

**DEPARTMENT OF COMPARATIVE RELIGION  
FACULTY OF ISLAMIC STUDIES (USULUDDIN)  
INTERNATIONAL ISLAMIC UNIVERSITY, ISLAMABAD**



**SIKH MARRIAGE CEREMONY (ANAND KIRAJ): THEORY AND PRACTICE,  
A CASE STUDY OF SIKH COMMUNITY IN PESHAWAR**

**SUBMITTED TO THE FACULTY OF ISLAMIC STUDIES (USULUDDIN),  
INTERNATIONAL ISLAMIC UNIVERSITY, ISLAMABAD, IN PARTIAL FULFILLMENT  
OF THE REQUIREMENT FOR THE DEGREE OF MS COMPARATIVE RELIGION.**

**BY:**

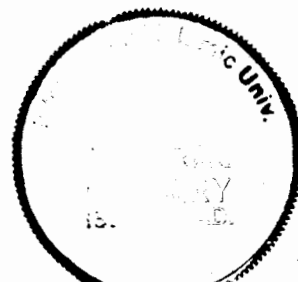
**ALTAF UR RAHMAN**

**83-FU/MS/F08**

**UNDER THE SUPERVISION OF**

**DR. IKRAM UL HAQ**

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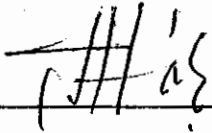
By Altaf ur Rahman

Accepted by the faculty of Usuluddin, International Islamic University, Islamabad  
(IIUI)

In partial fulfillment of the requirements for the award of the degree of MS Usuluddin  
(Comparative Religion).

**Viva Committee:**

**Supervisor**

  
13-08-2012

Dr. Ikram ul Haq

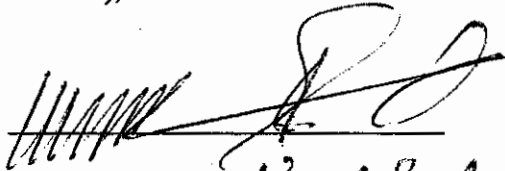
Assiatant Professor

Department of Comparative Religion

Faculty of Usuluddin (Islamic Studies), IIUI

**Internal Examiner**

Dr. Muhammad Akram

  
13-08-2012

Assiatant Professor

Department of Comparative Religion

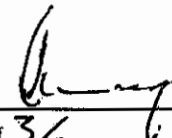
Faculty of Usuluddin (Islamic Studies), IIUI

**External Examiner**

Dr, Ikram ul Haq

Assiatant Professor

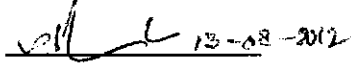
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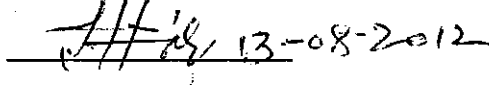
  
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**Declaration:**

I, Alta fur Rahman, hereby declare that this dissertation is original and has never been presented in any other institution. I, moreover, declare that any secondary information used in this dissertation has been duly acknowledged.

Student                      Altaf ur Rahman  
Signature                      
Date

Supervisor                    Dr. Ikram ul Haq  
Signature                      
Date

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*ALTAF UR RAHMAN*

**Dedication**

**To my beloved grandfather.**

## **Abstract**

Marriage is a sacrament in Sikhism. This research focuses on marriage ceremony of Sikh community in Peshawar, Pakistan. Pakistan is a majority Muslim society that follows Islamic Law of marriage, the thesis is significant in the sense that it throws light on the marriage ceremony of the minority Sikh community only in Peshawar. To a large scale, the minority Sikh marriage in Peshawar contrasts with the majority Muslim marriage and matches with the Sikh marriage in India and elsewhere. Apart from this, there are certain impacts of local traditions on marriage practices of Sikh community living in Peshawar, which reveal their marriage practices have been inspired by the local customs to a great extent.

The practices of male selection of Sikh community are influenced up to some extent by the local tradition and religion i.e. Islam. Presently the Sikh community of Peshawar marries with all first and second cousins other than the offspring's of the father's real brother (paternal parallel first cousin).

Marriage practices in Sikhism contain some points of similarity with marriage in Hinduism, however, there are points of difference and it cannot be exactly stated that marriage in Sikhism is same like marriage in Islam or Hinduism. There are similarities and differences in several points as Sikhism considers marriage a significant institution and assigns proper rules and regulations to the same.



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## Chapter 1 Introduction

### 1.1 Advent of Sikhism

Sikh is a Punjabi word, which means a “learner” or “disciple”. The word Sikh is derived from “*Seekh*” or “*sikhna*” which means ‘to learn’ or ‘a learner’, ‘student’, ‘apprentice’, ‘one who obeys a master’ or ‘one willing to learn’.<sup>1</sup> According to another point of view, it derived from a Sanskrit word “*sisya*” meaning a learner or disciple.<sup>2</sup>

Sikhism is one of the indigenous religions of India, which emerged after Buddhism. Sikhism began in Punjab, the upper part of the Indus Valley, in the 16th century. This religion aimed at the spiritual, moral and social renovation of human beings<sup>3</sup>. The religion was founded by Guru Nanak, who was born in 15<sup>th</sup> April 1469 in a Hindu family. Guru Nank was born at the home of *Mehta Kalyan Das (Kalu)* in a small village ‘Talwandi’, in Punjab, located between the river of *Ravi* and *Chanab*<sup>4</sup>. It is a District of Pakistan, titled as ‘Nankana’. After the partition of subcontinent, this region, the historic homeland of the Sikhs, has been divided into two. Lahore, the ancient capital of the Sikhs, now in Pakistan while Amritsar, the site of the most famous and important Sikh holy building the ‘Harimandir’ or ‘Golden Temple’ is in India.

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<sup>1</sup> Chander Dogra Ramesh, Urmila Dogra, “*The Sikh World: An Encyclopedic Survey of Sikh Religion and Culture*”, New Dehli India UBSDP, 2003, P.396

<sup>2</sup> Harbans Singh (ed) “*The Encyclopedia of Sikhism*”, Patiala India, Punjabi University, 1998, P.129

<sup>3</sup> Dr Gobind Sing Mansukhani, “*A Hand-Book of Sikh Studies*”, Delhi India, National Book Shop, Pp.20-53

<sup>4</sup> Max Arthur, Macauliffe, “*The Sikhs: Their Religion, Gurus, Sacred writings and Authors*” First Edition Vol.1, 1989, New Dehli India, Cosmo Publication, P.1

Guru Nanak did not believe in creed and cast system of Hinduism. He stressed the unity of God and brotherhood of mankind. He rejected such pillars of traditional Hindu society as caste, idolatry, ritualism, asceticism and intermediary role of the *Pandats* (priests) in man's relations with God.<sup>5</sup>

Guru Nanak was a *fakir* who tried to preach against the oppression, division of the humanity into classes (caste system of Hinduism) and the social plight of the common people.<sup>6</sup>

There are ten Gurus of Sikhs. The last Guru is Gobind Singh who completed the personal Guruship. Guru Gobind Singh died in 1708. Sikhism had developed into a distinct and separate religion with the succession of other nine gurus after Guru Nanak. Each of them made some distinct contribution and refined the Sikh tradition. The tenth Guru, Guru Gobind Singh, proclaimed Guru Granth Sahib (Holy Scripture) as the last Guru forever.<sup>7</sup>

*Siri Guru Granth Sahib* is a compilation of 1430 pages. It was written and compiled by the Gurus themselves and hence it is authentic code according to them. *Guru Nanak* composed only hymns 947 of the *Guru Granth Sahib* before his death. The other Gurus and also some Muslim and Hindus composed the further hymens.<sup>8</sup> According to Sikhism, *Guru Granth Sahib* does not narrate the life story of the Gurus, but it as a whole dedicated to the glory of the Almighty God alone.

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<sup>5</sup> Op.Cit, Dr Gobind Sing Mansukhani, "A Hand-Book of Sikh Studies" Delhi India, National Book Shop, Pp.44-53

<sup>6</sup> Akhtar Sindhu, "Guru Nanak Dev: Insaniyat Ke Daaye" Tareekh wa Saqafat Pakistan, Vol:18 Oct 2007-March 2008. Issue 2/36 Pp15-22

<sup>7</sup> Gurdev Sing, (ed), "Perspective on the Sikh Tradition", second edition, 1996, Amritsar, India, Singh Brothers, P.p17-25

<sup>8</sup> Robert Van De Weyer, (ed), Malik Ishfaq, (tr), "Sikhmat :Tareekh, Aqayed, Fulsafa" 2th Edition, 2007, Book Home, Lahore Pakistan, Pp.104-106

### 1.1.1 Sikh Religion

The tenets and principles of Sikhism are based on the teachings of the ten Sikh Gurus. These principles were developed in a period of 239 years during the life of Gurus from the first to the tenth Guru.<sup>9</sup> The Sikhs believe that the wisdom of these teachings in Sri Guru Granth Sahib is practical and universal in their appeal to all humankind. These *Gurus* preached Sikh religion strictly as monotheistic requiring belief in none other than One Supreme Being only.

During the five hundred years period of Sikhism, there have been many debates on the *Vedantic* roots of Sikhism and also on its semitic antecedents which came by Islam. There are different viewpoints about the origion of sikism among the experts. Some are of the view that this is a sect of hindusim and out come of the Bakti movement or derived from hindusim. Some says that it is the combination of Islam and Hindusim while Sikhs claim it to be a separate religion. Hindusim and Islam by many aspects influence the sikism. For example, the Sikh holey scripture has bani of eleven Hindu poets (Hindu *Bhagat*), similarly they have similarities in believes i.e *Karma* and life hereafter. Siks also celebrated and recognized the Hindu holy festivals like Divali<sup>10</sup>. Similarly, Sikhism influenced by Islam in many angles. The holy scriptures are containing the *Bani* of five Muslim Sufi poets like Baba farid<sup>11</sup>. The Guru Nanak had close relations with many Muslim religious and political

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<sup>9</sup> Op.Cit, Dr Gobind Sing Mansukhani, "*A Hand-Book of Sikh Studies*" Delhi India, National Book Shop, P.8

<sup>10</sup>Robert Van De Weyer, (ed), Malik Ishfaq, (tr), "*Sikhmat: Tareekh, Aqayed, Fulsafa*" 2th Edition, 2007, Book Home, Lahore Pakistan, Pp.104-106

<sup>11</sup> ibid

personalities like Moin uddin Chishti of Sistan and Dawolat khan, Governor of Punjab at Sultan Pur<sup>12</sup>.

Sikhism has been divided the worldly life in four *Sanskar* (phases). The first is *Janam Sanskar* i.e. the rules and laws about birth of a newborn baby. Second is *Amrit Sanskar*, i.e. an oath taking ceremony in which a follower reaches to the age of maturity and then takes oath at Golden Temple Amritsar (India) in presence of *Panch Peyare* (five religious leaders). It forbids eating beef, smoking, fornication and hair cutting. Likewise, Sikhism makes it mandatory for Sikhs to keep *Kacha, Kara, Kirpan, Kanga and Kais* (5Ks) always with them. Third is *Anand Sanskar*, i.e. the rules of marriage and family life are found under this subject. Fourth is *Mirttak Sanskar*, i.e. the last *Sanskar* under which the Sikhs deal with their dead bodies. This research focuses the third *Sanskar* of the Sikh religion i.e. *Anand Sanskar*.

### 1.1.2 Evolution of Sikh power in Peshawar

#### Sikhs in Peshawar: An overview

Peshawar is one of the oldest cities of Pakistan and situated in the north west of the country. It links Afghanistan and Pakistan through Khyber Pass. It has been destroyed and constructed and is still an established city after so many invasions by the foreign invaders.<sup>13</sup>

This city has a long history as it has been invaded many times by different local invaders. It has been destroyed by one tribe and reconstructed by another. The

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<sup>12</sup>Dr Manjit Singh Ahluwalia, "*Influence of Islam and Sufism on Sikhism*" Abstract of Sikh Studies, Volume XI, July-Sept 2009, Issue 3/ 541 NS

<sup>13</sup> Hari Ram, Guptha. "*History of Sikh*" 1<sup>st</sup> ed.1991.India, New Delhi, Munshairam Manuharlal Publisher. Pp.169-170.

city has been and is a pathway between Central Asia and Indo-Pak. Its tradition is composed of various cultures as various tribes left their signs and traditions behind them.<sup>14</sup>

The authentic sources signify that Peshawar came into being before the arrivals of Aria nation, who lived in the mountainous areas side by side to rivers. Therefore, a number of signs of Arians are found in this region. Various languages such as *Pashto*, *Hindko* and *Persian* are spoken in this city, therefore it is famous with the name of seven languages city.<sup>15</sup>

Sikhs came into power at the end of 18<sup>th</sup> century due to the weak Mughal Empire. They appeared in the province of Khyber Pukhtoonkhwa, (previously known as NWFP) where Peshawar city is located, in the 19<sup>th</sup> century.

The three sons of *Sardar Paimda Barakzai* who were ruling Kabul, Kandahar and Peshawar respectively got into fighting with each other, which led to the chance of success of *Ranjeet Singh* to capture the various parts of different areas. The ruler of Kabul victimized his brothers, who were ruling Peshawar (*Yar Muhammad Khan* and *Sultan Muhammad Khan* etc.). Due to this conspiracy, the army of *Ranjeet Singh* defeated the force of Peshawar leaders. On May 6 1831, *Syed Ahmad Baralve*, *Shah Ismaiel* and their followers fought a bloody war with Sikh army in which sultan Muhammad Khan and a number of *mujahideen* leaders as mentioned before were martyred. Thus, Peshawar came under the rule of Sikhs from Attok to west.<sup>16</sup> While

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<sup>14</sup> Sayed Hussain, Amjad. "*Alami Intikhab-e-Peshawar*", 2003, Peshawar, Mekkah Printer, Mahala Jangi. Pp:33-34

<sup>15</sup> Ibid, Pp:40-45

<sup>16</sup> Muhammad Sabir, Shafi. "*Tareekh-e-Suba Sarhad*", First edition, 1984. University Book Agency. Peshawar. Pp:447-449



the conflict was going between *mujahideen* and Sikh army at that time, the population of Peshawar was five to six millions.<sup>17</sup>

*Maharaja Ranjeet Singh* took interest in Peshawar and got support from Kabul government. They supported *Shah Shuja* who resigned from ruling over Peshawar. The time passed and they observed that *Dost Muhammad Khan* attacked Kandahar. He could not support *sardars* in Peshawar. Thus, he sent a batch of army to end the control of *Kabul's sardar* from Peshawar and finally the *sardar* of Peshawar accepted the demands of Sikhs and retreated to *Ali Mardan Park* due to some difficulties confronting their success.

The main reason for occupying Peshawar was that Sikh empire realized that Sultan Muhammad Khan (The leader of Peshawar) could be easily bought. Sikh empire entered into various agreements with Sultan Muhammad Khan. The degree of his loyalty with Sikh empire is measured from his decision to live with Sikhs. He was appointed the governor of *Rohtas* fort and finally Sikhs achieved their goal of creating differences between *Barakzai* brothers. So, in this way, Sikh Corps entered into Peshawar and they established their empire in 1834, at Peshawar, *Khyber Pakhtoon Khwa*.

*Ranjit Singh* (the Sikh emperor, died on 1839), who was also named as "The Lion of Punjab" ruled Punjab approximately for half a century. The British army despite their continuous invasions on Sikh army could not defeat him but the Sikh army was a strong army that could defend their sovereignty at the possible. However,

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<sup>17</sup> Hasan Ahmad Dani. "*Peshawar: Historic City of the Frontier*", 1995. Published by Niaz Ahmad, Sang-e-Meel Publication Lahore. Pp-15-16

his rule over Peshawar was a weak rule due to a number of conspiracies from different tribes and inhabitants of that area.<sup>18</sup>

Finally, Peshawar remained the cause of disagreement among various invaders. Once a ruler invaded this region, he was either succeeded or defeated by the existing rulers of this area. *Sardar Ranjeet Singh* realized that to break the strong position of his enemies, it is necessary to create disunity among the successors of *Sardar Paimda Barakzai*, who were also his sons. It was necessary to buy some of them, and they succeeded in their goal. Thus, *Sultan Muhammad Khan* came under their control and this region became under Sikh control. Although *Ranjeet Singh* was considered a strong ruler in Punjab but he could not rule Peshawar as he ruled Punjab. The reason behind this may be the conspiracies of those who kept an eye to capture this region or the inhabitants of this area might not absorb such a ruling emperor.

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<sup>18</sup> Ibid

## **1.2 Statement of the Problem:**

There is a dearth of writings on Sikh rituals and custom. Most of the literature is non-scholarly or not sufficient to cover the issue. There is still a need for more comprehensive and deep study on rituals, especially marriage practices that is merely possible by studying the life of the people professing it.

### **1.3 Research Questions:**

- **What is the relation between marriage and religion in Sikhism?**
- **What are the practices of modern marriage issues (such as monogamy, polygamy, hypergamy, exogamy, endogamy and divorce) in Sikhism, and what are its boundaries in the religion?**
- **What is the difference between theory and prevailing marriage practices in Sikh community in Peshawar and to which extent they are compatible to each other?**
- **How the performance of Sikh marriages is affected by the local culture of Peshawar?**

#### **1.4 Literature Review:**

This study encompasses on marriage in Sikhism, i.e. one of the prominent rituals of Sikhism. Unfortunately, Sikhism has always been ignored in the study of religion. A little scholarly literature is available about Sikh rituals, especially about marriage ceremony. Moreover, no research has been conducted on this topic particularly.

A book under the title of "Ethical issues in six religious traditions", edited by Peggy Morgan and Clive Lawton, highlights the ethical issues in Sikhism but it is not a comprehensive study and rather focuses on one aspect of rituals in Sikhism.

The books are available on Indian culture and tradition, which also provide some writings about Sikh religious ceremonies. Among these books, "Sources of Indian Tradition", compiled by W. M. Theodore de Bary, Stephen N. Hay, Royal Weiler, Andrew Yarrow is also a social study. This book describes the civilizations of India and provides an understanding of the intellectual and spiritual traditions that are alive in India today. Some of them paid attention in the religious and philosophical developments in earlier times, which still form part of the Indian heritage and have experienced a considerable revival in the nineteenth and twentieth century. On the other hand, some political, economic, and social trends are briefly discussed.

Another vocal and brief book is written on Sikh village of India under the title of "Information and Behavior in a Sikh Village Social Organization Reconsidered" by Murray J. Leaf. This is a social analysis of a village of the Sikh religion in Indian Punjab. Like most anthropological village studies, this study by a social scientist

focuses not so much on the theory and method rather it discusses the patterns of relationships among Sikh on a broader and more general sense.

“Understanding Faith” is written by professor Frank Whaling. This book deals in various customs in Sikhism. “Understanding Sikhism” by W. Owe. Cole is another book that describes shortly the importance of family in Sikhism and tells about the essentials of Sikh marriage ceremony.

The International Bibliography of Sikh Studies brings together all books, composite works, journal articles, conference proceedings, theses, dissertations, project reports, and electronic resources produced in the field of Sikh Studies until June 2004, making it the most complete and up-to-date reference work in the field today. Similarly, the Encyclopedia of Sikh religion has also briefly introduced the Anand Marriage ceremony.

The *Anand* ceremony was started by ‘The Third Guru’ i.e. known as Guru Ram Das and composed by the fourth Guru i.e. known as Guru Amar Das. There are so many books on teachings of the tenth Guru of Sikhism, which of course will help the researcher write on Anand Sanskar.

The Shiromani Gurdwara Prabandhak Committee (SGPC) publishes the Sikh code of conduct that is “Rehat Meryada”. It is accepted as an authoritative statement of Sikh conduct and is used by Sikhs as the standard guide. It also discusses the essentials and features of Anand Sanskar.

### **1.5 Objectives of the Study:**

Main purpose of the research is to have a better understanding of Sikh religious community of Peshawar and their rituals particularly. For this purpose, Sikh religion, particularly the marriage ceremony in Sikhism and in the Sikh community of Peshawar has been discussed.

The research has brought forth an interesting case study for the students of comparative religion as well as sociology, which are eager to learn about Sikh traditions, culture and rituals. This study has clarified the Sikh attitude towards the institutional marriage (practices).

## **1.6 Methodology:**

The research has been conducted indermining both qualitative and quantitative methods. Firstly, library research through content and document analysis on wariage in Sikhism was conducted. This research provided the background of the study. Recently published books and journal articles have been studied critically that helped to analyze the Sikh marriage system in the Sikh community in Peshawar.

Secondly, it was difficult to find the exact magnitude of the trends adopted by the Sikh community regarding their marriage customs and traditions in Peshawar without any data. Therefore, a direct method is also adopted by conducting surveys through a structured questionnaire in the Sikh community of Peshawar to further strengthen the understanding of the tpoic.

