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Sacred Rituals and Cultural Heritage: A study of Sikh Religious Practices in Nankana

Shaib and in some other parts of Pakistan

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Abstract

This research investigates religious and cultural traditions of Sikh faith in Nankana Sahib, Pakistan, the birthplace of Guru Nanak Dev ji, the first Guru and founder of Sikh faith. As the fifth largest world religion, Sikhism is characterized by its unique customs, symbols and the Rehat Maryada a formalized code of rules that guides Sikh behaviour. The study identifies the theological distinction of the Khalsa tradition, focusing on worship of the Divine without idolatry, to distinguish it from Hinduism Jainism, and Buddhism. The research also looks at principal life-cycle rites, such as the Naam Karan ceremony, under which a child is given its name from the Guru Granth Sahib; the Anand Karaj, spiritually symbolic wedding ceremony enacted about the scripture; and the Antam Sanskar, funeral rites including cremation, prayers, and congregational readings from the Guru Granth Sahib. Daily routines like Nitnem (prescribed prayers), Langar (service in community kitchen), and Seva (voluntary work) also enhance Sikhism's egalitarian philosophy. The paper also examines the Udasi and Jagiasi sects, which, although separate from the Khalsa in their ascetic and missionary practices, share cultural and theological affinities. By recording these rituals and traditions, this research highlights the long-term legacy of Sikh religious and cultural identity in its historical homeland.

Keywords: Nankana, Sikhism, Rehat Maryada, Anand Karaj, Naam Karan, Antam Sanskar, Udasi sect, Jagiasi sect, Guru Nanak Dev

Introduction

The term Sikhism, like Hinduism, Buddhism, and Jainism, was not originally created by the followers of the faith but was introduced by Western scholars during the British colonial period in India. Today, Sikhs worldwide have adopted and commonly use this term to describe their religion.¹ Sikhism began in the Punjab region and is the most recent of the world's major religions. While it shares some spiritual connections with the Sant and Sufi traditions, Sikhism established its own unique form of monotheism. The faith also emerged as a reform movement that addressed certain practices within Hinduism during its time of origin. This version presents the information clearly and directly while maintaining accuracy and flow. Let me know if you would like any modifications to better suit your needs.²

The word Sikh is derived from the Sanskrit word “*shishya*” means “disciple”. Sikh means simply a “learner” or “disciple”, while the Punjabi verb, *seekhna*, means to learn.³ Traditionally, this religion was called *Gurmat* which literally means “the Counsel of Gurus” since it is created on the teachings of Guru Nanak Dev ji and ten sequential gurus.⁴

¹ Eleanor Nesbitt, *Sikhism: A Very Short Introduction* (Oxford University Press, 2016). P-2

² Dalbir Singh Dhillon, *Sikhism, Origin and Development* (Atlantic Publishers & Distri, 1988). P 43-44

³ Eleanor Nesbitt, P-2.

⁴ *White in Flag*. 1st Addition, Human Rights and Minorities Affairs Department. Govt of Punjab: Jan, 2020. P-11.

Sikh uses two words interchangeably one is Sikh and the other is Singh. Sikh means learner and Singh means lion.⁵ Ten Sikh Gurus propagated and promoted Sikhism. Nanak Dev ji was the first Guru and a true believer in religious pluralism. Guru Nanak's socio-religious movement was based on human liberation. He saw assorted religion as simply different routes to same Supreme Being.⁶

The first Guru of the Sikh community was Guru Nanak Dev Ji. He was born in what is now Pakistan, in the district of Nankana Sahib Sheikhpura, which was formerly part of Mughal India. He passed away in tehsil Shakargarh, Narowal.⁷ Nanak Dev ji was born into a Hindu family, but he was always interested to know to the religion and culture of other social groups. In his youth he became well versed in Hindu and Islamic rituals. He gained general knowledge of Quran and Brahminical Shastras.⁸ Moreover, due to the Punjab's mix culture, Nanak's childhood Muslim teacher had a profound influence on him.⁹

In the late 15th century CE, in Punjab, India, Guru Nanak established his socio-religious movement. All of the world's religions instruct people to love one another and spread the message of peace in order to advance humankind. Religion has played a vigorous role in establishing social peace in society throughout history.¹⁰

Janam Sakhis (life evidence) are life accounts of Guru Nanak which were wrote down by his followers at least two generations later after his death in 1539 CE. As per Janam Sakhis the life of Nanak Dev ji can be dived into three diverse phases. The first phase lasted thirty years and categorized by religious confusion and frustration. The last stage of his life around 1520 CE until his death he spent at Kartarpur, Narowal. Many of his followers joined him and a community emerged that lived according to the teaching of Guru Nanak. Before his death Guru Nanak appointed one of his close disciples "Angad" as his successor.¹¹ Beside Guru Nanak, his sons Sri Chand and Lakhmi Chand also started to serve the Sikh religion and introduced two new sects in Sikhism Udasi and Jagiasi respectively.

Research Limitation

Whereas Khalsa symbolises the dominant sect within Sikhism, this study also analyses the Udasi and Jagiasi traditions since they are of historical importance - both were established by Sri Chand and Lakhmi Das, Guru Nanak's sons. Even though these sects have common practices with mainstream Khalsa Sikhism, they retain distinctive features that are worth analysing. One major limitation of this study has to do with the Jagiasi community, which is still vastly underrepresented in scholarly work. The limited sources available on the practices of Jagiasi has limited our scope to perform an in-depth analysis of this specific tradition. This gap in knowledge offers scope for future studies to look deeper into this lesser-understood part of Sikh religious diversity.

Research Methodology and Literature Review

Eleanor Nesbitt, is a U.K based scholar, professor and also the member of U. K's Punjab Research Group. *Sikhism: A Very Short Introduction* is a famous book of Eleanor Nesbitt in which she discusses the teaching of the founder Guru, Guru Nanak Dev Ji and his successor Guru Gobind Singh their scripture and the practices of Sikhism. Respected scholar of Sikh studies, combines historical, cultural, and theological perspectives to explore the development of Sikhism from its 15th-century origins in Punjab to its global presence today. She discusses the role of his successors in forming and addition of some traditions such as farming of Khalsa identification. She also discusses the Sikh diaspora.

Iqbal Qaisr's book *Historical Sikh Shrines in Pakistan* is a famous book or in other words a catalog of historical sites of Sikhism n Pakistan. The writer wrote the book in a tri-lingual English,

⁵ Clinton Herbert Loehlin, *The Sikhs and Their Scriptures* (Lucknow: Lucknow Publishing House, 1964). P-17.

⁶ Sewaram Singh Thapar, *A Critical Study of the Life and Teachings of Sri Guru Nanak Dev* (. Rawalpindi: The Commercial Union Press, 1904).

⁷ Qaisar, Iqbal. *Historical Shrines in Pakistan* (Lahore: Punjabi History Board, n.d).

