

**Sikh Educational System in Peshawar in the 21st century
(Descriptive and Analytical Study)**

A dissertation submitted to the Department of Comparative Religion,
International Islamic University Islamabad
In partial fulfillment of the requirement for the Degree of M Phil
(Islamic Studies)



By:

Zahoor Alam

3389/FU/BA (H) Mphil/F07

Under the Supervision of Dr Ikram Ulhaq at the

Department of Comparative Religion

Faculty Islamic Studies

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Sikh Educational System in Peshawar in 21st Century

(Descriptive and analytical study)

By

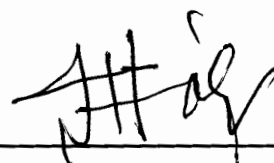
Zahoor Alam

Accepted by the Faculty of Islamic Studies (Ussulu Din), International Islamic University Islamabad (IIUI) in partial fulfillment of the requirements for the award of the Degree of M Phil (Comparative Religion)

Examiners Committee:

Supervisor

Dr Ikram Ul haq



Assistant Professor,

Department of Comparative Religion, IIUI.

Internal Examiner

Dr Muhammad Akram



Assistant Professor,

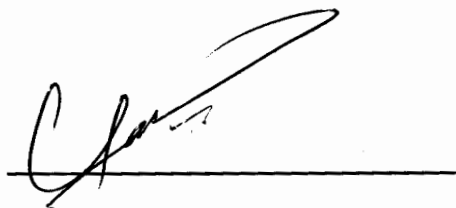
Department of Comparative Religion, IIUI.

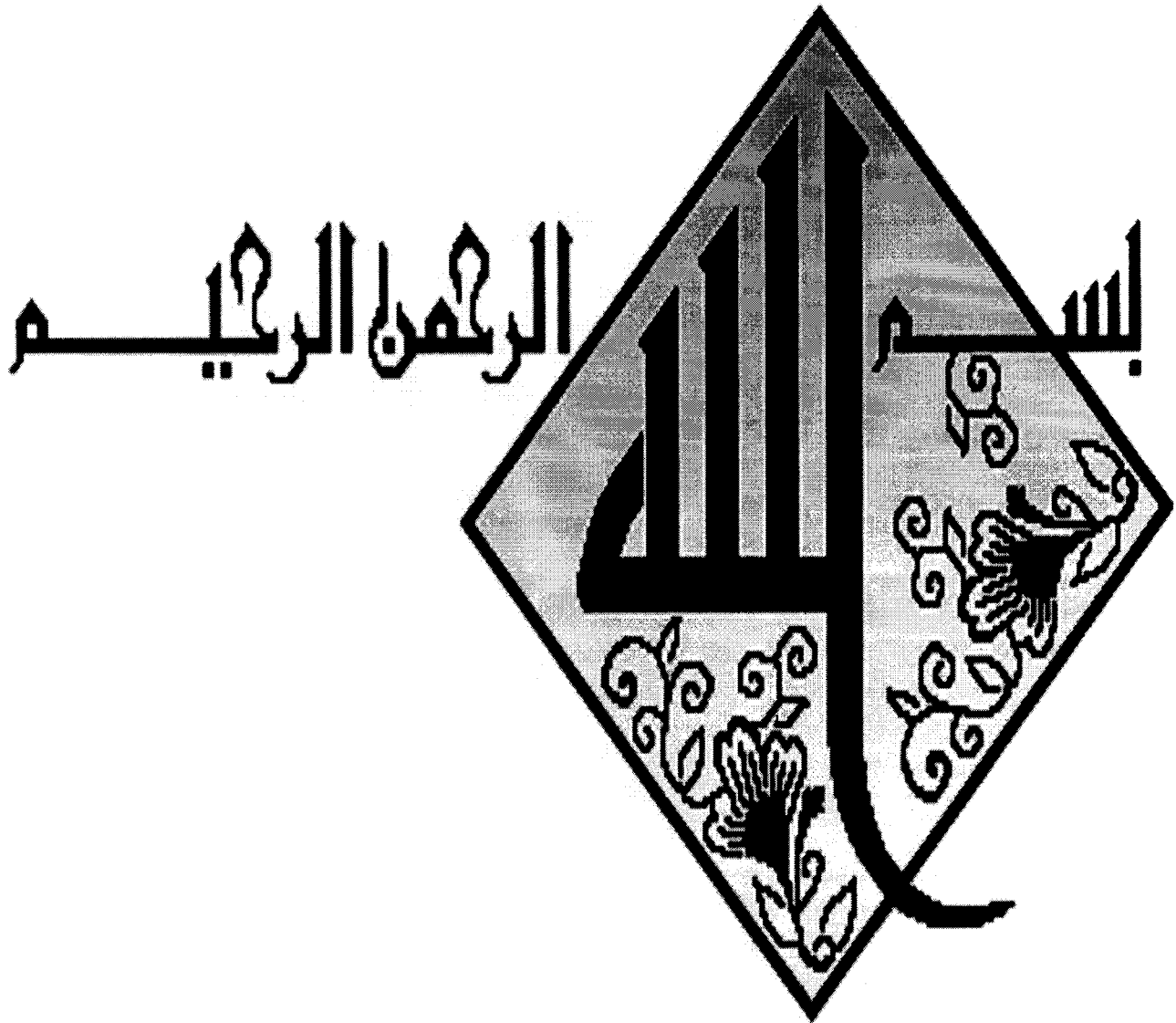
External Examiner

Dr Abdul Fareed Barohi

Assistant Professor,

Dawah Academy Faisal Mosque, IIUI.





