

PUNJAB GK 2020

GILLZ MENTOR E-LEARNING
BEST EDUCATION CHANNEL

**SUBSCRIBE THIS
CHANNEL**

FOR:PPSC-PATWARI-PSSSB-PUDA-
PUNJAB POLICE-TEACHER'S
EXAMS 2020

**JOIN ONLINE FREE COACHING FOR :PPSC-
PATWARI-PSSSB-PSEB-PUDA-NTPC-SSC-2020-21**



MODERN HISTORY OF PUNJAB

SOCIO RELIGIOUS REFORM MOVEMENTS IN PUNJAB

The Punjab was one of the most important and eventful regions in British India and was the homeland of a number of Socio-Religious Movements. The Socio-Religious Movements in Punjab were founded with a variety of aim like purifying a particular religion or spreading education among the masses or propagating new ideas or philosophies and made huge impacts in the society of Punjab.

Nirankaris Movement :

- The Nirankaris Movement was founded by **Baba Dayal Das** and it was a movement of purification and return. He called for the return of Sikhism to its origin, sometimes during 1840s and emphasised the worship of God as Nirankar (Formless). They advocated the path to God was through worship based on meditation rather than complex ritual.
- He founded the Nirankari Darbar at Rawalpindi 1851 on the banks of river Layee and named after him as Dayalsar
- from Rawalpindi first shifted to Amritsar and the to Chandigarh .
- Successor Baba Darbara Singh -> Rattan Singh -> Gurdit Singh -> Hara Singh

- But don't subscribe to Sikh view that Guru Granth Sahib was last and eternal Guru for all Sikhs
- They believe in addition to Granth a living teacher

Namdhari Movement :

- The Namdhari Movement, founded by **Baba Balak Singh**, was one of the most influential and transitional Socio-Religious Movements in Punjab.
- After working as a soldier in the army of Ranjit Singh for few years, Ram Singh returned to Bhaini in 1855 and started to attract people with his simple lifestyle and religious ideas. He was greatly influenced by the ideas at Balak Singh and was chosen as the successor of Balak Singh.
- Baba Ram Singh formally inaugurated the Namdhari Movement in 1857 and shifted headquarter from Hazrao to Bhaini in Ludhiana .
- Chanted hymns into state of frenzy emitting loud shrieks (Kuks)

- Bhaini Sahib in Ludhiana and Jiwan Nagar in Sirsa are two main centres of Namdharis

- The Namdharis abandoned the worship of Gods, Goddesses, idols, graves, tombs and also rejected popular saints alongwith the rituals conducted by Brahmin Priests.
- Kuka journals – satyug, Sacha marg, Nawan Hindustan.
- Baba Ram Singh was the first man to evolve non-cooperation and use swadeshi as political weapons.
- Protection of cattle was one of the most ardently held values of the Namdharis. The Namdharis considered the women equal to men and initiated them through Baptism and allowed them to remarry when widowed. Dowries were rejected by the Namdharis and child marriage was also forbidden.

Singh Sabha Movement :

- The Singh Sabha was another prominent Socio-Religious Movement in Punjab. The first Singh Sabha was founded at Amritsar and held its first meeting on

1st October, 1873. The first Singh Sabha was founded as a result of a series of events that included the unrest of the Sikh community .

- Sardar Thakur singh Sandhawalia as its chairman and Giani Gian Singh as secretary
- The Singh Sabha was aimed at restoring Sikhism to its past purity and it published historical religious books, magazines and journals to propagate knowledge using Punjabi as language.
- As the popularity of the Singh Sabha Movement increased more Sabhas were established in different cities in Nov 1879 Singh Sabha at Lahore was formed .
- A general Sabha was established at Amritsar in 1880 to provide a central organisation to all the Singh Sabhas and it was later renamed as the Khalsa Diwan, Amritsar .
- Khalsa schools were opened.
- Publication- Khalsa Akhbar (weekly) , Guru Sabdaratnakar Mahakosh (encyclopedia of sikh literature)

- Khalsa Tract society established in Amritsar.

Radha Soami Movement :

- The Radha Soami movement was founded by a Hindu banker, **Shiv Dayal** of Agra, in 19th Century. He described God as the union between Radha (symbolizing the soul) and 'Soami' (the Master), hence himself as a worshipper of Radha Soami. He became the first Guru of this sect. He was highly influenced by the teachings of Adi Granth. He propounded a doctrine which contained elements of both Hinduism and Sikhism. His teachings eventually attracted disciples from across India and by the time of his death in 1878, he had several thousands of followers.
- After the death of Shiv Dayal, the Radha Soamis split into two centres. The main centre was at Agra and a new branch was started by Jaimal Singh, disciple of Shiv Dayal, on the bank of River Beas. This Beas Centre was independent of the Agra centre and a succession of Gurus after the death of Jaimal Singh. Jaimal Singh was succeeded by his disciple, Sawan

Singh Grewal. Sawan Singh was succeeded by Jagat Singh and Jagat Singh nominated Charan Singh as his successor.

- Radha Soami do not subscribe to the orthodox Sikhism. They believe in a living Guru. They greet each other with the words `Radha Soami'. The temples of Radha Soamis do not have the Granth Sahib. They have no kirtan because they believe that music diverts people's minds from the meaning of the hymns to the simple enjoyment of sounds.