the real executive; the Governor is only a constitutional head. The Governor except his discretion, performs all administrative functions on the advice of his council of ministers.

After the general election the Governor invites the leader of the majority party to form the government; and on his advice he appoints other ministers.



The Portfolios are distributed among ministers by the Governor as recommended by the Chief Minister.

Generally, there can be four types of ministers apart from the chief-minister the Cabinet Minister, State Minister, Deputy Minister and Parliamentary Secretary. The cabinet ministers are the most influential and powerful in the council of ministers, and their number is more or less 15; and the cabinet ministers formulate policies, take vital decisions and run the administration of the state.

**Tenure :** The tenure of the council of ministers is not fixed. Constitutionally speaking, it remains in office on the pleasure of the Governor but in reality till it enjoys the majority support of the Legislative Assembly.

The main function of it is to run the administration of the state; and to bring its all round development. For this purpose it will have to formulate policies and take vital decisions. Every cabinet minister is made incharge of some important department and he is made responsible for its administration. He prepares the bills, pilots them in the legislature and gets them passed. It has full control over the finances of the state. Every year a budget is presented before the Legislative Assembly by the finance minister.

#### **Relationship between the Council of Minister's and State Legislature:-**

There is a close relationship between the State Legislature and Council of Minister. Every minister has to be a member of the legislature. Constitutionally, the council of ministers is responsible to the legislature assembly, and it can remain in office till it enjoys the support of the majority of Legislative Council. Members of Legislative Council can ask questions from council of minister. The council of minister has to seek assent from the legislative council for its programmes and policies.

### **The High Court**

According to the constitution there shall be a High Court for each state. The Parliament may by law establish a Common High Court for two or more states. Punjab, Haryana and Chandigarh (U.T.) have a Common High Court. The Guwhati High Court is common for six states - Assam, Manipur, Nagaland, Meghalaya, Tripura, Mizoram and Arunachal U.T.

**Appointment :** The President while appointing a chief-justice of a High Court consults the chief justice of India and the Governor of the state; and while making appointments of other judges, he consults apart from the above two, the chief justice of the High Court.

The constitution says a High Court shall consist of a chief justice and some other judges; That is why the number of judges of each High Court differ; for instance, Punjab and Haryana High Court has 40 judges and the Himachal High Court has only 5 judges.

**Qualifications :** The constitution lays down the following qualifications for becoming a judge :

- (a) A citizen of India.
- (b) Should have served for 10 years as a judicial official in a subordinate court or should have worked for 10 years as an Advocate in a High Court.

A judge remains in office up to the age of 62 years after his appointment and joining service.

Presently, the chief justice of a High Court draws a salary of Rupees ninety thousand and other judges get Rupees eighty thousand. Judges get free and furnished accommodation during their service. The salary and allowances are determined by a law passed by the Parliament from time to time. The salary and allowances are given out of consolidated fund of the state, therefore, they can not be reduced during their term of office.

### **Jurisdiction (Powers) of the High Court**

The following are the main jurisdictions of a State High Court:

**Original Jurisdiction :-** High Courts enjoy the power of original jurisdiction on some important matters. Original Jurisdiction means that cases regarding certain matters can directly be brought to the High Court. For example a matter regarding fundamental rights can be directly filed in the High Court. Matters regarding the constitutional provisions can also be brought directly before the Court. All the cases concerning fundamental rights can be originated in the High Court to safeguard the fundamental rights of the citizens.

**Appellate Jurisdiction :** Its appellate jurisdiction includes the authority to try appeals against the decisions of the lower courts concerning civil and criminal cases; it has appellate jurisdiction as below:

- (a) Such civil appeals which involve money or property of value more than Rs. 5 thousand.
- (b) Such criminal appeals where a Lower Court has awarded sentence more than 4 years.
- (c) Death sentence awarded by a sessions judge in a murder case must be approved by the High Court.
- (d) Any case which involves interpretation of the constitution.



**Administrative jurisdiction :** The High Court has the jurisdiction of supervision over the subordinate courts. It exercise a vast administrative powers concerning its subordinate courts. Some of them are enumerated below:

- (a) It can formulate rules for subordinate courts for their working, record and maintenance of accounts keeping.
- (b) It can ask the lower courts to submit court's record, official files for its examination.
- (c) Its judges can visit the lower courts to see the working and efficiency of judges.
- (d) It can transfer a case from one lower court to another.
- (e) It can determine pay and allowances and service conditions of the employees of the subordinate courts.

**Court of Record :** The High Court is regarded as a court of record. It means its decisions are written, published and recorded for considering them as precedents for lower courts. The subordinate courts while delivering their judgements are to keep in mind these precedents.

The High Courts like the Supreme Court also has the power of judicial review. If any executive order or a law is against the provisions of the constitution or is not in accordance with the constitution, can be declared unconstitutional or null and void by the High Court. An appeal can, of course, be made in the Supreme Court against such a judgement of the High Court.

### Subordinate Courts

The subordinate courts have been established in all the Indian States. It is the subordinate judiciary that comes into most intimate contact with the ordinary people in the judicial field. The subordinate judiciary plays an important role in providing justice to the common masses. Therefore, it is particularly pertinent that its independence and impartiality should be placed beyond question in order to create public confidence in it.

**Session Judge :** At the district level, there is a session judge court which is headed by a session judge. There may also be an additional session judge if the work load is heavy. The session judge is appointed by the Governor after consulting the chief justice of the High Court. Session judges are appointed either among the senior most subordinate judges or senior or superior advocates or pleaders with seven years standing or an officer in service of the union or state government.

**Subordinate Judge :** Under the sessions court, there are subordinate courts in the district which are headed by a chief judicial magistrate or judicial magistrate of second or first class.

All the judicial magistrates are appointed by the chief justice of the High Court on the recommendations of State Public Service Commission. An advocate with three years standing can compete for this post. The selected candidates, first gets training and then are posted in their respective courts.

The session judge and other judicial service magistrates work directly under the supervision and control of the High Court. The High Court decides about their transfers, punishments and promotions or their service conditions. Throughout the country, the subordinate courts have almost a similar organization.

### **Lok-Adalats & Public Interest Litigation**

Recently, in India the Lok Adalats have come into existence with the sole purpose to give quick justice to the poor or exploited or down trodden; and to eliminate delay in imparting justice and speed up clearance of pending cases. Retired Chief Justice of India, honourable, PN. Bhagwati is considered as a father of the concept of Lok-Adalats. when he was the chief justice of Gujrat High Court, he planned to give free legal aid to the poor and the down trodden. Under this plan, Lok Adalats system got developed in Gujrat. The first meeting of the Lok Adalats was held in Delhi, on October 6, 1985. This Lok Adalat decided 150 accidental cases in one day and provided just compensation to the victims.

Upto August, 1987, Lok Adalats had no legal recognition; therefore, they were not considered a part of judicial system. In August, 1987, the parliament passed 'Legal Services Institutions Law', under which three type legal institutions were created as below:

1. National Legal Services Institution
2. State Legal Services Institution
3. District Legal Services Institution

Under the Parliamentary law, 1987, the power to frame rules concerning Lok Adalats have been given to the union and State governments. The rules which are framed by the union government and are to be presented before the Parliament for its approval. And rules framed by the State government and are to be presented before the State Legislature for its approval.

Lok Adalats do not decide cases according to determined laws, rather they try to persuade opposite parties to come to an understanding and an agreement. Thus, Lok Adalats resolve cases which have not gone to the courts or pending in the courts; rather the contending parties are attracted to approach Lok Adalats for fair play and quick justice.



Public Interest Litigation is also a recent concept. The Supreme Court of India has opened a new chapter when it gave recognition to Public Interest Litigation, where merely on post card or application the complaints are registered and the necessary orders passed. The grievances of the weaker sections, bonded labourers, women and children have been given due importance under the scheme.

## Union-State Relations

The constitution declares India as a Union of States; although the word confederation is not used but still India is a federation because it has all its features. In a federation, distribution of powers between the center and states is essential. The relations between the union and states can be described under the headings as below:

**Legislative Relations :** According to 7<sup>th</sup> schedule of the constitution, the subjects have been divided into the following three lists:

- (a) **Union List :** In the union list there are 97 subjects of national importance. The important subjects like Foreign relations, Defence, War and Peace, Railways, Currencies, Finance, Banking etc. Only Parliament can legislate on these subjects included in the union list.
- (b) **State List :** In the state list there are 61 subjects of local importance. Among these subjects are agriculture, health, road and bridges, police, jails, local self government institutions etc. States can legislate on the subjects included in the list.
- (c) **Concurrent List :** The concurrent list has 52 subjects; and subjects like Education, Family, Planning, Divorce, Will and Succession, Press, Labour Welfare etc. are included in this list. The concurrent list is common to both union and states; and both can legislate from this list. But the constitution says that if a state law is contrary to the union law, the state law will be null and void to the extent, it is contrary to the union law.
- (d) **Residuary Powers :** The constitution says any subject which is not included in above three lists, the Parliament is authorized to legislate on that subject.

## Administrative Relations

While distributing administrative powers between the union and states, the constitution framers have made union government more powerful than states. Keeping the national interest in mind, they have provided complete

dominance of the union and control, over the states. The Governor of a state is appointed by the President; he is not only constitutional head of the state but also a representative of the union government. The constitution says that a state should exercise its executive powers in a manner so that laws enacted by the Parliament are obeyed. The union government also issue instructions to the states in this regard. A majority of important administrative posts and positions in the state are held by officers of IAS and IPS Cadre. They are appointed by the union government but are allotted to states. They dominate in the state administration.

## Financial Relations

The constitution has distributed the financial resources between the union and states. The Union Parliament has power to impose taxes on union subjects; and the state legislatures are empowered to impose taxes on state subjects. The state governments can impose taxes, collect them and spend themselves as required; but all the taxes imposed by the union government are neither collected by it, nor it spends on itself. Some of income from its taxes is distributed by it among the states because it has enough money.

The Indian States are largely dependent for their development and Public Welfare Schemes on the central financial assistance or aid, because they do not have sufficient financial resources of their own. The framers of the constitution deliberately established financial superiority of the union over the states. The constitution makes the following financial arrangement between the union and states:

Today there is rethinking on the existing union-state relations, and it is believed that they should be reorganized or redrafted on the basis of experience of their working for the last more than 50 years. The tension between the union and states can prove to be dangerous not only for our federal polity but also detrimental to large interests of the nation. Therefore, in the light of the experience and new situations developing, the relations between the union and states should be redrawn; only then a true cooperative and strong federation can become a reality.