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All Praise be to the Allah, the Most Beneficent, the Most Merciful. May His choicest blessings be on His last Messenger Prophet Muhammad (Peace be upon Him).

This research is about Sikh religious education system in Peshawar. All religious people have a system for their new generation to get and learn about their religion. Majority of Sikh people are living in Peshawar. They have their own religious education systems like Muslim, Christian etc.

I want to extend heartfelt gratitude and kind regards to my parents who not only pray for me day and night for successful completion of my thesis but also support me. Then I would like to thank my supervisor, Dr. Ikram Ulhaq.

I would like to pay my humble regards to my Sikh friends Charan Jeet Singh Sagar, member of Guru Nanak Ji Mission in Peshawar, Amar Jett Singh petal chief of Angad Ji Dharmak School of Peshawar, Mr Iftikhar Hussain Adil, Phd scholar in Econometrics, International Islamic university Islamabad, Mr Aziz-ur-Rehman Lecturer in English at H/9 college Islamabad, Altaf-Ur-Rehman Mphil scholar in Comparative Religion in international Islamic university Islamabad, Ravinder Singh, Head of Angad Ji Dharmak School of Peshawar, Charan Jeet Singh, Head of Bhai Joga Singh Khalsa Dharmak School in Peshawar, Gulbeer Singh and Balbeer Singh, teachers in their religious schools.

Zahoor Alam

M Phil Scholar
3389/FU-BA (H) Mphil/F07

Dedication

**To my parents, Family, Friends and
Those who have direct and indirect influence upon my studying.**

Abstract

This dissertation is an attempt to know about the Sikh religious education in general, and in Peshawar in particular. Four issues are discussed in this thesis. The first is about Sikh religious education which is being taught in line with their Holy book (SGGS). It has been found that the Sikh education to certain extent reflects the teachings of their Holy book (SGGS).

The next point is about the standard of religious education. Whether it makes them aware of the fundamental teachings or not, and whether the learners are satisfied or not. In my opinion the students and teacher are quite satisfied about their religious education.

The third main point of interest is about the effects of Islam on their religious education. It has been found that school timing is the same for both religious students. Both of them get the modern education in morning and the religious education in the after noon.

There is no cast system in Sikhism and any Sikh can get religious education irrespective of cast.

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Introduction

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى آله وأصحابه أجمعين
أما بعد:

Islam is the true and the last revealed religion. Allah says in the Holy Quran:

(إن الدين عند الله الإسلام)¹

“The religion before Allah is Islam”.²

At an other place Allah says:

(ومن يبتغ غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين)³

“If any one desires a religion other than Islam never will it be accepted of him; and in the hereafter he will be in the ranks of those who have lost”.⁴

Before the advent of Islam, the humankind was in need of divine guidance, because they all led their lives in ignorance and they became believers in idols and deities.

Islam is a divine religion. ⁵(لا إكراه في الدين) “There is no compulsion in Islam”.⁶ It does not force any person to become a Muslim. It lets the people of all other religions to lead their lives according to their religious teachings and tenets. It is the duty of Islamic state to protect its non-Muslim citizens and ensure their rights. These great teachings of Islam were also being followed by the Muslim rulers in the sub-continent and, during their era, subjects were not persecuted for not becoming Muslims; they rather gave the non Muslim subjects freedom of religion.

Due to this religious tolerance in Islam, Sikhism started flourishing in the fifteenth century in Punjab based on the teaching of Guru Nanak Dev Ge and with the passage of time, it became one of the major religions in the sub-continent.

¹ - سورة آل عمران: 19

2. Ali, yousuf,Abdullah. *They Holey Quran translation and commentary*. Islamabad: published by Dawah Academy.1990.P: 98.

³ سورة آل عمران: 85

4. Ali, yousuf,Abdullah. *They Holey Quran translation and commentary*. Islamabad: published by Dawah Academy.1990. p:111.

⁵ سورة آل عمران: 256

4. Ali, yousuf,Abdullah. *They Holey Quran translation and commentary*. Islamabad: published by Dawah Academy.1990.p:80.⁶

Guru Nanak was born in 1469AD. He taught strict monotheism and brotherhood of mankind. He rejected idol-worship, and the oppressive Hindu concept of caste.

Adherents of Sikhism are known as Sikhs, and number over 26 millions across the world reforms. Most Sikhs lived in the Indian Punjab, until Indian partition. Millions of Sikh lived in the Western Punjab in Pakistan. After independence in 1947, the majority of Sikhs migrated to India and settled there but a considerable number is still living in different parts of Pakistan. In the city of Peshawar, they constitute a small portion of the Muslim dominated society and, as a minority, now they are facing certain challenges in different fields of life. They have their own social economic and religious educational systems etc. I will discuss their religious educational system, their teaching methods etc, in my research, because they have their own religious education system and institutions.

Objectives of the study

The objectives of this study are follow:

1. To evaluate religious educational system of Sikh community in Peshawar.
2. To find the satisfaction level of Sikh community regarding their religious educational system.
3. To identify interaction between Islamic and Sikh religious education.
4. To determine the access of religious education in the Sikh community.