⁸ Center, S. M. *Sikh Religion* (Michigan. 1990).

⁹ Hopfe, L. M. *Religions of the World* (New York: Macmillan Publishing Company. 1991).

¹⁰ Reza, Md Mohshin. *The Role of Sikh Liberalism in Promoting Communal Harmony in Today's World* (n.p. *Philosophy and Progress*, 2021): P 189-209

¹¹ Sooklall, Anil, and P. R. Pillay. "Guru Nanak, Sikhism and the clamour for Khalistan." *Journal for the Study of Religion* (1991): 45-63.

Shahmukhi, and Gurmukhi making it accessible to a diverse readership. This book contains more than 150 historical and religious and sacred places of Sikhism. He also discusses the importance of these sites and religious and historical connection of these places with Sikh community.

Lewis M. Hopfe is a famous scholar in his book *Religions of the World* is wrote about the different Abrahamic religions, like Judaism, Christianity and Islam, Indian religions like Jainism, Hinduism, Sikhism some other religions. He discusses the historical origin, historical background, rituals and practices of religions. As it contains broader scop so it just focuses on basic practices instead of depth base knowledge.

Dr. H.S. Singha's *The Encyclopedia of Sikhism* is an inclusive reference work that probes into the multifaceted dimensions of Sikhism. This encyclopedia offers a detailed examination of Sikh history, philosophy, literature, culture, and practices, making it an invaluable resource for scholars, students, and anyone interested in understanding the Sikh faith.

Sarbjeeet Kaur's dissertation of masters in Philosophy of History titled *Udasi: origin and contribution in Sikh history* is considered best source for the Udasi cult. It covers the history of the Udasi sect from Baba Sri Chand to the seizure of the Punjab. She highlighted the Baba Sri Chand ascetic life and contribution of his next successors of Baba Sri Chand, his teaching practices and changing attitude and practices. Additionally, she covers the role of Udasis in the Gurdwara Reform Movement and the position of the Udasi Mahants and connection between Udasi and Khalsa sects.

Heterodox traditions of Udasipanth in Sindh: A case study of Sri Chand Darbar, Thatta by Zahida Zaman is splendid work on Udasi sect. In her paper, Zahida Zaman explores the history and modifications of the Udasipanth in Sindh, emphasizing its unconventional customs that combine aspects of Sikhism, Hinduism, and regional customs. Sri Chand Darbar in Thatta, which is historically significant as the location where Sri Chand, the founder of the Udasipanth, established a dhuni (sacred fire) in the 16th century, is the focus of the study. This study contributes significantly to understanding the syncretic nature of religious practices in South Asia.

The present research uses the historical-descriptive method to explore Sikh communities in Nankana Sahib and their sacred rituals and cultural practices. Both primary and secondary data sources are used to ensure full analysis. Structured interviews form part of the primary research among three significant groups:

- (1) local practitioners of Sikhism
 - (2) religious experts (Gyanis), and
 - (3) community elders, to provide first-hand information regarding everyday religious practices.
- Secondary research is based on textual analysis of religious Sikh literature, historical texts, and academic literature.

Religious Groups in Sikhism

Because it is founded on the teachings of Guru Nanak and ten subsequent Gurus, this faith was formerly known as Gurmat, which translates to the counsel of the gurus.

The main division between Sikhs was between the Nanakpanthi and Keshdhari groups. The devotees of the 10th Guru, Guru Gobind Singh, were known as Keshdharis, while the disciples of Guru Nanak were known as Nanakpanthis. The Khalsa emblem was not worn by Nanakpanthis, and they did not have long hair. The Amrit Sanskar, or baptism, that Guru Gobind Singh established is accepted by Keshdharis. The title of the *Keshdharis* is Singh.¹²

1. Khalsa or Keshdharis

There are two main categories of Sikh society: the Khalsa and the non-Khalsa. Amrit Sanskar ceremony is the distinguishing characteristic between the two groups. All Khalsa Sikhs are required to undergo the Amrit Sanskar ritual in Sikhism. However, this depends on the willingness of devotees to participate in the process. Some people chose to become Khalsa in their teens, in their prime, or in old age because there are no age or time limits.¹³ Particular event during the tenure of the last guru, Guru Gobind Singh (1675–1708), the founding of Khalsa was a momentous occasion. In the town of Anandpur, near the foot of the Himalayas, there was a fort called Bhaini where this event occurred on

¹² Safdar, Sumaira, Fatima Riffat, Robina Shoeb, and Anam Iftkhar. "Reimagining Sikh Religion, Origin and Growth: An Overview." *Journal of the Punjab University Historical Society* 31, no. 1 (2018): 223-233.

¹³ Aman Daima, M. Z., A. Jaffary, E. Rahimah, Syed Omar Syed Mohd Hafiz, and A. Safri. "The Khalsa and the Non-Khalsa within the Sikh Community in Malaysia." (2016).

March 29, 1699.¹⁴ Guru Gobind Singh held his Baptism ritual here.¹⁵ Sikhs from around India were asked to attend the ceremony. As proof of their dedication to the Sikh faith, Guru Gobind Singh requested the lives of five people from among his followers at the meeting, and they were given the title of *punj payare*.¹⁶ The creation of the *Khalsa* in 1699 on *Vaisakhi* is important to Sikhs because it was then that Sikhs were given their distinct outward identity they were blessed with title of Singh.¹⁷

2. Udasi

The Udasi sect, founded by Sri Chand (the eldest son of Guru Nanak), is an ascetic tradition within Sikhism. In contrast to the mainstream Khalsa, which focuses on householder life (*grihastha dharma*), the Udasis took up monastic practices, such as celibacy, meditation, and wandering udasi meaning detachment. British historian M.A. Macauliffe has termed them as a "schismatical body" on grounds of their belief differences, like revering Sri Chand as a spiritual heir a conception rejected by orthodox Sikhs.¹⁸

3. Jagiasi

The Jagiasi sect of Sikhism, also known as Jagiasu was founded by Guru Nanak Dev ji's second son Lakhmi Chand. Unlike the Udasi sect the Jagiasi sect promotes and lives a householder's life (*grist marg*) rather than celibacy and asceticism.

Religious Emblems of Sikhism



1. Khanda

Khanda mean *Adhi Shakti*, it is the sign of infinity. It relates to primal creative power and its design consist of three parts.

1. The *Chakra* is a circle, and a sign of infinity, as well as a reminder that God's boundless essence has no beginning or end.¹⁹
2. The dual-edged digger that is the central Khanda represents the virtuous path, which is both straight and reedy. The razors edge symbolizes the behaviour you do to others, which in reality you are doing to yourself. The ability to make non-reactive decisions is represented by Khanda in yogic language, which refers to an unbiased mind.²⁰
3. On each side of the emblem, the two Kirpans are curved single-edged knives that represent the opposing forces that must be balanced in order to maintain neutrality, such as temporal vs. spiritual, positive vs. negative, and so forth. The two Kirpans are the embodiment of positive and negative minds in yogic terms. Guru Gobind, who

¹⁴ Banerjee, A. C. *The Sikh Gurus and the Sikh Religion* (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 1983).