## Exercises

**(A) Answer the following questions in 1-15 words :**

1. How many chambers a state Legislative Assembly has? Give their names.
2. Answer the following questions concerning state Legislative Assembly:
  - (a) The Qualifications to become its member.



- (b) The maximum and minimum number of its member as per the constitution.
  - (c) Mention the stages, an ordinary bill has to pass through.
  - (d) The minimum age required to become the members of Legislative assembly.
  - (e) How the Speaker of the Legislative Assembly is elected?
3. Answer the following questions concerning Legislative Council of a State:
    - (a) How many members can be of the Legislative Council?
    - (b) What are the qualifications to become its member?
    - (c) Mention the term of the members of Legislative Council.
    - (d) Name four states where the Legislative Council is in existence.
  4. Enumerate any power of the state legislature.
  5. Do your state has a bicameral legislature ?
  6. How the Governor of a state is appointed ?
  7. Who and how a Chief Minister is appointed ?
  8. Examine the role of Governor during President's rule in a state.
  9. Mention the term of the office of a Governor.
  10. Name the three lists under which powers between the union and states are distributed.
  11. What do you understand by Lok-Adalats ?
  12. When and who appoints a Finance Commission ?

**(B) Answer the following questions in 50-60 words :-**

1. Briefly describe the administrative powers of a Governor.
2. Examine the process of appointment of the council of ministers in a state.
3. Explain discretionary powers of a Governor.
4. How a declaration of the break down of constitutional machinery affects the state government ?
5. Describe the mutual relations between the council of ministers and the Legislative Assembly.
6. Distinguish between the cabinet and the council of ministers.
7. Examine the four main functions of a council of ministers.
8. How a bill becomes an act in the state legislature ?

9. Describe briefly the three powers of a state legislature.
  10. Explain the original Jurisdiction or Administrative Powers of a High Court.
  11. Describe the Appellate Jurisdiction of a High Court.
  12. 'A High Court is a Court of Record'. How?
  13. Examine the organization and main functions of Lok-Adalats.
  14. Describe briefly the relations between the union and states on one of the following:
    - (a) Legislative Relations
    - (b) Administrative Relations
    - (c) Financial Relations
-



## LESSON-IV

### Indian Democracy At Work

After independence a democratic republic was established in India. The constitution declares India as a sovereign, socialist, secular, democratic and republic. The word 'Democracy' is derived from two Greek words - Demos and cratia; the meaning of demos is people and cratia means rule. Etymological meaning of democracy is a government of the people; and in a democracy people rule over themselves. In words of Lincoln, 'Democracy is a government of the people, by the people and for the people'.

Democracy stands on its four pillars : Liberty, Equality, Fraternity and Justice. The basic principles of democracy are : a representative and responsible government, a rule by majority and respect for minority, periodical elections, rights and freedoms granted to the citizens and an independent judiciary.

Democracy is of two types - direct and indirect. In a direct democracy people rule over themselves; and people and government are one and there is hardly any difference between the two. In an indirect democracy people rule through their representatives; representatives legislate for the people and exercise full control over the government; and elections are held periodically.

### Essential conditions for the success of democracy

In modern times democracy has become very popular and is considered as the best form of government. All the major countries of the world have adopted democracy; but it has not worked successfully everywhere. The basic reason for its failure was lack of conducive conditions. Democracy for its successful working demands special conditions like enlightened or awakened citizens, leaders of higher genre, high calibre and unimpeachable character; and congenial societal conditions.

Enlightened citizens with a sense of responsibility and keen interest in public affairs is a key for the success of democracy. Plato says good citizens can only create a good state; and bad citizens create a bad state. Leaders with high calibre, pure character and vision alone can lead the society or nation to glorious heights and usher a welfare state. Congenial societal conditions like political and economic equality, cooperative and tolerant citizens, well-organised political parties, independent judiciary and free press, noble leaders and awakened masses etc. are also essential for the success of democracy. J.S. Mill observes : In order to make democracy a success, the essential conditions for it are : will of people to ensure democratic government keeps on going and their ability to

run it properly and efficiently; to remain vigilant, and ever ready to safe guard it; and people's will to safeguard their rights and follow duties religiously.

### Indian Democracy – A Success

For centuries India remained under monarchical regime, feudal lords and foreign slavery. When we got independence in 1947, a democratic polity was established. Many people were apprehensive about its success. The main reason of this fear was that in India there were tremendous evils like poverty, ignorance, castism, communalism, linguistic chauvinisticism, provincialism and social, political and economic inequalities etc. were in existence. All the conditions which make the democracy a flop were available in abundance.

In spite of above societal evils and uncongenial atmosphere, the working of Indian democracy since its inception has given us a hope for its successful prospective. There are some positive features like people's awakening, love for democratic values and hatred for authoritarian rule, people's secular outlook etc. have played a significant role in making democracy a success in India. When we see funeral procession (utter failure) of democracies in our neighbourhood, democracy tumbling in the developing countries of the world, our heart is filled with happiness and pride to see Indian democracy secured, strong and working successfully.

### Democratic Features of Indian Government

The Preamble declares India as a sovereign, socialist, secular, democratic and republic. Under the constitution a democratic polity is set up in India. The following are the features of Indian democratic political system:

**1. Democratic Constitution :** India has a democratic constitution. The basic principles of democracy are enumerated in the Preamble : a democratic republic ensuring liberty of thought and expression, belief, faith, equality of status and of opportunity, dignity of the individual and to secure social, economic and political justice to all citizens. All these democratic principles laid down in the Preamble indicate true democratic nature of the constitution.

After the French Revolution three basic democratic principles emerged : Equality, Liberty and Fraternity. The Indian Democracy is based on these principles as explained below:

- (a) **Equality :** The Indian Constitution ensure right to social, economic and political equality. The Indian state will not discriminate its citizens on the basis of race, religion, caste, birth, sex, language, colour, of opportunity of their growth and development.
- (b) **Liberty :** The Indian Constitution provides all liberties which are essential in a liberal democracy. For instance, it provides to its citizens freedom of speech and expression, freedom to assemble peacefully without arms,



freedom to form associations, freedom to settle and move anywhere in India, freedom of religion etc. Indian citizens also enjoy a democratic freedom to criticize and oppose their government.

- (c) **Fraternity** : An important democratic principle is to have a feeling of fraternity among all citizens i.e. people should feel that they belong to one stock. The Preamble emphasizes that the state would endeavour to promote fraternity among all its citizens.

**2. Adult Franchise** : Adult franchise is the basic principle of representative democracy. Under the Indian constitution all adult citizens who have attained the age of 18, have been given the right to vote without any discrimination. The election of the House of People and of State Legislative Assemblies are directly held on the basis of adult franchise.

**3. Joint Electorate** : During the British Rule in India, there were communal electorates i.e. a Hindu would cast his vote to Hindu and a Muslim would cast his vote to a Muslim candidate. Now under the Indian constitution the communal electorate is abolished; and in its place a joint electorate system is introduced. Under the joint electorate system adult citizens of all religions, castes, races, languages, classes and sex cast their vote to a common candidates of a constituency or area. In other words, all communities elect their representative jointly. This has made our country a true democracy.

**4. Political Rights** : Political rights are the heart and soul and in their absence democracy is worthless. Indian constitution grants all the political rights to its citizens: Every adult has right to vote, right to be elected after attaining a prescribed age, right to acquire a government job, right to submit a petition and right to criticize and oppose government. The most important political right is to elect and to be elected for all representative institution from a Village Panchayat to the Parliament.

**5. Independent Judiciary** : An important pillar of democracy is an independent judiciary. Independent Judiciary means that judges deliver their judgements without any greed fear or favour or pressure; and in accordance with laws of the land. The constitution has made judiciary independent as judges are appointed by the chief executive of the country for a long tenure with high qualifications and handsome salary. judiciary has also been separated from the legislature and the executive.

**6. Secularism** : The constitution not only declares India as a secular state but also provides provisions to make it secular in reality : state does not patronize any specific religion, although a vast majority is Hindu, but it respects all religions, it all bars state to discriminate between citizens on the basis of religion or raith, it grants freedom of religion and of worship to all citizens, It provides

equality of opportunity to all citizens without any discrimination; and these constitutional provisions make India a secular state.

**7. Periodical, Independent and Fair Elections :** Periodical, independent and fair elections are essential ingredient of democracy. Indian Constitution has ensured periodical and independent elections of elected bodies through two methods : Firstly, it has fixed a tenure of 5 years, for the House of People and all Legislative Assemblies of States, the President and the Vice President, and all other elected bodies have their own fixed tenures. Secondly, constitution has created an independent Election Commission to conduct and supervise independent and fair elections in India.

Periodical, independent and fair elections create confidence and faith among its people for their government; they consider the government of their own and think it is legitimate. The Legitimacy and Faith on the government is essential for the successful working of a democracy.

**8. A Republican Government :** The Republican nature is essential feature of modern democracy, although constitutional monarchies of England and Japan are exceptions in the modern times. The Preamble declared, India a Democratic Republic. In a democratic republic, the head of the state is elected either by people or by their representatives for a fixed term. Indian President is elected by the representatives of people for a term of 5 years; he is responsible to the Parliament and can be removed from office through a constitutional method of impeachment.

From the above discussion it can be safely concluded that India has all the features of a democratic state. The first experiment in democratic process was made in 1952 when a maiden General Election was held; and since then 16 General Elections are held successfully. It is pride for us to say that Indian Democratic Republic has worked successfully so far.

### Indian Elections and Election Process

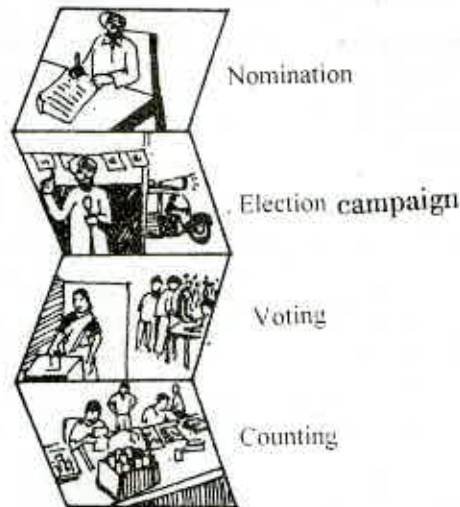
We have already said that in modern times national states have emerged; because of their vastness of area and population, it is impossible to establish direct democracy in them. Therefore, the citizens of modern states legislate and govern through their representatives. This type of system is called representative government.

