

**SOCIO-CULTURAL AND ECONOMIC
TRANSFORMATION OF NAMDHARIS: A STUDY ON
SATGURU JAGJIT SINGH
(1959-2012)**

Thesis Submitted for the Award of the Degree

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History

By

Gurjeet Kaur

Registration Number :12021166

Supervised By

Dr. Manu Sharma (16179)

Department of History (Professor)

Lovely Professional University



LOVELY PROFESSIONAL UNIVERSITY, PUNJAB

2025

DECLARATION

I, hereby declared that the presented work in the thesis entitled “**Socio-Cultural and Economic Transformation of Namdharis: A Study on Satguru Jagjit Singh (1959-2012)**” in fulfilment of degree of **Doctor of Philosophy (Ph. D.)** is outcome of research work carried out by me under the supervision of **Dr. Manu Sharma**, working as **Professor & Head**, in the **Department of History**, Lovely Professional University, Punjab, India. In keeping with general practice of reporting scientific observations, due acknowledgements have been made whenever work described here has been based on findings of other investigator. This work has not been submitted in part or full to any other University or Institute for the award of any degree.

(Signature of Scholar)

Name of the scholar: Gurjeet Kaur

Registration No.: 12021166

Department/School: History

Lovely Professional University,

Punjab, India

CERTIFICATE

This is to certify that the work reported in the Ph. D. thesis entitled “Socio-Cultural and Economic Transformation of Namdharis: A Study on Satguru Jagjit Singh (1959-2012)” submitted in fulfillment of the requirement for the award of degree of **Doctor of Philosophy (Ph.D.)** in History, is a research work carried out by Gurjeet Kaur (12021166), is bonafide record of her original work carried out under my supervision and that no part of thesis has been submitted for any other degree, diploma or equivalent course.

(Signature of Supervisor)

Name of supervisor: Dr. Manu Sharma

Designation: Professor

Department/School: History

University: Lovely Professional University

(Signature of Co-Supervisor)

Name of Co-Supervisor:

Designation:

Department/school:

University:

DEDICATION

This thesis is dedicated to my loving father, S. Gurdip Singh Virk who not only raised and nurtured me but also sacrificed whole heartedly over the years for my higher pursuit and intellectual development.

ABSTRACT

Namdhari sect is one of the famous sects of India, established by *Satguru* Balak Singh Ji. As a result of the constant "*Naam-Simran*," they began to be referred to as Namdhari. Namdhari Sikhs were known as Kuka. They are an integral part of Sikh religion, who keep their distinct identity with their white *kurta*, *chudidar pajamas* and white turban. The legend of Namdhari sect was *Satguru* Ram Singh Ji who initiated a movement against colonial rule in second half of 19th century. The sole essence of the social, economic and political vision of *Satguru* Ram Singh Ji was to get rid of the foreign rule by implementing and establishing a socio-economic system based on equality. During the 1857 rebellion, started by countrymen with tremendous zeal to free the nation from the bonds of slavery, *Satguru* Ram Singh Ji challenged the British and started encouraging Sikhs to fight against them. After observing the British government's attitude, *Satguru* Ji gave instruction to his followers to peacefully protest and boycott the goods, services and other facilities provided by the English government. He instructed his followers to abstain from government institutions such as courts, schools, and the government mail system. To suppress his movement, 66 Kuka Sikhs were martyred with cannons at Malerkotla on 17-18 January, 1872. *Satguru* Ram Singh and his *Subas* were arrested in 1872 and held as state prisoners in various prisons in Burma. *Satguru* Ram Singh Ji fought for social welfare in addition to his contribution in Indian freedom war. He started a campaign to stop the social evils like women infanticide, child marriage, dowry system and veil system, prevalent in the society.

After *Satguru* Ram Singh Ji's exile his successor Budh Singh, who was later known as Hari Singh, took the reins of this mission. It was a difficult time for the Kuka Sikhs as there were restrictions for their religious congregation. Even *Satguru* Hari Singh Ji was not allowed to go out of Bhaini Sahib. *Satguru* Partap Singh (1906-1959), the next Guru, was active in Indian freedom struggle. At the time of partition of India in 1947 thousands of peasants and artisans were uprooted and forced to migrate from Pakistan to

India. At this time, *Satguru* Partap Singh played an important role in the rehabilitation of migrants.

Satguru Jagjit Singh Ji, the next *Satguru*, led the Namdhari sect from 1959 to 2012. He was committed to carry forward the legacy of the national movement. He firmly resolved to draft the things as had been dreamt by his predecessors. He supported political and economic freedom and contributed in modern economic development by adopting new technologies. The present study has explored the socio-cultural-economic transformation under the leadership of *Satguru* Jagjit Singh Ji who initiated for multifaceted development of society such as planning of new projects, inspiration to youth to follow religious and cultural values and to present themselves as a pride in the field of architect, literature, music, sports, agriculture, seed production and many more. He encouraged his followers to represent India globally. In addition to this, he promoted the idea of world brotherhood, peace and unification among all peoples regardless of race, religion or political affiliation.

Satguru Jagjit Singh Ji was fond of music and contributed in this field. He realized the importance of traditional music and was in favour of preserving rare compositions in traditional *ragas* and wanted to pass them on to the new generation. He inspired to learn Indian classical music from the world-famous musicians. He founded a Namdhari *Kala Kendra* at Sri Bhaini Sahib to train the children in vocal and instrumental music. He desired for music to reverberate and to have a musical aroma within each Namdhari family. The result of his untiring efforts was that innumerable Namdharis show mastery over stringed instruments. People from all sections of the society including college and school students were given opportunity to learn music.

Along with music, he paid attention towards games also. The Namdhari Hockey team is famous worldwide that was founded by him and the players of the team represented India Internationally. *Satguru* Jagjit Singh ji got constructed sports grounds and installed Astroturf to promote Hockey. His initiatives led to India's first private Astroturf at Bhaini Sahib near Ludhiana. The Namdhari team, known for its strong tactics

and superb fighting qualities, soon established itself as one of the top teams in the country.

Namdhari Sikhs had a low literacy rate due to their boycott of British schools and colleges. Hence, to promote the education Satguru Jagjit Singh Ji established educational institutions at various places so that the educated youth can actively participate in various social, religious, cultural and political activities of the nation. To preserve all the historical sites, associated to the Kuka movement, many monuments in the memory of martyrs were constructed in Amritsar, Raikot, Ludhiana, and Malerkotla. In Sri Bhaini Sahib, every historical site has been rebuilt while maintaining its original appearance. In this phase of development, a huge hall without pillars was also constructed there which was the largest pillarless hall in Asia at that time.

Satguru Jagjit Singh Ji promoted vegetarianism, non-violence, peace and harmony globally. He showed due respect to all religions and charitable organisations that serve humanity. He used to help them without discrimination on the basis of caste, creed, colour or political affiliations. He also acknowledged the contributions of renowned musicians, authors and social workers who have dedicated their entire lives in serving the community.

After his accession to the throne in 1959, his efforts led the sect economically sound. He had the vision to make an effort to diversify agriculture. His work turned the arid region and sand dunes into lush, verdant paddy fields. With the aid of his Sikh followers, *Satguru* Jagjit Singh Ji turned around 400 acres of uncultivated land into arable land. The area turned out to be extraordinarily productive, yielding 66 mounds of wheat per acre. The farm became a Model Farm. The initiatives taken by *Satguru* Ji to increase the productivity of crops, proved as a source of inspiration for other farmers in the area. The farmers were benefited by the vision of *Satguru* Ji in the field of agriculture. *Satguru* Ji introduced crop diversification that enhanced the income of small farmers.

The present study has discussed the transformation of Namdhari Sikhs at social, cultural and economic level under the leadership of Satguru Jagjit Singh Ji (1959-2012). It is important to comprehend his attitude towards social change in the form of

modernization and his orientation for future ventures. The development in agriculture, trade, sports, music, and education has been explored. It has also focussed on the teachings of Satguru Jagjit Singh Ji towards the upliftment of society. The study has elaborated social, cultural and economic aspects broadly at the time of Satguru Jagjit Singh.

Statement of the Problem

A lot has been written about Namdharis' contribution, the details of all the events from the beginning of the Kuka movement to the deportation of Satguru Ram Singh. After him, *Satguru Hari Singh* and *Satguru Partap Singh Ji* continued to contribute actively to the National Movement, maintaining the Guru's dignity. A little research work has been done about *Satguru Jagjit Singh*. Some religious and political aspects are outlined. There is need to work on his new innovations in Architecture development. His exemplary work on the buildings in Sri Bhaini Sahib, Mastangarh, Malerkotla and historical memorial buildings in Amritsar show his contribution in architectural field. Apart from this, agricultural innovations taught by *Satguru Jagjit Singh Ji* need to be studied. He started a new wave of advanced farming in the Namdhari society. He started his efforts from Sri Jiwan Nagar. *Satguru Ji* bought four hundred acres of barren land at Mastangarh for cultivation and started organic farming. He demonstrated the production of 26.5 quintal per acre of wheat without any fertilizer and spray. It became a model farm. Observing the success, other farmers also brought the rest of the area into active farming. In this way, *Satguru Ji* set an example in organic farming and led the efforts for the advancement of the community. Thus the stated problem is "Socio- Cultural and Economic Transformation of Namdharis: A Study on *Satguru Jagjit Singh (1959-2012)*".

1.6 Scope of the Study

It is the effort of every historian to write truth and fact in front of readers. If it is significant to write history of nation and society, then it is also important to write history of villages, cities, national movement, social movement and sects. It is necessary to talk

about Kuka movement while describing Indian national movement. It is necessary to place an important picture of leaders of Namdhari sect in front of readers so that they can get a reliable picture of historical cult. Further, readers can identify the limitations and can contribute to improve this. The study is going to be beneficial for academics, teachers and students who are interested in conducting innovative studies on the Namdhari sect. This work would give a clear-cut picture of services rendered towards society by *Satguru Jagjit Singh*. Researchers would find it to be a valuable resource. And readers will learn more about the Namdhari sect after reading this study. It would also serve as a material to be used for formulation of agriculture policy in the state and the nation.

1.7 Research Objectives

1. To study the factors responsible for the evolution of Namdhari sect.
2. To analyse the contribution of *Satguru Jagjit Singh* in social and cultural transformation of Namdharis.
3. To develop an understanding about economic structure undertaken by *Satguru Jagjit Singh*.
4. To examine the impact of economic innovations of *Satguru Jagjit Singh*.

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(Gurjeet Kaur)

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CHAPTER-I

INTRODUCTION

1.1 Introduction

The second half of the 19th century has been described as the period of Renaissance and Reformation in society by Indian writers. This is mainly due to the fact that a number of movements emerged during this period, which had long time consequences on the modernization of our complex social system. They were not confined to a single community, but encompassed the influence of almost all-important sections of the Indian population. In Hindu religion, Brahma Samaj¹, Prarthana Samaj², Ramakrishna Mission³, and Theosophical movements⁴ existed. There were Wahabi and Aligarh movements of the Muslims. As far as Sikhs are concerned, there were two popular movements: Kuka Movement and Singh Sabha (Singh, 2017).

Namdhari sect is one of the famous sects of India, established by *Satguru* Balak Singh Ji (Roy, 2023). As a result of the constant "*Naam-Simran*," they began to be referred to as Namdhari. Namdhari Sikhs were known as Kuka because they used to become so enthralled while repeating and singing the name of their *Guru* that they began shouting (Protopapas, 2012). This sect greatly contributed in Indian freedom movement and also worked for the upliftment of society. Kuka movement is particularly known for its different merits. Kuka Sikhs are an integral part of Sikh religion. They keep their distinct identity with their white *kurta*, *chudidar pajamas* and white turban on their head (Bali, 2010). The legend of Namdhari sect was

¹ The Brahma Samaj was a socio-religious movement in India that influenced the renaissance era of Bengal. Its originator, Raja Ram Mohan Roy, was a prominent social reformer of his time.

² Prarthana Samaj was established for religious and social reforms during the Indian Renaissance. It was founded by Atmaram Pandurang, Mahadev Govind Ranade and historian R. Yes. Bhandarkar on 31 March 1867 in Bombay.

³ The Ramakrishna Mission was established on 1 May 1897 by Swami Vivekananda, the disciple of Ramakrishna Paramhansa. Its mission is the propagation of Vedanta philosophy.

⁴ It is an international spiritual organization founded in 1875 by Helena Blavatsky and Colonel Henry Steele Alcott. The Society's mission was to create a human society characterized by service, tolerance, self-confidence and axioms.

Satguru Ram Singh Ji. He along with his successors addressed the socio-economic issues of the society. The sole essence of the social, economic and political vision of *Satguru* Ram Singh Ji was to get rid of foreign rule by implementing and establishing a socio-economic system based on equality where everyone should be happy. During the 1857 rebellion started by countrymen with tremendous zeal to free the nation from the bonds of slavery, *Satguru* Ram Singh Ji challenged the British and started encouraging Sikhs to fight against them. After observing the British government's attitude, *Satguru* Ji gave instruction to his followers to peacefully protest against the British government by refusing to purchase any goods or to take services from the government. *Satguru* Ram Singh rejected British imperialism and its institutions. He gave his followers the instructions to abstain from serving in the British government, as well as to boycott government institutions such as courts, schools, and the government mail system. To suppress the movement, 66 Kuka Sikhs were martyred with cannons at Malerkotla on 17-18 January, 1872. *Satguru* Ram Singh and his *Subas* were arrested in 1872, under the Bengal Regulation III of 1818. They were held as state prisoners in various prisons at Rangoon, Moulamein, Mergui etc. in Burma (Sanehi, 2011). *Satguru* Ram Singh Ji also contributed to social welfare. The society had been struck by a number of evils viz women infanticide, child marriage, dowry and veil system which forced women to live a painful life. Apart from the caste discrimination, slaughter was also prevalent. He undertook a campaign against these practices. *Satguru* told his *khalsa* not to indulge in such bad practices otherwise they will not be allowed to participate in the congregation (Singh, 1985).

After *Satguru* Ram Singh Ji's exile, his successor Budh Singh took over the reins of the movement in his hands. In a message sent from Rangoon, *Satguru* Ram Singh Ji renamed Budh Singh Ji as Hari Singh and instructed his followers to follow him (Singh, 1985). This was a difficult time for the Kuka Sikhs. At this time more than five Kuka Sikhs were prohibited to gather. A police post was deployed in front of the gate of Gurudwara Bhaini Sahib (Singh, 1995). *Satguru* Hari Singh Ji was also not allowed to go out of Bhaini Sahib.

Satguru Partap Singh (1906-1959), the next Guru, was active in Indian freedom struggle. At the time of partition of India in 1947 thousands of peasants and

artisans were uprooted and were forced to migrate from Pakistan to India (Kaur, 2006). They were victims of community violence and had to face economic and physical impediments. *Satguru* Partap Singh played an important role in the rehabilitation of migrants. He bought land for their rehabilitation at Sirsa (Haryana), and established a headquarter known as Sri Jiwan Nagar, and distributed ownership of land to the migrants ("Census of India 2011 - Haryana - Series 07 - Part XII a - District census handbook, Sirsa," n.d.).

Satguru Jagjit Singh Ji led the Namdhari sect from 1959 to 2012 (Thakur, 2014). He and his followers were committed to carry forward the legacy of the national movement. He propagated the traditions of Sikhism around the world. He firmly resolved to draft the things as had been dreamt by his predecessors. He supported socio-cultural and economic freedom and contributed significantly in transforming the society.

1.2 *Satguru* Jagjit Singh Ji: A Profile



Satguru Jagjit Singh in Childhood, Source: Bahini Sahib

Satguru Jagjit Singh Ji was born in the house of *Satguru* Partap Singh Ji and Mata Bhupinder Kaur at Sri Bhaini Sahib on November 22, 1920 (Kasel, 2009). In his childhood, he was called 'Beant Ji.' *Satguru* Ji was given the name Jagjit Singh by his maternal grandmother Mata Ram Kaur Ji on the occasion of *Chounke Chadana* ceremony. As per the Sikh religion, this ceremony is celebrated after the birth of a child in a family, where,

the new born child and mother are given *Amrit*. *Satguru* Jagjit Singh Ji grew up in the natural atmosphere of Sri Bhaini Sahib and Gardiwala Ashram. He spent his early childhood around saints. At that time Indians were being used as slaves by the British administration. Due to the Namdhari Sikhs' policy of non-cooperation against the British Empire, the imperialists severely restricted their freedom of travel and engagement in religious activities. So *Satguru* Jagjit Singh Ji's upbringing and adolescence were influenced by the effects of colonial tyranny (Jayagovind, 2017).

Since the government schools were being boycotted, *Satguru* Jagjit Singh Ji studied classical music and languages with the help of private tutors. *Satguru* Ji was educated in the school at Sri Bhaini Sahib established by *Satguru* Partap Singh to impart education to children, as they weren't sent to missionary or British-run institutions of education. In the same school, *Satguru* Jagjit Singh learned Sanskrit, Punjabi and Hindi along with other children. He was taught Hindi and Sanskrit by Pandits Mansa Singh Kaumi and Harbans Lal, respectively. Master Balwant Singh and Laxman Singh concentrated on the pure recitation of Gurbani, and Buta Singh Qila Raipurwala taught him mathematics (Singh, 1996). In the meantime, *Satguru* Jagjit Singh Ji learnt the value of hard work, honesty, and truthfulness. He was constantly filled with love for his motherland. Sant Takhat Singh instilled a sense of Namdhari tradition and ideology in the students. After completing education, *Satguru* Jagjit Singh began assisting his father in planning and carrying out numerous social, political, and religious activities. As a result, he was able to interact with the people, comprehend their issues on a personal level, and get a thorough understanding of all facets of life.

On 21st March, 1944, *Satguru* Jagjit Singh got married to Rajinder Kaur, daughter of Jagirdar Udham Singh Randhawa in Muthaddian fair at village Kalu Vehar, District Hoshiarpur. But unfortunately, his wife died at a young age due to ill health. He got married for the second time to Kartar Kaur in 1945 as per the orders of *Satguru* Pratap Singh ji. After marriage her name was changed to 'Chand Kaur'. After 17 years of marriage, on 27th December 1962, they were blessed with a girl child, named 'Sahib Kaur' took birth in their house (Singh, 1996). On 22nd August 1959, he was enthroned as the Head of Namdhari community. It was the time when India had

already got freedom. So *Satguru* Jagjit Singh Ji planned to complete the remaining tasks of his forefathers and speed up their progress.

Since his childhood, the routine of his life was to get up early and recite *Naam- Simran* and read *Gurbani*. He adopted the principle of sacredness and purity in his life. He used to read *Asa di Var* with musical instrument and was pleased to listen it while recited by others. During travel, he used to listen it without accompanists. *Satguru* ji always kept *Such-Sodh* and always used water from well/river. Even in foreign countries, he followed the same *Maryada*. *Satguru* ji used to take bath for about five or six times a day. On every Thursday and especially on the days of meditation-practice, *Satguru* Jagjit Singh Ji observed a vow of silence and persuaded the *Sadh-Sangat* also to follow him, if they found themselves unable to do it, they should try to speak the least. In addition to encouraging others, *Satguru* Jagjit Singh himself used to participate in these *Naam-Simran* Japs (meditation on the name of God). His daily routine was to wake up early in the morning, taking a whole-body bath and meditating from two o'clock until sunrise. These activities were followed by listening to *Asa Di Var's* kirtan, performing an hour of meditation, and participating in the kirtan at noon for about an hour while reciting the 16-banis path. He advised his followers saying “Everybody should concentrate on the name of God for one hour each day, and every family should follow the Sri Adi Granth Sahib or Sri Dasam Granth Sahib” (Sewak, 2017, pp. 19-20).

Satguru Jagjit Singh Ji, like his father, undertook the work of social development. He was committed for the welfare of society. He initiated for multifaceted development of society such as planning of new projects, inspiration to youth to follow religious and cultural values and to present themselves as a pride in the field of architect, literature, music, sports, agriculture and seed production etc. He encouraged his followers to represent India globally. In addition to this, he promoted the idea of world brotherhood, peace and unification among all people regardless of race, religion or political affiliation. He gave due respect to other religions and social organizations working for mankind (*Vishav Namdhari Sangat*, nd). The marriage system was greatly simplified. All customary marriage ceremonies were banned.

Simple mass marriage system was imposed upon his followers. Inter-caste marriages were also encouraged (Kasel, 2017).

Satguru Jagjit Singh Ji was fond of music and contributed in this field. He realized the importance of traditional music and was in favor of preserving rare compositions in traditional *ragas* and wanted to pass them on to the new generation. He inspired children to learn Indian classical music from the world famous musicians. He founded a Namdhari Kala Kendra at Sri Bhaini Sahib to train the children in vocal and instrumental music. Various musical conferences were held in India as well as at abroad to promote Indian music and art and to encourage people to learn it. He used to inspire youth to learn Indian classical music from famous musicians; he had been a source of inspiration for many Indian classical musicians. In 1965, *Satguru Ji* started free music classes at Sri Bhaini Sahib to connect youth with the culture. Along with traditional instruments like Dilruba, Sitar, Sarod and Rabab, percussion instruments like Pakhawaj, Jori and Tabla were taught there. He provided financial support and assistance to some of the best Indian classical musicians of the 20th century, including Pandit Rajan-Sajan Misra, Alla Rakha, Vilayat Khan, Piara Singh, Amjad Ali Khan, and Krishan Maharaj. In the Namdhari community, he mentored many great musicians, including Ustads Harbhajan Singh and Gurdev Singh, Raagis Sukhdev Singh, Mohan Singh, Balwant Singh, Harbans Singh Ghulla, Sukhvinder Singh Pinky, Baljit Singh, Kiranpal Singh, and others. He desired for music to reverberate and to have a musical aroma within each Namdhari family. The result of his untiring efforts was that innumerable Namdharis show mastery over stringed instruments. This makes the verse of Gurbani "*Ghar Ghar Andar Dharamsal Hove Kirtan Sada Vasoya*" meaningful. In the presence of *Satguru Jagjit Singh*, Indian instruments including the sitar, sarod, sarangi, saranda, rabab, santoor, dilruba, and flute were frequently played in *kirtan*. People from all sections of the society including college and school students were given opportunity to learn music.

Along with music, he paid attention towards games also. There is no need to introduce Namdhari Hockey team. Many of the team's players have competed for India internationally. The founder and sponsor of this team was *Satguru Jagjit Singh Ji*. *Satguru Jagjit Singh ji* got constructed sports grounds and installed Astroturf to

promote Hockey. His initiatives led to India's first private Astro turf at Bhaini Sahib near Ludhiana. He established Namdhari Sports Academy and formed a team named Namdhari Hockey XI. The team, known for its strong tactics and superb fighting qualities, soon established itself as one of the top teams in the country, producing scores of players for the national team. Namdhari Hockey Academy gave a number of brilliant players to the nation. Sardar Singh, the former captain of Indian Hockey team is one of them (Singh, 2019). It is one of the best Hockey teams in India. These players have been making headlines since the early 80^s. The clean and unique turnout with players supporting the white turban even on the field of play was the reason enough to attract worldwide attention. In addition to their dress, they played excellently, beating out some of the top teams in major tournaments. Three Namdhari players, Didar Singh, Harpal Singh, Sardar Singh (former captain, Indian Hockey team) represented India in Olympic games. Didar Singh, the coach of the team wore the national colors at the 1992 Barcelona Olympic Games. His namesake, Didar Singh Jr., was a member of the Asia Cup team. Ajmer Singh and Gurvinder Singh represented India in Asian School Hockey Tournament in Bangladesh. Gurcharan Singh played for the country in the four-nation tournament where India won in Egypt. In addition, the sect received direct affiliation from the Hockey Federation of India in appreciation for their dedication to the game, allowing them to send teams to compete in regional competitions.

Satguru Jagjit Singh Ji realized that Namdhari Sikhs had a low literacy rate due to their boycott of British schools and colleges. Hence, it was his strong desire that Namdhari Sikhs should get the best education. To implement this, he established schools at Sri Bhaini Sahib, Delhi, Sri Jiwan Nagar, Mandi and Bangkok. For higher education, a college was also established at Sri Jiwan Nagar. To promote education, he established "Namdhari Vidhayak Jatha" for boys in 1962 and later for girls also. The main goal was to encourage young people to actively engage in the social, religious, cultural, and political activities of the country. (Kaur, 2010). Presently, this organization has more than 50 branches in India, Thailand, UK, USA and Africa. Due to his literary interests, about 200 books were published during his tenure. He stressed that there was a need for in-depth research on *Satguru Ram Singh Ji* and Namdhari Sikhs' contribution to India's independence and development. As a result of his

sincere efforts '*Satguru* Ram Singh Chair' in Guru Nanak Dev University, Amritsar was setup. Central University, Bathinda and another chair in "Sampurnanand Sanskrit Vishwavidyalaya", Varanasi also established to propagate the ideology of *Satguru* Ram Singh.

With the efforts of *Satguru* Jagjit Singh Ji, the "Kuka Martyrs Memorial Trust" was founded to conserve all the historical sites associated to the Kuka movement. In honour of the heroic sacrifices made by Namdhari Sikhs during the freedom movement, memorials were also constructed in Amritsar, Raikot, Ludhiana, and Malerkotla. In Sri Bhaini Sahib, every historical site has been rebuilt while maintaining its original appearance. Jayagovind (2017) mentioned that in this phase of development, a huge hall without pillars was also built in Bhaini Sahib which was the largest pillarless hall in Asia at that time. "Ram Sarovar", a wonderful water body was created for Sangat's bath.

Satguru Jagjit Singh Ji promoted vegetarianism, nonviolence and world peace globally. His participation in Sarvadharmas programs made Sikhism proud nationally and internationally. In these conferences, he called for the universal welfare of human society by telling truth as the religions basis of all. For the sake of peace, unity and religious harmony, *Satguru* ji sent a team to the World Parliament of Religions in Cape Town (South Africa) in 1999. Giving the message of world peace, he said, "We should give up some of our rights for the benefit of others, but we should never violate or restricts another's rights. The world's disputes can all be resolved with this strategy" (Jayagovind, 2017, p.87). Numerous underprivileged people were treated by *Satguru* Ji using his own funds. The Doctors' Association of Ludhiana presented him with the "Dharma Rakshak" award in recognition of his humanitarian work. He was given the "Bhai Mardana Puraskar" by the International Bhai Mardana Kirtan Darbar Society in recognition of his outstanding efforts to uphold and spread the ancient Gurbani Kirtan customs. Special arrangements were made for free care of patients. For this he established *Satguru* Pratap Singh Apollo Hospital in Ludhiana. He was philanthropic enough to build homes for hundreds of homeless people. At Sri Bhaini Sahib, a "Old Age Care Centre" was established where elderly people who have no one to care for them are given the best possible care. He showed due respect to all religions and charitable organisations that serve humanity. He used to help them

without discrimination on the basis of caste, creed, colour, or political affiliation. He also acknowledged the contributions of renowned musicians, authors and social workers who have dedicated nearly their entire lives to serving the community. He received the "Gopal Ratan" honour from Hyderabad's Gau-Goverdhan Samiti in 1965 for his significant contribution to the improvement of breed of cows. He received honors such as "Panth Ratna," "Panth Bhushan," "Kav Bhushan," "Nishkam Sevak," and "Gyan Martand," among others.

After his accession to the throne in 1959, first of all, he chose Jiwan Nagar as his workspace for creative works. Famine used to occur occasionally in this region. Wild berries and wild fruits were consumed by humans. The area had terrible agricultural and living conditions due to the drought affected area. However, all of these issues were overcome by the efforts of *Satguru* once this area was restored by *Satguru* Pratap Singh Ji. His work turned the arid region and sand dunes into lush, verdant paddy fields. With the aid of his Sikh followers, *Satguru* Jagjit Singh Ji turned around 400 acres of uncultivated land into arable land. The area turned out to be extraordinarily rich, yielding 66 mounds of wheat per acre. The farm became a Model Farm. The initiatives taken by *Satguru* Ji to increase the productivity of crops proved as a source of inspiration for other farmers in the area. The farmers were benefited by the vision of *Satguru* Ji in the field of agriculture. He sent the soil of the sandy area for fertility testing and planned to develop fruit orchards and other crops. The best quality crops were grown in these fields. He encouraged farmers to grow grape vines, tangerines and oranges. *Satguru* Ji introduced crop diversification that enhanced the income of small farmers. In order to protect the crops from flood, *Satguru* Jagjit Singh Ji worked to build an embankment on the Ghaggar river.

With the assistance of the agricultural department, *Satguru* ji intended to plant fruit orchards after having the soil examined. The results of a soil testing showed that the area was suitable for citrus fruits (such as lemon, tangerine, and sweet orange). He first planted grapes, guava, tangerines, oranges and grapes in Sri Jiwan Nagar. Then he encouraged the locals for grape cultivation. He had the vision to make an effort to diversify agriculture. The state's problems with paddy and wheat rotation are a key cause of concern for the government and the farmers, leading them to seriously

consider agricultural diversification. *Satguru* ji began working in 1962 to solve market-related problems and promote profitability from modest resources. *Satguru* Jagjit Singh Ji's innovative ideas led to the founding of Namdhari Seeds, a renowned seed company that produces vegetable and floral plant seeds.

On December 13, 2012, *Satguru* Jagjit Singh Ji departed for his celestial abode. The country suffered the loss of a great spiritual soul and philanthropy. He nevertheless continues to be the Namdhari society's wisdom, inspiration, and source of pride. Parkash Singh Badal, then Chief Minister of Punjab said

Satguru Jagjit Singh was a prominent social reformer who actively worked to eradicate social issues like female feticide, dowry, and drug addiction. He was also a spiritual leader. For his modesty, empathy, and idealism, *Satguru* would be remembered. In addition to supporting music and sports, he was a philanthropist who supported health, education, and agriculture, particularly the growing of fruits, vegetables, and flowers. The nation has lost one of its most beloved religious figures with the passing of *Satguru* Jagjit Singh ji, who served as a lighthouse to direct human destiny in a materialistic environment by encouraging people to follow the path of spirituality (Bali, 2012).

The present study attempts to discuss the transformation of Namdhari Sikhs in the society, culture and economy under the leadership of *Satguru* Jagjit Singh (1959-2012). *Satguru* Jagjit Singh Ji's attitude towards social change in the form of modernization and his focus on future ventures play a crucial role in shaping the Namdhari community. Thus, the present study emphasizes on contribution of *Satguru* Jagjit Singh Ji in various fields such as agriculture, trade, sports, music, and education. Under *Satguru* Jagjit Singh Ji's leadership, the Namdhari community witnessed a remarkable transformation in social, cultural and economic aspects. His unmatched skills and relentless efforts have paved the way for a brighter future for the Namdhari community by revitalizing and uplifting these key areas. Through his

visionary approach and dedicated efforts, Satguru Jagjit Singh Ji has brought about a profound impact, driving the Namdhari society towards progress and prosperity.

1.3 Concept of Transformation

According to Lerner (1958), "Transformation" is the term used nowadays to describe a long-standing social change process by which less developed societies adopt traits from more developed societies. Transformation is a process by which a society becomes modern. The term modern, though very vague, broadly implies a society-wide incorporation of a new civic culture characterized by a scientific temper, urbanization, industrialization, and mass education. A society in which there is mass participation in comparative politics, secularization and equality, can be described to be a modern society.

1.3.1 Different Aspects of Transformation

(a) At the psychological level, a fundamental change in values, attitudes and an expectation is required for transformation. The modern man believes that he is not alone responsible for the changes in nature and society. He is also persuaded that by expanding his loyalties and identifications from small, close-knit group to larger, more significant ones, man may adapt to changes in his environment.

(b) At the intellectual level, through increasing literacy, mass communication and education, it encompasses a vast extension of man's knowledge about his surroundings and its dissemination across society.

(c) Demographically, it can be said that changes in lifestyle, a significant rise in health and life expectancy, increased geographic and vocational mobility and a migration of people from rural to urban cities are notable.

(d) At the social level, it refers to a wide range of social dynamics. The concept of transformation incorporates the ideas that transmit the meanings of development,

modernization, and revolution on the one hand, and the meanings of evolution, progress, and change on the other.

(e) At economic level, agriculture has largely replaced subsistence farming in the field of economics. The scope of economic activity broadens as this activity becomes more and more centralized at the national level and agriculture itself falls in comparison to trade, industry, and other non-agricultural industries. Therefore, transformation is viewed as broad phenomena that cause significant shifts in the course of economic development, particularly in the direction of industrialization and material progress. The social and psychological domains of life are also altered, along with the character and content of political regimes.

1.4 Reflections of Literature on Namdhari Sect

Since the origin of the sect and Kuka movement, many articles, monographs and books have been written about the founder and his movement. The earliest works were of Sant Nihal Singh, Baba Chanda Singh and Kala Singh Suba Mihan Singh, Sant Teja Singh Sukhal, Sant Iqbal Singh and Chhatar Singh Bhoir. The works of Santokh Singh Kaderabadi and Santokh Singh Bahawal pictured the *Satgurus* as messengers of Akal Purakh. They formulated the theory of the continuity of Guruship and described *Satguru* Balak Singh and *Satguru* Ram Singh as the eleventh and twelfth Gurus of the Sikhs. Inder Singh Chakraborty also defines the same theory. Dr. Ganda Singh in his book *Kukian di Vithia* (1944) gives another theory. In order to establish the reformist paradigm of *Satguru* Ram Singh, he restores his high status and emphasizes his revolutionary role (Singh, 1944). Alam wrote a book titled 'Jug Palatau *Satguru*' in 1948. Fauja Singh wrote the *Kuka Movement: The Role of Punjab, An Important Stage for Independence* in 1965. M.M Ahluwalia wrote his masterpiece *Kuka - The Freedom Fighters of Punjab* in the same year.

The use of sociological approach for the interpretation of history is also in trend. Scholars like W.H. MacLeod have focused on the *Janam Sakhi* in his writings. Peter Grey has also used sociological approach in the study of various aspects of Sikh community. Dr. Joginder Singh undertook the study of the sociology of Namdharis. In fact, it attempts to explore the relationship between beliefs and practices with other

social changes. Apart from the above mentioned works on Namdhari Sikhs, a large number of scholars have written several articles and books about their distinguished role in the freedom struggle. Most of the literature is available in Punjabi. In fact, these writers deal with the socio-religious and political aspects of the Namdhari movement.

In addition, some contributions have also been made by professional historians in the form of articles. W.H. MacLeods's "The Kukas: A Millenarian Sect of the Punjab" and Harjot Oberoi's "Brotherhood of Pure: The Poetics and Politics of Cultural Transformations" are famous. W.H. McLeod gives an alternate theory on the *Kuka* Movement. For him it was the Millenarian movement, which responded to the socio-economic circumstances like disasters such as plague, famine and drought and to serve economic depression of a discontented peasantry features present in most millenarian uprisings (McLeod, 1979).

Another work by Kuldeep Singh titled 'Understanding the Namdhari Movement (1857-1959) highlights their leadership role to build solidarity with the nationalist forces and considers it to be within a nationalist preview by 1959 (Singh, 2012). Jolly (2000) wrote '*Sikh Revivalist Movements: The Nirankari and Namdhari Movements in Punjab in the Nineteenth Century (a socio-religious study)*' and focused on origin and the development of both the sects with slight variations in this work.

For a rational interpretation of the contemporary history of Namdhari Sikhs, it is important to understand their own point of view. Namdhari scholars relate the origin of their sect to a story related to Guru Gobind Singh. Singh (1880) narrated in his work *Panth Prakash* that Namdharis consider their Guru to be the 12th incarnation of Guru Gobind Singh.

Comparatively Namdhari scholars pay more attention to the role of *Satguru* Ram Singh than his predecessor and successors. Most probably, his predecessor *Satguru* Balak Singh made a modest beginning of the Namdhari mission. This period was inconsequential in political terms due to geographical isolation whereas under *Satguru* Ram Singh's leadership, the Kuka movement emerged as mass-movement;

challenging the British *Raj*. Similarly, during *Satguru* Hari Singh's period, the Kuka movement came to an end due to state repression. It is for these reasons that in the writings of Namdhari scholars, *Satguru* Ram Singh emerges as the paramount and is universally regarded as the founder of the Namdhari Sect. Till the second half of the 20th century, the writers in hagiographic literature perceived him as a charismatic personality. This subjectivity facilitates the Namdhari intellectuals to point out the unusual circumstances (especially socio-political) which laid the foundation of Namdhari sect. Plentiful hagiographical literature devoted to *Satguru* Ram Singh articulates his times as an age of disintegration which exclusively was preoccupied with socio-religious evils and political turmoils. In these circumstances, the Namdhari writers claim that emergence of the *Satguru* Ram Singh with considerable following, proved him as a charismatic personality, who liberated the people from socio-economic disparities and sin.

Namdhari literature of the postcolonial period is produced in Punjabi and took place under the patronage of the *Satgurus*. Some well-known authors such as Swaran Singh Sanehi, Jaswinder Singh and Swaran Singh Virk are moderately analytical. They have used archival sources to substantiate their arguments on Kuka history. Dalip Singh Namdhari, Tara Singh Anjan, Pritam Singh Kavi, Beant Kaur and Suba Surinder Kaur Kharal are prominent. On the basis of new source material, they have discovered new dimensions of Namdhari history and religion.

1.5 Research Gap

From the literature review, it is concluded that many books and articles have been written since the origin of Namdhari Sect. Some of them describe its religious characteristics and some elaborate its political dimensions. Some articles and books have been written on *Satguru* Ram Singh Ji's life and his contribution in the freedom struggle. Some articles throw light on *Satguru* Jagjit Singh's achievements in brief. The above mentioned literature does not contain his contribution in architecture, education, agriculture, trade, sports and music. But the proposed study attempts to explain *Satguru* Jagjit Singh's contribution to establish well furnished socio-cultural and economic structure since his accession of throne till his demise. It is an attempt to

reveal the social, cultural and economic changes in the Namdhari sect during the tenure of *Satguru Jagjit Singh Ji*.

1.6 Statement of the Problem

A lot has been written about Namdharis' contribution, the details of all the events from the beginning of the Kuka movement to the deportation of Satguru Ram Singh. After him, *Satguru Hari Singh* and *Satguru Partap Singh Ji* continued to contribute actively to the National Movement, maintaining the Guru's dignity. A little research work has been done about *Satguru Jagjit Singh*. Some religious and political aspects have been outlined. There is a need to work on his new innovations in agriculture, architecture, sports, music etc. His exemplary work on the buildings in Sri Bhaini Sahib, Mastangarh, Malerkotla and historical memorial buildings in Amritsar shows his contribution in architectural field. In the field of agriculture, he started a new wave of advanced farming in the Namdhari society. He started his efforts from Sri Jiwan Nagar. *Satguru Ji* brought four hundred acres of barren land of Mastangarh for cultivation and started organic farming. He demonstrated the production of 26.5 quintal per acre of wheat without any fertilizer and spray. It became a model farm. Observing the success, other farmers also brought the rest of the area into active farming. In this way, *Satguru Ji* set an example in organic farming and led the efforts for the advancement of the community. Apart from this, there is also a need to write about their campaign against social evils. Thus, the stated problem is "Socio- Cultural and Economic Transformation of Namdharis: A Study on *Satguru Jagjit Singh* (1959-2012)".

1.7 Significance of the Study

It is the effort of every historian to write truth and fact in front of readers. If it is significant to write history of nation and society, then it is also important to write history of villages, cities, national movement, social movement and sects. It is necessary to talk about Kuka movement while describing Indian national movement.

It is necessary to place an important picture of leaders of Namdhari sect in front of readers so that they can get a reliable picture of historical cult. Further, readers can identify the limitations and can contribute to improve this. The study is going to be beneficial for academics, teachers and students who are interested in conducting innovative studies on the Namdhari sect. This work would give a clear-cut picture of services rendered towards society by *Satguru Jagjit Singh*. Researchers would find it to be a valuable resource. And readers will learn more about the Namdhari sect after reading the study. It would also serve as a material to be used for formulation of agriculture policy in the state and the nation.

1.8 Objectives of the Study

1. To study the factors responsible for the evolution of Namdhari sect.
2. To analyse the contribution of *Satguru Jagjit Singh* in social and cultural growth and transformation of Namdharis.
3. To explain about economic structure undertaken by *Satguru Jagjit Singh*.
4. To examine the impact of economic innovations of *Satguru Jagjit Singh*.

1.9 Research Methodology

Every research process relies on research technique. Kothari (2004) defined research methodology as the process of examining how scientific research is conducted. It comprises a number of actions taken by the researcher and the reasoning behind them. It specifically deals with the manner in which data is collected, analyzed and interpreted. The present thesis is qualitative research and it is based on the published literature and field work. Unpublished data i.e. hand written manuscripts of *Satguru Jagjit Singh* has been used also. Interview method has been used to get adequate information in the research. Thematic Analysis has been used to analyze the data collected from respondents. Descriptive analysis method has been used to analyse the manuscripts. Apart from these, other primary and secondary sources have been used carefully to evaluate the topic “Socio- Cultural and Economic Transformation of Namdharis: A Study on *Satguru Jagjit Singh* (1959-2012)”. The information related

to the organizational structure of the sect has been obtained from the Namdhari documents from the head office of Namdharis.

1.9.1 Primary Sources

The process of data gathering has a considerable impact on the statistical analysis. Numerous methods exist for gathering data for research, and they all fall into one of two categories: primary data or secondary data (Douglas, 2015). As the name suggests, primary data are those that a researcher gathers for the first time. Primary data is information that is obtained by an investigator or researcher for the first time with a specific purpose in mind. Primary data is the best source for knowledge on actual events because it is obtained by researchers. In the proposed study source of primary data is as follows:

- Interview: The main goal of the interviewing technique is to understand the fundamentals and motives behind people's views, preferences, and conduct. Interviews have been done in one-to-one.
- Original hand written manuscripts: Among primary sources, manuscripts are important. As a result, they offer firsthand evidence of occasions and events, both public and private, or simply of a subject under inquiry. Handwritten manuscripts of Satguru Jagjit Singh Ji were used as well.
- Audio Materials / Sound Recordings: Audio recordings of Satguru Jagjit Singh Ji's discourses were used as Primary Data.
- Art, photographs: It's been said that pictures don't lie. However, when used as primary sources of information, images should be thoroughly evaluated, just like all other primary source papers.
- Census reports, Gazetteers and kuka documents; Documents 1863-1880, compiled by Nahar Singh and Kirpal Singh under the title *Rebels Against the British Rule*, Nahar Singh (ed.) *Gooroo Ram Singh and the Kuka Singh*, Kuka Documents-1881 compiled by Jaswinder Singh under the title *Kukas of Note in the Punjab*.

- Books: *Beete Dian paidan* which has been written by Kawi Pritam Singh in different volumes and *Sri Guru Panth Parkash* written by Giani Gian Singh have been used as primary sources.

1.9.2 Secondary Sources:

Secondary data is that has already undergone statistical analysis or has been acquired by someone else, gone through the statistical process, and then been handed on to someone else. It is information that has previously been acquired and used for another reason, whether it has been published or not. The present study has made use of the secondary sources which are available in the form of literature in Hindi and Punjabi other than books written in English by various authors. Secondary data is information that has already been statistically analysed or that has been gathered, statistically processed and then transferred to another person, regardless of whether it has been published or not. In addition to books written in English by different writers, the present study has used secondary materials that also are available in the form of literature in Hindi and Punjabi. The other secondary sources are:

- Reviewing articles and critical analysis of information.
- Biographies.
- Articles/ Research Papers
- Various internet sites.
- Namdhari periodicals

However, these sources are explored keeping in view strictly the research methodology. The effort was to collect information from the reliable and valid sources. An attempt has been made to establish objective and causal relationship among the various facts related to the investigation.

1.9.3 Sampling Design

A survey sample is chosen using a sample design, which is a framework or road map ("Sampling design," 2019). The mathematical formula that calculates the likelihood of selecting any certain sample is known as sampling design. The method

of selecting sample units from a particular population for measurement is referred to as sample design in general. Sampling design is as follows: -

1.9.3.1 Selection of Area

Haryana, Punjab, Karnataka and Uttar Pradesh were selected as sampling design. In Haryana District Sirsa is selected because it was the major place where Namdhari Sikhs settled after the partition of India and Pakistan. Further Tehsil Rania and Ellenabad are selected because the villages i.e. Jiwan Nagar, Kariwala, Amritsar kalan, Haripura and Santnagar that were bought by *Satguru* Partap Singh Ji for the rehabilitation of Namdhari Sikhs in 1947, lies here in these Tehsils. *Satguru* Jagjit Singh Ji started using new techniques for agriculture and architectural development. He used to give instructions for the welfare of society here. There are number of Namdhari and Non Namdhari families who have been benefited by his efforts. In other states Sri Bhaini Sahib, Fatehgarh Sahib, Patiala, Mansa, Firojpur, Bangalore, Golagokarnath etc were also selected as a large number of Namdharis have settled in these cities and adjoining areas.

1.9.3.2 Selection of Respondents

Three hundred respondents have been selected for the present study. Interview has been conducted for both male and female categories, whose age group is 40 to 80 years. The respondents of this age group have been the contemporaries of *Satguru* Ji who have listened to his teachings and have seen his achievements firsthand. A questionnaire has been used carefully to achieve the objectives of the proposed research after due consultation with the subject experts.

1.9.4 Tools Used for Data Collection

Data collection is mandatory to find out the results in any research work. For data collection the questionnaire has been framed and constructed with keen care of the purpose, taking into consideration the maximum coverage with relevant aspects needed for the study. The researcher had already observed and discussed the Namdhari social customs, culture and economic status and found out that their leader, *Satguru* Jagjit Singh Ji had made a lot of efforts to uplift the society in various fields.

So, the questions were framed accordingly. The questionnaire is framed in such a way that the information about the Social, Cultural and Economic aspect of Namdhari sect under the leadership of *Satguru* Jagjit Singh Ji can be obtained. Most of the interviews were conducted personally. Through in-person interviews, the investigator sought for the responses to a predetermined set of questions. Typically, this form of data collection was done in a systematic manner. Those who were residing outside India were interviewed telephonically. Some of the interviews were also solicited from the persons who reside in the Dera headquarters working as functionaries. Most of the respondents were literate yet unfamiliar with the concept of interview schedule. The schedule had to be simple and practical. Some general questions were asked and emphasis was given to their socio-cultural and economic aspects particularly to the concept of marriage, education, sports, music, taboos of eating and dressing. In the same way some general questions were asked regarding economic development during the tenure of *Satguru* Jagjit Singh. In order to prove the questionnaires effective in collecting the relevant, these were prepared carefully Audio recorder and digital camera were frequently used while interviewing.

1.9.5. Thematic Analysis

The analysis was done on the basis of the answer of the questions that were asked in the interviews of 300 respondents. The interview schedule was divided into three annexures in which different questions related to social, cultural and economic aspects of Namdharis were structured. A pre-designed open-ended questionnaire was used among the Namdhari community and non-Namdharis living with them in such a way as to obtain information about the Namdharis' economy, society and culture in the age of *Satguru* Jagjit Singh Ji. Audio of the interviewees, who agreed for their voices, have been recorded as part of the data collection. The audio-records were saved using an electronic device and were later transcribed. This study is based primarily on the qualitative thematic analysis of the transcriptions of interviews. The process of thematic analysis involves identifying patterns or themes in qualitative data. According to Braun and Clarke (2006), it is the first qualitative approach that should be learned as ‘..it provides core skills that will be useful for conducting many other kinds of analysis’ (p.78). This method, which is the most influential in social

sciences at least, provides a very clear and practical framework for conducting thematic analysis. The goal of a thematic analysis is to identify themes, i. e. patterns in the data that are important, and use these themes to address the research or say something about an issue. This is much more than simply summarizing the data; a good thematic analysis interprets and makes sense of it (Clarke & Braun, 2013). A six-step guide provided by Braun and Clark (2006) has been followed to analyze data. These steps are as follows: -

1.9.5.1 Familiarization with Data

The first step in any qualitative analysis is reading, and re-reading the transcripts. The researcher got familiar with the data. At this stage, the rough notes were made down from interview audios.

1.9.5.2 Generation of initial codes

In this phase, data has been organized in a meaningful and systematic way. Coding reduces lots of data into small chunks of meaning. Each segment of data that was relevant to or captured something interesting about our research question has been coded.

1.9.5.3 Theme Search

As defined earlier, a theme is a pattern that captures something significant or interesting about the data and/or research question. As Braun & Clarke (2006) explain, there are no hard and fast rules about what makes a theme. A theme is characterized by its significance. In this phase, the codes have been examined and some of them clearly fitted together into a theme. At the end of this step the codes have been organized into broader themes that seemed to say something specific about question.

1.9.5.4 Reviewing Themes

During this phase, themes have been reviewed, modified and developed that we identified in Step III to make the sense. At this point it is useful to gather together all the data that is relevant to each theme. Themes have been reviewed to check

whether the themes make sense, the data support the themes and there themes within themes (subthemes), there other themes within the data.

1.9.5.5 Defining Themes

This is the final refinement of the themes and the aim was to identify the 'essence' of each subject i.e. what information is contained in the theme. In this phase, the relationship between various sub-themes of the themes was established. A computer program, MS excel was used to count the occurrence of themes in the texts, here in the answers by the respondents.

1.9.5.6 Generating the Report

At the final stage of the analysis the report has been written. Braun and Clarke (2006) suggest that report of this analysis must convince the readers of the merit and validity of the analysis. Therefore, an attempt has been made to produce a concise and logical account of the analysis by providing sufficient evidence and specific examples and quotations that represent the differences between and across themes. Examples and quotes have been included within the analytical narrative in such a way that they could make an argument in relation to the research objectives in addition to illustrating the story being told.

1.10 Chapterization.

The entire study is divided into seven chapters excluding the References, Table of Content, Bibliography and Annexure etc.

