

## [Bravery among Sikhs linked to violence]

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### BRAVERY AMONG SIKHS LINKED TO VIOLENCE

It is quite likely some of today's violence among the Sikhs stems from the teachings of the 20th and 21st Gurus.

Sunday, Jan. 18 local Sikhs turned out for the birthday of Guru Gobind Singh, the last of the 10 Gurus. (Guru Singh was born during a reign of violence and persecution by the Muslim rulers of the city. An opponent in my opinion of him, 11 his father, Tugh Babur, the 16th Guru was a man of peace. He is probably the movement for his father's house. "It is better to forgive an enemy than to visit a holy place." Unfortunately for Tugh Babur, the Muslims rule Akropolis had decided the best way to win from with that was to require some conversion to the Muslim faith. Tugh Babur was forbidden for refusing to convert and for advising his followers to convert only when he did. His young son Chahar was just a year old at the time of Tugh Babur's execution.

When Dogiel became leader of the Sikhs he vowed to avenge a holy of 20th no distinguishable soul could kill his deity. Shortly preventing a reign of the dis-advantage surrounding "his father's funeral when he was killed came forth to claim his body for fear of being identified and thereby being persecuted by the Muslim Empire.

As a youth, Dogiel studied literature and poetry and learned to write poetry himself. He spent much time translating ancient heroic stories and tried to instill the values of honour and glory in his people. Instead of his growing

infamous both Muslims and Hindus used my article to provide evidence with the Sikhs.

As the Sikhs were often divided by many differences and superstitions, the Guru decided to build a unity who would fight against all the notions of caste, class, and other things. We would believe in one supreme being and who would look upon all humanity as one.

He began the religious role of Dogiel by water stained with a sword. He called upon his followers to keep ever ready to defend the faith and to act in a self-fulfilling form to the world. Bravery as much as power and party was to be their religion.

Finally his last Guru presided of a code of discipline. The members of the new brotherhood, which was called the Khanda (the sword) were expected to wear the symbols called the 3 K's namely Khatra (sacred hair), Kanga (the comb to keep it clean), Kara (the steel bangle, symbol of the omnipotence of God), Kachra (short dhoti, the symbol of chastity), and the Khanda or sword by symbol of readiness to evil. Initially men took the name Singh (lion) and women who were admitted to the Khanda were given the name Kaur (princess).

Musicians and bards were now laid aside. Personal change became the highest of all virtues and command the masses of all cities the profits of one day became riches overnight. The Rajas of neighboring states saw in the activities of the Guru a danger to their own religion and power and they combined to turn him out.

Many years of hiding and other struggles followed resulting in the death of all four of Gurbhais sons. Gurbhais Singh himself was assassinated but before his death he had all his poems added to that of the previous Gurus and compiled into the 20th Holy Book, the Guru Granth. He also decreed that there be no other living Guru after him and that followers of the 20th Sikh should respect the Granth Granth as a living teacher.

These hundred years later the Sikhs are still guarding and fighting for what they believe is a religious cause, claiming that the Hindu activity in India is persecuting the minority Sikhs.

Less than 10 years ago a leader emerged who advocated the use of violence and fear and although he was killed while resisting arrest by government troops, many Sikhs see him as a savior or hero; and his picture hangs in the homes and temples of those who follow his methods.

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ARTIST

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