¹⁵ Sherratt, B. W. & Hawkins, D. J. *Gods and Men, A Survey of World Religions* (London: Blackie & Son Limited, 1972).

¹⁶ Bailey, J. *Gods and Men Myths and Legends from the World's Religions* (Oxford University Press, 1992).

¹⁷ Mahindar Singh, interview by Gulsion Nasim, December 1, 2024.

¹⁸ H.S. SINGHA, "The Encyclopedia of Sikhism," (New Delhi: Hemkunt Publishers (P) Ltd, 2000). P-99.

¹⁹ <https://thekhalsaraj.com/pages/about-adi-shakti?srsltid=AfmBOopBE33FoeY53I0mgJOkBxL11pA0GYsR92RT2ICZIFKXawbOLod> accessed on 17 March 2025.

²⁰ https://thekhalsaraj.com/pages/about-adi-shakti?srsltid=AfmBOool6Hs_Kgy977bLJgADhmwa5qU11vxEblHg__FVFD5sUM-q7Gb accessed on 17 March 2025.

was carried by two swords represented "Miri," the political or temporal authority, and "Piri," the spiritual sovereignty.²¹



2. Nishan Sahib

Nishan Sahib is a triangular Sikh flag with the Khanda emblem on it and a tassel at the end that is hosted on a Sikh Gurdwara. The title *Nishan Sahib* means "exalted ensign". On the top, the flag pole also has a spear or Khanda. *Nishan Sahib* was first adopted by the sixth Guru Har Gobind, who unfurled the first Sikh flag over Amritsar Akal Takht, seat of authority. Sikhs termed the flag as Akal Dhuja (everlasting banner); it was the first symbol of the Khalsa panth. In Guru Gobind Singh's time, it was yellow, known as Basanti colour. After founding the Khalsa, Guru Gobind Singh introduced Navy Blue (Surmayee) colour. The initial Sikh flag was plain; later, on Guru Gobind Singh's addition, it included the emblem. Colours have traditional meanings: Kesri/Orange colour related to tyag, Basanti/Yellow related to sacrifice, and Surmayee/Navy blue is particularly the colour of a warrior, specific to the Khalsa.²²

Nishan Sahib is a triangular flag of saffron colour with a Khanda emblem on it. Originally, the *Nishan Sahib* was white colour, but later on, it was changed.

Location of Nankana Sahib

Nankana Sahib lies in the Rachna Doab area of Punjab, Pakistan. It was formerly a part of Sheikhupura District but is now a separate district since 2005. Hafizabad lies to its north, Sheikhupura to its east, and the southern border abuts three districts - Lahore, Kasur, and Okara. Faisalabad lies to its west. Administratively, the district is organized into three tehsils: Nankana Sahib, Shah Kot, and Sangla Hill. The area is of special importance as the birthplace of Guru Nanak, the founder of Sikhism, and thus an important religious and cultural hub for Sikhs all over the world. The geographical location of Nankana Sahib within the fertile Punjab plains has all along played its part in keeping it agriculturally significant while being close to urban centres such as Lahore has affected its growth.²³

It has a total area of 2,960 km², and the population is estimated 1,356,374 persons. Major occupations of the people of the area are agriculture, but there are also some industries: e.g. sugar mills, textile mills, rice mills, flour mills, marble factories, soap factories and brick kilns etc.²⁴

It is a modern city with almost all modern facilities of rest house, hotels, restaurants for Sikh pilgrims, healthcare hospitals, education institutions, schools, colleges and Baba Guru Nanak University, malls and modern housing societies.

²¹ Mahindar Singh.

²² <https://www.sikhnet.com/news/nishan-sahib-symbol-sikh-sovereignty-and-identity>.

²³ <https://pakistanalmanac.com/punjab-nankana-sahib/>.

²⁴ https://nankana.punjab.gov.pk/district_profile.

Gurdwara



Gurdwara Janam Ashtan (Retrieved picture from facebook.com)

Gurdwara is the temple of Sikhs. The word “Gurdwara” means “doorway to the guru” which suggests the *Adi Granth*. The presence of holy Sikh text is a vital feature of *Gurdwara*. The worship pattern can be divided into two categories: *Katha*, the reading of sacred hymns followed by their explanations whereas *Kirtan* is singing of hymns, the latter is more common. Every *Gurdwara* has a free kitchen perpetually known as a *langar*. *Gurdwaras* are not place for idol worship, not even for individual worship. *Gurdwara* also plays a socio-economic role in the Sikh society. Disciple who visits the *Gurdwara* offer homage in form of money or victuals. These donations are not possessions of a single person but are utilized for community welfare such as running the *langar*, schools, colleges and hospitals. In the early days of Sikhism, the place used for congregational prayers was called *dharamsala* the adobe of *dharam*. Guru Nanak, wherever he went urged his disciple to establish *dharamsala* and congregate them in *Naam Japna*. It is said that the first *Gurdwara* was established at Emin-Abad where Guru Nanak met with Bhi Lalo. According to Sikh Standard *Gurdwara* is identified from distance through *Nishan Sahib*.²⁵

The main *Gurdwara* of Nankana Sahib is named *Janam Ashtan Gurdwara* that is constructed near the hamlet of Guru Nanak’s birth place. It is a grand building that is still extending and a new block is being constructing. By entering its main gate, a health care unit is also there, an administration block, a *langar* Khana and *Pakistan Gurdwara Parbandhak Committee’s* office (PGPC) is present there. A pond for taking bath is also there and is also a great hall for prayers and ceremonies. There are almost six *Gurdwaras* in Nankana Sahib.

Names of Gurdwaras in Nankana Sahib

1. Gurdwara Janam Ashtan
2. Gurdwara Balila Sahib
3. Gurdwara Patti Sahib
4. Gurdwara Kiara Sahib
5. Gurdwara Malji Sahib
6. Gurdwara Tambo Sahib

Shamshan Ghat in Nankana Sahib

Shamshan Ghat or crematory is a place where Sikhs and Hindus burnt their dead ones for their final funerals and then disposed their bodies. *Shamshan Ghats* are usually established near rivers, lakes or streams, for the disposal of ashes in water post-cremation. According to Sikh religion after death they have to burnt their dead ones and the ash of the body is thrown in canal or river. Usually, women not visit the *Shamshan Ghat* religiously it is not forbidden but in just a common practice. Almost five to six *Maan* (measuring scale) wood is used to burnt the body.

²⁵ The encyclopedia of Sikhism.86.