### **1.6.1 Questionnaire Development**

A comprehensive and detailed questionnaire was developed for data collection from the Sikh community of Peshawar. The questionnaire was divided into four parts. The first part encompassed on the background variables like, age, education, and financial status. The second part of questionnaire deals in the religiosity of the Sikh community in Peshawar, whereas the third and fourth parts were about their marriage practices and opinions regarding different social issues respectively. Initially the questionnaire was designed in English language, but later on the questionnaire was translated into Urdu for better understanding of the Sikh community in Peshawar.

### **1.6.2 Data Sampling**

The unit of the sample was household. Only one married person was interviewed from one family to get the complete set of information regarding there



marriage practices. In the national census of Pakistan in 1998, the Sikh community is totally ignored. In the census report, not any title of Sikh is mentioned to count their population and they were kept under the Hindu population. The Sikh community of Peshawar is consisting of around three hundreds families with more than 3000 population<sup>19</sup>

The interview schedule has been constructed with the help of community representatives while the respondents were selected randomly and interviewed carefully. Some of the religious, political and social leaders were also interviewed with the help of unstructured questionnaire, which helped to develop an understanding of Sikh rituals as well as local traditions. The time consumed in one quantitative interview was ranges from 35 to 45 minutes and 60-90 minutes in qualitative interview. Frequent visits have been made to Peshawar for covering all the spots where Sikh community resides. The sample was drawn in such a manner that respondents were available to give complete account of practices followed in their marriages.

### **1.6.3 Sample Size**

The data sample consisted of 50 respondents, out of which 44 were male whereas the remaining six were female. Efforts were made to get data from females of the Sikh community but due to certain cultural restrictions, it was difficult to take their sample size beyond six respondents. Average age of the sample was from 25 to

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<sup>19</sup>Interviews from Dr. Sahib Singh, Political councilor of the Sikh Community of Peshawar, and Charangeet Singh

30 years and 42 out 50 respondents were married. Marriages of the persons interviewed solemnized during 1986 to 2011.<sup>20</sup>

#### **1.6.4 Data Analysis**

The questions and the answers in the questionnaire were coded numerically to make it easy to understand. These numerical data was shifted to the Micro Soft Excel sheet and later this file was converted through SPSS to bring data in tables and graphs. Tables were put into appendix while the results of these tables were discussed in the chapter number four. Meanwhile, results were also shown in graphs in the same chapter.

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<sup>20</sup> See Appendix 3 Tables 3.1-3.3

## Chapter 2 Institution of Marriage and Sikh Scriptures

### 2.1 Institution of Marriage

The customs of marriage varies from culture to culture and place to place. Some definitions of marriage focus upon the legal aspects of marriage, while others concentrate upon the social aspects of it. However, almost all definitions of marriage just stress upon the union of male and female. During the marriage ceremony, the bride and groom make a public commitment to honor and support each other in their lives together as wife and husband.

Hence, the common factor in marriage around the globe is that it is a union of husband and wife, recognized by all customs and traditions and protected by law. It is a legal sexual relationship between husband and wife, thus, the children born by such couple are legitimate.<sup>21</sup>

"Marriage is a social arrangement by which a child is given a legitimate position in the society, determined by parenthood in the social sense."<sup>22</sup>

Marriage is both a religious ritual and social institution as well and considered a civil institution in the modern world. It is a voluntary union for life of man and woman, to the exclusion of all others. In other words, marriage is an act of taking girl as wife by her husband from the house of her parents. It is the central, cardinal institution of natural society.<sup>23</sup>

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<sup>21</sup> British Association for Advancement of Science, *Notes and Queries on Anthropology*, 6<sup>th</sup> Edition, 1951, Routledge, London, P.110

<sup>22</sup> Radcliffe-Brown, A.R. & Forde, Daryll (eds.) *African Systems of Kinship and Marriage*, Oxford University Press, 1975, P.5

<sup>23</sup> Poulter, S, *The Definition of Marriage in English Law*, The Modern Law Review, Vol. 42 (4), 1979, Pp.409-429.

### Marriage as a Social Institution

Moreover, marriage has never been regarded as the private business of the two partners. It has always been fitted into the supra-individual, general human context of morality and religion has always been considered to exist in view of the family, law, morals, and ethical rules which concern themselves more with this ordination than with the needs of marriage as such.

Marriage is a social institution, which is more important than a family. It is a complex norm controlling and defining the relation of the mated pair to each other and with their offspring, relatives and society. It provides the young male and female a chance to enter into legal sexual relation and leads to the establishment of family life. In both cases, the spouses have their rights and duties under the religious norms and law of the society they are subjects.

### Marriage as a Religious Institution

Apart from all above mentioned definitions, in the history of religion, marriage is an objectively prescribed order that involves the partners in cosmic relationships. It is often held to have instituted by the Supreme Being as a special state of life that can only be entered through ritual initiation. Marriage brings a new status as it is a turning point in the life of a person, like birth, puberty (admission among adults), and death, and determines whether we can speak of marriage or not.

The marriage ceremony is not only a religious ceremony but also the most celebrated ceremony around the world. So, we see that the idea of marriage as something willed by God is more deeply rooted in people's religious consciousness than one might at first suppose, considering the wide range of sexual relationships

permitted in various cultures. It is even closer than the bond of descent with his father and mother. Humans, created male and female, are instructed to be fruitful and to fill the earth.

In general terms, marriage is described as the union of a man and a woman to live together as husband and wife according to the standard set out in the Holy Scriptures, which is socially permitted, legally agreed and religiously allowed. Marriage as more of a religious ritual than a social in East or legal affair like that in West and is considered a sacrament in most cultures and religious traditions. Marriage is a spiritual identity, not just a love affair between parties.

According to Promila Kapur, "Marriage is a Sanskara and as such it is a sacrament and a religious bond which cannot be broken under any circumstances. Ideally, it aims not only at the individual's biological, emotional, social and spiritual fulfillments and development through union with a person of the opposite sex, but also at the development, fulfillment and welfare of the family, and through it of the society and mankind."<sup>24</sup>

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<sup>24</sup> Promila Kapur, "*The Changing status of the working woman in India*", Vikas Publishing House, Delhi, 1974, P. 6.

## 2.4 Marriage in Sikh Scriptures

The institution of marriage and household life is an essential and integral part of spiritual journey in Sikhism. According to Lal Singh, "Marriage is an oath taking ceremony of two souls desirous of physical, intellectual and spiritual union"<sup>25</sup>. Sikh Gurus are of the view that marriage is the journey of the souls toward the Almighty God. The Sikh marriage is not merely a physical and legal contract but is a holy union between two souls where physically they appear as two individual bodies but in fact are united as one. The Sikh marriage ceremony is also known as *Anand Karaj* or Sanskar i.e. blissful union.<sup>26</sup>

About the ideal marriage, the Sikh Gurus are of the various views. Among them is Guru Amar Das, (Nanak III). He is of the opinion that unity and harmony are essential ingredients of husband-wife relationship. He said:

“ਧਨਪਿਰੁਏਹਿਨਾਖੀਅਨਿਬਹਨਿਇਕਠੇਹੋਇ॥

dhan piru ēhi na ākhīni bahni ikṭhē hōi ॥

ਏਕਜੋਤਿਦੁਇਮੂਰਤੀਧਨਪਿਰੁਕਹੀਐਸੇਇ॥੩॥

ēk jōti dui mūrtī dhan piru kahīai sōi ॥3॥“

“They are not said to be husband and wife, who merely sit together. They alone are called husband and wife, who have one light in two bodies”<sup>27</sup>

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<sup>25</sup> Lal Singh, "Anand Ceremony", The Sikh Review, 1972, vol. xx, No. 222. P. 35

<sup>26</sup> Harbans Singh (ed), "The Encyclopaedia Of Sikhism", 1995, Vol I, Punjabi university Patiala India, Pp.120-121

<sup>27</sup> Op. Cit, Sant Singh, Khalsa. tr. Gurmukhi to English page by page "Siri Guru Granth Sahib", Hand Made Books, USA P.788 <http://www.gurbanifiles.org/translations/index.htm>

The man and women are equal before each other and in the eyes of God. Woman becomes more sacred, her dignity is even higher than that of man, so much so that our Gurus could not adore God but in her personification. With Guru Nanak, however, a wife's constancy to her husband represented more befittingly the relation between a faithful man and God. A son may not be the constant companion of his father after his marriage; but the wife is always wife, always constant and is always seeking support of her Lord and love.

But, with the advent of Sikhism, where man became more precious in the sight of man, woman too gained a dignity and respect unlike women in Hindu society. It was an unprecedented improvement on the relations existing between sexes in India.<sup>28</sup>

According to the great Sikh theologian *Bhai Gurdas*, woman is a better half of man and is a doorway for emancipation of mankind. She undoubtedly brings happiness to the virtuous. Woman is the greatest and truest aid to the maintenance of the true spiritual attitude.<sup>29</sup>

*Gurmat* or the *Sikh maryada* is of the opinion that the object of human life is the union of the soul with the Master Soul i.e. God, while living and enjoying the worldly life of a householder. In this sense, the *Lavan* describe the wedding of the Sikh (devotee) to the Lord Master. At the same time, the *Lavans* symbolize the wedding of a woman to man. Therefore, the four *Lavans* around the Guru by the couple to be married concurrently ceremonialize the wedding of the Sikh to his Lord

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<sup>28</sup> Dr Jagroop, Kaur, Prof Arvinder, Singh. "The Status of Woman in Sikhism with Special Reference to *Lavan*" Abstract of Sikh Studies, Vol. XIII, Issue 3/543 July-Sept 2011  
[http://sikhinstitute.org/july\\_2011.html](http://sikhinstitute.org/july_2011.html)

<sup>29</sup> Ibid

Master, God, and the wedding of the bride to her bridegroom, thus signifying the union of both to the Lord Master.<sup>30</sup>

The Sikh Gurus realized that souls do not make any difference between man and woman. In fact, gender discrimination is antithetical to Sikh way of life. Guru Nanak said,

“ਪੁਰਖਮਹਿਨਾਰਿਨਾਰਿਮਹਿਪੁਰਖਾਬੁਝਹੁਬ੍ਰਹਮਗਿਆਨੀ॥

purakh mahi nāri nāri mahi purkhā būjhhu braham giānī ॥

ਮਨਮਹਿਜੋਤਿਜੋਤਿਮਹਿਮਨੁਆਪੰਚਮਿਲੇਗੁਰਤਾਈ॥

man mahi jōti jōti mahi manūā pañc milē gur bhāī ॥

ਨਾਨਕਤਿਨਕੈਸਦਬਲਿਹਾਰੀਜਿਨਏਕਸਬਦਿਲਿਵਲਾਈ॥੪॥੯॥

nānak tin kai sad balihārī jin ēk sabdi liv lāī ॥4॥9॥“

“The female is in the male, and the male is in the female. Understand this, O God-realized being! The Light is in the mind, and the mind is in the Light. The Guru brings the five senses together, like brothers. Nanak is forever a sacrifice to those who enshrine love for the One Word of the *Shabad*.”<sup>31</sup>

*Gurbani* wants wife and husband to become one. But most commonly, the wife expects the husband to change and the husband wants his wife to change and adjust accordingly. This is not the kind of oneness the *Gurbani* is talking about, here

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<sup>30</sup> Ibid

<sup>31</sup> Op. Cit, Sant Singh, Khalsa. tr. Gurmukhi to English page by page “*Siri Guru Granth Sahib*”, Hand Made Books, USA P. 879 <http://www.gurbanifiles.org/translations/index.htm>



the message is meant equally for both - wife and husband. The woman is born from man and man takes birth from woman.

Sikhism, in this sense, reacted strongly against certain practices carried out in Hindu society to exploit women. God has made men and women equal and any artificial barriers created by society are unpardonable. It is only by the coordination of energies of men and women that the society can prosper and progress.<sup>32</sup>

Guru Amardas said in this regard:

“ਮਨਤੂੰਜੋਤਿਸਰੂਪਹੈਆਪਣਾਮੂਲਪਛਾਣ॥

man tūm jōtī sarūpu hai āpaṇā mūlu pachhāṇu ॥

“O my mind, you are the embodiment of the Divine Light - recognize your own origin,”<sup>33</sup>

Guru Ji says they are two but there is oneness of their mind. Their vision is one, their thought, feelings and emotions are similar. They understand each other. They are flexible and they promptly adjust for harmonious living.

Guru Amardas further says:

“ਨਾਨਕਏਕਜੋਤਿਦੁਇਮੂਰਤੀਸਬਦਿਮਿਲਾਵਾਰੋਇ॥੪॥੧੧॥੪੪॥

nānak ēk jōtī dui mūrṭī sabdi milāvā hōi ॥4॥11॥44॥“

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<sup>32</sup> Op. Cit, Dr Jagroop, Kaur, Prof Arvinder, Singh. "The Status of Woman in Sikhism with Special Reference to Lavan" Abstract of Sikh Studies, Vol. XIII, Issue 3/543 July-Sept 2011 [http://sikhinstitute.org/july\\_2011.html](http://sikhinstitute.org/july_2011.html)

<sup>33</sup> Op. Cit, Khalsa, Sant Singh. tr. Gurmukhi to English page by page "Siri Guru Granth Sahib", Hand Made Books, USA P. 441 <http://www.gurbanifiles.org/translations/index.htm>

“O Nanak, the One Light has two forms; through the *Shabad*, union is attained.”<sup>34</sup>

This verse says that, O, Nanak, the one and a single light have two forms. It further says that the unity between wife and husband resulted in love, trust, reliability, sharing of feelings and faithfulness among the married couple of ones and the entire family. According to Sikh religion, the marriage is a bond between the two families and not between married the married couple only. This relationship is based on the unity of hearts of married couple, which leads to Allah Almighty.

In Sri Guru Granth Sahib, Guru Ramdasji explains in the four "Lavaan" as to how one can join (marry or link) with the Higher Consciousness within.<sup>35</sup> Thus, marriage in the Sikh is supposed to be an unbreakable spiritual Union of two souls into one. It is a mean to learn helping each other and attain together a balanced life, self-fulfillment, and self-knowledge leading to perfection in life. Therefore, according to Gurbani wife and husband are not those who just pose together.

At another place the third Guru Said:

“ਮਿਲਿਆ ਕਦੇ ਨ ਵੀ ਛੁੜੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵੈ ॥

miliā kadē na vīchhuṛai jōtī jōti milāvai ॥“

“United with the Lord, the mortal is never separated again; his light merges into the Light.”<sup>36</sup>

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<sup>34</sup> Ibid, P.30

<sup>35</sup> Ibid Pp. 773-774

<sup>36</sup> Ibid, P.1247

Once united, they never separate until death. If wife and husband fail to become "one soul", the consequences could lead to a devastating instability of the entire family. Separation, broken family, arguments, litigation, violence, or even worst, and just because of the foolishness and selfishness of adults, children suffer the most. If both live with selflessness and proper understanding, it will help in becoming "one soul".

“आपेरतनुअनुपुअमेले ॥

āpē ratnu anūpu amōlō ॥

आपेपरखेपूरातेले ॥

āpē parkhē pūrā tōlō ॥“

“You Yourself are the jewel, incomparably beautiful and priceless. You Yourself are the Assessor, the Perfect Weigher.”<sup>37</sup>

‘You’ yourself are the male, and ‘You’ are the female. That means in the inner depth of every woman there is a man, and there is a woman in the inner depths of every man. Generally, men are mostly intellectually centered and women are emotionally centered. The gap between these two centers can be narrowed or closed by balancing the complementary powers of the feminine and masculine qualities within. In reality the false ego needs to vanish; as for the feeling of "I" or "*meri-meri*" obstructs any possibility of inner growth and unification of Hearts. Balancing of the complementary powers and qualities, mutual respect, cooperation, and spiritual living lead to perfection in life.

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<sup>37</sup> Ibid, P.1020

“ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਬਨੀ ਅਤ ਐਸੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੨॥

prītam prīti banī abh aisī jōtī jōti milāi ॥2॥

“Such is the love for my Beloved which imbues me; my light has merged into the Light.”<sup>38</sup>

This verse says that the love of my beloved unites me and my love merged in to his love, which enables us for love with each other with reliability. The negative attitudes destroyed the notions and feelings of love, reliability and promote the ideas of lust, anger, greed, pride, and selfness, which on the other hand goes for the tension, conflicts and disharmony between the two hearts and minds and that of the whole family. For smooth and harmonize life it is expedient that husband and wife strengthens each other in the walk of life at each and every step. For this it's necessary for the married couple that to follow the rules of Guru Grant Sahib where it directs the couple to respect each other and avoid the areas of conflict, treating each other with a big respect always, love each other at a high level with in the spiritual domain of Sikhism. All these things will make the sweet home for the couple as paradise with a big mantel peace and satisfaction. Gurbani tries to create a model, positive energy within and at home, to make it a 'home sweet home' that gives peace of mind. Repeatedly Guru Granth Sahib urges us to leave in hukam and shed haumei, leave behind our faults and be imbibed in virtues.

In the final analysis, Guru Arjunsays,

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<sup>38</sup> Ibid, P.1273

“ਕੁਆਰਕੰਨਿਆਜੈਸੇਸੰਗਿਸਹੇਰੀਪ੍ਰਿਅਬਚਨਉਪਹਾਸਕਹੇ॥

kuār kanniā jaisē saṅgi sahērī pria bachan uphās kahō ॥

ਜਉਸੁਰਿਜਨੁਗ੍ਰਿਹਭੀਤਰਿਆਇਓਤਬਮੁਖੁਕਾਜਿਲਜੇ॥੧॥

jau surijnu grih bhītri āiō tab mukhu kāji lajō ॥1 ॥

ਆਨਉਪਾਉਨਕੇਉਸੁਝੈਹਰਿਦਾਸਾਸਰਣੀਪਰਿਰਹਾ॥

ān upāu na kōū sūjhai hari dāsā sarṇī pari rahā ॥

ਕਹੁਨਾਨਕਤਬਹੀਮਨਛੁਟੀਐਜਉਸਗਲੇਅਉਗਨਮੇਟਿਧਰਹਾ॥੪॥੪॥

kahu nānak tab hī man chhuṭīai jau saglē augan mēṭi dharhā ॥

“The virgin speaks with her friends about her husband and they laugh together; But when he comes home, she becomes shy, and modestly covers her face. I cannot see any other way out. I seek the Sanctuary of the Lord's slaves. Says Nanak, the mortal is emancipated, only when all his demerits and faults are erased and eradicated.”<sup>39</sup>

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<sup>39</sup> Ibid, P.1203 +6

## 2.5 Family life in Sikh Scriptures

Sikhism does not believe in asceticism. The Sikh Gurus reject asceticism and look upon worldly affairs as essential part of life. They say there is no need for women to become nuns and neither is there need for human beings to wander in jungles looking for God in streams and stones. All Sikhs (men and women) are enjoined to enjoy their family life. The Sikh must marry and take pleasure of parenthood where lies the holy worth of love.<sup>40</sup>

Family life ensures protection, love and kindness so necessary for humans. Again, this is where cultural values are fixed and the members imbibe gender roles. The norms, attitudes, and manners patterns learnt in a family and transmitted through the family are the roots of civilization. Similarly, the Sikh Gurus lived a family life and teach that salvation can be achieved simply through living and working in society.

“ਨਾਨਕਸਤਿਗੁਰਿਭੇਟਿਐਪੂਰੀਹੋਵੈਜੁਗਤਿ॥

nānak satiguri bhēṭīai pūrī hōvai jugti ॥

ਹਸੰਦਿਆਖੇਲੰਦਿਆਪੈਨੰਦਿਆਖਾਵੰਦਿਆਵਿਚੋਹੋਵੈਮੁਕਤਿ॥੨॥

hasndiā khēlndiā painndiā khāvndiā vichē hōvai mukti ॥2॥“

“O Nanak, meeting the True Guru, one comes to know the Perfect Way. While laughing, playing, dressing and eating, he is liberated.”<sup>41</sup>

ਸਤਿਗੁਰਕੀਐਸੀਵਡਿਆਈ॥

satigur kī aisī vadiāi ॥

<sup>40</sup> G.S Sidhu, “*Sikh Religion and Women*” First Edition 2006, England Available from: G.S.Sidhu 116 Waltham Close, Abbey Park, West Bridgford, Nottingham NG2 6LE., gssidhu116@ntlworld.com OR gssidhu30@yahoo.co.uk

<sup>41</sup> Op. Cit, Khalsa, Sant Singh. tr. Gurmukhi to English page by page “*Siri Guru Granth Sahib*”, Hand Made Books, USA P. 552 <http://www.gurbani.files.org/translations/index.htm>

ਪੁਤ੍ਰਕਲਤ੍ਰਵਿਚੇਗਤਿਪਾਈ॥੨॥

putr kalatr vichē gati pāi ॥2॥"

“Such is the Glory of the True Guru; In the midst of children and spouses, they attain emancipation.”<sup>42</sup> The holy preceptor's miracle that even living with progeny and wife, man can obtain state of supreme bliss.

