

## **A GLIMPSE AT THE LIFE OF GURU ARJAN DEV JI**

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Guru Arjan Dev, a real thinker, a famous poet, a practical philosopher, a great administrator, a prominent politician and the first martyr of the Sikh community and religious tolerance. Guru Arjan Dev delivered the message of Guru Nanak during his reign from 1581-1606. Grandson of Guru Amar Das, son of Guru Ram Das and Bibi Bhani Guru Arjan Dev was born on April 15, 1563. The fifth guru was well versed in Gurmukhi, Devanagari, Persian and Sanskrit language apart from this, he was first Sikh born Guru. The spirit of service and self-sacrifice preached by the Gurus became a distinct national quality of the Sikhs during the time of Guru Arjan Dev. With his teachings and works he completely changed the external aspects of Sikhism. In our present writing we will focus on the life and teachings of Guru Arjan Dev.

### **His works**

Adi Granth, popularly called 'Sri Guru Granth Sahib' was compiled by the fifth Guru Arjan Dev in 1604 A.D., includes the bani and teachings of first five gurus. The most distinguished part of this was that in this he included the compositions of both Hindu and Muslim saints which he considered consistent with the teachings of Sikhism and the Gurus. Guru Ji was a versatile genius. This can be judged from the variety and rotation of the compositions spread over about 650 pages out of the total 1430 pages of the Adi Granth. The collection of the Adi Granth was an important milestone in the history of the Sikhs.

In the centre of the city of Amritsar, Guru Arjan Dev built a temple which is now called the Golden Temple, surrounded by a Sarovar which is open to men of all castes and from all directions of the world. He asked the Muslim Sufi saint Mian Mir to lay the foundation stone. Adi Granth was gathered and established in the Golden Temple of Amritsar. It became the holy book of the new faith and created awareness among the Sikhs of their diverse community. It acts as a source of divine wisdom and bliss. Its captivating hymns, sung with deep devotion and devotion, inspire the minds of the listeners with a simple life, high thinking and high ideals of faith in the Almighty.

He also founded the holy town of Tarn Taran in 1590, lying between river Beas and river Ravi. Here at village Khara and started the excavation of a large tank which was named Tarn Taran. Another new city named Kartarpur in 1594 A.D. was established in Jullundhur Doab. He also got a Boali dug up in Dabbi-bazar, Lahore during one of his visits to the city. These construction works undertaken by the Guru called for liberal aid in the form of men and material on the part of the Sikh sangats which they rendered actively in the form of doing physical labour (kar sewa) and financial aid (kar-bheta). The sangats also played a vital role in the planning, execution and administration of the various projects in progress. Thus, the sphere of functions of the sangats were fairly enlarged under the era of Guru Arjan Dev.

The teachings of the Gurus, the abolition of caste and the establishment of Sikh missionaries across the country, as well as Amritsar as their religious headquarters, and the Adi Granth Sahib as their holy book made the Sikhs a living community was dedicated to society. The growing importance of Guru Arjan among Hindus and Muslims cast doubt on Emperor Jahangir. He was surprised to see that some Muslims were also converting to Sikhism.

#### **Ideology in context of Bani.**

Here we have tried to illustrate some of the features of the ideology of Guru Arjan dev ji in context of his notable works.

1) In his work: Bara Maha (song of twelve months) looks at the soul of the devotee who longs for the immediate end of separation from the Almighty Lord Explain the theme by the Guru with the observations that we become detached from the Master as a result of our deeds. It is only the grace of the Master that can connect us to Him:

Kirat karma ke vichhurhei

Kar kirpa melah Ram (Adi Granth, page 133)

2) The word 'Ram', as used in Gurbani, means Almighty God, the human soul takes refuge in the Lord. Wandering alone in the four corners and four directions, the soul realizes that the house, the village and the town where God, the Husband is not seen, nothing is weak. "Jeet Ghar Har Kant Na." Therefore, the devotees pray for unity with God whose home is indestructible. This only happens when the Lord bestows the grace of Naam on the devotees:

Sadh sang Jeh Haumai Mess;

Nanak, where did you get Murari? (Adi Granth, page 25)

3) God resides with the soul. He does not need to be found in the woods. The seeker should absorb the glory of his self-respect and be reconciled to the Lord. The poet dedicates his body and self to the Guru who has united him with the Lord about the real Brahmins and Vaishnavas Guru Arjan

Binau sunah tum Parbrahm Deen Dayal Gopal;

Sukh sumpai bahu bhog ras Nanak Sadh rawal / (Adi Granth, page 258)

4) The real Brahmins are the people with virtues who have understood the divine, the almighty and true Vaishnavas are the ones who adopt the belief in purity under the guidance of the Guru. He emphasized on the attachment of Naam "Ek Naam Bin Kahu Lau Sidhian". Simran of Naam makes a human being enlightened and enlightened.

5) He obtains the four elements, the eight Sidh Bhajans, Nanak Har Naam. The recitation of the Holy Name is the surest key to the treasure of bliss and spiritual virtues. The devotee loses the Amrit and is freed from the torment of formlessness, loneliness and impurity when he merges in the merger of the formless.

### **Martyrdom**

In those days his son Khusrau revolted against him and on his flight to Kabul, he summoned the Guru and as such on such occasions the Guru blessed him. But Jahangir was told that the Guru had given him financial support and had placed a saffron mark on his forehead to bless him against the king. Therefore, Jahangir, believing in the report and seeking to get rid of the man whose authority was increasing, ordered the arrest of the Guru, confiscation of his property and the release of Murtaza Khan, whose court was in Lahore. Asked to hand over. 1606 AD The Guru was tortured and placed in a vessel of boiling water, and burning sand was applied to his naked body. To alleviate the pain, his burnt body was dipped in the cold waters of the Ravi River. Absolutely resigning to God's will, Guru Arjan tortured terribly and devoted his soul to uniting with himself, "Beloved, your will, I beg only Your mercy."

The martyrdom of Arjun Dev Ji was a turning point in the history of the Punjab, which turned the tide of Sikh history and made them more warlike than a pacifist. He was a symbol of the many things that Nanak preached and stood for. He was a builder of cities and a merchant prince who brought prosperity to all communities. Arjuna's blood became the seed of the Sikh community as well as the Punjabi community.

Hence, in the present write up we tried to learn about the important aspects of Guru Arjan Dev Ji's life, his teachings, his ideology and also tried to understand the significance of the first martyrdom in the Sikh history.

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