Importance of Topic

There are certain reasons for my selection of this topic. Some of these are mentioned below:

1. Apparently it is considered that Sikhism is influenced by the teachings of Islam as well as other religions. So it would be useful to have knowledge about Sikhism.
2. Muslims and Sikhs have certain similar in basic beliefs, such as believe in one God, monotheism and brotherhood, etc. On what points do these two religions differ from each other is of crucial importance.
3. Sikhs are living as a minority in Pakistan after partition of the united India. They live in different cities of Pakistan like Taxila, Bunair, Bara and also in Peshawar. I have

limited my research to the Sikhs living in Peshawar. Inshallah I will particularly focus on their religious education system.

Literature Review:

After a long research and inquiry, I did not find any independent book or scholarly treatises that elaborate the issue of Sikh religious educational system in Peshawar comprehensively and exhaustively. Nevertheless, some scholars wrote on Sikh religion in India and Pakistan.

I have discussed their works briefly as follow:

1. *Folens rellgious education.*

Christine Moorcroft,s Book” *Folens religious education”*: *Christianity, Islam, Sikhism* (1995), Vol :4, discusses three major religion of the world Christianity, Islam and Sikhism.

2. *Law of Religlous Institutions: Sikh Gurdwaras*

Kashmir Singh’s Book “*Law of Religious Institutions*” (1989), discusses three Sikh religious institutions, three Sikh higher Secondary Schools, one high school and two Public schools are being run under the supervision and the control of the SGPC (Sheromani Gurdwara Parbandhak Committee).

3. *International bibllography of Sikh studles*

Rajwant Singh Chilana’s book *International bibliography of Sikh studies* (2005). 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, and makes it the most complete and up-to-date reference work in the field today.

4. *“Education Institutions of the Sikhs”*

This article published by Shiromani Gurdwara Prabandhak Committee, (1969).
Discusses about the importance of education in Sikh community and Sikh education history.

5. Sikhs Today and Academic Challenges of the 21st Century(A Community Perspective)

Dr. Jasbir Singh Mann, Anaheim, California, U.S.A.

In this article, discusses some main issues of Sikhs today and the academic challenges of the 21st century. He discusses their introduction, Sikh identity, evidence of recorded revelation, the Punjab problems, textual analyses, related issues of Dasam Granth and other secondary sources, research in Sikhism and its history and Sikhization of knowledge with references.

Research questions

Nanak was influenced by Islam and he took some guidance from Islam as he taught about Charity (Zakah) Prayer (Salah),⁷ and incorporated it in his teachings. Therefore, there is a deep relation between Islam and Sikhism.

My research questions are about similarities between Islamic and Sikh religious educational system. I mention it as follow.

1. How is the Sikh religious educational system compatible with their holy book (*Guru Granth Sahib*)?
2. How many of Sikh community satisfied with their religious educational system?
3. What kind of interaction in between Islamic and Sikh religious education?
4. Is Religious education is available to every cast of Sikh society?

Method of research:

I shall try to benefit from these scholarly books mentioned above and try to find out gaps with reference to Sikh religious educational system (in Peshawar). In this research,

⁷.Guru Granth Sahib.P:1245

descriptive, and analytical method will be followed. This reference analysis may be made with the help of questionnaire in which certain questions will be posed to the relevant people. I will also investigate through my personal participation in their social and religious activities. Whereas the knowledge of this religion is concerned, it may be gleaned from the authentic treatises mentioned above.

As I shall be consulting both scholarly books/histories of Sikhism and doing survey (through questionnaire), my research is likely to be both qualitative and quantitative.

Chapter 1

Sikh educations

Chapter 1

Sikh educations

1.1: Introduction to Education:

The word education has been derived from the Latin word (Educre) which means “to bring up”. There is another Latin word (Educer) which means to bring forth education, therefore both mean to bring forth as well as to bring up.⁸

2.1: Education and Religion:

Education and Islam

Education has been very much highlighted in Islam. The first verse of the Quran revealed on the Prophet Muhammad (PBUH) points out importance of education in Islam, the verse starts with the word “IQRA”. It is a command that means read in Arabic, and that implies the concept of learning and looking for enlightenment. As Allah says in the Holy Quran:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اِقْرَأْ وَرَبُّكَ أَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ (5)⁹.

"declare! Or Read in the name of thy Lord and Cherisher, Who created (1) Created man, out of a clot of congealed blood: (2) Proclaim! And thy Lord is Most Bountiful (3) He Who taught (the use of) the Pen (4) Taught man that which he knew not" (5).¹⁰

Therefore Muslims believe that Allah created humanity and commanded that they seek knowledge in order to become stronger in their faith.

⁸ . *Foundation of education*. Islamabad. Allama Iqbal Open University. First Ed: 2002.code:6500, p:19

⁹ سورة العلق 1-5

¹⁰ .Ali, yousuf,Abdullah. *They Holey Quran translation and commentary*. Islamabad: published by Dawah Academy.1990 .p:1257.

The importance of education has been emphasized repeatedly in the Quran, which is the ultimate source of guidance for Muslims. As Allah says:

قَالَ رَبُّ اشْرَحْ لِي صَدْرِي¹¹

"O my Lord! Expand me my breast".