Shamshan Ghat in Nankana Sahib

Mandeep Singh Shamshan Ghat

Sikh *Rehat Maryada*: Religious Rituals and Ceremonies of Sikhism in Nankana Sahib

In Sikhism a specific word Sikh *Rehat Maryada* is used that gives all instructions about all religious and social practices.

1. Naam Karan (Child Name)

It is a very special and thanks giving ritual of Sikh community and a social gathering. *Naam Karan* was adopted from Hinduism. It was originally a Hindu ceremony to give the name of a newborn baby.

In Sikhism it is performed at the time of Child's birth. Or introduced him in the family or clan. It is the way of saying welcome to new born baby. When a child is born, family take that child to the Gurdwara and *Ardas* (prayer) is done for the good health, long life, prosperity, and wellbeing for the child, family country and religion. Then Some Hymans are recited from Granth Sahib randomly this is called *Hukam Nama*. The child's name is suggested from the first letter of the first Hyman on left hand page' that was recited. There is no specific time to take the child for *Naam Kran* ceremony but usually it held after two weeks of birth depending on mother and child's health. At this time, parents offered *Karah Parsad* to all participants, *Langar* is also offered. Family presents a *Rumalla* to the Gurdwara for *Granth Sahib* to cover it. At the end in *Sangat* name of child is pronounced and a spoon of *Amrit* is given to the child. Then word *Singh* is added for the male baby and *Kaur* for the baby girl. After this ceremony the Child's name is registered for legitimation.²⁶

2. Dastar Bandi (Tying Turban)

Dastar, headgear or turban is the symbol of holiness, respect and honor in Sikhism. It is the unique identification of Khalsa Sikh male members. It distinguished them from the other communities and even other sects of Sikhism, as just Khalsa Sikh wear turban.

The practise of wearing the turban has long been associated with Sikhism. In earlier times of Sikhism's founder Guru Nanak Dev Ji who set a pattern of wearing a turban as a mark of pride and esteem. Over the times, this tradition becomes a part of Sikh distinctiveness.²⁷

There is no specific time of *Dastar Bandi* this ceremony can be held at any age or time usually it is held between 11-16 years. Some time it can be held after five years to tell the importance of *Dastar* and make the boy responsible. This rite take place in *Gurdwara* in the presence of Guru Granth Sahib as well as family and relatives. First of all, *Ardas* is performed, prayers are done. First turban is tied by the *Granthi* or family head or any respectable member of Sikh community. The importance and respect of turban is also told the young boy and practically he entered in *Khalsa* community and is banned to follow the 5Ks. The turban can be of any colour; there is no fixed colour of turban.²⁸

Dastar Bandi or Turban wearing is also worn /done if the family head father is died then a turban is worn to the elder son of the family, to replace the family head and to imposed the family responsibilities.²⁹

3. Amrit Sanskar (Baptism Ceremony) (Khandi-ki-Pahul)

The ceremony is very important in Sikhism as it is formal entry of an individual in Sikh religion. The individual after baptism becomes the member of Khalsa community. This was introduced by Guru Gobind Singh in 1699 on the day of Vaisakhi/ Baisakhi along with Khalsa.

It is offered at *Gurdwara* in front of *Guru Granth Sahib*. *Punj Pyare* is represented by six Sikhs including one *Granthi* and five other Sikhs all of these must be baptized Sikhs. Hair wash before the ceremony is compulsory as religious obligation. The baptized called *Amritdhari* and *Singh* or *Kaur* is awarded them and they must wear the Sikh Articles, Five K's. Kesh, (uncut hair) Kirpan, (sword) Kacha, (shorts) Kanga, (comb) Kara, (steel bracelet). There is no age limit and gender specification for Amrit Sanskar ceremony. During the ceremony one of the *Punj Pyare* explains the rules of *Khalsa Panth*.³⁰

²⁶ Dia Singh, Interview by Gulsion Nassim, December,1, 2024

²⁷ <https://dvnetwork.org/page/dastar-bandi-the-sikh-turban-tying-ceremony>.

²⁸ Dia Singh.

²⁹ Baldev Singh, Interview by Gulsion Nassim, December,1, 2024

³⁰ Dia Singh

Amrit is prepared by putting water in a steel bowl adding sugar and by stirring with *khandra* and the selected five Sikhs *Punj Pyare* recite the hymns during preparing Amrit. The Amrit water is sprinkled on eyes and head of the devotee five times and then it drunk. The person is considered *Waheguru ji ka Khalsa*. The ceremony is ended with *Parsad*.³¹

4. Anand Karaj Ceremony (A bliss full act) (Marriage ceremony)

It is a marriage ceremony, definitely a joyful event and also religious obligation.

Anand Karaj history may be traced back to third Guru, Guru Amar Das who authored long forty stanza hymn *Anand* in *Ramkali* measure, which is ideal for singing or recited on all sacred occasions of religious importance. His successor Guru Ram Das, penned a 4-line stanza hymn *Suhi Mahalla* 4 which is commonly known as *Lavan*. It is especially recited from the holy Granth Sahib and sung to solemnize Sikh marriage.³²

Ceremony could be held at *Gurdwara* or at home and the ceremony starts with *Ardas*.

5. Antim Sanskar (Death Rituals)

Death is the destiny of life and has a special importance in every religious system. In Sikhism, the normal funeral practice is cremation. When somebody gets ill or is suffering from an ailment, family members and relatives from the Sikh community gather together to perform a special prayer called *Sukhmani Sahib*, which is prayed for peace and healing.³³

Sukhmani is among the famous works of Guru Arjan Dev Ji, comprising the *Adi Granth*, the main holy book of Sikhism. The name *Sukhmani* literally translates to "peace of mind." The work is composed of twenty-four Ashta-padis, and each Ashta-padi contains eight stanzas (*padas*), and each stanza contains ten lines, totaling eighty lines for each Ashta-padi. The *Sukhmani Sahib* extols God and urges the believers to achieve spiritual freedom through the remembrance of God's Name (*nam*).³⁴ Upon death, the dead body in the Sikh religion is ceremonially bathed and dressed with the five articles of faith, which are the "Five Ks" (*Kesh, Kara, Kanga, Kachera, and Kirpa**). The corpse is then conveyed to the *Gurdwara*, where readings from the *Guru Granth Sahib* are read out. The last prayer that is offered at the burial ceremony is *Kirtan Sohila*, a hymn of calm repose.³⁵

In Sikhism, cremation is done at a special site known as *Shamshan Ghat*. The body is laid on a wooden pyre, over which additional wood is piled. Desi ghee is poured over the body prior to the lighting of the pyre. According to Sikh Rehat Maryada (Code of Conduct of Sikhs), any male members of the family can perform the cremation, with priority being given to the eldest son. If he is not present or dead, the charge devolves upon the younger son or other male relative. By tradition, women do not go to watch the cremation at the *Shamshan Ghat*, though it is a social tradition and not a religious one. For instance, a lady once accompanied her father to his cremation at Nankana Sahib after reaching late from Peshawar. The remains are then usually submerged in a river or canal. The bereaved family thereafter carries out a ten-day cycle of prayers known as *Sahaj Path*,³⁶ where the *Guru Granth Sahib* is recited at home. An individual conducting the recitation, usually as a vocation or service, is referred to as a *Pathi*.³⁷