A strict moral code of conduct was prescribed for men and women in Sikhism where the duties of both husband and wife towards each other defined. For the householder the Gurus left instructions like the following:

“ਸੇਗਿਰਹੀਜੇਨਿਗ੍ਰਹੁਕਰੈ॥

sō girhī jō nigrhu karai ॥

ਜਪੁਤਪੁਸੰਜਮੁਤੀਖਿਆਕਰੈ॥

japu tapu sañjmu bhīkhiā karai ॥

ਪੁੰਨਦਾਨਕਾਰੇਸਰੀਰੁ॥

punn dān kā karē sarīru ॥

ਸੇਗਿਰਹੀਗੰਗਾਕਾਨੀਰੁ॥

sō girhī gaṅgā kā nīru ॥

“He alone is a householder, who restrains his passions. And begs for meditation, austerity and self-discipline. He gives donations to charity with his body; Such a householder is as pure as the water of the Ganges.”<sup>43</sup>

A true householder must restrain his faculties. He should bow to God for prayer, lead austere life, and exercise self-discipline. He should involve himself in good charitable deeds. Such a householder is purer than the purest Ganges.

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<sup>42</sup> Ibid, P.661

<sup>43</sup> Ibid, P.952

The Sikh Gurus stated that woman is the pivot of a joint family where her advice is key to the betterment of the entire family. The Gurus also categorically stated that the society can become a composite and well balanced whole only if men and women live and work together. They are complementary to each other and one member of the society should not view the other as a threat. The Gurus shifted the emphasis from celibacy to fidelity.

Family living, equality, and reliability are natural requirements of life. Male and female are naturally and instinctively orientated to one another and marriage is a socially accepted norm to achieve the end for which God has created them.

Family life is also a training place of social living for society. Furthermore, the purity of people depends upon the proper regulation of natural impulse, which is protected by family life. It is only through family life that oneness of God can be truly realized. In family life we bear each other's problem, exercise self-denial, and learn to love others. Sikh Gurus married and enjoy a family life except Guru *Harkrishan*, he did not married.

According to the Sikh Gurus morality is a pre-requisite for spiritual perfection and the best way for its achievement is to live a social life. Spirituality and morality go hand in hand. Therefore, the Guru condemned those who abandoned family life and resorted to asceticism. He said

“ਆਪਿਤਰੈਸਭੁਕੁਟੰਬੁਤਰਾਈਐ॥੧॥ਰਹਾਉਦੁਜਾ

āpi tarai sabhu kuṭmbu tarāīai ॥1॥ rahāu dūjā ॥2॥“



“He saves himself, and carries across all his family as well.”<sup>44</sup>

They renounce the world, abandon family life, and yet go to the householders begging for food and clothes. Sikhism does not encourage idlers, parasites, beggars and all those persons who escaped from the problems of life. According to Sikhism men and women are equal in the eyes of God. Although their jobs in life are different, their roles are interlinked to each other. True renunciation is mental attitude of detachment which can be obtained only through practice.

## 2.6 The Concept of Celibacy

Celibacy was a cloak for licentiousness and profligacy. The so-called saints, sidhs, monks, and yogis were corrupting the society. People feared their noise about miraculous powers and did not dare murmur a word against them.

The Sikh Gurus called enforced celibacy a sham. They depicted the celibates and escapists as runaways from social responsibilities and exposed the so-called chaste and celibate Brahmans and Sadhus as follows: "With bowl in hand, wearing his patched coat he goes about begging and desires to pollute his mind. Abandoning his own wife, he is engrossed in sexual desire; his thoughts are on the wives of others".

“ਬਾਹਰਿ ਤਸਮਲੇਪਨ ਕਰੇ ਅੰਤਰਿ ਗੁਬਾਰੀ ॥

bāhri bhasam lēpan karē antri gubārī ॥

ਖਿੰਥਾ ਝੋਲੀ ਬਹੁ ਭੇਖ ਕਰੇ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ ॥

khinhā jhōlī bahu bhēkh karē durmaṭi ahaṅkāṛī ॥“

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<sup>44</sup> Ibid, P.1348

“You smear your outer body with ashes, but within, you are filled with darkness. You wear the patched coat and all the right clothes and robes, but you are still egotistical and proud”.<sup>45</sup>

## 2.7 Purdah (veil)

Guru Amar Das regarded it an instrument of the suppression of modesty and condemned it. He did not allow the queen of *Haripur* to come to *Sangat* (religious assembly) unless she removed her veil. He said,

“ਰਹੁਰਹੁਰੀਬਹੁਰੀਆਘੁੰਘਟੁਜਿਨਿਕਾਢੈ ॥

rahu rahu rī bahurīā ghūṅghṭu jini kāḍhai ॥

ਅੰਤਕੀਬਾਰਲਹੈਗੀਨਾਢੈ ॥੧॥ਰਹਾਉ ॥

ant kī bār lahaigī na āḍhai ॥1॥ rahāu ॥

ਘੁੰਘਟੁਕਾਢਿਗਈਤੇਰੀਆਰੈ ॥

ghūṅghṭu kāḍhi gai tērī āgai ॥

ਉਨਕੀਗੈਲਿਤੇਹਿਜਿਨਿਲਾਰੈ ॥੧॥

un kī gaili tōhi jini lāgai ॥1॥

ਘੁੰਘਟੁਕਾਢੈਕੀਇਹੈਬਡਾਈ ॥

ghūṅghṭu kāḍhē kī ihai baḍāi ॥

ਦਿਨਦਸਪਾਂਚਬਹੁਤਲੇਆਈ ॥੨॥

din das pāñc bahū bhalē āi ॥2॥

ਘੁੰਘਟੁਤੇਰੇਤਉਪਰਿਸਾਚੈ ॥

ghūṅghṭu tērō tau pari sāchai ॥

ਹਰਿਗੁਨਗਾਇਕੁਦਹਿਅਰੁਨਾਚੈ ॥੩॥

hari gun gāi kūdhi aru nāchai ॥3॥

ਕਹਤਕਬੀਰਬਹੁਤਬਜੀਤੈ ॥

kahat kabīr bahū tab jītai ॥

<sup>45</sup> Ibid, P.1243

ਹਰਿਗੁਨਗਾਵਤਜਨਮੁਬਿਤੀਤੈ॥੪॥੧॥੩੪॥

hari gun gāvat janmū bitītai ॥4॥1॥34॥

Stay, stay, O daughter-in-law - do not cover your face with a veil. In the end, this shall not bring you even half a shell. The one before you used to veil her face; Do not follow in her footsteps. The only merit in veiling your face is That for a few days, people will say, ""What a noble bride has come"". Your veil shall be true only if You skip, dance and sing the Glorious Praises of the Lord. Says Kabeer, the soul-bride shall win, Only if she passes her life singing the Lord's Praises.<sup>46</sup>

It means that the Sikh religion does not appreciate the concept of "Purdah".

Girls in Sikhism are advised not to wear veil while coming to the "Gurdwarah". They will only represent their fairness of mind and nobility if they will praise their Lord. All those women who followed the Guru's advice became free and were described as follows;

“ਲਾਜਮਰਤੀਮਰਿਗਈਘੁਘਟੁਖੇਲਿਚਲੀ॥

lāj marntī mari gāi ghūghṭu khōli chalī ॥

ਸਾਸੁਦਿਵਾਨੀਬਾਵਰੀਸਿਰਤੇਸੰਕਟਲੀ॥

sāsu divānī bāvri sir tē saṅk ṭalī ॥“

“My shyness and hesitation have died and gone, and I walk with my face unveiled. The confusion and doubt from my crazy, insane mother-in-law has been removed from over my head.”<sup>47</sup>

The *Sikh Rehit Maryada* says, "It is not proper for a Sikh woman to wear a veil or keep her face hidden by veil or cover"<sup>48</sup> The Gurus did not prescribe any special dress code for women. The only compulsory article of dress is a Kachha

<sup>46</sup> Ibid, P.484

<sup>47</sup> Ibid, P.931

<sup>48</sup> Shiromani Gurdwara Prabhandhak Committee, The Secretary, SGPC, Amritsar, India "*Sikh Rehit Maryada*", 1945, Chapter X, Article XVI-S

which all Sikhs, men and women, have to wear. The general instruction about the wearing of clothes is

“ਨੀਲੀਸਿਆਹੀਕਦਾਕਰਣੀਪਹਿਰਣੁਪੈਰਧਿਆਨੁ॥

nīlī siāhī kadā karṇī pahirṇu pair dhiānu ॥

ਕਮਰਬੰਦੁਸੰਤੋਖਕਾਧਨੁਜੋਬਨੁਤੇਰਾਨਾਮੁ॥੨॥

kamrabndu santōkh kā dhanu jōbnu tērā nāmu ॥2॥

ਬਾਬਾਹੋਰੁਪੈਨਣੁਖੁਸੀਖੁਆਰੁ॥

bābā hōru painṇu khusī khuāru ॥

ਜਿਤੁਪੈਤਨੁਪੀੜੀਐਮਨਮਹਿਚਲਹਿਵਿਕਾਰ॥੧॥ਰਹਾਉ॥

jitu paidhai tanu pīṛīai man mahi chalhi vikār ॥1॥ rahāu ॥“

The blackness of sin is erased by my wearing of blue clothes, and meditation on the Lord's Lotus Feet is my robe of honor. Contentment is my cummerbund; Your Name is my wealth and youth. O Baba, the pleasures of other clothes are false. Wearing them, the body is ruined, and wickedness and corruption enter into the mind.<sup>49</sup>

The Sikhism adopted some Hindu customs but also rejected the cruel custom of Sati. Sikh Grus snubbed and strictly prohibited Sati. Guru Nanak said a true widow is one who leads a pure life after her husband's death. Guru Amar Das (1479-1574AD) condemned Sati as follows:

“ਸਤੀਆਏਹਿਨਆਖੀਅਨਿਜੋਮੜਿਆਲਗਿਜਲੰਨ੍ਹਿ॥

satī āhi na ākhīni jō maṛiā lagi jalnnhhi ॥

ਨਾਨਕਸਤੀਆਜਾਣੀਅਨ੍ਹਿਹਜਿਬਿਰਹੇਚੇਟਮਰੰਨ੍ਹਿ॥੧॥

nānak satī jāṇīnhhi ji birhē cōṭ marnnhhi ॥1॥

<sup>49</sup> Op. Cit Sant Singh, Khalsa. tr. Gurmukhi to English page by page “Siri Guru Granth Sahib”, Hand Made Books, USA P. 161 <http://www.gurbanifiles.org/translations/index.htm>

ਤੀਸੇਸਤੀਆਜਾਣੀਅਨਿਸੀਲਸੰਤੋਖਿਰਹੰਨ੍ਹਿ॥

bhī sō satīā jāṇīni sīl santōkhi rahnnhhi ॥“

“Do not call them 'satee', who burn themselves along with their husbands' corpses. O Nanak, they alone are known as 'satee', who die from the shock of separation. They are also known as 'satee', who abide in modesty and contentment.”<sup>50</sup>

The satis are not those, who burn themselves and die on the dead body of their husband but the satis are those who die with the mere shock of separation from their husbands. They too are considered satis who abide in modesty and contentment. Who wait upon the Lord and rise in the morning ever remembering him.

Guru also argued opposing the satti in Suhi Ki var as follows:

ਕੰਤਾਨਾਲਿਮਹੇਲੀਆਸੇਤੀਅਗਿਜਲਾਹਿ॥  
kantā nāli mahēlīā sētī agi jalāhi ॥

ਜੇਜਾਣਹਿਪਿਰੁਆਪਣਾਤਾਤਨਿਦੁਖਸਹਾਹਿ॥  
jē jāṇhi piru āpaṇā tā tani dukh sahāhi ॥

ਨਾਨਕਕੰਤਨਾਣਨੀਸੇਕਿਉਅਗਿਜਲਾਹਿ॥  
nānak kant na jāṇnī sē kiu agi jalāhi ॥

ਭਾਵੈਜੀਵਉਕੈਮਰਉਦੁਰਹੁਹੀਤਜਿਜਾਹਿ॥੩॥  
bhāvai jīvau kai marau dūrhu hī bhaji jāhi ॥3॥

The widows burn themselves in the fire, along with their husbands' corpses. If they truly knew their husbands, then they suffer terrible bodily pain. O Nanak, if they did not truly know their husbands, why should they burn themselves in the fire? Whether their husbands are alive or dead, those wives remain far away from them.<sup>51</sup>

<sup>50</sup> Ibid, P.787

<sup>51</sup> Ibid

Women are burnt in fire with their husbands. If they appreciate their husbands they undergo sufficient pain by their death. If they appreciate them not, why should they burn at all. The Sikh Gurus allowed widows to re-marry and refused the restrictions imposed by the Brahmans upon them in Hinduism.<sup>52</sup> Sikkim also rejects the Hindu custom like Dev Dasis (offered their daughters and wives to the temples) and Varat (Hindu custom in which only women are required to fast once or twice in every month).<sup>53</sup>

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<sup>52</sup> Shiromani Gurdwara Prabhandhak Committee, The Secretary, SGPC, Amritsar, India "*Sikh Rehit Maryada*," 1945, Chapter XI, Article XVIII(N)

<sup>53</sup> G.S Sidhu, "*Sikh Religion and Women*" First Edition 2006, England  
Available from: G.S.Sidhu 116 Waltham Close, Abbey Park, West Bridgford. Nottingham, NG2 6LE, gssidhu16@ntlworld.com OR [gssidhu30@yahoo.co.uk](mailto:gssidhu30@yahoo.co.uk)

**3.1 Sikh Marriage Practices (*Anand Sanskar*)**

Sikh marriage is solemnized under the Sikh Rehit Maryada” and “Anand Marriage Act, 1909”. The pattern of Sikh Marriages according to the religious scriptures is following

- I. Sikh marriage is solemnize with opposite sex without any consideration for caste and money
- II. A Sikh daughter should marry only a Sikh boy
- III. Child marriage is prohibited
- IV. Marriage of a Sikh girl solemnized when she attain the age of maturity
- V. No compulsion is there for the formal engagement ceremony in Sikh religion.  
If both of the parties agree on a formal engagement the girl family visits the boy home on an agreed upon day along with Sangsat and Gru Grant Sahib.  
After the performing of *Ardas* they present a *Kara* and Sweet to the boy.
- VI. It should be celebrated in accordance with the *Anand* writes.
- VII. Unlike the Hinduism, it is prohibited in Sikh religion to consult the astronomers for marriage date.
- VIII. Immoral activities like drinking, dancing and singing as well as activities of other religions are prohibited.
- IX. Same procedure will be followed for remarriage of a widow or widower.
- X. The spouses must be at least *Gurshik*
- XI. Polygamy is discouraged by Sikh religion.

### 3.2 Procedure of Marriage

Sikh marriages are usually settled between the families of future spouses, which are generally known as arranged marriage. The people from other cultures (Western cultures) generally misinterpret the idea of "arranged marriage". An arranged marriage does not necessarily mean forcing man or woman into wedlock of parent's choice only. In an arranged marriage, the parents assist in choosing the suitable partner because the pre-official and legal relation, a relation between two opposite sexes is not favored and allowed religiously and culturally. Marriage proposed by mutual discussion between the man and the woman on one side and his and her parents and relatives on the other. This is in fact choosing the right partner with the approval of all those who have concern with the contracting individuals. Most importantly the man and woman themselves must get to know each other to convey their consent to their parents<sup>54</sup>.

Sikhs claim that they are monogamous. In the case of broken marriage, divorce is not possible according to the Sikh traditions. The couple can however, obtain a divorce under the personal law of the country.

Nowadays, the practice is that young generation informs their parents of their preferences who can then arrange to meet with the other party to discuss the matter. The concerned persons can then meet under some sort of supervision to get to know each other better. The girl is normally discouraged from going out with a boy alone. It is the duty of parents to look for a suitable match. Sikhs are expected to marry into Sikh families. There is no actual bar to marrying outside one's caste or class, if there is understanding in the families. However, Sikhs (*Amritdhari*) should marry into Sikh

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<sup>54</sup> Shiromani Gurdwara Prabhandhak Committee 1945, The Secretary, SGPC, Amritsar, India "*Sikh Rehit Maryada*," Chapter XI, Article XVIII



families, as their wives should also embrace Sikhism. The voluntary consent of the young is required before any marriage is finalized.

The confirmation of marriage proposal is normally signified by a betrothal ceremony. Here, the bride's representative or relatives and the bridegroom's family, exchange presents for the bride and the groom. The betrothal ceremony is confirmed by an *Ardas* to invoke the blessing of God. When the proposal of marriage is confirmed by both families then the date and venue of the wedding is fixed. Any day convenient to both parties is in order because Sikhs do not believe in auspicious days. The marriage ceremony is generally held in a *Gurdwara* or bride's residence or at any other clean and open place according to the convenience of the parties in the presence of *Siri Guru Granth Sahib*. For marriage, there should be a congregational gathering in the holy presence of *Guru Granth Sahib*. There should be hymn singing by *ragis* or by the whole congregation. Then the girl and boy should be made to sit facing the *Guru Granth Sahib*. The solemnizing of marriages in clubs, hotels and restaurants is discouraged because of the uncongenial environment.<sup>55</sup>

### 3.3 Marriage Ceremony (*Anand Rites*)

At the time of the marriage, the boy and his family, accompanied by limited number of friends and relatives at the girl's family wish, should go to the girl's home, greet each other with the *Fateh* when they meet and then *shabad* from *Gurbani* should be recited. On the day of the wedding, the boy and his relatives with limited number of friends as the girl's family wish should go to the girl's home or to the venue of the wedding ceremony. If the venue is other than girls home then the bride's party should reach their first in order to welcome the groom's party. Then the two families

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<sup>55</sup> Ibid

exchange greeting and presents gifts. This meeting is called a *Milni*, which means "get-together" and is prelude to the wedding.

The both parties should greet each with Sikh greetings of *Fateh* "*Waheguru ji ka Khalsa, Waheguru ji ki Fateh*". At this time, both the families and their friends sing the following *Shabad* (hymn):

“ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥

ham ghari sājan āē ॥

ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ ॥

sāchai mēli milāē ॥

ਸਹਜਿ ਮਿਲਾਏ ਹਰਿ ਮਨਿ ਭਾਏ ਪੰਚ ਮਿਲੇ ਸੁਖੁ ਪਾਇਆ ॥

sahji milāē hari mani bhāē pañc milē sukhu pāiā ॥

ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿ ਸੁਸੇਤੀ ਮਨੁ ਲਾਇਆ ॥

sāi vastu parāpti hōī jisu sētī manu lāiā ॥

ਅਨਦਿਨੁ ਮੇਲੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ ॥

andinu mēlu bhaiā manu māniā ghar mandar sōhāē ॥“

My friends have come into my home. The True Lord has united me with them. The Lord automatically united me with them when it pleased Him; uniting with the chosen ones, I have found peace I have obtained that thing, which my mind desired. Meeting with them, night and day, my mind is pleased; my home and mansion are beautified.<sup>36</sup>

Generally, wedding ceremonies held in the morning. Friends and relatives sit down and listen to the hymns of "*Asa di Var*" the morning *kirtan* sung by singers. The bridegroom takes a front seat facing the *Siri Guru Granth Sahib*. The girl takes her seat to the left of her groom. The master may be anyone who knows how to conduct the ceremony, for there is no ordained priesthood in Sikhism. Whoever is conducting the marriage would confirm the consent of both parties and

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<sup>36</sup> Op. Cit, Sant Singh, Khalsa. tr. Gurmukhi to English page by page "*Siri Guru Granth Sahib*", Hand Made Books, USA P.764 <http://www.gurbanifiles.org/translations/index.htm>

then ask the couple and their parents or guardians to stand while offer the *Ardas* for the commencement of the *Anand* marriage ceremony and prays that God will bless the marriage. *Ardas* (the Morning Prayer) is offered for God's blessing on the Union in which the name of the boy and girl who are to be married are specifically mentioned. The musicians then begin the ceremony with a short hymn, which contains the general advice about seeking divine blessing:

Before undertaking any task, seek the grace of God for He will Ensure its success. The True Guru stands witness to this The True teacher will enable, you to relish His ambrosia Compassionate Lord, Destroyer of feap Seasc bestow your grace on your servant.<sup>57</sup>

The master advises according to *Gurbani*, the bride and bridegroom about the duties and obligations of conjugal life. Initially master explains the common mutual obligations and advises them how to model the husband-wife relationship on the love between the individual soul and the Supreme Soul.

