PHILOSOPHY OF SHRI GURU NANAK DEV JI AND ITS RELEVANCE TODAY IN EQUITY AND SOCIAL JUSTICE

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Introduction

Sikhism is the youngest and most scientific religion of the world. The history of Sikhism is in fact the story of struggle for Human Rights. One major Human Rights movement started with the birth of Guru Nanak Dev Ji. During the time of Sikh Gurus, despotic Muslim rulers dangerously crushed Human Rights. Muslim foreigner’s attacks were disturbing the whole pattern of society. The people were being demoralized and forced to embrace Islam. Guru Nanak, first Sikh Guru fought for the preservation of Human Rights and raised his voice against social injustice, inequality, religious repression, exploitation of women and degradation of human values. The religious, political and social conditions prevailing in his times were an assault on Human Rights. People were become selfish, narrow minded, proud and cynical. Humanity was being used ever as a mean and never as an end. Inequality, injustice, degradation, hatred, dishonesty, deception and exploitation were vices, which eroded the basis of society. In such a horrible, repressive and violent circumstance one cannot dream of existence of Human Rights. Guru Nanak wanted to show the people the path of salvation and awaken them against political, economic and social tyranny. Guru Nanak strongly advocated Human Rights for human beings .

In the Guru Nanak’s vision, all human beings have Human Rights simply due to the very fact of their being human. The state does not grant these rights, but it ensures the non-violation of these rights either by the ruler or from any other quarter. It was not easy task to bring about a change in the mindset of a society as a whole that had forgotten the meaning of self respect, honour and dignity. But Guru Nanak followed a more positive approach by suggesting how a benevolent ruler should perform his duties and what should be the obligations of ruling elite. Guru Nanak emphasized a democratic idea when he enjoined upon the monarch to rule with the help of the representatives of his subjects in the discharge of his administrative functions and acquit himself in all fairness with justice, kindness and sympathy. Guru Nanak’s condemnation of oppression, inefficiency and corruption was tantamount to revolt against the authority.

According to Guru Nanak, if the ruler’s orders were against justice and equity, it was not obligatory on the people to honour them. Guru Nanak came into contact and conflict with the political order of his times. He suffered at the hands of unjust and cruel kings. This led him to give deep thought to political system that the people would need for a better social, economic life and moral regeneration and fight for it. All the Sikh Gurus fought against the political tyranny of the Mughals by organizing the Sikhs into a well knit community. Guru Nanak emphasized on basic three golden principles : Kirat Karna, Nam Japana, Wand Chhakna, means man should earn his livelihood by honest creative labour, he should keep in mind the name of God and he should share the fruits of his labour with his fellow beings. He instructed his followers to work, earn, spend and give out of their earnings to the needy. This leads a person to the ideal path of life .
GURU NANAK’S IDEA OF SOCIETY IN RELATION TO HUMAN RIGHTS

Human beings do not live by instinct alone, understanding has significant part of their growth and development. In accordance with their needs they organized the social order. Before knowing about the ideas of Guru Nanak about society, it may be worth while to define society. Originally men lived in isolated groups, the exigency of time; circumstances, the economic and social needs drew them closer. Society did not come into being by virtue of contract; it emerged spontaneously following its own line of development. It has passed through several stages of evolution. Guru Nanak does not believe in the distinction between the Hindus and the Musalmans. He goes beyond these distinctions and fosters a religion of the spirit, which is universal in character. So, Guru Nanak stood for the wellbeing of all human beings and not of any person belonging to a particular caste or creed. At the time of Guru Nanak’s birth society was going through an era of corruption and spiritual decay. Guru Nanak’s task was to restore the reign of truth, justice and Human Rights and rekindle the light of love and goodwill among members of all communities through his message of equality of all mankind. Suppressed by ruling class, the Hindus, at the time of Guru Nanak, were not only depressed in spirit but had lost all sense of honour and selfrespect. But instead of unitedly resisting this maltreatment due to their faiths in multiple deities, they were quarrelling among themselves and spreading hatred among different castes and classes damning and condemning, those who did not belong to their own self created higher castes, as Sudras, untouchables and Melechhas or Yavanas.