1. Introduction

The first chapter comprises of a brief introduction of the subject of study along with the methodology adopted and a brief explanation about each chapter. This chapter attempts to present a justification for the study and its benefits to the academic world in particular and to the nation in general. The contribution of Namdhari *Gurus* starting from *Satguru* Balak Singh to *Satguru* Jagjit Singh has been discussed. *Satguru* Ram Singh who inspired his followers to regain their lost glorious legacy and dared to challenge British rulers, he

appeared as a spring season and emphasized upon the freedom of heart and mind. After him *Satguru* Hari Singh kept the flame of freedom burning. *Satguru* Pratap Singh directed his followers to adopt a truthful way of living he is spread a feeling of fraternity and harmony among his followers. He cooperated with the organizations and contributed in the Indian freedom struggle. *Satguru* Jagjit Singh took part in various religious and social activities under the guidance of his father during the partition in 1947. *Satguru* Jagjit Singh planned new projects and tried to inspire the youth to follow *Dharma* and understand the rich cultural heritage. He visited many countries to spread the message of peace and universal brotherhood. He not only made efforts for religious and economic development but also in the direction of social reforms. His love and able leadership have enabled youth to make significant strikes in various fields. With his progressive and optimistic personality, he has guided thousands of followers to excel in the fields of different sphere of life.

2. Literature Review

This chapter attempts to review the literature on Kuka movement and *Satguru* Jagjit Singh Ji. A literature review is a systematic way of the literature about the topic of research. It has analysed and evaluated the research findings. In reviewing the literature, a comprehensive, critical, and accurate understanding of the current state of knowledge is presented.

3. Evolution of Namdhari Sect

The third chapter contains the historical background of Namdhari sect since its inception. It reveals the origin of the sect and the contribution in freedom struggle of our country and describes the contribution of *Satguru* Jagjit Singh's forefathers in society. In a span of one hundred and fifty years, the Namdhari community has undergone a radical change. By the founders of this sect, Sikhism was revived in the face of the apathy of the Khalsa Raj in the middle of the nineteenth century. To face the British, they renounced his communal character and tried to integrate himself with the world of Hindus, Indian nationalists and revolutionaries. They supported the unity and integrity

of the country, cultural equality, peaceful coexistence and communal harmony. In addition, they opposed the separatist movements while reacting to national and regional politics. Under the state's patronage, Namdhari leadership expanded and build their headquarters, institutions and heritage.

4. Social Transformation Under the Patronage of *Satguru Jagjit Singh*

The fourth chapter deals with the social transformation of Namdharis under the leadership of *Satguru Jagjit Singh* that gives a detail of the efforts made by him for the social welfare. It depicts *Satguru Jagjit Singh Ji* as a social reformer. In this chapter Namdhari marital system, birth and death ceremony have been discussed in detail. *Satguru Ji's* efforts for the emancipation of women from social evils like veil system, child marriage, dowry system and female feticide. He emphasized on simple and mass marriage system to avoid extravagance in marriage. The people followed his teachings in heart and spirit and executed them in their life. An attempt has also been made to show the social stratification of Namdhari Sikhs.

5. Exploring The Cultural Transformation of Namdharis

The fifth chapter explores the cultural activities in the Namdhari sect at the time of *Satguru Jagjit Singh*. Culture consists of the belief, behavior, objects and other characteristics of the people of a specific society. So culture is an essential part to know about a particular society as it unites people and gives them a unique identity. In this chapter attempt has been made to elaborate and understand the culture and tradition of Namdharis and the transformation that took place during the era of *Satguru Jagjit Singh*. He, being the head of Namdhari sect, not only inspired spiritually and intellectually but also promoted the standards of education, sports, music and architecture for the welfare of the society. The chapter deals with the establishment of schools, college, academy etc to promote education. For the promotion of sports, he opened sports academy and higher coaches were appointed for providing free training to the

budding players. Various sports competitions were organized. His stress on pure hygienic and homemade food for a healthy and long life proving his scientific approach for life has been taken into consideration. Clothes depicting their specification for men and women and the reason behind this dress have been elaborated in this chapter. This chapter describes *Satguru* ji's vision of architecture and the buildings made during his period has been discussed in detail. The progress of literature in his time has also been explored.

6. *Satguru* Jagjit Singh's Contribution Towards Economic Development

The transformation of Namdharis in the economic sector is discussed in this chapter. Agricultural innovations taught by *Satguru* Jagjit Singh Ji, such as the use of modern tools and new technology in farming have been given. *Satguru* Jagjit Singh Ji started a new wave of advanced in farming, animal husbandry, seed production, organic farming and horticulture to build the society economically sound. The result of these efforts was that the Namdhari community established itself economically prosperous. But it was Notable that these efforts were not limited to the Namdharis only but whole society benefited.

7. Conclusion

In the seventh chapter, conclusion has been drawn after analyzing and interpretation of data, which had been collected through interviews. It concludes that *Satguru* Jagjit Singh Ji was a versatile personality who contributed a lot for the social, cultural and economic development of Namdharis. Maintaining good relations with other religions, he emphasized on making this word a peaceful place to live. Establishment of educational institutions and encouraging young players and music lovers shows his keen interest in cultural development. It establishes him as a farsighted religious Head who left no stone unturned for the welfare of Namdharis.

CHAPTER-II

LITERATURE REVIEW

The present research work aims to investigate the socio- cultural and economic transformation of Namdharis under the patronage of Satguru Jagjit Singh. Without exaggeration, artificiality, idealization, or romantic subjectivity, literature seeks to portray life as it truly is. Finding out how much of the subject under investigation is covered by the collection of information already in existence is the goal of a literature review (Mouton & Bobbie, 2001). In order to pinpoint research issues and offer insightful recommendations, a thorough review of the prior literature is necessary. Thus, reviewing the literature not only aids in learning about a subject but also sparks interest in searching out information and providing critical analysis of a problem. As such, an attempt has been made in this chapter to review the work already done in respect of Namdhari sect and Satguru Jagjit Singh Ji.

Importance of Literature Review

A comprehensive review of the prior literature is essential for understanding completely the research endeavour and achieving the objectives. Reviewing journals, articles, books, papers presented at conferences is an excellent way to locate important relevant information and fix any research problem that may have existed. The justification for the research is supported by a strong literature evaluation, which shows that we are familiar with the subject. It evaluates, contrasts, compares and links many books, academic articles and other pertinent sources linked to the study. Evaluating the content of outside sources also helps. A literature review offers a context for the study by outlining the gaps in the body of knowledge, highlighting the merits and weaknesses of the prior works, and comparing and contrasting the information already available in the field of inquiry.

Review of Existing Literature

The attempt of different writers to examine and analyze the importance of Kuka movement has given sufficient prospect to scholars to study the contribution of Namdhari Gurus in Indian freedom movement and in the field of social reforms. This chapter is a kind of discussion, showing insight and a knowledge of conflicting approaches and opinion. It is a blend and a study of the related published work. Also it highlights the relation of this study to the previous studies. When proper related reviews are there, it also educates the readers with different studies in the similar field. Reviews give an indepth knowledge on a particular subject. In search of reviews to the related topic increases the knowledge base of the researcher and the subject is understood better when seen from different angles.

The researcher has made an effort to give a concise assessment of the relevant literature, which could be useful in understanding the fundamental trends present and in highlighting the important findings of the current study. An attempt has been made to compile the best literature that was at disposal. The references of these studies are given below:

Singh (2020) in his book entitled '*Namdhari Sampradye Udhbhav Aur Vikas*' emphasizes on the life of Satguru Ram Singh Ji and his contribution in the freedom struggle of India. The fundamental ideas of Sikhism were so thoroughly engrossed in Satguru Ram Singh's followers that the entire Punjab became eager to remove the chains of servitude. In the form of consciousness, sacrifice, service, chanting the name of Guru and hard work became the jewellery worn by Namdharis. Many publications about Satguru Ram Singh's ideas have been written in Punjabi, Hindi, and Urdu by authors who were inspired by his philosophy. The location of the Hindi Literature Conference's yearly event was transformed into the Namdhari Kendra Bhaini Sahib of National Awakening during the 1942 Quit India Movement. Dr. Kuldeep Singh has assessed a number of this section's components. Also, there is an evaluation of the development of the Namdhari organization.

Kharal (2020) in her book '*Lukia Sach*' translated Urdu- Persian documents related to Kuka Movement in Punjabi. All these files have been collected from the State Archive of Patiala. These documents are based on letter conversation between Maharaja of Patiala, Mohinder Singh and British Government at the time of Namdhari Movement. The book mentions seven files related to documents of Patiala State. They include documents written by the British Government in 1866 to Maharaja Patiala to suppress the Kuka Movement in its territory, documental letters related to Amritsar, Raikot, Ludhiana and Malerkotla incidents and letters related to the statements of arrested Kukas. In 1872 at the time of Malerkotla incident British Government wrote a letter to Maharaja Nabha for giving a help by sending army and cannons. She also mentions the name, caste and place of residence of sixty eight Namdharis who were blown up with the cannons. In these documents the role of the Patiala, Nabha, Jind and Malerkotla States to suppress the Namdhari movement has been disclosed. These States gave full support with their army and cannons. This book provides very valuable information about Namdhari Movement.

Singh & et al (2020) edited book '*Sikhi Sroop Di Shaan : Namdhari Hockey Team*' is a collection of research papers that focuses on the contribution of Namdharis in Hockey. Namdhari hockey academy which is formed by Satguru Jagjit Singh Ji, has contributed very much for the development of hockey in INDIA and they have produced many Olympions who have serve the Indian hockey and brought laurels to the country. There is unending list of the matches won by Namdhari Hockey team and its tour to foreign countries also mentioned.

Singh (2019) edited book entitled *Sutantra Bharat Wich Namdhari Sikhian Da Sarthak Yogdan*, contains articles of Dr. Kuldip Singh, Dr. Joginder Singh, Aalla Singh, Surinder Kaur Kharal, Babusha Maingi, Swarn Singh Virk, Swarn Singh Snehi, Dr. Sukhdev Singh, Davinder Singh. It is the collection of research papers published by Central University of Punjab, Bathinda. The authors focus on the development in Namdhari sect after independence of India. It explores women condition, vegetarianism and literature of the sect.

Singh (2018) in his Ph.D thesis, studies Namdhari Sports Academy under the title '*Contribution of the Namdhari Sports Academy In The Field Of Hockey*'. The researcher focuses on the development of Namdhari Sports Academy since its inception to present time. It elaborates the actual contribution made by the Namdhari Sports Academy for the promotion of Hockey game and discusses the performance of male national and international players of Namdhari XI. It is the best source to know the contribution of Satguru Jagjit Singh Ji in the field of sports. The proposed study investigates socio-economic aspects at the time of Satguru Jagjit Singh.

Gidda (2017) in his book '*Bharti Hockey de Nabar*' talks about different people or academies about their contribution in Indian hockey. In this book, a chapter on Namdhari Sports Academy entitled as '*Hockey de Hunar di Udharahan: Namdhari Hockey Academy*' has been discussed. He elaborates the achievements and contribution of Namdhari Sports Academy. The chapter also briefly discusses the achievements of the Namdhari players and the matches played by them.

Jayagovind (2017)'s '*A Saga of Satguru Jagjit Singh Ji*', is a brief Biography of Satguru Jagjit Singh ji. The book presents him as a visionary who dreamt of economically and socially strong individuals. It discloses that Satguru Jagjit Singh Ji had a deep knowledge of classical music. He was a progressive thinker who distributed land to the landless and promoted community farming. It also portrays him as spiritual master and an unblemished soul who served humanity and gave unconditional love to all living beings. The writer describes the childhood memories of Satguru Jagjit Singh when he was under the shadow of Satguru Partap Singh Ji. Further the study elaborates the religious aspect of Satguru Jagjit Singh ji.

Malhi&Randhawa (2016) edited a book *Sri Satguru Jagjit Singh Ji* that contains the collection of articles in two day grand festival of indian classical music in Canada. The book imparts the information endless efforts done by Satguru Jagjit Singh Ji in the field of Music. The authors portrait Satguru Ji as a patron of Indian classical music. His name is exceptionally high in the immense contribution made in the field of music. With his broad vision, Satguru ji foresaw that Indian classical music might get lost with the passage of time. So he made efforts revive the downfall in the field of

music. He himself learned this art from the top musicians of the time. He called upon the people to dedicate themselves to the preservation of this rich heritage and work tirelessly to achieve this goal. He sent many youngsters to learn this art from world-renowned masters, resulting in many outstanding artists of today.

Virk (2016) in his book '*Sri Mata Chand Kaur*' presents the biography of Mata Chand Kaur, wife of Satguru Jagjit Singh. The writer has depicted the association of Mata Chand Kaur with Satguru Jagjit Singh in the upliftment of the society. Here the writer focuses on the contribution of Mata Chand Kaur but the proposed work would go through the contribution of Satguru Jagjit Singh.

Singh (2016) in his book '*Punjab Di Itihasic Gatha (1849- 2000)*' throws light on the caste-system in the 19th century, such as what castes did exist in the society at that time. Besides this, we come to know about the origin of the Namdhari movement, the efforts made by them for the social reforms and about the modern education that had begun at that time.

Chowdhury (2015) in his article entitled '*Turbanator Genesis: Namdhari on Rise*' avers that Namdhari XI is one of the most unique hockey teams in the country. He explains that they the players of this team can be identified with their pure white dress. All of the team members are devoted vegetarians who are motivated by the sect's strong warrior culture. They play with the spirit of 'do and die' in the playground and leave no stone unturned to achieve success.

Ganguly (2015) in his article entitled '*Hockey Team from Haryana's Sant Nagar*' elaborates that the Namdhari players are supposed to consume vegetarian cuisine and dress traditionally. The Namdhari sect's religious beliefs control many facets of their lives, including Hockey, which explains why they are successful in sports. Each player on the team is a staunch vegetarian and must wear a white turban and *kacchras* underneath his shorts while playing. They are all natives of the village Sant Nagar which situated in district Sirsa, Haryana. They used to carry their local cook with them to each tournament. Didar Singh, the team's manager and a representative of India at the 1992 Summer Olympics in Barcelona, the first from Sirsa to play for the

country. Didar Singh was dressed in a white Namdhari dress while playing in Barcelona.

Namdhari Durbaar(2015) edited book entitled *Discourses of Satguru Jagjit Singh Ji* containing the discourses of Satguru Jagjit Singh Ji in which he advised his followers to work for the betterment of society. Satguru Jagjit Singh Ji used to preach on the occasion of *Melas* and other functions where he advised his followers to all aspects of life, while staying within *Dharma*, to work for humanity and asked them to implement the spirit of brotherhood. Apart from this, he used to oppose the evils in the society. He preached to promote simple marriage without the exchange dowry. It is the adequate source of information for the proposed study.

Singh (2014) in his work '*Namdhari Sikhs Of Punjab: Historical Profile*, he investigates the founding of the Namdhari sect, a change in the structures of beliefs and practises, their participation in the national struggle, administrative hierarchy and demographic status since its establishment. The Namdhari community has seen a significant transformation in the past 150 years as a result of its founders' efforts to revive the Sikhism in the middle of the 19th century and their struggles against the Khalsa Raj and the British to do so. They encouraged racial and ethnic harmony, equality between cultures, peaceful cohabitation and communal cohesion. They opposed the separatist forces while also reacting to local and national politics. In between they sought the protection of the state by expanding and building up its headquarters, institutions and heritage. The proposed research focuses only on the contribution of Namdhari head from 1959 to 2012 and examines the changes in the sect as compared to the previous heads.

Singh (2013) analyzes the work on demographic, occupational, social and cultural changes among the contemporary Namdhari Sikhs of Punjab in *The Namdhari Sikhs and Their Changing Social and Cultural Landscape*. He examines the social order of the Namdhari Sikhs of contemporary Punjab in terms of their occupational castes and their caste-wise status in the community. A significant number of Namdhari artisans who were migrated from West Punjab, were settled in Amritsar, Gurdaspur, Jalandhar, Goraya, Phagwara, and Ludhiana. He discusses the beliefs and practices of the

Namdharis. The study is based upon a random survey of 1545 Namdhari families of eighteen districts of Punjab. Here the writer explores the changing circumstances of Namdharis in society and culture whereas the proposed research will explore the transformation of Namdharis in society, culture and economy only at the time of Satguru Jagjit Singh Ji.

Sewak (2013) in his book '*Sarb Kala Smarath Sri Satguru Jagjit Singh Ji*' defines who is a Satguru? One who is eternal and combines 'Sat' and 'Guru' illuminates knowledge, teaches the soul to connect with God and shows the path to connect with the supreme God, abandons greed and promotes selflessness and inspires to dedicate life to God is Satguru. He further explains that Satguru Jagjit Singh was the luminary of glorious Guru traditions who spread the message of *Sarbat's* welfare.

Singh (2012) in his book '*Namdhari Guru and His Movement*' elaborates Namdhari movement and discusses in depth its political history, religious ideas and social reforms. This book attempts to present the chronological history of Namdhari movement, its expansion and growing popularity. It discusses the early life of Satguru Ram Singh Ji and notes down his activities because of which he was placed under surveillance.

Kharal (2012) in his work '*Desh Deshantar*' described the tours of Satguru Jagjit Singh Ji to foreign countries like Thailand, Africa and Pakistan where he preached the philosophy of maryada, to recite the name of God and strict to the dress code and vegetarianism initiated by Satguru Ram Singh. During these visits, he also promoted Indian classical music. He met heads of various religious sects and discussed with them the issues of world peace and religious tolerance.

Maingi (2012) in her research named *The Namdhari Sikhs of Punjab (1947-2001)* explores the beliefs and practices of Namdhari Sikhs of Punjab after independence of India. Further she focuses on the political aspects and organizational structure of Namdhari Sikhs during the leadership of Satguru Jagjit Singh ji till 2001. She talks about the political dimation of Namdhari Sikhs since independence to 2001. Unlike

the pre-independence period, a new office of Pradhan (president) and Meet Pradhan (vice-president) came into existence in the urban centers in addition to the Suba/Jahtedar to meet the new needs of the public. Under the guidance of Namdhari Guru, these leaders do their socio-political activities in their respective areas. It is the source to get some information about socio-cultural transformation by Satguru Jagjit Singh Ji.

Eleanor Nesbitt (2012)'s concise work named "Sikhism: A Very Short Introduction" provides an introduction to Sikh beliefs, practices, and cultural expressions. It serves as an educational resource for those new to the subject. Nesbitt outlines the fundamental tenets of Sikhism, such as equality, community service, and the importance of the Guru. The book delves into everyday Sikh practices, including worship, festivals, and community gatherings, highlighting their significance in Sikh life. Nesbitt discusses the Sikh diaspora, examining how Sikhs maintain their identity in diverse global contexts. This work is effective in distilling complex religious concepts into clear, accessible language. Her focus on rituals provides insight into how Sikh identity is expressed and maintained. The discussion of the diaspora is particularly relevant in a globalized world, prompting readers to consider how cultural identity is negotiated in different environments. This makes her book not only informative but also reflective of contemporary issues facing Sikhs worldwide

Gupta (2011) in his article entitled '*Private but aggressive team, the Namdharis*' writes that there are many things that separate Namdhari hockey team from the rest in our domestic hockey scenario. They are pure vegetarians, live a humble life. Their lifestyle and enthusiasm to fight on the field of hockey presents another different perspective about Indian hockey. The importance of the team is that it is the only private team in India. The team plays on a field in good harmony with the ideas of its sect. At any time, if you find some Sikhs wearing white kurta, white pajama and turban of the same color, then understand that the players belong to the Namdhari team.

Kharaal (2011) in her book named '*Vadd Partapi Satguru*' throws light on the life of Satguru Partap Singh. There is a description of his religious tolerance, rehabilitation

process and religious and social teachings. In addition to his contribution to the freedom movement, he tried his best to rescue the people from the riots and rehabilitate the deserted areas during the partition of the country. He gave full attention to every sector of the society. He promoted Punjabi language and literature, Indian civilization and culture; and directed his followers to maintain dignity. Apart from this, the book depicts Satguru Jagjit Singh Ji sharing responsibility with his father in every work.

Kharal (2011) in her book '*Parkash Punj*' gives a brief introduction of Sikh Gurus starting from Guru Nanak Dev to Guru Gobind Singh and Namdhari Guru Balak Singh to Satguru Jagjit Singh. It presents the journey of Satguru Jagjit Singh from his childhood, education, marriage and becoming the head of Namdhari sect. the book reiterates that all Namdhari Satgurus have worked for the welfare of society in their own time, according to the circumstances and opportunities. Satguru Jagjit Singh Ji resolved religious problems of his time and brought peace by successfully accomplishing many works in the spiritual, social, political, cultural and literary fields and created an ideal society.

Singh (2010) in '*Re Exploring Baba Ram Singh and Namdhari Movement*' makes an attempt to collect the work of scholars and historians on Namdhari movement. In this book, 25 articles have been published. The scholars and historians who presented their papers include:- Dr. Jaswinder Singh Historian, Dr. Kirpal Singh Kasel, Dr. G.S. Nayyar, Dr. Nazer Singh, Dr. Navtej Singh, Dr. K.S. Bajwa and many others. They throw light on Satguru Ram Singh and Namdhari beliefs and practices. This book also gives an important information about British attitude towards the Namdharis and the relationship between Namdharis, *Maharaja* of Patiala and the British; and the impact of Namdhari movement. It conveys the role of different princely states which were loyalist to the British and against the Namdharis.

Bali (2010) in his book '*Sri Satguru Ram Singh Ji and Freedom Struggle of India*' retells the modern world the fascinating story of India's white-robed warriors, the Kukas or the Namdhari Sikhs. They are dressed in white khadi handspun Punjabi Kurta and Churidar Pyjamas, while the women have white *dupattas* covering their

heads. They are warriors of a different kind, who are always ready to sacrifice their own lives for their country. According to their beliefs and practices, they would not kill an ant or an insect while working on their farms. However, during their struggle for the political, social, economic, and spiritual liberation of men, they developed a way of life that does provide remedies for a number of the current issues and ills facing the tormented world. They did this with the help of their inspirable Satgurus. The Kuka movement sparked the Indian freedom struggle, in colonial countries all over the world, particularly in Asia. The book is an attempt to provide some glimpses of Kuka history and the Namdhari way of thought and life.

Kaur (2010) wrote a book entitled '*Gopal Rattan*' which elaborates the achievements of Satguru Jagjit Singh Ji in the field of animal husbandry and his contribution in saving the indigenous breed of animals. He undertook a march to aware people of the love for animals and Indian culture and traditions. Satguru ji not only looked after the milch cows, but also looked after abandoned cows and encouraged others to do the same. He was honored for the protection the animals.

Maingi (2008) in her research entitled *Politics Of Miniorties Communities Of Punjab- A Case Study Of Namdhari*, explains that despite being formed as a sect of the Sikh religion, the Namdhari Sikhs did not represent the Punjab's Sikh community politically at that time. The group reacted to local, state, and national politics during colonial rule, especially those who were against it. The Namdhari sikhs were more aligned with Congress' ideology than with Akali Dal's. The Namdharis stayed in the Congress' electoral political camp during the post-independence era. It may be characterised as nationalist in its relationship with the Congress. The Namdhari Sikhs have attempted, towards the end of the 20th century, to maintain their political ties with both the Congress and the Akali Dal while preserving their social religious identity. Satguru Jagjit Singh actively participated in the politics after independence and Namdhari sect remained associated with Congress in electoral politics.

Singh (2008)'s work '*Partition of The Punjab 1947; Dispersion Of Agricultures Of West Punjab And Their Resettlement In East Punjab: A Case Study Of Namdhari Sikhs*' examines the processes of dispersal and resettlement of Namdhari Sikhs and

examines the extent to which Hindu and Sikh Diaspora can maintain the homogeneity of their respective Jat fraternity. The writer collected the Data of 150 migrant farming families of Namdhari sect in some district of Punjab state and examined the rehabilitation policy of the Namdhari Gurus. Satguru Partap Singh arranged for immediate relief to his migrant followers and directed them to move to Sri Bhaini Sahib or Sri Jiwan Nagar. The paper presents the physical and mental torture suffered by the victims of partition and the help rendered by Satguru Partap Singh by the way of distribution of land units.

Singh (2007) conducted a study named '*Migration and Resettlement Of Business And Artisans Of Amritsar- A Case Study Of Namdhari Sikhs*' in which he examines the reasons and circumstances that forced the Namdhari traders and artisans to relocated to Amritsar from their native villages. Sikhs from Namdhari sect also experienced loss of life and property. During partition, the number of casualties among Namdhari Sikhs was less than those of the others. Secondly, Namdhari Sikhs, like other Hindus and Sikhs, did not wish to settle in Amritsar City mostly due to feelings of insecurity. 4% of migrating Namdhari Sikhs were doing so. Thirdly, the construction of the Indo-Pakistan border contributed to the stagnation of bordering commercial and industrial cities in addition to the feeling of unease brought on by the tension and war between India and Pakistan. As a result, Namdhari businessmen and artisans decided to move to the city of Amritsar rather than to stay in their home villages and towns.

Sayeed (2004) in his article entitled '*Asia's First Astro-turf in Rural Area*' writes about Namdharis association with hockey dates back to 1978 when they started their team with former international Baldev Singh as their coach. In 1980, team with its unique uniform i.e. white tapering turbans and knee-long kachheras was in headlines for winning the esteemed Jawahar Lal Nehru Hockey Tournament for juniors in New Delhi. India's first-ever Astro-turf was laid up in a rural area Bhaini Sahib, near Ludhiana and in the private sector it has given Namdharis a unique distinction.

Singh (2003) in his article entitled '*Namdharis in the Hockey Arena*' writes that distinguished by their spotless white turbans and playing uniform, the Namdhari Vidayak Jatha Hockey team is leading participants in National and International

Hockey tournaments. He praises Namdhari XI by reporting that it is one of the finest Hockey teams in India.

Kaur (2002) in his book '*Dharam Het saka Jin Kia*' In this book, the author has written the history of martyrs in Sikh history. Further, he has given a detailed description of the events at Malerkotla during Namdhari Guru Ram Singh's movement and has also presented a list of martyrs.

Singh (2000) wrote '*Kookian Di Vithia*'. The first edition of this book in Punjabi language appeared in the year 1990 but according to its preface, this work was written by Ganda Singh between the years 1930 to 1944. It was based upon historical records such as unpublished books and their copies, official records written on the papers by the Government of Punjab and its dependencies, the Court Mises and list of books dealing with Kukas. The sources were in the languages like English, Urdu and Gurmukhi. The Gurmukhi work here meant Giani Gian Singh's famous work entitled as '*Sri Guru Panth Parkash*' written in 1889. The author talks about the origin and development of the Namdhari movement. He explains that Satguru Ram Singh wished to revive the Sikh religion, but he was not a rebel. In his movement, there was no political interest involved. Namdharis were against cow slaughter. Interestingly he tells about the activities of *Mahants* and Britishers against the Namdharis.

Ian Talbot (1999)'s work "The Sikhs of Punjab" focuses on the Sikhs in the Punjab region, exploring their socio-economic conditions, political movements, and cultural transformations. Talbot examines how the economic landscape of Punjab has influenced Sikh identity and community dynamics. Talbot discusses how music, art, and literature reflect Sikh values and beliefs, contributing to a vibrant cultural identity. Talbot employs a sociological lens to explore the intersections of economy, politics, and culture within the Sikh community. His analysis of the Khalistan movement provides a critical understanding of Sikh nationalism and its implications for communal relations in India. The emphasis on cultural expression underscores the resilience of the Sikh community in maintaining its identity amidst political and

economic challenges. Talbot's use of qualitative data, including interviews and case studies, adds depth to his analysis.

Vehmi (1996) wrote a series of books entitled '*Jasjiwan*' throwing light on the life span of Satguru Partap Singh Ji. These volumes are invaluable treasures of historical, social, political, moral, economic and spiritual surveyors of Namdhari Sikhs for nearly six decades. The writer tried to formulate various aspects of the life of Satguru Pratap Singh Ji in *Janam Sakhi* style, the book also throws light on many neglected aspects of the history of Punjab at that time. In the Namdhari sect, more than one inclination has been appearing from time to time regarding various issues, their description is also in this works. The rich description of villages of Namdharis, *Jathedars*, preachers, saints, and other administrators adds to the richness of this book. The volume VI explores the events from 1954 to 1959 that contains the details of the last years of Satguru Partap Singh, the cooperation of Satguru Jagjit Singh.

Bali & Bali (1995) wrote a book named '*Warriors in White: Glimses of Kuka History*' where they opine that revered by Indian legend and history as the Kukas, the warriors in white raised the great call for freedom and made stupendous sacrifices for the spiritual and political freedom of their motherland. They used the term "warrior" in a strictly social, spiritual and moral sense and with reference to the sacrifice and struggle of the Kukas in India's struggle for independence. It also symbolizes the Namdhari sect's continuous campaign for the social and moral emancipation of mankind.

Kavi (1992) wrote diary of Satguru Jagjit Singh Ji entitled '*Beete Diyan Paidan*' that is a description of the main events of the year 1978 during the time of Satguru Jagjit Singh ji. This book describes the characters of many Sikhs, devotees and other close relatives of Namdhari sect. The author has written it as *Janam Sakhi* in realistic mode. The author through this book has succeeded in developing a truly new prose form in Punjab. This book also contains the profound teachings of Satguru Jagjit Singh Ji about human life. There is information about Guru's behavior during various events,

naam simran, kirtan, music, his intelligence, national organization, patriotism, historical figures and dynamic view of fairs etc.

Singh (1985) covers the period from 1881 to 1903 in Namdhari history in his study entitled '*Kuka Movement- Freedom Struggle in Punjab*'. He explains that Kuka movement stands for religious revival and represents social reforms, honest earning and equality to all irrespective of caste and creed. This movement was the people's movement to aware Indians to rise against British who did not want to miss any opportunity to teach a lesson to those who were not reconciled to foreign rule.

Singh (1980) in his book entitled '*Jiwan Nagar*' describes the development of village Jiwan Nagar in Sirsa (Haryana), by Namdhari sect at the time of partition of India. The area was desolate, Satguru Partap Singh Ji bought land and distributed to the landless migrants and Satguru Jagjit Singh Ji served the community by availing them the resources of their livelihood. The Jiwan Nagar was developed as another headquarters of Namdhari Sect after independence.

Bajwa (1972) in his book '*A Brief Account of Freedom Movement In Punjab*' discusses the origin of Namdhari movement. This book is an attempt to present a clear knowledge about the numerous other movements. The author describes the origin and development of all the movements in Punjab. The book is about the freedom movement in Punjab but it gives only brief information about the Namdhari movement and other characteristics related to Kukas have been completely ignored.

Ahluwalia (1965) wrote a book entitled '*Kukas, The Freedom Fighters of the Punjab*' which is an interesting book based on Namdhari movement. It tells us about its founder Baba Ram Singh and assumes that this movement was both the religious and political. The Namdharis tried to make themselves politically strong by maintaining contacts with Kashmir and Nepal. Ahluwalia describes the British policies toward the Namdhari movement. He discusses Malerkotla barbaric incidence in 1871, in which sixty two Namdharis were blown away by cannons by Britishers.

Singh (1965) wrote book entitled *Gooroo Ram Singh and the Kuka Sikhs* which contains the documents related to Guru Ram Singh and the Namdhari Sikhs from 1863 to 1871. They were called rebels against the British power in India by the British administrators. He describes the incidents of 1871, how the clash became more open, more violent and thus leading to the Malerkotla executions and deportation of Guru Ram Singh to Rangoon and of other leading Namdharis to Moulmein or Aden. The author presents the documents about Baba Balak Singh and Baba Ram Singh, all the activities of Namdharis and British policy against Namdharis.

Singh (1953)'s "The Sikhs" offers a comprehensive historical account of Sikhism, its origins, and its evolution. The book addresses the socio-political contexts that shaped the Sikh community. Khushwant Singh's work is notable for its blend of personal anecdotes and rigorous historical research. His narrative style makes the history accessible, yet his critical stance on various historical figures invites readers to engage with the complexities of Sikh identity and politics. His reflections on the impact of the partition reveal deep communal tensions and the challenges of integration faced by Sikhs in modern India.

Navtej Singh in his article on '*Namdhari Movement in Seditious Literature: Portrayal and Utilization in Colonial Punjab*' concludes that the Namdhari movement was used with the consciousness that it was the first anti-British patriotic movement in Punjab. Baba Ram Singh was considered a great leader in the history of Punjab, both in terms of a social reformer and a revolutionary who created anti-British political awareness. He also established a parallel government to the British and hence became a challenge to imperial hegemony.

Therefore, it is evident from the evaluation of the literature that more research in this area of study has to be done.

CHAPTER -III

EVOLUTION OF THE NAMDHARI SECT

3.1 Introduction

The term 'sect' has been widely used to refer to a group of people that shares similar opinions or actions under a common leadership (Singh, 2002, p.75). 'Sect' can denote any faction or group, especially a small one strongly devoted to a certain belief. In religion, the word "cult" means any kind of worship especially that of a particular God or shrine, as in speaking of ancient Greece, one might refer to the "cult of Apollo." In mainstream sociology, a cult is considered a religious "withdrawal group," which is a group of people who, for whatever reason, withdraw from the mainstream religion in order to follow a pure or true religious belief. As a general rule, cult followers lead cult-regulated lives in many important areas, from clothing to diet and occupation; This definitely sets them apart from the rest of society (Ellwood & Alles, 2006, p.109). However, some sociologists argue that sects are movements of religious protest, appearing as a marginal and incidental event that at the same time serves as a catalyst in history and sometimes drives or re-integrates the society (Wilson, 1970). For this generalization, W.H. MacLeod (1977) describes the sect's parameters that sects can be classified under a normative pattern of corporate observance of various rituals, themes or sects that is inconsistent with (mainstream) cultural patterns. In addition to this classification under historical scrutiny, the reorganization of sects under social and religious perspectives is also important. Therefore, most Sikh scholars and professional historians generalize Namdharis as a sect in terms of its social and religious outlook.

The historians were mainly interested in writing the history of main Sikh religion, the Sikh *Gurus* and the Sikh struggle during the 18th Century, the founding of the Khalsa Raj and its collapse. Thus, they missed the study of various sectarian developments found within the mainstream of Sikhism and the Sikh Community throughout its history. Early variance in Sikhism emerged during 16th and 17th centuries. The first dissenters and their followers generally cropped up due to their conflict with the Sikh *Gurus* over the issue of succession. They staked their claims for

the *Guru gaddi* at different times and were significantly the direct descendants of the Sikh *Gurus*. Notably, they include the *Udasis*, the *Minas*, the *Dhirmalias* and the *Ram Raiyas* (Virk, 2007).

Apart from these early dissidents, several other sects developed in Punjab over a period of time. Among these, the most notable were the *Udasis*, the *Niranjanias* or the *Handalis*, the *Gangushahis*, the *Sewapanthis*, the *Nirmalas*, the *Hira Dasis* and *Gulabdasis*. In mid 19th century, two Sikh sects *Nirankaris* and the *Namdharis* developed (Singh, 1889). Significantly, the founders of each of these sects initially represented the *Nam-Simran* Sikh tradition and emphasized a simpler way of life by abandoning costly and cumbersome customs. "The *Guru Granth*" was their scripture and they followed Sikh customs with some modifications. However, over time, the spiritual leaders of these sects made the radical departure from Sikh traditions and developed their respective religious systems and customs (Virk, 2007).

During the 20th century, there was diversity in Sikhism which was maintained by the orthodox Sikhs called *Nirmalas* in terms of their *Sanatnist* tradition. In the history of Punjab, the *Singh Sabha* reformed Sikhism by categorizing the sects. The *Singh Sabha* gave the definition of the Sikh in terms of defining "Who is a Sikh?" The Sikh is defined as follows:

"A Sikh is any person whose faith is in our God, the *Gurus* and their teachings and the *Adi Granth*. In addition he or she must believe in the necessity and importance of *Amrit* (initiation) and must not adhere to any other religion" (Bhatia, 1999, p.59)

This chapter discusses in detail the origin and evolution of the *Namdhari* sect and describes the social background and contribution of *Namdhari Gurus* in Indian freedom movement and eradication of social evils prevalent in the society at their times.

3.2 Satguru Balak Singh Ji (1784-1862): Origin of the Namdhari Sect

The Namdhari sect is a part of Sikhism. It traces its origin to *Guru* Nanak. The faith accepted by Namdharis and other Sikhs from *Guru* Nanak Dev to *Guru* Gobind Singh is the same. After *Guru* Gobind Singh, Namdharis believe in the continuity of living *Gurus* while other Sikhs regard the Granth Sahib as the *Guru*. Although Namdharis respect the Granth Sahib, they maintain that according to Sikh scriptures and true Sikh history, *Guruship* cannot be contained in an inanimate thing. According to the Namdhari tradition, *Guru* Balak Singh is the eleventh *Guru* and Ram Singh is considered the 12th *Guru* in the line of succession (Suri, 1970, p.149). His disciples actually believed him to be *Guru* Gobind Singh, risen from the dead again, and that could foresee and foretell everything, and that he actually had foretold the fall of the Sikh Raj.

The Namdhari sect has existed for almost 150 years. A brief history of the Namdharis could be found in Pandit Tara Singh Narotam's book *Sri Gur Tirath Sangreh* (A.D. 1884). This sect's adherents go by titles such as Namdhari, Sant Khalsa, and Kuka, among others. Their spiritual inclination can be inferred from their first two names, Namdhari and Sant Khalsa. They became known as Namdhari due to the constant "Naam-Simran." Sant Khalsa is the term for a Sikh Sant, or group of pious individuals. Namdhari *Guru* Ram Singh utilized a Sant Khalsa phrase in his *Hukumnamas* for his disciples.

When reciting and chanting the name of their *Guru* at religious gatherings, Namdhari Sikhs would become so enthralled that they would start shouting, earning them the nickname Kuka (Bajwa, 1965). Khushwant Singh claimed that his followers were known as Kukas because they sung hymns, danced like dervishes, worked themselves into a frenzy, and let out loud shrieks (Singh, 1999). But the modern Nirmala scholar Gyani Gyan Singh also used the Namdhari community's appellation in his work *Panth Parkash*. British officers frequently referred to the Namdhari Sikhs as Kuka.

Satguru Ram Singh himself gave the name Namdhari to his people because he appreciated seeing them practice the Name of God. The term 'Namdhari' is preferred by the sect's contemporary adherents. According to recent definitions given by Namdhari scholars, a "Namdhari Sikh" is someone who "carries the name of God (name-simran) in his or her heart." Those who fervently adhere to and obey the precepts of their revered Guru, Satguru Ram Singh, are known as Namdhari Sikhs.

Baba Balak Singh founded the Namdhari Movement in Hazro, West Punjab's Rawalpindi District. His caste was Arora. During his period, a significant number of people in the surrounding villages were converted to his sect. This sect was known as Jagiasi or Abhiasi at his time. He was born in 1784 in the house of Dial Singh and Mata Bhag Bhari at village of Chhoi in Attock, District Rawalpindi ("*Namdharis- A Sikh Movement*," 2002, p. 118). During childhood, he shifted to Hazro. *Satguru* Balak Singh was the follower of Jawahar Mal of Rawalpindi (Singh, 1966). According to Harbans Singh the village is Sarvala in (District Attock). Balak Singh used to preach the name of God as his guide Jawahar Mal. The *Jagiyasis* were those who seek truth and knowledge of spiritual insight whereas the *Abhiyasis* meditated on the sacred name or *mantra* from *Abhias*. According to Bhagat Singh, 'before his death Balak Singh was popularly known as *Abhiyasi*, who meditated on the *Naam*, day and night (Singh, 1973).

Satguru Balak Singh preached morality and monotheism. He called upon his followers to follow the 13 major teachings. He stressed upon his Sikhs to follow the simple path shown by their *Gurus* and attain salvation by doing Naam Simran (McLeod, 1979). He forbade to use a leather bucket for drinking water. His Sikhs had to pay Rs 1.5 per month for Prasad and were expected to carry a short sword in their turban. It was forbidden for followers to eat food cooked by non-Sikhs. Speaking the truth and working honestly were important virtues. Furthermore, they were motivated to accept and help their fellow believers in any way they could (Jolly, 2000). Thus Satguru Balak Singh wanted to keep his Sikhs away from the customs that the Mahants had taken over the historic Sikh temples and started imitating Hindu beliefs and practices.

Through the practise of meditation, he promulgated a rigid concept of salvation. He urged his followers to refrain from meat, snuff, and alcohol and denounced the worship of idols. His social interests included against child marriage and female infanticide. The most important virtues were hard work and telling the truth. *Satguru* Balak Singh and his followers were mainly from Arora and Khatri castes and were Sehajdhari Sikhs. Ram Singh, his successor, encouraged his adherents to uphold the precepts of the Sikh scripture and embraced Khalsa customs (Singh, 2010).

As far as the opinion about Namdhari Panth or sect is concerned, a majority of respondents have the view that it is a pious religion that has been derived from Sikh religion. Respondents also remarked that *Satguru* Ram Singh contributed significantly to the freedom Struggle of India and worked untiringly for the welfare of society. About the mission, vision, objective and philosophy of Namdharis, most of the respondents admitted that they always fought against the social evils and their mission was to revive Sikh principles and affirmed that they chant the name of God.

“As far as the mission of Namdhari Panth is concerned, there were two main philosophies of Namdhari Panth at the time of Satguru Ram Singh ji. Firstly, after Maharaja Ranjit Singh, the Sikh society had forgotten its customs, many people went away from Sikhism.

In such a situation, Satguru Ram Singh restored Sikhism. His second philosophy was to fight against the British government to liberate India, he boycotted British mills and British institutions and used non-cooperation as a political weapon. At that time the number of Namdharis has been estimated as 300000 while the total population of Punjab was 40 lakhs. This movement was suppressed after the Malerkotla massacre. Many Kukas were taken into custody, some were sent to Andaman Nicobar Jail. Bhagat Singh has written that if any community was declared illegal in Punjab, it was only the Kuka community. Satguru Ram Singh established the suba system and made contacts with neighboring countries. He sent his messengers there. After that Satguru Hari Singh became the Guru. From 1906 to 1959,

Satguru Partap Singh took over the reins and highly contributed in the country's freedom struggle. He spread Sikhism upto Africa and Thailand” [Respondent 1].

3.3 Satguru Ram Singh Ji (1816- 1885): Flourishing of the Sect



Satguru Ram Singh Ji, Source: Headquarters Bhaini Sahib

Satguru Ram Singh was born on the night of 3rd february on the day of Basant Panchami in 1816 at village Araian Bhaini Sahib, Distt. Ludhiana. Namdhari leader *Satguru* Ram Singh was a charming man, 5 feet 10 inches; fairish complexion pitted with small pox; hazel eyes; long nose and face; grizzled beard and moustaches; by caste a carpenter Sikh (Singh, 1944). He was the son of Baba Jassa Singh, who had three children. Ram Singh, the eldest of three children, grew up under the care of his

friendly and simple parents in the typical rural environment. Bajwa (2017)

highlights that just as Shivji's life was influenced by his mother, Ram Singh was greatly influenced by his mother Sada Kaur, who introduced him to the greatest traditions and customs of Sikhism and history. Writing and reading Gurmukhi character was taught to him by his mother. His memory was permanently influenced by the life stories he was taught about the gurus and devotees. Like his mother, he also started participating in religious events regularly. Two daughters, Nand Kaur and Daya Kaur, were born to Satguru Ram Singh (Bajwa, 1965). When he attained the age

of 21, Kabul Singh, the Subedar of Khalsa army took Ram Singh in the military of Maharaja Ranjeet Singh (Singh, 2010).

Satguru Ram Singh was a staunch follower of Sikhism and had a faith in the spiritual leadership of the Sikh *Gurus*. He had an unshakable faith in the spiritual leadership of the Sikh *Gururs* (Singh, nd). Due to his dedication and impressive character, his colleagues started calling him Bhai. In Sikh tradition the title of *Bhai* was given to that person who has saintly nature. His regiment began to be called Sant *Sipahian Di Regiment* (Bali & Bali, 1995). When his regiment came to Hazro, he came in contact with *Satguru* Balak Singh and was influenced by the latter's religious personality. After that *Satguru* Ram Singh became a devotee Sikh. After the death of Maharaja Ranjit Singh, the *Khalsa Raj* quickly collapsed as his successor was an incompetent administrator. Due to a disgusting situation at the Lahore court, Ram Singh left his regiment in 1845 and returned to his ancestral village, where he set up a small business. He slowly began to gain the attention of people of the surrounding villages, as he would get up early in the morning, take a bath and recite Gurbani continuously many hours together.

According to Namdhari, after the death of *Satguru* Balak Singh in 1862, all his followers gathered at Hazro where, *Bhai* Ram Singh was selected as the leader of the Namdhari sect. But there is no information in which circumstances and in what way *Satguru* Balak Singh and his followers selected Bhai Ram Singh as his successor (Singh, 1979). The founders of the Namdhari sect followed the tradition of the *Guru-gaddi*, which was later associated with the succession of *Guru* Gobind Singh (Singh, 1973). Namdhari *Guru* Balak Singh and Ram Singh are given the status of 11th and 12th *Guru* as the successors of *Guru* Gobind Singh (Suri, 1970, p. 172).

3.3.1 Formation of the *Sant Khalsa*

The political and socio-religious conditions of that time were worrying. The establishment of British rule was adversely affecting farmers, artisans, retired soldiers

and all those who earned their livelihood by trading in the Lahore court. Satguru ji was also a small businessman, so he could understand their pain. The great teachings of the Sikh Gurus have either been forgotten or are being ignored. No attention was paid to the code of conduct laid down by Guru Gobind Singh.

There may be some exceptions. But the people were deceived by Sodhi and the Bedis, who were seriously engaged in setting up their *Gurudoms*. Ganda Singh (1944, p.36) claimed that Bedis and Sodhis had become Gurus in their respective places and their sole goal was to win over more and more devotees to their worship. All of this was against the religion of Guru Nanak and Guru Gobind Singh and was progressively weakening it.

People started worshiping many tombs, trees and snakes. The priestly class of the Hindus was very active at this time, as it was an opportunity for them to exploit the simple minds of the people. They insisted on the observance of costly and meaningless rituals. Sikh Gurudwaras started being considered as their family property by their patron Mahants. Due to the vast wealth and income of the temples, they easily fell prey to the evils that usually arose from abundant wealth. All of this led to a rise in superstition among people (Bajwa, 2017).

Apart from political turmoil and religious decline; Social evils and practices like child marriage, alcohol, opium and prostitution were also prevalent in the society which became the basis of moral degradation of the people. The condition of women was very pitiable, so it became a matter of concern for Ram Singh (Ahluwalia, 1999). He wanted to create individuals who had strong character and determination and who were fearless in action. He expressed his desire to accept the baptism of Guru Gobind Singh from the Sikhs. (Singh, 2017).

Guru Gobind Singh Ji founded the *Khalsa Panth* in 1699. To revive Sikhism, *Satguru* Ram Singh founded *Sant Khalsa* in 1857. He formally started his socio-religious movement against the prevailing environment. He organized a congregation on the Baisakhi day of 1857, established the Khalsa-Panth and baptized five Sikhs and also hoisted the flag of *Sant Khalsa* which was triangular in shape and white in color (Singh, 2009). This flag was a symbol of peace, patriotism and truth.

He inspired his followers to speak the truth. Kahn Singh of village Chak, Labh Singh of Amritsar, Atma Singh of village Aalo Muhar, Naina Singh Wariah of Amritsar and Sudh Singh of village Durgapur were the first Sikhs to take 'Amrit' (Chakraborty, 1929). Satguru ji adopted the path of peace shown by Guru Nanak Dev ji. The Sikhs who had deviated from the path of Guru Gobind Singh Ji were brought back. Namdhari scholars believe that "*Sant Khalsa* is a Singh, a saint, who is pure in words, thoughts and has been blessed with *Guru Mantra* by the *Gurus*. He has to follow a strict code of conduct as was prescribed (Kaur, 2010).

Satguru Ram Singh gave a new name, form and discipline to his followers. He expanded the scope of the Namdhari Mission. His ideas were associated with the restoration of religion, life, simplicity and ancient purity. He wanted to develop in a Sikh such qualities as a strong character, steady and firm faith, fearlessness, an ideal human being, love, truthfulness and self-sacrifice (Bajwa, 2017). The Namdhari *Guru*, therefore, recognized the importance of developing a strict code of discipline. He revived the Khalsa tradition, which was prescribed for the members of a new organization called the *Sant Khalsa*, which differentiates it from the mainstream of Sikhs (Arora, 1986). They were told to have five k's (*kakars*) and worship one god (Singh, 2005). The purpose of Sant Khalsa was to reaffirm the faith of the people in Akal Purakh. According to Namdhari literature, Namdhari *Guru* Ram Singh appointed Rai Singh, a resident of Mudhiyar village in Punjab's Ferozepur district, with instructions to bring details of Sikh rites and ceremonies to Nanded (Sanahi, 2007). The Inspector General of Police, Punjab, remarked in his report how the Kukas 'appear to be eager to revive Sikhism to its original sanctity (Oberoi, 1992).

Satguru Ram Singh departed from Sahajdhari to Khalsa tradition. He tried to simplify the system of baptism which was considered the right of the priests. But at the same time continuing the old practice, the secret word was whispered in the ear of the newcomer. After initiation, a baptized person received a rosary and the *Guru-Mantar* or the mystic word i.e. *Wahe-Guru*. This *Guru-Mantar* was to be repeated continuously while doing daily routine work. The recipient should not have told that *Guru-Mantar* to others. As a result, the followers of *Guru* Ram Singh were distinguished from the rest by wearing a white dress, a distinct style of turban called

'*Siddi Pag*', a rosary of knots made in white woolen. These external symbols were essential for establishing discipline and strength of organization (Singh, 2017). Similarly, women were instructed to make knot in their hair and ear or nose piercing, jewelry, nail polish and lip sticking or makeup are not allowed.

3.3.2. Social Reforms

Satguru Ram Singh ji worked for the welfare of the society. There were many evils in the society which forced women to live a painful life. Long before he was deported, he undertook a campaign against these practices. In those days, the birth of a girl was considered a bad omen. The girls were killed. If some girls survived, they were not properly educated. She was often subjected to mental and physical tortures and was married at a young age. Addressing the horrors of this problem, the Namdhari *Guru* advised his followers to stay away from selling and buying the daughter in marriage. For him, these practices were a far greater crime and sin than cow slaughter. He took measures to stop these practices. Namdhari *Guru* Ram Singh told his Khalsa that those who indulged in such practices must not be allowed to participate in the congregation. Nothing should be accepted from their hands and the Khalsa should not visit their houses. For uprooting these practices the *Guru* came up with the solutions: girls should be taught skills of reading and writing, they should be well versed in Gurbani which would make them spiritually stronger (Singh, 2016).