The master then tells the couple about their duties towards each other, towards their families, their society and their religion and the role of a married life in the attainment of life's goal according to *Gurbani*. He also tells them of their individual duties. It is only by fulfilling their marital obligations that their married life will be peaceful and happy, "There is only one way to the heart of the beloved. Be humble and loyal and obey his command. It is only in this way that a blissful union may be attained."<sup>58</sup>

“ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹ ਬਾ ਮਣੀ ਆਮੰਤੁ ॥

nivṇu su akhru khavṇu guṇu jihbā maṇīā mantu ॥

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<sup>57</sup> Ibid, P. 91

<sup>58</sup> Ibid, P.788

ਏਤੈਭੈਏਵੇਸਕਰਿਤਾਵਸਿਆਵੀਕੰਤੁ॥੧੨੭॥

८ trai bhainē vēs kari tāṁ vasi āvī kantu ॥127॥“

“Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra. Wear these three robes, O sister, and you will captivate your Husband Lord”<sup>59</sup>.

Another person's property, another man's wife, talking ill of another, these are poisons. The touch of another man's wife is like a poisonous snake<sup>60</sup>.

The master then seeks the consent of the couple to the acceptance of these duties. After they signify their consent, he asks the bride's father or guardian to place the groom's scarf in the bride's hand or tie it to the end of his daughter's *dupatta* (*Pallav*).

They stand up and listen to the hymn i.e. “Praise or dispraise *Nanakji*, I let all pass, as I seize the edge of this garment so I let go of all else. All other alliances, I will regard as false. I now cling only to thee, as my Lord.”<sup>61</sup>

The master now is to open the *Guru Granth Sahib* and then one by one the four stanzas of *Guru Ram Dass* called “*Lavaan*” (the wedding song) is read out of the *Guru Granth Sahib*.

### 3.3.1 Lavaan

Lavaan is derived from Sanskrit, which mean ‘break’, or ‘act of breaking’. During marriage, the couple walks around four times in the front of *Guru Granth* that

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<sup>59</sup> Ibid, P.1384

<sup>60</sup> Ibid, P. 403

<sup>61</sup> Ibid, P. 963

is called Lavaan. During this act the bride breaks the relations to her home and promise to walk along with husband for whole of the life.

The first *lavaan* is following:

“ਹਰਿਪਹਿਲਤੀਲਾਵਪਰਵਿਰਤੀਕਰਮਦ੍ਰਿੜਾਇਆਬਲਿਰਾਮਜੀਉ॥

hari pahilī lāv parvirtī karam driṛāiā bali rām jīu ॥

ਬਾਣੀਬ੍ਰਹਮਾਵੇਦੁਧਰਮੁਦ੍ਰਿੜਹੁਪਾਤਜਾਇਆਬਲਿਰਾਮਜੀਉ॥

bāṇī brahmā vēdu dharmu driṛhu pāp tajāiā bali rām jīu ॥

ਧਰਮੁਦ੍ਰਿੜਹੁਰਿਨਾਮੁਧਿਆਵਹੁਸਿਮ੍ਰਿਤਿਨਾਮੁਦ੍ਰਿੜਾਇਆ॥

dharmu driṛhu hari nāmu dhiāvhu simriti nāmu driṛāiā ॥

ਸਤਿਗੁਰੁਗੁਰੂਪੂਰਾਆਰਾਧਹੁਸਭਿਕਿਲਵਿਖਪਪਗਵਾਇਆ॥

satiguru guru pūrā ārādhhu sabhi kilvikh pāp gavāiā ॥

ਸਹਜਅਨੰਦੁਹੋਆਵਡਤਾਗੀਮਨਿਹਰਿਹਰਿਮੀਠਾਲਾਇਆ॥

sahaj anndu hōā vaḍbhāgī mani hari hari mīṭhā lāiā ॥

ਜਨੁਕਹੈਨਾਨਕੁਲਾਵਪਹਿਲੀਆਰੰਤੁਕਾਜੁਰਚਾਇਆ॥੧॥

janu kahai nānku lāv pahilī ārmbhu kāju rachāiā ॥1॥“

In the first round of the marriage ceremony, the Lord sets out His Instructions for performing the daily duties of married life. Instead of the hymns of the Vedas to Brahma, embrace the righteous conduct of Dharma, and renounce sinful actions. Meditate on the Lord's Name; embrace and enshrine the contemplative remembrance of the Naam. Worship and adore the Guru, the Perfect True Guru, and all your sins shall be dispelled. By great good fortune, celestial bliss is attained, and the Lord, Har, Har, seems sweet to the mind. Servant Nanak proclaims that, in this, the first round of the marriage ceremony, the marriage ceremony has begun.<sup>62</sup>

<sup>62</sup> Ibid, Pp. 773-774

As soon as the first stanza is finished, the couple stands up, bows to *Guru Granth Sahib* and then walks round the *Granth* in a clock-wise direction, as the musicians repeats the first stanza (*Lavaan*).

This verse emphasizes the performance of duty to the family and the community stresses the performance of household duties and the acceptance of moral obligations, by the couple. The couple finally bows to the *Granth* and then returns to their original palace<sup>63</sup>.

The master then reads the second *lavaan*:

“ਹਰਿਦੂਜਤੀਲਾਵਸਤਿਗੁਰੁਪੁਰਖੁਮਿਲਾਇਆਬਲਿਰਾਮਜੀਉ॥  
 hari dūjī lāv satiguru purkhu milāiā bali rām jīu ॥  
 ਨਿਰਤਉਭੈਮਨੁਹੋਇਹਉਮੈਲੁਗਵਾਇਆਬਲਿਰਾਮਜੀਉ॥  
 nirbhau bhai manu hōi haumai mailu gavāiā bali rām jīu ॥  
 ਨਿਰਮਲੁਤਉਪਾਇਆਹਰਿਗੁਣਗਾਇਆਹਰਿਵੇਖੈਰਾਮੁਹਦੂਰੇ॥  
 nirmalu bhau pāiā hari guṇ gāiā hari vēkhai rāmu hadūrē ॥  
 ਹਰਿਆਤਮਰਾਮੁਪਸਾਰਿਆਸੁਆਮੀਸਰਬਰਹਿਆਤਰਪੂਰੇ॥  
 hari ātam rāmu pasāriā suāmī sarab rahiā bharpūrē ॥  
 ਅੰਤਰਿਬਾਹਰਿਹਰਿਪ੍ਰਭੁਏਕੇਮਿਲਿਹਰਿਜਨਮੰਗਲਗਾਏ॥  
 antri bāhri hari prabhu ēkō mili hari jan maṅgal gāē ॥  
 ਜਨਨਾਨਕਦੂਜੀਲਾਵਚਲਾਈਅਨਹਦਸਬਦਵਜਾਏ॥੨॥  
 jan nānak dūjī lāv chalāī anhad sabad vajāē ॥2॥“

In the second round of the marriage ceremony, the Lord leads you to meet the True Guru, the Primal Being. With the Fear of God, the Fearless Lord in the mind, the filth of egotism is eradicated. In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you. The Lord, the Supreme Soul, is

<sup>63</sup> Op. Cit, Dr Jagroop, Kaur, Prof Arvinder, Singh. “*The Status of Woman in Sikhism with Special Reference to Lavan*”, Abstracts of Sikh Studies, Vol XIII, Issue 3 July-Sept 2011 /543 NS

the Lord and Master of the Universe; He is pervading and permeating everywhere, fully filling all spaces. Deep within, and outside as well, there is only the One Lord God. Meeting together, the humble servants of the Lord sing the songs of joy. Servant Nanak proclaims that, in this, the second round of the marriage ceremony, the unstruck sound current of the Shabad resounds.<sup>64</sup>

Again, the couple walks round the Guru *Granth Sahib* and returns to sit down.

Second *Lavaan* signifies the stage of yearning and love for each other. This verse stresses selflessness and purity of heart, which should be practiced by the couple<sup>65</sup>.

Then the third *Lavaan* is read:

“ਹਰਿਤੀਜਤੀਲਾਵਮਨਿਚਾਉਤਇਆਬੈਰਾਗੀਆਬਲਿਰਾਮਜੀਉ॥

hari tījī lāv mani chāu bhaiā bairāgīā bali rām jīu ॥

ਸੰਤਜਨਾਹਰਿਮੇਲੁਹਰਿਪਾਇਆਵਡਭਾਗੀਆਬਲਿਰਾਮਜੀਉ॥

sant janā hari mēlu hari pāiā vaḍbhāgīā bali rām jīu ॥

ਨਿਰਮਲੁਹਰਿਪਾਇਆਹਰਿਗੁਣਗਾਇਆਮੁਖਿਬੋਲੀਹਰਿਬਾਣੀ॥

nirmalu hari pāiā hari guṇ gūiā mukhi bōlī hari bāṇī ॥

ਸੰਤਜਨਾਵਡਭਾਗੀਪਾਇਆਹਰਿਕਥੀਐਅਕਥਕਹਾਣੀ॥

sant janā vaḍbhāgī pāiā hari kathīai akath kahāṇī ॥

ਹਿਰਦੈਹਰਿਹਰਿਹਰਿਯੁਨਿਉਪਜੀਹਰਿਜਪੀਐਮਸਤਕਿਤਾਗੁਜੀਉ॥

hirdai hari hari dhuni upjī hari japīai masatki bhāgu jīu ॥

ਜਨੁਨਾਨਕੁਬੋਲੇਤੀਜੀਲਾਵੈਹਰਿਉਪਜੇਮਨਿਬੈਰਾਗੁਜੀਉ॥੩॥

janu nānku bōlē tījī lāvai hari upjai mani bairāgu jīu

In the third round of the marriage ceremony, the mind is filled with Divine Love. Meeting with the humble Saints of the Lord, I have found the Lord, by great good fortune. I have found the Immaculate Lord, and I sing the Glorious Praises of the Lord. I speak the Word of the Lord's Bani.

<sup>64</sup> Op. Cit, Sant Singh, Khalsa. tr. Gurmukhi to English page by page “*Sri Guru Granth Sahib*”, Hand Made Books, USA P. 774 <http://www.gurbanifiles.org/translations/index.htm>

<sup>65</sup> Op. Cit, Dr Jagroop, Kaur, Prof Arvinder, Singh. “*The Status of Woman in Sikhism with Special Reference to Lavan*”, Abstracts of Sikh Studies, Vol XIII, Issue 3 July-Sept 2011 /543 NS

By great good fortune, I have found the humble Saints, and I speak the Unspoken Speech of the Lord. The Name of the Lord, Har, Har, Har, vibrates and resounds within my heart; meditating on the Lord, I have realized the destiny inscribed upon my forehead. Servant Nanak proclaims that, in this, the third round of the marriage ceremony, the mind is filled with Divine Love for the Lord.<sup>66</sup>

Again, the couple walks round the Guru Granth Sahib and return to sit down.

Third Lavaan signifies the stage of detachment or Virag. This emphasizes the value of detachment and the importance of joining holy company.

Finally and for the fourth time, the couple again goes round the Guru Granth Sahib while the final verse is being sung.

“ਹਰਿਚਉਥੜੀਲਾਵਮਨਿਸਰਜੁਤਇਆਹਰਿਪਾਇਆਬਲਿਰਾਮਜੀਉ॥  
 hari chauthī lāv mani sahju bhaiā hari pāiā bali rām jīu ॥  
 ਗੁਰਮੁਖਿਮਿਲਿਆਸੁਤਾਇਹਰਿਮਨਿਤਨਿਮੀਠਾਲਾਇਆਬਲਿਰਾਮਜੀਉ॥  
 gurmukhi miliā subhāi hari mani tani mīṭhā lāiā bali rām jīu ॥  
 ਹਰਿਮੀਠਾਲਾਇਆਮੇਰੇਪ੍ਰਤਤਾਇਆਅਨਦਿਨੁਹਰਿਲਿਵਲਾਈ॥  
 hari mīṭhā lāiā mērē prabh bhāiā andinu hari liv lāi ॥  
 ਮਨਚਿੰਦਿਆਫਲੁਪਾਇਆਸੁਆਮੀਹਰਿਨਾਮਿਵਜੀਵਾਧਾਈ॥  
 man chindīā phalu pāiā suāmī hari nāmi vajī vādhāi ॥  
 ਹਰਿਪ੍ਰਿਠਾਕੁਰਿਕਾਜੁਰਚਾਇਆਪਨਹਿਰਦੈਨਾਮਿਵਿਗਾਸੀ॥  
 hari prabhi ṭhākuri kāju rachāi dhan hirdai nāmi vigāsī ॥  
 ਜਨੁਨਾਨਕੁਬੋਲੇਚਉਥੀਲਾਵੈਹਰਿਪਾਇਆਪ੍ਰਤੁਅਵਿਨਾਸੀ॥੪॥੨॥  
 janu nānku bōlē chauthī lāvai hari pāiā prabhu avināsī ॥4॥2॥”

In the fourth round of the marriage ceremony, my mind has become peaceful; I have found the Lord. As Gurmukh, I have met Him, with intuitive ease; the Lord seems so sweet to my mind and body. The Lord seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my

<sup>66</sup> Op. Cit, Sant Singh, Khalsa. tr. Gurmukhi to English page by page “Siri Guru Granth Sahib”, Hand Made Books, USA P. 774 <http://www.gurbanifiles.org/translations/index.htm>



consciousness on the Lord. I have obtained my Lord and Master, the fruit of my mind's desires. The Lord's Name resounds and resonates. The Lord God, my Lord and Master, blends with His bride, and her heart blossoms forth in the Naam. Servant Nanak proclaims that, in this, the fourth round of the marriage ceremony, we have found the Eternal Lord God.<sup>67</sup>

“ਹਰਿਦਰਸਨਕਉਮੇਰਾਮਨੁਬਹੁਤਪਤੈਜਿਉਤ੍ਰਿਖਾਵੰਤੁਬਿਨੁਨੀਰ॥੧॥

hari darsan kau mērā manu bahu taptai jiu trikhāvntu binu nīr ॥1॥

ਮੇਰੈਮਨਿਪ੍ਰੇਮੁਲਗੋਹਰਿਤੀਰ॥

mērai mani prēmu lagō hari tīr ॥

ਹਮਰੀਬੇਦਨਹਰਿਪ੍ਰਭੁਜਾਨੈਮੇਰੇਮਨਅੰਤਰਕੀਪੀਰ॥੧॥ਰਹਾਉ॥

hamrī bēdan hari prabhu jānai mērē man antar kī pīr ॥1॥ rahāu ॥

ਮੇਰੇਹਰਿਪ੍ਰੀਤਮਕੀਕੇਈਬਾਤਸੁਨਾਵੈਸੇਤਾਈਸੇਮੇਰਾਬੀਰ॥੨॥

mērē hari prītam kī kōī bāt sunāvai sō bhāī sō mērā bīr ॥2॥

ਮਿਲੁਮਿਲੁਸਖੀਗੁਣਕਹੁਮੇਰੇਪ੍ਰਭਕੇਲੇਸਤਿਗੁਰਕੀਮਤਿਧੀਰ॥੩॥

milu milu sakhī guṇ kahu mērē prabh kē lē satigur kī mati dhīr ॥3॥

ਜਨਨਾਨਕਕੀਹਰਿਆਸਪੁਜਾਵਹੁਹਰਿਦਰਸਨਿਸਾਂਤਿਸਰੀਰ॥੪॥੬॥ਛਕਾ੧॥

jan nānak kī hari ās pujāvhu hari darsani sānti sarīr ॥4॥6॥ chhakā 1 ॥“

ਗੋਡਮਹਲਾ੪॥gōṇḍ mahlā 4 ॥

My mind yearns so deeply for the Blessed Vision of the Lord's Darshan, like the thirsty man without water. My mind is pierced through by the arrow of the Lord's Love. The Lord God knows my anguish, and the pain deep within my mind. Whoever tells me the Stories of my Beloved Lord is my Sibling of Destiny, and my friend. Come, and join together, O my companions; let's sing the Glorious Praises of my God, and follow the comforting advice of the True Guru. Please fulfill the hopes of servant Nanak, O Lord; his body finds peace and tranquility in the Blessed Vision of the Lord's Darshan.<sup>68</sup>

<sup>67</sup> Ibid

<sup>68</sup> Ibid, Pp.861- 862

Fourth *Lavan* signifies the final stage of harmony and union in married life during which human love blends into the love for God. This expresses the real joy of union and the attainment of bliss. As soon as fourth *Lavan* is completed, the final hymns are sung:

O my father, I am Wedded to my Lord, by the Guru's Grace, The Darkness of my Ignorance has vanished; the Guru has blazed the trail of Wisdom. Blazes the trail of Wisdom and dispelled is my Darkness and I find my lord, the Jewel of Jewels. Gone are my Ego and Sorrow, and, through the Guru's Instruction, myself eats up my self. I marry the Being Eternal, Immortal, who dies not, nor goes. Such is my Marriage, O father, to my Lord, by the Guru's Grace.<sup>69</sup>

My hope is fulfilled, my desire is satiated. I am Meritless, O Lord, and all Merits are thine. All Merits are Thine, O Master, how are I to Praise Thee? For, thou Seest not my Merit, Demerit, and forgives me instantaneously. I am Blest with the Nine Treasures (Of Thy Name) and I am in Gladness, and the Unstruck Music (of Bliss) Rings within me<sup>70</sup>.

Then, the musicians would sing the six *shabad* (stanzas) of the *Anand Sahib*, which are the first five and the last stanzas, followed by *Ardas* (prayer), and *Vak* (a random reading of a verse from *Guru Granth Sahib*). The congregation would stand up for the last prayer that completes the marriage ceremony.

The word *Anand* means permanent joy and bliss. *Guru Amar Das* composed *Anand Sahib*. It consists of 40 *shabad* (stanzas) included in *Siri Guru Granth Sahib*. The *Anand* assures everyone that they can experience tranquility and peace of mind without sacrificing the normal comforts and pleasure of life. Bliss is the ultimate

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<sup>69</sup> Ibid, P.78

<sup>70</sup> Ibid, P.577

destiny of every man. The *Anand* is sung at the end of every Sikh wedding service in its abbreviated form (first five and last stanza).<sup>71</sup>

The whole ceremony takes about an hour and at the end of ceremony *Karah Parshad* must be served to the whole congregation. There are numerous cultural customs, which may be, different with the area and people, conducted before and after religious ceremony.

The later Sikh disciples explain the Gurus in their own words by adding commentaries. These commentaries come up with the names of *Rehit-Namas*, such as *Rehitnama Bhai Nand Lai*, *Rehitnama Bhai Desa Singh*, *Rehitnama Bhai Prahlad Singh*, *Rehitnama Bhai Daya Singh*. All these *Rehit Namas* were consolidated and approved by the *Shiromani Gurdwara Prabandhak Committee. Sikh Rehit Maryada* in 1945, which became a code of conduct and guide to Sikh way of life as well as the practice of marriage. Sikhs are under obligation to follow these rules of marriage only.

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<sup>71</sup> Ranesh Chader, Dogra, "*The Sikh World: An Encyclopaedic Survey of Sikh Religion and culture*", 2003, India, UBSPD Publisher New Delhi, P.25

### 3.5 Anand Marriage and Its Development

The Sikh Gurus had a very high regard for the state of marriage, and they themselves entered into matrimony. They insisted that marriage is not merely a civil or social contract, but that its highest and ideal purpose is to fuse two souls into one so that they may become spiritually inseparable.

Guru Amar Das explains the concept of Sikh Marriage, the third Guru of the Sikhs that marriage is an attempt of uniting the individual soul to the Universal Soul.

“They are not to be called husband and wife who only sit together; rather they are husband and wife who have one spirit in two bodies”<sup>72</sup>

The Sikh Marriage ceremony is called *Anand Kiraj* or *Sanskar* literally (anand means bliss, *kiraj* means occasion or ceremony and *Sanskar* means ritual) “Blissful Occasion”. The third Guru of the Sikhs, Guru Ram Das, initiated the *anand* marriage ceremony. *Guru Bilas* and most of the history do not properly dilate on the subject of Sikh marriage in old times. Many *Guru Bilas* are in poetry and in language that is not quite easy to be followed by everyone.

*Baba Dyal*, founder of the *Nirankari* movement, made the first serious attempt at the revival of the *Anand* marriage ceremony during the time of *Ranjit Singh*.

*Namdhari* Guru Baba Ram Singh made the second attempt, and also adopted the *Anand* ceremony but with a major difference.

