

Guru Nanak: The Guardian Of Humanism

*Prof. Kirandeep Singh (Dr.), School of Humanities, Lovely Professional University,
Phagwara*

kirandeep.16173@lpu.co.in

*Dr. Pavitar Parkash Singh, Professor, Mittal School of Business, Lovely Professional University,
Phagwara*

Dr. Manish Gupta, Additional registrar, Lovely Professional University, Phagwara

Abstract: Sikhism is the most energetic and logical religion existing on the earth. The authentic background of this religion is, as a general rule, the account of fight for Humanism. During the period of Sikh Gurus, Humanism was alarmingly crushed by tyrannical Muslim rulers. The whole community was being debilitated and embarrassed to follow and accept Islam. The founder of Sikhism Guru Nanak, struggled for the preservation of Human Privileges and was against communal hatred, unevenness, strict restriction, mishandling of women and humiliation of human characteristics. The strict, administrative circumstances dominating in those occasions were an incredible attack on Human Privileges. The existing community was ended up being adolescent, fanatic and antagonistic. Mankind was being crushed and there was not any end to it. Unevenness, injustice, trickiness, confusion and abuse were obscenities which broke down the reason of society. In such a horrendous, unforgiving and awful condition it was difficult to think of the rights of human. Guru Nanak expected to reveal the entire community the method for recovery and stimulate them against any type of physical and social harassment and mistreatment.

Keywords: Humanism, Oppressive, Antagonistic, Salvation, Brutalities, Unfair

Sikhism is the world renowned religion of penances, battle, responsibility and commitment. The fundamental focal point of this religion is to serve mankind and to live life of satisfaction and concordance. Guru Nanak Dev, first Guru of Sikhs appeared on the earth when there was disarray, enduring, chaos, confusion, fight and suffering everywhere. The mercilessness of the pioneers was at its pinnacle. Humanism was being squashed all over the place. There was dimness and obscurity all over. There appeared to be no closure to unfairness and unevenness. So to end this brutal and horrible environment Saint NANAK came forward and explicitly sustained the Rights for individuals. According to Nanak's thinking, all the human beings should enjoy Human rights because they are Human. But the higher executing officials do not award these rights, yet they guarantee the exploitation of their rights. It was very difficult to fight for Human Rights in such a critical situation where there was only exploitation and violation of rights. The Guru criticized the brutalities of the leaders of that period. He remained against the ruler with no fright and reluctance. He condemned the unfairness initiated by the leaders of his time. We have many writings of Guru Nanak, in Guru Granth Sahib Ji which demonstrated the miserable and regrettable positions of those occasions, where the managerial authorities misuse their residents and disregard the Human Rights like:

Kal hoee kutay muhee khaaj hoaa murdaar
Koorh bol bol bhauknaa chookaa dharm beechaar

(Guru Granth Sahib, 1242)

Guru Ji showed his anger and criticized in cruel words the corrupt officers and deceitful individuals, who damage the freedom of individual rights. They have been called pups, murderers, and wolf in sheep's clothing. The evidences are found in his writings as mentioned below:

Hunn hukam hoaa miharvaan daa

Pai koei n kisai rnjaandaa

Sabh sukhaalee vutheaaa eihu hoaa hlaymee raaj jeeau

(Guru Granth Sahib, 74)

Guru Nanak's philosophy speaks out that corruption is the key driver for the destruction of Individual Privileges. Guru Nanak prompted the general population to carry on with a genuine life and secure living by fair methods. He urged his adherents to fight for their rights and for the rights of others. He additionally cautioned them the unsafe impacts of corruption. He enthusiastically contended that standards should be set down to protect their rights, no matter what, even at a mind-blowing expense and at any cost one should fight till the end. Guru Ji was in favour of democratic rule where public should have right to choose their leaders and should enjoy full authority of their rights. He even stated that the rulers should rule with decency, equity, graciousness and sympathy. They should carry out their responsibility, as an order from God:

Bann bdeaaa kri dhaavnee taa ko aaakhai dhann

Naank vaykhai nadr kar chrhai chvgn vann

(Guru Granth Sahib, 596)

Guru Nanak, himself was the victim of the political officials of his times. He had great conflicts with them. He suffered a lot because of unjust and pitiless rulers. This drove him to give profound idea to that network which the general public would require for a superior individuality, monetary life and good recovery. The entire Sikh leaders fought against the ill-treatments made by Mughals. According to Guru Nanak general public is responsible to compromise with the requests of the opposition rulers without isolating between the privilege and the off-base. Sikh Guru were totally against this policy. They did not acknowledge the defilement of Human Privileges by the officials, if any human is being mistreated and being betrayed for the civil rights of individuals, it is obligation of the general public to oppose them and if the political network isn't as per need of the circumstance, it must be transformed and supplanted by other that is accepted by general public. So there should be awareness among the public to use their rights efficiently. All the Sikh Gurus were totally against these types of mistreatment. Fifth Guru, Guru Arjan Dev Ji totally follow the right path and tried his level best to fight hard against these cruelties. There are various cases where Sikhism stayed against uncalled for rule and submitted their lifespan in struggling against the exploitation. In fact, even the usage of weapons is mentioned to stop the misleading's and any sort of disrespect. Guru Ji opposed the exploitation and instructed to assist the humankind at all expense.