Widow's condition was most pitiable as she was neither accepted by her parents nor in-laws. She was considered to be a burden on the family. He said "If a widow of Kuka wanted to marry she could marry again a Kuka. The official account tells that *Guru* Ji enjoined the marriage of widows (Singh, 1966, p. 9). *Satguru* Ram Singh ji, while living in exile, kept sending orders to his followers from there from time to time. He opposed child marriage. His decrees fixed the age of marriage for a girl at 18 years and for a boy at 20 years and ordered to save girl child (Singh, 1996).

At that time there was no different method for Sikhs to get married. Marriages were carried out in the old Hindu system. Solemnizing marriage was considered only the responsibility of the Brahmins and the Pandits. The practice of dowry and

extravagance in marriage was prevalent. The new method of marriage was introduced which was called Anand Karaj. In this marriage system, many couples use the same '*Hawan-Vedi*' for marriage and were forbidden to take and give dowry. Inter-racial marriages were allowed. For the first time three inter-caste marriages were held on 3 June, 1863 in district Moga, Punjab.- Later on the basis of this Anand karaj system, Government passed Marriage Act on 22 October, 1909. Nectar was given to the women on 1 June 1863 in village Siad, District Ludhiana for equality of women (Sanehi, 1982).

This revolutionary step of *Satguru* Ram Singh was opposed by Brahmins and Mahants. Several fake reports were filed in the police station of a village Baghapurana in District Ferozpur. On June 4, a report was filed in village Bagha Purana that "For two to three days, Ram Singh had gathered in his village with five hundred followers, and was behaving in a very extraordinary manner. He spoke of treason, said that the country would soon be his, and that he would rapidly have 1, 25,000 armed men to support him, and absolutely himself very extravagant. Police Sergeant reached the spot and after investigation, the information was sent to the Deputy Commissioner of Ferozpur. Brahmins and Mahants were protesting against *Satguru* Ram Singh because their shop was closed due to the commencement of simple *Anand Karj* rituals. *Guru* Ram Singh was arrested by the British Government and taken from one police station to another. Finally, he was brought to Bhaini Sahib. Namdharis were forced to disband his congregation and return to their home (Kaur, 2020).

3.3.3 *Satguru* Ram Singh and Freedom Struggle of India

The contribution of Kuka Sikhs in freedom movement is precious. The use of boycott, non-co-operation and swadeshi which had been the major tools of Mahatma Gandhi's movements, were used by *Satguru* Ram Singh ji many years ago. In the mutiny of 1857, which erupted with the aim to free India from the chains of slavery, *Satguru* Ram Singh ji challenged the British and started building Sikh cohesion. *Satguru* Ji ordered his Sikhs to boycott government goods and services in a peaceful manner. *Satguru* Ram Singh did not accept the British rule and its institutions. He instructed his followers neither to join the services of the British government nor send

their children to government schools nor use courts of law, foreign goods and the government postal services. Namdharis also took the initiative of non-cooperation against the British rule and started the Swadeshi campaign. They were adopted indigenously, completely boycotting British goods and services. Namdhari *Guru* Ram Singh advised his followers that all Namdharis would boycott goods, services, education, postal system, courts, railways, hospitals and especially foreign clothes imported by British merchants. *Satguru* Ram Singh not only launched a movement of civil disobedience against the British regime but he also set up a parallel government against the British administration (Sobti, 1944, p.188). He suggested them to have their own arrangements for all these things. Government services were largely boycotted.

Satguru Ram Singh realized that he needed a team of local leaders to carry out his missionary work. Firstly, he constituted a council of six members. Later on, Punjab was divided into 22 parts and a head called 'Suba' was appointed for each part. The word *Suba* in Punjabi means just a province but in context of the Namdharis, it was a political and administrative system (Bali & Bali, 1995). The *Suba* system had several purposes. It was responsible for propagating the doctrine of the Kuka movement as well as for administering their religious, spiritual, social affairs (Bali & Bali, 1995). *Suba* system was established in the district of Amritsar, Lahore, Saikot, Gurdaspur, Jalandhar, Ferozepur, Ludhiana, Ambala and Karnal mainly. They were also active in Malerkotla. Nabha and Patiala were also under the control of *Suba* system among Namdharis (Singh, 2010). These subas were instructed to seek directions from *Satguru* Ram Singh secretly. Trusted messengers would carry coded messages to the diocese to the Namdhari headquarters of Bhaini Sahib or where *Guru* Ram Singh frequented. The *naib-subas*, *jathedars* and *local sangat* worked under *Subas*. They were given small areas to work and were required to organize and supervise the missionary work of their respective places (Bajwa, 2017). According to historian Joginder Singh, different tasks were assigned by *Satguru* Ram Singh to these *subas*; first propagating the Namdhari mission, administering *bhajan* and *amrit* and making arrangements for performing *paths*, second setting the local disputes with utmost impartiality, third collecting *daswand* and fourth ensuring peace in their

respective areas and and fifth bringing cases of disobedience and self-styled persons to the notice of *Guru* (Singh, 2010).

The Namdharis had their own postal system running with letters and messages. The post was entrusted with either a letter or an oral message. A messenger used to go to a certain stage in great haste and give message to other and get relief, he had a strict order not to exchange matters with any person while delivering the news. Relations were made with Kashmir, Nepal, Afghanistan and Kabul provinces to intensify the independence movement. Initially, Sialkot, Amritsar, Hoshiarpur, Ludhiana districts formed the major centers of Namdhari activities, but later the movement spread upto Ferozepur, Lahore and Gujranwala as well. Not only Sikhs joined in large numbers in this movement, but Hindus were also involved. The number of Kukas was one million, of whom only one-third were *keshadhari*, the rest all *sahajdhari* (Suri, 1970).

Satguru Ram Singh's influence spread widely among the people of Punjab. The British government felt compelled to take action against him. After a few days, the Gurdwara at Bhaini Sahib was searched. During the search, the Lieutenant Governor of Punjab, Sir Henry Dowles was himself present along with his police. The British government was suspicious of the manufacture of guns. When the search gave him no clues, Sir Henry Dowles asked *Guru* Ram Singh where he had made the weapons. He showed Namdhari Sikh in white dress with his white rosary of one hundred and eight balls and said, "This is our factory gun. There are one hundred and eight cannon balls in it. They never miss fire" (*The Tribune*, 1950, p. 11).

The police became disappointed. *Satguru* Ram Singh was confined to Bhaini Sahib, but he defied it and made attempts to visit Amritsar and Anandpur. Each time he was arrested and brought back to Bhaini Sahab. The surveillance of *Satguru* Ram Singh was removed in 1866. During the period from 1866 to 1872, he visited various places to propagate his principles and co-ordinated many meetings and assemblies in various Sikh Gurdwaras and other religious places. During these visits, Christian missionaries opposed him several times. The Mahants of the Gurdwaras of *Amritsar* and *Anandpur Sahib* also strongly opposed him.

Still his popularity went on increasing day by day. Afraid of the popularity of *Satguru* Ram Singh, the British government needed only one concrete reason to

completely suppress the Namdhari movement. Unfortunately, a few Namdhari Sikhs gave a chance to the British in 1872. In this year, an unfortunate incident happened in Raikot, Amritsar and Malerkotla. In 1849, after the annexation of the Punjab, the Governor General changed the former orders and declared that for the future “no one should be allowed to interfere with the practice, by his neighbor; of customs which that neighbours religion permits” (Cole & Sambhi 1999, p.166). In 1849, the Board of Administration issued the bylaws. First, the cow will be slaughtered at a particular place outside the town and secondly no shop will be opened in the town for open sale of beef. But the Governing Board decided that the restriction which was earlier imposed in honor of only one Sikh ruler should be removed and space should be earmarked for a butcher shop in all major cities, but special care should be taken that this shop should not be established in the vicinity of any Hindu religious building (Kaur, 2020).

The British policy of lifting the ban on cow slaughter hurt the religious sentiments of Sikhs and Hindus. The Deputy Commissioner of Amritsar allowed opening of slaughter outside the city in accordance with the above bye-laws. The opening of a cow slaughter house in Amritsar signaled the opening of many more such slaughterhouses in different cities across Punjab. Muslim butchers started selling beef openly in the streets of the city. By the year 1871, the tension gave rise to communal strife, open squabbles and riots. The Divisional Commissioner had to intervene to pacify the Hindus and Sikhs of the city, who were outraged by the cow-slaughter. Meanwhile, rumors turned out that four more shops would be opened for the sale of beef in the city and one of them would be adjacent to the Golden Temple complex. When a meat shop was opened, Hindus and Sikhs were emotionally disturbed. Some Namdhari Sikhs held a meeting in which they decided to risk their own lives to stop cow slaughter in the holy city. On the night of 14th June, eight Namdharis attacked the butchers inside the slaughterhouse. Three butchers died on the spot and three were seriously injured. The police arrested innocent people. When *Satguru* Ram Singh came to know about the reality, he ordered the real culprits to confess their crime before the magistrate. Four Namdharis were hanged on their own confession on 15th September 1871. Another clash took place between Namdharis and butchers on 15th July, 1871 at Raikot in Ludhiana district (Singh, 1973). Here four

butchers were killed and seven got injuries. Seven Kuka Sikhs were captured by police in Patiala territory; they were traced from Raikot (Kaur, 2020).

The most sorrowful incident happened at Malerkotla in January, 1872. On 13th January, 1872, there was a meeting of Kukas at Bhaini Sahib on the fair of *Maghi*. The group of 150 of these Namdhari Sikhs after working themselves up into a state of religious frenzy, started off under the leadership Heera Singh of territory of Patiala (Maclagan, 1891). *Guru* Ram Singh informed the police of their intention to do some mischief, saying that he had no control over him. Some Namdharis planned to make an attack on the Haveli of Baden Singh, *Sirdar* of Maludh to get arms from his fort. In the battle two Namdharis were killed and four were wounded and from Beden Singh side also, two were killed and two injured. After that Namdharis started walking towards Malerkotla. They attacked on Malerkotla on the morning of 15th January, 1872. About one hundred Namdharis entered Malerkotla. Obviously, their main objective was to collect guns from Nawab of Malerkotla. But the police force of Ludhiana and Patiala had already reached at Malerkotla (Singh, 1927). Both sides suffered heavy loss in the battle. The Naib Nazim of Amargarh in Patiala State controlled over Namdharis on the way, where sixty-eight of them surrendered to the Patiala authorities. In Maludh and Malerkotla ten people were killed and seventeen were wounded, while their own were nine killed and thirty-eight wounded (Suri, 1970). Mr. Cowan, Deputy Commissioner of Ludhiana reached Malerkotla and without formal trial, he ordered forty-nine Namdharis to be blown up with guns in the afternoon of 17th (Singh, 1973). This barbaric incident took place at the Parade Ground of Malerkotla in the presence of the soldiers of Patiala, Nabha and Malerkotla. These states sent their guns against Namdharis. The number of guns was nine and seven of these guns were used for the martyred Namdhari Sikhs. They saved two guns so that it can be useful when the Namdharis attack.

The government found that the followers of *Satguru* Ram Singh were getting stronger. So, by using Malerkotla riots as an excuse, *Satguru* Ram Singh along with his seventeen subas, *Guru* Rur Singh, Man Singh, Bhagwan Singh, Surmukh Singh, Giani Singh, Raja Singh, along with Jamiat Singh, Burma Singh, Hukma Singh, Maluk Singh, Nirain Singh, Jota Singh, Khushal Singh, Khajan Singh, Sumund Singh, Gopal Singh and Fira Singh were ordered into exile. Under Rule III of 1818 *Guru*

Ram Singh was exiled to Allahabad along with his chief subas (Sanahi, 2011). They were kept under house arrest in the Allahabad Fort for two months. From there *Guru Ram Singh* was transferred to Burma. Seventeen of his Subas were sent to different places: one was kept in the Chunar fort, the other in Eden and Arabia, and the other in Moulmin (Burma). Some of them were later released. Almost the entire Gurdwara property was confiscated. A police picket was put up at the *Gurudwara* gate. This police picket continued for fifty years. *Guru Ram Singh* never returned to India. Namdharis still believe that he is still alive and would return. The District Magistrate of Ludhiana announced on behalf of the government that *Guru Ram Singh* died in 1885 (The Tribune, 1950, p.11). After the incident of 1872, in the princely state of Patiala, many Namdharis were removed from service and were warned that in future any person of the state service would be dismissed if he adopted the ideology of Kukas. Patiala State gave wide publicity to this decision through posters. It also widely publicized that their decision was primarily against the Kukas as their activities were against the tenets of Sikhism. However, looking at the state's behavior and condition, it appeared that the state of Patiala was trying to reaffirm its loyalty to the British. The Kukas could become a serious challenge to their political hegemony, so they thought that this movement could not be stopped without concrete action. In the meantime, Ram Singh and Namdhari movement had become synonymous with each other in the minds of the kings of the princely states, so these kings helped the British to arrest the Kukas. These helping states were rewarded in the form of titles, promotions, jewelry and expensive clothes etc. The attitude of the indigenous kings and nobles towards the Kukas was quite hostile. These kings, through various representatives and memoranda, appreciated and supported the action taken by the British to suppress the Kukas. They mobilized public opinion in support of the actions of Mr. Kawan and Forsythe. A meeting was held in Jalandhar under the chairmanship of Sardar Vikram Singh Bahadur and Ahluwalia. A petition was drafted in praise of the British authorities, in which he described each of Kukas actions as violence, rebellion and riots. They even said that if Kawan or Forsythe were dismissed, it would have an adverse effect and Kukas would rise again. Another similar petition came from the nobles and *Jagirdars* of Karnal district. Petitions of similar nature were sent by the Rajas of Rajouri and Bijwada.

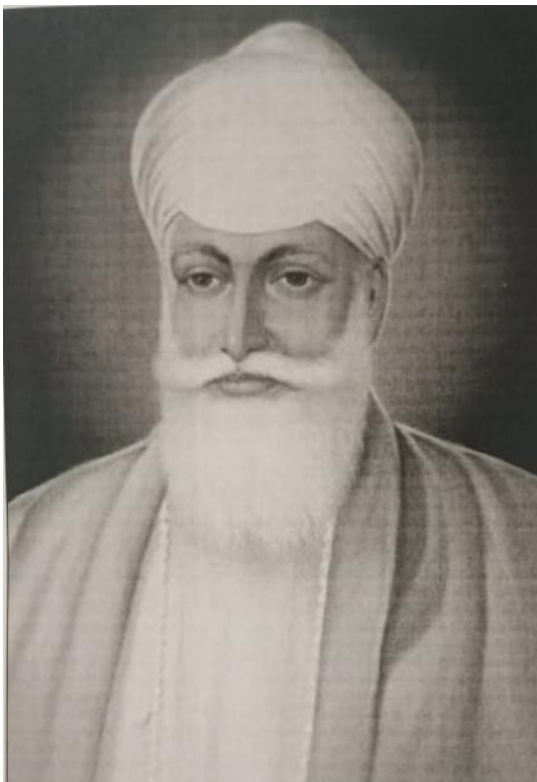
Satguru Ram Singh was kept in Rangoon for some years. No one could see him without permission. But still some Namdharis made a successful attempt to see him. Many were arrested and were sentenced to seven years' imprisonment and some were sentenced to death. Some letters written in Punjabi by *Satguru* Ram Singh from Rangoon are still preserved in *Satguru* Partap Singh Library, Sri Bahini Sahib, while many were confiscated by the British government. *Satguru* Ram Singh in his letters exhorted his followers to maintain non-violence. One of the letters stated that:

All Sikhs should practice non-violence to such an extent that even if someone accuses them, they ignore it. Even if one of them is killed, they should remain calm. With patient and forgiving people, God is always there. Forgiveness is an important principle of life (*The Tribune*, 1950, p.11).

Overall, the Namdhari Mission was started against redundant rituals and customs, but over time it developed its own formal structure. *Satguru* Ram Singh, the successor of Namdhari *Guru* Balak Singh, contributed significantly to the development of Namdhari beliefs and practices. He developed some new concepts in this context and changed his mission from Sahajdhari to Khalsa tradition. Namdharis carried forward the practices under Sikh ideals and institutions in terms of Maryada, Sangat and Langar, thereby developing a sense of greater brotherhood. Furthermore, this period marks the beginning of the consolidation of the community. He developed the organizational structure and shifted its Headquarters from West to East at the Bhaini Sahib Headquarters in Punjab, which was known as Ramdaspura. He appointed his confidants as well as administrative personnel to propagate his mission. They had a system that continues to this day with some modifications. He built *dharamshalas* and a separate postal system. Gradually, it emerged as an independent sect with its own creative structure, beliefs and practices that differentiate them from the mainstream. Before his death he was addressed by his followers as Sacha Padshah which was a high spiritual and temporal position.

Another important development under *Satguru* Ram Singh was the change in the social background of the Namdhari followers. Most of the followers of *Guru* Balak Singh belonged to the urban Khatri and Arora castes of Rawalpindi Division, where Sikhs constituted only 1.7 of the total population and 68 per cent of these were incorporated as trading castes, whereas the followers of *Satguru* Ram Singh were from the lower castes, artisan classes and the marginal Jat Sikh farmers of East Punjab. Referring to the classes, Major Pakins said that "conversions are mainly done from Jat, Tirkhan, Chumar and Mauzbi". As MacLeod discussed the social discontent among agrarians and artisan classes due to the recurrence of the famine, and the exploitation of agrarians by the *Shahukars* were the major reasons for these classes to respond to the Kuka movement. According to Namdhari sources, Malwa, Doaba, Majha and Pothahar were the Kuka influenced areas in Punjab. It has been estimated that the number of kukas during 1871 were about 300,000 (Sanehi, 1982, p. 40-52).

3.4 *Satguru* Hari Singh Ji (1819-1906): Preservation of Namdhari *Maryada*



Satguru Hari Singh, Source: Bhaini sahib Headquarters

After the deportation of *Satguru* Ram Singh, *Satguru* Hari Singh ascended the throne as his successor. He was born in September 1819 A.D. in village Rayian and was the brother of *Satguru* Ram Singh. His was name Buddha Singh. Later his name was changed to Hari Singh by *Satguru* Ram Singh Ji. In a Hukumnama with his closest disciple Shri Darbara Singh, *Satguru* Ram Singh ji declared "From now onwards Buddha Singh should be called Hari Singh. I bestow him with all the spiritual powers to deal with any situation and all Sikhs

should obey this. I will also respect his decisions. He will continue to light the flame of freedom and propagate the ideals of Sikhism (Kavi, 2006, p.13). On 17 January 1872, *Satguru* Ram Singh Ji was seen at Sri Bhaini Sahib instructing his brother Bhai Buddha Singh about the Kuka movement. Later in exile, *Satguru* Ji instructed Buddha Singh to be known as *Satguru* Hari Singh Ji.

There were problems in the succession of *Satguru* Hari Singh Ji. His Guruship was challenged by Bibi Nanda, daughter of Namdhari *Satguru* Ram Singh Ji. On the other hand, other prominent Sant Ganda Singh, Sant Malla Singh Sialkot, Sant Sawan Singh Ji Kot Matta, Sant Harnam Singh Qila Wala, and Nowshera Maja Singh of Amritsar were the main contenders for the throne (Namdhari, 1998). As stated earlier *Satguru* Ram Singh was impressed by Buddha Singh devotion and blessed him with *Gurugaddi*. Santokh Singh Bahawal's work '*Satguru Bilas*' provides important insights into the psychological tension between *Guru* Ram Singh and Bhaini Sahib. Santokh Singh Bahawal came to Bhaini Sahib during the time of Hari Singh (Singh, 2010). He met *Satguru* Ram Singh Ji also. During the time of *Satguru* Hari Singh ji, he was engaged in the care of cows and buffaloes. In his spare time he used to sit with the elders and write down the facts as he saw them. This allowed him to complete his *Satguru* Bilas book covering the period of *Satguru* Ram Singh ji and *Satguru* Hari Singh ji in sufficient detail. However, it remained only a manuscript as its publication was restricted. The first volume of this book was published in 2002 and the second in 2005. Meanwhile, Namdhari sources stated that "*Guru* Ram Singh miraculously disappeared from British captivity at Mughrai on 29th November 1885. After that, the government was unable to track him down. The only thing left for the government was "*Satguru* Ram Singh ji must be declared dead." May be I will come back in the same way. Don't believe I'm dead, come true. *Guru* Gobind Singh Ji had predicted in Sau Sakhi that *Satguru* Ram Singh Ji would live for 250 years" (Kaur & Singh, 2010, p.32). Thereafter, Namdhari followers refused to believe in the death of Ram Singh and still believe in his reappearance.

Unfortunately, the authority of the *Akal Takhat* was in the opposition of Namdharis. The attitude of the Sikhs towards *Kuka* Movement was unsympathetic. On the behalf of the Sikh *Sardars*, *Sardar* Dayal Singh Majithia presented this address which stated:

We the undersigned Sikhs of all classes of Amritsar, beg unanimously to submit that we have no connection or sympathy whatever with the Kuka sect, which has recently become notorious. On the contrary we greatly differ from them or most religious principles. We are happy that the Government has adopted most appropriate and excellent measures for controlling this wicked and misguided sect, especially as the measures in question are calculated to deter ill-disposed people from committing mis-chief in future, and in the event of any member of this depraved sect community crime to prevent suspicion falling on people of other sect, as happened in the case of murder of butchers of Amritsar. Moreover, the Kukas do not differ from us in religious principles only, but they may be said to our mortal enemies. Since by their misconduct and evil designs, they injured our honour in the estimation of the Government, and well-high leveled with the dust, the services performed in 1857, through which we were regarded as well-wishers and loyal subjects by the Government. But as the proverb say, Truth is invulnerable, the government has found out that we had no share in the preceding of the sect. And regarding the sect, as our enemies, we are thankful to the government for the measures which have been adopted whereby the desires of our hearts have been fulfilled (Singh, 2010, pp.50-51).

Apart from this, other newspapers *The English Man*, *The Hindu*, *The Patriot* and *Indian Statesman* also opposed Namdhari Sikhs for their anti-state activities. Under these circumstances, Namdhari *Guru Hari Singh* worked hard to preserve the religious and cultural heritage of the Namdhari Sikhs. *Satguru Hari Singh ji* had to do many difficult tasks for thirty-four years. His major responsibilities were to look after and develop the Headquarters at Sri Bhaini Sahib, to keep the langar running efficiently, to encourage the disheartened hearts of Namdhari Sikhs and to encourage them to remain optimistic about the reappearance of *Satguru Ram Singh Ji*, Gursikhi on the prescribed lines and propagating the principles, meditating on the name of God

(naam simran) and making it to others, inculcating moral values and reviving the old Sikh heritage, denigrating the Sikh cultural heritage. To face the evil designs of British imperialism, to intensify the love of freedom among the people and to develop the spirit of freedom, to continue the movement against cow slaughter were his main activities. Till 1922, the Kukus were considered as member of an illegal organization and its headquarters at Bhaini Sahib was kept under police surveillance.

After the exile of *Satguru* Ram Singh, *Satguru* Hari Singh created *sakhis* against the British and propagated that his *Guru* will return from exile and he will oppose British rule with the help of Dalip Singh and Russia. The Namdhari Sikhs were also active in the campaign for the restoration of Maharaja Dalip Singh, the last Sikh-sovereign of Punjab. In this context the Kukas calculated some prophecies and raised his hopes regarding the Khalsa Raj (Singh, 2010). Also the Afghan War in 1877–78 gave impetus to the Kuka activists. Kuka Gurcharan Singh became active in Russia and Turkistan and carried out activities on behalf of his *Guru* Ram Singh. A Hindi letter, purporting to be from Ram Singh, mentioned that *Satguru* Ram Singh was shown the spirit of 3, 15,000 Kukas, all of whom were brave soldiers. Bishan Singh, a merchant, was another mediator between the Russians and *Satguru* Hari Singh. Bajwa (2017) stated that he was the main force behind the activities of the Kuka Sikhs. But due to the support of the Sikh literate elite to the British and the alertness of the government, the movement again did not achieve any appreciable success. *Satguru* Hari Singh made use of the situation to gradually increase his missionary activities during this period. Despite many difficulties, he attempted to strengthen the Namdhari organization, and carried on the movement in the absence of *Satguru* Ram Singh. During the exile, *Satguru* Ram Singh continued his socio-religious mission and wrote several letters to his followers from Rangoon (Singh, 2005, p.116). Simultaneously, the government also intensified police force on the Namdhari Sikhs to stop their anti-government activities. A Police post was established at the main gate of Bhaini Sahib. According to Namdhari sources, the number of Namdharis living in the Dera was reduced to five at a time. Pilgrims had to spend their time outside the village. Police brutality was at its peak. The meeting of more than five Namdhari Sikhs was banned. They could neither hold their religious

gatherings in public nor communicate with each other. *Satguru* Hari Singh had to take prior permission before leaving the station for a specific occasion even for a short period of time. Gurdwara Bhaini Sahib was raided thrice by the government to ensure that there was no illegal object. After the death of Namdhari *Guru* Ram Singh, the British authorities in India decided to ease the surveillance on him (Ahluwalia, 1999).

Satguru Hari Singh continued his missionary activities; in this context he took an active part during the famine of 1899 (Singh, 2010). The government decided in 1895 to completely withdraw the police post, which had been there from 1867-68. *Satguru* Hari Singh tried to eradicate the allegation made by Singh Sabha that Namdhari was not a true Sikh (Ahluwalia, 1999). *Satguru* Hari Singh made Bhaini Sahib the proper seat for his followers. For expansion of the *dera* he took several decisions regarding its construction. He constructed a building called *Gaddi* Sahib for his own meditation purposes. In the memory of his brother, *Satguru* Ram Singh, he established a water pool and named it after him Ram Singh Sarover. According to the Namdhari sources, it was dug on the suggestion of *Satguru* Ram Singh himself. It was believed that during the third epoch, Shri Ram Chandra, the Lord of Hindus, used to perform *havan* here. It is said, while its construction was in progress, a triangular shaped *havan* pit was found here along with the burnt coals. The place was named *Ramdaspur* and pool was called Ramsar (Singh, 2002). In spite of all the restrictions imposed by the government, he constructed *Satguru Ram Singh Mandir*. Apart from that, his serious task was to keep the *langar* running efficiently without a break. While narrating the importance of *langar* at Bhaini Sahib, *Satguru* Hari Singh Ji once went to the extent of saying that “he would not mind burning his bones in lieu of wood for the *langar* as it is permanent symbol of the *Gurus*” (“*Satguru* Hari Singh Ji continued.,” n.d.). In 1899 when Punjab and Bikaner were badly famine stricken, he not only fed the hungry people but their cattle also. More than 6000 famine-stricken people were fed daily. It is said that the British Commissioner appreciated this act of generosity and wanted to donate 2500 acres of land to *Gurudwara* Bhaini Sahib for *langar*. But Namdhari *Guru* refused this offer, and firmly said "You want to give me only 2500 acres of land and keep the rest of the country for yourself, whole land belongs to us, you better leave our country for good” (Kaur, 2010, pp. 35-36) In spite of administrative problem of collection of *Daswand* he continued the practice of

donations in terms of money and food grains. In fact, the reason was to unite the *sangat* and give equal participation for the proliferation of the Namdhari community. For the missionary works he organized a *jatha* comprising *granthis*, *ragis* and *dhadis* for propagation. Besides, he made every possible effort to build up rapport with the contemporary Saints. To overcome the severe hardship, Namdhari *Guru* initiated the series of one hundred and one Akhand Paths of Adi Granth Sahib in 1875 and 1876 subsequently. The chain of Paths became the regular feature among the Namdhari Sikhs. Moreover, the *Paths* organized for reappearance of Namdhari *Satguru* Ram Singh is the novel development of his period (Kaur, 2010).

3.5 *Satguru* Partap Singh Ji (1890-1959): Continuity of Freedom Struggle



Satguru Partap Singh Ji, Source: Bhaini Sahib

Satguru Pratap Singh took the place as his *Guru's* successor in 1906 and worked hard to maintain the religious fervor and distinct identity of Namdharis. According to Namdhari sources, on the occasion of his birth, father *Satguru* Hari Singh had said "Owner has come. He will be a man of fame and fortune". Namdharis named him as a messenger of peace to humanity, a symbol of justice, truth and courage. They believed that the flame of struggle for independence lit by

Namdhari *Satguru* Ram Singh will keep burn by his *Satguru* Pratap Singh till the country attained its independence (Kaur & Singh, 2010, p. 37). Till then the relationship between the British and the Namdharis was conflicted. *Satguru* Partap Singh and his companions were unhappy with this police post setup since 1872. He wanted this police post to be removed as soon as possible. He launched a campaign to

remove it and organized many meetings against it. In these meetings, the Namdharis were made aware of the meaninglessness of such government surveillance (*Kuka*, 1922).

With the turn of the century, *Satguru* Partap Singh carried out his predecessor's policy of non-cooperation with the Britishers. After the start of World War I, the British sought help in the war from political parties, their friendly countries and traditional socio-religious leaders of India. According to some well-known writers, the British also sought help from *Satguru* Pratap Singh and in return gave assurances of granting *Jagirs* and various kinds of concessions. But *Satguru* Pratap Singh did not want to compromise, so this time the exploitation of the British towards the Namdharis worsened.

About ninety thousand Sikhs were recruited in Punjab during First World War. Unlike other Sikhs, *Satguru* Pratap Singh did not compromise with his ideology and refused to give any financial help to the British Government. In 1914, when the British government demolished the wall of Gurdwara Rakab Ganj Delhi, Namdhari leader Sant Mangal Singh Fatuhi Chak opposed it (Anjan, 2007). Namdhari scholars claim that they also stood with the Akalis during the Gurdwara reform movement. Mahtab Singh of village Sanohwal, Dharma Singh and Sant Budha Singh Namdhari participated in the Jaito agitation. In addition, Sant Udam Singh Mirgind prepared his batch for this purpose. Similarly the Namdhari Darbar passed a resolution in favor of the Gurdwara Reform Movement (Anjan, 2007).

In 1919, the Jallianwala Bag incident happened. Maharaj Nihal Singh and Gurdayal Singh, brothers of *Satguru* Pratap Singh were eye witnesses of that incident. Both of them came in contact with Congress leader Dr. Kitchlew, Satya Prakash, who were playing an active role in the non-cooperation movement. Sant Nidhan Singh Alam, a close aide of *Satguru* Partap Singh, started enrolling names in the Congress party to support the non-cooperation movement. To carry out the political and organizational activities, the spiritual leader Namdhari Pratap Singh formed the Namdhari *Darbar* in 1921, which had 33 members. *Darbar* was formed to help and support other parties involved in the country's independence. Its aim was to respond to all socio-political developments in Punjab. In addition, a weekly magazine called *Satjug* was also launched on the occasion of Varni Hola in Muktsar on 26th May,

1920. To aware people about the court's activities, *Satguru* Ram Hari Press was setup in 1925 to publish Satjug and promote Punjabi.

The Namdhari leadership claims that across the country, the success of Mahatma Gandhi's Satyagraha movement was directly inspired by the swadeshi and non-co-operation concepts of *Satguru* Ram Singh, which he initiated long before Gandhi. This was the reason why Congress and Kuka movement had to meet as close allies and signed up as Congress volunteers to advance the non-cooperation movement. *Satguru* Pratap Singh was interested in encouraging nationalist leaders by organizing political conferences at Namdhari Headquarters, Bhaini Sahib, and also provided shelter to nationalists and revolutionaries. The relationship between Namdharis and Congress was strengthened by the determination of Maharaj Nihal Singh, younger brother of *Satguru* Pratap Singh, to attend the Lahore session of the Congress. He attended the Congress Samagam with about a hundred Namdharis. Mata Jiwan Kaur, mother of *Satguru* Pratap Singh also participated in this convention. A Namdhari was in-charge of the langar to be served to the representatives. In Satjug, it is said that he provided the service of Langar to all the representatives of Congress (Gill, 2011).

Under the leadership of *Satguru* Pratap Singh, nationalists and revolutionaries were also given shelter in the premises of Namdharis. Communist leaders Teja Singh and Sohan Singh Josh visited this place frequently. The Namdharis also had good relations with Baba Gurdit Singh of Kamagatamaru. Namdharis had good relation with Ghadar Party. There were ideological similarities between the Ghadarites and the Kuka Sikhs, they both stood against the oppression of the state and fought for independence and had the same socio-cultural and economic background (Maingi, 2012). Obviously, Namdharis and their association with Ghadari literature can better be understood, which gave place to the poets/writers in their journals and praised the Kuka/Ghadar heroes for their patriotism and sacrifice⁵. After the interaction with the

⁵ in the 21st issue of Ghadar Gunj, a renowned publication, Ghadarite poets eloquently praised the valourous Kuka heroes' sacrifice and their unwavering commitment to the country as:

Keeta Kukia Kath Punjab ander

national leaders, the limited community outlook of the Namdharis ended and their outlook became national. A three-day conference was organized by Namdharis to pay tribute to the martyrs of Malerkotla. In this conference many famous Hindu and Muslim leaders participated. Presiding over the conference, Pratap Singh reiterated the commitment of the Namdharis to their contribution and participation in the freedom struggle led by Mahatma Gandhi.

During the socio-economic programs and sit-in demonstrations being run by Kirti Kisan Party, State People Congress and Indian National Congress, the Namdharis actively participated in the freedom struggle. They expressed concern about the absence of a textile industry in India, when good quality cotton was being produced in India and especially in Punjab. Therefore, they urged the British government to set up more number of textile industries in India. Similarly, he expressed concern over the increasing unemployment. He highlighted the problems of the farmers, who were unable to pay the tax due to lack of yield in agriculture, so the Namdharis urged the government to decrease the tax of the farmers whose fields were unirrigated.

In 1930, Maharaj Nihal Singh, the younger brother of *Satguru* Pratap Singh, was appointed as in charge of Civil Disobedience Movement of Punjab. Maharaj Nihal Singh, along with some kukas was arrested in the Disobedience Movement. They formed a Kuka Congress Party to participate in Congress programs and policies against the British government (Vehimi, 1974). After the martyrdom of Bhagat Singh in 1931, the feeling of nationalism got stronger in Namdharis. The wickedness and double standards of the British officials were propogated in the newspaper Satjug of the Namdhris. Giving an emotional reaction to this incident, they prophesised the destruction of the British state in the near future in Satjug. In April 1936, Maharaj

Ram Singh Bhai Mohri aan ho gae

Bandobast sara unah theek keeta

Ghadar Karan de theek saman ho gae

Ram Singh Bhai Jalawatan Keete

Naal hor vi Kai Kurban ho gae

Bache aurtan Kai hazar Kuke

Khatar desh de lai lahu lohan ho gae. Quoted from Singh (2010, pp. 68-70)

Nihal Singh presided over the Namdhari *Darbar* and described the policies of Britishers as a threat to Indian unity and independence. Perhaps he was referring to the Communal Award and the Act of 1935. Keeping in mind the Communal Award which was eventually enshrined in the Act of 1935, *Satguru* Pratap Singh tried to end his dissension with the Sikhs. The Sikh leadership opposed the Communal Award and decided to stage a protest against it. In such a situation, *Satguru* Pratap Singh urged the Sikh leaders to forget their differences and come on one platform to celebrate the birthday of *Guru* Nanak Dev ji together. In 1934 a conference was organized in the name of *Guru* Nanak Dev Ji at Bhaini Sahib. Extensive preparations were made for this. About 20000 people participated. Namdhari, Akali, Nirmala, Udasi, Seva Panthi, Nihang, Sahajdari, Adanshahi and almost all the sects and people who had faith in the teachings of *Adi Granth* accepted this invitation. The organizations like Chief Khalsa Dewan, Shiromani Gurdwara Prabandhak Committee, Shiromani Akali Dal, Udasi Mahamandal, Nirmal Mahamandal etc were specially invited. Sant Inder Singh Chakraborty, Chairman of the reception Committee, on behalf of *Satguru* Pratap Singh, told the audience that *Satguru* Ji wanted the religious differences between the different Sikh sects to be resolved. The following resolutions were passed in this meeting:

- 1 In this conference it was urged to all the Sikh communities that their main duty should be to spread Gurbani.
- 2 All preachers, musicians, editors and leaders must understand their responsibility and do constructive spiritual work.
3. The SGPC, the local Gurdwara Management Committees and other religious institutions were urged to select suitable persons from any community for *Granthi*, preacher and official responsibility, especially in those Gurdwaras which had already been taken over by the SGPC.
4. Withdrawal of legal cases filed under Gurdwara Act 7 except historical Gurdwaras to avoid legal entanglements and to maintain unity in the name of *Guru*. At the end of the program many prominent persons were honored by the Namdhari Darbar (Singh & Singh, 1991, p. 104).

The Namdhari Sikhs expressed serious concern over the growing communal strength of the All India Muslim League under Muhammad Ali Jinnah in the late 1930s. Jinnah returned to Indian politics with a determination to make the Muslim League the real and sole spokesperson of the Muslims in India. He was also determined to expose Hindu communalism in the agenda of the Congress. *Satjug* analyzed the speeches given by Jinnah on various occasions and came to the conclusion that he was determined to destroy the Indian Congress. The magazine remarked that the singing of *Vande Mataram* in Congress-ruled states could not in any way endanger Islam as was alleged by the Muslim League. At the same time, *Satjug* saw the fragmentary ideology of the Muslim League which could become a threat to Indian unity. The magazine was not happy with the Congress' policy of appeasing Jinnah and his League in 1938 (Chakarwanti, 1938, p. 3). Namdhari Darbar President Nidan Singh Alam reacted against the "Two Nation Theory" of the Muslim League, saying it was a rogue, aimed at disintegrating Indian territorial unity. *Satjug* analyzed that the policies of the Muslim League proved to be a serious threat to national unity and integration. At the same time, they opposed the Akali separatist's demand for 'Azad Punjab', which was seen as a serious threat to Indian unity (Francine & Frankel, 2006).

Under the leadership of *Satguru* Partap Singh, the Namdhari Sikhs applauded Hindu thinkers and their sacrifices to free the country from British rule. Among them was Veer Savarkar who was a great patriot. *Satjug* requested the Namdhari Sikhs to warmly welcome Savarkar upon his arrival in Punjab on 12th May, 1938. Here Savarkar addressed the Sikh gathering at Rambagh Amritsar saying that the Sikhs were the sons of *Guru* Gobind Singh and he himself was the son of Shivaji. Hindus and Sikhs were inseparable cousins. Referring to the case of Shaheed Ganj Gurdwara, he said that he was an ardent supporter of the Maratha movement. He promised all assistance if required (Singh, 2010). Jawaharlal Nehru visited Bhaini Sahib on 17th February, 1939, where he was greeted with great enthusiasm. Addressing an audience of 4000, Nehru appreciated the Namdharis by paying tribute to *Satguru* Ram Singh ji and thanked *Satguru* Pratap Singh Ji.

For some time, the Namdhari Sikhs relations with the Akalis remained normal and smooth. But in 1941, a change was witnessed over the Maryada of reciting *Path*.

In this year, some Namdhari Sikhs and followers found the new way of performing the Akhand Path. The *Patra-Path* was a process of reading unbounded pages of Adi Granth. This issue was highlighted by SGPC and Sikh newspapers like Khalsa Samachar and Sher-e-Punjab and they condemned it strongly. On this issue, the Sarab Hind Akali Conference was organized at Ludhiana on 21-23 February 1941. The conference resolved that Patra-path was an act of religious sacrilege committed by the Namdhari Sikhs. Later on, this issue was resolved when the Namdhari leaders gave assurance to stop this mode of recitation in future (Singh, 2010). Once again the Namdhari *Guru* Pratap Singh organized the *Guru* Nanak Sarab Sampark Sammelan in Amritsar on 7th November, 1942 to resolve the communal differences. The purpose of this conference was to promote communal unity. Namdhari activists believed that communal unity among Sikhs could be achieved only when Sikhs religious Committees (SAD, SGPC) gave up their claim to modify or replace any custom that Sikhs had held for centuries. Namdharis alleged that the decision of the SGPC in 1942 to close the Akhand Path of Dasam Granth at Bhaini Sahib was unfortunate. Since the Namdhari Sikhs considered the *Dasam Granth* as a holy scripture and read some of its compositions daily. Therefore, he found that such resolution of the SGPC was meant to interfere with the Namdhari dignity. The Namdhari Sikhs wanted the Akali Sikhs and their organizations to respect the beliefs and practices of the Namdhari Sikhs, while the Shiromani Akali Dal and the SGPC could not oblige the Namdhari Sikhs especially on the issue of Dehdhari *Guru*.

Nevertheless, Namdhari Sikhs felt more insecure about their identity as the conditions of the pre-independence period could not support them. The policies of the government indirectly affected the community interests badly. At such a critical juncture, it was agreed that a consolidation of resources and leadership was necessary. They were trying to create a platform from which the Namdhari Sikhs could be recognized by the majority community. The Namdhari *Darbar* attempted to consolidate the cultural identity of the Namdhari Sikhs on an all-India level. The structure of the beliefs and practices of the Namdhari Sikhs was closer to that of Hindus. For example, Arya Samaj strongly believed and advocated that Sikhism was essentially a modified form of Hinduism (Singh, 2010). In contrast to the *Singh*

Sabha, the Namdhari Sikhs accepted the religious formation of the Arya Samajists and believed that the Sikhs were Hindus.

In the wake of the Muslim League's politics of partition, Namdhari Sikhs stood up for Hindu-Sikh unity and condemned the territorial partition of India. Like Mahatma Gandhi, the Namdhari leadership also demanded that India should not be divided on communal basis. In the wake of World War II, *Satguru* Partap Singh ordered all Namdhari Sikhs, neither to get recruited in army and nor to help the Government (Kharal, 2011). The Namdhari leadership supported the Congress to initiate complete independence during World War II. He justified the Congress for starting the Quit India Movement. In addition, in May 1946, on the recommendation of the Cabinet Mission, the Akalis constituted the Panthik Representative Board. The purpose of the board was to organize conferences in cities and villages to mobilize the Sikh masses to force the British to take back the decision of the Cabinet Mission. Namdhari *Guru* Pratap Singh and Nidhi Singh Alam became the members of this board. The religious representative board rejected the Viceroy's offer to participate in the interim government (Singh, 2012).

In the mean time, increasing violent activities in Punjab forced both the Sikhs and Hindus to accept the partition of Punjab. The Namdhari Sikhs were also not an exception in this matter. During the partition of 1947, Namdharis played an important role under the leadership of *Satguru* Pratap Singh. No Namdhari was involved in killing Muslims, robbing them, destroying their property, kidnapping women etc. *Satguru* Partap Singh ordered that any Namdhari who does all this, would be expelled from the sect. After the partition, all the Namdharis who were left in Pakistan were brought to India. *Satguru* Pratap Singh had already warned them that there would be a partition. On the appeal of Namdhari *Guru* Pratap Singh, the Namdhari Sikhs of West Punjab migrated to East Punjab. They were advised to shift to Amritsar and Gurdaspur districts (Singh, 2020). Apart from this, *Satguru* Pratap Singh also made efforts for the creation of infrastructure and administrative facilities. The Namdhari Mission was at its peak during the life of *Guru* Pratap Singh. He established a second Headquarters named Jiwan Nagar in Haryana in the memory of his mother (Jiwan Kaur) and resettled his expatriate followers there. Similarly, he constructed several buildings at Dera Bhaini Sahib. Namdhari Sangeet Vidyalaya was established at

Bhaini Sahib in 1928. To promote closer cooperation and understanding of different sects, he organized Gurmat Sangeet *Sammelan* in 1933. In addition, Namdhari *Guru* Pratap Singh established the *Satguru* Hari Singh Vidyalaya at Jiwan Nagar.

At the socio-cultural level, he introduced institutional reforms. In the institution of marriage, he abolished the dowry system and carried forward the concept of mass marriage which was started by *Satguru* Ram Singh. He also revived the local panchayats to settle disputes. To spread the Namdhari faith, he visited different parts of the country as well as foreign countries like Singapore, Africa and Thailand. In 1940 he set up a tradition of one-hour group meditation. During his tenure, he completed 6 lakh Paths of *Adi Granth Sahib*, ten thousand *Akhand Paths* of *Adi Granth Sahib*, one thousand *Akhand Path* of *Dasam Granth Sahib*, two lakh and fifty thousand Path of *Chandi-di-Var*. More important he started continuous meditation of *Naam Simran* which is called *Varnis* at Bhaini Sahib in 1933 and at Jiwan Nagar in 1947. These *Varnis* are continuing without interruption till date. When *Satguru* Pratap Singh Ji merged with *Prakash* in 1959, *Satguru* Jagjit Singh Ji assumed the responsibility as the supreme spiritual head of the Namdhari Sikhs (Gill, 2009).

3.6 *Satguru* Jagjit Singh (1920-2012): Transformation of Society



Satguru Jagjit Singh Ji; Source Sri Bhaini Sahib

Satguru Jagjit Singh Ji was born on 22nd November, 1920 at Sri Bhaini Sahib Village as the eldest son of *Satguru* Pratap Singh Ji and Mata Bhupinder Kaur. When he was born, Bhaini Sahib was under police surveillance. The imperialists imposed severe restrictions on the movement and activities of Namdhari Sikhs and curtailed their religious freedom as they adopted a policy of non-cooperation against the

British Empire. The impact of colonial repression was felt in all aspects of life in *Satguru Jagjit Singh's* childhood and youth (Jayagovind, 2017).

After getting independence in August 1947, India had to start its development path on the basic foundations. The objective of India's development strategy was to create a socialist character through economic development, self-reliance, social justice and poverty alleviation. India needed a transformation from the socio-cultural and economic angle.

A large number of respondents reported that *Satguru Jagjit Singh Ji* was enthroned as *Satguru* of Namdhari sect after his father *Satguru Pratap Singh*. According to the majority of respondents, he had great vision for the social transformation and he was a crusader against the social evils that were prevalent in his time. They were of the view that the major contribution of *Satguru Jagjit Singh* for social transformation was that he campaigned against social evils. A vast number of respondents believed that *Satguru Jagjit Singh Ji* always stood against the dowry system and child marriage. He strictly ordered his followers not to exchange dowry and commanded that marriage must be solemnized at the age prescribed by the law (the age of girl should be 18 or above and the boy 21 and above respectively).

“He was against child marriage and dowry system. He advised his followers to get their children married at the age of 18 or above. Dowry seekers had to pay penalty.” [Respondent 71].

Ideally speaking, *Satguru Jagjit Singh Ji* contributed towards India's development in the form of social, cultural and economic upliftment. *Satguru Jagjit Singh* resolved to move the Namdhari Headquarters from Jiwannagar to Bhaini Sahib in 1978, which was an important start for the reconstruction of the existing important sites located at this Headquarters. His father, *Satguru Pratap Singh* had already established the modern pattern of construction in village Jiwan Nagar. *Satguru Jagjit Singh* had a rich administrative and diplomatic skill for mobilizing resources. In addition, he had connections in the political circle and bureaucracy, which cemented his position as the head of the Namdhari sect. *Satguru Jagjit Singh Ji* gave due respect to members of

other religions and social organizations working for humanity without distinction of caste, creed, color or political affiliation. He encouraged simple marriage system and inter-caste marriages. All customary marriage ceremonies including dowry system were banned. He took several steps for the upliftment of women and arranged education for women and youth for all round development of their personality. To achieve this objective, he established schools at Sri Bhaini Sahib, New Delhi, Sri Jiwan Nagar, Mandi and Bangkok (Kaur & Singh, 2010, p.140). *Satguru Jagjit Singh's* skill in political affairs and human relations came to the fore during the partition of India. Under the guidance of his father, he worked tirelessly to resettle the refugees from West Punjab in different parts of India, mainly in Sri Jiwan Nagar, Haryana and Mandi, Himachal Pradesh. While *Satguru Partap Singh ji* had played a major role in uniting and holding together the Namdhari community during the turbulent years of the Indian freedom struggle, *Satguru Jagjit Singh ji* paved the way for the economic, cultural and spiritual progress of the community in independent India. *Satguru Jagjit Singh Ji* was very fond of sports and encouraged and youth to play various sports like Badminton, Hockey, Kabaddi, Volleyball, Foot Ball, Roller Skating etc. He established Namdhari Hockey Academy to make youth participate in sports. The Namdhari hockey team gained national and international recognition. Its players have also represented India in the Olympics (Singh, 1996).

Music festivals were organized in India and abroad to spread Indian art and to attract people to learn more and more about it. He was a great lover of Indian classical singing as well as instrumental music. A music academy was established at Sri Bhaini Sahib to promote vocal as well as instrumental music under the supervision of renowned musicians. Apart from this he took keen interest in developing agriculture. He introduced new techniques to his disciples to increase the production from farms.

He was messenger of world peace and religious harmony. He was against religious fanaticism. In 1966, *Satguru ji* participated in Guru Golwalkar, *Gau Raksha Sammelan* which was held at Delhi. There he opposed religious bigotry and said,

How will you convince people that everyone should consider and write themselves as Hindu whether he is a Sikh, Jain or people of different religions? While in Gwalior a prestigious Gurdwara has been transformed in a Hindu temple. We keep discussing the oppression of

those MWhat difference do we have with them by this act? This is how you show the power of the majority muslims who demolished *Thakur Duwara* and tranformed in Masjids” (Mast et al., 2020, p.151).

3.7 *Satguru* Uday Singh Ji (Present Head): Fusion of Modernity and Spirituality



Satguru Uday Singh Ji Source: Bhaini Sahib

Satguru Uday Singh Ji is the present head of Namdhari Sikhs. He was born in 1958 to Maharaj Beer Singh and Mata Dalip Kaur. His childhood was spent under the tutelage of *Satguru* Jagjit Singh. He received education up to school level from Namdhari Maha Vidyalaya Sri Jiwan Nagar. He acquired knowledge of *Gurbani*, literature and history from his family background. *Satguru* ji gained special knowledge in agriculture, horticulture, seed production. He has also learnt Indian classical music in childhood. On December 8, 2012, as

per the wish of *Satguru* Jagjit Singh ji, on the orders of *Mata* Chand Kaur Ji⁶, he was enthroned as *Satguru* of Namdhari sect. Since then, he has been guiding Namdhari *Sangat* in the country and abroad in the light of the teachings of *Satguru* Jagjit Singh Ji. It is notable that, his brother *Thakur* Dalip Singh claimed the throne. But *Mata* Chand Kaur ji handed over the reins of the Namdhari community by presenting *Dastar* to *Thakur* Uday Singh. *Satguru* Uday Singh Ji is determined to take Namdhari *Sangat* ahead in every field while taking care of the legacy given by his forefathers. He always instructs the society to follow the path shown by *Satguru* Jagjit Singh ji. He is a combination of tradition and modernity. Every year, the *sangats* celebrate with

⁶ *Mata* Chand kaur Ji was wife of *Satguru* Jagjit Singh Ji. She is appreciated for his service towards the community. In Namdhari she is called the idol of service, kindness and sacrifice.

great enthusiasm by engaging in annual chanting exercises and other designated events at Sri Bhaini Sahib and other places. The schools, colleges and Satguru Pratap Singh (Apollo) Hospital established by Satguru Jagjit Singh Ji are expanding further. Boys and girls are trained by organizing quarterly, half-yearly and annual educational conferences to make Namdhari children educated and skilled in their various fields and to introduce them to Namdhari lifestyle, manners, history etc. He teaches to listen and understand the opinions of others, while remaining firm in their views. He preaches to live a virtuous and a simple life by staying away from jealousy, condemnation, anger, greed, ego etc. Alcoholism and female foeticide, expensive marriages, dowry and other social evils are banned.