In every democratic or representative government we have two types of elections – direct and indirect. Under a direct method of election, voters will cast their votes and elect their representatives. For instance, in India, England, USA, Germany, France and Japan voters directly elect representatives of their respective popular chambers of legislatures.



Under an indirect election citizens elect their own representatives, and their representatives make another election; for instance, the voters elect members of Legislative Assemblies of their states, and these members elect members of the council of states. Elected members of Parliament and State Legislative Assemblies elect the President of India. Both are indirect methods of election.

#### ELECTION PROCESS



#### *Indian Election Process*

### Election Process in India

The way elections are held or conducted in a country is called an election process. The election process runs through several stages and these are prescribed by law; and these stages are as below:

**Demarcation of Constituencies :** The first step in the electoral process is to demarcate all the constituencies of the Lok-Sabha and State Legislative Assemblies. From each constituency one representative is elected.

**Voters Lists :** For conducting elections, the voter lists of each constituency are prepared; inclusion and deletion of names of voters also takes place within a specified period. Only those adults will be eligible to vote whose names are included in the voter lists.

**Date of Election :** Dates of elections are announced in advance by the Election Commission; it is done because political parties and candidates may know when the elections are being held so that they can make preparations.

After the declaration of elections, the Election Commission, chalks out a detailed programme for election process : it fixes date to file nomination by candidates, fixes dates of scrutiny, withdrawal, polling, counting and fixes dates of declaration of results. We explain this process more in detail as below:

- (a) **Nomination Form :** The Election Commission fixes a date up to which candidates can fill their nomination forms. The nomination form is printed where a candidate gives his approval to contest, it is signed by two voters also, one who proposes his name and other supports him. It is essential to present nomination form before fixed date and time to returning officer.
- (b) **Scrutiny :** After all nomination forms are filled, there is a process called scrutiny. It is done to check whether information given in the nomination papers is correct. If there is any doubt about these, or if it is found that a candidate is not eligible, he can be disqualified by returning officer.
- (c) **Withdrawal :** Once the scrutiny is over, the candidates are given date for withdrawal. If any candidate is unwilling or has second thought to contest or not, he can withdraw his name. If a candidate withdraws, his security is returned. This withdrawal process makes sure that only serious candidates are left in the field.

**Symbol Allotment :** The Election Commission allots election symbols to political parties and independent candidates. National and the regional political parties are allotted well known symbols. For instance, Indian National Congress has been allotted a hand (Palm), CPIM, the sickle, hammer and star, CPI, the sickle and ears of corn, BJP, Lotus, Shrimani Akali Dal, a Balance well known symbols.

**Campaign :** The next stage in the election is campaign. It is crucial stage. The campaign too, has to go by strict laws. The exact date for beginning and closure of election campaign are specified. Campaign is a process by which a candidate tries to persuade voters to vote for him rather than others. A campaign proceeds through various channels like postering, street meetings, speeches, processions and all attempts by the candidate and his party men to canvass support.

**Manifesto :** In modern times election manifestoes prepared by political parties are presented before the people; and these have become a tool of the election campaign. Through their manifestoes, political parties get across to the voters what they stand for. Each party believes in some principles and has some objectives. Each party at the time of election also promises to do certain things, if it comes to power.

**Secret Ballot :** The Election Commission creates a large number of polling stations



in a constituency for the convenience of voters. The polling stations are established at such convenient distances so that the voter may not have to travel too far to cast his vote.

On the polling day voters go into polling booths to use their right to vote through secret ballot.

**Counting and Declaration of Results:** After the voting is over, ballot boxes are sealed under the supervision of the Presiding Officers and are taken to the office of returning officer or counting centers and are deposited there. The date of counting is fixed by the Election Commission. On the fixed date of counting, under the supervision of the returning officer and in the presence of candidates or their representatives, counting of votes starts with the help of subordinate staff and other officials on counting duty. After the counting process is over, the candidate who gets the highest valid votes among all candidates is declared elected by the returning officer. And the result is sent to the Election Commission for notification.

**Election Expenditure :** The amount for spending in the elections of the Lok Sabha and Vidhan Sabha are fixed. Nobody is allowed to spend more than prescribed. The idea behind it is that lest only the rich might be elected and poor may fair poorly on the election. Therefore, 45 days after the elections are over, every candidate has to submit his detailed expenditure incurred in the election to the Election Commission.

**Appeal Against Election :** Every candidate can appeal against violation of election rules either candidates or officials incharge for the conduct of elections; first before the Election Commission and then before any higher court of the country.

To ensure fair election and to conduct the whole process of election an Election Commission has been organised by the union government.

## Public Opinion

Democracy, to a large extent depends on people's will or public opinion. No government can be stable if it dishonours people's will or goes against public opinion.

**Definition :** There is no unanimity on the definition of public opinion among scholars. Some define it as a opinion of a majority; but it is not a correct view because a majority view can be selfish; an unanimous opinion can not or may not be a public opinion until it is based on public welfare. Therefore neither majority nor unanimity is a qualification for a public opinion, its main qualification is public welfare. Public opinion should be as such that a minority may not agree on it but accepts it because it is in the large interest of the nation. In short, public opinion is always meant for welfare goal.

**Significance of Public Opinion :** Public opinion in itself is useful. The enlightened public opinion is essential to keep the government on right track.

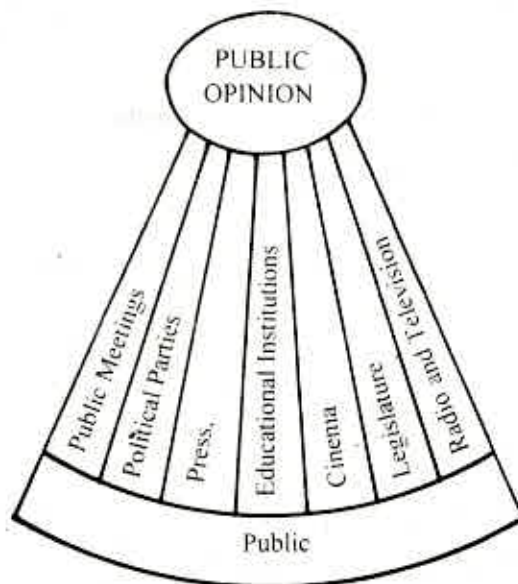
It acts as a sword of democracy on the government, which compels the government not to act arbitrarily; and inspires it to act righteously. A government keeps public opinion in its mind when it legislates or executes laws. In short, public opinion becomes a light house for the government to tread upon the path of rectitude.

Public opinion can check what the government does. If public opinion is alert or enlightened it keeps itself informed and a government can not take a risk to disregard people's rights and liberties. If the public opinion is neither vigilant nor intelligent, then a government may become authoritarian and irresponsible or unresponsive. Acts of this type will make the government instantly unpopular and would lessen its chances of winning during next election.

### Formation and Expression of Public Opinion

Public opinion in a society is neither formed nor expressed automatically. For its expression and formation, deliberate and enlightened attempts are made, the time and energy is required for it, and many factors play important role in its formation. Public opinion is formed in various ways and several agencies have a hand in shaping it. For a healthy public opinion the citizens should be aware of what is happening around them at local, national and international levels.

In our view there are two main types of means for formation and expression of public opinion - political and educational.



*Means for formation of public opinion*



## 1. Political Means

**Public Meetings :** Public meetings are important means for formation of public opinion. Political parties hold meetings from time to time or when an occasion demands. At such meetings top leaders of the party raise burning issues and problems of the people and express how they plan to sort them out. They also explain the policies and programmes of their political parties to the people. The ruling and opposition political parties openly criticize each other at such meetings.

The minds of the ignorant and illiterate people are more influenced by such meetings, it is because they do not read either newspapers or political literature. Such people make up their minds or opinion after listening to leaders at such public meetings. Briefly, public meetings become means for formation and expression of public opinion.

**Political Parties :** The aim of every political party is to attain power and the control of government. For the realization of this aim, it will have to make public opinion in its favour in order to get the maximum support of the people. Thus, political parties endeavour to form public opinion in their favour and they also prove to be means of formation of public opinion.

**Elections :** In a democracy, elections are good means for formation of public opinion. During the elections political parties highlight the important national problems and put forward suggestions about them before the masses. At the time of elections a lot of political literature and pamphlets are distributed. Political parties try to influence public opinion in their favour through various meetings, processions and functions during elections.

**Legislatures :** The legislatures are mirror of true public opinion because their members represent different political parties and shades of opinions. The live telecast of the working of legislature is presented before the people or broadcasting on radio takes place and leading newspapers cover the actual working and present before the people. The common masses, see and listen to the different views expressed in the legislature on national problems; and thus form their own opinion. The legislature also provides a stage through which grievances of the people get expression.

## 2. Educational Means

**Educational Institutions :** All educational institution like schools, college and universities are important means for formation of public opinion. Generally, students are highly influenced by the ideas and character of their teachers; and sometime an imprint remains throughout their lives. Enlightened teachers are conscious of all the major problems of society and state. They make their

students aware of these problems from time to time in the class room or outside; and thus become a powerful instrument for forming public opinion.

**Press or Newspaper :** The newspapers or press proves to be the main means of formation and expression of public opinion. An independent and impartial press works as a sheath and beacon light for the success of democracy. All the daily and weekly newspapers, weekly and monthly magazines and books concerning public affairs are included in the press.

The newspapers are the most important instrument of formation and expression of public opinion. The newspapers carry local, national and international news; and we come to know what has happened yesterday through out the world. If the newspapers report the events accurately, it helps in the formation of sound public opinion. Different people may come to different conclusions about events, but first events must be reported correctly.

National and international news, the debates between the ruling and opposition parties, articles by public figures, commentators, journalists and scholars, editorials and reader's views etc are published in the newspapers and play a major role in the formation and expression of public opinion.

**Cinema :** The cinema has become a powerful means for formation of public opinion. A large number of people go to the cinema. Films often speak about common problems of society and state. Good films deal with living problems like untouchability, castism, communalism, dowry, poverty, inequality, unemployment, riots or violence between religious groups etc. What one sees on the screen, influences one's mind, thought and actions. Cinema can lead public opinion in either a healthy or a harmful direction. Therefore, it is duty of the state to see that cinema creates a healthy public opinion.