Another Human Right as indicated by Guru Nanak centres around Right to the Work. Guru Ji says that the producer of the earth (God) has itself assigned different work to each and every being. It proposes that God has created each one with a unique talent and elected everyone with that talent and capacity to perform a particular task and any type of work. Guru Ji stated:

Aap aupaaeiaa jagt sbaaeiaa
Jinn siriaa tinn dhandhai laaeiaa

(Guru Granth Sahib, 1022)

In this manner all should take part in one or other advantageous task to adopt it as his occupation. The supreme power Himself has nominated firm profession to everybody in this Cosmos. Guru Ji says that, in the event that someone is unfit to do any work or comes up short on any business, it is commitment of others to think about him. Consequently, the course of action of 'Daswand' was initiated. The lord Nanak had an indication and a thought of winning one's job through legitimate methods and to give some amount of it as gift or philanthropy. Guru Ji also underlined on three basic splendid gauges: Kirat Karna, Naam Japna, Vand Chhakna, infers that all human should acquire their work by reasonable creative work, he ought to recall the name of God and he should also impart his rewards for all the hard work to his kindred creatures. He showed his supporters to work, get good money, and spend, also to gift out their pay to the destitute. This was the key ideal setup of any personal life of an individual as recommended by Guru Ji. He also describes this ideal lifestyle in Guru Granth Sahib Ji.

Ghaal khaaei kichh hathhu dayei
Nanak raah pachhaanhi sayei

(Guru Granth Sahib, 1245)

Guru Ji likewise laid accentuation on the person's entitlement to function as one will take part in work just in the event that one has the basic right to cultivate his life by working. To satisfy the basic needs of any individual it is necessary to work and earn money to framework one's life and support his family and other needy persons.

Guru Nanak highlights his opinion:

Kudrat krnaihaar apaaraa
Keetay kaa naahee kihu chaaraa
Jee aupaaei rijak day aapay sir sir hukam chlaaeiaa

(Guru Granth Sahib, 1042)

“Guru Nanak stresses the people's right to work when he says that the creator of the universe has Himself assigned some work to every being. It implies that God has endowed everyone with the ability of doing some kind of work.”²

(Guru Nanak's Philosophy of Politics, 178)

Guru Nanak started the advancement for every Human to work and satisfy his necessary needs. Later on this opinion was inculcated and was remembered for Universal Declaration of Human Rights 1948 under articles 23 and 25, as showed by which everyone has the alternative to work and free choice of the business and every person has the right to satisfy the key needs of life like sustenance, clothing, lodging, helpful thought and other social organizations, etc. Hence, the constitution of India similarly surrendered this benefit to exercise any calling to the all-inclusive community of India.

Guru Ji also emphasized on Right to Religion Freedom. Numerous dedicated Sikhs kicked the bucket for the reason for honesty, to maintain the Sikh confidence and for verifying fundamental Human Rights like equity, freedom, fairness and opportunity. Under ideal to opportunity Guru Nanak was also liberal in the idea about the adoption of any religion. He was very liberal in this idea. Freedom of religion implies each individual is qualified for opportunity of soul and the privilege to uninhibitedly maintain rehearsal and broadcast any religion or confidence according to his own sweet will and choice. He himself is the decision maker in this task. Nobody else has a right to force anybody to adopt a particular religion. Any area of

the general population has the option to set up furthermore, keep up foundations for religious purposes. No individual can be constrained to make good on regulatory obligation for advancement of a specific religion. With the entrance of Islamic in India, the religious freedom of the Hindus was vanished off. A few holy people and religious reformers approached all through India so as to defend the Hindu society. For the privilege of opportunity of religion, Ninth Guru, Guru Teg Bahadar, sacrifice his life in 1675, in Delhi. A few Brahmins came to Guru ji from Kashmir and requested them to help them and protect their religion and save their lives. Guru ji due to humanism came forward and supported them and confidently answered them to believe in God and God will definitely help them. He himself sacrificed his life in order to protect Brahmins to enjoy their religion freedom. The sacrifices of Sikhs due to humanism are exemplary. The initiative of Guru ji lessoned the entire community that one should not believe in caste, colour, creed or religion, but we all are one and we should respect humanity. God loves those who loves his creation.