3.8 Stature of *Guru*

From the very beginning of the Namdhari movement, later spiritual masters, scholars insisted on the idea that *Satguru* Ram Singh was not just a person, but was also an incarnation of *Guru* Gobind Singh. In this sense he later departed from the main Sikh tradition of *Guru* Granth. Namdharis regard him as the image of God and an absolute authority. In fact, in the early 20th century, Namdhari writers distinguished the identity of the *Guru* in such a way that they used the words God and *Guru* interchangeably. For Namdhari Sikhs, God and *Guru* are two sides of the same coin. They integrate the Sikh traditions of *Nirguna* and *Saguna*. The Namdhari *Guru*, known as the '*Satguru*' by the Namdhari followers, is the temporal and spiritual *Guru* of his community. According to Encyclopedia Britannica (1962)

Guru in Indian Religion, a spiritual teacher from at least the time of the Upanishadas, India has stressed the importance of the tutorial method in matter of spiritual of spiritual pursuit. The learner presents himself to a *Guru* to be instructed in that wisdom which leads to an awareness of the identity of the deep self Atma with ultimate reality Brahma in the tradition of Bhagti marga the pathway. (p.1046)

The Namdharis believe the existence of Lord in the form of a *Guru*. All major customs like naming, Dastar Bandi, marriage and death ceremonies are performed in the presence of their living *Guru*.

3.9 Organisational Structure of Namdharis

The Namdhari *Guru* is the head of the spiritual and temporal affairs of the Namdhari Sikhs. More than thirty-three Subas are handling community affairs in Punjab. The Malwa region of the state of Punjab is ahead of the Doaba and Majha regions in terms of representation of the Subas. However, the representation of *Subas* and other local leaders is determined by historical, administrative and demographic needs. *Subas* are appointed in state Haryana also as Jiwan Nagar (village in district Sirsa) is the another Headquarters of Namdhari Sikhs. There are many villages in this district with a large number of Namdhari Sikhs. Most of them are agriculturists who immigrated from Pakistan in 1946-47 (Singh, 2013). New Delhi emerged as an important center of political-religious activities of the Namdhari Sikhs. Many well-known leaders and incumbents come from Delhi alone. Namdhari Sangat from Jammu-Kashmir and town Mandi of Himachal Pradesh also received representation. Most of these Namdhari Sikhs are expatriates from Pakistan. A large number of Namdhari Sikhs are found in the towns and cities of Uttar Pradesh. In addition, several subas represent Namdhari-Sikhs from Thailand, Kenya, Canada and England. The Namdhari *Gurus* visit these countries frequently. Most of these Namdhari Sikhs belong to the Jatt, Khatri, Arora and Ramgharia castes.

3.10 The Namdhari Darbar

Since the establishment of the Namdhari *Darbar* in 1935, the position, duties and responsibilities of the Subedars including local functionaries have changed. The latter has emerged as the apex body for experience sharing and decision making. This includes Subas, local leaders and prominent Namdhari personnel. All its members and office bearers enjoy their tenure and position according to the will and belief of the *Satguru*. The Namdhari Darbar in its periodic meetings takes decisions regarding

social, religious, financial, political, administrative and judicial matters. However, all his decisions are effective only when the *Satguru* gives his consent. Technically, the *Satguru's* confidants, subas and administrative personnel are helpful in implementing his decisions. When needed, circulars and advisories are issued to the Namdhari community from the *Darbar*. Oral instructions are also issued on urgent or sensitive matters.

In the wake of new concerns and challenges, the Namdhari leadership has developed several administrative departments and institutions in recent times. In order to maintain the financial transactions, the Accounts Department Managers' Committee has been constituted. Financial transactions are concerned with the accounts of collection of income and expenses. Income mainly comes from dasvand (voluntary offerings), revenue from land property, agricultural farms and donations, while expenditure items include purchase of land assets, construction of various buildings including health and educational institutions and monuments, maintenance of infrastructure, religious meetings, salaries to administrative personnel and transportation/communication etc.

Similarly, the Namdhari leadership is concerned with the growing irreligion among Namdhari boys and girls on the one hand and their alienation from their cultural heritage on the other. To meet this challenge, it established Visva-Vidyarthi Jatha in 1965 and its subsequent wing Vishwa-Namdhari Vidyarthi Jatha in 1981. The Namdhari leadership has confronted another serious problem of commercialization and cultural vulgarization of the marriage institution. To keep marriage ceremony simple and dowry free, *Satguru* Jagjit Singh made obligatory for his followers to solemnize it only at Bhaini Sahib Headquarters. He established the Anand Karaj committee to conduct these marriages as per Namdhari *maryada*.

All categories of the Namdhari leaders participate in the proceedings of *Namdhari Darbar*. The functioning of this *Darbar* is extremely important. It is a decision-making body next to the *Guru*. Since its inception *Namdhari Darbar* has been serving as an apex body of the Namdhari organization. All *subas* become a part of the *Darbar's* activities. Their problems are discussed and solved in the *Darbar's* meetings. Technically, the *Namdhari Darbar* is advisory body as all the decisions are

approved by the Namdhari *Guru*. The formation of *Namdhari Darbar* is subtle mechanism of the Namdhari *Guru* to decentralize the administrative jobs: utilization of the financial sources, conceiving new projects and settling personal disputes of the Namdhari Sikhs. The idea for establishing *Namdhari Darbar* was religious as well as political. It was to intermediate between Namdhari *Guru* and British. It also took economic decisions. All its activities and decisions were approved by *Satguru* Partap Singh, who appointed his younger brother Gurdial Singh as its head. More than two dozen members were attached with him. He was assisted by Raja Dhian Singh, later on by Laxman Singh and Nidhan Singh Alam subsequently. Before the emergence of *Namdhari Darbar*; two minor organizations namely *Sewak Dal* and *Sarab Srishti Dal* were already active. But both organizations were abolished. In the selection of its members, their political awareness and aptitude was kept in mind by *Satguru* Partap Singh. He further constructed the regional or the zonal executive committees to run the Namdhari mission smoothly. The tenure of each functionary of this organization was fixed on the basis of his adequacy and personal loyalty towards the leader (*Satguru*). If he found someone guilty in regard to these parameters, he had full authority to dismiss him and appoint his substitute. Moreover, in the absence of Namdhari *Guru*, *Namdhari Darbar* took decisions regarding social, political and economic matters (Anjan, 1991).

Evidently, the *Namdhari Darbar* from time to time under the guidance of Namdhari *Guru* passes political as well as social-religious resolutions. Besides, the Namdhari Darbar releases important circulars; guidelines and also gives verbal instructions regarding multiple issues to its members. Instructions which are political as well as administrative mostly addressed to the *Subas* for making certain arrangements. i. e., of *Holla Mohallas*, the proper collections of the *Daswand* and food grains for the *langar* in the Namdhari *godowns*. Moreover, the political instructions are also given by the *Darbar* during the elections also. The meeting of the *Darbar* could be called at any time, if necessary. But as per schedule, after every three months, its meeting must be held at the Bhaini Sahib headquarters. However, with some exceptions, it is mandatory for its members to attend their meetings.

3.11 Namdhari Beliefs and Practices

Beliefs and practices themselves can be regarded as empirical realities and social facts of a particular society and community. Under the sociological view, all knowledge is socially constructed and all kinds of beliefs are at the center of that construction. A belief in a cultural *system* is any statement or part of a statement meant to describe some aspect of a collective reality. What is generally accepted as "truth" or "fact" in the social system has no bearing on whether it qualifies as a belief (Johnso, 2005).

Many articles have been published pertaining to *Rahit Maryada* so far (Singh, 1988). Namdhari Darbar published Namdhari *Nit-nem* in the year 2000 in which details of *Banis* to be recited daily is given. It includes modes of initiation, *Havan* under the *Rahitnama Patshahi Barhvi* and *Ardasa Patshahi Barhvi*. The discourses of the Namdhari *Gurus* become *Hukamnamas* for the followers. The origin of these practices is considered to the letters written by *Satguru* Ram Singh from his exile. He prescribed the code of conduct for his disciples; the supreme goal of human life is the attainment of the Almighty and the attainment of salvation. This is possible only by the grace of *Satguru*, wake up at three and a half hours before sunrise; take a bath along with hair wash.

Namdhari Sikhs consider only their *Satguru* to be the judge of all their actions and believe in living life according to the orders of the *Satguru*. They consider his spiritual master to be the protector of sufferings and sorrows. Furthermore, they believe that their *Satguru* is the the forgiver and the savior who atones for their sins (Singh, 2013). They follow code of conduct which comprises daily reciting the name of God, earning livelihood by honest means and to help the needy people. Early in the morning they take bath and start meditating the name of God. They recite *nam shabad* (hymns) with rosary in hands whenever they want during the whole day. Most of them only meditate only in the early morning and after that they remain busy in routine work. They also participate in the collective congregations called *jap paryog* in villages and cities, Namdhari Sikhs organize congregation in the month of Sep.-Oct. in the memory of *Satguru* Ram Singh because they believe that their *Satguru* Ram Singh will come back one day. *Varni* (rituals of meditation) and *havan* are arranged at local level on particular days. The socio-religious festivals are also organised at

Bhaini Sahib Headquarters in which thousands of Namdhari Sikhs from distant villages and towns participate. Particularly *Asu da Mela and Hola Mohlla* are main festivals.

The Namdhari Sikhs arrange *path* of the *Adi-Granth* on the occasions of joys and sorrows. If it is simple path, the *pathis* perform it within seven days. The *Adi-Granth* is placed in the clean room. The family-members attentively listen to the path. At the end, *ardas* (supplication) is performed. Then sacramental food (*karah parsad*) is distributed. More arrangements are required to perform *Akhand Path*. The *Sodhis* perform this job. Most of the *Sodhis* stay at Bhaini Sahib. The date for performing path or akhand- path is arranged according to the availability of these *Sodhis*. The well-water is required in a big quantity for drinking and washing because the tap-water is prohibited in Maryada. Apart from these other things like *samagari* (ration) is arranged in advance. However, utmost attention is paid to the way of cooking and serving.

Namdhari Sikhs perform ceremonies related to birth, marriage and death in accordance with their own maryada. Mother of the newborn can enter in the kitchen after thirteen days. A ceremony is performed known as *Amrit shakna*, in which Amrit is beptised to mother and child both and *Gurumntra* is whispered in their ears. Sometimes, relatives are invited on this occasion. Langar is served in the end. They happily carry out the marriage ceremony according to *Maryada*. The parents, in consultation with local leaders or near and dear ones propose the boy or girl and seek the approval of the *Satguru*. They fill a form designed by Vishwa Namdhari Sangat, Bhaini Sahib. The form records the name, occupation, gotra (marriage caste group) of their paternal and maternal domicile; Date of birth, height and qualification of girl and boy. The parents give undertaking that they have not given or received dowry and commit no violation of commands of Sri *Satguru*. *Vishwa Namdhari Sangat* certifies that both the boy and the girl are of the prescribed age, are *Gurmukh* in appearance and can perform *Ardas*. Two responsible persons along with *Suba* attest to the above antecedents. Before performing this ritual, parents perform *Path* (reading the *Adi-Granth*s) in their respective homes or at Bhaini Sahib. However, it is not mandatory. This ceremony is done both individually and collectively. Mass marriages are

organized from time to time. Specially, these mass marriages are organized in *Assu da Mela and Hola Mohlla*.

Satguru advises his followers to avoid crying and chest-beating on the death of a person as death is the will of God. However, in practice, the closest to the deceased often cry emotionally. According to the Namdhari maryada, the deceased person is given full bath and administered amrit. After the cremation, ashes are collected and thrown into flowing water. They perform a path either at local place or Bhaini Sahib (Singh, 2013).

As mentioned earlier, the Namdhari Sikhs follow the strict code of discipline. Their eating taboos can be explained in terms of *Sodh* which obliges every Namdhari Sikh to observe eating taboos in true spirit. *Sodh* is two types: *Vaddi Sodh* (big discipline) and *Chhoti Sodh* (small discipline). For observing *Chhoti Sodh*, The Namdhari Sikhs can take some liberty in the cooking food and eating norms whereas for observing *Vaddi Sodh* each Namdhari Sikh is expected to cook his food himself and eat it in the utensils untouched by others. For the obvious reasons, majority of the Namdhari Sikhs observe *Chhoti Sodh*. Only a few Namdhari Sikhs observe *Vaddi Sodh*. However, the Namdhari Sikhs are strictly vegetarians and tea-totallers. They avoid eating food cooked by the non-Namdhari Sikhs. They also avoid eating food-stuff, soft drinks, tea and coffee available in the market (Singh, n,d)⁷.

As per commandments of *Satguru* Jagjit Singh, Namdhari youth avoid all types of consummation of-alcohol, tobacco and other intoxicants (Hanspal, 2001). Nevertheless, an affluent section of the Namdhari community often visits *Vaisnav* hotels or *Dhabas*. Similarly, substantial numbers of Namdhari Sikhs attend social function and eat vegetarian food. But they don't eat food where non-veg is served. Taking serious attention towards the health of the Namdhari *Sangat*, *Satjug* makes aware *Sangat* about the things which are unsafe to their health and also prohibit it according to the Namdhari *Maryada*. The Namdhari diet is generally made from the clarified butter. Other vegetable oils are less used in their food. Nevertheless, on the occasion of joy, they generally distribute the home-made sweetmeats and offer

⁷ Recordings of Discourses of *Satguru* Jagjit Singh Ji regarding *Maryada*.

Chahitta (herbal tea) to the neighborhood and gatherings. Nevertheless, Namdhari eating taboos are broadly inspired from the *Ayurveda*.

Thus, the crust of Namdhari teachings is always chant the name of God, recite Chandi-di-var before sunrise, perform *Havan* on all auspicious occasions, have full faith in God and *Satguru*, give highest respect to Gurbani of Adi Granth Sahib and Dasam Granth Sahib and consider the scriptures to be eternal truth, not only for worship but also for teachings to follow. Wear a Rosary made of wool.

CHAPTER -IV

SOCIAL TRANSFORMATION UNDER THE PATRONAGE OF SATGURU JAGJIT SINGH JI

4.1 Society: An Introduction

The present chapter is an attempt to understand various dimensions of the social transformation under the leadership of Satguru Jagjit Singh Ji. Before discussing it in general and in context with Namdhari society in particular, it is necessary to know the meaning and definition of society and social transformation. Sociologist Ian Robertson defines society as “a group of interacting individuals sharing the same territory and participating in a culture” (Robertson, 1989). According to MacIver “Society is a network of social relationship.” (MacIver & Charles, 1995, pp.4-5). Many sociologists define society as a group of people or organization of people, who share a common social, cultural and economic background.

4.2 Concept of Social Transformation

Social transformation means restructuring of all aspects of life; from culture to social relations; from politics to economy; from the way we think to the way we live. Through time, societies have been transformed from small associations of individuals tied together by instincts, need, and fear; to small communities tied together by circumstances, kinship, traditions, and religious beliefs; to nations tied together by history, politics, ideology, culture, and laws. But for most of human history, the pace of change was very slow; no transformations in life conditions could be felt for several generations. However, “once tools were regularly made and used, they became a factor in human evolution, setting limits to behavior and opening new possibilities in both the organic and behavioral spheres” (Rabie, 2013). MacIver and Page (1959) defines social transformation as "Social change refers to a process responsive to many types of changes; changes in man-made conditions of life, to

changes in the attitude, and beliefs of men” (p.508). As far as the individual and society are concerned, it aims at both personal and social progress. So far in the world a just society has been created by enlightened philosophers from time to time. Responding to the problems of their times and realizing the direction of change, the enlightened thinkers put forward a vision of universal human progress with a just social order, Whose specialty was the values of liberty, equality and fraternity. A just society has continued to guide social reformers and revolutionaries in their efforts to transform society.

Change is always the parameter of development of a society. Change is a continuous process. Basically, change denotes any kind of alteration, difference or modification that takes place in a happening / a situation or in any object through time. It is a, substantially speaking, universal law of nature. Besides, change refers to the difference that exists between the past and the present situation. Change is an 'ongoing' process. It is true that no society can remain completely static and unchanged. The study of social transformation directly or indirectly depends on examining the traditional and contemporary patterns of social life. In this context these questions deserve attention: Is the society same as it was in the past? What elements of society have undergone change? Which elements of traditional society persist in contemporary times? Before the search of answers to these questions in the context of Namdharis Sikhs, it is worthwhile to have an idea of what is happening to the to the social life of Namdharis in particular.

4.3 Demographic Change of Namdhari Sikhs

Since the beginning of the Kuka movement in the late 19th century, Namdhari Sikhs mainly hailed from the agrarian and artisan castes of Punjab. Namdhari Sikhs live in Haryana, Himachal Pradesh, Rajasthan, Delhi and Uttar Pradesh but mainly in Punjab. Many Namdhari families have settled in foreign countries like Thailand, Australia, America, Canada, England and African countries. The Jatts, Sainis, Rajputs and Kambojs in Namdharis belong to the agricultural class. The craftsmen include Ramgarhia, Parjapat, Chemba, Suniyaras, Weavers, Mehra and Ramdasiya/Majbi etc. Arora and Khatri are marginal in number (Singh, 2013).

A number of Jatt Sikhs became followers of Guru Ram Singh's mission; their conversion rate was 32%. The Ramgarhia Sikhs' conversion rate was almost 22%. In Punjab, Namdhari farmers and artisans generally belonged to the marginalized sections of the agricultural society. This can be inferred from the influential Kuka's police list, which states that the Kuka converts came from 'poor Jat Sikh farmers, Tarkhans, Chamars and Dharmas (Puri, Singh & et al, 2004, p. 27-56). However, the effect of colonial agricultural law on these followers was the primary factor that determined the rate of their conversion to the Namdhari Mission. As a result, their numerical strength, as mentioned above, varies from time to time. Nevertheless, throughout the period, the Jat and Ramgarhia castes maintained their numerical hegemony.

According to Singh (2014), during 1947, a significant change in the demography of Namdhari community was acknowledged due to the partition of Punjab. Thousands of Namdhari farmers and artisans were forced to leave their native villages and towns in West Punjab (Pakistan) and had to migrate and settle in the villages and towns of East Punjab (India). More than 80% Namdhari migrants came from Sialkot district. These migrants were victims of violence, economic and physical sufferings. Satguru Pratap Singh Ji played a key role in the resettlement of these migrants. He bought thousands of acres of land in Haryana and distributed the land to the farmers and artisans. At the same time, he also provided resources of livelihood to his followers. He also pressurized the then ruler of the city of Mandi (Himachal Pradesh) to allow his followers, mostly Khatri and Aroras, to reside permanently in the city. Similarly, he persuaded the Deputy Commissioner of Kapurthala to allot small plots of land to his expatriate followers in Bhulth. Nevertheless, the resettlement of Namdhari cultivators in the districts of Hoshiarpur, Gurdaspur, Kapurthala, Fatehgarh Sahib and Ferozepur was motivated by the spirit of brotherhood and the availability of agricultural land. The official policy of group settlement was very favorable to the pattern of their resettlement. Similarly, patterns of resettlement of migrant artisan families were characterized by a sense of caste brotherhood, religious brotherhood and the availability of sources of livelihood. Furthermore, the official policy of building camps and towns for these migrant families helped the migrant

Namdhari families to come together and live in the same locality. Preet Nagar in Jalandhar city is an example of this pattern of resettlement. At the time of land distribution, Satguru ji announced that there would be no discrimination on the basis of caste of allottees. With this announcement, the Namdhari Ramdasis felt that their status at the social level had increased. In fact, Satguru ji was aware of this social reality that people belonging to artisan castes suffer from inferiority complex. Making land available to lower caste families was a progressive work of Namdhari Gurus. Land acquirers still express their gratitude to their spiritual masters when they say, 'It is the Guru's reward that what we eat today'. In addition, some of the recipients became prosperous farmers.

Even after resettlement, Namdhari farmers and artisans continued to migrate to urban centers in search of employment. Among artisans, Namdhari Ramgarhia had a higher migration percentage as they found skilled or semi-skilled jobs in industrial cities. Under the guidance of Satguru Jagjit Singh many followers set up their own factories and showrooms. Similarly, Namdhari farmers who belonged to *Jatt* community also moved to urban centers and started their own transport businesses, manufacturing units etc. The small and marginal farmers acquired higher and technical education and gained professional jobs. Under the guidance of Satguru Jagjit Singh, Namdhari farmers increased their holdings and increased production with the help of modern technology.

Satguru Jagjit Singh strengthened his administrative system in response to the demographic changes in society. He appointed thirty-three subas for handling community affairs in Punjab alone. Namdhari Sikhs have also been given adequate representation in other parts of the country including foreign countries. Subas, local leaders and prominent Namdhari personnel were commanded to take care of this setup. All its members and office bearers attained their positions according to the wishes and beliefs of the Satguru Ji. With his consent, the Namdhari court used to take decisions on social, religious, financial, political, administrative and judicial matters. A committee was constituted in order to maintain the financial transactions concerned with the accounts of collection of income and expenses. As per his instructions, local leaders as well as other influential members of the community

endeavored to promote reconciliation and harmony among the Namdhari families and also settled civil disputes. They continued to perform the social and religious duties assigned to them by the Satguru. They took care of community institutions and religious places, organize religious gatherings.

The construction of the India-Pakistan border (1947), militant movements in the last quarter of the 20th century and rural to urban migration for better amenities and job opportunities were the other major factors that led to the formation of Namdhari centers in the cities of Amritsar, Gurdaspur, Jalandhar and Ludhiana. The construction of India-Pakistan border created two types of problems for the artisans. Firstly there was a security problem. Anti-social elements such as thieves and smugglers often crossed the border to transport goods including narcotics and livestock. They were also indulged in communal violence. In addition, two Indo-Pakistani wars (1965 and 1971) created further insecurity and thwarted initiatives for trade and industrial development. Secondly, India-Pakistan border destroyed the possibilities of development of border cities. Consequently, like their counterparts, Namdhari businessmen and artisans too left their native places and settled in the cities of Amritsar, Jalandhar and Ludhiana (Singh, 2013). The militant movement became a major catalyst of rural to urban migration in the last quarter of the 20th century. People, irrespective of their caste and creed affiliation, lived in fear of terrorists who indulged in threats, kidnappings, extortion and rapes. The situation took a turn for the worst when leaders of terrorist organizations vied with each other to glorify their so-called achievements.

After independence, about half of the Namdharis were agriculturists and the rest of them were artisans or followed some other occupations. The agriculturists included Jats, Sainis and Rajput Sikhs. Among artisans castes such as Ramgarhia, Parjapat/Ghumiyar, Chhemba, Mehra/Jhiwar, Swarnakar, Julah, Nai, Ramdasia and Mazhabi were included. The business class included Khatri and Arora. The Namdhari Jats constitute about 50 percent and form the largest ethnic group. The number of Saini farmers is 3 percent and Rajput farmers are 1 percent. Singh (2013) in his study

has divided the farmers in four categories according to the size of the land holdings of these farmers. He states,

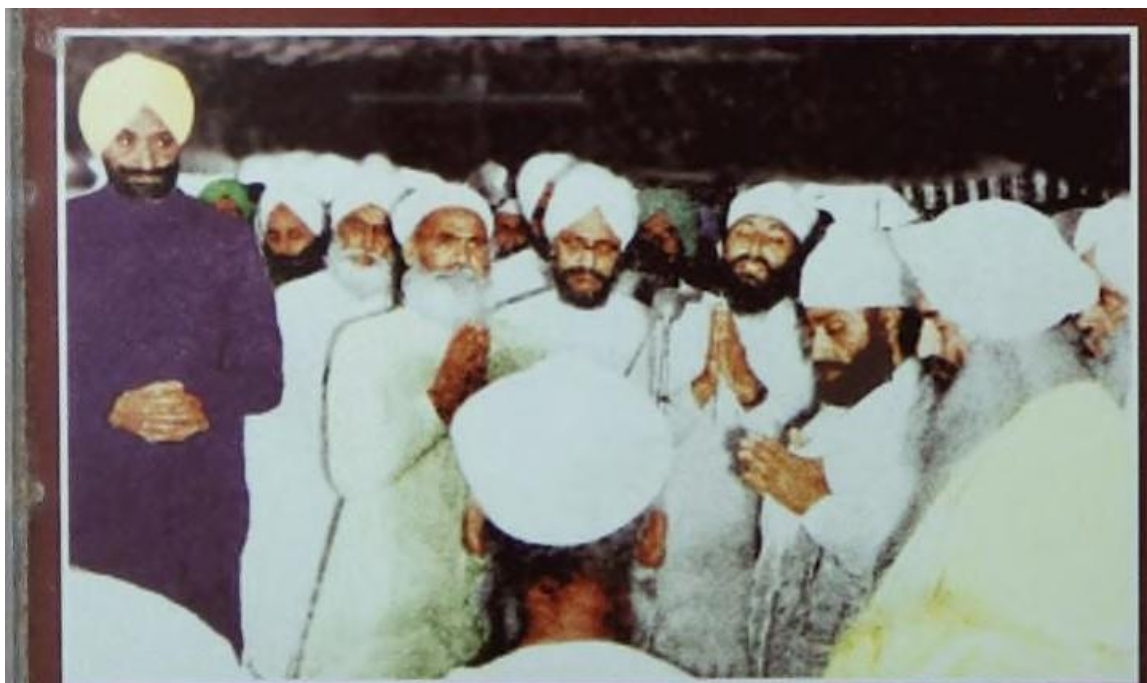
Marginal agriculturists whose landholdings are less than 5 acres of land constitute 27 per cent of the total Namdhari agriculturists. The second category comprises those whose landholdings vary from 5 to 9.99 acres and they comprise 27 per cent also. The third category includes medium agriculturists whose landholdings vary from 10 to 24.99 acres of land. Interestingly, they form 32 per cent of the Namdhari agriculturist families. The last category comprises the big Namdhari agriculturists whose holdings are more than 25 acres and they constitute 14 per cent of the total Namdhari agriculturist families. Next to the agriculturists are Ramgarhias who constitute 37 percent of the Namdhari population. They also form an ethnic group in terms of their 'common characteristics' which differentiate them from the other groups in Punjab. They are known for their skilled labour and distinct social customs. Besides them, there is a marginal number of other artisans like Suniaras, Chhembas, Parjapats, Julahas, Mehras, Nais and Mazhabis who are 1 or 2 per cent (Singh, 2013, p.40)

4.4 Namdhari Rituals

No matter what the child's gender is, the Namdharis view birth as an act of divine power. They observe it without showing off. They nevertheless follow some traditions mainly *Chaunkee Charna* and *Namkaran*. Mother resumes her motherhood duties in the kitchen known as *Chaunke Charna* on thirteenth/forty-first day from the birth of child. Then, either *Granthi* of village *Gurdwara* or the family elder proposes the child's name and gives nectar to the mother and child. After this, he reads the Bani and distributes the *karah parshad*. However, some Namdharis offer lunch/dinner to the invited guests. Mostly, Namdhari families prefer to baptize their child by Satguru Ji at Bhaini Sahib headquarters.

Dastar was integrated into Bana during the reign of the Sikh Gurus. It is a Sikh religious symbol that is considered as a crown. The Dastaar Bandi i.e., turban-tying ceremony is conducted in accordance with Sikh tradition, which mandates covering the heads without haircut. In Namdharis, when a kid in the Namdhari Community reaches at a certain age (often between 8 and 11 years), he is led to Gurdwara Bhaini Sahib where the elder person ceremoniously ties on his first turban in presence of the *Satguru*. The wearing of a turban is seen as a religious dedication to one's family and community. Dastar Bandi Diwas of Satguru Guru Jagjit Singh Ji is annually celebrated. Saturday.

Namdharis consider death as the ultimate reality of the universe and believe that it is God's will. The Namdhari Sikhs base their religion's central tenet on the idea of soul transmigration; as a result, death is seen as a progressive change from one human state to another depending on one's actions. The Namdhari Sikhs refrain from wailing. Before cremating the dead, they administer *Naam* in his ear and pour Amrit in his mouth. A kanga (comb, on the head) and *kashehra* are placed to his side. Before cremation, they perform *Ardas*. The eldest son of the dead person lights the fire. If the eldest son is not there, the pyre can be lit by a relative. The *Sangat* which accompanies the body, sings appropriate hymns on the death of an aged person. The dead person's face is turned towards the Dharuvtara (Pole-star) as the pyre is raised. Only Desi ghee is used for burning. However, Namdhari Sikhs, like other people, experience intense suffering and express their emotions, even though loud weeping is not permitted. If the deceased was the male head of the family, the Pagri (turban) ceremony is carried out. Either a maternal uncle or the *Sangat* will give a turban to the deceased person's eldest son. It represents assuming the position of family head. Satguru Jagjit Singh's Dastarbandi was performed in 1959 after the passing of His father Satguru Partap Singh.



Dastarbandi of Satguru Jagjit Singh Ji on 10 sep 1959, Source: <https://archive.org/details/Satjug20652009/page/n129/mode/2up?view=theater>

4.5 Status of Women

Since women are considered custodians of ethnical and ethical customs and traditions of home and nation hence no study can be completed if the position of women in society is not taken into consideration. Woman in a society reflects the living standard of any civilization and culture. Women in literature generally possess the adjectives like 'wicked woman', 'evil women', 'an impure woman' and 'a woman of ill conduct'. However, the status of the Namdhari women can better be understood with reference to culture and tradition. The status of women in the Namdhari Sect can be studied in terms of its ideology and practices in real grounds. In Sikhism, *Guru Nanak Dev* was the first radical reformer who aimed to uplift the status of women in society. His philosophy can be helpful to describe the position of women which reflects in a famous *Shalok* from *Asa di Var*. Each (man) took birth from woman, the woman in whom he was conceived; each is engaged to women and with that woman is wed. With (that) woman affection develops; through (that) woman new offspring are born.

If one woman dies he seeks another; with a woman he orders his life. Why cast aspersions on her, she who gives birth to rajahs (And) a woman herself is born of the woman; none (takes birth) except from a woman. Only the True one, Nanak, needs not the assistance of a woman..." (McLeod, 1996 pp.37-43)

One particular aspect of Sikh history is the supporting attitude of the Sikh Gurus toward women in terms of their rejection of Sati, Purdah, and female infanticide. *Guru Nanak's* philosophy preaches equality among the human beings irrespective of caste, creed and sex. His stance towards women questioned inconsistencies in the inheritance rights of daughters and sons. His central vision of an ideal woman is the positive evaluation of womanhood. But in reality the principal idealization is more prominent in the normative and operative pattern of the Sikh history as it pertains to women, because within the patriarchal framework, 'man' is normative object of the study- his habits, his contribution, whereas 'woman' is generally the contradiction, the passive in the process of history. *Guru Gobind Singh* was influenced by the power of women and used it as a source of inspiration, which reflects in his writings.

Likewise, Satguru Ram Singh also wanted to liberate women in the traditional society. In his *Hukamnamas*, woman has been eulogized and given equal right of worship and recitation of the Holy Name Satguru Ram Singh Ji was of the view that if a woman is taught the history of the community, she would educate the children, who would grow up with pride knowing community's past and culture. A lot of importance was given to educate girls who would be future mothers. Satguru Ram Singh Ji believed that mother can teach her children in better way and her teachings would affect them greatly. In order to raise the honour of women, Satguru Ram Singh Ji rejected the practice of sale and exchange of women for pleasure. Moreover, he emphasized to prohibit the practice of prostitution which is the cause of diseases, wastage of time and degradation of the social status. He discouraged child weddings and also encouraged widow remarriages in order to improve the social status of women. He outlawed depraved customs like female feticide and the murder of young girls. He also strongly condemned female infanticide. He strongly opposed the killers

of daughter (*kurimar*) and labelled them as enemy of the Khalsa. Apart from that, he stressed that a girl should be of eighteen years and a boy not be less than twenty at the time of marriage⁸. The official reports confirm that Kuka women could remarry and could claim a share in the family's landed property (Singh, 1966, p.9)⁹

Honor for women was in his practice as he himself considered the birth of his daughter, Sahib Kaur, as a good omen for whole Namdhari community and she was welcomed affectionately. Satguru Jagjit Singh Ji believed in simplicity as he denied any pomp and show at the time of the marriage of Sahib kaur. Regarding her marriage, he smilingly said “It is like any other *Anand Karaz*, nothing special that is the speciality.” It is an evident that he set an example for the society to save money and avoid extravagance. The height of his vision of equality for a baby boy or girl can be noted when people came to congratulate Satguru Jagjit Singh on the birth of Jai Singh, his grandson. He did not accept the wishes saying, “I will accept the wishes of only those who congratulated me at the birth of my daughter.” Satguru Jagjit Singh Ji conveyed the message that one should not discriminate between a boy and a girl child.¹⁰

The impact of Satguru Jagjit Singh Ji’s message to society can be observed in the study of Singh (2013) that reveals the fact that the ratio of the female in Namdhari community is quite higher in comparison to the rest of Punjab. The state of Punjab is famous for having the lowest sex ratio among Indian states. According to the 2001 census, the female population was 874 to 1000 males i.e., the female population was 87.40% (Decreasing sex ratio in the country (2011). Female feticide is believed to be the major variable for reducing the female ratio. Singh (2013) stated that the population of female in Namdharis is 94.42%. It can be inferred that infanticide is almost negligible among Namdhari Sikhs. It can also be inferred that the birth of a girl

⁸ According to the Hukamnama of Satguru Ram Singh Ji No.23 edited by Jaswinder Singh (2016, pp. 113-14).

⁹ According to the official reports that Kuka women can remarried and could claim a share in the property of her family.

¹⁰ Based on an interview from Pardeep Kaur, Amritsar Khurd, Sirsa, Haryana

child is respected in Namdhari society. It is only because that the birth of a daughter is not considered inauspicious in Namdharis. This is largely due to the influence of the teachings of Satguru Ram Singh, who himself followed the message of Guru Nanak (Singh, J. 2005).

Satguru Jagjit Singh Ji took measures for the emancipation of women. He gave equal rights to women in every field. Most of the respondents agreed that he gave them the right to get education, to learn music, to take part in games, to recite Gurbani and to sit equally with men etc. Apart from this, Satguru Jagjit Singh Ji raised voice against the evils, which made women suffer in the society. Majority of respondents admitted that to improve the pitiable condition of widows, they were allowed to remarry.

“He gave equal respect to women. Making a group of women and bringing them on stage was a revolutionary step.”[Respondent 4].

“Satguru Jagjit Singh Ji promoted widow- remarriage as he used to say she also has a right to live” [Respondent 11].

4.5.1 Women as Administrator

Satguru Jagjit Singh Ji offered equal opportunity to women in his organization as he appointed Surender Kaur Kharal and Mahinder Kaur from Thailand as *Suba* on Baisakhi in 1994.

4.5.2 Women's Educational Conference

In 1982, Satguru Jagjit Singh ji founded 'Vishwa Namdhari Isthri Vidhayak Jatha', a women's wing which was formerly named as 'Serb Hind Vidhak Jatha' for the promotion of women's education. Suba Mohinder Kaur, Hoshiarpur was the first President of the Istree Jatha, which organizes Academic conferences every year.

During these academic meetings, the increasing number of women in competitions like speech, poetry, word reading, painting, quiz and song etc. indicates the growing progress of the coming generation to compete with the cut throat challenges in every sphere of the society. To make women self-dependent and economically strong, Satguru ji instructed the Istree Jatha to hold cooking classes on preparing Namdhari delicacies and teach stitching to women and girls so that they can stitch their own clothes in accordance with Namdhari norms. They also learn the art of making the woolen Namdhari rosary which can be a source of their income.

The women's jatha encouraged girls to pursue higher studies even after marriage. As a result of the initiative taken by Satguru Jagjit Singh Ji, girls from the Namdhari community are successful professionals. Today, there are pilots, researchers, engineers, doctors and teachers among them. They are very tactfully balancing their home and career (Kharal, 2011). *Satguru Jagjit Singh Ji* took keen interest in the functioning of the women's jatha and appreciated their enthusiasm and enterprise. He used to say "if you are punctual, you will succeed in life." Thirty-one conferences of Istree Vidyak Jathas were held under the patronage of Satguru Jagjit Singh Ji (Satjug, 2020, pp. 210-11).

4.5.3 Successful Women in Different Spheres of Society

As a result of the appreciation and encouragement from Satguru Jagjit Singh Ji, the women coined their name in every sphere of the society not only in India but also abroad as well. Dr. Manjit Kaur Sahota (UK) is Chief Technical Officer of the Aerospace Security and Defense Association of Europe. She is an expert in designing fighter aircrafts. She herself designed a computerized machine flight simulator to train pilots. (Kharal, 2011). Captain Kawaljit Kaur was the first Namdhari woman to fly an airplane. After that, Captain Preeti Sethi, Captain Gurdarshan Kaur Parshan, Jaswant Kaur, Paramjit Kaur, Captain Amrit Kaur, etc. followed the same path and became women pilots. Satguru ji also encouraged women's participation in the field of sports. Many Namdhari women grabbed national level positions in different games. Indarjeet Kaur was national level Hockey player. Krupali Patel was a national

gymnast. She won the Arjuna Award in 1989 for her outstanding contributions to Indian gymnastics. She is India's youngest Arjuna awardee (Bharatpedia, 2020). Tejpal Kaur Tania, a gymnast also won a gold medal in 2008 and 2009 continuously in the State Aerobics Gymnastics Championships in Rajkot (Gujarat). In 2009, she won a bronze medal at the High Rhythmic Gymnastics Championships in Bangkok (Thailand).

Under the inspirational guidance and academic and financial support from Satguru Ji, women recognized themselves as Judge, advocate, Doctor, Professors, Philosophers Poets and Writers who have contributed a lot towards society. These measures empowered the women and paved the way for their participation in the progress of the community. During Satguru Jagjit Singh Ji's time, an increasing number of Namdhari girls took to modern education and stepped out of homes for their spiritual and mental growth. It became necessary to equip them with the right set of values which would root them to the Namdhari spiritual tradition (Jayagovind, 2017).

4.6 Religious Faith and Transformational Process in Marital System

Marriage is a *sine qua-non* of a civilized person. It plays an important role in socio-religious life towards family and community rather than individual relationships that meet individual needs and family interest. It has remained as an ancient, important and universally existing social institution (Das, 2021). According to *Guru Amardas Ji* "bride and groom are not they who pose as one whole. They are two bodies and one soul" (Maingi, 2012, p.96). Like Sikh *Gurus*, the Namdharis also perceive marriage as a holy union between man and woman. The conjugal relations are not merely to promote worldly comforts and to perpetuate the human race but also to achieve the complete union of the soul (*Atma*) with the master soul (*Parmatma*).

4.6.1 Simple and Mass Marriage

Marriage practices in India were heavily influenced by patriarchal norms and societal expectations. Marriages were often arranged by families, prioritizing alliances and economic considerations over individual preferences. Child marriage was

common, with girls typically married off at a young age, limiting their educational and personal development. Dowry was a prevalent practice, placing a financial burden on the bride's family and reinforcing gender inequality. Women were largely seen as caretakers and their roles were confined to domestic duties. The customs surrounding marriage often emphasized the importance of social status and family honor, overshadowing the personal happiness and rights of the individuals involved. These traditional practices created significant barriers to gender equality and women's empowerment, setting the stage for the social reform movements that would later emerge, including those championed by figures like Satguru Ram Singh.

In Sikhism, the marriage ceremony called 'Anand Karaj' was first introduced by Satguru Ram Singh Ji to free them from the Brahminical rites which were very expensive and cumbersome. Marriage ceremony amongst the Sikhs till then was under the jurisdiction of the Brahmins, the poor people were being harassed by them. Satguru Ram Singh Ji redeemed the suffering humanity from the clutches of the Brahmins. At that time, the *Anand Karj* form of marriage was not in practice until Satguru Ram Singh Ji advocated it.

Understanding the spiritual connotation of four *Lavan*, Satguru Ram Singh Ji and subsequent Satgurus advocated monogamy. He issued *Hukamnamas* to perform marriages according to *Anand riti* avoiding all kinds of expenses. He introduced a system of mass marriages to avoid extravagance in the form of Dowry and various other formalities associated with marriage. In June 1863, Satguru Ram Singh issued a special circular in which he prohibited the sale of daughters and the practice of infanticide. According to the official records, this circular mentioned, "Who so ever makes money by the marriage of his daughter is a rascal. Whoever commits infanticide is equally so" (Singh & Singh, 1995, p. 27)

Sri Satguru Ram Singh Ji's social reforms reached its zenith on 4th June, 1863, when he set up the new tradition of marriage ceremony amongst the Namdharis. Since then this marital tradition is being followed. According to the new marriage system, a *Vedi* is made up to perform the *Havan yagya*, at the site of marriage and the Gurbani of Sri Adi Granth Sahib and Sri Dasam Granth Sahib is recited at the same time. The

couple wear simple white dress with woollen rosary around their neck. Amrit and Guru Mantar is given to the couple. Four anti-clock wise circles are performed by the couple around the sacred fire of the Havan along with the *Lavans* (Mantras). Under the above system, the first mass marriage ceremony of six couples got solemnised in the presence of Sri Satguru Ram Singh Ji in a big congregation at village Khotey on 3rd of June, 1863. Soon after the introduction of the new marriage system, a complaint was lodged by some anti-social elements. The British Government considered that the Namdhari Sikh movement was not merely religious in nature but it was turning out to be a political movement against the Britishers. Therefore, Satguru Ram Singh Ji was escorted to Sri Bhaini Sahib under Police surveillance. On the complaint of the local residents and the Brahmins, a case was lodged in law court against him, on the plea that the marriage ceremony introduced by him was illegal and against the age old tenets of Hindu religion. Satguru Ram Singh Ji had to attend the court at Ludhiana daily for twenty eight days. Ultimately the court's decision was in favour of Satguru Ram Singh Ji, declaring that there was nothing wrong in the new marriage system.

The first-ever inter-caste marriage was performed on June 3, 1863, in Khote village of Ferozepur in Punjab (Giani, n.d). Singh (1965) stated that it was readily accepted by the poor villagers, who constituted the bulk of his followers. As a result, caste system was eschewed to some extent. However, Namdharis were critique of dowry practices that was particularly consequential to the prevalent attitude towards women. Extravagant dowries led to great indebtedness among the Sikhs in Punjab resulting in negative attitude towards women. Therefore, Satguru Balak Singh and Satguru Ram Singh both rejected traditional mode of performing marriages and exhorted his followers to arrange inexpensive marriages without incurring debt on dowries (Singh, 1944).

Moreover, his successor *Satguru* Partap Singh further promoted to make simple marriages and commanded his followers that *Anand Karj* should be performed without making any distinction between the rich and the poor (*Sikh Itihas de Chonve Prashan- Uttar*, 2005). Kaur (2005) stated that the ceremony after the marriage called *Muklawā* among the Namdhari Sikhs was prohibited by the the spiritual leader of the Namdhari Sikhs, *Satguru* Partap Singh in 1935 to avoid extravagances. Even serving

of sweets after marriage ceremony was also banned. It was observed that the marriages, performed at homes, did not follow Namdhari *Maryada* even the Gifts and dowries were also exchanged. Thus Satguru Partap Singh issued a *Hukamnama* to conduct the marriages only at the Bhaini Sahib headquarters.



Mass marriage At Bhaini Sahib HOLA Fair; Source Bhaini Sahib

After Independence, *Satguru Jagjit Singh Ji* expanded this mission. He directed his followers to perform marriages according to 'Anand Riti' in a simple way, avoiding all kinds of expenses and forbade the practice of dowry (Loyal, 2011). In his preachings, he advised his followers to solemnize the marriages in very simple so that So that we can use the wedding expenses for some good cause (Vishav Namdhari Sangat (Regd), n.d.). *Satguru Ji* established a department at Bhaini Sahib, headquarters for conducting marriages. The parents, with help of local Namdhari leaders, select suitable matches for their marriageable sons and daughters. They take care of the educational qualifications, social background of the families and merits/demerits of the marriageable young ones. Some of the Namdhari parents

express their requirements through the matrimonial columns of *Satjug*; a magazine. In a few cases, *Satguru* himself settle the marriages without having any consent from the parents of bride and groom. These marriages were accepted happily by their followers.

The marriages were settled by the parents in consultation with the local Namdhari leaders like *Suba/Pardhan*, approved by either council of the appointees or by Satguru Ji. Before the ceremony, the parents used to fill up a performa describing eligibility of the marriage according to Namdhari Maryada. As far as eligibility is concerned, the boy/girl should be able to recite hymns of *Adi-Granth* and Namdhari *Ardas*. Eligibility for the marriage requires the couple be of suitable age, be able to recite the *Ardas*, no trimming of hair from any part of the body - eyebrows and beards may be thoroughly checked. Short comings in these may result in the delay of the marriage. Before marriage, the parents had to perform *Sadharan Path* at their respective houses or at Bhaini Sahib Headquarters as per their both convenience (Kaur, 1999). Families are prohibited from exchanging gifts, money etc. No pre-marriage ceremonies take place. For special blessings the marriage ceremony is performed in the Holy presence of present Satguru Ji, Sri Satguru Jagjit Singh Ji. The actual rituals associated with the *anand karaj* are usually held in the early hours the morning, well before sunrise.

Satguru Ji prohibited the customs like *Thaka*, *Kurmai* or *Mangni*, *Mayian*, *Churaa* and *Chunni Charuhna*, *Barat*, *Milni* and *Muklawar* (Kaur, 2005). The wedding cards to inform relatives and friends about the fixed date of marriage were also forbidden by the Satguru Jagjit Singh Ji. Maingi (2012) reveals in her study that in order to avoid extravagances, the practice of conducting marriages at homes was discontinued and started to solemnize at the occasions of *Basant Panchmi*, *Holla Mohhalas*, *Basakhi Anand Karja Da Mela*, *Assu Da Mela*, *Parkash Purab* of Satgurus. Under the leadership of Satguru Jagjit Singh, mass marriages were also solemnized in the same fairs in Jeevan Nagar ("Sirsa district gazetteer - 1987, Revenue and disaster management department Haryana, India," 2023), the second headquarters of Namdharis.

Unlike orthodox Sikhs the marriage ceremony is quite different in Namdharis. In Namdhari marriages, a ceremonial fire is burnt pouring pure *ghee* and specific perfumes called *samgri* while priests recite *banis* (hymns) for prosperity meant for purification of mind and the environment. Initially the couple sits in *sangat* (congregation). When the ceremony starts the bridegroom gets up from the congregation and after salutation to Satguru Ji, sits on the white sheet spread around the altar. The bride follows the same and garlands her husband with white woollen rosary. After salutation to the bridegroom, she sits on his left side. The bride during the Marriage does not cover her face. Meanwhile, *Amrit*, a symbol of purification, is prepared and sprinkled onto the couple wearing white clothes at the time of *Lavan*. Both the bride and groom do not wear any jewelry except iron *kda*. Any ornament such as ring, *tikka*, *payal*, bangles etc. and showering of money on the wagons are not allowed. The couple is given *naam* (the holy mantra) five times, by specially authorized persons.

Bride and groom have to adopt the five '*Kakkas*' (Five *K* symbols). The symbolic ceremony of '*gandh chitrawa*' (palla ceremony) is performed by tying a knot between the bride's and bridegroom's white scarves. This symbolises the union of the two souls for the rest of their lives. With their scarves tied together, the couple slowly moves around the holy fire four times while the *gurbani* of *Lavan* is recited from the *Adi Granth Sahib*. It symbolises that the *Agni* is an eye-witness to the unity of the couple and they vow that they shall not part till consumed by the fires of cremation i.e. till death.

On completion of the *lavan*, *Bhog* of path is performed. Afterwards the couple moves straight to the bridegroom's home and stays there for a few days thereby avoiding the *muklawa* and any other rituals. The families are strictly forbidden from hosting any reception parties to mark the occasion and not allowed to accept gifts from relatives and friends. The bride goes to her new home with nothing but a simple white dress, was wearing at her marriage ceremony. Generally, Satguru Ji prescribed expenditure on each marriage is Rs.1.25 paisa for tying the knot of the cloth of bride and groom and Rs.2.50 paisa for '*Karah Parsad*'.

Namdhari Sikhs won't go to the law-courts for minor disputes, especially in the case of marriages as they were resolved by the local *Subas*, *Pardhans* and *Satguru Jagjit Singh Ji*. In marital disputes, if any husband or wife could not live together due to some reasons, their matter was not taken to the court directly. Initially *Satguru Ji* persuaded both the parties to live their life together. However, if it is found that this was not possible in any way, then both of them were allowed to get married at another place. Apart from that *Satguru* was also in favour of giving right in her husbands' property (Kaur, 1999).

4.6.2 Inter-Caste Marriages

"Caste and racial discrimination are barriers in the progress of India. Different societies in ancient and medieval period were divided on the basis of caste and religion" (Doshi & Jain, 2005, p. 46). The problem of caste system was so deep rooted that it took years for the Indians to come out of it. History reveals that efforts have been made by various social reformers and individuals to make India free from the caste system, untouchability and race discrimination. Indians have an orthodox way of thinking. They cannot accept inter-caste marriages. It is challenging and socially unacceptable to consider getting married to someone from a different caste or religion. They are of the view that marriages are possible only in the same caste and community. Inter-caste marriages in India were taboo for most of the people in India. Marriages, on the other hand are an important part of social custom and the best way to demolish the wall of caste system.