**Electronic Media :** Among the electronic media, radio and television are the most important means for the formation and expression of public opinion. Radio and television can reach more people than the newspapers or cinema. Radio can reach every one who cares to listen and has money to buy it. The same is true of television; but it is more powerful than the radio because it is usual, and it has deeper and greater impact on human mind. On the radio or television news, important events, public debates and discussions are aired or televised; election manifestoes, programmes, commentaries and results are announced. In short, radio and television are not only source of entertainment but are also important means for the formation of public opinion. But, they must be free from the influence of either government or powerful groups or lobbies.

Normally, elections are held periodically, say after for five years, it is long time and government gets disconnected from the public and may become authoritarian and hence, a democracy may be endangered. Thus, public opinion becomes a fundamental requirement for the success of a democratic polity.



## Indian Democracy and the Political Parties

Bryce says political parties are important mechanical device for running a democratic government, and they play a significant role in the successful working of a democracy. Political parties help to form and express public opinion, participate in elections and through them provide political education; nominate candidates in order to win elections, and if a party gets a majority, it forms the government; and rest of political parties play the role of opposition and criticize wrong and arbitrary acts of government; and if get a chance, these provide an alternative government. In modern democratic age, there is not hidden but open struggle for gaining political power among the political parties.

In India we have multiparty system. Here politics is dominated by several national and regional political parties. National political parties are those which have influence and following all over the country; and national interest is always upper most in their minds. Presently, there are five national political parties : Indian National Congress, Bhartiya Janata Party, The Communist Party of India, CPI (Marxist) and Bahujan Samaj Party. Amongst them Indian National Congress is the oldest and remained the most dominant one.

The regional political parties have their influence and activities restricted to a particular state or a region. It would be wrong to think that these regional parties are either weak or that they are short lived; often they are very powerful in their states or regions.

Among the major regional parties in India are : DMK and AIADMA of Tamilnadu, Telgu Desam of Andhra Pradesh, Jharkhand Morcha of Jharkhand, Asam Gana Parishad of Assam, Shiv Sena of Maharashtra, National Conference of J&K, INLD of Haryana and Shiromani Akali Dal of Punjab etc.

The history of birth and growth of political parties in India is very interesting. Some political parties came into existence before independence and others after independence. As and when political situation changed, old political parties were disintegrated or divided and new came in to existence. Some political parties have extinguished like a human tail, and others have emerged in new Avatars. Now we will describe the birth, ideology, policies and programmes of some most dominating political parties in Indian politics:

### National Political Parties :

#### Indian National Congress

The birth and history of Indian National Congress is linked with the history of Indian struggle for independence. On December, 1885 at Bombay Indian National Congress was formed under the patronage of a British Officer

A.O Hume and other Indian patriots. Under the leadership of congress, war of independence was fought and ultimately won when India became independent on August 15, 1947. After independence except some spells of years, it ruled the country. It was divided twice in 1969 and 1978 and both the times Mrs. Indira Gandhi had upper hand. After many ups and downs, presently, Indian National Congress is emerging again as a national political force under charismatic leader Mrs. Sonia Gandhi.

The leadership of the party always has been in the hands of upper middle or middle class. The main support base of the party has been religious minorities, scheduled castes and scheduled tribes, labour and capitalist classes, women, elder generation and common masses; because of its certain policies and conduct of their leaders its support base has been eroded among religious minorities, labour class, common masses and even scheduled castes.

### **Ideology of the Congress Party:**

**Secularism and Socialism :** Indian National Congress developed its own ideology based on Indian history, experience and society. Even before independence it strongly believed in secularism, freedom and respect for all religions.

**Liberal and Mixed Economy :** Indian National Congress believed in mixed economy since independence. Under its neo-liberal and mixed economy scheme the party was in favour of disinvestments, open competition and free market along with some key public undertakings.

Apart from the above ideologies, the party stands for democracy, human rights, national unity and integrity, strong centre and a policy of non-alignment; it is opposed to racialism, colonialism, imperialism, nuclear war and strongly believed in world peace.

### **Policies and Programmes**

The Party stands for political stability, secularism, social harmony, unity through diversity, economic growth and self reliance and Rajniti to Lokniti.

The party wants the revolutionary changes and improvements in the field of agriculture and rural development. For rural development it has a vast number of schemes like use of scientific and technological knowledge for rural development, to encourage cooperatives, start training courses and to encourage industries in villages. The party aims at all around development of Indian industry. For this purpose it proposes to development techniques for industrial production, to adopt liberal economic policy for industrial development adopt a selective policy of disinvestments, to encourage agricultural industry, to



encourage Indian Multinational Companies for their development, to provide maximum bank facilities for industrialists and to encourage import capital where national interest demands. To improve the conditions of labour, to aid and help scheduled castes and scheduled tribes, to help backward classes financially. The Party aims at to, protect minorities, women and children. It wants to improve and reform education and provide free and compulsory education to the children upto secondary level. It want the development of science and technology and encourage Panchayati Raj Institutions.

### **Bhartiya Janata Party**

Generally, people think that the Bhartiya Janata Party was rebirth of old Jana Sang. Dr. Shayama Prasad Mukharjee was founding father of Jana Sang who was a top class leader of the Hindu Maha Sabha. On October 21, 1951 some top brass Hindu leaders assembled at Delhi, and a child of Hindu Maha Sabha, Jana-Sang was born. Dr Shayama Prasad Mukharjee was elected its first President. There is another view also that Jana-Sang was born out of RSS as its top leaders were also members of RSS; and RSS trained and supplied leaders to the Jana-Sang.

**Birth :** The Janata Party Parliamentary Board passed a resolution in March, 1980 : No legislature or office bearer of the Janata Party shall participate in the day to day activities of the RSS. To Jana-Sang members, the constituent of the Janata Party, this resolution was unacceptable, therefore, all of them resigned. They held two days conference at Delhi on 5 and 6 April, 1980. This conference gave birth to a new called Bhartiya Janata Party and Atal Bihari Vajpayee was elected its first President.

**Ideology :** On December 28, 1980 a national conference of the Bhartiya Janata Party was held at Bombay, and the following five ideological principles called 'Our Five Commitments' were adopted to make them the base of it policies and programmes :

- |  |                         |
|--|-------------------------|
| (a) Nationalism and national integration | (d) Democracy           |
| (b) Positive secularism                  | (e) Value base politics |
| (c) Gandhian socialism                   |                         |

The leadership of the party is in the hands of upper middle class, professionals and big businessman. The supporters of the party are Urban People, Traders, Industrial Class and Youth; and recently its support base has been eroded because of its certain policies and actions among urban people.

### **Policies and Programmes :-**

A meeting of the National Council of the Bhartiya Janata Party was

held at Gandhi Nagar in May, 1998 in which its main policies and programmes were approved. These are summarised as below :

- (a) To abolish completely evil of untouchability, to help scheduled castes and other weaker sections of society.
- (b) To help and protect minorities and to fight for human rights.
- (c) To revive and encourage village industries and to strengthen cooperative movement.
- (d) It would endeavour to strengthen the policy of non-alignment and would try to lessen the dominance of super powers. To make India as a permanent member of security council.
- (e) To re-examine the nuclear policy.

It is pertinent point to mention that the Bhartiya Janata Party under the present leadership has carved out its own niche in Indian politics. Now it is considered to be a party which can make its claim to power single handedly; it may provide an alternative to the Indian National Congress. But it must respond to some challenges before it; it must dispel misgivings about its communal character and give due respect and a sense of security to minority; it should strengthen its base in the southern India; it should make required changes in its ideology and policies in the light of its experience in Indian Politics.

### **Communist Party of India**

In the beginning of the 20<sup>th</sup> century, a group of radical youth within Indian National Congress, was dissatisfied with its policies like its demand to establish representative institutions and not a complete independence for India; they differed with its policy of begging favours from the British. The Russian Revolution under the leadership of Lenin inspired these Indian Youths for attaining independence through revolutionary means. These disgruntled youths established many Marxist organizations. All these Marxist organizations assembled at Kanpur in 1924, and under the leadership of Manvinder Nath Rai, the Communist Party India was formed.

During the freedom struggle the Party had a belief that all Indian problems can be solved through Marxian ideology. It is also strongly believed that in order to throw the British Yoke and to attain independence, the use of revolutionary methods are most essential; and because of these views the Party was banned by the British Government. When Soviet Russia joined Second World War in favour of England, the British Govt. changed its attitude towards the Party and ban was lifted.

After independence, at the time of first general elections in 1952 it promised to the people to attain its objectives through constitutional and peaceful means. It attained a good success in that election and in subsequent General



Elections its performance was satisficatory, and only in 1999 elections its popularity declined. The CPI formed first ever non-congress government in Kerala in 1957.

**Ideology :** Originally, the CPI was based on the ideology of Marxism-Leninism. The Party aimed at to change all old Indian social, economic and political systems and to create a new society based on Marxism-Leninism. Its aim was to banish poverty, to liberate poor workers from exploitation, and to provide equal opportunities. All these objectives are to be attained through constitutional means. Briefly, the Party wanted to attain socialism through democratic means.

Apart from above basic ideology, the following ideas are also a part of its ideology. It supports secularism, human rights, unity in India, policy of non-alignment and nuclear disarmament; it opposes feudalism, economic liberalism, new colonialism and imperialism.

The leadership of the Party is in the hands of middle class intellectual or working class leaders. The Party has support base among working class, peasants, landless labours, scheduled castes and scheduled tribes, youth and *intelligentsia*. Its base has been divided since its disintegration in 1964 between it and CPI (M); and its base has also been eroded in urban intelligentsia, youths and even scheduled castes.

## Policies and Programmes

During the 13<sup>th</sup> Lok Sabha elections held in Sept.-Oct. 1999, it issued an election manifesto, on the basis of which the following are its main policies and programmes :

- (a) It believes in alternative path of economic development, and land reforms are key to progress.
- (b) It wants to grant rights to working class, agricultural workers, dalits, tribals and minorities.
- (c) It wants family, women and child welfare.
- (d) It wants to grant right to education and housing to all.
- (e) Believes in electoral and judicial reforms.
- (f) It wants to help people in the field of employment, health and environment.
- (g) It aims to end corruption.
- (h) It favours resource mobilization, to provide adequate finances for infrastructure of industries.