Guru Nanak therefore visualized that there could be no social revolution in India without a frontal attack on the caste system which was destroying human dignity. Therefore, he strongly and unequivocally denounced the caste system. It was a canker which had eaten into the vital of the Hindu society and had sapped the vitality of its institutions. Therefore, Guru Nanak actively worked for the formation of social group, based on common social and moral code of conduct.

The people had lost their mornings. They were poor, ignorant and illiterate and fed on superstition. They were ill treated by their rulers and had completely lost their sense of self respect. While giving the description of both society of Hindus and Muslims Bhai Gurdas says, The Hindus have four castes and the Muslims were divided into four sects with jealousy, arrogance and vanity. They fought with each other uselessly. Muslim regarded the Mecca-Kaaba as sacred while Hindus worshipped the Ganga and Benaras. Islam was reduced to simple circumcision where as Hindu only wore the sacred thread and frontal marks. Ram and Rahim denoted only one God but their followers had split along different paths in ignorance. The people had forgotten the teachings and sayings of their holy books, the Quran and the Vedas. The world was lost in avarice. Truth had vanished and Mulas and the Brahmins were struggling against each other to destroy themselves.

The Medieval Hindu society, in which Guru Nanak lived, was divided into four Varnas that was Brahmins, Kashatriyas, Vaishyas and Sudras which were arranged in a descending scale of social status. Each member of the society was occupied duties and privileges according to his or her status in the Varna. Varna is associated with groups of people having a skin of dark or fair colour. The Varna system presents a structure of values and functions which provided both the social and personal justice. It is based upon the moral principle of Karma. It is believed that everyone is born with peculiar leanings, temperament and abilities due to his past Karmas. The future birth may be changed by practicing the duties attached to the Varna of the present life.

Therefore, each one was asked to follow the social duties and functions characteristic to his Varna. The Brahmin is assigned the role of teaching and studying Veda giving of alms etc. The Kashatriya is the protector of all creatures. Vaish is to conduct agriculture, trade, cattle rearing and other connected works. These three Varnas are called Dvija, the twice born, implying that these have gone through the ceremony of the upanayana and are educated apart from their specified functions, their common functions included study of Vedas, to sacrifice, and to give charity. The fourth Varna is the Sudra, the ekaja. He had not the advantage of upanayana meaning that he was not educated. His duty is the practice of truthfulness, humility and purity. He was to render service of the three Varnas for the wages paid to him. He was a service man. He was free to practice his craft as of washerman, painter, black smith or any other. He may marry in his
caste and remain a householder. So we can say the Varna system is the specification of the functions and rewards according to the qualitative character of the classes. It was scientific idea of division of labour.

According to the Laws of Manu, Let the three twice-born castes Varna discharge their prescribed duties, study the Veda, but among them the Brahmin alone shall teach it, not the other two, that is an established rule. Similarly teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts prescribed for Brahmans. The caste-system is not a new phenomenon in Indian society. The division of society existed in the early Vedic period but then it was flexible. Later on caste system became rigid. By the beginning of early medieval period the Hindu community had divided itself not only into four Varna or castes but also further sub-divided into sub-castes or jatis. Every section of this society was working in accordance with their own Varna. Nobody was allowed to perform the duties of other caste. Like the philosophers king of The Republic of Plato, the Brahmin had to study and achieve scholarship and guide to other Varnas in the society. Therefore, the entire task of preserving Dharma was mainly the responsibility of the Brahmin. The next social status in Varna hierarchy was given to the Kashatriya. It was he who had the responsibility of defending the nation in times of war and administering law and order in the society. He provided social justice with the help of the scholar Brahmin. Thus, the power of the mind and the soul united with the power of arms to maintain Dharma in society. This responsibility of the Brahmin and the Kashatriya was sacrosanct. It has been prescribed as the absolute unconditional responsibility of the Varnas. Therefore, both Kashatriya and Brahmin were entrusted with heavy responsibilities in the fourfold division of society.