Namdhari leadership has always remained in the favor of inter- caste marriage system. At the time of *Satguru Ram Singh Ji*, six inter-caste marriages were solemnized in 1863. In that mass marriage ceremony, a carpenter's daughter was married to an Arora boy and a girl of an Arora caste was married to the boy of *Chhimba* Caste (Kavi, 1978). In the commemoration of the first mass marriages (during *Baba Ram Singh*, June 4, 1863) at Village *Khotey*, in 1963, *Satguru Jagjit Singh* solemnized the *Shatabai* of the Namdhari *Anand* marriages at village *Khotey*, Moga. On this occasion (1963), total 148 couples got married at the same place under the supervision of *Satguru Jagjit Singh* (Sewak, 2013).

4.6.3 Widow Re- Marriage

During the 1800s, widows were not allowed to remarry in Indian society. After the death of their husbands, women were forced to live their lives with difficulties. They were even not allowed to attend any function or celebrate any festival. Her presence was considered a bad omen. This further worsened the condition of women. Although there were some possibilities of their social rehabilitation through rituals like Karewa and Chadar pouna¹¹, yet the task of implementing widow remarriage was left to the social reformers. Satguru Ram Singh tried to fight for the widows. He said that “if a widow wants, she can remarry to Kuka”. Widow remarriage was viewed with great respect among the Kukas, with an official document published in 1863 describing the salient features of Satguru Ram Singh's principles, "He attends to the marriage of widows"(Singh, 2020, p.31). Satguru Jagjit Singh Ji, the torchbearer of his ancestral legacy, emerged as a prominent figure in promoting progressive ideologies. His unwavering commitment to social reform has been cleared with a significant number of individuals interviewed. Many respondents attest to his influential role in advocating for widow remarriage, a practice traditionally frowned upon in society. Satguru Ji, leading by example, arranged marriages of widows to his personal servants, effectively challenging archaic norms and fostering a path towards a more inclusive and compassionate society. Through his actions, Satguru Jagjit Singh not only shattered societal taboos but also provided a beacon of hope for marginalized women, empowering them to reclaim their happiness and dignity.

According to the instructions of Satguru Jagjit Singh ji regarding marriage customs, the findings indicate that a majority of the participants agreed with his support for simple weddings, which discouraged any form of excessive celebration such as parties, Muklawā (customary gifts to the bride), dowry any other materialistic gestures. Furthermore, the survey respondents also disclosed that the Satguru readily

¹¹ In the presence of the closest relatives, the husband-to-be puts a chadar (white sheet) on the head of the wife-to-be and puts bangles on her wrists. The corners of the sheet are painted yellow. Hindus sometimes call on the family priest for the occasion and he recites some sacred verses. Sikhs go to Gurdwaras and perform ceremonies in front of the holy scripture there.

embraced the concept of inter-caste marriages and encouraged the practice of mass weddings. This signifies his inclusive and egalitarian approach towards the institution of marriage.

“Satguru used to find match for the marriage of their followers’ children. He always found good match keeping the socio-economic status in mind. But sometimes to bring equality in society he ignored the socio-economic background of girl and boy. These types of marriages were never broken. He was in favor of inter-caste marriages. There were many inter-caste marriages solemnized during the time of Satguru ji. He prohibited all ceremonies after Anand karaj. Giani Jail Singh requested Satguru Ji to allow him to arrange his daughter’s marriage out of Bhaini Sahib saying that he has a status, Satguru ji replied I have also status.” [Respondent 1]

4.6.4 Abolition of The Child Marriage and Dowry System

In a general sense Dowry is meant the property in the form of goods, cash, and real or movable property, which is given by the bride’s parents to the groom and his family. It is referred to *Daaj*. It has been the evil of Indian society since ancient times (Singh, n.d). It is not only among the people of economically well off, but also among the people, who are not able to afford dowry. In the post-independence period, dowry became a widespread evil. The brides were beaten up, starved and prisoned in a room for failing to bring the promised dowry. They were tortured physically and mentally, burnt alive and pressurized to commit suicide. On observing the plight of the women, Satguru Jagjit Singh Ji instructed Namdhari Sikhs to get the Dowry free marriages. This was a mechanism to save the society from the clutches of Dowry A large section of Namdhari respondents accepted that the Saguru Ji strictly ordered his followers not to take or give dowry at any cost and if any found, they had been punished by him. There has not been a single case of breaking of marriage in the name of dowry. Most of the Namdhari respondents told that even today they do not take anything from

bride's side as per the instruction of their Master (Satguru Jagjit Singh). Kavi (1997) has mentioned in his book that Satguru Jagjit Singh used to impose penalty to the Namdhari families. It is intriguing to note that 81.6% of respondents have admitted that Satguru Jagjit Singh Ji strictly instructed his followers not to take dowry in marriages. This signifies the profound emphasis placed by Satguru Jagjit Singh Ji on the eradication of this regressive societal practice. By denouncing the acceptance of dowry, Satguru Jagjit Singh Ji aimed to challenge the entrenched norms and beliefs that perpetuate gender inequality and financial exploitation in marriages. His teachings bestowed upon his followers a sense of social responsibility and moral obligation, encouraging them to prioritize love, respect, and equality within the sacred institution of marriage. By championing this cause, Satguru Jagjit Singh Ji played an integral role in reshaping societal attitudes towards dowry, promoting a more equitable and progressive society.

As a result of these teachings regarding marriage practice by Satguru Jagjit Singh Ji, Namdhari Sikhs, unlike other communities, do not fall prey to the social and financial burden of traditional rituals such as dowry. While others spend a significant portion of their income on these customs, leading them to take loans from unregistered agencies for non-productive activities, Namdhari Sikhs steer clear of such practices. Their spiritual orientation plays a vital role in keeping them resilient in the face of financial and physical difficulties. They firmly believe that any challenges they encounter are the will of God, and trust that their Satguru will guide them through any problems or troubles that arise. In the context of Punjab, it has been widely acknowledged by psychoanalysts that despair often leads to detrimental coping mechanisms such as alcoholism and drug addiction. Notably, alcoholism is considered a family condition, often influenced by both genetic predisposition and environmental factors. However, Namdhari Sikhs rise above the pervasive influence of alcohol due to their strong family values and traditions. Their steadfast position against alcohol consumption stems from their family status, which shields them from succumbing to its detrimental effects.

4.7 Namdhari Vidyak Jatha

Satguru Jagjit Singh was very keen of education and he wanted to teach his disciples the socio-cultural heritage of Sikh religion. His primary concern was to inculcate distinct Namdhari identity and promote its cultural legacy. The whole exercise was taken in the post-independence period. The founding of the *Sarab Hind Namdhari Vidyak Jatha* in 1965 was the major development in this context. Next to the *Namdhari Darbar*, this was the second most important feature. The main objective of this organization was to associate the young generation with their cultural and religious heritage. The intention of Satguru Jagjit Singh and his confidants was to save youth from the adverse effects of the Western culture, and to inculcate in them the moral values and ensure their overall development. He believed and advocated that youth must understand their religion, society and culture equally (Namdhari,1994).

Likewise, in 1981, to popularize the Namdhari ideology among the women, the women's youth organization called *Vishav Namdhari Istri Vidhyak Jatha* was also established. It became a part of the *Vishav Namdhari Vidyak Jatha*. The aims and objectives of this *Jatha* were to liberate women from the prevalent social evils like dowry; women infanticide and to associate them with their cultural heritage. For the encouragement of the Namdhari youth, both *Jathas* had their own membership and branches (Kharal, 1994). The total branches of the *Vishav Namdhari Vidyak Jatha* were 75, which operate at different places not only in India but also abroad. Under the supervision of Satguru Jagjit Singh, forty-five annual *Sammelans* organised by the *Vishav Namdhari Vidyak Jatha* and more than 30 *Sammelans* have been conducted by the *Istri Jatha* in India. In order to carry out the organizational works of both *Jathas* at district levels, there are administrative personnel which include President, Vice-President, General Secretary, Secretary and Cashier etc. Both *Jathas* have organized different groups as well individual activities in their respective *Sammelans*. They impart training in recitation of *Gurbani*, devotional music, holding the *diwans*, competition of turban tying, religious declamations and cooking of food according to the Namdhari *Maryada* contests etc ("Namdhari Vidayak Sammelan Delhi," 1992). From 1965 to 1968, the Namdhari *Vidhyak Jatha* focused only on its structural framework and composed its constitution and established its executive committee and urban-rural units. The *Jatha* got registered on 9th May, 1969 under the Act XXI-1860,

Pritam Singh Kavi had drawn its constitution. Namdhari (1994) stated that the following are the objectives of Namdhari *Vidhyak Jatha*.

- The work should on done on the theory of Karma and Dharma.
- Namdharis should always obey the orders of Satguru Jagjit Singh Ji.
- The Namdhari religious teachings should be the part and parcel of education and must strengthen the Namdhari youth spiritually. To promote the discipline in the Namdhari *Panth* and develop the co-ordination between the local bodies for organizing the annual *melas* or other local congregations.
- To prepare for common interaction among the Namdhari youth and provide the library and other institutional services.
- To teach Namdhari Sikhs to live with non-Namdhari Sikhs harmoniously.
- To promote the universal brotherhood, peace and cow-protection.
- To recognize national and international matters advocated by the Central Government.

In the presence of Satgru Jagjit Singh, the executive committee of *Vishav Namdhari Vidvak Jatha* passed a resolution to work for this agenda. The first President of the Namdhari *Jatha* was Master Nihal Singh, its Vice-President was Tirath Singh. Master Sher Singh and Master Sant Singh were its Secretary and Vice-Secretary respectively. The first formal session of the *Jatha* was held in 1964 in Mandi, Himachal Pradesh and its first meeting was held from 29th May to 6th June, 1965. Its purpose was to review the consutation of the *Jatha*. In this meeting the designations of President, Vice-President, and secretary and the Executive Committees were reconstituted. The proceedings of the *Jathas* were held hereafter (Namdhari,1994)

4.8 Social Welfare

Satguru Jagjit Singh Ji was very kind and affectionate towards the suffering humanity. He initiated several programs in the field of health and education for the welfare of society. Some of the important wellbeing programmes initiated by him are as under

The value of good health was also understood by Satguru Jagjit Singh Ji. When persons with health problems came to him for assistance, Satguru Ji would send them to other hospitals instructing to give them the best care. He used to financially assist and send all the patients to other hospitals. In order to help the people of Punjab and other northern regions, Satguru Ji wanted to construct a top-notch hospital for the care of the sick. Dr. GL Awasthi was Satguru Ji's personal physician; he was a professor of medicine at Dayanand Medical College in Ludhiana. Patients were sent to Dr. Awasthi for treatment. With time, the number of patients increased considerably. This condition gave impetus to the idea of building a quality hospital that could provide quality treatment to the poor and needy irrespective of their financial condition (Jayagovind, 2017). The contract and plan to build Satguru Partap Singh Apollo Hospitals at Ludhiana was finalized between Satguru Ji and Dr. Reddy.

The foundation stone of the hospital was laid on Oct. 28, 2000 by Satguru Jagjit Singh Ji. On this auspicious occasion, many leading personalities of India like (Late) Sant Waryam Singh Ji Ratwara Sahib, the then Home Minister of India Mr. L.K. Advani, the then Chief Minister of Punjab, Sardar Parkash Singh Badal, the then Chief Minister of Jammu and Kashmir Mr. Farooq Abdullah participated in the function. This hospital is the only private hospital which has had the privilege of being inaugurated by Dr. Manmohan Singh, the then Prime Minister of India. He declared the hospital open to public on 23rd September, 2005. It is being run by the Apollo Management of the Apollo Hospitals Group. This hospital is a multi-specialty hospital where world-class facilities are installed to give top of the line treatment to the patients. Special arrangements have been made for free treatment of persons who cannot afford the heavy hospital expenses. In Satguru Partap Singh Apollo Hospital, people can get the benefit of modern advanced technology for in the treatment of many complicated ailments. The poor are specially benefited with this facility.

It is interesting to note how a hospital built by the saint-like Satguru Ji is different from hospitals which are today becoming commercial ventures. Jugdiep Singh, Managing Director of Satguru Partap Singh Hospitals, Ludhiana, recalls how Satguru Ji gave him two clear-cut instructions. Firstly, the hospital should have service as its motto, it had to be an ethical organization; secondly, the hospital would

be a world class one. It would not be a mere building, shining but soulless. It would have a heart to and serve the sick and suffering with compassion. Satguru Ji believed that the hospital should have empathy for people who come for treatment. He wanted every person to get better and return to his family in good health. He always believed in *Sarbat da bhala* - the good of all.

Satguru Jagjit Singh Ji was passionate about quality. He did not want the hospital

to smell like a hospital. It would spread the fragrance of love and care. Technological upgradation was very dear to Satguru Ji's heart. Satguru Ji ji used to visit the hospital and ask the doctors about the welfare of the patients. He was particularly concerned about cancer patients and wished that the best treatment be given to them with care. He would give paper cuttings of recent research on cancer and other ailments and advise the doctors to procure the very best equipment, latest technology and medicines to provide effective treatment. Satguru Jagjit Singh Ji's concern was not confined to Namdhari patients alone. He instructed that no patient should be deprived of quality treatment for want of money. During the initial stages, the hospital had to clear several hurdles and Satguru Ji ji's guidance and grace helped the doctors and the management to steer clear of these. One has to work with faith and conviction and Satguru Ji would see that the person succeeds. Satguru Ji ji emphasised that there was no shortcut to success. Sri Satguru Ji undertakes treatment of countless number of poor patients out of his own resources. For this, charitable work, the Doctors Association, Ludhiana honored him with ' **Dharam Rakhyak** ' Award.

Apart from this, Satguru Ji has been benevolent enough to provide houses at various places free of cost to a large number of *sewadars*. Elders Home has been established at Sri Bhaini Sahib and Sri Jiwan Nagar, where the old aged persons, who have nobody to look after, are being fully taken care of in all respects. Their day-to-day requirements are being met fully. In recognition of the services, some of the eminent musicians and literary figures, who have spent almost all their lives in the service of the community was awarded time to time.

Consumption of drugs by the youth in society has long been considered a societal evil. Even during the reign of Satguru Jagjit Singh Ji, this problem presented itself as a formidable challenge. However, the Namdhari leadership has consistently advocated for the consumption of vegetarian and home-cooked meals as per their Maryada. Satguru Jagjit Singh, passionately appealed to the young generation to steer clear of any form of consummation involving alcohol, tobacco, and other intoxicants. He condemned the mere thought of indulging in these substances, categorizing them as nothing short of poisonous. His fervent message captured the essence of his deep concern for the well-being and future prospects of the youth. By staunchly advising against the consumption of these harmful substances, Satguru Jagjit Singh aimed to save the young generation from the detrimental impacts of addiction and to create a healthy, prosperous and moral society. Apart from it, by doing so, he aimed to protect their physical and spiritual well-being, ensuring that they stay true to the values and principles instilled by the Namdhari community. Apart from this he believed in the modern co-operative farming and *Panchayati*. He always gave prominence to the *Panchayats*. He advised the Namdhari Sikhs not to go to the courts, but get their disputes settled by their own *Panchayats*. This little bud has now blossomed to flower its fragrance is spreading everywhere (Kaur&Singh, 2010).

4.9 Political Articulation

In the post-independence period, the Namdhari leadership has projected itself as the secular contestant and its political demands within the constitutional framework. In the electoral politics, the importance of the Namdhari community could be judged in terms of their political weightages given by the Centre and the State Congress Governments during elections which was further extended in the 1970's *Lok Sabha* elections. The Centre and State Governments have conceded to several demands of the Namdhari leadership: land on the name of Amritsar and Malerkotla Martyrs, the declaration of the *Bhaini* and *Raiain* as the sacred places, establishment of the Bhaini Sahib Development Board, and declaring the Namdhari patriots as the national freedom fighters and the celebration of the 150th Centenary of the *Kuka Andolan*. Moreover, the birth of Satguru Ram Singh has been declared as the holiday. despite

being formed as a sect of the Sikh religion, the Namdhari Sikhs did not represent the Punjab's Sikh community politically at that time. The group reacted to local, state, and national politics during colonial rule, especially those who were against it. The Namdhari sikhs were more aligned with Congress' ideology than with Akali Dal's. The Namdharis stayed in the Congress' electoral political camp during the post-independence era. It may be characterised as nationalist in its relationship with the Congress. The Namdhari Sikhs have attempted, towards the end of the 20th century, to maintain their political ties with both the Congress and the Akali Dal while preserving their social religious identity. Satguru Jagjit Singh actively participated in the politics after independence and Namdhari sect remained associated with Congress in electoral politics.

The Namdhari leadership believed that the federal structure of the state could endanger the unity and integrity of the country. During the Sikh uprising, Namdhari leaders condemned its separatist implications. Overall, all sections of the Namdhari leadership justified the Indian government's strategies against Sikh militants. However, sources reveal that Namdhari leaders had access to known terrorist organizations to protect the Dera from any kind of threat. Perhaps this was the reason why Namdharis did not become targets of terrorist activities. Also, some of them supported the Congress policy, so leaders like H.S. Hanspal and some families had to face difficulties.

4.10 Satguru Jagjit Singh Ji: An Icon of World Peace

Satguru Jagjit Singh was a supporter of world peace and always stood against weapons and violence. He was an accomplished divine chief. He was respectful of all religions. There were *Sehajdhari* Sikhs, Muslims, as well as Christians amongst his devotees. He was not only a religious guru but an ideal societal reformer, a successful administrator who strived hard for all round development of human beings. With the power of word and work, he transformed an era and has shown a way to step forward to achieve the ultimate goal of humanity.

He said,

The world is moving towards wars from time to time. The increase of weapons has brought the world to the brink of destruction. Today guided missiles from the US to Russia are so well guided that they are within a foot of the target in five minutes. Europe can wreak havoc in just three minutes. But Arjan had only one such weapon with which the entire opposition army could be wiped out at the same time. But the world needs peace, it is necessary to have thoughts of public welfare in the world, it should be encouraged (Vehami, 2005, p.111).

Sri Satguru Jagjit Singh Ji's participation in all-religion programmes, brought admirable glory to the Sikh religion at national and international levels (Aanad, 2020). In 1961, he visited University of Buddhism in Japan. Students from many other universities were present there in search of knowledge about Buddhism. Satguru Ji participated in a religious discourse there. What is the one religion that all people practice? the students asked. Students there felt unsatisfied with the academics' attempts to make their point through lengthy lectures. At last, Satguru Ji replied, "*Boliyay sach dharam jhooth na boliyay*" (One should not tell a lie, Always speaking the truth is the religion) (Sewak, H, 2017, p.65). Speaking the truth is everyone's shared religion. Speaking the truth is a religion to those who reject God and are not believers. He taught that God is the truth. There wouldn't be a dispute or disagreement in the world if everyone turned out to be telling the truth. Once upon a time, as he came out of the conference of the World Peace Council, some religious people asked him, "What makes you to be with these Russians, the atheists, the non-believers? They don't have even a remote relation with religion. Satguru Ji responded, "The entire international community is making endeavors for ushering in an era of peace in the world. I tell them that they can succeed in bring peace if they follow the preaching of Guru Nanak. We can achieve universal welfare through treading on a path of *Sarbat Da Bhala* (wellbeing for all)" (Jayagovind, 2017, p.239).

Satguru Jagjit Singh Ji brought a spiritual perspective to the World Peace Summits where he was a very respected leader. He laid the foundation of the Temple of Peace in Rajburi. Dr Suchaat, the Peace Ambassador of Thailand, invited religious

heads from 32 countries in November 1978 at the time of laying the foundation stone of Peace Temple. The visiting religious heads brought with them the soil from their respective countries, which was added in the foundation of the temple. The national flags of 32 countries were unfurled. It was a moment of great pride for Indians when Satguru Jagjit Singh Ji laid the foundation stone of the Peace Temple. On visiting the ashram of Dr. Suchart Kosol, Satguru Jagjit Singh ji appreciated the peace and happiness prevailed in the ashram as the people residing there, observed silence and practised vegetarianism.

Apart from this Satguru Ji sent a delegation to take part in the Parliament of World Religions at Cape Town (South Africa) in 1999 for the cause of peace, unity and religious harmony. He also participated in a function that was held from 27-31 August, 2000 in the Assembly Hall of the United Nations Organizations, at New York. Nearly 2000 leaders from 90 countries of the world gathered there to participate in the deliberations. On this occasion, the General Secretary of the conference, Shri Bawa Jain said, "The utterance of my revered Acharaya Sushil Muni Ji made in the presence of Satguru Ji, is coming true. He had a strong wish that a Summit meeting for global peace be held under the aegis of the United Nations Organizations. Today, I am pleased that this meeting is being held in the presence of Sri Satguru Ji and it gives me a sole feeling as if my departed Acharaya Ji, is also amongst us here". ("Timeline", 2022). Here, His message for world peace was "We must donate something from our rights; we should never snatch others rights; but should rather guard the rights of others. This approach will end all quarrels in the world" (Jayagovind, 2017, p.86).

Since the time of Sri Satguru Pratap Singh Ji, Satguru Jagjit Singh used to participate in the Conferences on Vegetarianism and he even organized some such conferences. Addressing to the audience of 34th World Vegetarians Conference at Toronto (Canada) in July 2000, he said, "Peace and vegetarian habits are intimately connected. So long as violence against living beings is there, there cannot be any peace in the world. We should not only think for welfare of human beings but for the wellbeing of animals as well" ("guru's life," 2014). He inherited the keen desire for animal husbandry and breed improvement through breeding from Satguru Pratap Singh Ji. He loved to participate in international cattle shows and offered useful

suggestions. Satguru Jagjit Singh ji visited Thailand one hundred and thirty-four times from 1961 to 2008. During these trips, he strengthened the Namdhari sangat. He spread the message of world peace, non-violence and vegetarianism at the international level. Kharal (2011) stated that In 2001, he was awarded the 'Dharma Ratan' award by the Vishwa Hindu Leaders Forum for his contribution to world peace and brotherhood.

As far as relations of Satguru Jagjit Singh Ji with other religion is concerned, it is clear that he had good relations with them as a large number of the respondents admitted that he maintained good relations with other religions and made efforts to maintain peace in the society. To promote religious harmony, he used to organize all religion conferences.

“Satguru Jagjit Singh Ji had good relations with non Namdharis, all religious conferences were held” [Respondent 32].

“All religion conferences were organised in his times to promote brotherhood” [Respondent 33].

“Satguru Jagjit Singh Ji maintained Good relations with them, he used to call every religion to solve the social problem” [Respondent 68].

4.10 Satguru Jagjit Singh Ji and Environment Protection

Satguru Jagjit Singh Ji displayed an unwavering commitment to the protection of the environment. His profound awareness of the interconnectedness of all living beings and the delicate balance of nature fueled his dedication to preserve and safeguard the planet. He understood that the environment is not a separate entity, but rather an integral part of human existence. Satguru Jagjit Singh Ji preached the importance of responsible stewardship towards nature. In his discourses he said,

Those who commit violence against the green world and the ecology, thoughtlessly destroy trees, forests and ultimately

valleys, mountains and rivers. They cut living green trees and either burn them or sell them away for profit. They denude and deplete forests to illegally cut and sell wood for money. Such people do not realize that they are destroying the very balance of nature. With their ravaging activities, the floods are raging as forests have been destroyed. The ecological balance is being ruined. Pollution is increasing. Environment is wounded” (“Excerpts,” 2016).

He emphasized the need to conserve resources. His teachings inspired countless individuals to adopt sustainable practices and raise awareness about environmental preservation. To maintain the ecological system, he used to say that there should not be hunting of animals for eating. He further preaches,

It is sad and shocking that violent man, the deadly hunter, kills creatures of blood and flesh whom he cannot give life. They hunt for pleasure, sport or food. There are others who just encourage and buck-up the hunters. There are still others who eat the meat of the animal hunted by someone else, They try to absolve themselves by saying they are simply meat eaters.” These speeches articulate his love for nature and environment (“Excerpts,” 2016).

Satguru Jagjit Singh Ji was successful in transforming the society as it is proved by the responses of respondents. Most of the respondents affirmed that Satguru Jagjit Singh Ji was a great social reformer, who strictly implemented the measures to develop society in every sphere and was successful to transform the society.

“Most of the Namdharis followed him. Namdhari women don’t follow veil system. They are educated now. Some of them are on higher posts” [Respondent 51].

“He spreaded the Namdhari mission globally and succeeded in every field especially to uplift society” [Respondent 66].

To conclude, it can be said that social transformation is the manner in which societies change due to economic growth and innovations in the fields of science, technology and medicine. It affects the interactions and lifestyle of people. Satguru Jagjit Singh is one of the most revered spiritual leaders, who has transformed the society by re-establishing the eternal values of love, truth and peace in everyday life. He came to this world to offer moral and spiritual sustenance. social welfare works accomplished by him preach his disciples to serve society with love and happiness.

CHAPTER-V

EXPLORING THE TRANSFORMATION IN NAMDHARI CULTURE

5.1 Culture: An Introduction

The term "culture" refers to a society's way of life. It is described as either a collection of learned competencies or a set of beliefs and principles. In sociology, psychology, political science, anthropology, international business, and cross-cultural studies, the term "culture" has been significantly defined. Culture can be defined in a variety of ways. Zinkota and Ron Kanan (1993) and Hofstede (1991) agreed that culture encompasses language, economics, religion, politics, social structures, values, beliefs, manners, and customs, which in turn influence managerial ethics (Kanungo, 2006). According to Edward B. Tylor, culture is a multifaceted concept that encompasses all of the skills and routines that a person develops as a member of a community, including knowledge, belief, art, morals, law, and conventions (Eshun, S., & Gurung, R. A., 2009). According to Malinowski (2014), culture is an important element and the means by which a man pursues his goals. To understand how individuals interact with one another, it is essential to comprehend how social systems change. Culture influences both the norms and values of such systems as well as the behaviour of groups inside them. A social group's culture distinguishes it from other social categories and is impacted by conscious ideas. It is this culture that defines a social group.

An important concern in cross-cultural psychology is that all societies struggle with the same fundamental concerns or issues when it comes to adapting human activity. These problems have a significant impact on culture and some preferred solutions are articulated in many facets of social value. By assessing the important effects that predominate on these key characteristics, it is thus feasible to distinguish between the cultures of various societies.

The present chapter is an attempt to comprehend the cultural transformation of Namdharis under the patronage of Satguru Jagjit Singh Ji. Talking about the cultural transformation of Namdharis under the guidance of Satguru Jagjit Singh Ji, his efforts are highly commendable. His patronage towards different arts was unique. Along with promoting education, he uplifted Namdhari society in various fields like music, sports, architecture etc. Many famous musicians, players and artists flourished under his patronage.

5.2 Satguru Jagjit Singh Ji's Educational Vision

Namdhari Gurus has always been in favor of education. In his Hukamnamas, Satguru Ram Singh Ji order his followers that everyone should get education. He also gave special emphasis on women education. Virk (2009) stated in his article that Satguru Ram Singh Ji opened several *Dharamshalas* where patriots were groomed to compete with Macaulay's ideas. Before the independence of India, Namdharis had not joined the British schools and colleges due to the boycott policy of Satguru Ram Singh Ji. So, there was lack of education among Namdharis in pre-dependent India.

5.2.1 Education as Cultural Determinant

Education is considered one of the main factors for social and cultural changes, because it affects society in many ways (Green, A., & Green, A. (1990). Educational attainment has a deep impact on social life. It is considered that education, especially higher education, not only improves creative and intellectual abilities, but also improves knowledge along with technical skills and develops the personality and attitude of the individuals. It is considered as a reliable and significant indicator for determining the standard of social life of the people. This chapter is an attempt to explore Satguru Jagjit Singh influence on society of his times.

5.2.2 Establishment of Educational Institution

Satguru Jagjit Singh ji had a deep concern for the education of his followers. Sri Guru Hari Singh Vidyalaya, in the region of village Jiwan Nagar in Distt. Sirsa

(Haryana) was founded under the patronage of Satguru Partap Singh. Since this rural area was extremely backward in the field of education, Satguru Partap Singh Ji took initiative to open a school in 1958. This was the first school in the area which catered to the educational needs of children of the villages in the surrounding area. Satguru Ji attached fertile agricultural land to school so that the parallel income from the land could support its smooth functioning. The school emphasized upon the all-round development of students and was promoted to High School later on, and was re-named Sri Guru Hari Singh High School, Jiwan Nagar. As the demand for higher education was on increase, His Holiness Sri Satguru Jagjit Singh Ji blessed this area by starting a college in the memory of a great freedom fighter and a social reformer Sri Satguru Hari Singh in 1983. The college was named Sri Guru Hari Singh College which was earlier affiliated to Kurukshetra University, Kurukshetra and at present it is affiliated to Ch. Devi Lal University, Sirsa. For managing the affairs of these educational institutions, a society has been constituted and registered which is working as per the statute of Ch. Devi Lal University, Sirsa and the Govt. of Haryana. This is the only co-educational, affiliated, and Govt.-Aided College in the subdivision of Ellenabad, District Sirsa. The college started its working in 1983 with only 50 students on its rolls and now it has blossomed into a full-fledged college having more than seven hundred students. This college is catering to needs of more than forty villages including the towns of Ellenabad and Rania. Needless to add this tiny sapling called Sri Guru Hari Singh College has fully blossomed into the biggest rural college of Haryana. Through these educational institutions the Namdhari Sect is relentlessly trying to achieve the very cause of service-Service to education and Service to our society. In these institutions the students are encouraged to specialize in sports, classical music, Punjabi language and literature in addition to the modern system of education. Since its inception, the school has been the centre of excellence for hockey. The students trained at these institutions have won acclaims at the national and international levels and many of them have secured position in the Namdhari XI hockey team. ("Sri Guru Hari Singh, P.G. College, Jiwan Nagar," n.d.). The speech in the first function of Sri Guru Hari Singh College on 16 March 1984, shows Satguru Ji's view on education. In this speech focused on the values of education and said,

One must listen to the stories of elders, if they are good motivators then inspiration should be taken from them. Education, if not contemplated, only creates the ego. Thinking is the achievement of education. If you think about it, sharing food with others is excellence. We should avoid European imitation. Their dress suits their culture and country but we should be proud of indigenous people. Don't study to be a servant but to be independent and to bring cleanliness, beauty and awareness in life” (Kavi, 2005, pp. 110-11).

In Sri Bhaini Sahib, Satguru Partap Singh Academy was founded in 1988. It offers youngsters a top-notch education and is associated with the Central Board of Secondary Education (CBSE). The school offers free coaching classes in the game of tennis, hockey, badminton, and basketball along with music training to its students. In the tenure of Satguru Jagjit Singh ji, many academic institutions were established at various places such as New Delhi, Mandi and Himachal Pradesh. In 1997, he started a school in Bangkok, a foreign land to promote education along with an emphasis on Indian cultural heritage (Jayagovind, 2017). Keeping the flame of education high one more institution named Satguru Partap Singh International Public School was started in 2010 in Sri Jiwan Nagar which is affiliated to the Central Board of Secondary Education (CBSE). Having modern classrooms, well-equipped laboratories and Internet facilities, it educates children of the nearby villages. In terms of quality and infrastructure, this school equals any other institution in metropolitan city. Satguru Jagjit Singh Ji's concern for education was not only confined to schools and colleges but he raised his thoughts for the promotion of research in the field of Namdhari Sikh history and tradition. For this he sponsored various scholars to foreign to study and collect documents on Namdhari Sikh history from archives and other sources.

With his efforts, numerous academic institutions were encouraged to conduct research on ancient literatures and Namdhari Sikh history. Sampurnanand Sanskrit University, Varanasi established Satguru Ram Singh Chair in 1997 ("Time-line," n.d.) whereas Guru Nanak Dev University, Amritsar set up this chair in 2001. Similarly, a chair has been established at Central University in Bathinda with the aim of

conducting research on the contributions of Namdhari Sikhs to the national movement, and to promote Punjabi language and literature, devotional classical music. Additionally, it compiles historical records about the Namdhari Sect during colonial rule, produces latest demographic and ethnographic data, and conducts research on the practices and beliefs of Namdharis. In this context, the Chair has carried out numerous projects and published many books and papers. In addition, the Chair has been hosting special lectures, symposia, and seminars to foster fresh viewpoints on the past and present of the Namdhari Sikhs.

In the field of education, large numbers of respondents have the view that Satguru Jagjit Singh Ji established educational institutions to promote education. Arrangements of free education were made to educate the poor.

“Schools in villages like Santnagar, Amritsar Kalan, Jiwan Nagar were established to impart education to poor children but emphasized to maintain Sikhism while studying” [Respondent 29].

“Due to boycott of schools in colonial India, Namdharis did not get education. Satguru Jagjit Singh Ji focused on education and established schools, academies and a college. Sri Guru Hari Singh College was established in Sri Jiwan Nagar where no college was available in around 70-75 km of area. First of all, boys school was established and later on it was transformed to co-educational. SPS School in Bhaini Sahib and Sri Jiwan Nagar are also notable. Branches were also opened in Jiwan Nagar, Amritsar Kalan” [Respondent 1].

“There was only one college in the area, the Government College. He opened his own school in which the fee was only 10 paise. Bishan Singh school and SPS Academy at Bhaini sahib were constructed. The Hockey team was given separate education. Later in 1983, the college was opened; there was a provision of equal education to the female” [Respondent 43].

“Satguru Ram Singh boycotted British govt. So literacy rate was low in namdharis But Satguru Jagjit Singh wanted to educate the society so established SGHS college in Jiwan nagar and schools in Jiwan nagar, Mandi(Himachal), Bangkok etc. for the cultural development of the society especially for deprived class, made efforts. 1962, vidayak jatha also formed which have branches in other countries also” [Respondent 37].

5.3 Promotion of Sports in the Age of Satguru Jagjit Singh Ji

Before the intellectual and spiritual development of man, his physical development is very necessary. A pure mind resides only in a healthy body and it enhances the beauty of creation by being beneficial to the environment, community and society with altruistic thoughts throughout life. A depressed state of mind, on the contrary, will burn its sides, and will only increase the evil on the earth. The human body is in constant motion. Physicists have, therefore, created different ways of walking, running fast and exercising to keep the body moving at every stage. Various types of games have been developed to involve everyone in this direction since childhood. Games provide agility, joy and playfulness to the body and mind. A child engaged in sports, imbues with a sense of community and also adopts the path of social customs. As the spirit of playfulness develops within him, he discards anger, malice, envy, arrogance, pride and selfishness and develops qualities such as mutual coexistence, harmony, forgiveness, benevolence and helping the others (Mast et al., 2020, p. 24).

Sport, whether they are structured or not, encompasses all physical activities that improve physical health, mental health and social correlation in the advancement of society. Sports involve more than merely engaging in physical exercise. In actuality, it is a recreational area devoted to the promotion of a healthy lifestyle through the involvement of the body and mind. People who wish to develop their social skills, uphold their cultural values, and learn to obey norms congregate there. Exercise not only improves one's physical and mental health, but it also instills social

skills and important values. Instead of merely empowering individuals, sport also brings people together and motivates them all as a group, forming communities.

Everyone, despite their age, gender, or ethnicity, enjoys sports; its appeal is unmatched. Additionally, games teach values that transcend language and culture. It can be a tool for enhancing both physical and mental abilities. It imparts leadership, teamwork, humility, perseverance, and tenacity. By using its influence and reach to draw attention to issues that have an impact on society, it also helps to spread awareness. Sports can help promote gender equality in a big way.

Through sports, girls and women can build their self-esteem and develop the necessary abilities to take on leadership roles in their communities and be equal to their male counterparts. Women sports are a platform for promoting diversity and equality and building a healthy society. Moreover, sport-based initiatives have the potential to provide women knowledge and skills that will help them rise in society. Satguru Jagjit Singh Ji was committed to instilling all the values through sports which include individual development, promoting health and disease prevention, gender parity, societal integration, peace-building or conflict prevention/resolution, and post-disaster/trauma assistance.

5.3.1 History of Sports Among Sikhs

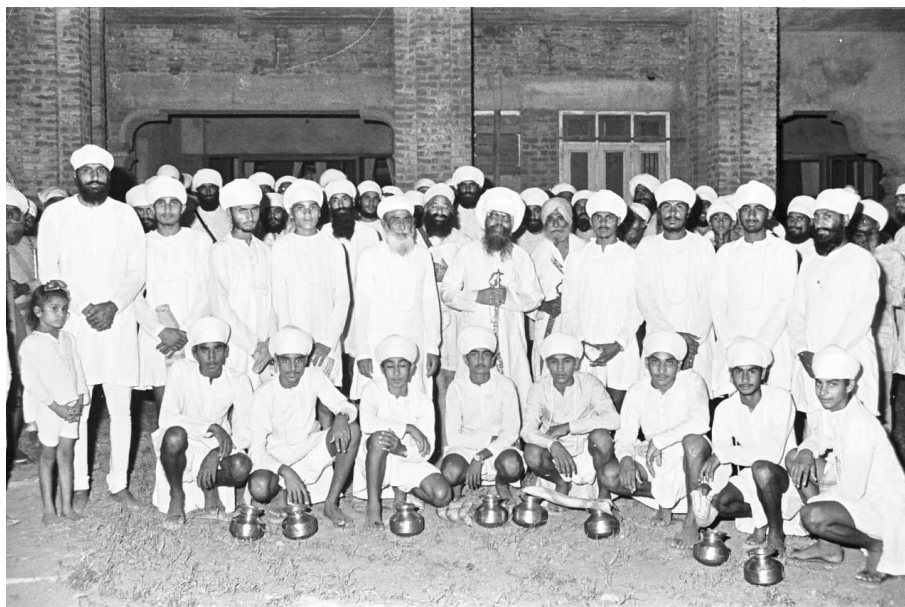
Our great ideal, Sikh Gurus, used to participate in physical and intellectual sports in their childhood. Under their patronage, various sports competitions were organized to spread sports spirit among the *Sangat*. First Guru, Guru Nanak Sahib, while grazing the cattle, used to play mental games with his peers. Second Guru, Guru Angad Sahib Ji created a *Mall Akhara* at Khandur Sahib to encourage his followers to learn the art of wrestling. The third Guru, Guru Amardas ji started gathering the Sikh Sangat on the occasion of the annual *Hola*, where he wanted to spread spiritual nourishment of the Guru's teachings, as well as the spirit of sportsmanship. The sixth Guru, Guru Hargobind Ji, combined strength with devotion to make the Sikhs skilled in the art of warfare. The tenth Guru, Sri Guru Gobind Singh ji gave a new shape to the annual Festival of *Hola* in Anandpur Sahib and propagated Martial Arts on a large scale. Competitions like Gatkebazi, Horse-race and Wrestling etc. were organized and rewards were given to the winners (Virk, 2020).

Satguru Ram Singh also used to participate in sports like *Kodi Body*, Wrestling, *Adi Charrappa*, Monkey Fort, *Arangi Tappani*(*obstacle race*) etc. Apart from this, he was expert in fast walking, jumping high and long, riding a horse and swimming straight across the river (Mast et al., 2020). There were austerity and restrictions by the Britishers during the time of Satguru Hari Singh Ji. But at the time of Satguru Pratap Singh Ji, when the strictness decreased, many successful efforts were made to restore the Sikh culture in every way. He strongly encouraged the Sikhs to eat well, exercise and take care of their health. Satguru Pratap Singh ji himself was skilled in *Khulde*, *Gatka* playing, Horse Riding, Sword Fighting, Swimming etc.

5.3.2 Satguru Jagjit Singh Ji's Vision Toward Sports:The Formation of Namdhari 11

Under the guidance of his predecessor, Satguru Jagjit Singh Ji laid the foundation of *Naam Bani*, *Seva Simran* and *Rahat Maryada* in his childhood. He acquired multilingual knowledge, vocational education, *Gurbani* and *Sangeet*. Sports like *Vadan*, *Gulamana*, *Gatka*, swimming and horse riding in the school were started by Satguru Partap Singh Ji. And he inherited the passion for physical exercises and sports. He would directly cross the canal, jumping. He also liked to play Polo.

The credit goes to Satguru Jagjit Singh Ji for bringing the Sikhs to the national and international level and giving them a respectable place. After the year 1975, Sri Satguru ji made great efforts to make the youth master in sports. Coaches were hired for training of hockey, gymnastics, athletics, and badminton. After the victory of 1975



Namdhari Hockey 11 Team with Satguru Jagjit Singh Ji, Source: Bhaini Sahib Headquarters

Hockey World Cup, Satguru Uday Singh Ji was bestowed with the responsibility of promoting hockey. A year later the Namdhari

XI, Namdhari hockey team was formed.

At the village school, Sri Guru Hari Singh Mahavidalya, a hockey training centre was founded in 1977. Coach Pal Singh chose 20 boys to train and coach them. They received a customised diet as well as equipment from Namdhari Sports Academy. In the junior Jawahar Lal Nehru Hockey Tournament held in New Delhi in 1980, Namdhari XI claimed victory. It quickly established a reputation as one of the best teams in the nation thanks to its innovative strategy and excellent fighting traits. Namdharis could stumble any top team and won several tournaments. In an interview Dr. Baldev Singh reveals that besides Baldev Singh (Nigeria), Baldev Singh (Shahbad Markanda) and Hardeep Singh Grewal took the responsibility of coaching and training of their succeeding teams. Competent and unique turnout with players supporting white turbans, even on the playground were reasons enough to draw worldwide attention and discern¹². Not only on national scenario, Namdhari players

¹² Based on an interview from Baldev Singh, Amritsar Kalan, Sirsa on June 8, 2021

have represented at international level also. Didar Singh, the coach of Namdhari XI represented India in the 1992 Barcelona Olympic Games. Harpal Singh, a deep defender, was a member of Indian team in the Athens Olympics in 2004. Didar Singh Jr. was the member of the Asia Cup team. A deep defender named Harpal Singh competed for India in the 2004 Summer Olympics in Athens. The Asia Cup team's member was Didar Singh (Jr). Gurnam Singh Gama, Gurcharan Singh, Ajmer Singh, and Gurvinder Singh are additional outstanding Namdhari players.

While Gurcharan Singh participated for India in the four-nation competition, Ajmer Singh and Gurvinder Singh represented India at the Asian Schools Hockey Tournament in Bangladesh. Along with them, former Indian center-half Hardeep Singh Grewal and junior international standout Daljit Singh also spent some time playing for the Namdhari XI. In reality, they travelled to Europe with the Namdhari hockey squad in the late 1980s. In an interview Didar Singh Olympian reveals about Satguru Jagjit Singh Ji's efforts to promote hockey:

He was an institution not an entity. His thoughts were mature in every field. Games were promoted, especially hockey, in which it was also asked to follow the rules of Sikhism. With blessing of Satguru Ji I played Olympics in 1992 in Barcelona. Children from this backward area were taken to international level. Sardara Singh (former Captain Indian hockey team), and Harpal Singh also played in Olympics (Didar Singh, Personal Communication, 23 June 2022).

5.3.3 Namdhari Sports Academy

On January 7, 2004, the Namdhari Sports Academy was officially established in the Ludhiana village of Sri Bhaini Sahib. The society was established in order to promote games and sports, particularly in the arena of hockey. The sports academy encourages the young and talented sportsmen by giving them grants and economic assistance. Numerous competitions are held by Namdhari Sports Academy at the

district, state, and national levels. With the primary goal of promoting sports and games, the society also gives out prizes, medals, and trophies to the winning and runner-up teams. The academy educates young athletes for the field of sports and provides coaching as well as instruction in good sportsmanship and increased endurance. Additionally, it instills in the next generation a sense of discipline, sportsmanship, and a sense of duty to the homeland. The academy has Namdhari Seeds Pvt. Ltd. as its official sponsor. The Namdhari Seeds are responsible for all planning, costs associated with travel and other expenses, equipment for their matches, and other services.

The Hockey Federation of India has provided direct affiliation to Namdhari Sports Academy to send their players in the national and international championships. (Singh 2003). “Namdharis, known for their extraordinary contribution in the freedom struggle, are also set to be the first private organization in the country to have their own Astro-Turf at Bhaini Sahib, near Ludhiana, the sect’s headquarters” Singh (2003). This turf is used for training players as well as for hosting national level tournaments. An Astro-Turf was laid down in village Sant Nagar. “Looking at the sport spirit of the Namdharis, the former Chief Minister of Haryana, Ch. Bhupendra Singh Hooda gave permission to lay synthetic turf at Santnagar”¹³. Today, teams from different parts of India have come here to play on this turf. Satguru Jagjit Singh Ji instructed the Namdhari Players to participate in matches played in foreign countries. So, The Namdhari Hockey team, with a rich history and a strong commitment to the sport, has taken their skills and passion to the international stage. The organizers of various foreign organizations had approached the team management to start their international hockey matches. Apart from the Namdhari *Sangat* and the Indian community of foreign countries also started attending the team matches and providing support to the team. Gupta (2016) stated that Indians who have settled in foreign countries hosted tournaments such as the Surrey Cup, Canada Cup, and Cal Cup etc. None another than Namdhari domestic team got such opportunities. Namdhari goes into every match with the motto "Do or die". They have played 03 times Olympics, 02 times Commonwealth Games, 07 times Asia Cup, 02 times Asian Champions Trophy,

¹³ On the based on an interview with Rajinder Singh, Sant Nagar, Sirsa

02 times World Cup, 01 time Afro-Asian Games, 03 times Sultan of Johor Cup, 04 times Sultan Azlan Shah Cup, 03 times FIH Champions Trophy, 02 times Akbar All Zone Tournament, 01 time Asian Games, 07 times Test Series, 06 times California Cup, 09 times Surrey Lions Cup, 04 times Hockey World League, 06 times Four Nation Tournaments, 01 time SAF games, 01 time Six Nation Tournament, 02 times Olympic Camp tournaments till date (Singh, 2018).

Satguru Jagjit Singh Ji inspired youth in the field of sports. Most of the respondents confirmed that Satguru Jagjit Singh Ji took initiative for the promotion of games and facilitated the preparation of a team Namdhari 11. He encouraged young players to such an extent that many of them represented India at international level. Financial assistance was also provided and the players had to take care of Maryada in games.

“Hockey Namdhari 11 is formed and Satguru ji advised them to wear Namdhari dress, 6 Olympians were produced by him and many played National games, some of them are servicing in Bharat Petroleum, Indian Oil, Electricity Department and having their employment” [Respondent 4].

He made hockey world famous. Five students of Shri Guru Hari Singh College have been Olympians in which didar Singh and Sardar Singh are notable. Academy was established in Sri Bahini Sahib to train the children” [Respondents 37].

As far as the promotion of sports under the guidance of Satguru Jagjit Singh ji is concerned, the result of the study shows that he promoted various sports including hockey, badminton, athletics etc. Vast numbers of respondents reveal this fact. Some of the respondents affirm that he also did his efforts for the promotion of Gymnastic, tug of war, football etc.

5.3.4 Shining Sports Stars

The names of the few Namdhari players who have represented hockey Olympic teams are as given below: S.Didar Singh (Sr.), S.Harpal Singh, S.Sardara Singh, Gurnam Singh (Gamma). Apart from it, Namdhari Sports Academy has produced nearly twenty players who have played at international level. They include Didar Singh (Jr.), Santa Singh, Balwinder Singh, Gurmail Singh, Malak Singh, Nanak Singh, Jasdev Singh, Karamjit Singh, Jagjit Singh, Gurvinder Singh, Manjeet Singh, Gursev Singh, Anmolak Singh, Sher Singh, Gurcharn Singh, Swinder Singh, Ajmer Singh Joga, Singh Avtar Singh, Harpreet Singh. The international hockey players and the Olympians who were interviewed during research mentioned some reasons responsible for the rise of hockey. They stated that there is a sports culture in their village. "Hockey in Sarsa generates as much craze as cricket in Mumbai. Almost every household has a kid or has had someone who's played hockey (Ganguly 2015). "Most of their teenage years were spent on the grassy hockey field of the village. Today they feel proud to contribute in village's hockey tradition" (Duggal 2013).

There is an unending list of the Namdhari players who have represented their team at National level. Many Namdhari players have also played for the PHL and list of the names is given below:

Sardar Singh, Didar Singh (Jr.), Gurcharan Singh, Ajmer Singh, Karmjit Singh, Harpal Singh, Harvinder Singh, Gurpreet Singh, Sawinder Singh, Anmolak Singh, Avtar Singh, Gurvinder Singh. Besides these international players, many of the namdhari players played for the different universities like as Jaswed Singh, Anmolak Singh, Bhagat Singh and Jaswant Singh.

Most of the sports persons have the view that the efforts of Satguru Jagjit Singh Ji have born the fruits. Today Namdharis are the synonym of Hockey. They have fulfilled the wish of Sri Satguru Jagjit Singh Ji that our players should follow Sikh form and ethics as well as high character. They should play the game in the true spirit of sportsmanship. Sports discipline and good performance should come first, winning and losing later. He used to explain to the players that even if the opposing players raise their hands or say some bad words, in return, you should not abuse anyone, do not raise your hands on anyone. Play the game in the spirit of

sportsmanship. From sociological point of view also, a single religious sect has produced so many Olympians and international players which is a great contribution and matter of proud for the sect and all this has become possible only because of the efforts of Satguru Jagjit Singh Ji.