6. Inheritance Rules (Warast ka Osool)

In Sikhism there are not some specific or prescribed rules of inheritance as some old Indian culture or traditions and Islam have some specific religious rules. It is totally up to the will of family head how to distribute his property among his children.³⁸

7. Kirtan (Prayer)

In Sikhism *Gurbani* or *Bani* is called to their literature or verses that recited for prayer. They have some *Banni* for morning prayers and some for the night prayers.³⁹ *Gurbani* also abbreviated as

³¹ Jaspal Singh, Interview by Gulsion Nassim, December, 1, 2024

³² Arshdeep Kaur, Gurdeep Singh. Anand Karaj-Marriage Ceremony in Sikhism: An Introduction https://www.researchgate.net/publication/332012789_Anand_Karaj-Marriage_Ceremony_in_Sikhism_An_Introduction.

³³ Gulindar Singh, Interview by Gulsion Nassim, December, 1, 2024

³⁴ The encyclopedia of Sikhism. 190

³⁵ Gulindar Singh

³⁶ Baldev Singh

³⁷ The encyclopedia of Sikhism. 163

³⁸ Jaspal Singh

³⁹ Dia Singh.

Bani in Punjabi used for hymns in *Guru Granth Sahib*, when *Gurbani* is performed in specific Indian classical *Raag* (music) it is termed as *Kirtan*.⁴⁰

Some main pillars of Sikhism practices are as under

According to the Sikh institution when Guru Nanak began practicing Sikhism by establishing an ideal Sikh community at Kartarpur (Pakistan) during the last eighteen years of his life, he delivered three commandments to his follower, they were *Nam Japo*, *Kirat karo* and *Wand Chakho*.⁴¹

1. Nam Japo

In Sikhism this is common practice to repeat the name of lord as *Waheguru ji*. It is the form of their daily prayer; it can be recited aloud or secretly. They ask God for help and protection.⁴²

2. Kirat Karo

Kirat in Punjabi implies work or labour for source of income stirred by the spirit of holiness. It is striving for one's bread, for goodness, for love for man and for God in the spirit of devotion. Such hard work is always rewarded. Anything accomplished without *Kirat* is less than virtuous. Not only does Sikhism condemn theft or robbing both of which are widely considered crime but it also condemns begging as a method of making the needs. That is why there are no beggars among the Sikhs. Due to significance of *Kirat* Sikhism also opposes gambling as it contradicts the *Hukam* (God's will) as well. This is second important practice that Sikhism emphasizes, it is about living hood. It focuses that the mean of living hood should be true and honest. Without effort or hard work earning should be considered stealing or robbery and Sikhism does not like it. Even gambling and begging is also not allowed in Sikh Religion. So almost no beggar can be seen in Sikhism.⁴³

3. Wand Chakho

The Sikhs were encouraged to distribute their resources among each other by practicing of *Vand Chakhna* which means "Share and Consume together". The community or *Sadh Sangat*, the core of Sikhism is firmly held. Every Sikh must contribute to the shared community pool in any way they can, and everyone must belong to a community that is striving for the perfect objective values established by the Sikh Gurus. A crucial lesson from Baba Guru Nanak is this attitude of Sharing and Giving.⁴⁴

In Sikhism there is concept of sharing and caring of other fellows even with wealth. Its main purpose is brotherhood and love for human being. *Wand Chakhna* means eat together and care the others and needy.⁴⁵

Festivals and Celebrations in Nanhana Sahib

1. Birthday of Guru Nanak (*Baba Guru Nanak ka Janam Din*)

The birthday of Baba Guru Nanak Dev ji is celebrated with great joy and pleasure as it is a very special day in Sikh community. It is celebrated with Bikram Calendar's ninth month *Katak* 15th of lunar month. The celebration continues for three days and Sikh community from all over the world came to join the celebrations. The Gurdwara *Janam Ashtan* is luminated and decorated with followers and lights. They decorated the *Guru Granth Sahib* with flowers and put it in a *Palki* and Sikh community came out with procession. *Punj Payere* leads the procession holding *Nishan Sahib* in their hands, they pray hymns and people also perform *Bhangras*. Along with hymns and dances some slogans are also repeated such as "*jo bolay so nihal*". A special prayer is performed that started two days earlier that is called *Akhand Path* it is completed on birthdate; it is continuous reciting of *Guru Granth Sahib*. The procession pass through different paths and come back to Gurdwara where *Langar* is distributed among followers.⁴⁶

2. Baisakhi

Baisakhi mela is celebrated at harvest time of wheat. It is a way to thanksgiving the God. People celebrated it with great happiness as they got fruit of their work in form of good crops. It is like *Jashan-e-Baharan* or *Basant* festival which are celebrated to welcome the Spring, So the Sikh community celebrate it with colourful dresses. This is celebrated in Bikram Calendar's second month

⁴⁰ The encyclopaedia of Sikhism.84-85.

⁴¹ Ibid.

⁴² Mahindar Singh.

⁴³ Dia Singh.

⁴⁴ (https://www.sikhiwiki.org/index.php/Three_Pillars)

⁴⁵ Mahindar Singh

⁴⁶ Dia Singh

Baisakh or Vaisakh on 1st day of month. In Sikh community Baisakh is also associated with a religious event the establishment of *Khalsa* or *Amrit Dhari*. They got special recognition when 10th Guru Gobind Singh called his followers in Anandpur and baptize them and give them the special identity in form of 5 “K” s. on this event Sikh community came across the world and join the special celebration in Kartarpur and Nankana Sahib. Sikh community celebrate it in special processions and pray hymns and *Ardas* this special prayer is called *Kirtan*.⁴⁷

Special arrangements are made at Nankana Sahib at the time of *Baisakhi* as Sikhs came from all over the world to celebrate the event. As it holds historical and religious significance in Sikhism so the devotees stayed in Nankana Sahib to attend and for blessing. The Gurdwara *Janam Ashtan* is luminated and decorated with flowers and lights. The festival held at *Janam Ashtan* Gurdwara and start with *Kirtan* in which devotees sing hymns from Guru Granth Sahib with great devotion then sacred music is performed with special Rags that is called *Gurmeet Sangeet*. Another special ritual is performed at Nankana Sahib that is *Amrit Sanskar* in which Sikh community is baptism and symbolize spiritual rebirth and commitment to Sikh principles and formally entered in Khalsa community. A special procession is carried out at Nankana Sahib that is called *Nagar Kirtan* devotees sing humans from *Guru Granth Sahib* and special *Ardas* is done to seek blessing of Almighty. This procession is symbol of unity and devotion for Guru Nanak. Special *langar* is distributed among devotees.⁴⁸

3. Death Anniversary of Maha Raja Ranjeet Singh

Raja Ranjeet Singh is a prominent figure of Sikh community who established Sikh kingdom and increase the political importance of Sikh community in Subcontinent.