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<sup>72</sup> Op. Cit, Sant Singh, Khalsa. tr. Gurmukhi to English page by page “*Siri Guru Granth Sahib*”, Hand Made Books, USA P. 788 <http://www.gurbanifiles.org/translations/index.htm>

The *Singh Sabha* movement made the third and the most important attempt at the widespread propagation of the *Anand* form of marriage. The marriage ceremony as propagated by the *Singh Sabha* resembled the *Nirankari* rather than the *Namdhari* version of the *Anand* marriage.

### 3.5.1 Sikh Marriage Act 1909

In 1908 A.D, *Tikka Ripudaman Singh* was member of Imperial Legislative Council who sent the bill to the Imperial Legislative Council. After *Tikka Singh*, *S.Sunder Singh Mahajitha* became the member of the Council. On August 27, 1909 A.D., *S Sunder Singh* presented the *Anand Kirraj* Bill to the Council. He told the council that Sikh community already practiced *Ananad* marriages since last 30 years. The Bill was sent to the select Committee, and its members were *Mr. Sinha*, *Sir Herbert Rezli*, and *S. Sunder Singh Majithia*. On September 10, 1909, the Select Committee placed the Bill before Council with its recommendation. Meeting of the Council was held on October 22, 1909, and Anand Marriage Act 1909 was passed.<sup>73</sup> However, it is strange that in India today magistrates issue the marriage-certificates on the forms of Hindu Marriage Act.

A young Sikh from Patiala Banta Singh said in his statement, "it was like giving a Hindu in Pakistan a Muslim marriage Certificate. The Hindu polytheistic and Muslim or Sikh Monotheistic civilizations simply do not add up. It was therefore obnoxious and sinister of the Indian government to replace an enactment with one that insulted its important minority by way of statutory manipulation."<sup>74</sup>

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<sup>73</sup> Dr. Man Singh, Nirankari, "*Anand Marriage Act*", Sikh Dharam De Sidhant, Dharam Parchar Committee, S.G.P.C, Amritsar, India P.54

<sup>74</sup> [www.Sikhwiki.org/index.php/Pak to allow Sikh weddings under Anand Marriage Act](http://www.Sikhwiki.org/index.php/Pak_to_allow_Sikh_weddings_under_Anand_Marriage_Act) (last accessed April, 18, 2012)

“The World Muslim Sikh Federation” submitted Anand Marriage Act to government of Pakistan in 2007 A.D. The Government of Pakistan has accepted demands from Sikh community to register their marriages under the Anand Karaj ceremony and introduced Anand Marriage Act in line with the Anand Marriage Act 1909 that was passed by the British in the subcontinent one hundred years ago. The 1909 Act extended to British India (Indian Sub-Continent) now India, Pakistan, and Bangladesh.<sup>75</sup>

The Sikh Marriage Act does not explain the Sikh Marriage Ceremony (Anand Kirraj) but just explains that the marriage ceremony conducted under Sikh religion and sacrosanct among the Sikhs called “Anand Kirraj” is valid and the Government of Pakistan, through the Pakistan Sikh Gurdwara Parbandhak Committee shall issue appropriate marriage certificates under the Sikh Anand Marriage Act.

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<sup>75</sup> [http://www.sikhiwiki.org/index.php/Draft\\_Sikh\\_Marriage\\_Act\\_2007](http://www.sikhiwiki.org/index.php/Draft_Sikh_Marriage_Act_2007) (last accessed April, 18, 2012)

**4.1 Sample characteristics**

The data sample was of 50 respondents out of which 44 were male whereas the remaining six were female. Efforts were made to get data from females of the Sikh community but due to certain cultural restrictions in their community, it was difficult to take their sample size beyond six respondents. Average age of the sample was from 25 to 30 years, 42 out 50 respondents were married. Marriages of the persons interviewed solemnized during 1986 to 2011<sup>76</sup>. The unit of the sample was household, so only one married person was interviewed per household, so that we can easily get the complete set of information regarding their marriage practices.

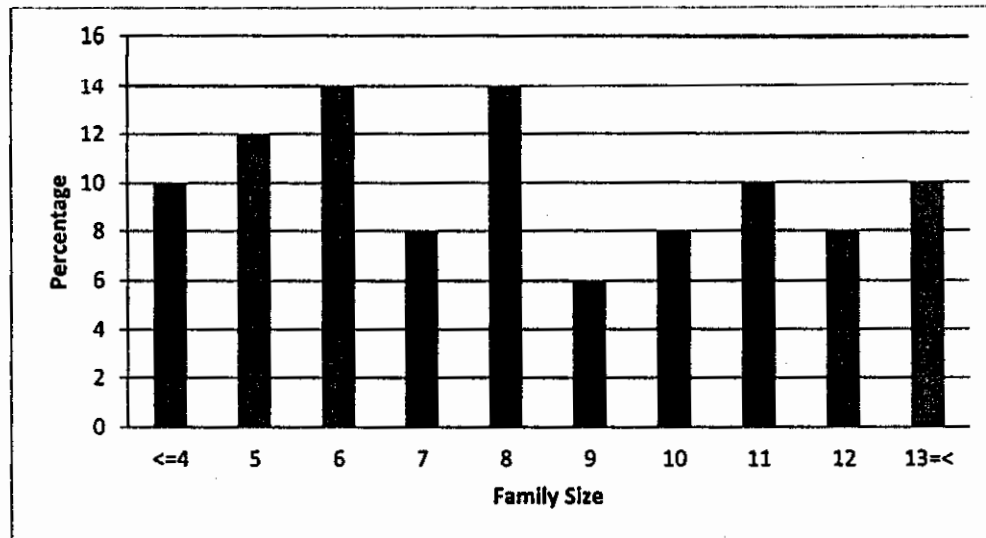
**Family Size**

The families that were interviewed were of different size. These consist of three members in minimum and twenty-five in maximum. On average, most of the families consist of five to twelve members. They possess a joint family system (88%), grandparents, parents, children and siblings living under a single shelter<sup>77</sup> where they share their losses and benefits. Each family represented by a chief who is elder among the members, he may be a male, or a female in the absence of male elder. Chief of the family is responsible for the formulation of rules with the consultation of the members, while all other are under obligation to follow.

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<sup>76</sup> See Appendix 3 Tables 3.1-3.3

<sup>77</sup> See Appendix 3 Table 3.4



### Education

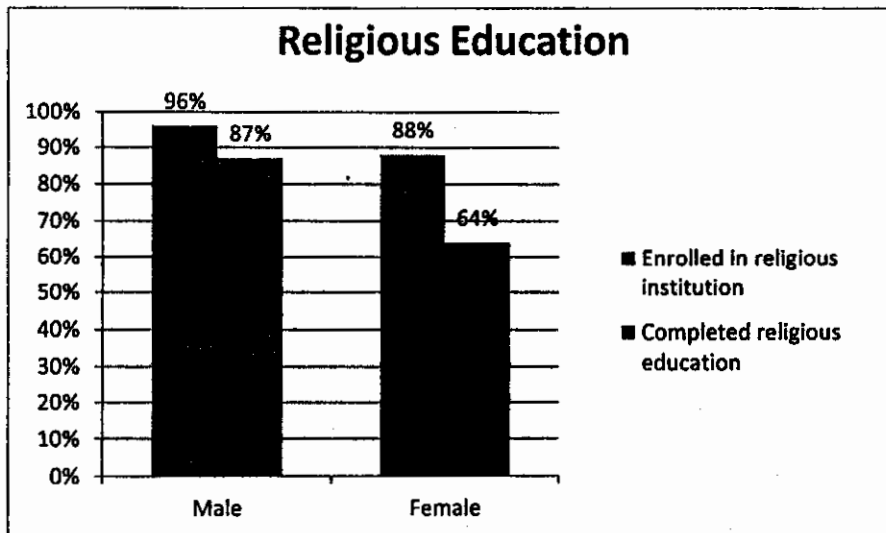
The educational background of the respondent were measure by the parameters i.e. self-education, spouses education, children and siblings education. Education itself is of two types i.e. modern and religious. As to modern education most (75%) of our respondent were educated and only 25% were illiterate. We approached the household for filling a single questionnaire where they refer to the educated member of the family. Amongst female 17% of respondents were illiterate and 83% were educated. It was not possible due to local culture and tradition to meet any female personally. Female respondents filled the questionnaire personally through male relatives. Wives were less educated than their husbands amongst the respondents. Their ratio of modern education is 30%<sup>78</sup>. While almost siblings and children are more inclined towards modern education. It is difficult to calculate the general ratio of education or female education.

### Religious Education

<sup>78</sup> See Appendix 3 Tables 3.6 and 3.7



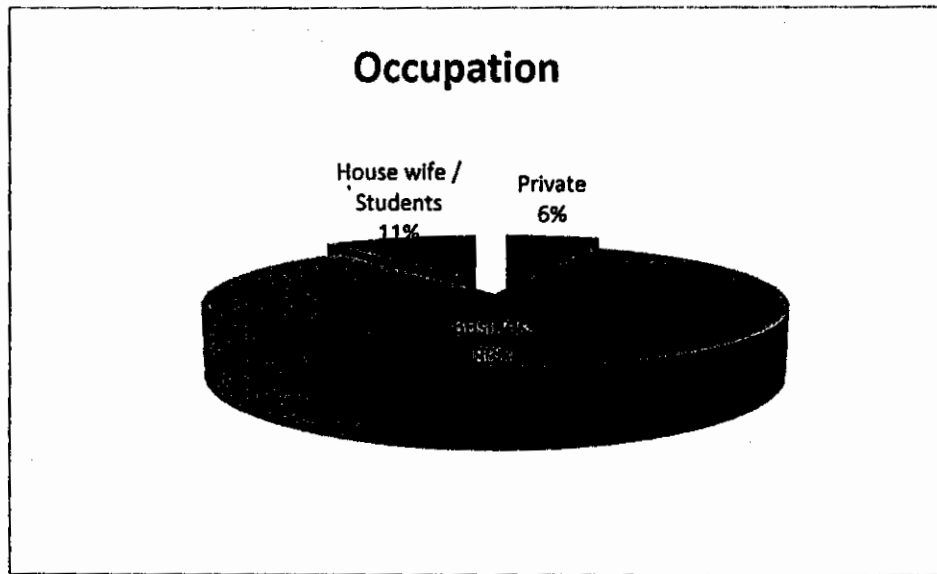
There are two religious educational institutes (*Dharmaks*) in Peshawar for Sikh community. These institutes provide basic religious education cover a period of five years. The student pass out cannot be considered as a scholar of the Sikh religion but they can read and explain the scriptures of their religion. There is no facility of higher education available here, for this purpose, they may go to *Nankana* or can visit *Amritsar*, India. The data collected is according to the standards of their local educational criteria. The 96% of the respondents and their spouses have got religious education up to some extent in which 86% of male have completed the religious education (5 years) but 50% female have left uncompleted. 90% of Siblings and children of the respondents were getting religious education.



#### Financial Status

All female respondents were housewives but none (0%) of male respondents was jobless. They hold private offices and none of them is employee of a government or semi government organization. Majority (83%) has their own business and trade,

two respondents (11%) are students, and three respondents (6%) have private jobs. They were indulged in business including mobile phone shops, cosmetics, clothes, *pansar* and *Hikmat*. Amongst the respondents 30% were under the line of middle class, 53% were of middle class while only 17% qualifies for high class.<sup>79</sup>



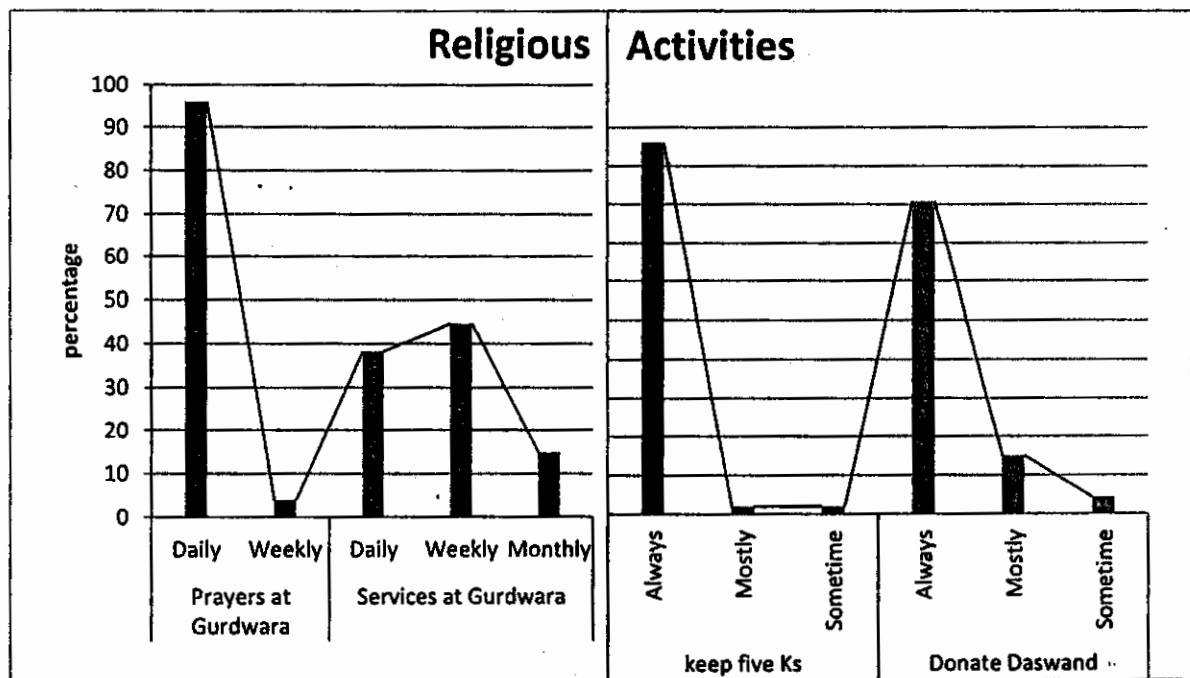
In short, majority of our respondents are own business holder and possess houses or plots in Peshawar. However, they identify themselves as belonging to middle class. The subjective evaluation of the respondents was cross checked with the objective criteria of education, occupation and it was noticed that majority clustered around middle class and traders. All the females' respondents and spouses of the male respondents were housewife.

### Religiosity

Religiosity has a greater impact on making decisions and social life. The person is more religious generally means that his worldly practices are more according

<sup>79</sup> See Appendix 3 Table 3.8

to the religious teachings and commandments. Some questions were asked about the religious practices through which an attempt has been made to gauge their level of religiosity. We gauge religiosity through three factors i.e. prayers and service, 5Ks and donations. Almost all the respondents go for prayers to Gurdwara, 96% uses to visit daily while 4% once in week. Majority (85%) of the respondents use to go for services more than once in week while others (15%) go for at least once in month. Mostly (96%) are holding 5Ks with their selves all the times. Among the respondents 81% are regularly paid Daswand (religious donations) while 19% paying it in irregular manner. Another Question was added i.e. religion gives me a great amount of comfort and security in life. The response was “strongly agreed” by the 100% of the respondents<sup>80</sup>.



To cut short, Sikh community of Peshawar is consider being the most religious in a sense that they regularly visit their Gurdwara where they perform their prayers and

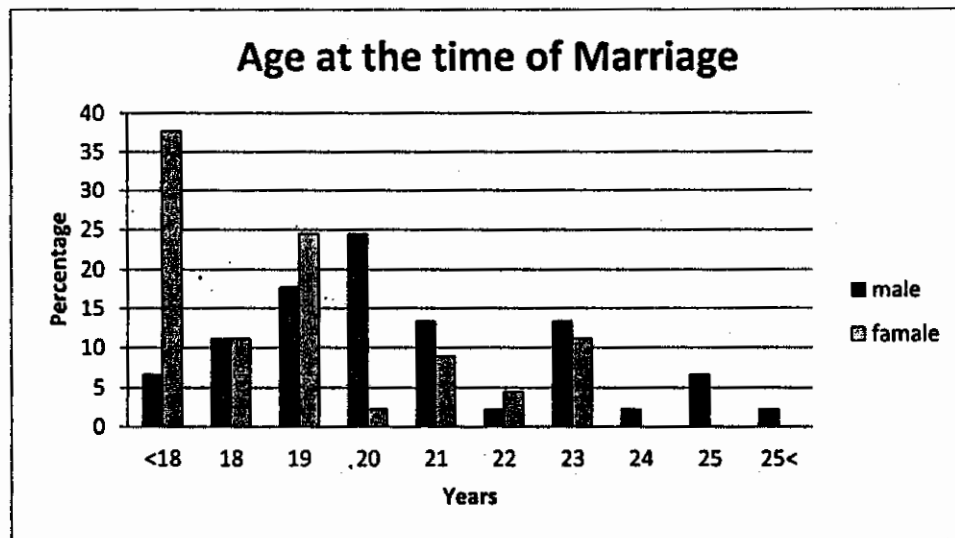
<sup>80</sup> See Appendix 3 Table 3.9

services on regular bases. Interestingly, female have greater participation in religious rites and services at Gurdwara.

### 4.3 Marriage Practices and customs in Peshawar

#### 4.3.1 Age of Marriage

It has been observed from the analysis of data that the preferred age for marriage in the Sikh community was on average ranged from 18 to 23 for male while 17 to 19 for female with slight deviation from the mean value in few cases as well.



In addition to other attributes of spouse, the age is also an important and attractive attribute for marriage. The respondents married at an early stage of marriage. Generally, boys married with girl younger than them but in three cases married in very early age, respectively married in age of 14 with 14 years girls in 1986, 16 with 18 years old girl in 1998 and 17 with 15 years old girl in 2001. Maximum age of marriage is 25 for male and 23 for female but in one case, the boy married in age of 27. In most cases, the age difference is two or three years but the maximum age difference is 6 years.<sup>81</sup>

<sup>81</sup> See Appendix 3 Table 3.10

Majority of the male get married at the age of 18 to 23 years of age, while female got their marriages in the age of 17 to 19 years of age which is considered to be a preferable age of marriage for male and female respectively.

#### 4.3.2 Eligibility for Marriage

Every society has some rules and principles for defining the field of eligibility i.e. who can marry whom. These rules, however, vary from one society to another, from one religion to another, from one stratum to another within a society and from one time to another. These societies are quite different from one another regarding marriage eligibility criteria. For example prohibition of mother-son marriage or father-daughter and brother-sister marriage is totally prohibited. Restriction on cousin marriages, either parallel cousins or cross cousins or both, can also be seen in some of these societies. Some extend it to all known blood relatives and even persons with whom kinship ties are very distant, for example cousin marriage is also discouraged in some societies. Generally Sikh also does not marry with first cousin<sup>82</sup>

There are two basic types of cousins

(1) Parallel cousins related with kin through same sex i.e. father's brother's children and mother's sister's children and

(2) Cross-cousins related with kin through opposite sex i.e. father's sister's children and mother's brother's children.

There is also further division to differentiate cousins more whether they are related to a person on his father's i.e. paternal or mother's side i.e. maternal.

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<sup>82</sup> Dr Surinder. K.. Jyoti, *"Marriage Practices Of The Sikhs: A study of intergenerational differences"*, 1983, New Dehli, India, Deep & Deep Publications, P.96

The Sikh Holy scripture Siri Guru Grant Sahib has not described any clear criteria for mate selection for marriage but there are some indirect instructions. The Sikh Code of conduct "*Sikh Rehit Maryada*" has teachings about marriage rite and mate selection listed under the topic of *Anand Sanskar* for example child marriage and consulting horoscopes is forbidden and cast endogamy is also rejected<sup>83</sup>.

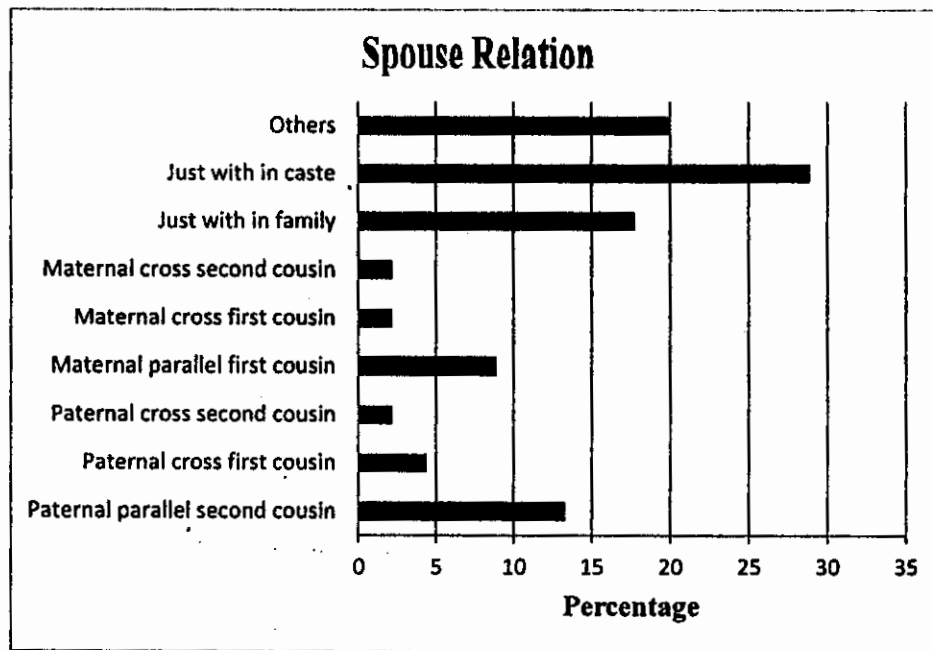
There is no reference in Sikh religion about the legality or illegality of marriages between kins. However, like other things Sikh religion is also influenced by Hindu traditions that do not encourages the kins marriage.<sup>84</sup>As Sikhs have their roots in Hinduism, one is interested to find out as to what extent the followers of Sikhism still ratify to the practices of Hindus or have established a separate identity from Hindus and have started authorizing to the Code of Conduct laid down by S.G.P.C.