This verse points out that whatever we know is limited as we need to keep asking Allah to increase our knowledge. Therefore a Muslim should always be looking for more knowledge. The Quran treats knowledge as a mean to faith for all Muslims (Male and Female) and to becoming true believers. As Allah says in the Holy Quran:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا¹²

" He grants Wisdom to whom He pleases, and he, to whom Wisdom is granted, is indeed granted abundant good." ¹³

كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ¹⁴

"Those truly fear Allah, among His Servants who have knowledge: for Allah is exalted in Might, Oft-Forgiving" ¹⁵

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَهْمُونَ وَالَّذِينَ لَا يَهْمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ¹⁶

Say: "Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition." ¹⁷

The Holy Prophet (PBUH) also stressed the value of knowledge as in the following Hadith, the Holy Prophet says:

¹¹ سورة طه: 25.
¹² سورة البقرة: 269.
¹³ . Ali, yousuf, Abdullah. *They Holey Quran translation and commentary*. Islamabad: published by Dawah Academy. 1990 .p:84.

¹⁴ سورة فاطر: 28.
¹⁵ .Ibid:p825.
¹⁶ سورة الزمر: 9.
¹⁷ .Ibid:877.

عن أنس قال لأحدثنكم حديثا لا يحدثكم أحد بعدي سمعت رسول الله صلى الله عليه و سلم يقول: من
أشراط الساعة أن يقل العلم ويظهر الجهل ويظهر الزنا وتكثر النساء ويقل الرجال حتى يكون لخمسين
امراة¹⁸.

Anas narrated “I will narrate to you a Hadith that no one after me will tell you about. I
heard Allah’s apostle’s (PBUH) saying “among the signs of Doomsday are:

- 1: Religious knowledge will decrease (by the death of religious learned man).
- 2: Religious ignorance will appear be widespread.
- 3: The instance of fornication will be very high.
- 4: women will be in majority and men will be in such a minority that one man will be
caretaker of fifty women .¹⁹

حدثنا هشام بن عمار ثنا الوليد بن مسلم مروان بن جناح عن يونس بن ميسرة بن حلبس أنه حدثه
قال سمعت معاوية بن أبي سفيان يحدث عن رسول الله صلى الله عليه وسلم أنه قال الخير عادة
والشر لاجابة ومن يرد الله به خيرا يفقهه في الدين²⁰.

Muawiya, B. abu Sufyan (Allah be pleased with both of them) narrated on the authority
of Allah’s messenger (PBUH) that he said “Virtue is a habit while evil is stubbornness.
To whom so ever Allah willet to show goodness, he favours him with the understanding
in the religion.²¹

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم فقيه واحد أشد على الشيطان من ألف عابد²².

¹⁸ الجامع الصحيح المختصر محمد بن إسماعيل أبو عبدالله البخاري الجعفي: دار ابن كثير ، اليمامة - بيروت الطبعة الثالثة ، 1407 – 1987. ج 1 / ص 81,43.

¹⁹ .Matraji,M.Sahih Bukhari,Rendered to English,vol:1.India, Delhi Islamic Book service.1995PP:83-85.

²⁰ سنن ابن ماجه، تأليف: محمد بن يزيد أبو عبدالله القزويني، دار النشر: دار الفكر - بيروت -، تحقيق: محمد فؤاد عبد الباقي، ج1/ص221,81.

²¹ . Ansari, Tufail,M..Sunah Ibi i Majah English version, V:8.Lahore, Kazi Publication.1993p:124.

²² . سنن ابن ماجه، تأليف: محمد بن يزيد أبو عبدالله القزويني، دار النشر: دار الفكر - بيروت -، تحقيق: محمد فؤاد عبد الباقي، ج1/ص222,81.

Ibn_Abass (ABH) reported that Allah's messenger (P,B,U,H) said "one erudite scholar of religion tougher against the Devil than one thousand devout persons."²³

According to the Quran and Hadith the importance of education is clear in Islam. Seeking education is obligatory. And that knowledge is considered to be the path towards greater closeness to Allah.

The Quran and Hadith points out that knowledge and education are important for all Muslims in order for them to complete their duties and obligations to Allah and humanity. As such it is clear that getting knowledge and providing equal rights to education for all sections of society is central importance in Islam.

Education and Sikhs:

The meaning of education is to prepare man intellectual, visual and his emotional background in such a way that the individual development is harmonious. They should follow *Dharma* in its wide feature.

The education of the Head implies an appreciation of the wonders of nature, an understanding of the masteries of the universe and a search for "truth". The education of the Heart includes the awakening of the higher self and the seeking of true inspiration from inside.²⁴

Guru Nanak taught three Hs in place of three Rs, the knowledge of the Hand, Knowledge of Head and knowledge of the Heart. The education of the hand means the self-respect of labor, and serves the humanity. The education of head implies an appreciation of the wonder of nature. An understanding of the mysteries of the universe and a search for truth.

²³ . Ansari,M, Tufail.*Sunah Ibi_i_Majah English version*, V:8.Lahore, Kazi Publication.1993p:125.

²⁴ . <http://www.allaboutsikhs.com.2003>accessed on22.

The aim of education is to develop and integrate the human personality.

Education in Sikhism means, continuous development and combination of human personality. Education is treated as the third eye through which an individual can see in and outside. Education aims at widening the wisdom possibility of a person for the development of spiritual tendencies. It aims at making a person wise, academically and spiritually.