5.4 Music: A Way to Attain Spirituality

“The Sikh holy books say that music brings one closer to God and it is invaluable. Without music, one cannot fathom the will of God.” -Satguru Jagjit Singh ji

5.4.1 Introduction to the Sikh Devotional Music

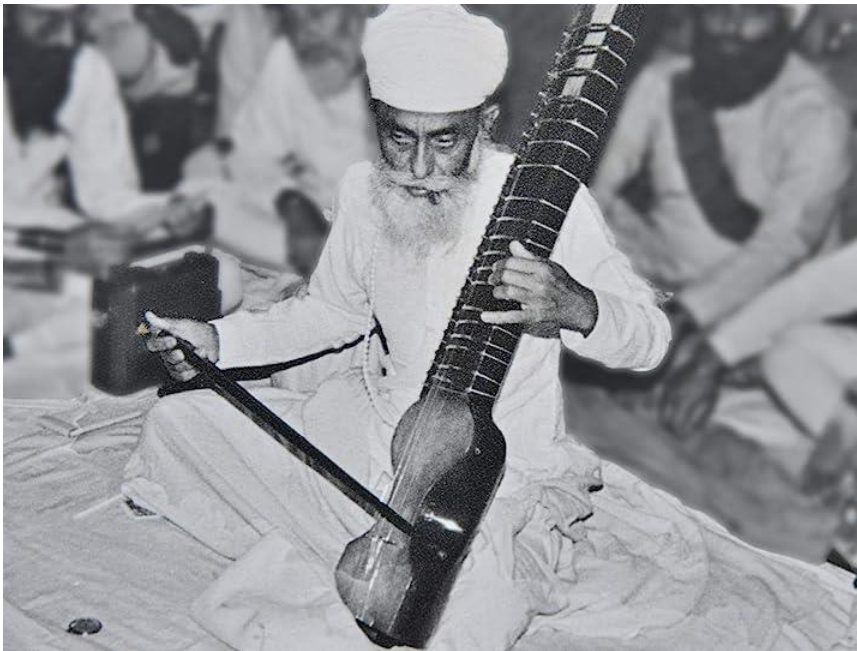
Devotional music plays an important role in drawing people to God and *Guru*. Devotional music is an integral part of Sikhism. Music began in Sikh history in the time of *Guru Nanak Dev Ji*. In the medieval period, Sri *Guru Nanak Dev Ji* spread the inexhaustible stream of devotional music in India. He composed his *Gurbani* in *ragas* and exhorted his Sikhs to sing it in the tradition of devotional music, which was named as *Gurbani Kirtan*. In this tradition of *Gurbani Kirtan*, the description of all the *ragas* prevalent in the medieval period is found in 'Shri Adi Granth Sahib'. *Guru Nanak Dev Ji* and *Bhai Mardana* used to roam with their *Rabab* glorifying the Lord. In the Sikh faith, music is esteemed as a profound medium through which individuals can connect with the divine (Warnock, P. 2004).

5.4.2 Satguru Jagjit Singh Ji: A Preserver of Music

Music in the Namdhari sect originated from the devotional-music tradition of the medieval period. The singing of kirtans during the morning congregational prayers, *Asa di Var*, is highly significant to Namdhari Gurus. In order to bring the *Kukas* together and resist British control, Satguru Ram Singh Ji employed devotional music as a non-violent tool. In 1872, the British authorities exiled Satguru Ram Singh to Rangoon. In those days of political upheaval, *Gurbani* and *Naam-Simran* were the only consolation. Indian devotional music suffered greatly under British control due

to a lack of support. Particularly the rabbis were in pitiful condition among the musicians. Hindustani classical music was revived and returned to its former splendour by Satguru Pratap Singh Ji. He brought *Gurmat Sangeet* masters and classical music celebrities to Sri Bhaini Sahib, where the *Talwandi Gharana's* distinctive singing became popular. (Jayagovind, 2017, p.102).

The name of Sri Satguru Jagjit Singh Ji is paramount as the first successful student and artist of 'Namdhari Sangeet Vidyalaya' Sri Bhaini Sahib, established by



Satguru Jagjit Singh Ji is playing Dilruba, Source: Bhaini Sahib headquarters

Sri Satguru Partap Singh Ji. At present, every artist of Indian music is well aware of his art in the field of music. His name is very well known in the music world for new inventions

and protection of music. Satguru Jagjit Singh ji was immersed in music and musicians from an early age. He began studying classical music when he was four and a half years old, and he never stopped learning throughout his life. Both Satguru Jagjit Singh ji and his younger brother Maharaj Bir Singh ji were talented singers and dilruba players. Tara Singh, Kavi Pritam Singh, Pandit Rajinder Singh, and Seth Hazur Singh Chandrahans were some of the other music pupils (Aarsi, 1992, p. 211). It is obvious that Satguru Jagjit Singh Ji inherited the interest in music. He always admitted that his musical inventions were made possible by his father's encouragement and leadership. He not only liked music, but he was music himself, thus it is not an exaggeration to say that he lived music. He imparted music education to children at Sri Bhaini Sahib and taught them in different singing styles of classical music Dhrupad, Dhamar,

Khayal, Tarana etc. He was expert in playing instruments like Srod, Tabla and Taus (Dilruba) ("Satguru jagjit Singh ji Playing Taus," 2018). Satguru Ji himself had learnt the art of singing from different *Gharanas* like Agra, Indore etc. With the rise in number of music lovers, he appointed scholars and masters of music for the music education of children at Sri Bhaini Sahib. Satguru Jagjit Singh ji appointed Pt. Rajan-Sajan Mishra of Banaras Gharana to teach music. They imparted the education of Dhrupad-Dhamar, Khyal Thumri etc., as a result of which, many traditional khyal singing bands, taranas, thumris, characteristic songs, sargamgeet, chaturanga etc. were sung.

Satguru Jagjit Singh Ji contacted Ustad Vilayat Khan Sahib for Sitar-education, who was equally proficient in the art of playing Sitar and singing. Apart from this, Satguru Ji appointed Pandit Yashpal for singing of Agra *Gharana*. Ustad Pt. Ajay Chakraborty from Patiala Ghrana was also appointed. Thus, it can be concluded that growth of classical music became very vast, which included the singing of each gharana.

Satguru Jagjit Singh ji used to say that every Namdhari family should possess a musical odour. He set an example of novel innovations in the field of Gurbani by composing *khyals* in three obsolete *ragas* of Gurbani - *Suhi*, *Gond* and *Majha*. Sri Satguru Jagjit Singh Ji's Gurbani compositions have been collected in 'Raag Ratanvali.' ("Compositions by Satguru Jagjit Singh Ji," 2021) After composing, Sri Satguru Jagjit Singh Ji taught these to the children and later organized a special musical meeting to train them.

The entire Sri Bhaini Sahib complex was filled with music, creating the impression of a *Gandharva Nagari*. Since the majority of Namdhari children who attended Sri Bhaini Sahib to study music were from impoverished farming families, it was widely said that a peasant's ear could not be tuned to music. However, Satguru ji disproved it by raising these kids, who had no prior exposure to or knowledge of classical music. All music students whether rich or poor, were treated equally, and Satguru Ji cared to their needs. More than 300 kids had music lessons. Children had a free education but were required to submit to and serve the Guru.

5.4.2.1 Protection measures for Music

In the Namdhari sect, classical music was well preserved by the method of teaching. For the proper education of children, music arrangements were made and Satguru Jagjit Singh Ji ordered that every Namdhari child must learn music. For this, Sangeet Vidyalaya and Sangeet Kala Kendra were constructed at Sri Bhaini Sahib (van der Linden, 2015). Music education centers were established in different towns and villages for the music education of those children, who could not come to Sri Bhaini Sahib. Children were trained in singing, playing and dancing - all the three modes of classical music. Under classical singing, the teachings of Dhrupad, Dhmar, Khayal, Tarana etc. were imparted to children. The teaching of ancient Indian instruments- Sitar, Sarangi, Sarod, Dilruba, Santoor, Tabla, Pakhawaj etc. was imparted. Thus classical music patronized by Satguru Ji encouraged music scholars and artists of every level were and motivated them in every way¹⁴. Apart from this, the learners of music were also helped to take up the teaching of music by giving them mental and financial assistance in every way. The fees, food, educational and other needs of each student related to music were also fulfilled. Along with this, every scholar of music was honored with prize and special gifts.



Girls are playing music instruments in the presence of Satguru Jagjit Singh Ji; Source Bhaini sahib Headquartes

Girls were also given equal opportunity to learn music. A healthy society has been created by Satguru Ji motivating every human being

associated with music. Providing music education to children makes them

¹⁴ See Annexure IV

multitalented and association with music keeps them entertained, keeping away from bad company. He worked hard to further develop his art by encouraging artists.

5.4.2.2 Establishment of Music Arts Centers

Every human being becomes spiritually, mentally and socially strong by being associated with music. For the preservation of music, measures were taken from time to time. These include the establishment of music schools, music arts centers, music conferences/meetings/seminars, artists discussion and music competitions. These music centers are especially notable in Sri Bhaini Sahib, Ludhiana city, Delhi, Yamunanagar, Chandigarh, Sirsa, Ellenabad (Haryana), Mandi (HP), Jammu etc. In order to teach kids both vocal and instrumental music, he founded the Namdhari Kala Kendra in Sri Bhaini Sahib in 1993 (Singh, 2010). Namdhari Gurmat Vidyalaya in Sri Bhaini Sahib and Guru Hari Singh Vidyalaya in Sri Jiwan Nagar both included music as a subject of study. About 8-10 conferences were organized every year at different places in the country and abroad. Many music competitions were also organized from time to time to test and encourage the art of music learners. Various competitions were held for singing and percussion instruments under classical music. To encourage learners of music, huge concerts were organized. In the conferences, the art of high performers of classical music was presented to the learners. Along with it, artists present their art in front of the connoisseurs and the audience. Legendary tabla player Ustad Zakir Hussain summarises Satguru Jagjit Singh ji's contribution to Indian classical and devotional music as follows:

“There are very few gurus in our age who have such an influence on all spheres of life whether it is music, spirituality, life, or on educating people on how to lead an ideal life. Especially in the field of music, the blessings that Satguru Ji has given to artists, has no parallel in this life or this age” (Malhi, B.S et al.,2016, p.51).

Numerous honours were bestowed upon Satguru Jagjit Singh Ji for his contribution in the field of Indian classical music. Here is a list of the distinguished honours, he has received.

- Tagore Ratna Award

Satguru Jagjit Singh's accomplishments in the field of Indian classical music and dance were recognized in 2012 when he was honored by the Sangeet Natak Akademi, New Delhi. His exceptional contributions led to him being named a coveted Tagore Fellow of the Akademi. On the momentous day of Vaisakhi in 2013, a committee from the Sangeet Natak Akademi made a special journey to Sri Bhaini Sahib. Their purpose was to bestow Sri Mata Chand Kaur Ji the prestigious Tagore Ratna, and this significant event took place in the presence of Sri Satguru Uday Singh Ji. This recognition and celebration of excellence serve as a testament to Satguru Jagjit Singh's unparalleled contributions to the rich cultural heritage of Indian classical music.

➤ Sangeetacharaya Award

Sri Satguru Ji made special efforts to send his trainees to distinguished music stalwarts learn of singing and music related diversity. He organized sangeet *sammelans* in the memory of Satguru Pratap Singh Ji on several occasions wherein the music lovers could listen to the performance by Shiromani musicians without any ticket charges. For the promotion of classical music and to prepare a number of musicians, Baba Hariballabh Sangeet Darbar Society honored him with an award of 'Sangeetacharaya'.

➤ Harballabh Sangeet Sanman

In 1995, Sri Satguru Jagjit Singh Ji was awarded the "Harballabh Sangeet Sanman" by the Baba Harballabh Sangeet Maha Sabha at Jalandhar.

➤ Sangeet Maneeshi Award

Ustad Amjad Ali Khan presented Satguru Ji with an award of 'Sangeet Maneeshi' on behalf of the Ustad Hafiz Ali Khan Memorial Society at Sarod Ghar, Gawalior on 4 November 1999, where he appreciated the efforts done by Satguru Jagjit Singh Ji to preserve and promote the music in following words:

My father used to say that not everyone can be an exponent of Indian classical music. Only a King or a Saint can patronize it. Satguru Jagjit Singh Ji is both a King and a Saint. He is the Sun that is lighting up the

path of Indian classical music across India, illustrating to the world how one should revere Indian classical music” ("Awards," 2020)



Satguru Ji Receiving Award from Ustad Amjad Ali Khan, Source: https://www.srisatgurujagjitsingh.com/?page_id=812

➤ **Bhai Mardana Award**

The International ‘Bhai Mardana Kirtan Darbar Society’ has bestowed upon him the prestigious 'Bhai Mardana Award' in recognition of his exceptional dedication to preserving and promoting the ancient heritage of Devotional Music.

As far as the contribution of Satguru Jagjit Singh in the field of music is concerned, Satguru Jagjit Singh Ji himself was fond of music. Most of the respondents confirmed that Satguru Jagjit Singh Ji took initiatives for the promotion of music. He popularised the traditional classical music globally.

“Trained children in music, sent them to Banaras Ghrana, to learn classical music and gave them economic assistance and took care of the family of these children” [Respondent 8].

“Lack of Music before him, dozens of children were taught music by talented musicians and gave them economic assistance. So many musicians were produced by him. He himself was an expert of music. All Ragas of Gurbani were sung by him. Ustad Amjad Ali, Jakir Hussain, Rajan Sajan Mishra were also appointed. Even non-Namdharis, who knew music, were given economical help to spread the music” [Respondent 1].

“String instrument were used and he impart music training to the children and produced world famous musicians” [Respondent 51].

Thus, the efforts of Satguru Jagjit Singh Ji in the field of music have been fruitful. Following the music teaching tradition of the Vedic period, he propagated music a lot and it was given high patronage in his times. Satguru Jagjit Singh's commitment and fervor that he did not limit his lessons to just his disciples but also shared his musical knowledge with others classes of society (Sharma, 2003). As a result of his dedication, many eminent artists were produced, who are promoting music in India and abroad. The credit for all this goes only to Satguru Ji who has given such a developed form to the Namdhari music training tradition with his immense grace and far-sightedness and hopes that in the future also the Namdhari community will continue to contribute in the same way for the conservation and promotion of music.

5.5 Architectural Evolution

Architecture is the identity of people and civilizations and it represents the culture of any community through its physical structures. Thus, across the world,

various civilizations and cultures have contributed greatly to the art of construction and it is evident from the large number of historical monuments and archaeological remains. During the British rule, several restrictions were imposed on Namdharis. Since the main aim of the religious heads was to free India from the clutches of foreign rulers, they were scarce of time to pay attention towards architecture. After becoming the sect's head Satguru Jagjit Singh Ji started focusing on the development in architect. He started construction work at Jiwan Nagar, the sect's second headquarters. Though, Bhaini Sahib was a historical site, situated on Samrala Road, about 14 miles from Ludhiana (Punjab Government, 1951) and it has been associated with Sant Khalsa and a source of motivation for nationalists and liberation fighters, he preferred to stay at Bhaini Sahib's headquarters. Apart from this, three 'Satgurus' of the Namdhari sect were also born there. He was quite interested in how the Bhaini Sahib headquarters was being built and developed. The free kitchen facility was expanded and nearby homes was bought for the architectural development of the headquarters. Under the direction of Mata Chand Kaur, who was given responsibility for this work, it was designed and carried out. Nirmal Singh, an architect, and Sardar Jaswant Singh, an engineer, both worked with her. Due to persistent efforts of Satguru Jagjit Singh, the Punjab Government honored the Kukas who had martyred in freedom struggle and designated the area around Araian and Bhaini as a historical site on February 3rd, 1978 (Maingi, 2011).

Under the patronage of Satguru Jagjit Singh Ji, various buildings has been constructed at various places. In 1970-80s, with his efforts, Sri Bhaini Sahib became a pilgrimage center with all modern amenities. Satguru Ji renovated the historical Hari Mandir, Ram Mandir and Ram Sarovar. He renovated the Ram Mandir, the abode of Satguru, in the year 2000 and dedicated this monument to the leaders of the Kuka movement. Some of the buildings constructed under the commandments of Satguru Jagjit Singh Ji are valuable historically as well as architecturally. The list is as follows:

5.5.1 Martyrs' Monument, Malerkotla



Namdhari Martyr Memorial, Malerkotla, own work

Kuka Memorial Trust was constituted for this monument and its trustees included many prominent and active Namdharis, who tirelessly made efforts for the completion of these memorials.



Khanda At Malerkotla: Own work

and dedication of these martyrs. Positioned strategically, the Khanda's design ensures that it appears striking and identical from every angle. It serves as a constant reminder

With the effortss of Satguru Jagjit Singh Ji, S. Beant Singh, the Punjab's then-chief minister, started the process of constructing memorials for the Kuka Martyrs in Amritsar, Ludhiana, Raikot, and Maler Kotla. On June 24, 1993, Sri Satguru Jagjit Singh Ji laid the foundation stone for the Malerkotla Monument. The

The Khanda (double-edged) is a powerful symbol of sacrifice and bravery. In this particular instance, a three-dimensional Khanda has been created, containing 66 holes and standing at a towering height of 66 feet. This impressive structure serves as a tribute to the 66 Namdhari Sikhs who lost their lives while fighting for India's freedom against the British Empire. Each hole represents the sacrifice of a brave soul, highlighting the immense courage

of the sacrifices made by these 66 individuals, immortalizing their memory and inspiring future generations to uphold the values of bravery and freedom.



Hall for gathering and landscap area: Own work

A Museum and a Library Hall have been built along with a big hall for gathering. The researcher herself stands a witness that the whole area has been beautifully landscaped which rivals some of the famous parks in India. Every year, thousands of Namdharis journey to this sacred site to honor and pay their respects to the martyrs who fearlessly fought for their beliefs. This

remarkable memorial is not an isolated occurrence, as similar tributes have

been built in both Amritsar and Ludhiana, serving as reminders of the indomitable spirit and unwavering dedication of the fallen Sikh warriors.

5.5.2 Buildings at Sri Bhaini sahib

In today's rapidly evolving world, innovation in architecture has become a crucial aspect of our society. However, while the advancement of architectural designs and concepts is undeniably significant, it is equally important to remember the value of preserving and restoring ancient buildings. These majestic monuments serve as tangible reflections of our rich history and cultural heritage, acting as distinguished symbols of various periods in the history of a civilization. They provide a window into the past, allowing us to understand and appreciate the skill, craftsmanship, and artistic vision of our ancestors. Preserving these architectural treasures not only safeguards our collective memory but also helps to create a sense of place and identity. Furthermore, these architectural marvels often serve as tourist attractions, drawing visitors from far and wide. while innovation in architecture is undoubtedly

important for progress and development, one must not overlook the significance of preserving and restoring our ancient buildings, as they are the very embodiment of our historical and cultural identity. Most of the buildings were built in Bhaini Sahib under the guidance of Satguru Jagjit Singh Ji as a result, the government named Sri Bhaini Sahib as a sacred city. Some of the buildings renovated or constructed by the visionary Satguru Jagjit Singh have been discussed.

5.5.2.1 Ram Mandir



Ram mandir in Bhaini sahib: Own Work

Ram Mandir's spectacular spherical structure was built in 2007. Satguru Ram Singh Ji used to sit and meditate at this location where he had his home. The new building was built to look impressive in its place after the old one was demolished. It is a tall, two-story spherical structure with steel Khanda perched atop the centre dome. The current Ram Mandir has a museum with a replica of the original structure and some of Satguru Ram Singh Ji's personal belongings. All of the Sikh Gurus, starting with Guru Nanak Dev Ji, are depicted in paintings that adorn the walls of Ram Mandir. A spiritual aura is created by Satguru Ram Singh Ji's personal items and his meditation space.

5.5.2.2 Hari Mandir

It was built in the memory of Satguru Hari Singh Ji. At the time of Satguru Partap Singh Ji, it had a thatched roof, which was demolished and a new structure measuring 80 ft x 80 ft was extended by Satguru Jagjit Singh Ji. It is windy for both hot summers and cool



Hari Mandir at Bhaini Sahib, Source: Own Work

winters in Sri Bhaini Sahib. Small marriage ceremonies are organized here. Daily kirtan of Asa-di-Var is performed in the early hours of the morning, while one hour of Naam-Simran is also performed daily in the afternoon. The building has been enlarged and renovated once again to accommodate more persons at a time.

5.5.2.3 Partap Mandir

Satguru Jagjit Singh Ji built Partap Mandir, it is that palce on this place where the historic *Sarab Sapardaye* gathering of various sects having faith in Guru Nanak Dev ji took place in 1934. It is also known Guru Nanak Sad Bhawana Mandir. It was constructed in



Partap Mandir in Bhaini Sahib: Own work.

1980. There is a spacious hall inside it which is 228 feet long and 184 feet broad. It was constructed without using any pillars or supports in between. It was Asia's largest pillar-free hall when it was built up it has the capacity of more than 5,000 people to sit together. This is used as the venue for numerous outstanding concerts and scholarly conferences. This is the largest structure in Sri Bhaini Sahib.

5.5.2.4 Ram-Sarovar

After the exile of Sri Satguru Ram Singh Ji, an ancient natural source of holy water stood as a significant testament to the spiritual value of the land. However, the opposition to Satguru Ji by some residents of Sri Bhaini Sahib could not be ignored. In their attempt to diminish his influence, they resorted to complaining to the

government. These individuals argued that the land where the holy water source resided rightfully belonged to the village, not Satguru Ji. During the excavation of the site at that time, a triangular havan kund (a vessel for performing havan) with charred coal was excavated in the presence of an official of the British Government. Sri Satguru Hari Singh ji showed these relics and told the officer that this land had been sacred since the time of Lord Shri Ram Chandra ji (Sri satguru Ram singh ji, 2016). It is now an octagonal white marble with nine wells in the deep center.

5.5.2.5 Miniature Park

Located at the entrance of Gurdwara Sri Bhaini Sahib, this theme park is one of the modern additions to the complex. This park was built by Satguru Ji with miniature models depicting events related to Satguru Ram Singh Ji's exile in Rangoon. In 2011, Satguru Jagjit Singh Ji inaugurated this miniature theme park. This theme park is made up of models of important places where Sri Satguru Ram Singh Ji and his Suba were detained after their exile in January, 1872. The designers have created a miniature walk through the park containing miniature models of the important events of Namdhari history. At the entrance of the park is the beautiful model of old Sri Bhaini Sahib. Places linked to Namdhari martyrdom incidents are artfully modeled. Locations of historic importance during the exile of Sri Satguru Ram Singh Ji occupy most of this theme park. These include Ludhiana Railway Station, Rangoon and Mergoe in Burmha.

5.5.2.6 Langer Hall

Satguru Ram Singh Ji started this free community kitchen in 1857. Since then it has been serving people 24 hours a day. Under the guidance of Satguru Jagjit Singh Ji, a beautiful and spacious hall has been constructed for anchoring. This complex also serves people during annual fairs. A second langar hall is also being built nearby. The surrounding area is beautifully landscaped. A modern toilet complex and a modern grain warehouse facility have been constructed.

5.5.2.7 Old Age Home

These old age homes are built to care for old and sick men and women who are unable to attend to themselves. Here they are treated and served by some young male and female volunteers. Guest house buildings await to welcome pilgrims from far and wide.

5.2.2.8 Namdhari Sports Academy

Namdhari Hockey XI is known far and wide for its young talented players with good hockey skills. All modern facilities are provided to them. An Indoor Sports Stadium has been built where many sports activities take place throughout the year. A new and modern Astro Turf Hockey Complex has also been built near the Indoor Stadium.

5.2.2.9 Akaal Bunga

This is the place where Sri Satguru Ram Singh Ji used to meditate. To maintain the sanctity of the temple while retaining the old structure, a new compound has been built around it by Satguru Jagjit Singh Ji.

5.2.2.10 Nishan Sahib

There is Nishan Sahib in the area of Ram Mandir. At this site, on 12th April, 1857, Satguru Ram Singh Ji rekindled the spirit of the Khalsa by giving 5 Sikhs the nectar of *Khandi-Bhate*. This is also the place from where the Kuka movement was initiated by Satguru Ram Singh. On 14 April 2007, Satguru Jagjit Singh Ji unfurled the white flag on the occasion of the 150th anniversary of the Kuka Movement.

5.2.2.11 Garva sculpture

The steel Garva sculpture built under the guidance of Satguru Ji was a later addition to the Ram Mandir complex and is a powerful symbol and reminder of *Sodh* tradition and the recitation of *Naam* and *Bani* given by all the Gurus.

5.2.2.12 Akhand Varni Building

This location was formerly known as Shahidi Banga. Many freedom fighters used to travel to Sri Bhaini Sahib. Here, they sought shelter and advice from Satguru Pratap Singh Ji. In this location, Mata Bhupinder Kaur was cremated in 1924. In 1934, a well was excavated. A Akhand Varni, started by Satguru Pratap Singh Ji, has been continuous till date.

5.2.2.13 Gole Mandir

Satguru Partap Singh Ji constructed *Namdhari Vidyalaya* and residential buildings for pilgrims. Additionally, he built a room with a rectangular shape out of straw and bamboos. It was referred to as Goal Chhapar throughout his lifetime. In 1959, Satguru Partap Singh Ji passed away for heavenly abode in this place. Since then it is being called Goal Mandir. Satguru Jagjit Singh established the *Akhand Varni* in the memory of his father here. By the efforts of Satguru Jagjit Singh Ji, the monument now looks magnificent. There are trees and flowers all around this marble structure, that includes a unique hall with eight doors. The recitation of *Bani* is continues here.

5.2.2.14 Tap Asthan

It is the holy place where *Satguru* Pratap Singh Ji used to chant the name of god. At the time of Satguru Jagjit Singh, it was converted to a new appearance. The structure is made of marble and has a thatched roof. A separate platform for performing Havan and other rituals was also made up.

A committee called the Bhaini Sahib Vikas Samaiti was established by Satguru Jagjit Singh Ji to oversee the expansion and construction work of the headquarters. A seven-foot wall named Vikas Diwar has been constructed around the entire headquarters. Additionally, he has given his followers permission to build their own homes in accordance with the scheme of "*Sweh Sahayata Vivastha*".

5.2.3 Buildings at other Places

Apart from the Bhaini Sahib headquarters, buildings were constructed at another headquarters, Jiwan Nagar. A *kothi* was built in Mastangarh and its landscaping was completed, which is also a sightseeing place. Satguru Jagjit Singh Ji built the houses of poor people with modern technique.

Before Satguru Jagjit Singh Ji, the mission of Namdhari leadership was to free India from Britishers, so they did not pay much attention to the architecture. But Satguru Jagjit Singh Ji transformed the important sites of Namdharis with modern techniques. Respondents agreed that Satguru Jagjit Singh Ji constructed many buildings and Martyrs Memorials at various places. Apart from this, some respondents remarked that he made homes for homeless people also.

“Transformed Bhaini Sahib, Pratap Mandir without pillar, Ram Mandir and buildings in Delhi colony were built. Where earlier people used to spend the night in the open, now they get rooms to stay. To inspire his followers a kothi in Mastangarh was built and landscaping was done. His purpose was that his followers should also build his houses like that” [Respondent 1].

“He said I did not let the raw brick remain in Bhaini Sahib. Gurdwara, Partap Mandir in Sant Nagar was constructed, a lot of houses were built” [Respondent 43].

“Bhaini Sahib was paved with baked bricks instead of mud, martyred memorials were built in Malerkotla, raikot, Amritsar” [Respondent 8].

“Buildings were built in malerkotla, Bhainisahib and jiwananger. Asia’s biggest pillarless hall was built under the patronage of satguru Jagjit Singh” [Respondent 38]

The architectural influences on Namdhari edifices reflect a unique blend of traditional Sikh styles and distinct characteristics that embody the sect's values. Influenced by Sikh architecture, Namdhari structures often feature domes, arches, and intricate carvings, emphasizing a connection to their religious heritage. However, unlike more ornate Sikh Gurdwaras, Namdhari architecture tends to prioritize simplicity and functionality, reflecting the sect's ethos of humility and devotion. Community spaces are central to these edifices, facilitating gatherings and collective worship, which underscores the importance of communal life in Namdhari practices. Many structures utilize local materials, grounding them in their geographical context and promoting sustainability. Additionally, the incorporation of gardens and green spaces within these sites creates tranquil environments for reflection and interaction, enhancing the overall spiritual experience. This architectural approach demonstrates the Namdhari community's adaptability, as they have embraced modern techniques while maintaining traditional aesthetics, ensuring their places of worship resonate with both historical significance and contemporary relevance.

5.6 Cuisine

Namdhari Sikhs are pure vegetarians. They firmly believe that every savior of mankind was a vegetarian and vegetarianism could be of great help in saving the world from impending destruction. Vegetarianism was initially a religious and ethical discipline, but it has gained popularity due to its aesthetic, nutritional, and financial benefits. Humanist vegetarians restrict eating animal flesh because they think it is inhumane to slaughter animals. Now the question arises: What exactly is vegetarianism? Because of its proximity to vegetation, the majority of people believe it's originated there. Actually, rather than from a vegetable, it has derived from a latin word "vegetus," which means full of life, One who abstains from eating any meat, fish, or poultry is a vegetarian (Greeley, 2009).

Guru Nanak Dev Ji wanted his followers to be humble, vegetarian, spiritualist and servants of humanity. Sikh scriptures also advocate a vegetarian diet which is a natural nutrition for human beings. Guru Nanak himself had wished:

“Friends, all other foods, all other pleasures are futile, for they fill the mind with evil and pierce the body with pain” (*Holy Granth*, p.1350).

For future generations, Guru Nanak himself served as an example by refusing to eat anything that came from a meat eater. In Sikh tradition, there is a system of *langar* i.e. community kitchen. This custom is still practiced today and is unique to every Sikh pilgrimage. In the Langar, only vegetarian food is offered (Nesbitt, 2016). Likewise, Satguru Ram Singh also followed the same path of vegetarianism. During his service in the army of Maharaja Ranjit Singh in Lahore, Satguru Ram Singh witnessed the moral degradation of the people. He believed that such a situation was the result of the apathy of the people of Punjab towards the discipline instilled by the Sikh Gurus. Satguru Ram Singh tried to explain to the people how one's food habits can affect his economic status. He feared if the cow was slaughtered and was eaten, there would be no bulls to plough in the future. It would worsen the condition of the farmers and push them towards poverty (Singh, 1966).

Another factor responsible for such compulsion on eating habits among his followers was his own strict attitude. During his visit to Amritsar district, Raja Shamsher Singh came to pay obeisance to him and requested him to visit his palace. Satguru Ram Singh inquired about his diet and found that the king was a meat-eater and drinker, which was then common for royal families. Satguru Ram Singh Ji retorted and asked him to even keep his hand off the bridle of his mare and refused to oblige (Sanehi, 1977). He strictly banned to take food from outsiders. A report was submitted by Major Perkins that "a Kuka cannot eat food prepared by outsiders" and in support of this claim it may be added that some Kukas in the Ferozepur lock-up refused to receive the food cooked within the prison," (Memorandum on Kukas, Jan.1867). Satguru Ram Singh's vigorous promotion of the ideal of vegetarianism during the 19th century was carried forward by Satguru Jagjit Singh Ji. The International Vegetarian Union (IVU) too convenes a session devoted to the religious aspect of vegetarianism where all religious heads participate and deliberate the contemporary situation finding the ways for their solutions. Satguru Pratap Singh ji, the then head of the Namdharis had keen interest to take his healthy sturdy men to the session at Delhi on 17th November, 1957, when he had given a vegetarian lunch,

prepared by the Namdharis in their own way, in honour of the delegates to the 15th World Vegetarian Congress held in India. Sardar Tara Singh, MLC Punjab gave declaration on the behalf of Namdharis:

We Namdhari Sikhs are strict non-meateaters including egg and fish. We are enjoined by the Namdhari Rahatnama or Code of spiritual and moral principles, set by Satguru Ram Singh Ji and our present spiritual Head, Shri Satguru Pratap Singh Ji Maharaj, to abstain from all kinds of alcoholic drink and tobacco taking in any form i. e. smoking or inhaling as Snuff. Consequently, all cannot even serve these articles to our nearest and dearest relatives or friends. Our food consists of milk and milk products, cereals, nuts, vegetables, and pulses. These articles of food we take sparingly and in a most economic manner, avoiding wastage. We believe and practise the tradition of a common kitchen for all on the occasion of our Melas or meetings and Dewans or religious gatherings. We distribute this simple food to all. including our spiritual Head, on these occasions. Among us, one poor in riches, but rich in the wealth of service of his fellow beings and possessing moral virtues, is more respected and honoured than a mammon worshipper rolling in millions and billions” (Singh, n.d.).



Satguru Jagjit Singh Ji during World Vegetarian Congress on 4th July 1999, Source: Bhaini Sahib

Satguru ji worked with Major General Chamlong Srimuang, ExGovernor of Bangkok, for the cause of vegetarianism. Satguru Jagjit Singh ji attended the

World Vegetarian Conference held in 1999 in Chiang Mai, Thailand. Most of the first generation Namdhari Sikhs who migrated from Delhi, Mandi and Punjab to Thailand, married Namdhari women from India on the advice of Satguru Jagjit Singh ji. Satguru Jagjit Singh Ji encouraged the Namdharis settled abroad to find an Indian spouse because the continuity of the Namdhari culture depended on the women brought up in the Namdhari way.

In broader terms, the food habits of Namdhari Sikhs can be described in terms of '*Sodh*', which binds every Namdhari Sikh to follow the food taboos in a true spirit. There are two types of *Sodh*: *Vaddi Sodh* (Big Discipline) and *Chhoti Sodh* (Small Discipline). Under the *Vaddi Sodh*, they use well water to drink and cook their own food instead of tap water. They are expected to cook their food and eat it in their own utensils. Even non-*Sodhi* cannot touch one's belonging whereas in the *Chhoti Sodh* (an elementary code of eating and drinking water), Namdharis follow a few instructions of the Namdhari *Maryada*. But Satguru Jagjit Singh Ji used to aware the people about Namdhari *Maryada* by preachings (Vishav Namdhari Sangat (Regd), n.d.). The person who observes *Chhoti Sodh*, have some relief in the cooking food and eating principles. *Chhoti Sodh* is preferred by majority of Namdhari Sikhs. *Vaddi Sodh* is observed by a small number of Namdharis. The Namdhari Sikhs, however, adhere to a rigorous vegetarian and alcohol-free lifestyle. They also refrain from purchasing market-available tea, coffee, soft drinks, fast food. Under the patronage of Satguru Jagjit Singh, an Academy of Namdhari Culture was established with a view to propagate Namdhari ideals in India and abroad. For this Swarn Singh Snehi was appointed as secretary of this academy, who came into contact with the leaders of the various organizations devoted vegetarianism, non-violence and animal protection. The Namdhari youngsters abstained from all forms of alcohol, tobacco, and other intoxicants as per the directives of Satguru Jagjit Singh Ji (*Sri Satguru Jagjit Singh Ji Disources*, 2016). A journal called *Satjug* educates the Namdhari *Sangat* about practices that are harmful to their health by paying close attention to their health. *Desi ghee* is the best diet in general. To give guests and family members something to eat and drink on special occasions, they usually serve homemade sweets and *Chahtta*.

In response to questions asked about food, the majority have the view that only simple and vegetarian food is allowed. Satguru Jagjit Singh Ji prohibited market food as per the Maryada of Satguru Ram Singh Ji and he also prohibited drugs.

“According to Namdhari Maryada, he prohibited market food and only vegetarian and homemade food is allowed” [Respondent 5].

“Only simple food was allowed, Satguru Jagjit Singh Ji prohibited market food and drugs” [Respondent 26].

“Food should be pure, cooked with your own hands, Just as we adopted the cleanliness method and prohibition of outside food in Covid 19, the same method is being adopted in Namdhari Maryada from the beginning. And he ordered that one should sit down and eat with his head covered.” [Respondent 43]

5.7 Attire and Apparel

Clothing and humans are inseparable and it have emerged as one of the fundamental requirements of man. Along with the food and shelter, human needs clothing as requirement. It is needed to protect the body and includes everything from head to toe that gives the wearer comfort. There are some hidden meanings and messages in someone’s clothing; clothes not only serve as protectors but also show someone’s social status in society. Malcolm (2002) stated that Clothing can serve as a communication tool for an individual's identity and customs. A person's sense of style in clothing is impacted by a variety of factors including culture and values passed down through families and community organizations, the environment, media, current fashion trends and personal traits.

The Namdhari ideology values the white dress as a symbol of peace and purity; it also has socio and cultural aspects. It is a symbol of equality towards every section of the society. However, this Namdhari concept has been originated from the Vedic period. According to Samveda, white clothes are the clothes of God (Satjug,

2011). Therefore, *Satguru* Ram Singh advised the new dress code: white *Kurta pajama* and round turban on the head made up of cotton stuff. Namdhari are also known for their distinctive turban style. Generally, Namdhari Sikh turban is called Dastar instead of *Pag*. A white household turban tied horizontally across the forehead signifies a member of the Namdhari sect. However, like in Sikhism, Namdhari women do not wear a turban. In medieval times, the turban was a symbol of royalty and only the ruling class could wear it. It was also announced that men with turban should be given due respect from men without turban. Sikhs have also demonstrated their autonomous behavior as followers of their true Patshah (true God). His claim became more pronounced when he became a member of the Khalsa sect. Namdhari Sikhs are also carrying forward this legacy. They see turban as a tribute to the nation, a symbol of responsibility towards the society and the nation (Maingi, 2012).

Similarly, it was expected from women that they should also observe Namdhari dress code. They were advised to avoid the use of ornaments, and other cosmetics. They should dress up in such a manner that the whole body should be covered. All their attire should be made of *Khadder* (a hand spun cloth) as a symbol of purity and symbol of brotherhood. Apart from this, the use of hand-made cloth was popularized deliberately to hurt the economic structure of the British.

Satguru Jagjit Singh Ji preaches, “Namdhari dress inspires the non-namdhari to come under the purview of Namdhari dignity as it inspires Namdhari Sikhs to worship Bhajan” (*Parvachn Satguru Jagjit Singh Ji*, 2018). He claimed that this dress is the symbol of Satyug. Satguru Jagjit Singh Ji used to emphasize that dress reflects the purity of mind and body. Nevertheless, with the passage of time Namdhari Sikhs seem to be compromising on the Namdhari dress code. Many of them have replaced their white dress with modern dress-trousers, shirts, suits etc. which have different colors except blue and black. The influence of modern education in particular, the nature of work especially in night shifts and the influence of the media has forced the Namdhari youth to compromise on the dress-code. Satguru Jagjit Singh ji said that the western dress (pants, shirt and tie) belongs to the British Empire who kept us in the chains of slavery. The British brutally persecuted Indians (in particular, the Namdhari Sikh community, who staged the most serious rebellion against the British rulers)

during their rule over India for nearly 200 years. That's why it should be completely abandoned as it's a sign of slavery (Vishav Namdhari Sangat (Regd), n.d.).

Satguru Jagjit Singh made every possible effort to teach his followers the importance of white clothes comprising kurta and *churidar pyjama* and *Siddhi Pag*. He told his followers that Satguru Ram Singh who chose this dress with specific meaning. For understanding the relevance of colours, Satguru Jagjit Singh quotes scriptures. He says that Bani mentions with regard to colours that dark is the metaphor of Kalyug while white is of Satyug. In the Vedic scriptures there are references to seven colours. Hindu Gods and Goddesses and mythological characters appear in dresses of different colours, Saints are dressed in white. Satguru Ram Singh chose a dress of white colour and *Siddhi Pag* as the uniform of soldiers. Since it was introduced by Satguru Ram Singh this dress also serves as a reminder of the master's message.

Satguru Jagjit Singh exhorts Namdhari Sikhs not to compromise with their dress and turban as it prepares them mentally and physically to face any situation. He quotes examples of some Namdhari professionals whose determination privileged upon their employers to allow them to wear turban. Satguru Jagjit Singh in his religious discourse appreciated those foreign Namdhari Sikhs who are trying to follow their dress-code (*Parvachn Satguru Jagjit Singh Ji*, 2018). He asked parents to send their children in white dress and Turban. He also directed that childhood is the right time for orientation in the Namdhari maryada. He wished that the children should not be self-conscious about Namdhari dress instead they should feel proud of their cultural heritage. He said '(Fashion has come from outside our children's environment. Those who are less educated do not have much influence. The words of learned scholars and Jathedars are very influential. So I will ask them to apply about the foreign dress so that the foreign dress is not worn. So that those who are being spent on fashion in our country are not and the provocative clothes we wear are not found. Obscenity has come out of our country. We like to come to our Diwan wearing Lagdi Vah Reb pajamas, kurtas, suthans-shirts. Those girls whose arms are bare from the shoulder, those mothers are not allowed to walk in the Diwan'' (Hanspal, 2001, p.76).

Satguru Ji reminded his followers that pants and shirts were the clothes of alien ruler who bled Hindustan and tortured Indians and Namdhari Sikhs 9. “Western is thus a symbol of slavery and repression why should we carry on this legacy?” he asked his followers. Thousands of Namdhari Sikhs, both men and women, pay their obeisance to their spiritual master on several occasions at Bhaini Sahib Headquarters. They wear Namdhari dress to honour their Satguru’s wishes. Similar scenes are seen at the district headquarters where periodical congregations are held. A typical Namdhari dress is white in color and the list of clothes worn by Namdaris has been discussed:

5.7.1 Dress for men

A cotton turban, white in color is worn in a distinctive style by men. It is bound straight across the forehead rather than at an angle. Men wear white cotton or *khadar* shirt without collars and having pocket on both the sides. All age group male wear it during winter and summer. Namdhari men used to wear Churidar Pyjamas which are tightly fitted trousers. The top of these pyjamas are wide, and the ankles are narrow. These pyjamas are also longer than the leg. The extra length folds into a set that looks like bangles resting on the ankle. (hence called 'churidar'; 'churi'; bangle). *Achakan* is a long coat, made up of wool. It is worn in winter season. *Kachera* is used as a lower body undergarment. It looks like European boxer shorts. This is given by Guru Gobind Singh Ji as a Kakkar to restrain their sexual inclinations. It is above-the-knee knickers designed to offer the wearer a sense of honour, modesty and dignity. The typical material for the outfit is white-cotton.

5.7.2 Dress for Women:

Namdhari women are also advised to wear *Kurta* which is called *kalidar kurta*. These *Kurtas* are also stitched without collars. *Churidaar* suthan is a variation on the salwar, loose above the ankles and tightly fitted to the ankles. Women use to wear *dupatta* on their head. Importantly, with a few exceptions, the majority of Namdhari women does not wear ornaments or use cosmetics. Simplicity is the virtue

of Namdhari women. Aged women dress in the Namdhari style and carry a white woolen rosary.

5.8 Literary Progression

Continuous historical research is required for the dynamic development of a particular society. This essential aspect was given special consideration by Satguru Jagjit Singh Ji.¹⁵ Jaswinder Singh was given the task to collect the documents related to Kuka movement in India and outside the country. He travelled to sites where Satguru Ram Singh Ji had been imprisoned in Burma and Rangoon. He collected different facts and written proof of related incidents. In the same way, Surjit Singh Jeet acquired data regarding Namdhari Sikhs from British records. He collected recent newspapers, original paperwork, some antiquated manuscripts and images etc. Apart from this, there are many authors who have made valuable contributions to the Namdhari literature. Some women writers have also emerged in the literary world. Satguru ji encouraged writers to publish literature in Punjabi, Hindi and English languages. On noteworthy anniversaries like 'Satguru Ram Singh Pardes Gawan Shatabdi' and Satguru Pratap Singh Ji's birth anniversary, seminars were held in a number of universities. For the promotion of literary work, he established Libraries in villages.¹⁶

Apart from this, other books published during his tenure include '*Jas Jeevan*' written by Sant Taran Singh Vehmi in I to VI volumes, covering the entire period of Satguru Pratap Singh Ji., '*Satguru Ram Singh Ji Ka Hukumnama*', edited by Jaswinder Singh, '*Satguru Bilas*' written by Sant Santokh Singh ji, published in two volumes. '*Lal Eh Ratan*' Volumes I to V is a collection of discourses of Satguru Pratap Singh, '*Parvachan*', edited by H.S. Hanspal. Book named '*Tawarikh Sant Khalsa*', Part- I & II was written by Kripal Singh Kasel. '*Prakash Punj*' a book on Satguru Jagjit Singh Ji was written by Suba Surinder Kaur Kharal. Pritam Singh Kavi wrote '*Bete Diya Pairan*' in different volumes. The annual magazine of 'Satjug' publishes interesting old historical facts useful for its readers. A Monthly magazine 'Present Hindustan' was published from Delhi by Serb Shaktiman Singh. There are many other writers who

¹⁵ See Annexure V

¹⁶ Based on an interview from Karam Singh, Mirjapur on 22 may 2023.

have made invaluable contribution to Namdhari literature. Dr. Amar Bharti, Late Dalip Singh Namdhari, Tara Singh Anjan were notable. Apart from these authors, painting artist S. Mohinder Singh produced many paintings depicting various historical events related to Kuka movement.

In the era of globalization, the contributions made by Satguru Jagjit Singh to the Namdhari community played a vital role in shaping the cultural identity of the youth. His leadership emphasized the importance of spiritual values and encouraged adaptation to modern social changes. Believing that education is the key to empowerment, he advocated higher education and professional development among the renowned youth so that they could understand the complexities of the globalized world. This emphasis on education not only enhanced their knowledge and skills but also instilled in them a sense of confidence and competence, enabling them to fully tackle contemporary challenges. In addition, Satguru Jagjit Singh played a key role in reviving and preserving Namdhari cultural practices such as traditional music, art and festivals. By promoting these elements in a modern context, he inspired the youth to feel proud of their heritage and adopt new forms of expression. His initiative to integrate traditional practices with contemporary trends helped the youth create a unique identity that respected their roots while remaining relevant in a rapidly changing environment. Furthermore, he recognized the power of technology and media as tools of cultural dissemination. By leveraging these platforms, he has enabled the Namdhari community to share their teachings and practices widely, connecting them to not only local but also global audiences. This outreach fostered a sense of global citizenship among youth, encouraging them to become involved in broader social issues while remaining rooted in their cultural identity. Furthermore, Satguru Jagjit Singh's emphasis on community service and social responsibility inspired young Namdhari's to make positive contributions to society. This sense of giving back strengthened their connection with their community and heritage, while empowering them to meet contemporary global challenges. His holistic approach to leadership provided youth with a framework for balancing their traditional values with the opportunities presented by globalization, helping them find their identity in a complex world. Overall, the vision and efforts of Satguru Jagjit Singh significantly

shaped the cultural landscape of Namdhari youth, ensuring that they could respect their traditions while embracing the possibilities of a globalised future.

However, The evolving dress code among Namdhari Sikhs reflects broader trends influenced by media exposure. Over time, some of Namdhari youth have shifted from the traditional white attire to more contemporary clothing, such as pants and shirts, while still adhering to certain color restrictions, primarily avoiding blue and black. This change can be attributed to the nature of modern work environments, including night shifts, which often require more practical and versatile clothing. As a result, the youth may find themselves engaging in what can be described as symbolic ritualism, where they might wear the traditional *Sidhi Pag* but pair it with modern outfits, reflecting a compromise between maintaining cultural identity and adapting to contemporary societal norms.

In his teachings, Satguru Jagjit Singh has expressed appreciation for Namdhari Sikhs living abroad who strive to uphold the traditional dress code, highlighting the importance of cultural continuity even in a globalized context. However, it is acknowledged that most of the namdhari used to obey their Satguru.

It can be concluded that Namdhari sect is known for tolerance, mercy and righteous living. During the time of Satguru Jagjit Singh, a radical transformation took place in the socio-cultural realm of his followers. As a result they have acquired higher education and have set up their big business. The impact of his teachings is evidently significant. He stood for the cultural independence of his followers. He belonged to a rare category of religious leaders who has endeavored for the peaceful co-existence and communal harmony thus widening the scope of his mission and transforming and developing music, architecture and sports in the society.

CHAPTER-VI

Satguru Jagjit Singh Ji's Contribution Towards Economic Development

6.1 Economic Transformation: An Introduction

The existence of an economy is essential for the formation and sustenance of society. No society can survive without an economy efficient enough to meet, at the very least, the basic needs of its members. Every economy exists for the sole purpose of meeting the growing needs of people as life conditions change. Economy, therefore, is a component of society; and society is the framework within which economy functions. Because of this relationship, every society has its own economy, and every economy reflects the needs and cultural attributes of society, as well as the major traits of the civilization in which it lives.

Generally, economic change is described as a continuous movement of resources, such as labor and capital, from low to high productivity activities (McMillan et al., 2017). This process involves updating and diversifying production capacities. There are two ways to increase productivity: by moving resources (such as capital and labor) from areas of low to high productivity, or by structural change; and improve the use of existing resources in related activities or increase productivity in the region. Thus there are some important factors that are responsible for the economic development of a country or society

6.2 Determinants of Economic Development

This section discusses some of the major factors required for economic development. Some of them have been discussed below:

6.2.1 Human Resource

This is one of the most important determinants of the economic development. The quality and quantity of available human resources can directly affect the growth of an economy. The quality of human resource depends on its skill, creative potential,

training and education. If the human resource of a country is well skilled and trained, the output will also be of high quality. On the other hand, a shortage of skilled labor hinders the growth of an economy, while a surplus of labor is of little importance to economic growth. Therefore, the human resources of a country must be in sufficient numbers with the necessary skills and abilities, so that economic development can be achieved.

6.2.2 Natural Resources

Natural resources affect the economic development to a great extent. they include resources that are produced by nature on or under the land. Resources on land include plants, water resources, and landscape. The efficient use or exploitation of natural resources depends on the skills and abilities of human resources, the technology used and the availability of funds.

6.2.3 Capital Formation

Capital formation includes land, buildings, machinery, power, means of transport and communication. The production and acquisition of all these man-made products is called capital formation. Capital formation increases the availability of capital per worker, which further increases the capital/labour ratio. As a result, the productivity of labor increases, which ultimately results in increased production and growth of the economy.

6.2.4 Technological Development

Technological development refers to one of the important factors affecting the development of the economy. Technology involves the application of scientific methods and production techniques. In other words, technology can be defined as the nature and type of technical equipment used by a given amount of labour. It helps in increasing productivity with limited number of resources. Countries that work in the field of technological development move faster than countries that pay less attention to technological development. Choosing the right technology also plays an important role in the development of the economy. On the contrary, an improper technique-results in high cost of production.

6.2.5 Social and Political Factors

They play an important role in the economic development of a country. Social factors include customs, traditions, values and beliefs, which contribute to the growth of the economy to a large extent. For example, a society with traditional beliefs and superstitions opposes the adoption of modern ways of living. In such a situation it becomes difficult to achieve the goal of economic development. Furthermore, political factors such as the involvement of the government in formulating and implementing various policies have a large impact on economic development. The present chapter is an attempt to analyze the economic transformation of Namdharis under the guidance of *Satguru Jagjit Singh Ji*. *Satguru Jagjit Singh Ji* concerted efforts for the socio-economic development of the Namdhari Sect. The early post-colonial period saw a major upheaval in the economic life of the Namdhari community because of the Partition of India.