It has been found that Sikh community in Peshawar solemnized marriages between first and second cousins, which is 33% of the total respondents. While 46% of the respondents marriages were amongst in just family or caste while only 20% are out of family and caste.

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<sup>83</sup> Shiromani Gurdwara Prabhandhak Committee, The Secretary, SGPC, Amritsar, India "*Sikh Rehit Maryada*," 1945, Chapter XI, Article XVIII

<sup>84</sup> Op. Cit, Dr Surinder. K.. Jyoti, "*Marriage Practices Of The Sikhs: A study of intergenerational differences*", 1983, New Dehli, India, Deep & Deep Publications, Pp.105-106



The case of Sikh community in Peshawar is different and many changes have occurred. They solemnize marriages with first and second cousin and marry irrespective of caste. They practice both endogamous and exogamous marriages. In the case of Peshawar community, the exogamous limits are only the religion, marrying out of Sikh religion is not tolerated. The endogamous limits are only for marrying with first parental parallel cousin.

Sikhs do not encourage cousin marriage but this is not a religious commandment, rather a tradition which is basically borrowed from Hinduism. Due to 1947 partition, the number of Sikhs was reduced to very low figure. Therefore, they started to marry with Sikhs residing in Afghanistan due to the absence of hurdles' in Visa process unlike India. After C of Zahir Shah Regime in Kabul Pak-Afghan relations worsened which created problems for Sikhs regarding their matrimonial alliances. After that, they started cousin marriages at a large scale. Unlike India, they faced no difficulty in cousin marriages, as this tradition was legal among the local



populace. The practices of mate selection of Sikh community are influenced up to some extent by the local tradition and religion (Islam). Presently the Sikh community of Peshawar marries with all first and second cousins other than the offspring's of the father's real brother (paternal parallel first cousin).

#### **4.3.3 Criteria of Spouse Selection**

There are three major types of marriages regarding mate selection:

- I. The marriage proposal and selection of marriage partner is purely in the hands of parents and guardians.
- II. The selection of the marriage partner is completely private matter of boy and the girl,
- III. The Selection is made both by the parents and the parties concerned with each other's consultation and approval. The third kind is a combination of the major principles of spouse selection of the above both types.

According to sociologists, generally there are two types of main consideration for choosing mate whereas the religious people have also added the religion influences as a major factor for choosing spouse selection in most of the societies. That is why we added the following three factors in our analysis in order to find the preferences regarding spouse selection

- I. Religion
- II. Family background
- III. Individual attributes

The interfaith marriages are discouraged in religious societies but they consider religiosity of the spouse in selection.

The Family criteria refer to family background, family reputation, and size of the family, educational level of the family, socio-economic status, dowry considerations and kinship (Beradari) affinities.

The individual criteria include age, physical appearance, health, character/conduct, temperament, education, occupation, income and capacities and capabilities including the knowledge of household.

The personal preferences for mate selection of the respondents have been taken an account, so far respondents' own marriages are concerned.

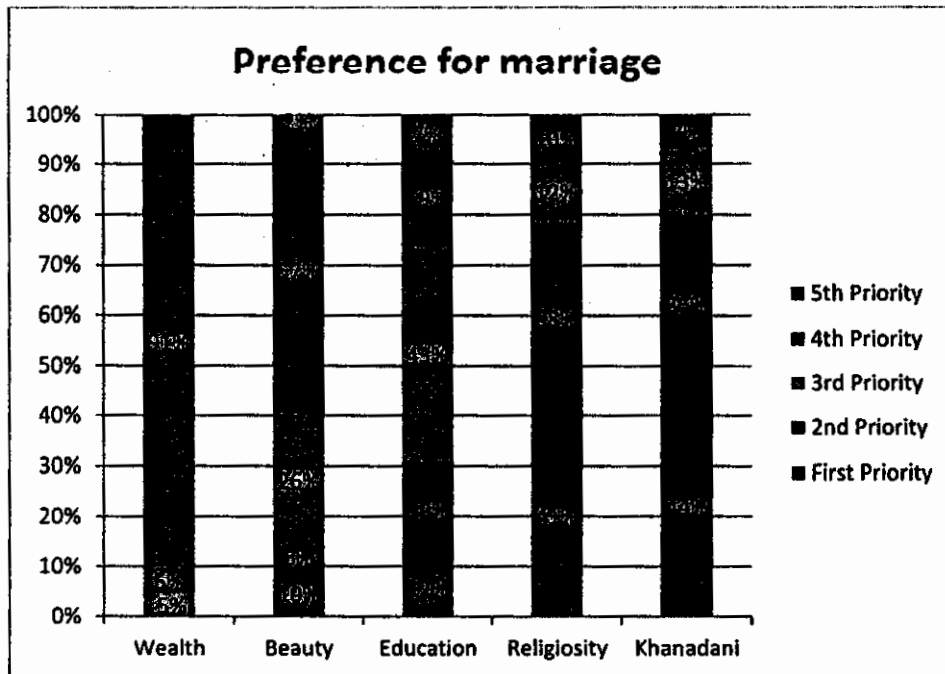
Sikh community of Peshawar solemnizes their marriages through parents after consultation with the parties concerned where consent of parents as well as of spouses is kept in consideration. They do not encourage self-decision of spouses. They also give more importance to the familial attributes over individual characteristics, whereas in other societies the process is reversed. In a few societies, only individual's acquired attributes are taken into consideration for choosing him/her as a marriage partner. In societies where greater importance is given to familial attributes, the parents and relatives play an important role in mate selection because the stakes of the family is involved in societies where individual attributes are given more importance then parties concerned play an active role in the selection of their mates and parents and relatives assume a subsidiary position.

The preferences for mate selection were concerned, so far, respondents' own marriages preferences. I rank orders and II were given to family attributes like family background, reputation, character (*Khanadani*) and religiosity of the spouse. The male respondent gives first priority to the *Khanadani* and second to religiosity while female respondents give first to religiosity and second to *Khanadani*.

The young generation gives, 2<sup>nd</sup> place to the education and third place to the beauty (physical charm and good looks) and fourth to religiosity. There is no deference in the rank of *Khanadani* (family background). All rank same for *Khanadani*. Some other personal attributes are also considered in some cases but that are not the main considerations like Knowledge of household in case of a bride and Groom's economic independence.

In short, these are arranged marriages where we can say that mates were selected more on the basis of character/conduct, education, physical appearance, economic independence, age and religiosity at least the groom must be Gurshik etc. The non-Gurshik and habits like drinking, gambling were considered bad character.

The personal attributes i.e. education of the spouses were given third priority to choose life partner and it is interesting that both genders rated education and placed it at third position for matrimonial alliances. The beauty of the bride has placed at fourth and the wealth at fifth position. The people do not build matrimonial alliance with unknown family or having bad reputation.



The parties prefer more educated and more religious life partner. Male prefer equal economic status life partner, while female prefer a wealthy person. The economic background of the bride is not considered while brides slightly prefer the economic independence of the groom. The groom did not consider the dowry or the economic independency of the bride.<sup>85</sup>

#### 4.3.4 Procedure of Spouse Selection

There are two ways of mate selection. In first the boy select by himself (self-selection) marriage partner, secondly the parents or family select the marriage partner for the child. In most cases the family first selects the girl and takes the consent of the child. In some cases the boy choses the girl and talk with parents about marriage with her. In both cases the boy plays an important role in selection of marriage partner. There is no indecently selection authority both of the sides e.g. children and parents

<sup>85</sup> See Appendix 3 Table 3.11

are equally authorized. There is no practice of marriage intermediate or matrimonial advertisement.

In the local tradition and in Sikh community, love matches were not given any importance. On the other hand, love before marriage was considered a threat to the unity of joint family. Giving free hand to the parties concerned is a recent practice and is an outcome of the modern times.

### **Marriage Proposal**

The initiation of marriage proposal is purely (100%) a family matter and the boy or girl has no courage to initiate it. Even in love marriages or in self-selection the family initiates the proposal. Therefore, the parents or family have important role in marriage proposal. In short, we can say that marriage in Sikh community of Peshawar is a family affair not an individual<sup>86</sup>.

In most cases (90%), the family of the boy initiates the marriage proposal. The boy's parents approach the girl's parent and inform them about their desire of matrimonial alliance. If the girl's family is agreeing then they invite them for the informal meeting. At the decided date the boy's parents visits to the girl's family and meet them. After the *khatir Tawazuh*,<sup>87</sup> the girl family takes one or two weeks to think about it or consult with family members if any, and also for verification of facts.

Once the proposal is made, it is the responsibility of the parties concerned, to verify the facts regarding the families and the future spouses. Both families verify the facts regarding the spouses by personally meeting or through other sources. They also observe the response of the spouses.

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<sup>86</sup> See Appendix 3.8

<sup>87</sup> This is solely a Pashto traditional term used for hospitality of the guests.

As in modern days, the spouses have started playing an active role in the selection of mate. Nowadays a large number of parents are not inclined to trust on the choice of their children, rather they give an opportunity to the parties concerned to see each other and finalize the marriage. According to the data, 82% of the respondents have a contact or at least seen each other before marriage<sup>88</sup>. Gurdwara is a suitable forum for social interactions. Most of the spouses come across with each other in Gurdwara during socio-religious ceremonies.

In family selection, the groom may take the final decision but in self-selection, the final approval goes to parents. The spouses have the veto power but generally it is mutual decision.

The responses can be broadly divided into three categories:

- I. parents play vital role in the selection of the spouse;
- II. parties concerned take the decision;
- III. It can be a joint decision.

In short words, we can say that majority of respondents prefer a mid-way solution i.e. whether arranged or not, they value the parental consent and support it as highly essential and desirable. However, the parents should give significance to the like and dislike of the child<sup>89</sup>.

However, people in the present day generation started giving more weightage to individual partner's liking and disliking. The girl and boy were taken into confidence for arranging their marriages or even their consent was sought before the settlement of the formal meeting or engagement.

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88 See Appendix 3 Table 3.12

89 See Appendix 3 Tables 3.14a-3.14d

Once the proposal proceeds and settled between the two parties, it is given a formal shape and ceremony "*Mangni* (Urdu) or *Khwara* (Pashto) or *Kormaye*"<sup>90</sup> is performed as an indication of the fact that a particular boy has been reserved for a particular girl and they have to be engaged for marriage.

#### 4.3.5 Ceremonies and Functions

Sikh community in Peshawar celebrates the following functions and ceremonies pre and during marriage.

##### 4.3.5.1 Manghni

Most of the Sikh community (98%) celebrated the engagement ceremony<sup>91</sup> even it is not necessary in Sikh religion and without engagement ceremony a marriage can be performed.<sup>92</sup> Only close friends and relatives participate in the engagement ceremony<sup>93</sup>. It is a very simple ceremony. A few relatives with close friends of the groom are invited by the parents of the bride and a Kirpan, a Kara, dress and may be some other gifts are given to the groom. The convenience of both the parties is taken and a day is secure for the marriage.

Engagement ceremony marks the confirmation of the desired alliance and observed before marriage. Its breaking is considered a more serious departure amounting to an insult.

##### 4.3.5.2 Banarase

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<sup>90</sup> Kuram is term used for relative and the term kormaye is derived from this word as the establishment of new relation in shape of marriage.

<sup>91</sup> See Appendix 3 Table 3.15a

<sup>92</sup> Shiromani Gurdwara Prabhandhak Committee, The Secretary, SGPC, Amritsar, India "*Sikh Rehit Maryada*," 1945, Chapter XI, Article XVIII(f)

<sup>93</sup> See Appendix 3 Table 3.15b

This is a cultural ceremony during which, the groom goes to Temple accompanied by family members. Where he wore *Banarasi* (a special type of dress used for the ceremony) picks the *Karpan* (sword) up, perform worship and return back to their home. The ceremony of engagement has been celebrated days before marriage but the said ceremony is the signs of marriage as all of his community get aware when they enter *Gurdwara* for special worship on the day.

#### **4.3.5.3 Gana Bandy**

On return to home, groom's relatives gather at his home and celebrate the ceremony of Gana Bandy. This is also a cultural ceremony having no connection with religious actions.

#### **4.3.5.4 Garholi**

This is also a cultural ceremony in which, the young female goes to Gurdwara and bring water from there. The old age family women set the groom on a wooden bench, put a traditional solution on his face and then wash with that water. Same ceremony is celebrated at bride's home too. After that he is dressed with a suit mostly gifted by his maternal uncle.

#### **4.3.5.5 Tanboly or Sehrabandi**

This is also a cultural ceremony in which, all the relatives, family members and friends gather and present gifts to the groom at his home.

#### **4.3.5.6 Akhand Path**



It is pure religious custom<sup>94</sup> in which, *Sri Guru Granth Sahib* is read in 48 hours continuously before the marriage ceremony.

#### 4.3.5.7 Mehndi

This is too a cultural ceremony in which the groom and bride with their friends and relatives gather at their homes separately a day before marriage and put *mehndi* on hands of both groom and bride. This ceremony was celebrated by 90% of the respondents.<sup>95</sup>

#### 4.3.5.8 Barat

A procession from the groom house goes to the bride home where the bride family and relatives receive them with honor and present something to eat in this ceremony. They take the bride to Gurdwara near to bride home. if the Gurdwara is situated in bride house they solemnize the Lavaan there and then go for groom house. In some cases both of the parties come to Gurdwara if they share a single Gurdwara in such a case the bride family come first to receive Barat. 95% of the respondents celebrated this ceremony and approximately all friends and relatives participate in the ceremony<sup>96</sup>.

#### 4.3.5.9 Lavaan

This is a religious ceremony during which the couple walks around four times in the front of Guru Granth which is called Lawa. During this act the bride break the relations to her home and promise to walk along with husband for whole of the life.

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94 Shiromani Gurdwara Prabhandhak Committee, The Secretary, SGPC, Amritsar, India "*Sikh Rehit Maryada*," 1945, Chapter VII, Article IX

95 See Appendix 3 Tables 3.16a and 3.16b

96 See Appendix 3 Tables 3.17a and 3.17b

100% of the respondents celebrated this ceremony and all the participants of Barat and persons present at the Gurdwara participated in the ceremony. This ceremony is celebrated early in the morning during worship time<sup>97</sup>. At the end *Kara parshad* is presented to the participants.

#### 4.3.5.10 Waleema

This is not a religious ceremony but a traditional one in which the groom invites all friends, relatives and known persons and honor them with dinner or lunch. 98% of the respondents celebrated this ceremony<sup>98</sup>. Only one amongst the respondents did not celebrate this ceremony. Local Muslims community also participates in the Waleema party. An average of ten to twenty five Muslims participate in the Waleema party<sup>99</sup>.

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97 See Appendix 3 Tables 3.18a and 3.18b

98 See Appendix 3 Tables 3.19a and 3.19b

99 See Appendix 3 Table 3.20

#### **4.3.6 Polygamy**

46% of the respondents said they will avail the offer of second marriage if got a chance while 54% are not in favor of polygamy but this may be due to financial problems, fresh marriages, love and joint family system<sup>100</sup>.

#### **4.3.7 Interfaith marriages**

90% of the respondents are against the interfaith marriages. No concept of such type of marriage exists in their religion, that is why they do not exercise it. However, they are indifferent in decision regarding marriage of their children/siblings with individuals of other than Sikh<sup>101</sup>.

#### **4.3.8 Inheritance**

Sikh religion does not recognize the right of inheritance to daughters and sisters. However during survey a question was asked about the inheritance of daughters and sisters entitled. 90% of the respondents agreed to transfer inheritance rights to daughters and sisters. Only 4% disagreed with the question<sup>102</sup>.

#### **4.3.9 Separation**

Divorce in Sikh religion is considered a serious and grave matter and does not give the right of diverse to the parties. During marriage, parties swear in the presence of *Guru Granth Sahib* that they will live together forever and will never be separated. The only way to take or give divorce is to refer the matter to civil law of the land. If differences arise between the parties the community interferes and tries to solve the problem amicably. If the community (family) fails to reach conciliation, they refer the

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100 See Appendix 3 Table 3.21

101 See Appendix 3 Tables 3.22 and 3.23

102 See Appendix 3 Table 3.24

matter to *PunjPiyaarey* who further contacts the *Akal Takht* for legal consultation and guidance. The *Akal Takht* usually suggests one month services for the parties in the *Gurdwara*, after one month period the *PunjPiyaarey* asked the couple for their separation if they still want separation. A decree of separation has been issued by the *PunjPiyaarey* and allows the parties for remarriage.

Among the respondents 70% agreed that there must be an option for separation in the circumstances where parties cannot live together anymore. Only 14% disagreed with the availability of separation option for couple<sup>103</sup>.

#### 4.3.10 Purdah

Sikh religion does not appreciate the concept of "Purdah". Girls in Sikhism are advised not to wear veil while coming to the "*Gurdwarah*". Their fairness of mind and nobility will only be represented by them if they will praise their Lord. The *Sikh Rehat Maryada* says, "It is not proper for a Sikh woman to wear a veil or keep her face hidden by veil or cover"<sup>104</sup>The Gurus did not prescribe any special dress code for women. The only compulsory article of dress is a *Kachha*, which all Sikhs, men and women, have to wear. 70% of the respondents agreed that women should cover her faces when they go out of homes. Only 12% of the respondents do not agree with Pardah of women.<sup>105</sup>

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103 See Appendix 3 Table 3.25

104 Shiromani Gurdwara Prabhandhak Committee, The Secretary, SGPC, Amritsar, India "*Sikh Rehit Maryada*," 1945, Chapter X, Article XVI-S

105 See Appendix 3 Table 3.26

## Chapter 5 Findings and Conclusion

### 5.1 Findings

A detail questionnaire was prepared to ascertain the actual status of the issues on ground. The questionnaire was divided into four parts which covers the background information, marriage practices and opinions. . The data sample was of 50 respondents in which an attempt has been made to select women but due to local cultural constraints, it was not possible. The data was collected per house hold in a shape of self-interview, single number of a house hold participated. Some of the religious, political and social leaders were also interviewed which helped to develop an understanding of Sikh rituals as well as local traditions. Frequent visits have been made to Peshawar region for covering all the spots where Sikh community resides. The data was finally transferred to excel sheet and converted in to percentage and average through SPSS.

The respondents interviewed were of the age between 21 to 40 years, 42 were married and 8 were unmarried out of 50. A joint family consists of 6 to 12 members. 75% of our respondents were educated up to some level i.e. primary to graduation which is comparatively high among the community. Almost all of the respondents got basic religious education at least to perform the religious duties. Females were also educated side by side with male in religious schools. Sikh community of Peshawar is considered being the most religious in a sense that they regularly visit their *Gurdwara*, where they perform their prayers and services on regular bases. Interestingly, female have greater participation in religious rites and services at *Gurdwara*.

Sikh community of Peshawar belongs to middle class and their source of income is business, trade and *hikmat*.

Age is one of the important attributes for marriage. The average age of marriage for boys is 18 to 23 and for girls 17 to 19 years, average age difference is 2 to 3 years. Sikh scriptures have no clear instruction about the selection of mate but they are influenced by the Hindu tradition in which they do not marry within family (gotra exogamous), village (village exogamous) and do not marry outside their own caste (caste endogamous). In case of Peshawar, they do not follow the gotra exogamous, village exogamous and caste endogamous rules. The local Muslim culture and community influence them. In Peshawar, the Sikhs community practices cousin marriages. They marry with all first and second cousins except with parental parallel first cousin.

In Sikh community of Peshawar, marriage is completely a family matter. Love marriages and self-independent decisions are not encouraged by the community at large. The marriage decision here is a joint venture. The parents and spouse must agree on the same time.