Guru Nanak Dev says:

“Contemplate spiritual knowledge; read it and study it, and you shall be honored”.²⁵

According to Sikhism, man may read cartloads of books or carry loads of them, he may read for years together but he alone is the learned who has attained God.

The concept of education in Sikhism is summarized as “He is learned indeed who is benefactor of others.”²⁶ (356)

Bhagat Kabir says:

“To instruct his mind, man ought to study Divine knowledge to some extent.”²⁷ (340)

But the education and knowledge comes to a person with the mercy of the Lord.

Guru Nanak Dev remained busy in gifting the concepts of life and spreading his mission.

Guru Angad Dev took keen interest in imparting education to the Sikhs and giving them a systematized Gurmukhi primer.

In the times of the Gurus, Gurdwaras were used as Pathshalas²⁸ to teach Gurmukhi to the Sikh youths. All the Sikh Gurus tried to teach Gurmukhi to their followers so that they could read and understand Gurbani enshrined in holy Granth Sahib.

²⁵. Singh Sahib Sant Singh Khalsa, *English Translation of Siri Guru Granth Sahib*. 3rd edition, USA. Arizona, (1978)P:1329.

²⁶. Ibid.P:356

²⁷. Ibid.P:340.

²⁸. Tradition Sanskrit schools called ved Pathshalas are now seeking exemption from the right to education (RTE) act.

(The speech (Bani) of the Gurus, that is the compositions of the first five and ninth Gurus and those of Guru Gband Singh. However, the the term, or the word bani, is commonly used to refer to any hymns found in the Guru Granth Sahib (SGGS).²⁹

The true aim of education should be to call forth that which is essential to the social, economic and spiritual development of an individual and society.³⁰

Educating our children was something our Gurus always encouraged and led by example. Guru Angad Dev Ji created the Gurmukhi script and taught it to people that otherwise would never be able to receive education, so they also could have a brighter future. Guru Gobind Singh Ji was not only very well-educated but also made sure his sons were educated. The Prince's (Ajit Singh)were educated in the religious texts, philosophy and history, and had training in the martial arts such as riding, swordsmanship, gatka and archery. It was only because the Sahibzada's were so well educated they could make such big sacrifices for faith at such a small age. Today we are unable to make the same sacrifices until much later age or make them at all in most cases and that is 'because over time we lost the importance of education.

3.1: The History of Sikh Education:

After the fall of the Sikh Empire and with the advent of Macaulay's English Education, the Sikhs felt real threat to their religion and identity. Sikh boys and girls were weaned away from the Sikh way of life and they felt attracted towards the glamorous cultures of foreign countries. They were drifting away from their roots. There arose a feeling of

²⁹. Cole, Owen, W and Sambhi, Singh, piara. *A popular Dictionary of Sikhism*. 1st Ed by Curzon press 15 the Quadraut, Riehmoud Surry. Dec 16, 1997.P:72.

³⁰ . Raina, Kaur, Amrit. *Educational Philosophy of Guru Granth*. A Review by Dr Bhai Harbans Lal.Publisher: Punjabi University, Patiala. Out Of Date.

recovery in the Sikh thought during the nineteenth century to save its youth from the cultural attack. The Sikh youth needed to be provided with education in such a way that they developed the feeling of pride in being a Sikh with identity as given by Guru Gobind Singh Ji on the day of Baisakhi in 1699 at Sri Anandpur Sahib.

Great need was felt to make reforms in the education system. Singh Sabha movement was spurred to spread the Sikh philosophy and Sikh way of life. (Singh Sabha in 1834 the Ludhiana Mission was set up by American protestant Christians, Conversions, especially of young intellectuals, caused a degree of anxiety which eventually expressed itself in the Singh Sabha movement. The first association, which ,Sabha means, was formed in 1873 in Amritsar with Thakur Singh Sandawalia as president and Giana Gian Singh as secretary. In 1877 the Arya Samaj, at first they were regarded by Sikhs as allies against the missionaries, but soon it was seen that they too formed a threat to the Panth. As a consequence Singh Sabha proliferated. Their policy was to counter these opponents by developing schools and colleges of their own and by producing literature so that Sikhs might be as able to defend their faith as their enemies were to attack it. Many institutions known as Khalsa colleges owe their existence to the movement. Later, the reaction took on political dimensions and led to the formation of the Akali party, the agitation for Sikh control of Gurdwaras, and the setting up of Shromani Gurdwara Parbandak Committee).³¹ The intention was to separate the Sikh youth from the undesirable and unpleasant attack of the western culture.