He organized Sikh community and serve Sikhism in many ways like established many Gurdwaras. His death anniversary is celebrated on 29th June every year in all over the world, Sikh *Yatri* came Pakistan on this special occasion in Nankana Sahib, Kartarpur and Panja Sahib and participate in ceremonies.⁴⁹

Maha Raja Ranjeet Singh’s death anniversary is celebrated every year at Nankana Sahib for three days’ special arrangements are made for the celebration. Gurdwara is illuminated and decoded with coloured lights and flowers. Special prayers are performed in the remembrance of Maha Raja and admired his contributions for the Sikh community during his rule. Devotes sung hymns from Guru Granth Sahib for the blessings of Sikh community. At the end a langur is offered to all devotees.⁵⁰

4. Shaheedi Jor Mela

This is annual gathering in martyrdom remembrance of the death of tenth Guru, Guru Gobind Singh’s younger sons Sahibzada Zorawar Singh and Sahibzada Fateh Singh. They were captured by the Muslim governor of Sarhind Wazir Khan they were offered to convert but they refused and in reward they were murdered. In this mela a homage and tribute are paid to his bravery and sacrifice.⁵¹

The main event is celebrated in Gurdwara Fatehgarh Sahib Punjab India, but as it holds special religious spirit of sacrifice so it is celebrated in Pakistan as well. The main event is celebrated at Gurdwara Sri Dera Sahib Lahore, but *Ardas* and *Kirtan* is also done at Nankana Sahib at this moment.⁵²

5. Holla Mohalla

A grand fair is celebrated on a very large scale at Anandpur every year on the day after Holi. Thousands of follower travel across the country to pay their homage to Guru Gobind Singh. The festival culminates in significant procession known as *Hola Mohalla*. The participants march with tremendous zeal chanting with devotional hymns demonstrated feast of *Gatka*, horsemanship and soldiery. The term *Hola* appears to derived from *Hamla* or *Halla* which means assault. It is said that on this day Guru Gobind Singh used to organise a combat in Anandpur to train his army-a kind of military practice in modern parlance. One year after the birth of Khalsa in 1700 CE the first *Hola Mohalla* was observed it was decreed that the Sikh would celebrate *Hola Mohalla* during *Holi* while

⁴⁷ Baldev Singh

⁴⁸ Ibid

⁴⁹ Jaspal Singh

⁵⁰ Mahindar Singh.

⁵¹ Gulindar Singh

⁵² Jaspal Singh

other did. it involves a lot of a large number of Nihang. Although it occurs on the day of following *Holi* a Hindu festival *Hola* is not related to it in any way.⁵³

Holla Mohalla is a major festival of Sikhism its main celebrations are held in Anandpur India but in *Janam Asthan Gurdwara Kirtan* is performed. Devotes gather their and special prayers and hymns are performed and show them devote and love for their faith.

Legacy of Guru Nanak Devji

Guru Nanak had two Sons named Sri Chand and Lakhmi Chand. Sri Chand introduced new sect of Sikhism Udasi and led a Celibate life. While Lakhmi Chand led a household and worldly life he got married and have children. Younger son Guru Nanak also installed new sect in Sikhism named Jagiasi.

Jagiasi Sect

The founder of *Jagiasi* sect is the younger son of Guru Nanak, Lakhmi Chand. He founded this sect after the death of his father. Unlike Udasi sect they follow Lakhmi Chand's lifestyle who led a household life and take the family life.

Jagiasi is a small Sikh religious sect, *Jagiasi* is derived from sanskrit word *jijnasa* which mean desire to know. Some of them are considered themselves Khalsa even they never baptism themselves to become initiated Khalsa. They keep long hair and used title Singh with their names.⁵⁴

The group thrived particularly under Baba Gurupat, a Guru Nanak descendant. He paid a visit to Sindh during Sikh rule accompanied by a letter from Maharaja Ranjit Singh to the local ruler, Mir Sohrab Khan. Baba Gurupat erected several Jagiasi tikdnds or seats throughout Sindh, including those at Khairpur, Hyderabad, Halani and Kandyaro. His last will, dated 29 July 1857, has the signatures of several a Sindhi Jagiasi and Udasi saints. The Jagiasis chant hymns from the Guru Granth Sahib which they revere as much as any devoted Sikh and shun idolatry. However, they do various Hindu ceremonies as well and they do not undergo Sikh baptismal rite.⁵⁵

Udasi Sect

Prior to his death Guru Nanak Dev Ji made a decision to select a successor to the Guru Gaddi. He subjected to his sons and other Sikhs through difficult, sever and rigorous trials to achieve that goal. His sons treated him with contempt and declined to follow his request, calling his command to be unjust and unacceptable. Shri Chand rebelled when Guru Nanak Dev took Guru Angad Dev his successor by applying ash on his body letting his hair loos and establishing his asana in the crematory. Udasi cult had its beginning in this way.⁵⁶

The Udasi sect, a sadhu order, was founded by Baba Sri Chand, the eldest son of Guru Nanak. Udasi ponder themselves the followers of Guru Nanak. Guru Angad had, however, deemed them non-Sikhs. In order to prevent the faith from integrating but Guru Amardas adamantly refused to let Udasis to join Sikhism. Baba Sri Chand had visited Guru Ramdas in Amritsar and struck by humility. By travelling to Kartarpur (Pakistan) to see Baba Sri Chand, Guru Hargobind drew the Udasi community closer to Sikhism. According to the chroniclers Baba Gurditta, son of Guru Hargobind, became the first pupil of Baba Sri Chand from one of his close relatives of the Sikh Gurus. Following this, Guru Hargobind dispatched the Udasi to promote Sikhism throughout the mountains. They were also allowed to participate in the fight at Bhangani in 1688 AD where they provided their services to Guru Gobind Singh. When Sikhs were persecuted after Guru Gobind Singh, they became caretaker of gurdwaras and were able to sustain Sikhism as its fervent missionaries because they did not carry the Sikhs insignia. These selfless monks kept the light of Sikhism shining during its worst time in Sikh history, which is a credit to him.⁵⁷ Once Guru Hargobind gave Baba Sri Chand permission for his oldest son, Baba Gurditta, to join his sect admit to his sect, the Udasis started to get help and guidance from the Gurus.⁵⁸

The life span of Baba Sri Chand is 149 years, from 1494-1643. Baba Sri Chand assumed the duty of bringing together the many spiritual schools of India while Guru Angad Dev Ji received the

⁵³ The encyclopaedia of Sikhism 100.