6.3 Namdharis' Economy: A Historical Context

Historically, Namdhari Sikhs have been at odds with the British imperialists, who are generally credited with the development of some science and technology in India. The use of technology by Namdhari Sikhs represents an abrupt change in community behavior from a complete refusal in the pre-independence era to active participation in independent India. Therefore, after a review of the Namdhari contributions in pre independent era illustrate the nature of Anglo-Namdhari relations and the response of the Namdhari community to foreign rule. Both pro-colonial, modern-day narratives of the benefits of imperially applied technologies and anti-colonial, historical sentiments against British infrastructure are known. A verifiable definition of 'contribution' is expected to help create a framework for the classification of 'contributors' to remove subjectivity in critical analysis. The ideology behind technology implementation and adoption is considered. In addition, emphasis is placed on reviewing the motivations behind the contributions to agricultural technology made by the Namdhari Sikhs. To facilitate an unbiased critique, an attempt has been made to present a 'speed picture' of historical development, as opposed to unusual 'snapshot-like' statements. Namdhari Sikhs became popular among the people of India and in confidential British government reports in the late

19th century. Namdhari Sikhs defied British authority in every way possible, bringing the first ray of hope and inspiration of freedom to the then completely subjugated Punjab. Besides defying the socio-political order imposed by the British imperialists, the Namdhari Sikhs did not succumb to the temptation of the luxurious benefits of the imperial economic structure. When a large part of Punjab was following the current of 'neocolonialism' by adopting an extensive network of canals for agricultural irrigation, the Namdhari Sikhs were preaching against the use of canal water, to water the fields emphasizing dependence on community wells. Given the historical perspective of the transition of the Namdhari Sikhs from past non-acceptance to later-day engagement in technology, addresses to the questions related to the behavior and contemporary development of the Namdhari community.

The Namdhari Sikhs defied the British power in every way. They, apart from defying the socio-political order imposed by the British imperialists, refused to use canal water for irrigation that also amounted as a boycott of British goods, services and infrastructure ("Namdharis: A forgotten battle for independence," 2014), though the canals were not only built by the British government but also taxed. The boycott of the British royalty also resulted in the social boycott of the Namdhari Sikhs by the British-influenced society (Punjab government, 1904). In general, they rejected everything connected with English education and imperialism. To understand the contribution of the Namdhari community, who have been so selective in using a thing, it is best to consider their period in history that defines how they looked forward to contribute towards progress and nation building. The Namdhari community had faced public oppression in the pre-independence period. The refusal to propose an 'imperial' model in comparison to other sections of society, with a colonial structure, represents a clear danger of backwardness. The Namdhari Sikhs under the leadership of their gurus, encountered the test of time and escaped themselves from the trap of the British. Now it is interesting to note the difference between the model of Namdhari community and the working model of British imperialism. The Namdhari community is credited with the ideals of non-cooperation and boycott of the foreign goods, which eventually led to the fall of imperialism. Under the guidance of Satguru Ram Singh Ji, the Namdhari community had understood the central principle of imperialism It was

'the use of all resources, including labor, at the expense of the colonies for the benefit of the imperial empire'. Thus in this system, the development of science and technology was only to get more resources and money. The implementation of imperial science and technology had only one motive: money at the expense of the colonies and its people. Indeed, the British used India as a cash cow to finance the empire. They developed a network that only benefited them, such as laying a network of canals and levying taxes. In any case, the model of British imperialism was centralized, class-discriminatory and dominating, which is evident in the way agriculture was taxed. In simple words the British model was the exploiter.

6.3.1 Evacuation of Refugees during Partition

During partition of India, Satguru Jagjit Singh Ji evacuated Sikhs to safe places as per the commandments of Satguru Partap Singh Ji. Asking the military people he helped evacuating Sikhs from there and brought them to India safely. He served for day and night and never felt tired. S. Hari Singh Vadianian, Sant Kirpal Singh Jhabbar and Jathedar Nahar Singh driver used to be with Satguru Jagjit Singh Ji. In those days about two lac rupees were spent in evacuating Sikhs from Pakistan. Sri Satguru Partap Singh ji had a grave concern that Namdhari Sikhs and other Hindu-Sikhs should come here safe and sound. As per the orders of Sri Satguru ji Satguru Jagjit Singh Ji used to depute Sikhs on India-Pakistan border who used to take care of the evacuees. The first refugee camp for the Hindu-Sikhs migrating from Pakistan was situated at Amritsar, where an arrangement for a short stay and the langar etc. was made by Sri Satguru ji.

6.2.2 Allotment and Distribution of Lands

As per the orders of Satguru Pratap Singh Ji, Satguru Jagjit Singh Ji issued special orders from the Chief Minister, Punjab to change the revenue limits for allotment of purchased land in Jiwan Nagar area. Pratap Singh Kairon requested Sri Satguru Pratap Singh Ji,

I would enact such a law as you want to register the land in the names of the people. We have made laws. We are not made by the laws. I would order from above to below to create one revenue boundary of

entire Jiwan Nagar so that you may register the land in the name of the Sikhs as you fell right (Vehmi, 1996, p.44).

It was decided by the Punjab Government that Namdhari Sikhs, who came from any village or town, should be allotted land in Tehsil Sirsa. He purchased some more land from the villages around village Jiwan Nagar and distributed the entire land among the people. Total 12430 purchased land of Jiwan Nagar, Sant Nagar, Damdama, Haripur etc. was completed till the month of April. 1950. Map field book was prepared after demarcation of land of these four villages. In 1950 all records of lands in Pakistan were also transferred to Jalandhar. Trilok Singh IAS, director of the rehabilitation department, was preparing the manual for allotment of land vacated by Muslims to migrants from West Punjab for rehabilitation work. Satguru Pratap Singh ji met Pandit Jawaharlal Nehru and got this decision recorded in the allotment rules that Namdhari farmers should gather in Sirsa only and according to the rules Sialkot, Sheikhpura, Gujranwala districts who could not come to Sirsa, this rule was not applicable to them. Namdharis of every district should gather in Sirsa, the list of which will be given to the department by Satguru Pratap Singh ji. For the claims of Namdharis who had migrated from Pakistan, Sri Satguru ji gave the names of Amritsar, Mirzapur, Kariwala, Patti Kirpal and only Namdharis from village Kanganpur near Sirsa city to the villages falling near where the land was purchased reserved for allocation. This order was also written that according to the claims received, the allotment of these villages would be done by Sri Satguru Pratap Singh on his own wish. 130

Most of the Namdhari Sikhs who had vacated land in West Punjab had applied to the resettlement department, Jalandhar, to allot their land in the Namdhari group, tehsil Sirsa. All their claims reached Sirsa. If there was any hindrance in such claim, Satguru Pratap Singh Ji appointed expert deputations of these persons to sort it out. All the government officials related to land registry and transfer of land were in Jalandhar. For this work, the upper part of Sant Engineering Works M. Press Garden Road (now Nehru Garden Road) in Jalandhar was purchased by Satguru Jagjit Singh Ji. An office was opened under the ownership of Sadhu Singh Jarhanwalia. He used to go to Jalandhar with Satguru Jagjit Singh Ji to meet government officials to get the

work done for the Sikhs. All the expenses were borne by Satguru ji. No Sikh had any concern. In this way, land was allotted to Namdhari followers in these villages.

Satguru Pratap Singh Ji's efforts to resettle refugees at the time of partition reflect his foresightedness. He bought a large area of barren land in Chachal village in Hisar district at a low cost and named it Sri Jiwan Nagar after his mother's name Jiwan Kaur (*Census of India Website : Office of the Registrar General & Census Commissioner, India*, n.d.) which now comes within the periphery of district Sirsa. As a result of these time bound efforts, the allocation of refugees to Sri Jiwan Nagar has been expedited (Vehmi, 1976). Satguru ji had emphasized the need for "low community policy of agriculture" to survive in difficult times of disbelief, while pursuing the plan of rehabilitation before independence and partition (Vehmi, 1976. p.55). As far as the concern of the income of the sect, it was Daswand¹⁷.

It takes courage and patience to produce the required vegetation from the barren soil. Namdhari leaders had these all these qualities, so they built up the powerful socio-economic structure. In British reports, this mass land was described as a 'drought prone area'(Gndgil, 1948) even though the British government refused to provide help at any cost during their reign. Thus the growth of vegetation in the 'drought prone area' reflects the difference between the 'Namdhari' and 'British' models and highlights the flow of progress possible after the departure of imperialism from India. Satguru ji distributed land to poor farmers, who had no any resources at all (Vehami, 1976). They were given premium land adjoining the canal. Again, this was in contrast to the British policy of land distribution, which created a clear class distribution system responsible for the distribution of unequal resources. At the time of land allotment, Satguru Ji encouraged farmers to keep cattle and use them for the overall development of their farms. Satguru Partap Singh ji not only gave shelter at Sri Jiwan Nagar to all the destitute and homeless Namdhari families but also provided *langar* and other required things and provided them with free land and seeds for crops also.

¹⁷ During the time of Satguru Partap Singh, the concept of **Daswandh** (the practice of donating one-tenth of one's earnings) was an important principle within the Namdhari sect. Followers were encouraged to contribute a portion of their income to support the community and its various initiatives.

To transform the region from drought to prosperity, Satguru Ji instructed to use water of the Sakniri River (named after the British officer Skinner) to irrigate all the villages (Vehmi, 1995 p.70). It suggests that the non-use of canal water in the pre-colonial era was a result of "ideological" differences with imperialism, and not against "modernization" in the context of new science and technology. Under Satguru Ji's assessment of British imperialism, it was firmly established that coordinating and supporting colonialism could be of no use. After independence, Satguru ji encouraged the farmers to use canal water for their farming and also encouraged them to use water from the wells to irrigate their fields. Satguru Partap Singh Ji used his resources to get tractors available in the area. Satguru ji believed in sharing creative ideas with others. For the progress of the nation in the field of agriculture, Satguru ji attended a Russian exhibition in Delhi to see their tractor technology (Vehmi, 1996). During the visit of the Russian delegates to Bhaini Sahib, Satguru ji introduced them to the best breed of Indian animals and the technology they used to rear them.

Satguru ji was famous for the protection of animals as he was very fond of animals. His sole purpose was to encourage and sensitize his followers towards animals. That's why animals were also exhibited in his religious fairs (Vehmi, 1995). The exhibitions were attended by prominent people from the state administration and through them Satguru Ji encouraged them to make their own efforts for the protection of animals. Satguru ji used to give an open invitation to the exhibition for the welfare of society. For this, pamphlets were distributed and even he used to reward the farmers and paid travelling allowance for their convenience. Satguru Ji started "Animal Breeding and Agricultural Farm" (Directorate of census operations Haryana, 2011, P.67) at Sri Jiwan Nagar to speed up breeding activities on scientific principles (Vehmi, 1976).

Hence, Satguru Partap Singh Ji's approach was practical. He set an example for the society towards improving cattle breeding at that time. Keeping in view, the improvements made by Satguru Ji in the breeds of cows and buffaloes, the Government of India elected him a member of the Animal Protection Committee (V.S.Taran, 1976). Being a member of the above mentioned committee, Satguru Ji offered an economic solution to the question of cow protection and outlined an

economic model conveying that the animals which could no longer can produce milk should be used in agricultural activities. This also required some drafting work which was completed under his guidance. This ensured Satguru Ji's viability for the farmers in the long run. It would also ensure the supply of livestock to the poor farmers at low prices so that they too did not lag behind in the flow of development in society.

6.4 Satguru Jagjit Singh's Endeavour for Economic Growth

In the post-independence period, concerted efforts were made by Satguru Jagjit Singh for the socio-economic development of the Namdhari Sect. The early post-colonial period saw a major upheaval in the economic life of the Namdhari community because of the partition of India. Economic condition at the time of Satguru Jagjit Singh Ji's incumbency was not sound. A large number of respondents have the view that Many Namdharis had come in the area of jiwani nagar after being devastated due to partition at the time of Satguru Partap Singh, the economic condition was not good. the land was barren and the productivity was not good.

"It can be said Namdhari society was lower-middle class"
[Respondent 39].

"Economic condition was weak, Sikhs came from Pakistan, he took the responsibility of road construction and gave home and land to needy"
[Respondent 44].

"The efforts of the Indian government had not yet reached in the villages after independence, Satguru ji developed his followers in all spheres" [Respondent 68].

Satguru Jagjit Singh Ji took a big step in the direction of economic change and led Namdhari community towards economic progress. Due to his desire to make the followers economically strong, he started a new wave of advancement in farming, horticulture, trade and animal husbandry in the society. As stated earlier, after the partition of India a large number of Namdhari Sikhs migrated from West Punjab to Sri

Jiwan Nagar area in Haryana. The maintenance and distribution of land to them was a big challenge. Satguru Jagjit Singh Ji performed this task very wisely and humbly as per the orders of his father. He looked after the migrants for their comforts and miseries by providing them economic assistance, cattle and other resources for their livelihood. He persuaded and motivated people to have courage, keep united and work in cooperation with utmost wisdom and patience to cope with the lack of facilities at alien places facing difficult situations. In 1948, when Satguru Pratap Singh Ji was on a tour of Thailand, the people of Sri Jiwan Nagar, which was a newly settled area, started complaining about this area. They said that there was extreme heat and dryness in the area due to which it was difficult to live there. Land development and water scarcity was another problem for them. Many Sikhs felt uncomfortable and wanted to move to some other area. It was also a very difficult task to persuade such persons to stay there in the absence of Satguru Partap Singh Ji, but how Satguru Jagjit Singh took up such a difficult responsibility, Vehmi(1991) writes,

Satguru ji sent a message from Patna to Vadde Baba Ji¹⁸ in Sri Bhaini Sahib that you go to those villages and don't let them go till I return and ask them to co-operate. I will come to listen to their complaints." Sjs came to Chuchal and gathered all the Sikhs and said, "You do not move from here. I have been ordered by Sri Satguru ji to keep you here till he returns. You respect my coming. If you will move away So some will condemn you or us. We have the same respect so none of you should go away from this place. Sri Satguru ji will come and remove all your fears and troubles. He ask me to take care of you till his return. It is ordered to help you in every possible way and it is all ordered by Sri Satguru Ram Singh Ji to overcome the difficult times with courage and patience, and also tell those who have left, requesting them to come back. So, everyone agreed not to go and in this way their uneasiness also went away. (p. 198).

¹⁸ Satguru Jagjit Singh Ji is called Vadde baba Ji before Guruship

All the villages were motivated for co-operative farming. In the days summer, he used to go on foot to all the villages like Mauju Kheda, Hamayun Kheda, Shekhu Kheda etc. during the days of harvesting wheat crop and collect the farmers and get them done.

Everything, the plow and the seeds of the village were collected and after harvesting, the crop was divided among all families. About 1600 maunds of grain were used per month. Apart from this, Satguru Jagjit Singh ji used to buy food grains from Sirsa and used to stock it by carrying it in a trolley and then himself distributed it in Jiwan Nagar area. He had a tractor and trolley and later bought another tractor-trolley which were the main means of transport. He used to buy grains from the middlemen and bring them to the godowns and then distribute them from the godowns according to the register. Accounts of grain distribution were also kept so that everyone could get food grains. During winter season, Satguru Jagjit Singh Ji made quilts and distributed beds to the needy. This cycle continued for three years. To help the followers, all the old brick kilns of Jiwan Nagar area were bought. Bricks were transported by a Crossley truck equipped with a grinding machine, drill and a welding set. The open courtyards were constructed with these bricks. So with such a calm and composed mind he made everybody to agree to it and fulfilled the orders of Satguru Partap Singh Ji. Not only this but milk was also made available in a large number of villages. Keeping in mind the needs of all, some were given cow and some buffalo and some were given direct milk. For these arrangements, he obtained agricultural loan from the government but never let the followers face shortage of ration. Approximate 28-29 lakh rupees were spent in purchasing the land and other allowances of the people.

Under Satguru Jagjit Singh's leadership, the Namdhari community experienced significant mobilization of resources for land purchase. This mobilization was primarily driven by a collective sense of identity and purpose among community members, who were encouraged to contribute towards communal goals. Fundraising events and donations from within the community played a crucial role in gathering the necessary financial resources. Additionally, his teachings promoted self-reliance and entrepreneurship, leading many Namdharis to engage in various economic activities that generated income, further enhancing the community's ability to invest in essential

services and infrastructure. This strategic mobilization of resources not only supported the immediate needs of the community but also laid the foundation for long-term sustainability and growth, reflecting the holistic vision that Satguru Jagjit Singh championed for the Namdhari Sikhs.

Satguru Jagjit Singh Ji took measures to increase the productivity in the agricultural system. Major portion of respondents are in the favor of that Satguru Jagjit Singh Ji introduced the farmers with new technology in the field of agriculture and inspired them to use it. Apart from this, respondents said that some other facilities like distribution of land to needy, construction of roads for the convenience of farmers etc. were provided by him.

“Combine harvester was brought to cut the crops. He wanted to implement new techniques which he had seen in the developed countries. That tools which are used widely now, he told its benefits 50-60 years earlier” [Respondent 45]

“Constructed roads for the convenience of the farmers before the government, embankment of Ghaggar was made up” [Respondent 52].

“He introduced tractor technology and cooperative farming. The soils were exchanged according to need to make the land suitable for the farming” [Respondent 7].

“Satguru ji's vision was to take his farmers to the top. Arranged good seeds. Farmers were asked to do farming with machines. He brought a combine for the first time in Jeevan Nagar area” [Respondent 16].

6.4.1 Agricultural Development

The way of economic progress in developing nations like India basically depends on agriculture. Agriculture is synonymous with rural life in every part of the world. Agricultural development is an integral part of overall economic development

of a country. Agriculture not only feeds the country, but also opens the way for labor, creates savings, supports the market for industrial goods, and earns foreign exchange. In India, at the time of independence, Indian agricultural economy was backward. It is the period after India's independence in 1947, when Namdharis were free to apply new techniques to build new socio-economic structure. It is in the agricultural sector that Satguru Jagjit Singh Ji seems to have made the first major step towards economic change.

6.4.1.1 Adoption of Technology

Technology refers to the use of scientific discoveries in commercial or industrial areas. Agrarian technology is that technology which is used in the field of agriculture to increase the productivity. It effects the civilizations and their dynamics. Technology has a discrete social impact and society influences the adoption of technology. 'Technology is the study of techniques' (Ellen & et al, 1957, p.8). It is the means to increase men's productivity by providing methods and multiply his skills and energy it is at once a science and art (Cowels, 1969). Technology can be classified as:

- Technology creation: to create new tools or discover new methods for higher productivity.
- Technology adoption: Implementation of already existing technical tools/methods.
- Technology facilitation: to create infrastructure to provide support for technology and bring in its benefits.

In a physical science technology is generally of three types of increase in factor using improved seeds meaning thereby that the same quantity of seeds produces more output improved the agricultural machinery and improved fertilizers to increase productivity Heady (1964).

Satguru Jagjit Singh Ji started his efforts to use the technology in the field of agriculture from Sri Jiwan Nagar and Mastangarh, places in district Sirsa, Haryana. He was the first to introduce the modern technology in this area who brought the

combine harvester in the farms at Sri Jiwan Nagar, Haryana. This Combine harvester Massey Ferguson was purchased from England in 1971.¹⁹ Aggrawal & Mishra (1973) stated that combine harvester was brought to India after the second world war, but the numbers of it were very few. The farmers opposed the use of this combine harvester as they feared it could affect fodder production. But they were assured that mechanization of farming would increase efficiency. For this, Satguru Ji provided free harvesting of many farmers' crops to demonstrate the benefits of using this machine. The agrarian technology that he saw while traveling foreign countries, he encouraged his followers to use the same. In the present research, majority of the respondents accepted that Satguru Jagjit Singh Ji introduced the farmers to the new technology and encouraged them to increase their production with its help. The respondents clarified that in the year 1967, all the followers were gathered to level the dunes in Mastangerh. Approximately 225 tractors were used to level the land in this area. Thus, by his efforts this unusable area became green²⁰.



Satguru Jagjit Singh Ji giving blessings to Farmers in 7sep. 1986, Source: Bhaini Sahib Headquarters.

¹⁹ On the based of an interview from Mahinder Singh, Amritsar klan, Sirsa on June 5, 2021.

²⁰ Based on the of an interview from Sukhdev Singh, Sant Nagar, Sirsa on July 23, 2021.

In 1986, as per the commandments of Satguru Ji, farmers were gathered with their equipments and sand dunes in Jiwan Nagar were transformed in a model farm. This is another example of co-operative farming. Apart from this, for the convenience of the farmers he paved the roads, at his own expenses, up to their fields. In such a way, he contributed significantly in the construction of the road from village Jiwan Nagar to Bani.²¹

Ghaggar flood plain stretch from east to west along the Ghaggar river in the central part of the district Sirsa (*District Census Handbook Sirsa, 2011*) and above stated places are near the Ghaggar River. The farmers were facing mainly two problems because of the River Ghaggar. The first was that the soil around the Ghaggar River was not use full for cultivation. Secondly, Due to the absence of dams on both sides of the river, water used to spread throughout the area, making farming impossible. For this, Satguru ji instructed the people in this area to pour sandy soil on the clay for good farming. Then with his efforts Partap Singh kairon, Chief Minister of Punjab from 1954 to 1964 built dam on both the side of Ghaggar River from village Ottu to Indra Gandhi Canal. With this experiment, it became easy for the farmers to cultivate the land and they could be saved from the water of the river.

6.4.1.2 Irrigation

Irrigation is an important part of agricultural technology. Dusenberry & Monson (1951) believes that each farm requires a different set of structures and equipment. For this reason, Satguru Jagjit Singh Ji provided irrigation facilities to his farmers as per their requirement. Modern irrigation equipment and adequate infrastructure are required for efficient irrigation work. Equally necessary is proper preparation of the land, keeping adequate ditches clean and proper maintenance of the dams. When these requirements are met, watering can be easily controlled and many man-hours of labor with a shovel will be saved. To keep irrigation arrangements in mind the land was leveled and tube wells were installed as well. Various techniques

²¹ Based on the of an interview from Baljinder Kaur, Sant Nagar, Sirsa on 2 April 2022.

were used in irrigation. A watercourse is a small stream or an artificial passage of water for irrigation. In order to reach the canal water to every field, concrete watercourses were made in a modern way and underground water pipelines were arranged accordingly. Apart from this, he himself installed tube wells before 1970 to contribute to the Green Revolution and inspired the farmers for this. Those farmers who were unable to install tube wells, helped them financially. Drip system and sprinkler system of irrigation were used in sandy soil. Drip system of irrigation is still used in Namdhari Farm Bangalore.

6.4.1.3 Agriculture Education and Research

Modern agriculture requires properly educated and trained technicians and skilled workers. At the lower level, there is an urgent need to educate farmers to understand and practice the new agriculture techniques. The existing formal education system which has certain limitations, will have to be supplemented or partially replaced by unknown formal educational system at various levels to upgrade the knowledge and skills of all categories of farmers. In the initial years of setting up Namdhari Farms, Satguru used to visit Lalbagh and the Indian Institute of Horticultural Research (IIHR), Hebbal, Bangalore to consult with experts about the crops that could be grown successfully at Namdhari Farms. Satguru ji was always a keen learner. That Dr.G. Like will discuss with scientists. S. Randhawa and Dr.K. Ale. Chadha, former director of IIHR, Bangalore, and Dr. Datta, botanist, on innovations in the field of horticulture and agriculture. Sugarcane was first cultivated in Namdhari farm.

Education enhances the farming skills and productive capabilities of the *farmers*. For this purpose, Satguru Jagjit Singh Ji used to call specialists from agriculture universities to train the farmers. Half of the respondents have the view that Satguru Jagjit Singh Ji made efforts to provide agricultural education to the farmers.

He used to call the experts from different Universities and introduced to the farmers” [Respondent 29].

“He used to call agricultural Doctors to teach the farmers”
[Respondent 49].

6.5 Financial Assistance to Farmers

Satguru Jagjit Singh Ji's vision led to the establishment of Traders Banks, aiming to uplift the impoverished farmers in need. In a compassionate effort to provide financial support, these banks were carefully set up in the rural fringes of villages Jiwan Nagar and Damdama, located in the state of Haryana. The implementation of such institutions aimed to bridge the gap between financial resources and the farmers' requirements, facilitating growth and stability for the agricultural community. Paritam Singh Kavi gives an account of the golden jubilee of this bank and writes that Pranab Mukherjee, the then central finance minister attended the golden jubilee celebrations of Traders Bank. In this function Satguru Jagjit Singh Ji said

When our men started this bank in 1967, its area of operation was small. There were also very good men in it. We were very happy when Ramesh Jain came to this bank. Their diet is so similar to ours that they do not consume meat or alcohol. Whatever has happened, some landlords, some poor have benefited. The bank has to make profit; But what about other people, the bank has a good name. I understand that good man like Pranab Mukherjee is working hand in hand, he is our good and very strong prime minister who is very responsible. As he said he will see the problems arising out of it, I think, like a small river meets a big river, it also brings a lot of water from our meeting (Kavi, 2005, pp. 14-17).

6.6 Organic farming

Organic farming is a widely recognized and utilized method that is often seen as the most viable alternative to the harmful impacts of chemical-based agriculture. While various definitions of organic farming exist, the one provided by the US

Department of Agriculture (USDA) is regarded as the most comprehensive and stringent. According to the USDA, organic farming refers to a carefully designed and maintained system that focuses on producing agricultural products by employing methods and substances that uphold the integrity of organic agricultural products from production to consumer consumption. This includes preserving the quality, authenticity, and natural attributes of organic produce throughout the entire supply chain. Satguru Ji was an expert in the field of organic farming. He encouraged the farmers to breed indigenous animals and use organic fertilizers and organic pesticides. Satguru Ji bought four hundred acres of barren land at Mastangarh for cultivation and started organic farming²². He advised the farmers to grow new varieties of crops so as to reduce the huge losses due to risky market fluctuations. Satguru ji accepted the challenge of the scientists of Horticulture Research Institute, who believed that grapes and citrus fruits could not be grown profitably in Hisar, Haryana. With utmost dedication and determination, he identified resilient and high-yielding crop varieties that could withstand the vagaries of the market. Satguru ji successfully cultivated Grapes, Oranges and Kinnow crops in Jiwan Nagar and introduced these fruits to other areas of the region. Through extensive research and experimentation, pioneered the development of innovative agricultural techniques which not only Farmers' dependence on fluctuating market trends has decreased, but their productivity and profitability have also increased. His visionary approach and tireless efforts have transformed the agricultural landscape, benefiting the farmers and the entire community alike. Satguru Ji's remarkable abilities and expertise in agricultural practices became evident as he successfully increased the wheat production to an impressive 26.5 quintals per acre, all achieved without resorting to conventional fertilizers or spraying methods. This groundbreaking achievement not only revolutionized the farming landscape but also served as an inspiring model for other farmers. Witnessing the exceptional results obtained through organic approaches, these farmers were inspired to adopt similar practices on their own fields. Satguru Ji's farm stands as a testament to the viability and potential of organic farming, encouraging a shift towards sustainable and environmentally friendly agricultural

²² Based on an interview from Baldev Singh, Amritsar Kalan, Sirsa on June 8, 2021

practices. Even today there is an organic farm of 400 acres at Mastangarh. This farm is certified from 1998 in the organic farming²³.

Most of the respondents have the view that keeping in mind the health of the people, use of harmful pesticides in crops, fruits and vegetables was prohibited by Satguru Jagjit Singh Ji. His own farming was organic and he encouraged his followers for organic farming.

“Keeping the health of people in mind, he implemented the organic farming technique strictly. He set up an example by doing organic farming in 400 acres at Mastangarh” [Respondent 45].

“Set an example by not using pesticides. Even today crops in mastangerh farm has been created by organic style” [Respondent 19]

6.7 Horticulture

Horticulture includes fruit, vegetable, decorative plants, spices and flowers. Satguru Ji did an exemplary work to promote gardening. Even before horticulture became a mission of the country, Satguru Ji had already proved its importance. His focus was on increasing the productivity in horticulture. He had mentioned about the finances and profit that came from growing fruit crops. For the improvement and progression in farming, Satguru Ji consulted the horticulture experts like Dr. Randhawa and Dr. Gopal from North India to impart knowledge to the farmers. Based on their recommendations, high density plants were planted in the fields and experiences were shared with other farmers.

A number of respondents believe that Satguru Jagjit Singh Ji promoted horticulture by setting up fruit farms and inspired farmers to grow fruits and vegetables.

²³ Based on an interview from Harbhajan Singh, officials at Dera Mastangerh on 13 may 2023.

“Farms of fruits were grown in Himachal and Rayian (Bhaini Sahib). Specialists of horticulture declared the land of village Amritsar Kalan was not suitable for gardening but he succeeded. Farm of grapes was grown and he was successful” [Respondent 52].

“Promoted it in Mastamgerh, Jiwannagr, Bhaini sahib and Benglore it become source of income of farmers” [Respondent 13].

“The first step forward in this area was to plant orchards of Chaman, Malta, Pomegranate, Orange etc. and inspired the farmers” [Respondent 17].

“Specialist of horticultulre declared the land of Jiwan Nagar tibba area non suitable for horticulture. But Satguru ji did efforts and all land filled with fruit orchards” [Respondent 25].

Improved quality seeds have revolutionized agriculture production especially in developing economics. These seeds have a higher rate compared to the traditional once for a given level of complementary inputs, higher resistance to certain crop diseases and marginal reduction in the duration of crops’ the time for which the crop is on the land. In some cases, there are the other major advantages of high yielding varieties of seeds. So, Satguru Jagjit Singh Ji collected fruit saplings from different countries and grew them in his farms. Satguru Ji brought good quality seeds of pears from Australia, cherries from France, pistachios from USA, dates from Dubai, Kenya, Thailand and apples from Israel, Kiwi from New Zealand and special local fruits from Bangkok. Satguru Ji directly and indirectly encouraged the farmers to make horticulture popular among them. Talking about the sandy soil of the area, he said that the land is considered low type, if I grow a successful field on this land, others will inspire on their own (Kharal, 2011, p. 42). Satguru Ji started his effort in this direction and gave his instructions regarding this to his followers. Satguru Ji’s guidance for gardening was limited to preaching only but he also provided training and all the facilities required for it. In 1974-75, Satguru Ji formed a five-member

committee to guide the farmers on various farming avenues. This committee proved a boon for the farmers. Satguru Ji admitted that our country has become self-sufficient in growing food, so it is a need of the hour to plant horticultural gardens so that the common man can add fruits in his diet and stay healthy accordingly. Satguru Jagjit Singh Ji took community efforts to the next level. Moving towards community agriculture directed by Satguru Pratap Singh Ji, Satguru Jagjit Singh Ji provided facilities for agriculture at various places. Mastangarh farm Sirsa, (Haryana), Namdhari Farm at Bidadi, near Bangalore and Gola Gokarath Farm in Uttar Pradesh are an evidence of Satguru Ji's vision of combining technology and research in the fields of agriculture and horticulture as well.

Satguru Jagjit Singh Ji first came to Bangalore in 1968, when there were only two Namdhari families living there. He liked the natural environment of the area and found it an ideal land for agriculture. For the fulfillment of his dreams, two hundred acres of land at Uraghalli near Bidadi, 35 km from Bangalore, was purchased in 1974. This land was dry and arid. There life was a challenge as at that time there were no proper roads, poor power supply and poor telephone facilities. Satguru Ji gave the responsibility to Thakur Uday Singh ji, the present Satguru, to take care of Namdhari Farms. Satguru Ji was confident that he was sending the right person to develop Namdhari Farms at Bangalore because Thakur Uday Singh Ji had the adequate experience of farming at Gola Gokarnath, Uttar Pradesh. Setting up of the Bangalore farm was not an easy task. Satguru Jagjit Singh Ji persuaded Namdhari families from Punjab and Haryana to move to Namdhari Farm, Bidadi. But they did not want to go because of the conditions there. It is notable that in the span of two years the prediction of Satguru Jagjit Singh ji came true. But the visionary master proved it with his hard work and resources. There Satguru Ji started a new farm to use the agro-ecology of South India to grow and spread the crops as the environment in North India was not suitable for it. Slowly Satguru Ji expanded the area focusing on the environmental conditions so that new experiments could be done and good crops could be obtained to heighten the economy of the country.

In the 1980s, Namdhari Farms introduced seedless farming. It was a great success in the field of horticulture and Satguru Jagjit Singh Ji demonstrated this

experience with the other farmers of Punjab and Haryana. As a result of it the farmers started to purchase land in Karnataka and started their farming. In 1984, the farm was named as 'Namdhari Seeds Private Limited' which has developed into a multinational company developing better seeds of vegetables, fruits and flowers. In 1992, the company began experiments in producing hybrids of tomato, watermelon, melon and pepper, and hybrids have become the mainstay of its product's portfolio. Simultaneously, the company has also undertaken research and development work with professionals to develop hybrids in major vegetable crops. In 2008, the company began expanding its breeding and marketing efforts outside India. Its major focus is in South and Southeast Asia, Middle East, the Mediterranean and East-South Africa. It received the Best Exporter Award from Government of Karnataka and Agricultural and Processed Food Products Export Development Authority (APEDA) 1996-2000. Thakur Uday Singh Ji had been the President of the Asian Pacific Seed Association (APSA) at Manila, Philippines, in the year 1999-2000. He was on the Board of Directors of International Seed Federation 2006-2008. He was also President of Seed Association of India 2007-2008. Rao (1969) defines from his empirical studies that it is difficult for reformist communal movements to create an ethics conducive to economic activities. But (Srinivas et al 1966) in a study of social background of small-scale industrial entrepreneurs, found that Sikhs belonging to Namdhari sect showed positive attitude in this direction.

Satguru Ji emphasized the need for an integrated marketing system, so that the agricultural product can reach upto the consumers and farmers can benefit themselves from agricultural activities. Satguru Ji advised regarding this marketing chain saying "If grapes are not being transported efficiently, go to Delhi in summer, so try to get out-of-season crops" (Kharal, 2011, p.46). The idea was as much succeeded that Professors/Scientists of Agricultural Universities appreciated the efforts of Satguru Ji. The success story of Satguru Ji was also featured in various newspapers and the university reports. A report of the experts of Horticulture Department of Punjab Agricultural University, Ludhiana, defines "Satguru ji has a special interest in horticulture, he has experience of a half century, his interest in growing fruits has become a living horticulture university" (Kharal, 2011, p.32). Experts report attributes

the success of the outdoor season crop to about the pruning of vines under the guidance of Satguru Ji. The respect that Satguru Ji has gained for his immeasurable efforts in horticulture is expressed in a letter written by the Vice-Chancellor of the Punjab Agricultural University, Ludhiana. In his letter, Dr. Khem Singh Gill expressed his regard for satguru Jagjit Singh Ji in the following words, 'Your efforts in promoting horticulture inspire us to explore new avenues of research in this university (kharal, 2011, p.29). Expressing his regard and gratitude for Satguru Jagjit Singh Ji, the present Namdhari Head, Satguru Uday Singh Ji wrote, "Satguru Jagjit Singh Ji's love for horticulture is beyond measure. Apart from the flow of Simran in the spiritual realm..... Namdhari Farm in Bangalore is a small prototype of the ideology of Satguru Jagjit Singh Ji, with his blessings we have been able to achieve great success in such a short time" (Singh, 2010, p.6). When Namdhari Farms was expanding commercially and internationally, Satguru Ji ji advised Thakur Uday Singh ji for focusing on fruit cultivation. Horticulture was very close to Satguru Ji can be estimated from his advice given to Thakur Uday Singh ji, "Kaka, why have you stopped growing fruits in the farm?"

In Gola Gokarnath (Uttar Pradesh), the establishment of another farm was started, which proved to be another important milestone in the expansion of the agriculture initiative. Satguru Jagjit Singh Ji appointed Thakur Uday Singh Ji (Present Head the Namdhari sect) to oversee the operations there. Under his supervision, the smooth functioning of the farm was ensured. After four years, barren land of Gola Gokarnath was transformed. Various crops were grown but out of these the cultivation of sugarcane was encouraged more, the farm progressed to become a model of excellence in sustainable agricultural practices, which not only benefited the local community but also served as an inspiration to farmers across the region.

6.8 Animal Husbandry

Satguru Jagjit Singh ji has carried forward the legacy of Guru Shishya of cow rearing in addition to carrying out development works in all other fields. According to Satguru Jagjit Singh Ji, "Religion and politics are not considered separate among us, our religion is protection of cow and poor." In his view Cow-worship and cow-

protection should not only be talked about, but care and rearing of the cow should also be done in practice. It is the order of Satguru Jagjit Singh Ji that every Namdhari should keep a cow. Bhaini Sahib had good breed of bulls and cows, some of which have also won All India Awards (Anand, 1965). He himself has been serving the cows with his own hands. He had been doing all the work of milking the cows, giving fodder and medicines. He has been doing service by sweeping the cowshed in the morning even while sitting on the throne. He keeps asking the servants from time to time that which cow gives how much milk. If a cow was seen lying in the cowshed, special instructions are given to the servants to take care. He has been getting the records of cow's milk and ghee written by the servants and from time to time he himself has been checking these written records carefully. Satguru Jagjit Singh Ji is taking care of hundreds of cows in his cow shelters. Where Sri Satguru Ji has been participating in national dairy cow exhibitions in different places of India. In August 1967, Sri Satguru ji went on a visit to England. From there, they went to see the cattle exhibition in West Germany. Satguru Ji Dr. Douglas also visited Campbell's research farm and met him and Sir Ronald Garvey who was his secretary. A lot of information was exchanged, about the farm and the breed of cows. He used to give full cooperation to such organizations which were trying for cow protection. Literature was published in Satjug and other periodicals to make the society aware of the benefits of animal husbandry, especially cow rearing and consumption of cow's milk.

Cow has been the basis of India's economy; it has also been a symbol of religious sentiments of Indians. Cow's milk is the only balanced diet for the child after the mother. Due to the blessings and life of Satguru Ram Singh Ji, Namdhari Sikhs made unprecedented sacrifices for the protection of cows and the freedom of the country. Satguru ji wanted to advise the followers to adopt animal husbandry as a profession for his livelihood. So, he encouraged the followers to take up animal husbandry. Like before, he himself set an example by progressing in the work of animal husbandry. Sri Satguru Hari Singh Animal Husbandry and Farm Jeevan Nagar, District Hisar (Punjab) reared high quality cows. High pedigree of Ravi buffaloes have been obtained and developed under the supervision of Satguru Jagjit Singh Ji. The farm has received several awards from the All-India Milk Production Competitions organized



Satguru Jagjit Singh Ji receiving Gopal Ratan Award from Sri Brahmanand Reddy (Hyderabad), Source: www.srisatgurujagjitsingh.com

by the Central Council for Cow Promotion. This form was awarded the first Haryana Breed Award every year from 1956 to 58 and thereafter in 1960-61 and 1963-64. The

farm also won the first prize for Sahiwal breed in 1962-63 and 1963-64. In the year 1963-64, "Putli cow" of Haryana breed and "Meeran" cow of Sahiwal breed have produced 28.576 kg gram and 25.705 kg milk in 24 hours. This farm has also won many awards for its cows and buffaloes in the All India Cattle Show. The farm has adopted advanced methods of cow rearing and management. This farm has been contributing to the development of these breeds of cows in Punjab by providing milk from Haryana and Sahiwal breed lineage. He was bestowed upon an honor '**Gopal**

Ratan' in 1965 at Hyderabad, by the *Gau- Govardhan Sammiti* in recognition of his valuable contribution for the animal husbandry, improvement and health care of cows.

6.9 Impact of innovations undertaken by Satguru Jagjit Singh Ji

Satguru Jagjit Singh Ji's visionary leadership and innovative ideas have played a paramount role in driving rapid economic success within the Namdharis community. This success can be primarily attributed to a participatory approach, where individuals were motivated, encouraged and empowered to actively contribute to the development of their economy. Through a combination of encouragement, practical demonstrations and fostering an atmosphere of innovation, Satguru Jagjit Singh Ji effectively created a model that made the farmers economically sound. The implementation of this innovative model has led to significant transformations in the agricultural sector of the Namdharis, resulting in a substantial increase in crop yield. This improvement in agricultural output has had a remarkable impact on the society at large, as it has significantly elevated the standard of living for the Namdharis. Therefore, when acknowledging Satguru Jagjit Singh Ji's contributions to agricultural technology, it becomes evident that his impact has been multifaceted, positively influencing various aspects of the community's well-being.

First and foremost, the advancement of manufacturing technology involves various aspects. This includes the enhancement of animal breeds, the development of high-yielding crop varieties and the implementation of effective agricultural and horticultural practices. These measures aim to optimize the productivity and efficiency of the agricultural sector. Furthermore, there was a strong emphasis on promoting horticulture as part of this technological advancement. This involves the adoption of high-density planting techniques and the integration of mechanization in agricultural practices. By doing so, it encourages the cultivation of a wider variety of plants, including exotic one.

Today, Namdhari Seeds Pvt. Ltd., is known for horticulture and hybrid seed development. Not only the local conditions of the area but farmers' preferences are also a clear commitment for the success of the company. It develops improved varieties of important local crops of the region. Namdhari Seeds ranks seventh in the

South and South East Asia Index, making it one of the highly ranked regional companies. In terms of commitment and performance, this provides evidence of a strong corporate focusing on smallholder farmers. The company has pioneering practices in breeding and developing improved varieties of the seeds of local crops. In seed production, the company has comprehensive quality management system and labor standards. It has well-developed distribution channels across the region that showcases and promotes strategies targeting women small farmers ("Ranking," 2018). **International Seed Federation (ISF)**, Asia & Pacific Seed Organization, (APSA) **National Seed Association of India (NSAI)** and the **Agriculture and Processed Food Export Development Authority (APIDA)** are the affiliations of the Namdhari seeds company ("Industry affiliations," n.d.). The evidence of the company's rank and standard reflects in its annual targets. Namdhari Seeds' is expecting to raise its export business from 2,500 MT in FY22 to 3,500 MT in FY23. (Namdhari's targets 3,500 metric tons of agri exports in FY23, 2022). Namdhari seeds has established its presence as a significant player in international and domestic market, in manufacturing and exporting quality seeds of fresh fruits and vegetables. The company currently exports a range of fresh fruit/vegetables to Western Europe, Australia and the Middle East and will be adding new products as well. With more than 500 commercial varieties of seeds in twenty different crops, Namdhari's Seeds has developed such hybrids that suit diverse market requirements, match regional preferences, disease resistant and enhance taste of the product. Today, the Namdhari seeds has spread seed-producing facilities across India. It has also expanded its research and sales activity in Thailand, Vietnam, Indonesia in South East Asia and Middle East countries. It is one of the seed companies in India which has grown locally and expanded internationally.

Namdhari Group of Companies has provided training and support to more than 5,000 farmers, fostering rural entrepreneurship and generating opportunities nationwide. Moreover, it has played a significant role in creating employment for over 10,000 individuals. Additionally, the company's impact on the local economy appears to be substantial, benefiting the local population. According to Satguru Uday Singh Ji,

150 to 250 local men and women work in the fields every day. In fact, no matter how many people come, we do not refuse anyone, keeps everyone busy. It is obvious that the condition of these families has improved. Where we get the farmers to do farming under our supervision, the condition and income of the farmers in that area is also good. Apart from this, farmers earn up to 40-50 thousand rupees in three-four months from the crop sown with our seeds from one acre of land (Bhullar, 2022, p.173).

Furthermore, it is worth noting that the Namdhari farmers hailing from various regions are financially stable. A significant number of respondents acknowledged that the teachings of Satguru Jagjit Singh Ji in the areas of agriculture and horticulture have played a pivotal role in the economic prosperity of the sect. These farmers, who had virtually nothing during the partition era, now enjoy comfortable homes, automobiles and access to a wide range of modern amenities to lead fulfilling lives. The impact of financial innovations cannot be limited to their purely economic consequences. In addition to economic development, innovations in the financial sector also affected some aspects of socio-cultural development or the natural environment. More than hundred Namdhari families live and work on the farm at Bidadi. They all are following the Namdhari *Maryada* and culture. The culture in Bidadi farm is same as the culture of Sri Bhaini Sahib. They start their day with the morning *Asa di Vaar* and end with evening prayers. The farm has its own a *Goushala* and dairy. Their children go to nearby schools and colleges for attaining education and they receive coaching in tennis, hockey and other games. It is interesting to see the people in the farm, speak both the Punjabi and Kannada language which reflects mingling of two cultures. The effect of Satguru Jagjit Singh ji's efforts in bidadi was fruitful as it promoted the cultivation of quality vegetables, fruits and flowers; silent peaceful revolution in the field of agriculture and horticulture.

The economic innovations have had a significant impact on the sectarian community, allowing them to meet their economic needs satisfactorily. It is worth noting that Namdhari Sikhs exhibit a remarkable absence of suicidal tendencies. Instances of suicide among Namdhari farmers, tenants, or laborers are virtually non-

existent. In stark contrast, there have been numerous cases of suicide among Punjabi farmers, tenants, and laborers. Social scientists and economists attribute this alarming trend to a combination of factors, namely, mounting indebtedness, incessant harassment, and a pervasive sense of hopelessness. These adverse circumstances have ultimately driven these individuals to take their own lives.

Majority of the respondents agreed that Satguru Jagjit Singh Ji was successful in economic transformation.

“Yes, he succeeded. Apart from farming, horticulture was also made a business for the farmers. Multiple crop rotations were promoted”
[Respondent 46]

“During the tenure of Satguru Jagjit Singh ji, that lower middle class turned into upper middle class” [Respondent 39].

“He was successful. Farmers become economically sound by selling their own products in market” [Respondent 47].

“Namdhari Sikhs developed economically with the guidance of Satguru Jagjit Singh, now they are able to buy car, home and motorcycle” [Respondent 29].

To conclude it can be said that the spirit of independence was very high among the Namdhari Sikhs in colonial era. In addition to their religious life, their economic activities were also connected with the well-being of the nation. They did not contribute to colonial finance in the pre-independence era by rejecting imperial technology. Since independence, the Namdhari Sikhs have set a great example of success in the field of science and technology under the patronage of Satguru Jagjit Singh Ji. This is because of the all-encompassing view of the Satguru Ji. This should be a lesson to all those personalities, be it religious, political or social, who have social welfare objectives and such personalities should use their public influence approval for their good works. Satguru Jagjit Singh Ji had been the spiritual leader of

the Namdhari Sikhs, who have worked hard and inspired people to financially elevate them so that they could play a major role in nation building. Therefore, the nation can greatly benefit if other individuals also consider to do welfare work, whether it falls directly within the scope of their activities or not. Devotion to the nation and concern for the society is the main pursuit of the Namdhari Sikhs. The 'Namdhari Model' can be used through strategies to bring people together on a common platform and motivate them for joint efforts. Keeping in view the impact of the above stated agricultural innovations on the society, it can be said that the teachings and techniques taught by Satguru Jagjit Singh ji has influenced not only Namdhari families, but the whole society. All the farmers of villages Harni, Nakoda, Kariwala, Amritsar Kalan, Mirzapur were benefited by the construction of an embankment on the sides of Gaggar river and the construction of roads near Jiwannagar has facilitated everyone.

CHAPTER-VII

CONCLUSION

This chapter presents the conclusion of the study. The main purpose of the study was to discover the socio-cultural and economic transformation of Namdharis under the leadership of Satguru Jagjit Singh Ji. This study has tried to investigate the socio-cultural and economic transformation of Namdharis under the leadership of Satguru Jagjit Singh Ji. After investigating, it is concluded that Satguru Jagjit Singh Ji made efforts to uplift the society in every sphere.

Namdhari sect, part of Sikhism, originated from Guru Nanak Dev Ji and follows the same faith from Guru Nanak Dev to Guru Gobind Singh. Namdharis believe in the continuity of living Gurus, while orthodox Sikhs regard the Granth Sahib as the Guru. In Namdhari tradition, *Satguru* Balak Singh Ji regarded as the eleventh Guru and Ram Singh Ji as the 12th. Satguru Balak Singh Ji founded the Namdhari Movement. He was a follower of Jawahar Mal, preached the name of God and meditated on the sacred mantra from *Abhias*. Namdharis, after the death of Satguru, elected Bhai Ram Singh as the leader of the sect.

Satguru Ram Singh Ji expanded the Namdhari mission. During the British rule, people were alienated from the Sikh tradition. The teachings of the gurus were either forgotten or neglected. He established Sant Khalsa on the day of Vaisakhi in 1857 and restored Sikh dignity. Apart from this he was a social reformer, who challenged the social evils like female infanticide, child marriage, dowry system and veil system etc. Under his guidance, Kuka Sikhs played a significant role in the freedom movement, using tools like boycott, non-co-operation, and swadeshi. In the 1857 mutiny, Satguru Ram Singh challenged British rule and built Sikh cohesion and ordered the Sikhs to boycott government goods and services peacefully. He opposed British rule and encouraged Namdharis to boycott British goods and services including education, courts, railways, hospitals, and foreign clothes imported by British merchants. Satguru Ram Singh also established a parallel government against

the British administration, suggesting their own arrangements against the government services. To suppress the movement, many Namdhari Sikhs were brutally murdered on the orders of Mr. Cowan, the Deputy Commissioner of Ludhiana on 17 January 1872, at the Malerkotla Parade Ground. Satguru Ram Singh, along with his Seventeen Subas, was ordered into exile by the government because of his growing influence. Guru Ram Singh never returned to India, and Namdhari still believed that he was alive.

Satguru Hari Singh Ji succeeded Satguru Ram Singh as his successor. He worked for 34 years to preserve the religious and cultural heritage of the Namdhari Sikhs. He developed the headquarters at Sri Bhaini Sahib, maintained efficient langar, propagated principles and instilled moral values. Satguru Partap Singh continued his predecessor's policy of non-cooperation with Britishers, seeking help from political parties, friendly countries, and traditional leaders. At the time of world war I, British also sought help from Satguru Pratap Singh, he refused to compromise, worsening British exploitation of the Namdharis. After the partition of India, all Namdharis in Pakistan were brought to India. The Namdhari Sikhs of West Punjab migrated to East Punjab, relocating to Amritsar and Gurdaspur districts. Satguru Pratap Singh also worked on infrastructure and administrative facilities by establishing another headquarters of the sect in Jiwan Nagar.