Various schools and colleges were opened to preserve the culture and Sikh heritage. These institutions made all possible efforts to create awareness among the Sikh youth through the Sikh values and cultural limitations. In fact, the real objective of

³¹.Cole, Owen, W and Sambhi, Singh, piara. *A popular Dictionary of Sikhism*. 1st Ed by Curzon press 15 the Quadraut, Riehmoud Surry. Dec 16, 1997.P: 149.

establishing the educational institutions was not only teaching the arranged curriculum but to develop the personalities of the Sikh youth as a whole so that the youth might become proud of their culture and live the honorable Sikh way of life. The ultimate objective was search for truth. It was to inculcate the sense of knowing the basic principles of Sikhism so that the youth could contribute meaningfully to the growth of Sikh society.³²

Education in Eighteenth Century:

Era of Eighteenth century was not so good for Sikh religious education and Sikh preachers couldn't promote their religious education. That was the reason new generation of Sikhism didn't get the religious education as they had to. Regime of Maharaja Ranjit Sing was not appreciated towards Sikh education. After consolidation Maharaja started some schools to promote Sikh education. After the death of Maharaja Ranjit nobody gave attention towards Sikh education and then British rulers imposed their education that they had brought with them to the sub-continent.³³

Education in Nineteenth Century:

By the end of 19th century, Sikh realized the importance of their religious education in efforts to bring change in society. The Sikh youth was weak to face the attack of fake values and this was the best time to divert the minds of youth towards Sikh religious education. Sikh Educational institutions were founded with a special religious thought. Daud Singh was the first Sikh to embrace Christianity in 1852. He was baptized in Kanpur. Maharaja Duleep Singh accepted Christianity in 1853.

³² . Singh, Ganda. *Sainapati, Sri Gur Sobha*. Patiala: Punjabi University, 1988. p:157-160.

³³ . Sikh Missionary Society U.K. Copyright © 2004.

Four Sikh pupils Aya Singh, Attar Singh, Sadhu Singh and Santokh Singh of Amritsar Mission School proclaimed their intention to join Christianity in 1873. The thing that shocked the Sikh nation was that Sikh literature was garbled at the behest of the British. The Singh Sabha movement started to solve educational problems of the Sikhs. That time Sikh Organizations showed keen interest in promoting education among the Sikh society in all over the sub-continent. The first step was to open Khalsa College at Lahore to educate Sikh youth according to Sikh philosophy. On the insistence of some Sikh Leaders, Government opened Khalsa College at Amritsar. Therefore, many Khalsa schools were opened in Punjab.³⁴

Education in Twentieth century:

Twentieth century played a significant role in learning religious education. Some missionary institutions were opened to teach Sikhism inside and outside of India. There was a flux of Khalsa Schools and Colleges in Punjab. In the honor of Guru Nanak, Sikhs Started Guru Nanak Dev University and Punjabi University in Amritsar and Patiala. Establishing the Universities provided an opportunity for the fallowing of the Punjabi language and Sikh literature.

A proposal was submitted by the Shiromani Gurdwara Parbandhak Committee Amritsar to open a new University to promote Sikh literature and the Sikh culture. Sikhs in foreign countries opened many Khalsa institutions to impart academic education with the education about the "Sikh Code of Conduct".

Majority of the Gurdwaras were running Punjabi schools throughout the world. Similarly, there was chain of educational institutions setup in England, Canada, America,

³⁴ . Ibid

Malaysia, Singapur, Africa, Australia, Norway and other countries of the world which helped a lot to promote Punjabi language and Sikh philosophy. The Sikh institutions throughout the world have created great Sikh scholars, educationists, writers, scientists, mathematicians and doctors. Encouraging thing was that many Khalsa Institutions were opened after independence era in Punjab. Many Public schools started to provide standard education to the students. Negative step was that most of the Khalsa Schools along with big campuses and rich resources which were established to spread Sikh culture were handed over to the government.³⁵

4.1: Sikh educational heritage:

Educational heritage is deeply rooted in Sikh beliefs and thoughts. Basically the meanings of word "Sikh are learner, a disciple or one who discovers the truth from the compositions of the Gurus, Founders and leaders of the Sikh tradition."³⁶ And applies it to his or her life's activity.³⁷

Guru Nanak supports the idea of a discussion where everybody can ask questions and his questions must be answered in a spirit of helping and everyone should learn it as an important way to improve knowledge.³⁸

He spent his most life in traveling and meeting with leaders from different religions and discussed a lot of issues about the creation of the universe, obligations and goals of human life. Composition of Guru Nanak reconstructing the discussion with the Nath Yogis, the

³⁵ . Ibid

³⁶ . *Sri Guru Granth Sahib Ji* (Amritsar: Shiromani Gurdwara Prabandhak Committee, 1969, P: 465.

³⁷ . M1, GG, 933, M stand for Mahala, GG stand for *Guru Granth*. P:933.

³⁸ . M1, GG, P:938

Shaivite dominated the religious background of the Punjab at that time, is the earliest composition in this genre of religious literature in north India.³⁹

His conversations with the other Hindu and Muslim leaders also referred to his compositions.⁴⁰

According to Guru Nanak “knowledge force on practical life is unnecessary”.

Once got works like a sword that cuts through the cobwebs created by human natures diverting human attention away from the goal of life.⁴¹

Guru Nanak warns about intellectual pride that may come with the getting of knowledge.⁴²

And he hopes the holder to make light as he or she carries on the routine duties of life while at the same time progressing toward freedom.⁴³

Guru Amardas also extended Guru Nanak’s image of “knowledge as the oil in the lamp” to knowledge as “the lamp itself,” the source of light.⁴⁴ He said that Knowledge is like a sword to fight with negative emotions.⁴⁵ He selected an ideal personality among Sikh, Vahiguru. He was an active participant in life who always desired to behave nicely to others.⁴⁶

In about a century, after the death of Guru Nanak’s death, Sikh educational heritage included the revealed compositions protected in the scriptural text their translation and the stories about the Gurus and their courts. This heritage is normally clear in a manuscript that is supposed to have been prepared for Bibi Rup Kunvar, the daughter of Guru Harirai. The

³⁹ . M1, GG, PP:938-946.