⁵⁴ <https://www.thesikhencyclopedia.com/jagiasi/>

⁵⁵ <https://www.thesikhencyclopedia.com/social-institutions-and-movements/traditional-sikh-schools/jagiasi/>

⁵⁶ Sarbjeet Kaur. *Udasi: origin and contribution in Sikh history*. A dissertation of master in Philosophy of History. (Guru Kashi University, Talwandi Sabo). 16

⁵⁷ The encyclopedia of Sikhism 199.

⁵⁸ <https://www.thesikhencyclopedia.com/social-institutions-and-movements/traditional-sikh-schools/jagiasi/>.

transfer of guru's gadi.⁵⁹ The first location of Udasi is thought to have been the Gurudwara in Kattak. Numerous texts show that Udasi Nanak panthi first preached the Sikh religion in ancient India. They have organizations and altars there.⁶⁰

Historical context of Nankana Sahib as under Udasi Mahants

The *Udasis* had no attachment to any single temple its assets or any other possession. They wandered about instead of staying. Some of them founded institutions and arose as the heads of deras earning the title of *Mahants*.⁶¹

Following the execution of Banda Bahadur in 1716, the early eighteenth century saw a time of tranny and persecution brought about by the decree of Emperor Bahadur Shah and Farrukhsiar, as well as their Punjab Governors Abdus Samad Khan, Zakariya Khan and Mir Mannu until the advent of *Misaldars*. The Sikhs also bear hardship during the Ahmad Shah Abdali's invasions between 1748 and 1767. Consequently, a large number of Sikhs, as well as their Sikh preacher, were forced into exile, and the Udasi Mahants took control of the Sikh temples. They were well-versed in Sikh scriptures and focused mostly on reciting and explaining the Sikh Gurus' teachings. Initially, these Mahants had the trust and respect of their respective Sangats. These *Mahants* also nominated their successors to the *gaddis*. The Mahants, who gave up all outward signs of Sikhism other than the beard and turban, eventually gained hereditary power over the sacred temples. They tolerated a wide variety of vices and corruption. The concept of Sikhism was opposed by the practice of placing idols in many Gurdwaras and worshipping them.⁶²

The Singh Sabha leaders were the first to voice opposition to the removal of Sikhs from the untouchable castes and the practice of idol worship ceremony at the larger temples. Because of the demands of the Singh Sabha, Hindu idols were taken outside the bounds of the "Harmandir" in 1905. Following the efforts of *Singh Sabha* the Chief *Khalsa Dewan* which manly focused on social and educational issues with in the Sikh community addressed the situation.⁶³

Under the influence of Singh Sabhas and the Sikh media, the Chief Khalsa Dewan passed a resolution in 1906 asking the government to amend the rules governing the Golden Temple's administration and grant the Panth the right to select its manager and other personnel.⁶⁴ After failing to implement reforms by constitutional and legal channels dissatisfied citizens chose to capture *gurudwaras* through direct action. With this goal in mind, they began to organizing themselves into the form of local *Akali Jathas*. The formation of the *Akali Dal* may be considered to have started with this.⁶⁵

A sizable gathering of Nationalist Sikhs was called on November 15 and 16, 1920, and a committee consisting of 175 members was established. Regulating, reforming, and overseeing Sikh temples and Gurdwaras was its main goal. Shiromani Gurdwara Prabandhak Committee was swiftly established.⁶⁶ The Sikh had gained the control of Darbar Sahib and *Akal Takht* peacefully but shortly after Tarn Taran, and two weeks later in Nankana Sahib the birth place of Guru Nanak Dev, the *Mahants* backed by the British officials launched a brutal assault on numerous non-violent *Akalai* volunteers.⁶⁷

Guru Nanak's birthplace, Nankana Sahib, was extremely blessed with sacred Sikh sites. Narain Das assumed leadership of the *Janam Asthan* following the passing of Mahant Sadhu Ram. When he lived in Gurdwara with a partner, he was known to invite prostitutes to dance in the sacred place. Although Sikhs wanted to emit him by force but the *Mahant* had support from local authorities. Several Singh Sabhas had passed resolutions demanding that the Government take action against the *Mahant*. The *Akali* reformers had approached *Mahant* Narain Das with identical proposals for

⁵⁹ The miraculous life of Baba Sri Chand ji.

⁶⁰ Origin and contribution in Sikh history, 6.

⁶¹ Functionalism in Akal dal, 67

⁶² Kirinjeet Sandu, *The Udasis in colonial Punjab 1849 AD-1947 AD*, A Thesis submitted for the Degree of Doctor of Philosophy, Department of History Guru Nanak Dev University of Amritsar 2011, p.195-196.

⁶³ Parmjit Kaur, *Functionalism in Akal dal since 1997*, Department of Political Science Punjabi University Patiala, p.68.

⁶⁴ Mohinder Singh, *The Akali Movement*, The Macmillan Co., Meerut, 1978, p.16.

⁶⁵ *Functionalism in Akal dal since 1997* 69.

⁶⁶ *The Udasis in colonial Punjab 1849 AD-1947 AD*, p. 199.

⁶⁷ *Ibid*, 204

modifications. On January 24, 1921 the *Shiromani Gurdwara Prabandhak committee* announced to convene that a Dewan would be held in Nankana Sahib from March 4 to 6, 1921. *Mahant* Narain Das made an effort to appease to soothe the Akalais by expressing a willingness. *Shiromani Gurdwara Prabandhak committee* called a meeting in Sachha Sauda, Sultanpur, which he did not attend.⁶⁸

On February 19, 1921 and on February 20, 1921, bhai Lachhman Singh departed for Nankana Sahib. Lachhman Singh Dharowalia led a group of Akalis into the Gurdwara. With fire arms, hatchets, and other weapons, the goons of Narain Das attacked the unarmed, peace-loving jatha, which was confined behind the shrine's gates. The dead and dying Akalais were drawn to the heap of fire wood which that had been gathered earlier and burnt. When the police and the residents arrived at the site the fire had killed 130 men. The army seizes the control of Gurdwara. Jathedar Jhabbar and his 2200 Akali Jatha marched towards Nankana in an attempt to seized the of Gurdwara. At Khipwala he was advised by Deputy Commissioner Lahore, Mr. Currie. By defying the warning, he seized the Gurdwara after coming to *Janam Asthan*. After that, the Deputy Commissioner of Lahore contacted the Commissioner of Lahore and then handed the keys over to the Shiromani Gurdwara Prabandhak Committee's officials. The other local Gurdwaras were completely dismayed by the arrest of Narain Das Mahants of more than half a dozen nearby Gurdwaras and turned over their temples to the Shiromani Gurdwara Prabandhak Committee.⁶⁹