All Namdhari Gurus faced all kinds of challenges during their tenure. Satguru Jagjit Singh ji was also not an exception. Satguru Ji took over the responsibility as Satguru on 22 August 1959 after the demise of his father Satguru Pratap Singh Ji. In a long and eventful life, which ended with his departure for his heavenly abode on 13 December 2012, he transformed the community beyond recognition by personally providing spiritual and religious guidance based on the teachings of the Sikh Gurus and the Sikh holy scriptures. He successfully performed many tasks in the spiritual, social, economic, political, cultural and literary fields. He opened the gateways for the progress of the new generation so that society could contribute efficiently in the development and progress of the newly independent country. Because of the boycott of the Namdhari sect against the British government for utilizing any facilities provided by them, this society had lagged behind in progress in comparison to other

societies and it needed to be retrieved from that situation thereby making speedy progress so that the Namdhari society could stand on a respectable platform like others. For the creation of an ideal society, Satguru Jagjit Singh Ji instructed his followers to lead an ideal life. When the Guru's mission preached a clean, healthy living, a vegetarian, non-alcoholic and non-smoking lifestyle that included meditation, daily reading of scriptures and observance of the Sikh code of conduct, effected the society.

Satguru Jagjit Singh ji paid his attention to all aspects of life like reciting the name of God, reading of Gurbani, celebration of fairs and centenaries, preservation of historical places, special focus on langar tradition, horticulture, music, literature, honoring of historians and intellectuals, creation of best literature, contact with physical and agriculture doctors, encouraging the progress of Punjabi language and to flourish it more etc. In the educational sector, the establishment of schools and colleges, holding of educational seminars, special attention to children and youth, efforts to create avenues for the development of women, preservation of ancient heritage, care and look after of old people in the old age homes, help and free medical aid to poor and needy, taking care of cows in the cow protection homes and distribute best breed animals to the dairy owners, propagating the principle of vegetarianism and to protect the animal life, construction of Ram Sarovar, better management of the residential *deras*, to keep the tradition of mass and simple marriages continue, and other vital steps for social development are testimony of his vision. The construction of Sri Satguru Ram Singh Marg, the discovery of the sacred places of Satguru Ram Singh ji at Burma, to establish the memorials of the martyrs, the establishment of Kuka martyrs memorial Trust at Sri Bhaini Sahib and Raian Development Board, fraternity with other religions, efforts for integrity and unity of India in the field of patriotism, joining world peace and other universal organizations, and visits abroad for the welfare of humanity and propagation of religion, Satguru Jagjit Singh ji has done so many welfare works during his life time. Satguru Jagjit Singh Ji had a far-sighted and progressive outlook, which still has a rejuvenating effect on the Namdhari sect. Namdhari Hockey Academy has contributed significantly towards the development of Hockey in India and many Olympians have brought laurels to the country.

Satguru ji was passionate about creating a peaceful nuclear free world. In his sermons, he warned people about the competition for the acquisition of weapons, including nuclear weapons, which would destroy the world many times over. He also worked with communist and atheist organizations such as the World Peace Council to realize the dream of a world in which there were no such weapons. During his lifetime many All Religion Conferences and World Conferences were held in India and abroad, where religious leaders from various organizations, Jains, Buddhists, Sikhs, Muslims participated. The International Vegetarian Society also benefited from her presence at their meetings in the 1970s and 1980s, particularly in Holland, America, Britain and Japan. He demonstrated high yields of crops by using sophisticated organic methods of farming in his fields long before artificial fertilizers were promoted. In the state of Punjab, pollution and poisoning of water sources and the spread of certain types of cancer in villages and towns have been linked to the high use of chemical fertilizers, which has eroded the soil, creating an almost desert-like environment. Satguru ji had already warned. Eco-Sikhi, as a way of life, has been adopted by many of his followers and can be seen as an example of good practice in Namdhari farms.

During his tenure the Namdhari community flourished, Sri Bhaini Sahib, Namdhari headquarters, restored as a historical site. He specially built schools, housing complexes with modern amenities, centers for the elderly, information centers, museums, spacious prayer halls, health centers, guest houses, playgrounds, gardens and shops that cater to all kinds of needs of visitors, spacious halls, new roads, water and electricity for the followers have been arranged at Sri Bhaini Sahib and this sacred town has been made a smoke-free village. The sacred historical places have also been preserved and it has been declared a sacred historical village by the government.

In Ludhiana, a world-class hospital named after his father Satguru Pratap Singh Ji was built in 2005. There are Namdhari centers in different parts of the world where the community gathers for regular meditation, kirtan, learning musical instruments, classical singing, reading scriptures. Satguru ji opened doors to many people from different backgrounds through many channels. The education of

religious, moral, social, cultural and physical along with academic rigor in Namdhari schools enabled boys and girls to become highly educated and successful citizens in every walk of life.

He promoted the traditional music; a music school has been established and he used to invite the top-most music teachers to teach the children. Namdhari music festivals are given utmost importance and music lovers from all over the world participate in it. Satguru ji himself was a great musician and his contribution and patronage to Indian classical music has been highly respected and appreciated by great musicians of India like Ustad Vilayat Khan, Ustad Bismillah Khan, Ustad Allah Rakha, Ustad Amjad Ali Khan. And Pt. Kishan Maharaj.

In 1965, he founded the Namdhari Vidiyak Jatha, an educational group of youth, most of whom were well educated, to encourage them to take ownership of community concerns and actions in every aspect of their lives and create a sense of can be encouraged. Of familiarity. Vidiyak Jatha virtually became a think tank of the youth of the community. Later, a Istri Vidiyak Jatha was formed for the same purpose. He always instructed followers to go to different fields and attain high positions, but learn Gurbani and incorporate its philosophy in their lives. Family and community social evils like female foeticide, infanticide, illiteracy and lack of educational opportunities especially for girls, child marriage, dowry burden, family breakdown, poverty, lack of care for the elderly, gender inequality and leadership is troubling in Punjab and elsewhere in India and among South Asian peoples in different parts of the world. Satguru ji vociferously condemned gender inequality malpractices and instructed his community that the birth of both girls and boys should be greeted as a blessing from God and marriages should be dowry-free and solemnized in simple and mass marriages in special religious fests. He made men as well as women subahs for the spread of the mission. During his time, millions of complete recitations of the Guru Granth Sahib and Dasam Granth were performed by men and women as well as countless meditation and prayer services.

Apart from Sri Bhaini Sahib, he initiated development projects at Sri Jiwan Nagar. He established schools, colleges, gardens, power houses, grain markets at Sri Jiwan Nagar. He levelled and inhabited the dunes and transformed the barren land of this area. A network of roads was spread in the Sri Jiwan Nagar area. A scheme of

tree plantation was launched to remove the scarcity of trees in the area, and consequently lakhs of trees of Safeda can be seen flourishing in this area. His work transformed the arid region and sand dunes into lush paddy fields. With the help of his Sikh followers, Satguru Jagjit Singh Ji converted about 400 acres of barren land into cultivable land. He made a model farm by using the tools of modern technology in agriculture. The initiative taken by Satguru ji to increase the productivity of crops proved to be a source of inspiration for other farmers in the area. The farmers were benefited by the foresight of Satguru ji in the field of agriculture. The best quality crops were grown in these fields. He encouraged farmers to grow grape vines, tangerines and oranges. Satguru ji started crop diversification which increased the income of small farmers. To protect the crops from floods, Satguru Jagjit Singh ji did the work of building an embankment on the Ghaggar river. Citrus fruit saplings were grown. He then requested that the local people encourage the cultivation of grapes. He had the vision of trying to diversify agriculture. The rotation problems of paddy and wheat in the state are a major cause of concern for the government and the farmers, who are seriously considering agricultural diversification. Satguru Ji started working in 1962 to solve market related problems and promote profitability from modest resources.

Along with all these tasks, Satguru Jagjit Singh ji kept his daily routine of the service of *Sadh Sangat* regularly, as had been done by him since his childhood. He followed his routine of daily walk, exercise and playing games and also doing every type of work with his own hands in the service of the *Sadh- Sangat*. With his efforts, most of the Namdharis are educated, rich and affluent. They are engaged in good business and are placed on high jobs and are progressing in every field of life. Satguru Jagjit Singh Ji has firmly established Namdharis in every field of life.

Roadmap for Future Researchers:

Researchers can explore various dimensions of his leadership, including the historical context in which he operated, his core philosophies, and teachings that emphasized spiritual growth. Comparative analyses with other Sikh sects or religious groups could also provide valuable insights. The evolving role of technology and

social media in shaping cultural practices and community engagement should be examined, as well as the influence of Satguru Jagjit Singh's teachings on social activism, particularly among younger generations can be analysed.

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ABBREVIATIONS AND ACRONYMS

1. Abhias- Practice
2. Abhiyasis- one who meditates on the sacred name as practice
3. Achakan- a knee-length coat buttoned in front
4. Adi – First, original
5. Adi Charrappa- A traditional game like long jump where the players used to jump over the legs of the sitting players of the opposite team
6. Adi Granth Sahib-Guru Granth Sahib
7. Akal Takhat- the Throne of the Eternal
8. Akhand Paths - A continuous recitation that takes 48 hours of the entire Guru Granth Sahib.
9. Akhand Varni- continuous recitation the name of God
10. Alp Ahar Sulp Si Nidra - eat less sleep less
11. Amrit- Literally, the elixir of life. Nectar of immortality
12. Anand karaj - Sikh marriage ceremony
13. Arangi Tappani-traditional Punjabi game
14. Ardas – Prayer
15. Baba – A learned person; term also used for the aged and in respect, savant
16. Ardasa Patshahi Barhvi- Namdhari Prayer
17. Asa di war – A section of the Adi Granth.
18. Assu Da Mela- Namdhari festival in the month of July-Sep.
19. Atma-soul
20. Baba – A learned person; term also used for the aged and in respect, savant.
21. Baisakhi – The harvest season, observed on April 13 each year. It is also the day on which Guru Gobind Singh baptised the Sikhs as the Khalsa.
22. Bana- dress

23. Bani- The original scriptural
24. Basant Panchmi- Basant Panchami marks the beginning of the transition period from winter to spring. Namdharis celebrate it as birthday of Satguru Ram Singh.
25. Bedi - The clan to which Guru Nanak belonged
26. Bhai-Brother
27. Bhajan-Recitation of Name of God
28. Bunga – Rest house
29. Boliyay sach dharam jhooth na boliyay- so speak the truth, in righteousness and do not speak falsehood.
30. Chahtta- Herbal tea
31. Chhoti Sodh- An elementary code of eating and drinking water
32. Chounke Chadana- As per the Sikh religion, this ceremony is celebrated after the birth of a child in a family, where, the new born child and mother are given Amrit
33. chudidar pajamas- tightly fitting trousers
34. Daaj-Dowry
35. Darbar-Court of noble
36. Dasam Granth- It means Booklet of 10th Guru of Sikhism.
37. Daswandh -Voluntary donation of one-tenth of one's income.
38. Dera- camp
39. Dervishes-A member of an order noted for devotional exercises involving bodily movement
40. Desi ghee-Purify butter
41. Dhabas- Restaurants
42. Dharma-Faith.
43. Dharam-sala – Temple
44. Diwan – Sikh religious assembly
45. Dilruba - Dilruba is a stringed instrument, made of metal, parchment, and horsehair. Used in religious ceremonies, this instrument is found in different parts of North India. Majorly used as a solo as well as an

accompanying instrument in Northern Classical music. Also popularly used as an accompanying instrument to Gurbani.

46. Dupatta- Piece of cloth, worn by women on their shoulders.
47. Gaddi – Throne or seat of the Gurus.
48. Gandharva Nagari- Musical City
49. Gatka- Gatka is a traditional martial art of the Sikhs.
50. Goal Chhapar-Round Thatch
51. Granth – A compilation of the sacred scriptures.
52. Granthi – Priest.
53. Gurbani Kirtan - Gurbani Kirtan refers to [Sikh](#) devotional music that originated in the [Hindu](#) tradition as loving songs sung to [God](#). Kirtan is also one of the important aspects of [Sikhism](#) that refers to the singing of the Sacred Hymns from the [Guru Granth Sahib](#) accompanied by musician.
54. Gurbani/Bani – The scriptures compiled by the Gurus.
55. Gurdwara – A Sikh Temple, abode of the Guru.
56. Guru-mantar - Mystic word i.e. Wahe-Guru
57. Gurmat Sangeet- Devotional Music
58. Gurmukhi – Alphabets come out of Gurus Mukh (mouth). Sikh Alphabets.
59. Gurpurb – A Sikh festival connected with any one of the Gurus.
60. Guru – Literally a teacher; O spiritual teacher and guide made by a representative assembly of Sikhs.
61. Guru gaddi- Throne of Guru
62. Guru Granth – The sacred scriptures of the Sikhs, originally compiled and edited by Guru Arjan Dev in 1604 AD.
63. Gurudoms-The realm of Guru
64. Havan- Offering prayers to God in front of fire
65. Holla Mohallas- Namdhari festival celebrated in the month of Feb-March
66. Hukamnamas- A Hukamnama, in modern-times, refers to a hymn from the Guru Granth Sahib which is given as an injunction, order, or edict

to Sikhs. It also refers to edicts issued by the contemporary [Takhts](#). In the context of namdharis, hukamnamas are the orders of Satguru Ram Singh.

67. Jagirdars-Landlords
68. Jagirs- An estate is a large area of land in the country owned by one person
69. Jagiyasis- who seek truth and knowledge of spiritual insight
70. Janam Sakhi-Birth Stories
71. Jap Paryog- collective congregations of Namdharis to recite the name in the month of Sep.-Oct.
72. Jatha-Group
73. Jathedar – Leader of a Jatha
74. Kachera – Short breeches
75. Kanga – Comb
76. Karah-Prasad – A sacramental food offered to God, then distributed to all present at Sikh religious gatherings.
77. Kda- A loose steel wristband
78. Keshadhari- Those who do not cut their hair
79. Khalsa Panth – The Sikh community.
80. Khalsa- Sikh or group of initiated Sikhs
81. Khanda – A double edged straight sword.
82. Khandi-Bhate- Equipments to make nectar
83. Khiddo Khundi- Similar to field hockey, the game involves using a ball made of rags and a stick with a natural curve at one end. The stick would normally be a tree branch
84. Khyals- a kind of Indian classical vocal music
85. Kirtan – Singing of holy hymns, songs of Bani.
86. Kodi Body- A traditional game like kabbadi
87. Kothi- Bungalow
88. Kurimar- one who kill daughter
89. Kurta - Shirt
90. Langar – Community Kitchen.

91. Lavan- Mantras read at the time of marriage
92. Maharaja – Literally, "the great king" or 'Supreme sovereign".
93. Mall Akhara-Wrestling Arena
94. Maryada – code of conduct, Constitution, Rehatnama
95. Mata- Mother
96. Mela – A fair or festival.
97. Minas- A heretical Sect of Sikhs
98. Naam – Name, The True World
99. Simran-Meditation the Name (Mantra).
100. Naib-Subas- An administrative of Namdharis
101. Nirmalas- a Sikh *sect* of ascetics
102. Nit-nem – Daily at a set and fixed time.
103. Panchayats-Judicial Council
104. Parkash Purab- Birthday of Gurus
105. Parmatma- Supreme Soul
106. Pathis -Scripture-Readers
107. Paths-Recitation of Gurbani
108. Patra-Path- A process of reading unbounded pages of Adi Granth
109. Patshah – King.
110. Patshahi Barhvi – reign of 12th Guru
111. Payal- An ornament of feet
112. Purdah- Veil
113. Rabab - *A lute-like musical instrument*
114. Ragas - In Indian classical music a series of musical notes on which a melody is based and which expresses different moods for different times of the day
115. Ragi – A musician who sings the ragas.
116. Sacha Pathshah – The True king.
117. Sadh Sangat – Congregation of the holy persons.
118. Sahajdhari- A person who has chosen the path of Sikhism
119. Sakhis- historical *stories*
120. Samagari- ingredients used in hawan

121. Sammelans- conferences
122. Sangat - Accompaniment
123. Sangeet- Music
124. Sant – Saint.
125. Sarbat Da Bhala
126. Sardar – A chieftain or headman, presently used as a title for all Sikh men.
127. Sarowar – A pool or lake.
128. Satguru – The True Guru.
129. Sati – Self-immolation of Hindu widows on their husband's funeral pyres.
130. Sewadar – Caretaker.
131. Shahukars-Money lender
132. Shalok- stanza
133. Shatabadi- century
134. Sidhi Pag- A style of tying Straight Turban
135. Sikh – Disciple, one who follows the teachings of the Guru. Guru Nanak's disciples.
136. Simran – Meditation.
137. Singh – Lion ,Baptised Sikh.
138. Sipahian Di Regiment- Battalion of Sikhs
139. Sodhi- one who observes Sodh
140. Suba- A Namdhari administrator, appointed by his Guru to take care the matter of the particular area
141. Tikka- An ornament of forehead
142. Udassi – a religious sect of ascetic sadhus centred in northern India who follow a tradition known as Udasipanth
143. Vaisnav- who serves vegetarian food only
144. Vedi-A wooden pavilion (Vedi)
145. Vidyalaya- school
146. Waheguru – Wonderful Lord, God.

ANNEXURE I

DETAILS OF INTERVIEWS AND QUESTIONNAIRES

Details of interviews carried out for the study.

I have conducted many interviews for the purpose of getting information from various fields. I have conducted around 300 Individual Interviews among different professionals such as teachers, civil society leaders, farmers, musicians, sportsmen, architects, writers etc. Interviews were conducted during August, 2022 to June, 2023. For convenience, I have split the Questionnaires into three parts.

Questionnaires first:

The first questionnaire was prepared to collect information from those people who have the knowledge about the social transformation under the guidance of Satguru Jagjit Singh Ji. The purpose of this was to get information about the upliftment efforts made by Satguru Jagjit Singh ji in Namdhari society. Approximately, 126 respondents are there, who gave the information regarding social Aspect. The questionnaire is as below:

- What is your opinion about Namadhari panth or sect?

- What were/are the mission, vision, objective and philosophy of Namdharis?

- Who is Satguru Jagjit Singh? What was his mission, vision, objectives and philosophy for social reform or social transformation?

-

- What were the major issues and challenges in the society at the time of Satguru Jagjit Singh Ji's incumbency?

- What is the major contribution of Satguru Jagjit Singh for social transformation or social reform or social reconstruction?

- What measures were taken by Satguru Jagjit Singh Ji for the emancipation of women?

- What direction did Satguru Jagjit Singh ji give to the society regarding the marriage practice?

-
-
- What were Satguru ji's views on child marriage and Dowry system and what he did to overcome these evils?

-
-
-
-
- What Satguru Jagjit Singh ji did to promote widow remarriage in society?

-
-
-
-
- What were the relations of Satguru Jagjit Singh Ji with Non-Namdharis?

-
-
-
-
- How far Satguru Jagjit Singh Ji successful for Social transformation/reform/reconstruction?

List of the respondents:

1. Swaran Singh Virk, Kariwala, Sirsa, Haryana
2. Suba Amrik Singh, Bidadi, Bangalore, Karnataka
3. Sukhdev Singh, Bahini Sahib, Punjab
4. Suba Balwinder Singh, Bahini Sahib, Punjab
5. Karnail Singh, Mastangerh, Sirsa, Haryana

6. Dilawar Singh, Mastangerh, Sirsa, Haryana
7. Bhupender Singh, Mastangerh, Sirsa, Haryana
8. Jaswant Singh, Ellenabad, Sirsa, Haryana
9. Joginder Singh, Mirjapur, Sirsa, Haryana
10. Joginder Kaur, Thobria, Sirsa, Haryana
11. Purshotam Singh, Mastangerh, Sirsa, Haryana
12. Harbhajan Singh, Mastangerh, Sirsa, Haryana
13. Roop Singh, Mastangerh, Sirsa, Haryana
14. Gurdeep Kaur, Mastangerh, Sirsa, Haryana
15. Mandeep Kaur, Mastangerh, Sirsa, Haryana
16. Parmjit Kaur, Patiala, Punjab
17. Mange Ram, Balasar, Sirsa, Haryana
18. Lovepreet Singh, Mastangerh
19. Baaj Singh, Mastangerh, Sirsa, Haryana
20. Kulwinder Kaur, Fatehgarh Sahib, Punjab
21. Daljeet Kaur, Mastangerh, Sirsa, Haryana
22. Kirandeep, Fatehgarh Sahib, Punjab
23. Surender Verma, Bhurtwala, Sirsa, Haryana
24. Lakhwinder Kaur, Kariwala, Sirsa, Haryana
25. Satnam Singh, Kariwal, Sirsa, Haryana
26. Lakhwinder Kaur, Ludhiana, Punjab
27. Simranjeet Kaur, Jiwan Nagar, Sirsa, Haryana
28. Darshan Singh, Gola Gokarnath, UP
29. Gurmeet Singh, Amritsar Kalan, Sirsa, Haryana
30. Rupinder Kaur, Firozpur, Punjab
31. Gurmel Singh, Amritsar Kalan, Sirsa, Haryana
32. Harbhajan Singh, Jagjit Nagar, Sirsa, Haryana
33. Ratan Singh, Jagjit Nagar, Sirsa, Haryana
34. Harmeet Singh, Malerkotla, Punjab
35. Gurjeet Kaur, Jagjit Nagar, Sirsa, Haryana
36. Baljeet Kaur, Jagjit Nagar, Sirsa, Haryana
37. Baljinder Kaur, Sant Nagar, Sirsa, Haryana

38. Surta Singh, Budhimadi, Sirsa, Haryana
39. Gurmeet Singh, Jagjit Nagar, Sirsa, Haryana
40. Kuldeep Singh, Jagjit Nagar, Sirsa, Haryana
41. Balwinder Singh, Ellenabad, Sirsa, Haryana
42. Rupinder Kaur, Sirsa, Haryana
43. Surjeet Kaur, Bhamboor, Sirsa, Haryana
44. Deep Kaur, Kanganpur, Sirsa, Haryana
45. Pargat Singh, Bhamboor, Sirsa, Haryana
46. Manider Kaur, Sirsa, Haryana
47. Ratan Singh, Thobria, Sirsa, Haryana
48. Amandeep Singh, Bhavdeen, Sirsa, Haryana
49. Mandeep Kaur, Ellenabad, Sirsa, Haryana
50. Paramjit Kaur, Patiala, Punjab
51. Ramandeep Kaur, Chandigarh
52. Sharan Kaur, Mastangerh, Sirsa, Haryana
53. Ranjeet Singh, Thobria, Sirsa, Haryana
54. Hardeep Singh, Bhamboor, Sirsa, Haryana
55. Jaswinder Kaur, Khundan, fatehabad, Haryana
56. Suba Resham Singh, Canada
57. Gurdev Singh, Amritsar Kalan, Sirsa, Haryana
58. Baldev Singh, Sant Nagar, Sirsa, Haryana
59. Balbir Kaur, Amritsar Kalan, Sirsa, Haryana
60. Jaswinder Kaur, Khundan, Haryana
61. Parwinder Kaur, Jiwan Nagar, Sirsa, Haryana
62. Balwinder Singh Mukta, former Namdhari hockey player, Sant Nagar, Sirsa,
Haryana
63. Jagroop Singh, Sant Nagar, Sirsa, Haryana
64. Jatinder Singh, former Namdhari player, Jiwan Nagar, Sirsa, Haryana
65. Mahinder Kaur, Gola, UP
66. Balkar Singh, Jiwan Nagar, Sirsa, Haryana
67. Balwant Singh, Ellenabad, Sirsa, Haryana
68. Komaljeet Kaur, Sant Nagar, Sirsa, Haryana

69. Harinder Kaur, Jiwan Nagar, Sirsa, Haryana
70. Sahib Singh, Jiwan Nagar, Sirsa, Haryana
71. Ajaib Singh, Kakkar, Amritsar, Punjab
72. Suba Mohkam Singh, Amritsar, Punjab
73. Joga Singh, Bhamboor, Sirsa, Haryana
74. Sukh deep Kaur, Fatehgarh, Punjab
75. Sehajpreet Kaur, Jiwan Nagar
76. Satinder Singh, Bhaini sahib, Punjab
77. Sharanjeet Kaur, Mansa, Punjab
78. Makhan Singh, Firozpur, Punjab
79. Ranjeet Singh, Amritsar Kalan, Sirsa, Haryana
80. Rajbir Kaur, Bhaini Sahib, Punjab
81. Rajbir Kaur, Bhaini Sahib, Punjab
82. Parsann Kaur, Bhaini Sahib, Punjab
83. Kharak Singh, Jiwan Nagar, Sirsa, Haryana
84. Karnail Singh, Hazoori Gunman of Satguru Jagjit Singh, Bhaini Sahib, Punjab
85. Karam Singh, Bhaini Sahib, Punjab
86. Balwant Singh, Jiwan Nagar, Haryana
87. Gurlal Singh, Rania, Sirsa, Haryana
88. Gurstinder Kaur, Bhaini Sahib, Punjab
89. Hardeep Singh, Firozpur, Punjab
90. Jagir Kaur, Bhaini Sahib, Punjab
91. Baljeet Kaur, Bhaini Sahib, Punjab
92. Harbhej Singh, Patiala, Punjab
93. Gurbhej Singh, Rania, Sirsa, Haryana
94. Gurdip Singh, Phagwara, Punjab
95. Gurdeep Singh, Rania, Sirsa, Haryana
96. Sukhwinder Kaur, Kotli, Sirsa, Hayana
97. Simro Kaur, Haripura, Ellenabad, Haryana
98. Lakhwinder Singh, Kuttabad, Sirsa, Haryana
99. Jodh Singh, Amritsar Khurd, Sirsa, Haryana
100. Pardeep Kaur, Amritsar Khurd, Sirsa, Haryana

101. Jai Singh, Thobria, Sirsa, Haryana
102. Gurmukh Kaur, Kesupura, Sirsa, Haryana
103. Kuldeep Kaur, Harni Khurd, Sirsa, Haryana
104. Manpreet Kaur, Kariwala, Sirsa, Haryana
105. Hardev Singh, Sant Nagar, Sirsa, Haryana
106. Bharam Singh, Sant Nagar, Sirsa, Haryana
107. Atmma Singh, Amritsar Khurd, Sirsa, Haryana
108. Sarbh Kaur, Amritsar Khurd, Sirsa, Haryana
109. Amrit Kaur, Bhaini Sahib, Ludhiana, Punjab
110. Harjeet Kaur, Santawali, Sirsa, Haryana
111. Raj Singh, Santawali, Sirsa, Haryana
112. Nand Singh, Amritsar Kalan, Sirsa, Haryana
113. Sukha Singh, Amritar Kalan, Sirsa, Haryana
114. Pritam Singh, Mirzapur, Sirsa, Haryana Haryana
115. Bal Kaur, Shekhupura, Sirsa, Haryana
116. Kehar Singh, Karpalpati, Sirsa, Haryana
117. Amreek Singh, Karpalpati, Sirsa, Haryana
118. Bhupinder Singh, Mirzapur, Sirsa, Haryana
119. Pandit Rajan, Ellenabad, Sirsa, Haryana
120. Mohinder Kumar, Ellenabad, Sirsa, Haryana
121. Rajni Kumari, Ellenabad, Sirsa, Haryana
122. Rajinder Kumar, Ellenabad, Sirsa, Haryana
123. Hema Rani, Sirsa, Haryana
124. Zaila Singh, Jhanda, Sirsa, Haryana
125. Karamjeet Singh Dhillon, Mirzapur, Sirsa, Haryana
126. Gurbachan Singh, Bangalore, Karnataka

ANNEXURE II

Questionnaire Second:

The second questionnaire was prepared to collect information from those people who have the knowledge about the cultural transformation under the guidance of Satguru Jagjit Singh Ji. The purpose of this was to get information about the efforts made by Satguru Jagjit Singh Ji in the field of sports, music and architecture etc. Approximately, 91 respondents are there, who gave the information regarding cultural aspect. The questionnaire is as below:

- What instructions were given by Satguru Jagjit Singh Ji regarding food?

- What was the contribution of Satguru Jagjit Singh in the field of education?

- Has Satguru Jagjit Singh ji inspired the youth in the field of sports, if yes then how?

- Which games were promoted by Satguru Jagjit Singh Ji?

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-
- What was the contribution of Satguru Jagjit Singh in the field of music?

- How do you see the construction work of Satguru Jagjit Singh Ji?

List of the Respondents:

1. Swarn Singh Virk, Kariwala, Sirsa, Haryana
2. Balwinder Singh Mukta, former Namdhari hockey player, Sant Nagar, Sirsa, Haryana
3. Jagroop Singh, Sant Nagar, Sirsa, Haryana
4. Jatinder Singh, former Namdhari player, Jiwan Nagar, Sirsa, Haryana
5. Hardeep Singh, Jiwan Nagar, Sirsa, Haryana
6. Balkar Singh, Jiwan Nagar, Sirsa, Haryana
7. Surinder Kaur, Bhaini sahib, Ludhiana, Punjab
8. Surat Singh, Bhaini sahib, Ludhiana, Punjab
9. Harpal Singh, Ludhiana, Punjab
10. Hazoor Singh, Bhamboor, Sirsa, Haryana
11. Narvair Singh, Sant Nagar, Sirsa, Haryana
12. Komaljeet Kaur, Sant Nagar, Sirsa, Haryana
13. Gurmangat Singh, Sirsa, Haryana

14. Dhian Singh, Ex Namdhari hockey player, Sant Nagar, Sirsa, Haryana
15. Gurmeet Singh, Jagjit Nagar, Sirsa, Haryana
16. Shangara Singh, Amritsar Kalan, Sirsa, Haryana
17. Karnail Singh, Bhaini sahib, Ludhiana, Punjab
18. Suba Balwinder Singh, Bhaini sahib, Ludhiana, Punjab
19. Dilawar Singh, Mastangerh, Sirsa, Haryana
20. Darshan Singh, Bangalore, Karnataka
21. Bhupender Singh, Mastangerh, Sirsa, Haryana
22. Jaswant Singh, Ellenabad, Sirsa, Haryana
23. Joginder Singh, Mirjapur, Sirsa, Haryana
24. Purshotam Singh, Mastangerh, Sirsa, Haryana
25. Kiran deep Kaur, Patiala, Punjab
26. Roop Singh, Mastangerh, Sirsa, Haryana
27. Harbhajan Singh, Mastangerh, Sirsa, Haryana
28. Sharan Kaur, Mastangerh, Sirsa, Haryana
29. Baaj Singh, Mastangerh, Sirsa, Haryana
30. Lovepreet Singh, Mastangerh, Sirsa, Haryana
31. Surender Verma, Bhurtwala, Sirsa, Haryana
32. Gurjeet Kaur, Jagjit Nagar, Sirsa, Haryana
33. Baljeet Kaur, Jagjit Nagar, Sirsa, Haryana
34. Balwant Singh, Kariwala, Sirsa, Haryana
35. Ratan Singh, Jagjit Nagar, Sirsa, Haryana
36. Ambika Sharma, Sirsa, Haryana
37. Seema Sharma, Sirsa, Haryana
38. Amandeep Singh, Sirsa, Haryana
39. KL Grover, Sirsa, Haryana
40. Rupinder Kaur, Bhamboor, Sirsa, Haryana
41. Mandeep Kaur, Ellenabad, Sirsa, Haryana
42. Mandeep Kaur, Gola Gokarnath, UP
43. Baldev Singh, Sant Nagar, Sirsa, Haryana
44. Didar Singh (Olympian), Sant Nagar, Sirsa, Haryana
45. Narinder Kaur, Amritsar Kalan, Sirsa, Haryana

46. Simranjeet Kaur, Sant Nagar, Sirsa, Haryana
47. Gurmeh Singh, Amritsar Kalan, Sirsa, Haryana
48. Gurmeet Singh, Ellenabad, Sirsa, Haryana
49. Balbir Kaur, Ellenabad, Sirsa, Haryana
50. Sarbjit Kaur, Sirsa, Haryana
51. Harjeet Singh, Amritsar Kalan, Sirsa, Haryana
52. Harbhajan Singh, Jagjit Nagar, Sirsa, Haryana
53. Pargat Kaswan, Umedpura, Sirsa, Haryana
54. Paramjeet Kaur, Sirsa, Haryana
55. Gurcharan Singh former Namdhari Hockey Player, Jiwan Nagar, Sirsa, Haryana
56. Gurdeep Singh, former Namdhari Hockey Player, California, USA
57. Rajinder Singh, Sant Nagar, Sirsa, Haryana
58. Rajinder Kaur, Ellenabad Sirsa, Haryana
59. Vikram Singh, Ellenabad, Sirsa, Haryana
60. Baldev Singh, Ellenabad, Sirsa, Haryana
61. Jaswant Singh, Ellenabad, Sirsa, Haryana
62. Rishi Kumar Sharma, Ellenabad, Sirsa, Haryana
63. Suba Mahendar Singh, Amritsar Kalan, Sirsa, Haryana
64. Dr Jeet Sharma, Sirsa, Haryana
65. Karamjeet Singh Dhillon, Mirjapur, Sirsa, Haryana
66. Bimal Jeet Kaur, Mirjapur, Sirsa, Haryana
67. Sehajpreet Kaur, Jiwan Nagar, Sirsa, Haryana
68. Sukhraj Kaur, Sirsa, Haryana
69. Rajbir Kaur, Bhaini Sahib, Ludhiana, Punjab
70. Karnail Singh, hazoori Gunman of Satguru Jagjit Singh, Bhaini sahib, Punjab
71. Harbhej Singh, Patiala, Punjab
72. Gurstainder Kaur, Bhaini Sahib, Punjab
73. Hardeep Singh, Firozpur, Punjab
74. Balwant Singh, Jiwan Nagar, Haryana
75. Karam Singh, Bhaini sahib, Punjab

76. Bali Singh, Amritsar Kalan, Sirsa, Haryana
77. Ranjeet Singh, Amritsar Kalan, Sirsa, Haryana
78. Gurlal Singh, Rania, Sirsa, Haryana
79. Gurbhej Singh, Rania, Sirsa, Haryana
80. Gurbachan Singh, Bangalore, Karnataka
81. Parveen, Sirsa, Haryana
82. Gurmeet Kaur, Bhaini Sahib, Punjab
83. Kapoor Singh, Mansa, Punjab
84. Atal Singh, Damadama, Sirsa, Haryana
85. Jai Kaur, Harnia, Sirsa, Haryana
86. Pardeep Kaur, Amritsar Khurd, Sirsa, Haryana
87. Sunil Kumar, Rania, Sirsa, Haryana
88. Kharak Singh, Jiwan Nagar, Sirsa, Ellenebad, Haryana
89. Gurdip Singh, Phagwara, Punjab
90. Paramjit kaur, Phagwara, Punjab
91. Hemraj Singh, Kariwal, Sirsa, Haryana

ANNEXURE III

Questionnaire Third:

The third questionnaire was prepared to collect information from those people who have the knowledge about the economic transformation under the guidance of Satguru Jagjit Singh Ji. The purpose of this was to get information about the efforts made by Satguru Jagjit Singh Ji in the field of economy. Approximately, 83 respondents are there, who gave the information regarding cultural aspect. The questionnaire is as below:

- What was the economic condition at the time of Satguru Jagjit Singh Ji's incumbency?

- What measures were taken to increase the productivity in the agricultural system?

- What were Satguru Jagjit Singh Ji's innovations in the field of horticulture?

- What were Satguru Jagjit Singh Ji's thoughts about organic farming?

- What Satguru Jagjit Singh Ji did for the agricultural education?

- How far Satguru jagjit Singh ji successful in economic transformation?

List of The Respondents:

1. Surender Verma, Bhurtwala, Sirsa, Haryana
2. Sukhdev Singh, Sirsa, Haryana
3. Jagjit Singh, Damdama, Sirsa, Haryana
4. Swinder Singh, Ellenabad, Sirsa, Haryana
5. Harbhajan Singh, Mastangerh, Sirsa, Haryana
6. Roop Singh, Mastangerh, Sirsa
7. Baaj Singh, Mastangerh, Sirsa, Haryana
8. Jaswant Singh, Ellenabad, Sirsa, Haryana
9. Purshotam Singh, Mastangerh, Sirsa, Haryana
10. Bhupender Singh, Mastangerh, Sirsa, Haryana
11. Karnail Singh, Mastangerh, Sirsa, Haryana
12. Dilawar Singh, Mastangerh, Sirsa, Haryana
13. Gurpreet Singh, Sirsa, Haryana

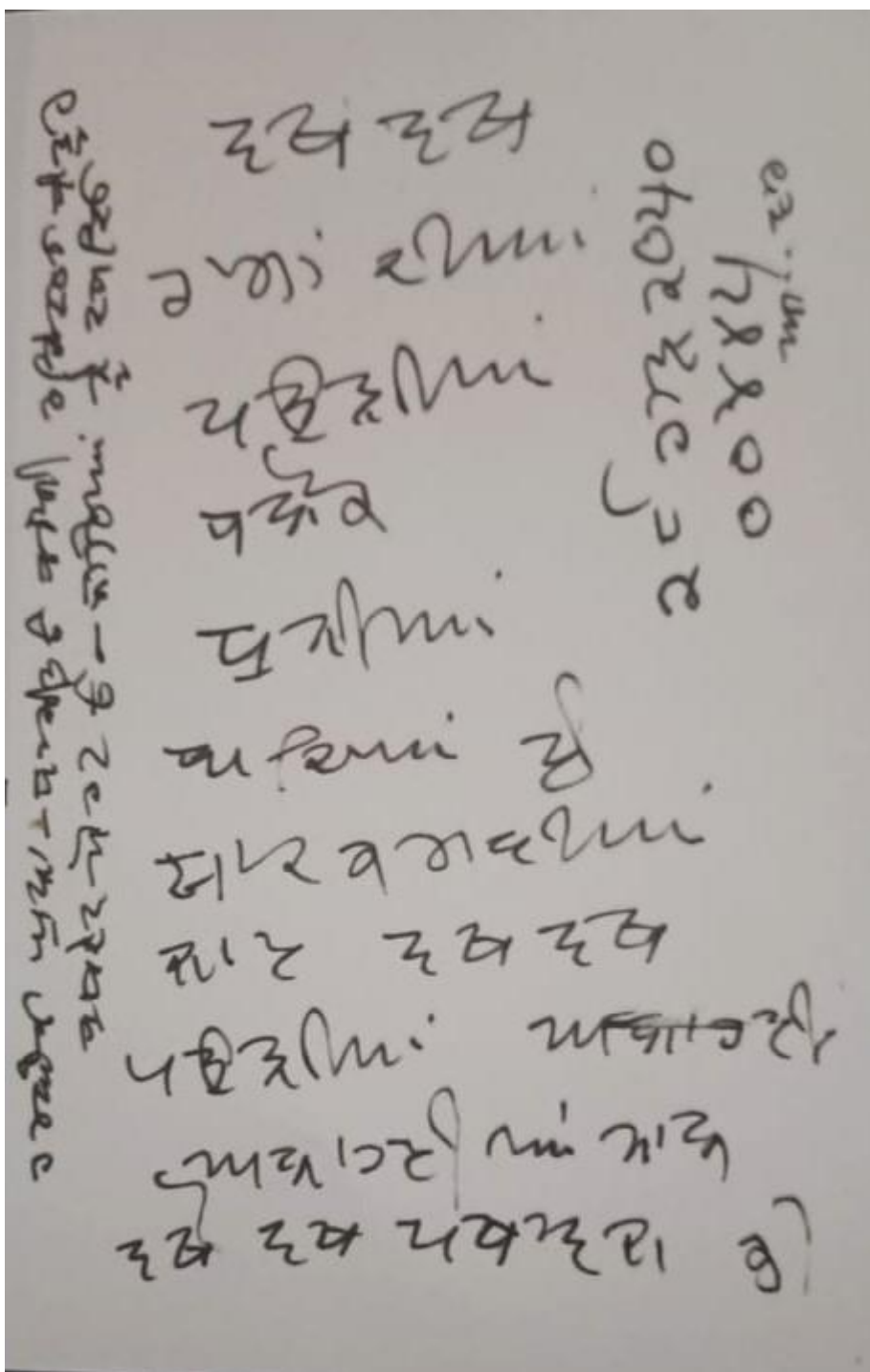
14. Satnam Singh, Kariwal, Sirsa, Haryana
15. Ratan Singh, Jagjit Nagar, Sirsa, Haryana
16. Gurdev Singh Numberdar, Sant Nagar, Sirsa, Haryana
17. Dr Gurmel Singh, Amritsar Kalan, Sirsa, Haryana
18. Darshan Singh, Hazoori Gunman of Satguru Jagjit Singh, Buddimeri,
Sirsa, Haryana
19. Surjeet Singh, Kariwala, Sirsa, Haryana
20. Balwant Singh, Former Hockey player, Kariwala, Sirsa, Haryana
21. Gurjeet Kaur, Jagjit Nagar, Sirsa, Haryana
22. Gurdeep Singh, Golagokar Nath, Up
23. Mukhtyar Singh, Partap Nagar, Sirsa, Haryana
24. Gurdev Singh, Partap Nagar, Sirsa, Haryana
25. Suba Baldev Singh, Ellenabad, Sirsa, Haryana
26. Lakhbir Singh, Ellenabad, Sirsa, Haryana
27. Baldev Singh, Amritsar kalan, Sirsa, Haryana
28. Baldev Singh, Sant Nagar, Sirsa, Haryana
29. Harbhajan Singh, Jagjit Nagar, Sirsa, Haryana
30. Suba Mahinder Singh, Amritsar Kalan, Sirsa, Haryana
31. Dharampal Singh Virk, Kariwala, Sirsa, Haryana
32. Fateh Singh, Kariwala, Sirsa, Haryana
33. Swarn Singh, Damdama, Sirsa, Haryana
34. Karamjeet Kaur, Ellenabad, Sirsa, Haryana
35. Suba Sandeep Singh, Kariwala, Sirsa, Haryana
36. Jagtar Singh, Thobria, Sirsa, Haryana
37. Jaswinder Singh, Harni, Sirsa, Haryana
38. Swarn Singh Virk, Kariwala, Sirsa, Haryana
39. Balwinder Singh Mukta, former Namdhari hockey player, Sant Nagar,
Sirsa, Haryana
40. Jagroop Singh, Sant Nagar, Sirsa, Haryana
41. Jagraj Singh, Sant Nagar, Sirsa, Haryana
42. Narvair Singh, Sant Nagar, Sirsa, Haryana
43. Jatinder Singh, former Namdahri player, Jiwan Nagar, Sirsa, Haryana

44. Hardeep Singh, Jiwannagar, Sirsa, Haryana
45. Balkar Singh, Jiwan Nagar, Sirsa, Haryana
46. Sumandeep, Sirsa, Haryana
47. Bali Singh, Amritsar Kalan, Sirsa, Haryana
48. Hardeep Singh, Firozpur, Punjab
49. Harbhej Singh, Patiala, Punjab
50. Ranjeet Singh, Amritsar Kalan, Sirsa, Haryana
51. Karnail Singh, Hazoori Gunman of Satguru Jagjit Singh, Bhaini Sahib,
Punjab
52. Gurbhej Singh, Bhaini Sahib, Punjab
53. Harbhej Singh, Patiala, Punjab
54. Bachitar Singh, Sant Nagar, Sirsa, Haryana
55. Nihal Singh, Gola Gokarnath, UP
56. Gurdial Singh, Sirsa, Haryana
57. Partap Singh, Jiwan Nagar, Sirsa, Haryana
58. Gurdip singh, Phagwara, Punjab
59. Gurpal Singh, Bhaini Sahib, Punjab
60. Kirpal Singh, Kariwala, Punjab
61. Pardeep Singh, Mansa, Punjab
62. Gurbachan Singh, Patiala, Punjab
63. Ranbir Singh, Kariwala, Sirsa, Haryana
64. Gurmeet Singh, Ellenabad, Sirsa, Haryana
65. Gurmeet Singh, Ellenabad, Sirsa, Haryana
66. Gurmeet Singh, Jagjit Nagar, Sirsa, Haryana
67. Pritam Singh, Damdama, Sirsa, Haryana
68. Sukhpal Kaur, Bhaini Sahib, Ludhiana, Punjab
69. Harcharan Singh, Bidadi, Bangalore, Karnatka
70. Shabeg Singh, Ellenabad, Sirsa, Haryana
71. Raj Singh, Santawali, Sirsa, Haryana
72. Nand Singh, Amritsar Kalan, Sirsa, Haryana
73. Sukha Singh, Amritar Kalan, Sirsa, Haryana
74. Pritam Singh, Mirzapur, Sirsa, Haryana

75. Bal Kaur, Shekhupura, Sirsa, Haryana
76. Gurcharan Singh, Jiwannagar, Sirsa, Haryana
77. Mehal Singh, Karpalpati, Sirsa, Haryana
78. Pawitar Pal, Karpalpati, Sirsa, Haryana
79. Simarjeet Kaur, Karpalpati, Sirsa, Haryana
80. Gurnam Kaur, Nagrana, Sirsa, Haryana
81. Didar Singh, Santnagar, Sirsa, Haryana
82. Sohan Singh, Nagrana, Sirsa, Haryana
83. Paramjit kaur, Phagwara, Punjab

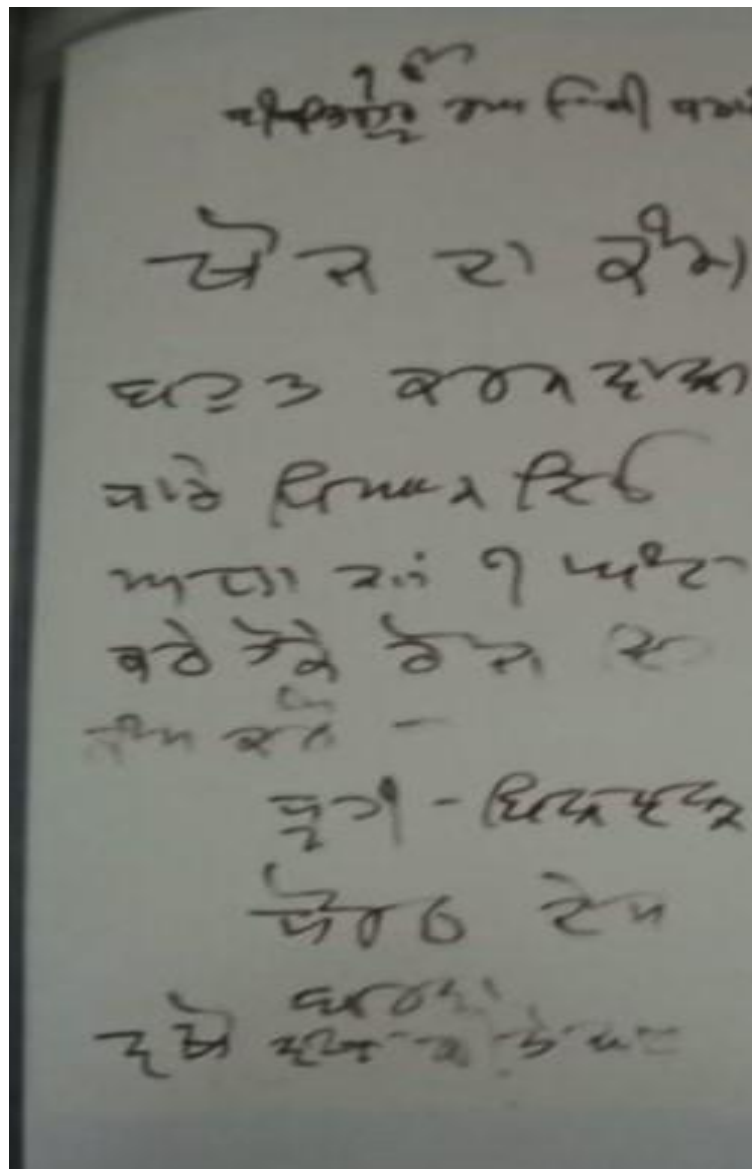
ANNEXURE IV

Handwritten Manuscript of Satguru Jagjit Singh Ji collected from Namdhari Headquarters (Sri Bhaini Sahib, Ludhiana, Punjab)



ANNEXURE V

Handwritten Manuscript of Satguru Jagjit Singh Ji collected from Namdhari Headquarters (Sri Bhaini Sahib, Ludhiana, Punjab)



Publication Details

Name of the Journal/Conference/Book	Journal indexing (Scopus/UGC/Web of Science)	Title of the Paper	Published Date (Date/Month/Year)	Volume & Issue Number	ISSN/ISBN Number	Web link of journal indexing
Journal of pharmaceutical Negative Results	Scopus	Broadening the Boundaries of Namdhari Mission: Insights from the Evolution of Namdhari Sect in 19 th -20 th Century in India	31 Dec. 2022	Vol 13	2229-7723	https://www.pnrjournal.com/index.php/home/article/view/6317
Rabindra Bharti journal of Philosophy	UGC	Role of Namdhari Sikhs in the Field of Agriculture(1959-2012) special Reference to Satguru Jagjit Singh Ji	April, 2022	Vol XXIV, No.4	0973-0087	offline
International Journal of Law Management and Humanities.	Peer reviewed International Journal	Kuka Movement: A Historical prospective	April, 2022	Vol 5 Issue 2	2581-5369	https://doi.org/10.10000/IJLMH.113010
The Journal of Oriental Research Madras	UGC	Some Aspects Of Late Indian Medieval Society	2021	XCII-LXXVIII	0022-3301	offline
Migration Letters	Scopus Indexed	Cultures and Traditions of the Namdhari Community in India	2024	Volume 21, no. s6	1741-8992	https://migrationletters.com/index.php/ml/issue/view/191
International Journal of Interdisciplinary Organizational Studies	Scopus Indexed	Redefining Seed Production under Namdhari Sect: A Study of Agricultural Development	May, 2024	Volume 19 No. 1	ISSN: 2324-7649 (Print) ISSN: 2324-7657 (Online)	https://doi.org/10.5281/zenodo.11219953
African Journal of Biological Sciences	Scopus Indexed	Role of Namdhari Sect in Evolution of Hockey in India: A Critical Analysis of Training Methodologies and Achievements	2024	Volume 6, Special issue 4	ISSN: 2663-2127	doi: 10.48047/AFJBS.6.Si4.2024.4794-4803

Details of Presentation in Conferences

Sr. no	Title of the conference	Title of the Research paper	Name of the Host Institution	National/ International	Certificate Number	Date
1	International Conference on Equality, Diversity and Inclusivity: Issues and Concerns	Role of Namdhari Sikhs In the Field of Agriculture :Special Reference to Satguru Jagjit Singh	Lovely Professional University, Phagwara, Punjab	International	234238	25 th September , 2021
2	International Conference on Contemporary Issues in Sustainable Management Practices & Technology Innovation	Cultural Development of Namdharis in the Post Independent India	Sri Guru Hari Singh College, Sirsa, Haryana	International	eICCISMPTI 21/T5-008	24 th July 2021.