Guru Nanak wanted to restore the dignity of the people of every section of society. He gave primary importance to treating all as equals. He presents a radical, self-generating, self-protective and a totally new system of society which finds expression in the medieval terminology, no doubt, making a break from the past. Guru Nanak was conscious of the defects of conventions of contemporary society and he made use of those conventions to convey his own idea to society. Guru Nanak was in search of society in which equality, freedom and fraternity could be established in the real sense. He established the equality by breaking up the caste system, achieved liberty from the age old customs and traditions and brought about fraternity by striking at the root of the sense of the high and the low.

Guru Nanak succeeded in the task of a religious construction of society. It was not easy task. Religious thought is something very different from a system of fictions; still realities to which it corresponds express themselves religiously only when religion transfigures them. Between society as it is objectively and sacred things which it express symbolically. The distance is considerable. The difficulty of the task consists in expressing the real with aid of appropriate symbols. So Guru Nanak wanted the religious construction of society through new modes of religious thinking. Guru never saw a man as higher or lower. According to him man is a fundamental unit of society and he wanted the development of everybody in every possible way. Guru Nanak wished to create a society where Surati, Mati, Mana and Buddh coordinate to make man a beautiful piece of work. He wanted to procure a balance among the emotions, desire and thoughts of man.

Guru Nanak was a great social reformer. Guru Nanak’s advocacy of ‘the brotherhood of man and his protest against ‘the principle of caste’ are seen as a reflection of the influence of the Islamic principles of universal brotherhood and human equality. According to Guru Nanak all the earthly pursuits to which man makes his aim of life is ultimately false. From birth to death man remains attached to the world. The father, the mother, the son, the daughter and the wife of are ‘ties’ that binds everyone to this false world as: Wail your females come to wail-false is his world, the true spouses have you deserted and deluded, in false concerns run about. Ultimately all earthly pleasure leads to inevitably to misery. Indeed misery is the beginning as well as the end of human existence on earth.

Guru Nanak’s concern with the individual’s salvation does not remain confined to the individual in isolation from others around him. Guru Nanak’s denunciation of contemporary society is closely related to his idea of salvation and partly reflects its moral fervor. He condemns every earthly pursuits treated as an end in itself and he does not entertain any regard or respect for the possession of riches and social position or power.
In the opinion of Guru Nanak for the formation of sound society, certain ethical qualities are required. The foremost duty of an individual is to love and respect everybody and not to think or speak ill of others. Guru Nanak believes that an individual can attain salvation only if he serves the society. Another quality about which Guru Nanak speaks is truth. An individual who speaks the truth in all circumstances and lead truthful life become a useful in the development of society. There are five enemies of man like lust, anger, greed, attachment and ego. Guru Nanak advises every individual to overcome these five deceivers. According to Guru Nanak other qualities of man which he should adopt are charity, equality, forbearance, brotherhood, non stealing, hardworking etc. promotes the social standard. The real aim of an individual’s life is that he must play active role in lifting the humanity at every step. He should try to elevate the standard of society. Guru Nanak has raised a voice against the inequalities of the caste system. According to Guru Nanak, equality needed in the social life: both in the spiritual context as well as in day to day actions. He denounced the spirituality which could not produce respect in the hearts of people for their fellow beings at all levels. He himself boldly came forward to achieve this ideal. Service of community is essential part of Sikh worship like ‘Sangat’. Guru Nanak also established the institution of Langar abolishing all differences. Further Guru Angad extended it. Langar (free Kitchen) is a place, where everybody sits together on the same floor and partake food which shows equality between man and man, because the difference of rich and poor or low and high is overthrown there. Guru Nanak himself freely served food to all castes and used to eat with them on the same floor. Such an upliftment of the lower castes was a novel experiment upon the Indian masses which culminated in that time. Guru Nanak not only raised his voice against social injustices, he successfully demonstrated how his principle of equality could be implemented. He tried his utmost to make the society a healthy gathering of Gurmukhs who are expected to be full of love for fellow beings and without ego. 