Religious Practices of Udasi Panth

Though, like all Sikhs, they revere Guru Nanak Sahib and Guru Granth Sahib, their religious practices are different. The text read in their monasteries is the Guru Granth Sahib. Fewer deras, however, continue to have Guru Granth Sahib installed there since the creation of the SGPC out of concern that Sikhs may take over dera management. They don't follow the Sikh rites. Additionally, their Ardas is also different. Their worship services include the ringing of bells and the use of blowing instruments (narsingha). They adore statue of Guru Nanak Sahib and Baba Sri Chand which is a practice that the Guru Granth Sahib and all the Sikh Gurus decisively condemn.⁷⁰

Vaahguru (Glory of the God) Gajo Ji Vaahguru (Hail aloud the glorious Lord) are their greetings. The Udasis follow the philosophy of monistic or advaita Vedanta, which was made popular by Adi Sankar Acarya, and they practice pancadevopasana, which is the worship of a combination of five deities or the five qualified aspects of the Brahman: Shiva, Vishnu, Surya, Durga, and Ganesh. Among Udasis, there are some who are unmarried ascetics, some who are householders, some who are Jatadhari (dreadlocked) ash-covered Sadhus, and others who have no particular appearance. They are not only experts in Sanskrit, but also in Ayurveda, the traditional Indian healing system. According to the Udasis, one can achieve Mukti (release) and param tattva (the highest truth) by mastering matra. The duration of a short vowel is referred to as matra in grammar and prosody, where it means a measure or amount. However, the word has come to denote a chant or holy scripture in the Udasi tradition. As guidance and advice, the holy formula given to the disciple is an Udasi matra. Many of these matra are said to have come from to Guru Nanak, Baba Sri Chand, Baba Gurditta, Almast and Balu Hasana. However, the Udasis place particular importance of matras. There are a large number of these *matras* credited to Sri Chand and are highly respected.⁷¹

The first Udasis established four *Dhuans* (smoldering hearth) which serve as hub their missionary activities. Each *Dhuan* was named its Principal preacher; Almast, Balu Hasria, Goinda or Goind Sahib and Phul Sahib. After then the *Mahanats* of these original *Dhuans* established their own business around the nation. The Udasi centres go by various names including *Dhuans*, *Darbars*, *Akharas*, *Dharamsala* and *Gurdwaras*.⁷²

Besides from the four dhuans, there emerged another type of Udasi seats entitled as bakhshishan, which thrived under the regin of Guru Har Rai, Guru Tegh Bahadur and Guru Gobind Singh. A bakhshish (literally bounty) was a missionary assignment granted on an individual by the Guru.

There were six prominent bakhshishan:

- Bhagat Bhagvanie (followers of Bhagat Bhagvan)

⁶⁸ Ibid, 205-206

⁶⁹ Ibid 206-207

⁷⁰ <http://sikhiwiki.org/index.php/Udasi>

⁷¹ Ibid

⁷² origin and contribution in Sikh history, 6

- SuthrashahJe (followers of Suthrashah)
 - Sangat Sahibie (followers of Sangat Sahib)
 - Mihan Shahie or Mihan Dasie, so called after Mihan, the title conferred by Guru Tegh Bahadur on Ramdev
 - Bakht Mallie (followers of Bakht Mall)
 - Jit Mallie (followers of Jit Mall)⁷³
- Baba Shri Chand created and framed the teachings, regulation and perspective of the Udasi sect.

The precepts of the Udasi sect may be stated in this way.

- Continuous meditation of the Satnam.
- To live life as an ascetic.
- Vegetarian food.
- No drugs.⁷⁴

The visit of Baba Sri Chand, son of Guru Nanak and founder is documented in Sindi traditions. Baba Sri Chand, the founder of Udasi Panth, is honoured at the Darbar Baba Sri Chand Sahib in the village of Fakeer Jo Goth in the Thatta district. He was not named a guru by his father. Ascetic and celibate, most Udasi priests did not maintain Kesh (uncut hair and beard). While reciting the guru Guru Granth Sahib their teachings were impacted by Hinduism.⁷⁵

In the Sri Chand Darbar Thatta there is separate room that is called *Dhuni* sahib. This is sanctum that was built that place where Sri Chand lighted first lighted the fire under the tree. Now tree is removed and place is covered by a tomb with dome from all sides and have a barred window from which one can see. They worship here twice a day, morning time and sunset time., worship start by lighting the fire using dung and natural oils, people considered the ash is considered holy and people believe that it will heal them.⁷⁶

There are no special festival and rituals in Udasi sect and death rituals are also same as in Khalsa sect.

Conclusion

Sikhism is world 5th largest religion and millions of devotes and followers are all over the world but in Pakistan it is dying community as at the time of partition majority of Sikh community migrated to India. Later on, with the passage of time Sikh community is shrinking due to different policies of country or lake of constitutional security. Now in some parts of Pakistan some portion of Sikh community exists, in Peshawar, Lahore, Kartarpur, Sialkot, Hassan Abdal, Nankana Sahib and in some other parts of country.

The current research has conducted to measure the practices of Sikh community in (Nankana Sahib) Punjab, N.W.F.P and Sindh Pakistan. It is observed that there are three main Sikhs sects in Pakistan and belong to different school of thoughts and are practicing different religious ideologies.

It is observed they are freely practices their religious and cultural ceremonies with great zeal without any obstacle and even Muslim community of that area also joined hand with them. They have good relation with Muslim community of that locality. This religion was actually reformation of Hinduism which adopted some Hinduism teaching combined with Islam. As we see in Khalsa sect some resemblance with Islam like concept of “Kirt karo” focuses on honest living hood mean, resemble to Islam’s concept of Rizq-e-halal. And concept of “Wand Chakho” focused on brotherhood and sharing also based on Islamic teaching. Concept of respect of women and covering head also resemblance to Islam.

Udasi sect is different from Khalsa sect in their practicing as they worship the idols of Guru Nanak, Sri Chand eldest son of Guru Nanak and also some Hindu deities but idol worshipping is strictly forbidden in Khalsa sect. (Fasting is major part of udasi sect) while in Sikhism there is no concept of fasting. Udasi did not observed the festivals like Khalsa, they just observe a few festivals like birth and death anniversaries. Udasi leads ascetic, non-material and celibate life. Udasi emphasis on *Matra* (spiritual elevation) through celibacy.

Jagiasi Sect is like Khalsa as they follow the Sikh sculpture and led household life unlike Udasi and forbidden idolatry.

⁷³ <https://www.sikhiwiki.org/index.php/Udasi>

⁷⁴ origin and contribution in Sikh history 17.

⁷⁵ Singh Inderjeet, Sikhi & Sindhi Hindus -The History & Overlap. *Abstracts of Sikh Studies. Vol XXII, Issue 3, July- September 2020.*

⁷⁶ Zaman Zahida, Heterodox traditions of udasi panth in Sindh. *International conference on Asian History. Culture and Environment Voll, II.*