“The Guru himself was not a devotee of the confidence of those Brahmins yet he represented the privilege to opportunity of rehearsing any religion and set out his life for the cause.”³

(Political Philosophy of the Sikh Gurus, 89)

Guru Nanak's promotion for this privilege of individuals is very apparent for the judgment of the leaders of this occasions whosoever denied the general public, particularly the Hindus, of the privilege to rehearse their belief as indicated by their very own sweet will. To put stress on this teachings Guru Ji quoted:

Aaad purkh kau alhu kaheei saykhan aae vaaree
dayvl dayvtiaa kar laagaa aisee keerat chaalee

(Guru Granth Sahib, 1191)

Guru Nanak similarly watched out for the Freedom to adopt any culture and community which deduces that any area of the all-inclusive community can have an undeniable linguistic, substance or traditions of their own and they have full authority to choose it without interference of anybody. It isn't the right of any authority or specialists to constrain their very own linguistic or traditions on the all-inclusive community of the town. Human is free and will be permitted to seek after his favoured lifestyle and to talk the verbal in the hover of culture and language. The Guru gave importance to culture, traditions and verbal medium of communication. He was of the view that this liberty gives satisfaction and comfort zone to an individual. The lifestyle of one's life should be decided by an individual himself. Nobody else can interfere in one's own decision. Guru ji commandingly criticized the pioneer of the timespan for driving their lifestyle and language on individuals by and large. With the stress and oppression of Muslim rulers, the Hindus were leading a very miserable life. They started leading the Islamic strategy for living. Guru Nanak felt very sad and depressed while seeing this merciless killing of one's life. He denounced the Hindus for detaching their self-style of life and language under the burdened choice class and adopting the lifestyle and traditions of the supreme class, to accomplish them. The thinking of Guru Nanak is highly depicted in these lines:

Gaoo biraahmn kau kar laavhu gobar taran n jaaee
Dhotee tikaa tai japmaalee dhaan mlaychhaan khaaee
Antar poojaa parhhi ktaybaa sanjam turkaa bhaaee

(Guru Granth Sahib, 471)

Guru Nanak also focused on the teaching of educative qualities in man through his proper education. He very beautifully concluded the main role of education and teachings in these lines:

Vidiaa veechaaree tan paraupkaaree

(Guru Granth Sahib, 356)

Guru Ji accepts that education and training is important and have a unique value which vanishes numbness, unawareness and indicates edification. He said:

Deevaa blai andhayraa jaaei

Bayd paath mat paapaa khaaei

Augvai soor n jaapai chand

Jeh giaaan pargaas agiaaan mitant

(Guru Granth Sahib, 791)

Guru Ji likewise underlined the accomplishment of Divine learning. It is with such information that redemption is achieved. From the teachings and writings of Guru Ji we come to know the exact type of knowledge and training required by an individual. Guru Ji stressed on the fact that instruction ought to be founded on factual activities, sportsmanship, awareness of other's expectations, order of life and good faith. However, it should be concentrated on God and focused on the right pathway. The teachings and programs of Guru's are scientifically true, dynamic and progressive in nature. Guru Nanak was absolutely against any sort of exploitation and corruption. He always regards the rights, duties and the privileges of all the human beings and others around us. Guru Nanak over and over focused on that there can be no equity without social equity. Guru Ji himself liked to spend time at humble woodworker's (Lalo) home and refused the welcome of a gorgeous trader Malik Bhagchand to enjoy the nourishment of very high level, high class and royal treatment. Malik Bhagchand was a very cruel official. He was very corrupted leader who abuses poor people and cruelty was at the top level. Guru Nanak has likewise examined those individuals who were always ready for slurping the human blood. As indicated by him:

Jay rat lgai kaprhai jaamaa hoei pleet
Jo rat peevhi maansaa tin kiau nirmal cheet

(Guru Granth Sahib, 140)

Conclusion:

Guru Nanak Dev Ji's life and teachings contributed an amazing perspective specifically, tentatively and authentically real having across the board value. He is the real guardian of Humanism. Guru Nanak, and entire Sikhism endeavored to reexamine the overall characteristics for Humanism. Present day has made such issue that necessities speedy plan. During circumstances such as the present Guru Nanak's message is appropriate to accept innovative employment. This is the most ideal approach to protect Human from degeneration.

REFERENCES:

- [1] Sri Guru Granth Sahib
- [2] Brar, Gurdeep Kaur, Guru Nanak's Philosophy of Politics, Jawahar Publishers, 1994
- [3] Kanwarjit Singh, Political Philosophy of the Sikh Gurus, Atlantic publishers & distributors, 1989
- [4] Thakur K., Singh J., Kaur P. A study of spirituality at work and organisational commitment of university teachers. *Pertanika Journal of Social Sciences and Humanities*, 25(4), 2017.

- [5] Gupta T. The psycho-spiritual spaces for human settlement. *International Journal of Civil Engineering and Technology*,8(5),2017.
- [6] Kaur R., Bashir H. Social adjustment and self-regulation of adolescents: Influence of spiritual intelligence. *Man in India*, 96(9),2016.
- [7] Thakur K., Singh J. Spirituality at workplace: A conceptual framework. *International Journal of Applied Business and Economic Research*,14(7),2016.
- [8] Sharma N., Sharma N. Effect of yogic and recreational activities for improving self-injurious and aggression behavior of autistic children. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 8(2),2016.
- [9] Samra H.K. Science, religion and Indian scientific traditions. *Man in India*,96(4),2016.
- [10] Kaur G., Sharma R. Sikh identity and Dogra alteration: A study of Sikh influences on Jammu paintings of eighteenth–nineteenth centuries. *Sikh Formations: Religion, Culture, Theory*,14(2),2018.
- [11] Singh A., Kumar S. Solution to unit commitment scheduling problem-a proposed approach. *International Journal of Control Theory and Applications*,9(41),2016.