GURU NANAK DEV JI’S PHILOSOPHY IN THE CONTEXT OF FUNDAMENTAL RIGHTS

What distinguished Guru Nanak from other saints was his practical social vision backed by positive action. Although Nirguna Bhaktas showed a deep insight into what was corroding Hindu society and emphasised on equality, fraternity, compassion humanism and concern for social justice for downtrodden they did not challenge the existing class structure or social set up. The social impact of their teachings did not envisage any major structural changes but visualised only modifications and adjustments within the frame-work of Hindu Varnashramadharma whatever be the radical parameters of the social ideology of the Nirguna saints, they fell short of projecting and effecting a definite social transformation or causing a dent in the citadel of Hindu orthodoxy. Guru Nanak's genius on the other hand lay in integrating the contemporary Bhakti – Sufi tradition of spiritual quest with the socio-political milieu in the totality of medieval Indian life. It was only the movement of Guru Nanak which effected major changes in and demarcation from the environging Hindu society and religion. Guru Nanak sought to organise a new society and build a new order on principles of justice and equality as alternative norms to caste or creed. While most of the other contemporaneous expressions of the medieval Bhakti movement in various parts of India were intime to come absorbed by the orthodox stream of Hinduism, It was only the Sikh movements of Guru Nanak that developed as an autonomous faith and which still retains a great deal of its original vitality and dynamism.

(i) Freedom of Religion

• Many devout Sikhs died for the cause of righteousness and for the protection and preservation of freedom to worship freely, to uphold the Sikh faith and for securing basic Human Rights like justice, liberty, equality and freedom for all the people.
• Under right to freedom Guru Nanak gave special stress on freedom of religion. Freedom of religion means every individual is entitled to freedom of conscience and the right to freely profess practice and propagate any religion or faith of his own choice. Any section of the people has the right to establish and maintain institutions for religious and charitable purposes, to manage its own affairs in matters of religion.
• No person can be compelled to pay tax for promotion of any particular religion.
• With the advent of Islam in India, the religious freedom of the Hindus was lost.
Several saints and religious reformers came forward throughout India in order to safeguard the Hindu society.

For the sake of the right of freedom of religion, ninth Guru, Shri Guru Teg Bahadur ji, laid down his life in 1675, in Delhi.

Some Brahmins from Kashmir approached him to save them from forcible conversion to Islam by the then rulers. The Guru himself was not a believer of the faith of those Brahmins but he stood for the right to freedom of practicing any religion and laid down his life for the cause.

According to Guru Nanak, the main objective of man is to attain oneness with God, for the achievement of this objective, the right of freedom of religion is very important.

The choice should be of the man himself. Guru Nanak’s advocacy for this right of human beings is quite evident from his condemnation of the rulers of his times who deprived the people, especially the Hindus, of this right to practice their religion according to their own choice.

(ii) Freedom of Culture

Guru Nanak also addressed the freedom of culture which implies that any section of the people have a distinct language, script or culture of its own and they have right to conserve it without interference of anyone. It is not the right of the ruler or officials to impose their own language or culture on the people of the state. Man will be free to follow the culture of his choice and to speak the language in the sphere of culture and language. The Guru advocated the freedom of culture.

So we can say that Guru Nanak was in favour of freedom of culture. Later on Universal Declaration of Human Rights also granted this right according to which cultural right is very much necessary for the free development of individual’s personality. The Constitution of India also grants same right for all the citizens of India.