## The Communist Party of India (Marxist)

The Communist Party of India was divided in 1964, and as a result a

new CPI (Marxist) was born. The division was not a consequence of an immediate cause, but it had a long background. Soon after independence ideological difference appeared in the Party. First basic cause of differences was attitude of the Party towards Indian National Congress and its leader Pt. J. L. Nehru. A majority of Party leaders thought that congress and its leader Pt. Nehru were very progressive, therefore, with cooperation to them, socialism can be established in India. The opposite a small group of the Party did not agree with this point of view, because it thought congress to be a party of industrialists, capitalists, and feudal lords. Second reason of their differences was ideological changes within the communist camp at international level. The Communist Party of Soviet Russia declared that socialism is possible through constitutional means. The Chinese Communist Party and some other communist leaders blamed Soviet Russia for revising Marxism and dubbed Russia as a revisionist. This ideological debate also affected the Communist Party of India. Thirdly, the immediate cause of division of the Party was Chinese attack on India on October 20, 1962. One main group within the Party condemned this attack, while other small group did not like this condemnation. When meeting of the National Council of CPI was called, 32 members out of 106, formed a separate group and on Decembers, 1964 they constituted a new CPI (Marxist) which was recognized by the Election Commission of India.

The leadership and support base of CPI and CPI (M) was the same but got divided. Its leadership was more radical and aggressive than CPI's. Its main support base is labour, landless and small farmers, radical youth and intelligentsia. The Party does not enjoy support in all states in India; it has its dominance in West Bengal, Kerala, Manipur, Tripura and some parts of Bihar.

**Ideology :** In all its activities the Party is guided by the philosophy and principles of Marxism-Leninism which alone show to toiling masses the correct way of ending exploitation of men and their complete emancipation'. The Party is vehemently opposed to capitalism, feudalism, new-colonialism, imperialism, authoritarianism and even to western democracy. The Party thinks the western democracy is not real because in it the capitalist class controls political power. Therefore, the Party is in favour of popular democracy or Jana Loktantar in which the ruling power rests in the hands of proletariat class. It is worth while to mention that the Party wants to attain its objectives through democratic means.

The Party supports human rights, the secularism and non-alignment policy followed by India; it favours conditional nuclear disarmament. The Party stands for National Unity and Integrity; and a unity of leftist democratic front. For a pretty long time, the Party considered China as a God father, but now its ideology is completely nationalistic in approach and content.



The Party favours election reforms like to ban the entry of people in elections with criminal records. It also want reforms in public distribution system. It favours granting of basic rights for agricultural workers working class and minorities. The party wants to end corruption at all levels of administration and government as well.

## **National Democratic Alliance**

In February-March, 1998, the election of Lok Sabha were held. After election 16 political parties together under BSP led by Atal Bihari Vajpayee formed government on March 19, 1998. The government was defeated in its confidence vote by a margin of single vote because of horse trading in politics, on April 17, 1999 and it resigned. On May 15, 1999, the Bhartiya Janata Party and its allies about 26 parties formed National Democratic Alliance. It was a unique political out fit in Indian politics.

Under the leadership of LK Advani a committee was constituted by NDA to prepare a common election Manifesto. On August, 1999, the Election Manifesto was issued. The following are its main political commitments, policies and programmes as expressed in Manifesto :

**Principal Commitments :** The NDA is committed to National Security, National Reconstruction, Dynamic Diplomacy, Federal Harmony, Economic Modernisation, Secularism, Social Justice and Probity.

### **Policies and Programmes**

- (a) It would form a stable, strong and progressive government; it would ensure National and Internal Security.
- (b) It will make our country genuinely secular and protect minorities.
- (c) It would endeavour to provide Housing and Education to all, would try empowerment of women, welfare of children, welfare of scheduled classes, scheduled tribes and backward classes.
- (d) It would attempt to achieve constitutional and law reforms.
- (e) It would control population, enact Prasar Bharti and eradicate corruption and poverty and to provide means of employment.
- (f) On economic and industry side it would give impetus to Swadeshi process, strengthen domestic industries in order to compete with industries of other countries, to encourage development of international trade.
- (g) On agriculture side it would spend 60% Plan funds on agriculture, irrigation and rural development; and subsidies would be given in a manner which may benefit all concerned; a National Water Policy will be framed under which all disputes over inter-states rivers may be

solved, village industries will be encouraged, training to workers of village industries like handlooms and other artisans will be provided.

### **Regional Political Party-Shiromani Akali Dal(Punjab)**

Shiromani Akali Dal is a one of the best known regional political parties in India. It has a privilege of coming into existence before independence. It was formed under the twin leadership of Master Tara Singh and Sardar Kharak Singh in 1920. The Dal was formed with the objective to liberate Gurudwaras from the clutches of Mahants, and maintain their sanctity; and to provide due respect and a holy place to Sri Granth Sahib. To attain these objectives, Shiromani Akali Dal started a powerful movement in which thousands of the Sikhs were arrested and hundreds of them were martyred. Ultimately the government had to surrender and Shiromani Gurdwara Prabandhak Committee was established under a law in 1920, to maintain and manage Gurudwaras and other religious affairs. As a result, the Shiromani Akali Dal which was basically a religious organization became a political force and an entity.

After independence, the Shiromani Akali Dal carved out its own niche in Indian Politics and played a key role in the politics of Punjab and its adjoining states. In the first General Election held in 1952, the Dal participated in Punjab and PEPSU it had honourable victories. In the second General Election held in 1957, it had an alliance with Indian National Congress and Captured 26 seats in the State Legislative Assembly of Punjab. This alliance proved short lived and Dal under the leadership of Master Tara Singh started working independently. The Shiromani Akali Dal started a powerful movement for the creation of Punjabi Suba on the basis of Punjabi language as a majority of India States were already reorganized on the basis of language except Punjab. After a long struggle and sacrifice, Punjab was reorganized on the basis of Punjabi language on November 1, 1966; and a long time genuine demand of Punjabi was accepted. But Shiromani Akali Dal remained unsatisfied and accepted truncated Punjab because many Punjabi speaking areas were left deliberately out of it, its capital Chandigarh was firstly allotted to Haryana and later made it U.T., and its prestigious Bhakhra Dam was kept out of its control.

Since 1967, the Shiromani Akali Dal has been playing a significant role in Punjab and national politics. Its some of towering leaders are popular and well known throughout the country. The Shiromani Akali Dal came into power for a number of times, but was seldom allowed to rule its full term except 1997. The Shiromani Akali Dal has remained by and large a divided house, and it was again divided by two stalwarts of the Dal and it resulted into its defeat in the elections held in February, 2002 and power was captured by the Indian National Congress led by Maharaja Amrinder Singh.



## The main objectives of the Shiromani Akali Dal

On September 2, 1974, the working committee of the Shiromani Akali Dal accepted the constitution of the Dal and in which the following 5 objectives were enumerated :

1. To propagate Gurmat and Rehat Maryada and to Wage a movement against atheism and Manmat; and to endeavour for the improvement in the management and proper maintenance of the Gurudawaras.
2. To maintain the feelings of a separate independent Panthic identity among the Sikhs; and to create such a nation in the Sikh Panth gets its realization and is enabled to express its feelings of community.
3. To endeavour for banishing poverty, scarcity and hunger; and to generate enough wealth in order to create a just economic order; to remove inequality of wealth and exploitation and to reduce the gap between the rich and the poor.
4. In accordance with the objectives of Gurmat, it would endeavour to banish illiteracy and remove discrimination against untouchability, and caste system.
5. To make endeavours to treat diseases and ill-health; and to ban intoxicants and to improve good health so that the Sikh Community may become strong and courageous enough to defend itself against any onslaught on it.

**Ideology :** The commandment of Guru Nanak : 'Sarbat Da Bhalla is the basis of its all policies and thinking. It stands for the welfare for all; it strongly believes in the concept of Punjabiati; but it also vehemently advocates to encourage feelings of love and fraternity, cooperation, peace and good will among all the communities of India; it wants to be in unison with other like minded political parties, to create a just new administrative, economic and social order in Punjab as well as in India.

## Policies and Programmes

The Shiromani Akali Dal has presented its Manifestoes for the elections held in February, 1997 and February, 2002, and were presented before the people. On the basis of those Manifestoes and its other deliberations and resolutions passed from time to time, the following are some of its major policies and programmes :

1. The Dal is a party to imitate the concept of co-operative Federalism in India; it believes in the constructive cooperation and mutual welfare between the union and states; it favours redrafting of relations between the union and states in the light of experience of the working of our

- federal system; it wants redistribution of financial resources between the union and states; it advocates more powers for the states.
2. The Shiromani Akali Dal is in a way, a pioneer for ushering in the Green Revolution in Punjab. It wants to base agriculture on scientific lines, so that there may be better production in quality and quantity both; the traditional problems of agriculture, diseases of crops, high breed seeds, manures, better water management etc. will be managed by scientific and technological advancement in agriculture.
  3. The Dal impresses upon the union government to develop big industries in Punjab.
  4. The Dal advocates vehemently for economic reforms. It believes in eradication of poverty and to reduce the gap between the rich and poor; it wants to break financial monopoly of capitalist and money lender, and stop them for exploitation of poor farmers, labourers, farm workers, scheduled class and backward class people.
  5. The Dal believes in the protection of Punjabi Culture. The Dal strongly feels that it is through sound system of education alone, our community can be properly educated, will produce wise, experts and professionals in the various fields of modern knowledge.
  6. A major plank of the Shiromani Akali Dal has been to see the welfare of government employees of Punjab; it granted them better pay scales and service conditions and tried to provide them better living conditions.

The tragical feature of the Shiromani Akali Dal has been its internal discussions, personality clashes and short sightedness of its leaders; and this has always led to its divisions and sub-divisions and ultimately a fall from grace and power. A number of times, its governments were formed and were dismantled and could not complete their legitimate terms. Sometime the Dal and its leadership and other time its narrow and parochial attitude and blatant interference of the union government for the Dal's tragedy.

### The Role of Opposition

In a modern democratic age, the political parties play a significant role for the success of democracy. The political party which controls the government is called a ruling party and rest of the political parties are opposition. In a democracy, the opposition in no way is less important than the ruling party, because it criticizes wrong policies and misconduct of the government; and it can also provide an alternative government if the situation demands and thus saves the country from a political crisis. The role of opposition party in a democracy is described below :

**Criticism of the government :** The main role of the opposition is to criticize



wrong policies and mal-functioning of the government because these are detrimental to the interest of common masses. The opposition criticizes government within and outside legislature. It criticizes the government through high charged debates, moving motions, asking questions from ministers in the Assembly during a session; and during the most important No Confidence or Confidence motion moved in the Assembly. Here it is worth while to mention that this criticism is not for the sake of criticism; rather its objective should be to high light the wrong policies of the government and its mal-administration, before the people. The opposition through its criticism also provides suggestions to bring efficiency and improvement in the government and sometime these are accepted by the government.

