



## Reflection on Early Religious ideas of Guru Nanak and Sikh Gurus Emerging identities

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**Abstract-** *Between fourteen and seventeen century poets across world especially in India writing in the most spoken language of the people, aspired for easily and direct contact. That was the time for Bhakti Movement in India. The Bhakti Movement refers to the trend that brought forward by a number of Saints in Medieval times that sought to bring religious reform by adopting the method of devotion to achieve salvation. It was prominent in South India and spread northwards. It was swept over East and North India from 15th century onwards.*

**Introduction-** The Bhakti movement regionally developed around different gods and goddesses and some subject were Vaishnavism, Shaivism, Shaktism and Smartism. It later acted as a defector catalyst to the formation of Sikhism. The movement was inspired by mainly poet-saints who championed a wide range of philosophical position ranging from theistic dualism to monism.

The movement has traditionally been considered as an influential social reformation in Hinduism and provided an individual focussed alternative path to spiritually regardless of one's birth or gender. The phrase however suggests a monolithic and self-cautious historical phenomenon possessing a well-considered goal, such as a nationalist movement. An alternative model is the nation of a bhakti network, in which the voices of disparate poets achieved or resonated with one another across time and space but without there ever having been a coherent or collectively organized movement.

In the Punjab, such a voice was heard in the words of Guru Nanak (1469-1539). Unlike other poet saints of India, however Guru Nanak actually did initiate a movement-indeed, a new original religious tradition Sikhism.

Nanak belonged to rural Punjab's upper Khatri community. His father had learnt Persian to get a job in the service of village headman, working in the lower rank of Delhi Sultanate's revenue system during the Lodi dynasty's final chaotic days. As a young man, Nanak become a householder and found a job as a rural grain merchant. But he was living in a very unsettled times. The Political landscape was collapsing and to him moral landscape looked no better. As a rural official he had been witnessing so much corruption he concluded that he was living in the Kaliyug that is moral decay causes of proper conduct had vanished. According to one tradition, a holy man came to him so subdued his mind and he gave away all his granay assets together with his personal property and abandoned his wife and children. He then extempore toured across Punjab, Multan. He also made move distant travels within and beyond India before finally returning to Punjab and settled Kartarpur, banks of Ravi River. He made the clear distance from established institution. Nanak started his carrier as a teacher a Guru around 1524.

Nanak challenged the hierarchical order of the caste system and delivered a message of liberation from cycle of Birth and rebirth fundamental to classical Indian preaching, the liberation offered to all. He composed the poem in common man's language. For him supreme God is a formless, eternal being who both transcendent and immanent, created not only the observable reality but also the very deities. To his followers at Kartarpur Nanak preached a distinctive doctrine of meditation on the name of words of God, together with an active ethical engagement with society. Release from the bonds of Karma, the theory of action and cycle of Rebirth could result only from the grace of God. That is to say the law of Karma might explain the social position into which one is born.

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Nanakji modified a thirty five character script that had existed from before his day and used it for own verses - hence the Script's name of Gurumukhi, from the mouth of Guru. Guru Nanak took further steps to stabilize his fledging following. He established three daily prayers (dawn, sunset and day's end) and in order to eradicate distinction of caste and gender he instituted a communal kitchen open to all followers. He also took great care in selecting a successor both the institutionalize the authority of his position and to ensure in continuance in succeeding generations. By choosing someone who was not a member of his own family, moreover he implicitly rejected a dynastic principle for the leadership.

The religion founded by Guru Nanak, like any when view across historical time did not fail to evolve after the death of its founder in 1539. Nanak, Panth, Gurusikh, Panth, Gurumukh-Panth, NirmalPanth, Gursikh. There same are for growth of Gurugranth Sahib. The book continued to grow during sixteenth century. There were Thirty five poet-saint already in across India. Guru Angad (1539-1552), third Sikh Guru Amar as (1552-74) collected surviving verses by Guru Nanak and collected in two volume Adi-Granth. They also included the teachings of Non-sikh poet. In sixteen century life of Guru Nanak had been spreading among masses - called JanamSakhis. It was just borrowed from Hindu deities Purans, Jatak, Tazkira.

But the time went fast, their earlier ancestors were traders but as the movement grew it experienced a significant influx of jat cultivators. The first Jat appeared in Eight century in Sindh where they were described in cattle feeding tribes that lacked in the sense of social hierarchy. In eleventh century they migrated to Punjab. By the thirteen century they moved later north to Punjab and in sixteenth century they started agriculture becoming land holders. They fully devoted to agriculture crops.

The growth of Sikh religion also saw changes in rituals. Guru Amardas established festival days and distinctive ceremonies for Sikh's birth, marriage and death. Guru Amar Das built a well of eighty four steps in his village of Goindwal which become the Sikh's first pilgrimage centre. Later, it becomes famous by the name of Amritsar.

The entire remaining Guru had done remarkable jobs for Sikh community. Guru ArjunDevalso done great jobs for Sikhs. In the sixteenth century the growth of Sikh movement attracted little if nay alteration at the Mughal Court. But this changed when Jahangir come to throne in 1605. Later Guru Hargobind reacted by girding himself with two swords symbolized spiritual and temporal authority indicating an ethos of militancy hitherto alien to Sikh tradition. He also built a fort to defend Amritsar, another sign of community more militant profile. Harminder a high platform called Akal Takht 'immortal throne' where he conducted wordly business in a court like atmosphere. Mughal could not tolerate these action. Later Sikh - Mughal relation were poisoned for decades to come.

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