The right to freedom of religion advocated by Guru Nanak much earlier was included by the United-Nations Organization in the Universal Declaration of Human Rights 1948, according to which everyone has right to freedom to choose religion of his own choice without interference of anyone. The Indian Constitution has also granted this right to the people of India.

(iii) Freedom of Assembly

For freedom of assembly Guru Nanak said that people should have freedom to assemble, hold meetings and to discuss their problems or complaints and to find out their solutions also.

Concept of ‘Sangat’ was advocated by Guru Nanak according to which people should have freedom to hold assembly.

The organization of the Sangat system by the Sikh Gurus was a revolutionary step. It practically helped in levelling down distinctions of caste, creed and colour in the society removing the barriers of tribes and station. It worked for equality and brotherhood of mankind and elevated the spiritual life of the people.

The Universal Declaration of Human Rights also declared this right to freedom of peaceful assembly and association. This right is also added in the Constitution of India for the citizens of India.

(iv) Freedom of Speech

Freedom of speech implies that everybody has freedom of speech or expression without fear of any sort from the authorities. In modern times, it also includes the freedom of the press and electronic media. Guru Nanak encourages man to listen to something and to say something during the span of his life.

This freedom first advocated by Guru Nanak has been granted in the Universal Declaration of Human Rights and Constitution of India.
(v) Freedom of choice of occupation

- With freedom of speech, he also stressed upon freedom of choice of occupation, which means that every individual is free to choose any occupation of his choice irrespective” of his/her caste, “colour, creed, sex or descent. According to Guru Nanak nobody is to be restrained from engaging in any occupation because of his caste. Beside, no occupation determines one’s caste, rather it is one’s deeds that determine his caste.
- The Universal Declaration of Human Rights has granted this right to the people under Article 25. This right has also been given to the people of India in the Constitution of India. xx

(vi) Right of equality

- The most important right which was advocated by Guru Nanak was right of equality which implies equality of all individuals in the state. No discrimination made against anybody on account of his/her religion, caste, colour, creed, race, sex or descent etc.
- Guru Nanak also raised his voice against such division of Varna and gave right of equality to all men, without discrimination of caste, creed, sex or nationality.
- He established the equality by breaking up the caste system, achieved liberty from the age-old customs and traditions and brought about fraternity by striking at the root of the sense of the high and low.
- Guru Nanak rejected the caste system.
- According to him all human beings are equal.
- Guru Nanak abolished all the barriers of caste system by introducing the institution of Langar. Guru Angad took special step to popularize the institution of Guru Ka Langar (the community kitchen), where people of all castes and creeds, Sikhs and non-Sikhs are made to sit in one row” (signifying equality) “and partake a common food. Differences of social status and restrictions of caste were ignored in the kitchen service.
- Karl Mark born in 1818, about three and half centuries after Guru Nanak, became popular because of his ideology of classless society. But Guru Nanak had already formulated this ideology in 15th century.
- Right to equality was firstly advocated by Guru Nanak, later on this right was granted by the Universal Declaration of Human Rights under article 2 according to which everyone is entitled to all the rights and freedoms set forth in this Declaration, without the distinction of any kind, such as race, colour, sex, language. The Constitution of India has also introduced the right of equality. xxi

(vii) Right to Education

- Education is essential for bringing about awareness among the human beings and everybody has the right to get education.
- In ancient India, the right to get education was given only to upper three classes, i.e Brahmans, Kshatriya, Vaishya. The Sudras who were placed at the lowest caste could not get education.
- Of the three classes only the Brahmans had the right to teach, Kshatriya and Vaishya could get education, but could not impart it. But according to Guru Nanak all people have right to get education. Guru Nanak laid great stress on the need of education amongst the subjects of his time.
- Guru Nanak believed that it was because of lack of education that people tolerated the oppressive ways of their rulers.
- The right of education to the individual first stressed by Guru Nanak has been granted in the Universal Declaration of Human Rights of United Nations Organizations under article 26. According to which for the fullest development of human personality and to the strengthening of respect for human rights and fundamental freedoms, education is essential. This right has also been granted to the Indians in the Constitution of India.
(viii) **Right to Justice**