There are two types of attributes i.e. familial and individual. In case of Peshawar, they preferred the familial attributes, which means they select or take decision based on conduct and character of the spouse. They hesitate to marry in stranger families. Religiosity was ranked as second in mate selection. In individual attributes, they give preference to education of the spouse, physical charm and financial status respectively. Females consider the financial status and economic independency of the groom in place of physical appearance. More educated and more religious life partner is preferred. Males prefer equal wealthy life partner, while females prefer more wealthy life partner.

Primarily parents choose the life partner but in some cases the boy himself chooses the girl and discuss it with parents. In both cases the boy's parents must initiate

the proposal. Once the proposal is made, it is the responsibility of the parties concerned to verify the facts regarding the families and the future spouses. They verify the facts regarding the spouses by personally meeting the spouses or through other sources. If the spouses have no prior contact and decision is purely of parents then they get a chance to meet and see each other and have the authority of final decision and vice versa. In all the marriages a consent of the spouse were founded even the marriages were completely decided by the parents. After the agreement and consult of both families and spouse, a formal meeting arranged and engagement ceremony is celebrated.

The Sikh community in Peshawar celebrates the engagement ceremony in a simple manner where close friends and family members participate. They enjoy some food and presents gifts to the groom by the bride family. Religiously this is not required as prerequisites for a marriage. Before and during marriage they celebrate the following ceremonies religiously and culturally. The engagement ceremony as mentioned above is not necessary religiously but still 99% of Sikhs in Peshawar celebrated this ceremony. Before a week to the marriage or so, the groom goes to *Gurdawara* with family members where he wore a special type of clothes, which is called *Banarasai* that is why this is ceremony named as *Banarasai*. The groom takes the sword up, perform some worship and go back to home. This is an informal announcement for the marriage of boy. On the same day when they return to home, the groom relatives gather at their home and celebrate *GanaBandi*. On the very next day the young females of the groom's home goes to *Gurdwara*, they bring water and the old aged women sit the groom on a wooden bench, put a traditional solution on his face and wash with that water. Same ceremony is celebrated on the bride's home. Next day the family members, friends and relatives gather at groom's home and

celebrate the ceremony of *Tanboly* or *Sehrabandi*. A religious ceremony called *Akand Part* was also celebrated by 100% of the respondents in which they read the *Guru Granth Sahib* for 48 hours continuously before marriage. The ceremony of *Mehndi* is also celebrated both on the groom and bride's homes a day before the marriage. During this ceremony, approximately all family members, friends and relatives gather and put *Mehndi* on groom and bride's hands. This ceremony was celebrated by 90% of the respondents. A procession from the groom house goes to the bride home where the bride's family welcomes them and presents something to eat. They take the bride in to *Gurdwara* near the bride's home, they solemnize the *Lavaan* there and then go for groom's home. If both of the parties share a single *Gurdawara* they both come in to that where the bride family come first and receives the groom procession there. 95% Sikh community in Peshawar celebrate this ceremony. All most all friends and relatives participate in the ceremony. *Lavaan* is a religious ceremony celebrated by 100% of the Sikh community. During this ceremony the couple walks around four times in front of *Guru Grant sahib* which is called *Lavaan*. 100% of the respondents celebrated this ceremony in which the bride break her relations with her family and swear to live with her husband for the whole life. This is celebrated early in the morning at *Gurdwara* in which all the participants of *Barat*, friends, relatives and people present at the *Gurdawara* participated. A cultural ceremony *Waleema* is also celebrated by 98% of the respondents in which, groom invites all his friends and relatives to a dinner or lunch. Local Muslim community also participated in this seminar.

Primarily polygamy is prohibited according to Sikh scriptures but in case of Peshawar, Sikh community practiced and has the tendency towards polygamy. Interfaith marriage is also prohibited in Sikh religion but if their children concluded



## 5.2 Conclusion

Marriage is a sacrament in Sikhism. Marriage and household life is an essential and integral part of spiritual journey in Sikhism. Marriage is an oath taking ceremony of two souls desirous of physical, intellectual and spiritual union. Sikh Gurus are of the view that marriage is the journey of the souls toward the Almighty God. The Sikh marriage is not merely a physical and legal contract but is a holy union between two souls where physically they appear as two individual bodies but in fact are united as one. The Sikh marriage ceremony is also known as *Anand Karaj* or Sanskar i.e. blissful union.

Primarily Sikhs are monogamous where polygamy is strictly prohibited. The Sikh code of conduct "Rehat Maryatha" define general terms for marriage. The general terms allowed the marriage between opposite sex with the permissibility of widow remarriage right. General terms also directed the parties not to consider the cost factor while entering into marriage unlike Hinduism. It also provides that marriage should be solemnized according to the Anand Writings.

There are no specific instructions about who can marry whom like exogamous and endogamous marriages. In India Sikhs are village exogamous and do not encourage cousin marriages but this is not a religious commandment, rather a tradition which is borrowed from Hinduism. Similarly, Sikh religion does not permit inter faith marriages. Divorce in Sikh religion is considered to be a serious and grave matter and does not give this right to the parties. The only way to take divorce is to refer the matter to civil law of the land. The Sikh religion does not recognize the right of inheritance to daughters and sisters. Sikhism does not appreciate the concept of *pardah*, females are advised not to wear veil while coming to the Gurdwara.

such type of marriages, some are of the view that they will ignore them while other says that they will socially boycott with them while a valuable portion of the community is of the view that they will sentence them to death.

Sikh community in Peshawar believes in the inheritance of daughters and sisters up to 90% of the respondents while only 4% disagree, though the Sikh scriptures does not recognize inheritance rights of daughters and sisters.

Separation in Sikh religion is considered a serious and grave matter. They even do not have personal law regarding divorce. The only way to take divorce is to refer the matter to civil law of the land. Whenever the differences arises between the parties the community interferes and try to solve the problem, if they fail they refer the matter to the *PunjPiyaarey* who further contact the *Akal Takht* for legal consultation and guidance. They suggest a month service in the *Gurdawara*, which will provide them a chance for reunion. After a month period, the *PunjPiyerrey* asked the couple for separation as in case of failure to reunite them. The separated parties have a right of remarriage. Among the Sikh community in Peshawar 70% of the respondents supported the argument of the option of separation in the Sikh religion while 14% disagree with the argument of the availability of the separation option.

There is no concept of *Pardah* in Sikh religion. Religious scriptures in Sikhism prohibited face covering in a strict sense. At *Gurdawara* they worship in a combine environment. There is no segregation among women and men. Similarly, there is no special dress code for women in Sikhism. The only compulsory dress article is *Kacha*. Sikhs of Peshawar are of the opinion that the girls must veil while going outside. Practically they practice the same when they go out from their homes except in *Gurdawara*. This not a religious obligation to cover face but they are influenced by the local Muslim and *Pushtoon* culture.

After to 1947 partition, the number of Sikhs reduced to very low figure in Pakistan particularly in Peshawar. Therefore, they started to marry with Sikhs residing in Afghanistan due to the absence of hurdles' in Visa process unlike India. After topple of Zahir Shah Regime in Kabul Pak-Afghan relations worsened which created problems for Sikhs regarding their matrimonial alliances. After that, they started cousin marriages at a large scale. Unlike India, they faced no difficulty in cousin marriages, as this tradition was legal among the local populace. The practices of mate selection of Sikh community are influenced up to some extent by the local tradition and religion (Islam). Presently the Sikh community of Peshawar marries with all first and second cousins other than the offspring's of the father's real brother (paternal parallel first cousin).

Primarily polygamy is prohibited according to Sikh scriptures but in case of Peshawar, they practiced and has the tendency towards polygamy. Interfaith marriage is also prohibited but a vusbe number of the cumminity tolerate if their children concluded such type of marriages. Sikh community in Peshawar believes in the inheritance of daughters and sisters up to 90% of the respondents while only 4% disagree, though the Sikh scriptures does not recognize inheritance rights of daughters and sisters.

Among the Sikh community in Peshawar, mostly of the respondents supported the argument of the option of separation in the Sikh religion. Sikhs of Peshawar are of the opinion that the women must veil while going outside. Practically they practice the same when they go out from their homes except in Gurdawara. This not a religious obligation to cover face but they are influenced by the local Muslim and Pushtoon culture.

To conclude the discussion, it is stated that marriage practices in Sikhism contain some points of similarity with marriage in Hinduism, however, there are points of difference and it cannot be exactly stated that marriage in Sikhism is same like marriage in Islam or Hinduism. There are similarities and differences in several points as Sikhism considers marriage a significant institution and assigns proper rules and regulations to the same. However, there are certain impacts of local community marriage traditions on marriage practices of Sikh community living in Peshawar, which reveal that their marriage practices have been spired by the marriage practices of local community.

## **Appendix 1 Anand Marriage Act 1909**

**Draft of "The Sikh Marriage Act" Submitted by the World Muslim Sikh Federation to Government of Pakistan**

### **THE SIKH ANAND MARRIAGE ACT 2007**

An Act to remove doubts as to the validity of the marriage ceremony conducted under the Sikh religion and sacrosanct among the Sikhs called "Anand Karaj".

Where as it is expedient to remove any doubts as to the validity of the marriage ceremony among the followers of Sikh religion called Anand Karaj; It is hereby enacted as follows:-

1. (a) This Act may be called the "Sikh Anand Marriage Act 2007"; and  
b) It extends to the whole of the Islamic Republic of Pakistan  
c) It applies to any Sikh irrespective of his race or nationality as long as such ceremony is conducted within the Republic of Pakistan.
2. All marriages which may be or may have been duly solemnized according to the Sikh marriage ceremony called the Anand Karaj shall be , and shall be deemed to have been with effect from the date of the solemnization of each respectively, good and valid in law.
3. Nothing in this Act shall apply to-----
  - (a) Any marriage between persons not professing the Sikh Religion, or
  - (b) Any marriage which has been judicially declared to be null and void

4. Nothing in this Act shall be deemed to validate any marriage between persons who are related to each other in any degree of consanguinity or affinity which would, according to customary law of the Sikhs, render a marriage between them illegal

5. The Government of Pakistan, through the Pakistan Sikh Gurdwara Parbandhak Committee shall issue appropriate marriage certificates under the Sikh Anand Marriage Act 2007 provided such marriages are duly solemnized at one of the following Gurdwaras:

- Gurdwara Dera Sahib Lahore
- Gurdwara Janam Asthan Chunna Mandi Lahore
- Janam Asthan Nanaka Sahib
- Gurdwara Panja Sahib Hassan Abdal
- Gurdwara Bhai Joga Singh Peshawar
- Gurdwara Kartarpur Sahib Narowal

6. Any further venues may be approved by the Pakistan Sikh Gurdwara Parbandhak Committee.

7. Where there is conflict between the Sikh Anand Marriage Act and any other Act, the Sikh Anand Marriage act shall prevail for the purposes any proceedings in Pakistan.

## Appendix 2 Questionnaire

### Marriage Practices of Sikh Community in Peshawar

Note: All information will be kept secret and will be used only for this research without mentioning the name of the respondents.

Interview Schedule:                      Respondent No                      Date

#### Background information

1. Gender
  1. Male
  2. Female
  
2. A. Qualification (Your and your spouse )
  1. Illiterate (uneducated)
  2. Primary
  3. Middle,
  4. Metric
  5. Intermediate FA/ FSc
  6. Graduation/BA/BSc
  7. Any Other Please specify

3. What is occupation/profession of?

Occupation	1. Governm ent job,	2.semi governme nt,	3.Priva te,	4.Busine ss,	5.Agricult ure,	6.nothi ng, house wife
a) Your						
b) Your partner's						
c) Father's						
d) Mother' s						

4. On average, what is your monthly income (including income from all sources) total monthly income?

- |   |                  |                          |   |                  |                          |
|---|------------------|--------------------------|---|------------------|--------------------------|
| 1 | 0 to 10,000      | <input type="checkbox"/> | 2 | 10,000 to 20,000 | <input type="checkbox"/> |
| 3 | 20,000 to 30,000 | <input type="checkbox"/> | 3 | 30,000 to 40,000 | <input type="checkbox"/> |
| 5 | 40,000 to 50,000 | <input type="checkbox"/> | 6 | above 50,000     | <input type="checkbox"/> |

5. What is your current marital status?

- 1. Single
- 2. married
- 3. in a consensual union
- 4. Divorced
- 5. separated
- 6. widowed

6. When you did get married? ..... (please mention the exact year when you got married)

7. Age at the time of marriage.....

- A. Your age .....years
- B. Your spouse/partner's age .....years

8. For each of your children please state their age, gender, highest level of education completed, and years they have spent in religious school.

No	AGE	GENDER Male/Female	Highest level of education	Years Spent in Religious school	Profession	Married/unmarried
		<u>Male 1</u>	<u>years</u>	<u>years</u>	<u>Student1</u>	<u>Married 1</u>
		<u>Female 2</u>			<u>Business 2</u>	<u>Unmarried 2</u>
					<u>Nothing/ housewife</u>	
					<u>3</u>	

9. No of family members? .....



10. You live with?

- 1. Your parents
- 2. With spouse
- 3. Independently (alone)

11. For each of your house member, please state their relation, age, gender, highest level of education completed, and years they have spent in religious school.

No	Relationship	Gender	Age	Highest Level Of Education	Years Spent In Religious School	Profession	Married/unmarried

12. Did you and your spouse ever attend a religious school/institute (on a full-time or part-time basis)? If yes, how many years did you/your partner spend in that school?

- A. A/1 You Yes  No  A/2 If yes, how many years
- B. B/1 Your spouse Yes  No  B/2 If yes, how many years

13. How often do you render services/prayers at Gurdwara?

- a. Services: 1. Daily  2. at least once a week  3. at least once a month
- b. Prayers: 1. Daily  2. at least once a week  3. at least once a month

14. Do you keep five Ks with yourself?

- 1. Always  2. oftenly/Mostly  3. Sometimes  4. Never

15. Do you donate Daswand of your income for charitable purposes?

- 1. Always  2. oftenly/Mostly  3. Sometimes  4. Never

16. Kinship/Relationship with your spouse/partner.....

- 1. Paternal parallel,  2 First cousin  Second cousin
- 
- 
-

- 3 Paternal cross                      4 First cousin                      Second cousin
- 5 Maternal parallel,                      6 First cousin                                            Second cousin
- 7 Maternal cross                      8 First cousin                                            Second cousin
- 9 Just with in family
- 10 just with in caste
- 11 Out of caste

17. Who decided as to where you would marry? (You can circle more than one option)

1. Self                                            yes 1 No 2
2. Parents
3. Siblings
4. Other family members
5. Religious leader
6. Friends
7. someone else

18. Have you celebrated the following ceremonies before and after you got married?

No	Name of Ceremony	A Celebrated Yes/No	B No Of people participated (Approx)	C Total Cost
1	Engagment			
2	Henna			
3	Barat			
4	Lavaan (Anand Karaj)			
5	Waleema (Wedding Party)			
6	Other			

19. Who was responsible to finance the expenses of these ceremonies/parties? (You can mark more than one option)?

- |                                  |                          |            |
|----------------------------------|--------------------------|------------|
| 1. You                           | <input type="checkbox"/> | yes 1 No 2 |
| 2. Parents                       | <input type="checkbox"/> |            |
| 3. Brothers                      | <input type="checkbox"/> |            |
| 4. Relatives                     | <input type="checkbox"/> |            |
| 5. Friends                       | <input type="checkbox"/> |            |
| 6. Father-in-law (in-law family) | <input type="checkbox"/> |            |

20. Was there any contact between you and your partner before marriage?(if yes) Which type of contact it was (you can mark more than one option)

- |  |                          |
|--|--------------------------|
| 1. Communicational/telephonic                            | <input type="checkbox"/> |
| 2. meeting in the presence of family member              | <input type="checkbox"/> |
| 3. meeting in the absence of family member               | <input type="checkbox"/> |
| 4. Any other _____ just saw 1 _____ even not saw 2 _____ |                          |

21. What kind of partner you will prefer to choose if there is an offer of marriage from a party with following distinct characteristics? Please rate your preferences from 1 to 5 each. Use each No. only once.

- |                |                          |
|----------------|--------------------------|
| 1. Wealth      | <input type="checkbox"/> |
| 2. Religiosity | <input type="checkbox"/> |
| 3. Beauty      | <input type="checkbox"/> |
| 4. Education   | <input type="checkbox"/> |
| 5. Khanadani   | <input type="checkbox"/> |

22. With reference to your status what will be your preference for your future life partner? Please state your preference

- |                |                          |                          |           |                          |        |                          |
|----------------|--------------------------|--------------------------|-----------|--------------------------|--------|--------------------------|
| 1. Education   | 1 More educated than you | <input type="checkbox"/> | 2 Similar | <input type="checkbox"/> | 3 less | <input type="checkbox"/> |
| 2. Religiosity | More Religious than you  | <input type="checkbox"/> | Similar   | <input type="checkbox"/> | less   | <input type="checkbox"/> |
| 3. Wealth      | More Wealthier than you  | <input type="checkbox"/> | Similar   | <input type="checkbox"/> | less   | <input type="checkbox"/> |

23. If there is an offer of marriage (2<sup>nd</sup> marriage if already married and male) from a handsome/beautiful party of your own religion (Sikh religion), would you like to avail yourself that of offer?

- 1. Of course
- 2. will think
- 3. Not sure/may be
- 4. Not at all

24. If there is an offer of marriage (2<sup>nd</sup> marriage, if already married) from a handsome/beautiful party having religion other than Sikh, would you like to avail yourself that of offer?

- 1. Of course
- 2. will think
- 3. Not sure/may be
- 4. Not at all

25. If the same offer is made and accepted by one of your sons/daughters/siblings, how will you respond to that?

- 1. Allow him/her
- 2. Ignore
- 3. Adopt harsh way to stop him/her
- 4. Try to convince him/her not to accept it
- 5. Break the relation
- 6.

26. Have you received and delivered Gifts in marriage? If yes then

- a. You were given Gifts (included *Mahar*) to spouse of value -----
- b. You received Gifts (included Included) to hi spouse of value -----

27. Do you feel any danger while living in a Muslim majority society?

- 1. Up to some extent
- 2. Yes I do
- 3. Not at all
-

4. Don't know

28. If the problem between you and your partner is not solved by yourself. Who resolves the problem ?

1. Parents

2. Relative

3. Religious leader

4. Friends

5. Other

29. Do you agree or disagree with the following statements? (encircle one of the given choices)

1. Strongly Agree

2. Agree

3. No opinion

4. Disagree

5. Strongly disagree

- A. The mentality of married people is more stable, stronger and goal oriented than that of those who are unmarried.
- B. Women should be responsible for family and home/house affairs only while men should be responsible for external affairs.
- C. Men should help out women in their daily affairs like cooking, cleaning house, washing clothes etc.
- D. Women are much happier if they stay at home and take care of their children.
- E. There must be equal opportunities for men and women to work and earn.
- F. Men and women should know the feelings and thoughts of one another before marriage.
- G. Religion gives me a great amount of comfort and security in life.
- H. Daughters and sisters (Females) are entitled to inheritance.
- I. Separation is an option if the husband and wife are not in a position to love each other anymore.
- J. Women should wear a chadar (burqa) when she goes out of the house.
- K. Women's profession affects the prospects of married life.
- L. Women should not be consulted other than in family matters.