**Cooperation :** The ruling party and opposition may differ on their ideology or in approaches to sort out the problems of the people, but their view points may rarely go against the interest of the nation. It is the national duty of the ruling party to take into confidence and discuss with opposition all national problems and seek its cooperation to solve them. It also becomes a national duty of the opposition party to do constructive criticism of the government and to extend their cooperation to sort out the burning national problems.

**Political Education :** The success of democracy depends on the political awakening of the masses. The political parties are the best tools for imparting political education or for political awakening. The political parties through street meetings, assembles, seminars, talks and press make people conscious of public concerns and awaken them about the functioning of the government and administration. The opposition through this process imparts political education to the people.

**Public Opinion :** Generally, people differ regarding national problems and about their solutions. The ordinary masses are unable either to understand them or put forward suggestions to sort them out, because they neither have capability and time nor are inclined for them. Therefore, the opposition (political parties) endeavours to form public opinion on common public issues. While doing constructive criticism of policies and programmes of the government, they do their best to form a sound public opinion and then convert it into their favour, because formation and fall of the government largely depends upon the opinion of the people. Thus, the opposition becomes an instrument for the formation of a sound public opinion.

**Checks Authoritarianism :** A normal tendency of any government is to lead towards authoritarian regime. Even democracy some time starts misuse of its authority and shows a tendency of authoritarianism. It is the opposition alone which checks the government from misuse of its authority; it checks the

authoritarian powers of the government through criticizing the government within the legislature and outside of it.

**Forum For Grievances :** The common masses have a lot of problems and grievances against the working of the administration. The opposition conveys people's grievances to the government, and it stresses the government to remove those grievances at the earliest. Thus, the opposition expresses grievances of the people and helps them to sort them out.

**Legislative Role :** The opposition plays an important role in the legislative matters. When the bills are introduced in the legislature, the opposition participates on their deliberations and debates on their positive and negative aspects; and the opposition through parliamentary committees scrutinize them for their better form and contents.

**Alternative Government :** An opposition plays a crucial role in a political crisis when a government loses its majority and resigns; then an opposition may provide an alternative government; as under such a situation the leader of the opposition is invited to form a government and if he can muster a majority, he forms the government, and if he is unable to do so, then new elections are held in the country in order to form a new government.

### Exercise

(A) Answer the following questions in 1-15 words:

1. What do you understand by democracy?
2. Explain Etymological meaning of democracy.
3. Describe one main conditions for the success of democracy.
4. Enumerate four features of Indian democracy.
5. How many types of election systems are in the world?
6. What do you mean by Public Opinion?
7. Enumerate the one meaning of formation and expression of Public Opinion.
8. When and under whom the Indian National Congress was formed.
9. When and under whom the Shiromani Akali Dal was formed.
10. Name the four National Political Parties in India.
11. Mention the name of two regional political parties.
12. Describe ideological base of the Shiromani Akali Dal.
13. Explain ideology of the Indian National Congress.
14. Describe the ideological base of the Bhartiya Janata Party.

OR

15. Explain the ideology of the Communist Party of India (Marxist).



(B) Answer the following questions in 50-60 words:

1. Describe the main features of Indian Democracy.
2. Explain briefly the electoral process in India.
3. Name the main means of formation and expression of the Public Opinion.
4. Describe the importance of Public Opinion.

(C) Write a short note on the following :

1. Main objectives of Shiroman Akali Dal.
  2. Emergence/Formation of Bhartiya Janta Party.
  3. Foreign Policy of Indian National Congress.
  4. Formation of the Commonest party of India.
  5. Role of the opposition.
  6. Essential condition for the success of Indian democracy.
  7. Main principles of Indian democracy.
  8. Indian democracy at work.
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## LESSON-V

### Indian Foreign Policy and United Nations

#### Foreign Policy of India

The foreign policy of every country is based on certain principles; and it has some features of its own. These principles and features are dynamic and not static, they change with the change of domestic and international situation, because every nation adjusts its foreign policy and responds to national and international situations.

The first Prime-minister of the country, Pt. Jawahar Lal Nehru, was the founder of Indian Foreign Policy. While formulating foreign policy, he kept in his mind our national interests, situation at home and at international level. After Pt. Nehru, Indian Governments have tried to adhere to the basic principles of foreign policy laid down by him. Now, we will describe the basic principles and main features of Indian Foreign Policy under the following heads :

**1. Policy of Non-alignment :** India has made the policy of Non-alignment as a corner stone of its foreign policy. When India got independence, the world was divided into two hostile camps - Anglo-American bloc and Russian bloc. Pt. Nehru strongly believed that for national reconstruction, India should keep herself aloof from the struggle between both of these blocs. Therefore, he adopted a policy of non-alignment. In his own words : "when we say that ours is a policy of non-alignment, we mean it is to be non-aligned to the military blocs. It is not negative, rather it is positively deterministic and dynamic. So far as military groups and cold war are concerned today, we do not associate with any of the power groups". Briefly, the policy of non-alignment means : To keep away deliberately from the struggle of power blocs, to have no ill-will or malice towards any country, to decide on merit about all international problems and to adopt an independent foreign policy.

It is worth while to mention that Indian Policy of non-alignment became a powerful and effective movement in international politics, and played a significant role in international affairs.

**2. Panchsheel :** After independence, the relations between India and China were very friendly. An agreement was signed by the Indian Prime Minister, Pt. Nehru and his Chinese counterpart Zhou Enlai, on April 29, 1954, concerning areas of Tibet; and in this agreement both the Prime-ministers accepted five principles named as Panchsheel. The agreed five principles are given below :

1. Each country should have respect for the territorial integrity and sovereignty of other country.



2. They should not attack each other.
3. They should not interfere in their internal affairs.
4. They should follow the principal of equality and co-operation.
5. They should follow a policy of co-existence.

While explaining the importance of Panchsheel, Pt. Nehru emphasised if those five principles are implemented, there will be world peace. Thus he encouraged all nations to follow these principles. On December 14, 1959, 82 nations accepted these principles in the General Assembly of U.N. As a consequence, the Panchsheel got acceptance of almost whole of the world.

**3. Faith in United Nations :** India under it 51 article of the constitution reaffirmed her belief in the objectives and the principles of United Nations. Indian State has been directed under the article 51, to promote international peace and cooperation, to encourage settlement of international disputes through peaceful means and to support the United Nations in its efforts for world peace. Therefore, to make United Nations effective from every possible angle, has been the basic principles of India's Foreign Policy. India believes that all international disputes and problems among nations should be settled through peaceful means under United Nations. India has played a significant role in all the activities of United Nations meant for the maintenance of world peace, is committed to extend all possible help and cooperation to United Nations

**4. Opposed to Imperialism and Colonialism :** To oppose colonialism and imperialism has been the basic principle of India's foreign policy. For a pretty long time, India has been a victim at the hands of colonial and imperial powers. Therefore, India strongly believed that there can not be world peace, until twin evils of colonialism and imperialism are eliminated from the world. India vehemently opposed the colonial and imperial tendencies found any where. India always had a soft corner and extended her helping hand to all those nations who were struggling to break their colonial or imperial chains, for attaining their independence.

**5. Opposed to Racialism :** Indians and their leaders before independence, were subjected to humiliating racial discrimination when abroad; therefore, India after independence made its basic policy to oppose racial discrimination practised anywhere in the world. On all world forums, including in the U.N., India vehemently opposed racial discrimination practiced in Rhodesia, South Africa or anywhere else. India believes that the racial discrimination destroys not only the liberty of the people concerned, but it is inhuman also.

**6. Support for Disarmament :** India has always been a peace loving nation. She believes that the policy of armament and strengthening a nation as a military power, are both dangerous for the world peace. Therefore, to maintain world

peace and to prevent wars and for the security of human race, it is essential to pursue a policy of disarmament and demilitarization for all nations. India from the very beginning, has been against a race for armaments among the rich and powerful nations. Therefore, India pursued a policy of disarmaments and it has been a basic principle of her foreign policy. India is also a member of 18 members Disarmament Commission Constituted by the U.N.

**7. Regional Cooperation :** India has always favoured international and regional cooperation, because she believes that through cooperation all disputes and problems among nations can be sorted out peacefully. India's foreign policy is based on the principle of developing friendly relations and cooperation with her neighbours. That is why India in order to develop regional cooperation among its neighbours like Pakistan, Bangladesh, Nepal, Bhutan, Sri Lanka, Maldives, created a regional organization called SAARC, on December 7, 1985. The main objective of SAARC is to bring regional cooperation, to create good will and friendship and to ensure self reliance and economic development among its members. Since the inception of SAARC, meetings are held regularly for regional cooperation and development.

**8. Policy on Atomic Energy :** Since time immemorial, India has been regarded as an angel of peace; Shanti Shanti is its Vedic Mantra, never sang anywhere else in the World. Therefore, India has been peace loving nation and opposed to wars. India after independence, stressed the use of atomic energy for peaceful and constructive purposes; she has always opposed use of atomic power for destructive weapons or for mass devastation. But India refused to sign on Nuclear Non-Proliferation Treaty in 1968 because it was discriminatory; it prohibits only those countries from having nuclear weapons who do not have it, but there was restriction on those who already possessed. Therefore, India made it clear at international forums that although we are deadily against producing and developing atomic weapons for mass destruction, but we have an option to change our atomic policy for our own national security.

When India's powerful neighbours China and Pakistan developed atomic weapons and produced atom bomb, she too had to change her atomic policy. India made it's first atomic explosion in Pokhran in Rajasthan in 1974 which shocked the major powers of the world. In 1998, India again did much more bigger nuclear explosions and became an honourable member of world nuclear comity. In our view this drastic change in nuclear policy was made by India, keeping in mind the interest and security of the nation.

**Membership of Common Wealth :** Great Britain was regarded as a mother country by her or erstwhile colonies and some other developing nations. The Common Wealth of Nations was established by the mutual understanding between them and Great Britain; and the Queen of England was accepted as



the head of Commonwealth. The membership of the Commonwealth is voluntary. India became its member voluntarily, on May 17, 1945, and she could leave its membership anytime at her own will.

India, after her independence decided to retain the membership of the Commonwealth. Pt. JI. Nehru, on May 16, 1949 observed before our Constituent Assembly : 'we have chosen to stay in the Commonwealth of Nations because we did not want to live in isolation and because it confers on us benefits which do not take away our sovereign status..... It is an agreement by free will to be terminated by free will.' Thus, to remain a member of Commonwealth of Nations has been a major plank of India's Foreign Policy.