- According to Guru Nanak, justice is one of the attributes of God. Injustice has no place in God’s order because He is absolute just.
- Therefore, God being himself truly just, has given the right to justice to all human beings.
- To ensure peace Guru Nanak preached for protecting the Human Rights of the people, particularly of the lowly and the weak. According to him true religion lies in providing justice to all. Guru Nanak said that true kings are those who respect truth and delivered justice to all.
- Thus we can say that justice is the fundamental right of the people and it must be recognized and protected by the state. The right to justice was also added in Universal Declaration of Human Rights and Constitution of India.

(ix) **Right of Women**

At the time of Guru Nanak the condition of woman in society was at its lowest ebb. The condition of woman was not much better than that of the unhappy Sudra. The very fact that God has created them as woman, deprived them of entering into heaven or attaining any salvation. They must be born as men to get release from the transmigration of souls. In the Punjab during the medieval period women suffered the most. Guru Nanak condemned all the social evil like caste system, sati pratha, dowry system, widow remarriage, prostitution, female child marriage, female foeticide and slavery of women and launches a positive programme of social reform and fight boldly for the rights of women. Hindu society did not accord to women the respect which was due to them. Female child marriage became a well established institution in the country. Young girls were carried off by the members of the ruling class. Thus parents married their daughters too young. The approximate marriageable age was round about ten.

Often the girls were married even before they had attained puberty. The pair should only marry at that time when they are able to understand the spiritual significance of marriage and when the male member becomes an earning worker and female member fully understands the domestic responsibilities. The marriage ceremony is quite simple. On the appointed day, the near relatives of both sides meet at the house of the bride and in the presence of the whole assembly, the bride and bridegroom circumambulate around. So the child marriage is traditionally prohibited in Sikhism. According to Guru Nanak’s teachings a healthy and progressive society is one, where there is no discrimination on the basis of caste, creed and sex. Both men and women have to cultivate qualities like patience, love and the spirit of self sacrifice. Dowry system was rigorously observed in medieval India. It had become a matter of great hardship to the poor. Sikh Gurus condemned the dowry system as mere show of one’s ego and riches. The condition of widow was very miserable in the society and the conditions were very hard to bear. Widow remarriage was permitted amongst the Muslims but the widows were given the status of second rate wife. Amongst the Hindus, widow remarriage was generally not allowed during the medieval period except in the lower classes. Though there is no direct reference of widow remarriage or remarriage of separated women in Guru Nanak’s Bani. Guru Nanak was in favour of widow remarriage. Guru Nanak permits the unfortunate women to marry again, so that they may not be left at the mercy of the relatives of deceased husband and bear their inhuman treatment. The prostitution was also considered to be necessary social evil. It was though discouraged by some of the rulers, yet it became a social entertainment. There are various references of the prostitutes in contemporary society. Due to bad predicament of the widows, this practice too was in vogue, because widow remarriage was not allowed, she had to adopt sometime prostitution because of bad conduct of the society towards her. Those who were in the habit of visiting the prostitutes did not care the feelings of their wedded companions.

Guru Nanak protested against those who consider women as inferior. This consideration was unethical in the eyes of the Gurus and it also created a danger in the growth of society. The Guru Nanak considered all women as equal to men. Guru Nanak wanted everyone to respect women who gave birth to the great people on this earth. Guru Nanak broke every myth to consider women as inferior. The Guru Nanak wanted dignified status for women in the society. Guru Nanak is prepared to defend woman against those who insist on relegating to inferior position merely on the basis of her sex. There is no reason to
believe that Guru Nanak’s path of salvation was not open to women. In this sense, she was certainly placed at par with man, just as the sudra was placed as par with the Brahman. Guru Nanak encouraged women to cultivate the qualities of respect and self-esteem. It is the contrary to Sikh religion to wear purdah, because it suppressed the personality of women and reflects their inferior status. Sati Prtha was also practiced in those days. The women were compelled to burn alive along with the pyre of their husbands. It is generally believed that Guru Nanak denounced the custom of becoming sati but there are no verses in his composition to justify such an inference.