⁴⁰ . M1, GG, PP:140-141, 465-466.

⁴¹ . *Gian kharhgu le man siu lujhe*, M1, GG, 1022.

⁴² . *Ved parhahi te vad vakhanhai bine hari pati gavai*, M1, GG,P: 638.

⁴³ . *Ihu telu diva iau jalai, kari chananhu sahib tau milai*, M1, GG,P: 25.

⁴⁴ . *Gur gian dipak ujiaria*, M5, GG,P: 210.

⁴⁵ . *Gian kharhgu kari kirpa dina dut mare kari dhai he*, M5, (M5 stand for Fifth Guru)GG,P: 1072.

⁴⁶ . *parupkar umaha*, M5, GG, PP: 273, 816.

opening section of the text contained Sikh liturgical compositions, and the second part included stories built around Sikh moral values and events from the lives of the Gurus.⁴⁷

The closing decades of the seventeenth century saw further expansion of this corpus of literature. We have references to the training of Gobind in the 1670s, who would later become Guru Gobind Singh 1675-1708. His education included the learning of Gurmukhi, Takari (script used in the Punjab hills to write local dialects of Hindi), and Persian (the language of the Mughal administration). This demonstrates the importance the Sikhs gave to the larger context. While the learning of Gurmukhi was essential to immerse oneself in Sikh sacred lore as well as other day-to-day communications, the Takari helped in dealing with the people living in the Punjab hills, and Persian, being the language of the nobility and administration of the time, would be expected from a well-informed person.⁴⁸

Sikh literary heritage also expanded in this period. In the late 1670s, we see poets and singers from the distant Sikh congregations as well as the courts of the local chiefs in the hills seeking Sikh patronage at Chak Nanaki, Paunta, and Anandpur.⁴⁹ The bulky literature of the period falls in three parts. First part, the better known of these is a compilation that later came to be named the Dasam Granth the tenth book or book of the tenth Guru. This includes Braj and Punjabi translations of Hindu mythological tales *Bachitar Natak* and Arabic and Persian literatures, Mir Mihdi and Hikayats, and stories about a medley of contemporary characters *CharitroPakhayan*.⁵⁰

⁴⁷ . The manuscript was extant at Kiratpur until recently; Anne Murphy examined and photographed it in 1999.

⁴⁸ . Singh, Chaupa. *Rahit-Nama*. W.H. McLeod, Dunedin: University of Otago Press. 1987, pp:76-77.

⁴⁹ . Chaupa Singh mentions that the Guru sent letters asking scribes to reach the Sikh court, *Rahit-Nama*, out of Date, p: 82.

⁵⁰ . <http://www.sridasam.org>. 2004

The second part, includes texts such as the Sarab Loh Granth (book of all iron), the Pothi Prem Ambodh “book about poets of love”, and so on, which claim to have been produced at Anandpur. Finally and third part, there are references in eighteenth century sources to compilations such as the Samund Sagar “sea of seas”, the Vidaya Sagar “sea of knowledge”, which are no longer extant.⁵¹

By the end of the Guru period, Sikh educational heritage contained literature in five different areas which had developed in the following chronology:

1- Sikh revelatory writings, which began with Guru Nanak and reached their canonical form in the 1680. This sacred text attained the status of the Guru Granth, after Guru Gobind Singh’s death in 1708.

2- The writings of Bhai Gurdas, the exegesis of the compositions in the Guru Granth and the ideas enshrined in them, served as the core of interpretive literature.

3- The rudimentary statements pertaining to *Rahit* (means having a manner of moral conduct) had started to be recorded around 1600 and by the turn of the eighteenth century they emerged as an autonomous genre called the *Rahitnamas*.

4- By the early seventeenth century, the Janam Sakhi literature began to be committed to writing and stories about the lives of Guru Nanak, Guru Amardas, Guru Arjan, and Guru Gobind Singh were created later.

5- Finally, the poetry associated with the court at Anandpur was recorded in the Sarbloh Granth and Dasam Granth etc.⁵² And subsequently became part of Sikh educational heritage.

In the post Guru Period, thus, the Sikh community managed to evolve a system that effectively met its educational needs. We see the transmission of Sikh heritage spreading out

⁵¹ . Udasi, Harnamdas. *Sarab Loh Granth*. India, Patiala: Punjabi University.1989.P:82.

⁵² . Dasam Granth and Sarbloh Granth were writtem by Guru Goband Singh on August 24, A.D.1696

of the Sikh court to include the mother, the family, the village gurdwara, large Sikh centers of learning at Amritsar and Talwandi Sabo, and even independent scholars who were available to teach. The British administration report of 1849-1851 on popular education records an extensive system of gurdwara-attached "Gurmukhi schools" where "sacred books" of the Sikhs were taught and it registers the presence of "some females" among the student body. G.W. Leitner refers to Babe di Birh, "a typical Sikh village," in Sialkot, in which everyone before affiliated could read and write Gurmukhi.⁵³

5.1: Sikh Education in the Modern Times:

With reference to previous section, the Sikh community welcomed the printing press in Punjab. While slowly it added to tradition of Sikh calligraphy and manuscript production, it made the Guru Granth, its commentaries, rahit related documents, historical texts, and a host of other publications such as community newspapers, periodicals, etc. available to large number of people. The increasing accessibility of this literature enabled middle man to learn the basics of the tradition and then transmit them to children.