**Respect for Human Rights :** India remained enslaved and under despotic rulers for centuries, and she had a painful experience of insult to human dignity and violations of human rights. Therefore, after independence, India not provided fundamental rights to her citizens in the constitution, but also played a significant role in declaration of the universal Human Rights by U.N. on December 10, 1948.

India has seen not only violations of human rights in various parts of the globe, but has also observed indignity and inhuman treatment to human beings in many so called modern societies. Therefore, to raise her voice against human rights violations and to fight for the security of human rights has been a major plank of India's Foreign Policy.

Prof. Hiren Mukerjee Sums the India's Foreign Policy in these words : Anti Colonialism .... full equality for all races, ... non-alignment..... recognition of Asia and Africa as new emerging and vital elements in world politics.... Relaxation in international tensions and a peaceful approach for achieving disarmament and settlement of disputes without resorting to violence and war are the basic principles of India's Foreign Policy.

### Policy of Non-alignment

At the time of independence of India, the world was divided into two main power bloc - Anglo American bloc and Russian bloc. The international politics revolved around these two power blocs at that time and a cold war started between these hostile blocs which could have resulted into disturbance in world peace and proved fatal for human race. But fortunately, this cold war ended when firstly, there was some understanding between the US and Soviet Russia and secondly, in 1990 when former USSR and later on Yugoslavia got disintegrated.

After independence under the leadership of the first Prime-Minister Pt. Nehru, India decided not to join any military bloc. As India was not aligned to

any of military blocs, its foreign policy was called a policy of non-alignment. Pt. Nehru is regarded the father of this policy of non-alignment. Non-alignment means primarily a policy of not belonging to any military bloc; and it also means that India is not obliged to take a position on the side of any of the big powers; India can follow its own foreign policy independently and it can take independent positions on merit on international issues.

In Pt. Nehru's own words : 'When we say that our policy is a policy of non-alignment, we mean its to be non-aligned to military blocs. It is not negative; rather it is positively deterministic and dynamic. So far as military groups and cold war are concerned today, we do not associate with any of the power groups'. He again observed. 'Our foreign policy is not to keep aloof from the big power blocs and being friendly to all countries and not getting entangled in any alliance military or other that might drag us into any possible conflict'.

To conclude, the policy of non-alignment is neither a policy of neutrality nor of abandonment nor to remain a mere spectator for international happenings and problems; it is a policy to take decisions independently and on merit concerning international problems and play a concrete role in international politics. It is a policy to keep away from military blocs and other groups; and on the basis of equality to inculcate friendly, economic, political and cultural relations with other nations.

## United Nations

The experience of the two world wars (1914-19 and 1939-45) made people all over the world terrified as they have never seen war of this kind before. They could never have thought that wars could bring such devastation as never before. So as after the First World War, people felt the need of an organization which should help to solve all international disputes peacefully, and should prevent wars. That was how the League of Nations came into existence in 1920. But, unfortunately, the League was not very successful because it could not prevent even small wars; and small wars could lead to big wars. There were cases in which aggression by stronger countries like Germany went without either any check or punishment. Thus, the League became a weak and helpless spectator to wars and miserably failed in its main objective to prevent wars.

This is why endeavours were made by the US, Britain, Soviet Russia, China and France, even during the war to set up a new international organisation much more effective and powerful than the League. The top leaders of the time jointly decided to create an international organization which could prevent wars and maintain world peace. These attempts of big powers bore fruit, when on June 26, 1945, at Sanfrancisco, representatives of 51 nations accepted and adopted the charter of U.N. The U.N came into existence when



on October 24, 1945, the governments of US, Britain, France, Soviet Russia and China, along with other 14 countries approved charter of the U.N. Fifty-one Nations became original members of the U.N. Over the years its membership has grown much larger and today it's number is 193.

## **Organs of United Nation**

The U.N. has six main organs, and these organs have their separate organization and distinct functions. We describe about these organs as below :

### **General Assembly :**

The General Assembly is some thing like UN's Legislature. All member states are its members. Each state sends its five representatives for it, but each member state has one vote on the General Assembly. It is a policy making body. It provides a stage where international problems are discussed and their solutions are sought, thus it plays an important role in international affairs.

It usually meets once in a year in the month of September. Normally, its resolutions are adopted by a simple majority; but in some special cases, its resolutions must be passed by majority of its members.

### **Security Council :**

The most effective and powerful organ of the UN is Security Council; and it is just like an executive of the UN. The UN charter has given the task of maintaining peace to it. The Security Council now has 15 members. It has 5 permanent members - US, Russia, China, England and France. And these members have right to veto. Ten non-permanent members of the security council do not enjoy this veto power. This veto power played a significant role in the maintenance of the world peace. So, it is the security council which decides practically what the UN will do in each situation, particularly in situations of crises and political trouble.

### **Economic and Social Council :**

The UN has some special economic and social objectives; and these are looked after by the Economic and Social Council. The Council plays a significant role in the economic and social developments of member nations; and it also helps to sort out their economic and social problems. The Economic and Social Council originally had its 27 members, and now it has 54; and these members are directly elected by the General Assembly for 3 years term; and its 1/3 members retire after every three years and new members are elected in their place.

### **The Trusteeship Council :**

The Trusteeship Council is an organ which was to monitor and supervise

administration of the trust territories. These trust territories were backward and without self government and were occupied by the Axis Powers; and after war were handed over to big powers for their management and administration.

The number of members of the Council is not fixed. Apart from permanent members of the Security Council; some members are elected by the General Assembly, and the states who administer these territories under the supervision of the U.N.

#### **International Court of Justice :**

The International Court of Justice, has no original jurisdiction; it only deliberates and decides those cases which are presented for its consideration. Its main function is to go into and decide legal or other disputes between states by peaceful means. It also renders advice on legal matters when asked for by Various Organs or Agencies of the U.N. The International Court of Justice has 15 Judges; and 1/3 Judges retire after every three years. These Judges are elected for a term of 9 years and are eligible to be re-elected. These Judges are elected by the General Assembly and are approved by the Security Council. The Judges elect from among themselves, the Chairman and Vice-Chairman for the term of 3 years. Its headquarter is at Hague, a capital city of Switzerland.

#### **Secretariat :**

The UN has its own Secretariat to maintain its official records and to perform its various functions. The Secretary General is the head of the secretariat; and he is the most important official of the UN. There are 9 other Assistant Generals for his assistance. Although, the Secretary General of UN has no official position or status vis a vis Governments of member States, still he is a central figure and plays a significant role in the international affairs. Presently, the UN Secretary General is Kafi Annan.

The secretary General is elected by the General Assembly on the recommendation of the Security Council. The recommendation must be made by at least 9 members of the Security Council, including its five permanent members. The Secretary General is elected for a term of 5 years and is eligible for re-election if he decides and is dually elected.

### **India's Role in the United Nations**

India is one of 51 original signatories of the UN Charter. Since the hours of birth of the UN till today, India has played a significant role in all activities and actions of the UN either through its organs or Specialized Agencies.



On November 3, 1946, Pt. Nehru while addressing General Assembly observed: 'In this Assembly, I on behalf of people and government of India wish to affirm that we have full belief in the objectives and principles of the UN; and for their fulfillment every endeavour would be made within our capacity'. Article 51 of the Indian Constitution again reaffirms its belief in the aims and objectives of the UN, where the Indian State is directed to support the UN in its efforts for world peace, settlement of international disputes through peaceful means and to seek promotion of cooperation in the world. Now, we will describe the role of India in the UN under the following heads :

**Opposed to Colonialism and Imperialism :** The UN has always opposed the policy of colonialism and imperialism; and India extended its full support to this policy. India in 1950, along with other countries presented and got passed a resolution in the General Assembly, for the liberation of the colonial countries from the clutches of imperialism. India opposed and condemned in very strong words imperialism in all forms at conferences held in Asia or Africa. For instance, 1986 when South Africa attacked three neighbours, India condemned it and demanded economic sanctions against the white government of South Africa.

**Opposed to Racial and Colour Discrimination :** India always supported the UN policy and actions against racial and colour discrimination found anywhere in the world. First, in 1952, India raised its voice along with 72 other nations against the policy of racial discrimination pursued by South African Government; and secondly, in 1962 India got passed a resolution against South Africa's policy of racial discrimination. Thus, India played a significant role in the elimination of racial discrimination in South Africa, and ultimately helping her in independence.

**To protect Human Rights and Freedoms :** One of the main objectives of UN is to protect human rights and freedoms, and to provide respect to human dignity. On December 10, 1948, the General Assembly of the UN made a historical declaration on the Universal Human Rights. This Declaration social, economic, political, cultural and educational rights are included in them. The UN expected that its member states would ensure some of these important rights to their citizens. India always supported UN in this objective and suggested institutions, ways and means to ensure protection of these rights and how violations of human rights can be prevented. India raised her full voice against the violations of human rights and freedoms anywhere in the world.

**Maintenance of World Peace :** The fundamental and first objective of UN is to maintain world peace, prevention of wars and security of human race. The UN must save humanity from scourage of wars and resultant destruction. Whenever, the world peace was threatened either because of some actual war or threat of war, India always and fully cooperated UN and sent required help of men and

material for stopping a war and maintenance of World Peace. For instance, to maintain peace in Gaza and Congo, India sent her armed forces on the request of UN. Recently, India sent its forces for the maintenance of peace in Yugoslavia on the request of UN. Apart from it, India played a decisive role in Korean problem, Egyptian question of Suez Canal, Iran-Iraq Wars, Cuban Crisis, Indo-China problem etc. and saved the world from a brink of a devastating war. Thus, we find India has played a remarkable role in preventing self destructing wars and in the maintenance of world peace.

### Role in Organs and Agencies of UN

India has been a member of various organs and agencies of UN from time to time, and has played a significant role in them. A few instances are given below :

1. India was elected non-permanent member of the Security Council in 1963, 67, 72, 77, 84 and 1991 and played her remarkable role in it.
2. India has remained always a member of Economic and Social Council except a small span and has played a very active and effective role in its working.
3. Mrs. Vijay Lakhshami Pandit was elected first woman chairman of General Assembly in 1954.
4. Dr. Lakshaman Swami Mudaliar was elected President of WHO conference held in Delhi, in 1961.
5. Dr. Radha Krishnan was elected chairman of the UNESCO and made remarkable contributions in it.
6. Sh. Jagjiwan Ram was elected chairman of ILO and played a significant role in it.
7. Sh. Nagendra Singh and Sh. RS Pathak were elected as Judges of the International Court of Justice and played a historical role in it.
8. Sh. Narsimha Rao has served as chief of the cabinet of the Secretary General.