Guru Granth Sahib is the first scripture in the world that has out rightly condemned all discriminations amongst humans which particularly include the gender discrimination. Gurbani emphatically states that man and woman are equal to each other before God.

Guru Nanak was the first to declare that women are equal to men and deserve respect and regard as life partner of man. Guru Nanak restores to women the fullest right belonging to her in society. All women as well as men acknowledge the same God as their own. Each person is responsible for his actions and shall have to settle his account himself. This generous tribute to the role of women in the preservation and proper functioning of society is in complete accord with the position assigned to the householder in the Sikh religion. Those who seek salvation need not keep themselves aloof from women and treat their company as a sinful barrier to spiritual efforts. Both Kabir and Guru Nanak lived a householder’s life. In nominating his successor Guru Nanak preferred a disciple who had a wife and children. The concept of woman as man’s helpmate became one of the distinctive feature of Sikh society.

Thus According to Guru Nanak, in the society, there is no place for any considerations of caste, colour, sex, faith, birth or status etc. All individuals male as well as female are considered to be the repository of the Lord light and are treated alike.

- Guru Nanak also raised a forceful voice against injustice towards women. He had pleaded for the full rights to women. The condition of women at the time of Guru Nanak was very deplorable. According to him woman has the same rights as man has. There is no scope of any discrimination against women because of their sex.

- Guru Nanak could not tolerate this sad plight of Indian women. He strongly advocated that women must enjoy the same rights as men enjoy. Guru Nanak unequivocally condemned the low status given to the woman of his time and said:

   **In a woman man is conceived, from a woman man is born, with a woman he is engaged and then married, through a woman new friendships are formed, from the woman one continues his race, when one woman dies another is sought, one’s tradition through woman is carried on, why call her low, from whom the kings and men of power are born.**

- Guru Nanak denounced the idea of considering a woman impure during the period of her menstrual cycle. He attaches no impurity to it as it is a natural cycle. He attaches impurity not to the natural bodily functions but to the bad qualities and bad habits like that of telling lies.

- Guru Nanak took initiative for the advocacy of the women’s Rights and later on Universal Declaration of Human Rights declared under it article 2. Similar provision has been made in the Constitution of India.

If we are able to breathe the air of freedom today, it is only because of great sacrifice of martyrs like Guru Arjan Dev Ji, Guru Tegh Bahadur and Banda Singh Bahadur, who gave their blood and experienced extreme torture, suffering and hardship for the sake of dharma and freedom. Guru Nanak gave us a unique philosophy that is scientifically and logically sounds having universal acceptability. Guru Nanak his nine successors worked to redefine the religions, political and social values for mankind. Modern age has created such problem that needs immediate solution. In this context Guru Nanak’s message is relevant to play creative role. So man needs to have a fresh look at the whole situation. It is the dire need of the hour to understand and implement the philosophy of Guru Nanak. This is the only way to save humanity from degeneration.
Conclusion

Thus it can be said that Guru Nanak expected from his followers such a social life wherein they must be aware of their rights and duties. He has visualized such a casteless society in which they should lead life of self discipline, simplicity and good conduct. Guru Nanak saw corruption in his contemporary social, political and religious life. He got very much disappointed and wanted to re-establish the social and ethical values by virtuous conduct. Guru Nanak’s social message based on spirituality, proved to be very helpful in eradicating social evils and establishing the new values. Guru Nanak believes in the equality of the whole humanity and discards any sort of division, distinction and discrimination created by Varna Dhrama and caste system. Guru Nanak teaches brotherhood, harmony, love and selfless services to the humankind.

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