Appendix 3 Tables

Table 3.1 Age of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	21	1	2.0	2.4	2.4
	22	5	10.0	11.9	14.3
	23	4	8.0	9.5	23.8
	24	1	2.0	2.4	26.2
	25	5	10.0	11.9	38.1
	26	5	10.0	11.9	50.0
	27	4	8.0	9.5	59.5
	28	4	8.0	9.5	69.0
	29	3	6.0	7.1	76.2
	30	1	2.0	2.4	78.6
	31	1	2.0	2.4	81.0
	32	1	2.0	2.4	83.3

33	1	2.0	2.4	85.7
35	2	4.0	4.8	90.5
37	2	4.0	4.8	95.2
38	1	2.0	2.4	97.6
40	1	2.0	2.4	100.0
Total	42	84.0	100.0	
Missing System	8	16.0		
Total	50	100.0		

**Table 3.2 Marital Status**

<b>Marital Status:</b>	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Valid Unmarried	8	16.0	16.0	16.0
Married	42	84.0	84.0	100.0
Total	50	100.0	100.0	



**Table 3.3 Year of Marriage When did you get married?**

Year of Marriage		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1986	1	2.0	2.4	2.4
	1993	1	2.0	2.4	4.8
	1994	1	2.0	2.4	7.1
	1995	1	2.0	2.4	9.5
	1996	1	2.0	2.4	11.9
	1997	1	2.0	2.4	14.3
	1998	1	2.0	2.4	16.7
	2001	2	4.0	4.8	21.4
	2002	1	2.0	2.4	23.8
	2003	1	2.0	2.4	26.2
	2004	1	2.0	2.4	28.6
	2005	6	12.0	14.3	42.9
	2006	3	6.0	7.1	50.0
	2007	3	6.0	7.1	57.1
	2008	5	10.0	11.9	69.0
	2009	5	10.0	11.9	81.0
	2010	6	12.0	14.3	95.2
	2011	2	4.0	4.8	100.0
	Total	42	84.0	100.0	
Missing	System	8	16.0		

**Table 3.3 Year of Marriage When did you get married?**

Year of Marriage		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1986	1	2.0	2.4	2.4
	1993	1	2.0	2.4	4.8
	1994	1	2.0	2.4	7.1
	1995	1	2.0	2.4	9.5
	1996	1	2.0	2.4	11.9
	1997	1	2.0	2.4	14.3
	1998	1	2.0	2.4	16.7
	2001	2	4.0	4.8	21.4
	2002	1	2.0	2.4	23.8
	2003	1	2.0	2.4	26.2
	2004	1	2.0	2.4	28.6
	2005	6	12.0	14.3	42.9
	2006	3	6.0	7.1	50.0
	2007	3	6.0	7.1	57.1
	2008	5	10.0	11.9	69.0
	2009	5	10.0	11.9	81.0
	2010	6	12.0	14.3	95.2
	2011	2	4.0	4.8	100.0
	Total		42	84.0	100.0
Missing	System	8	16.0		
Total		50	100.0		

**Table 3.4 Family Structure**

You live with?		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	With parents	43	86.0	87.8	87.8
	With spouse only	6	12.0	12.2	100.0
	Total	49	98.0	100.0	
Missing	System	1	2.0		
Total		50	100.0		

**Table 3.6 Modern Education:**

Education		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Illiterate	12	24.0	25.0	25.0
	Primary	5	10.0	10.4	35.4
	Middle	10	20.0	20.8	56.2
	Matric	11	22.0	22.9	79.2
	F-A/FSc	6	12.0	12.5	91.7
	BA/BSc	4	8.0	8.3	100.0
	Total	48	96.0	100.0	
Missing	System	2	4.0		
Total		50	100.0		

**Table 3.7 Partner's Education**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Illiterate	28	56.0	70.0	70.0
	Primary	1	2.0	2.5	72.5
	Middle	4	8.0	10.0	82.5
	Matric	3	6.0	7.5	90.0
	F-A/FSc	3	6.0	7.5	97.5
	8	1	2.0	2.5	100.0
	Total	40	80.0	100.0	
Missing	System	10	20.0		
Total		50	100.0		

**Table 3.8 Financial Status**

family monthly income	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0-10,000	5	10.0	10.2	10.2
10,000-20,000	10	20.0	20.4	30.6
20,000-30,000	9	18.0	18.4	49.0
30,000-40,000	17	34.0	34.7	83.7
40,000-50,000	7	14.0	14.3	98.0

50,000+	1	2.0	2.0	100.0
Total	49	98.0	100.0	
Missing System	1	2.0		
Total	50	100.0		

**Table 3.9 Religiosity**

Religion gives me a great amount of comfort and security in life.		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	50	100.0	100.0	100.0

**Table 3.10 a Age at the time of marriage?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	14	1	2.0	2.2	2.2
	16	1	2.0	2.2	4.4
	17	1	2.0	2.2	6.7
	18	5	10.0	11.1	17.8
	19	8	16.0	17.8	35.6
	20	11	22.0	24.4	60.0
	21	6	12.0	13.3	73.3
	22	1	2.0	2.2	75.6
	23	6	12.0	13.3	88.9
	24	1	2.0	2.2	91.1
	25	3	6.0	6.7	97.8
	27	1	2.0	2.2	100.0
	Total	45	90.0	100.0	
Missing	System	5	10.0		
Total		50	100.0		

**Table 3.10b spouse age at the time of marriage?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	13	1	2.0	2.2	2.2
	14	3	6.0	6.7	8.9
	15	3	6.0	6.7	15.6
	16	1	2.0	2.2	17.8
	17	9	18.0	20.0	37.8
	18	5	10.0	11.1	48.9
	19	11	22.0	24.4	73.3
	20	1	2.0	2.2	75.6
	21	4	8.0	8.9	84.4
	22	2	4.0	4.4	88.9
	23	5	10.0	11.1	100.0
	Total	45	90.0	100.0	
Missing	System	5	10.0		
Total		50	100.0		

Table 3.10c

Your age at the time of marriage?	Sex	
	Male	Female
	Column N %	Column N %
14	2.4%	.0%
16	2.4%	.0%
17	2.4%	.0%
18	12.2%	.0%
19	19.5%	.0%
20	19.5%	75.0%
21	14.6%	.0%
22	.0%	25.0%
23	14.6%	.0%
24	2.4%	.0%
25	7.3%	.0%
27	2.4%	.0%



Table 3.11 Level of preference

Level of preference for marriage		Sex					
		Male		Female		Total	
		Count	%	Count	%	Count	Column N %
-Education	More	26	60.5%	5	100.0%	31	64.6%
	Equal	10	23.3%	0	.0%	10	20.8%
	Less	7	16.3%	0	.0%	7	14.6%
-Religiosity	More	33	78.6%	4	66.7%	37	77.1%
	Equal	8	19.0%	2	33.3%	10	20.8%
	Less	1	2.4%	0	.0%	1	2.1%
-Wealth	More	9	23.1%	2	50.0%	11	25.6%
	Equal	20	51.3%	0	.0%	20	46.5%
	Less	10	25.6%	2	50.0%	12	27.9%

Table 3.13 Contact before marriage

S. No	Contact before marriage	Total Count	Percentage
1	Had Contact Before Marriage	18	40
2	Just Saw	19	42.222
3	Even not saw	8	17.778
	Total	45	100

**Table 3.14a**

Self decision		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	37	74.0	100.0	100.0
Missing	System	13	26.0		
Total		50	100.0		

**Table 3.14b**

Parents decision		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	43	86.0	100.0	100.0
Missing	System	7	14.0		
Total		50	100.0		

**Table 3.14c**

Siblings decision		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	8.0	100.0	100.0
Missing	System	46	92.0		
Total		50	100.0		

Table 3.14d

Decision of marriage	Sex					
	Male		Female		Total	
	%	Count	%	Count	%	Count
Self-decision	85.4%	35	50.0%	2	82.2%	37
Parents	97.6%	40	75.0%	3	95.6%	43
Siblings	9.8%	4	.0%	0	8.9%	4
Relatives	.0%	0	.0%	0	.0%	0
Religious leader	.0%	0	.0%	0	.0%	0
Friends	.0%	0	.0%	0	.0%	0
Others	.0%	0	.0%	0	.0%	0

Table 3.15a Engagement ceremony celebrated?

celebrated		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	42	84.0	97.7	97.7
	No	1	2.0	2.3	100.0
	Total	43	86.0	100.0	
Missing	System	7	14.0		
Total		50	100.0		

**Table 3.15b Number of participant**

Number of participant		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10	3	6.0	8.1	8.1
	15	4	8.0	10.8	18.9
	20	5	10.0	13.5	32.4
	25	2	4.0	5.4	37.8
	30	4	8.0	10.8	48.6
	38	1	2.0	2.7	51.4
	50	9	18.0	24.3	75.7
	70	2	4.0	5.4	81.1
	80	1	2.0	2.7	83.8
	100	2	4.0	5.4	89.2
	150	2	4.0	5.4	94.6
	200	1	2.0	2.7	97.3
	300	1	2.0	2.7	100.0
	Total	37	74.0	100.0	
Missing	System	13	26.0		
Total		50	100.0		

**Table 3.16a Hina ceremony celebrated?**

celebrated		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	35	70.0	89.7	89.7
	No	4	8.0	10.3	100.0
	Total	39	78.0	100.0	
Missing	System	11	22.0		
Total		50	100.0		

**Table 3.16b Number of participant**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	12	1	2.0	3.3	3.3
	20	1	2.0	3.3	6.7
	25	2	4.0	6.7	13.3
	30	4	8.0	13.3	26.7
	40	4	8.0	13.3	40.0
	50	5	10.0	16.7	56.7
	60	2	4.0	6.7	63.3

	100	6	12.0	20.0	83.3
	150	1	2.0	3.3	86.7
	200	3	6.0	10.0	96.7
	250	1	2.0	3.3	100.0
	Total	30	60.0	100.0	
Missing	System	20	40.0		
Total		50	100.0		

**Table 3.17a Barat ceremony celebrated?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	40	80.0	95.2	95.2
	No	2	4.0	4.8	100.0
	Total	42	84.0	100.0	
Missing	System	8	16.0		
Total		50	100.0		

**Table 3.17b      Number of participant**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	16	1	2.0	2.9	2.9
	20	1	2.0	2.9	5.7
	25	2	4.0	5.7	11.4
	30	2	4.0	5.7	17.1
	35	1	2.0	2.9	20.0
	40	1	2.0	2.9	22.9
	50	7	14.0	20.0	42.9
	60	1	2.0	2.9	45.7
	70	1	2.0	2.9	48.6
	80	2	4.0	5.7	54.3
	100	8	16.0	22.9	77.1
	120	1	2.0	2.9	80.0
	200	2	4.0	5.7	85.7
	250	1	2.0	2.9	88.6
	300	2	4.0	5.7	94.3
	500	1	2.0	2.9	97.1

	3000	1	2.0	2.9	100.0
	Total	35	70.0	100.0	
Missing	System	15	30.0		
Total		50	100.0		

**Table 3.18a Lavaan ceremony celebrated?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	42	84.0	100.0	100.0
Missing	System	8	16.0		
Total		50	100.0		

**Table 3.18b Number of participant**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	40	1	2.0	2.8	2.8
	50	2	4.0	5.6	8.3
	60	5	10.0	13.9	22.2
	80	1	2.0	2.8	25.0
	100	3	6.0	8.3	33.3
	200	3	6.0	8.3	41.7
	250	2	4.0	5.6	47.2



300	8	16.0	22.2	69.4
350	1	2.0	2.8	72.2
400	5	10.0	13.9	86.1
500	3	6.0	8.3	94.4
700	1	2.0	2.8	97.2
10000	1	2.0	2.8	100.0
Total	36	72.0	100.0	
Missing System	14	28.0		
Total	50	100.0		

**Table 3.19a Walima ceremony celebrated?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	41	82.0	100.0	100.0
Missing	System	9	18.0		
Total		50	100.0		

**Table 3.19b Number of participant**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25	1	2.0	2.8	2.8
	50	1	2.0	2.8	5.6
	60	1	2.0	2.8	8.3
	80	4	8.0	11.1	19.4
	100	2	4.0	5.6	25.0
	120	1	2.0	2.8	27.8
	150	8	16.0	22.2	50.0
	160	1	2.0	2.8	52.8
	170	1	2.0	2.8	55.6
	200	3	6.0	8.3	63.9
	250	2	4.0	5.6	69.4
	300	6	12.0	16.7	86.1
	350	1	2.0	2.8	88.9
	400	2	4.0	5.6	94.4
	450	1	2.0	2.8	97.2
	3000	1	2.0	2.8	100.0
	Total	36	72.0	100.0	
Missing	System	14	28.0		
Total		50	100.0		

**Table 3.20 Participations of Muslims in Walima**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	1	2.0	6.7	6.7
	10	3	6.0	20.0	26.7
	15	2	4.0	13.3	40.0
	20	1	2.0	6.7	46.7
	25	4	8.0	26.7	73.3
	60	1	2.0	6.7	80.0
	70	1	2.0	6.7	86.7
	100	1	2.0	6.7	93.3
	150	1	2.0	6.7	100.0
	Total	15	30.0	100.0	
Missing	System	35	70.0		
Total		50	100.0		

**124Total cost of marriage**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10000	1	2.0	2.8	2.8
	35000	1	2.0	2.8	5.6
	70000	1	2.0	2.8	8.3
	100000	2	4.0	5.6	13.9
	150000	5	10.0	13.9	27.8

200000	1	2.0	2.8	30.6
250000	3	6.0	8.3	38.9
300000	7	14.0	19.4	58.3
350000	1	2.0	2.8	61.1
400000	3	6.0	8.3	69.4
450000	1	2.0	2.8	72.2
500000	2	4.0	5.6	77.8
550000	1	2.0	2.8	80.6
600000	2	4.0	5.6	86.1
700000	1	2.0	2.8	88.9
800000	1	2.0	2.8	91.7
850000	1	2.0	2.8	94.4
900000	1	2.0	2.8	97.2
1500000	1	2.0	2.8	100.0
Total	36	72.0	100.0	
Missing System	14	28.0		
Total	50	100.0		

**125Responsible to finance the expenses of ceremonies\_ You**

	Frequency	Percent	Valid Percent	Cumulative Percent
--	-----------	---------	---------------	--------------------

Valid	Yes	17	34.0	100.0	100.0
Missing	System	33	66.0		
Total		50	100.0		

**126Responsible to finance the expenses of ceremonies\_ Parents**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	41	82.0	100.0	100.0
Missing	System	9	18.0		
Total		50	100.0		

**127Responsible to finance the expenses of ceremonies\_ Siblings**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	13	26.0	100.0	100.0
Missing	System	37	74.0		
Total		50	100.0		

146 Value of given gifts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4000	1	2.0	3.1	3.1
	8000	1	2.0	3.1	6.2
	10000	3	6.0	9.4	15.6
	15000	3	6.0	9.4	25.0
	25000	4	8.0	12.5	37.5
	30000	1	2.0	3.1	40.6
	40000	3	6.0	9.4	50.0
	50000	5	10.0	15.6	65.6
	80000	4	8.0	12.5	78.1
	100000	1	2.0	3.1	81.2
	200000	4	8.0	12.5	93.8
	300000	1	2.0	3.1	96.9
	350000	1	2.0	3.1	100.0
	Total	32	64.0	100.0	
Missing	System	18	36.0		
Total		50	100.0		

147Value of received gifts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2000	1	2.0	3.1	3.1
	4000	1	2.0	3.1	6.2
	20000	1	2.0	3.1	9.4
	30000	1	2.0	3.1	12.5
	50000	3	6.0	9.4	21.9
	60000	3	6.0	9.4	31.2
	70000	1	2.0	3.1	34.4
	80000	2	4.0	6.2	40.6
	100000	9	18.0	28.1	68.8
	150000	1	2.0	3.1	71.9
	200000	5	10.0	15.6	87.5
	250000	4	8.0	12.5	100.0
	Total	32	64.0	100.0	
Missing	System	18	36.0		
Total		50	100.0		

Polygamy:

**Table 3.21 If there is in offer of marriage (2nd marriage if already married and male) from a handsome/beautiful party of your own religion (Sikh religion), would you like to avail yourself that of offer?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Of course yes	1	2.0	2.6	2.6
	May be	8	16.0	20.5	23.1
	Will think	9	18.0	23.1	46.2
	Never	21	42.0	53.8	100.0
	Total	39	78.0	100.0	
Missing	System	11	22.0		
Total		50	100.0		

Interfaith marriage:

**Table 3.22 If there is an offer of marriage (2nd marriage, if already married) from a handsome/beautiful party having religion other than Sikh, would you like to avail yourself that of offer?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	May be	2	4.0	4.5	4.5
	Will think	2	4.0	4.5	9.1
	Never	40	80.0	90.9	100.0
	Total	44	88.0	100.0	
Missing	System	6	12.0		



**Table 3.22 If there is an offer of marriage (2nd marriage, if already married) from a handsome/beautiful party having religion other than Sikh, would you like to avail yourself that of offer?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	May be	2	4.0	4.5	4.5
	Will think	2	4.0	4.5	9.1
	Never	40	80.0	90.9	100.0
	Total	44	88.0	100.0	
Missing	System	6	12.0		
Total		50	100.0		

**Table 3.23** If the same offer is made and accepted by one of your sons/daughters/siblings, how will you respond to that?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Allow him/her	6	12.0	13.3	13.3
	Ignore	1	2.0	2.2	15.6
	Stop him/her at any cost	7	14.0	15.6	31.1
	Try to convince	12	24.0	26.7	57.8
	6	19	38.0	42.2	100.0
	Total	45	90.0	100.0	
Missing	System	5	10.0		
Total		50	100.0		

Inheritance

3.24

Q 29-h

Daughters and sisters (Females) are entitled to inheritance	Sex					
	Male		Female		Total	
	%	Count	%	Count	%	Count
Strongly agree	86.4%	38	50.0%	3	82.0%	41
Agree	4.5%	2	33.3%	2	8.0%	4
No opinion	4.5%	2	16.7%	1	6.0%	3
Disagree	4.5%	2	.0%	0	4.0%	2
Strongly Disagree	.0%	0	.0%	0	.0%	0

Separation

Table 3.25

Q 29-i

Separation is an option if the husband and wife are not in a position to love with each anymore.	Sex					
	Male		Female		Total	
	%	Count	%	Count	%	Count
Strongly agree	11.4%	5	16.7%	1	12.0%	6
Agree	63.6%	28	16.7%	1	58.0%	29
No opinion	13.6%	6	33.3%	2	16.0%	8
Disagree	4.5%	2	33.3%	2	8.0%	4
Strongly Disagree	6.8%	3	.0%	0	6.0%	3

Purdah:

Table 3.26

Q 29-j

Women should wear a chadar (burqa) when she goes out of the house	Sex					
	Male		Female		Total	
	%	Count	%	Count	%	Count
Strongly agree	59.1%	26	16.7%	1	54.0%	27
Agree	15.9%	7	16.7%	1	16.0%	8
No opinion	13.6%	6	50.0%	3	18.0%	9
Disagree	4.5%	2	16.7%	1	6.0%	3
Strongly Disagree	6.8%	3	.0%	0	6.0%	3

## Glossary

**Aasaa Di Var:** A long composition of Guru Nanak interspersed with couplets of Guru Angad and the other Gurus. It is usually recited to the accompaniment of musical instruments an hour or so before sunrise on special occasions. The composition exposes hypocrisy and oppression and leads the devotees to spiritual heights.

**Anand:** Literally it means 'Joy or bliss'. It is also the name of a long composition of Guru Amar Das running into 40 stanzas. Usually the first five stanzas and the last one are recited at the end of religious functions.

**Anand Karaj:** Literally it means "the function of bliss". It is the name given to Sikh wedding ceremony which was legalised under the British law in 1909.

**Ardas:** Sikh congregational prayer. The first stanza is the composition of Guru Gobind Singh. The rest of the prayer can be lengthened or shortened at will or to suit the occasion.

**Guru:** It has two components, GU meaning one who dispels ignorance and darkness, and RU meaning one who brings enlightenment. Literally it means "someone who dispels darkness and floods the mind with divine light".

**Granthi :** A person who reads the Siri Guru Granth Sahib.

**Gurdwara:** It's a sikh shrine. The gurdwara is used as a school during the day and is also used as the Janj ghar-a place where the bridegroom's marriage party stays.

**Karah Parsad:** Holy sweet pudding. It is prepared from equal quantities of sugar, butter, water and semolina (or wheat flour). It is distributed at the end of all Sikh religious functions.

**Khalsa:** The army of baptised Sikhs raised by Guru Gobind Singh in 1699 to root out oppression and tyranny from India. The whole Sikh national is now called the Khalsa. They wear give Ks (Kangha, Kara, Kirpan, Kachla and Kesh).

**Lavan:** Four marriage hymns composed by Guru Ram Das (4th Guru). Literally the word means "To unit or to bind together".

**Rahit Maryada:** the Sikh code of conduct. This booklet of thirty-seven pages was published by the SGPC in 1950. It is accepted as an authoritative statement of Sikh conduct and is used by Sikhs as the standard guide for performing personal (shakhsi) and or generational (panthak) duties.

**Siri Guru Granth Sahib:** "The Holy Scriptures of the Sikhs. It was compiled and edited by Guru Arjan Dev, the fifth Guru in 1604 A.D. and was later reproduced and updated by Guru Gobind Singh shortly before his death in 1708. The book consists of 1430 pages in poetry. Over and above the writings of the Sikh Gurus, it also contains the writings of Hindu and Muslim saints. Its compiler, Guru Arjan Dev, called it "the abode of God" (page 1226). The Sikhs address the Holy Book as Guru

Granth Sahib". The word 'Adi' (first) is used to distinguish it from an equally voluminous book written by Guru Gobind Singh and his devoted followers. This second book is called "The Dasam Granth" and has 1429 pages.

**Shalok:** A stave in an ode. Most of the Shalokas are in the form of couplets. Baba Farid, Kabir and Guru Angad Dev (2nd Guru) are specially remembered for their pithy shalokas.

Granth Sahib". The word 'Adi' (first) is used to distinguish it from an equally voluminous book written by Guru Gobind Singh and his devoted followers. This second book is called "The Dasam Granth" and has 1429 pages.

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