India has full belief in the main objectives of the UN and considers it a true guardian of the world peace. On December 24, 1994, Indian Parliament passed a resolution to reaffirm its full faith in the UN and assured the World all the possible help and cooperation within our capacity. India always asserted that world peace can be ensured and a new international economic order can be established by strengthening the united Nations. The UN might not have been able to prevent local wars between nations here and there, but it has definitely saved humanity from any major catastrophic war and thus, on the whole it deserves patting for its maintenance of World Peace so far. Undoubtedly,



India has played her remarkable role in preventing and stopping wars and in the maintenance of the World Peace. It is worthwhile to mention, India stresses that UN should not only confine its activities in military and political fields, but should engage itself to sort out all social, economic, cultural, ecological problems faced by the human race.

## **India's relations with Neighbouring Countries**

### **India and Pakistan**

At midnight of August 14, 1947, Indian sub-continent was divided and a new state of Pakistan was created. The British Policy of 'divide and rule' was responsible for division of India, and ensured enmity between two countries. During the struggle for Indian independence, 'Two Nation Theory' generated bitterness and hostility between Hindu and Muslim communities; and their leaders had deep differences and different perception over the welfare of their communities.

Pakistan was created on the basis of religion alone; and India opposed tooth and nail; the idea of Pakistan, upto the last hour. The Pro-Pakistanis leaders thought as Indians never reconciled to the creation of Pakistan, therefore, at first opportunity, if they get, would merge Pakistan into India again.

After the Partition of the sub-continent, India and Pakistan had a lot of problems like terrible communal riots which brought enormous sufferings to the people and problems of succession : their division of military and civil administration, division of income and credit, division of river water and property left by the refugees etc. These abundant problems of the partition created a lot of bitterness between the two countries.

At the time of Partition of India, the rulers of princely states were given an option or liberty by the British Government to join either India or Pakistan. The ruler of state of Kashmir decided to join India. But Pakistan claimed that Kashmir should go to Pakistan because the majority of inhabitants of Kashmir were Muslims. Immediately, after partition, some armed tribals trained in China were sent by Pakistan in 1947-48, in Kashmir, and later Pakistan's army crossed over into Kashmir, and this led to war between India and Pakistan about Kashmir. Peace was later restored by the UN mediation.

Undoubtedly, Kashmir has been a bone of contention and in General Mushraf's words a 'core issue' between India and Pakistan. The Kashmir has always been a great cause of hostility and wars between India and Pakistan. India firmly believes that Kashmir is an integral part of India and it is her pious duty to defend it; where as Pakistan contends this view.

There were two major wars between India and Pakistan; First, was in

1965, which ended in the Tashkand Agreement, and Second was in 1971 over the question of Bangladesh and Indian army and Bangladesh liberation forces won it. Relations with Pakistan were embittered by the Bangladesh war. But later on, the Prime Ministers of two countries, Mrs Indira Gandhi and ZA. Bhutto met and signed the Simla Accord which said India and Pakistan should try to solve their problems peacefully.

The serious attempt has always been made to ease out tension, and normalize relations between the two hostile countries from time to time. In 1950, there was Nehru-Liyakat Ali agreement. Pt. JL Nehru offered a proposal of 'No War Pact' to Pakistan, but it was rejected. Recently, in 2001 again a similar offer was made by Atal Bihari Vajpayee to Pak President Musharaf, but it was not accepted. Gujral Doctrine presented by Indian Prime-minister to his Pakistani counter part to sort out long lingering problems between the two countries and to have friendly relations and coopertion between the two, too failed because of Pakistan's unwillingness. Recently, dipomatic and political attempts made by Atal Bihari Vajpayee thorough Lahore Bus diplomacy and Agra Summit too miserably failed because of the adamant attitude of Paksitani rulers.

In our view, war can never provide a solution to any problem, therefore, for Indo-Pak problems war cannot be a solution for these problems. Both the countries may have their own political compulsions and may have even opposite view points, but people of both countries must compel their rulers to come to some understanding after giving and taking something; with the main objective to attain permanent cordial, friendly and peaceful relations between the two societies. In this alone lies the welfare of both the countries.

### India and China

Among India's neighbours, the largest, populous and the most powerful country is China. India had contacts with China since ancient times. In more recent history, in forties and fifties of the twentieth century, India and China had intimate and friendly relationship; The Indian National Congress had expressed support to the National Liberation movement in China. India became independent in 1947; and in 1949, the Chinese Communist Party came into power in China. Both the countries had sympathy and support for each other liberation.

**Panchsheel :** In 1954, the Prime Minister of China, Zhou Enlai joined hands with his Indian counterpart Pt. Jawahar Lal Nehru and declared Hindi-Chini Bhai Bhai. Both these great leaders agreed on five principles called Panchsheel, which would be followed by them in their relations with each other. These five principles were : Each country would respect the territorial integrity and sovereignty of the other country; they would not attack each other; they would



not interfere in the internal affairs of each other; they should see that in their relations, there is equality and they are of benefit to both; and they should follow a policy of co-existence.

Inspite of Panchsheel agreement, the relations between India and China soon started deteriorating and got worst at the end of fifties when China occupied Tibet. In the beginning there were skirmishes or some minor armed clashes on the borders, but on October 20, 1962, there armed clashes turned into a full scale border war between the two countries. This war took place mainly because of dispute over their claims on international borders of both countries. For a long time relations between India and China remained strained and stagnant.

A decade back, both countries made some attempts to improve their relations and began discussions about the settlement of their border issue. A joint working group was constituted to seek an early mutually acceptable solution to border questions; and it was also decided to start border trade between the two countries; and Indian consulate will be opened in Sanghai and Chinese consulate in Bombay.

When Indian President visited China in 1992, the leaders of both countries declared that friendship between the two countries is a main factor for ensuring peace, and an economic cooperation between the two countries was also emphasized. Prime-minister Nar Simaha Rao's visit to China in 1993, gave a big boost to mutual beneficial relations between the two countries; and was a step forward towards solving long standing problems the two countries. The agreement was signed in September 7, 1993, which envisaged measures to ensure that two countries end their differences on boundary question through peaceful and friendly consultations.

Unfortunately, inspite of the best efforts for the last one decade, on the part of both the countries, differences persist and no solution seems to be visible at least on the border issue. That is basic reason because of which there is no normalization of relations between India and China. Let us hope that people of both countries would pressurize their respective governments to forget unpleasant past and adopt a reasonable policy of give and take in order to sort out long standing and waxed border issue between the two countries and live like the good neighbours.

## India and United States of America

Presently, the America is the only super power and perhaps the mightiest power of the world. India is the biggest democracy of the world and has all the potentialties to become a world class power. India's relations with America has never been normal; rather these were even, sometime good and bad at

other times. After the Indian independence, primarily because of the America's stand on Kashmir and some other reasons, the relations between India and the America began on an unfortunate note. The following are the basic causes which made sore relations between India and the America :

1. India refused to join any military pacts set up by the America, where as Pakistan joined them by becoming a member of CENTO. Pakistan received arms and other military supplies from the America more than it required for its self-defence. India opposed this policy of the America but she did not bother about India's resentment or protest.
2. The America established military basis in Pakistan and Pakistan always toed the line of America. Therefore, the America gave full support to Pakistan on Kashmir issue, and this was a major cause of bad relations between India and the America.
3. When war broke out between India and Pakistan in 1971, and Bangladesh was just born, the American government threatened intervention on the side of Pakistan and India thought it to be not only unfriendly but a belligerent act of the America.
4. The America has military bases in the Indian ocean in the island called Diego Garcia; India is opposed to these basis, because these can threaten any of the states which are on the banks of Indian ocean. But inspite of India's protests, the America has not taken off the basis from the islands.
5. Recently, there have been two main points of disagreement between the two; firstly, India is trying to develop its nuclear energy and for the production of nuclear energy, it needs very sophisticated nuclear fuel. Formally, this fuel was supplied by America, but recently she has stopped supply of fuel for the Tarapur nuclear plant in India. India felt very bad about this policy of the American government; secondly, India refused to sign the Nuclear Non-Proliferation Treaty as it is discriminatory, because it prohibits only those countries from having nuclear weapons who do not possess it, but it does not impose any restriction to those nuclear powers who already possess nuclear weapons.

Undoubtedly, the reason cited above have created bad blood and tension between India and America, but their relations never deteriorated to a point beyond repair. The frictions between the two countries have never come in their way of mutual benefit and cooperation and particularly economic aid of America to India. In 1991, India received a lot of money from the world Monetary Fund and the World Bank for her development works. Inspite of differences in foreign policy, the Indian economy has a close relation with the American- government as well American companies.



Under the Presidency of Bill Clinton, since 1992, there was substantial and positive improvement in relations between India and America. India received the largest economic aid under his rule. Presently, under President Bush, relations between the two countries are some time sore and at other sweet. But on the whole relations are improving and are on the positive side. The American government and its economic organizations are playing a remarkable role in Indian economic system. Let us hope for our still better understanding of mutual interests and security, both being the biggest democracies of the world.

### Exercises

**(A) Answer the following questions in 1-15 words :**

1. Mention four basic principles of India's Foreign Policy.
2. What do you mean by Panchsheel ?
3. What do you understand by the policy of non-alignment ?
4. Describe one of the basic reasons which created bad blood between India and the United States of America.
5. Write briefly an Atomic policy of India ?
6. Enumerate the number of permanent members and non-permanent members of Security Council.
7. When the UN came into existence and how many were it's original members ?
8. What do you mean by Disarmament ?
9. Explain the concept of co-existence.
10. Explain briefly, Trusteeship Council.
11. Describe the basic cause of tension and stagnation of relations between India and China.

**(B) Answer the following questions in 50-60 words :**

1. Describe the main principles of Indian Foreign Policy.
2. Explain five principles of Panchsheel.
3. Describe the meaning of the policy of non-alignment and reasons for its adoption by India.

4. Describe the organization and functions of General Assembly, Security Council and international Court of Justic.
  5. Describe the role of India in the UN.
  6. Examine the role of India in the maintenance of the world peace.
  7. Describe the main reasons which created tension and hostility between India and Pakistan.
  8. Examine the problem of Kashmir between India and Pakistan.
  9. Describe in short relations between India and China.
  10. Discuss briefly Indo-American relations.
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