The schools attached to the village gurdwaras, however, came under pressure from the British educational system and were eventually stage out during the early decades of the twentieth century. Government schools were opened to impart secular education and teach subjects such as English, science, and mathematics, which were expected to prepare young people to obtain jobs in the administration. The fundamental shift in the goal of education, from imbibing Sikh heritage to preparing for a career in government service, made the

⁵³ . Leitner,w,G. History of Indigenous Education in the Panjab. India, Patiala: Language Department. 1971.pp: 36,155-156.

gurdwara schools redundant. The education that the granthi was trained to impart was no longer helpful for job prospects in the changed circumstances.

The institution of the Gurdwara, however, continued to thrive and the need for granth is over see its activity grew. Consequently, the role of central places such as Amritsar and Talwandi Sabo, did not diminish is training these personal and these centers of learning continued to function. Scholars associated with Damdama Sahib, Talwandi Sabo created new branches such as at Boparai and Bhindran Kalan, Ludhiana, and Mehta, Amritsar. At all these places, Sikh children undergo rigorous training in reciting, singing, and exegesis of the Guru Granth, along with immersion in the Dasam Granth, Janam Sakhi, and Gur Bilas literature. After they complete their training, they move into positions of granthis in gurdwaras now spread all over the world. The SGPC also took interest in training the granthis and established institutions such as Sikh Missionary College, Amritsar. This mode of transmission for Sikh educational heritage continues in the 20th century.

In the decades when British came in the Punjab, Sikh leadership responded to the new developments in several ways ranging from complete rejection of Baba Ram Singh, 1816-1885 to extreme fascination with modernity Dayal Singh Majithia, 1849-1898. The mainstream Sikh leadership floated a middle alternative that had profound impact on Sikh education.⁵⁴

These leaders were fully committed to preserving Sikh heritage while simultaneously expanding its boundaries to incorporate the content of Western education, which was not deemed to conflict with Sikh beliefs and practice. New subjects such as science, mathematics, and English were added to help the general progress of the community, and pave the way for Sikh youth to avail employment opportunities in the police force and

⁵⁴ .Man, Gurinder, Sing. *Sikhism* .Hall, Prentice, Amazone.co.UK..2004.pp:58-59.

civil service. The Sikhs had learned Persian earlier and they took the learning of English in stride. This thinking manifested itself in the creation of places of learning such as Khalsa College, Amritsar. The attempt was to blend Sikh educational heritage with new areas of knowledge.

The gurdwara served as the center of Sikh religious life where the students gathered for morning and evening prayers, to listen to scholars on the Sikh tradition. The special hour for Gurmat (Sikh teachings), which was a formal part of the curriculum, completed the transmission of Sikh education. Prominent Sikh intellectuals of the twentieth century such as Bhai Jodh Singh 1882-1981, Sahib Singh 1892-1977, Teja Singh (1895-1958), to name only a few, served as Gurmat teachers at Khalsa College. In teaching these classes, they created syllabi that were later developed by Dharam Prachar Committee (committee for the propagation of religion) of the SGPC in the form of elaborate teaching materials for use in Sikh schools Dharam Pothis.

This new phase of Sikh history has thus created circumstances that require a new level of elaboration and expansion of Sikh educational heritage expressed in an idiom that is understood by Sikh children growing up in the new homes of their parents as well as the mainstream people living there. The Sikh community in North America has taken the lead and responded to this need by establishing programs in leading universities where a new generation of scholars and teachers of Sikhism can be trained. In the future, young scholars from the Punjab may also be interested in participating in these activities. In their routine functioning, such programs will generate up-to-date translations of Sikh text and produce other source material required for teaching Sikhism. Projects like the Sikh Heritage Gallery at the Smithsonian Institute, Washington D.C. will help toward defining what constitutes

Sikh material heritage and how best to present it to both the Sikh and non-Sikh public. As the community continues to reflect on these issues, the Sikh tradition will advance further towards becoming a major actor on the stage of world religions, a status it rightly deserves.⁵⁵

The Sikhs founded “Sikh educational Society” (SES) in the Pre-Independence days in Lahore when the three main communities of Punjab were engaged in the competitive efforts to modernize their educational, cultural and social environment; and to promote their respective religion - socio - economic interests. The Sikh leaders of the day felt the need of establishing a Sikh College at Lahore.

Six Educational Institutions run under the support of SES.

- 1 Sikh National College at Lahore.(Pakistan)
- 2 Sikh National College at Qadian (Distt. Gurdaspur Punjab India)
- 3 Sikh National College, Banga (India)
- 4 Guru Gobind Singh College for Women (Chandi Garh India)
- 5 Guru Gobind Singh College of Pharmacy (Chandi Garh India)
- 6 Guru Gobind Singh Collegiate Public School (Chandi Garh India)

⁵⁵ . <<http://www.sikhs.org/smithsonian/empire.html>>.

Conclusion

In every religion, people learn and get knowledge for some purpose like: some people get knowledge to preach their religion to other people but in divine religions this concept is present in only two religions Islam and Christianity. Other religions people don't get knowledge of that religion which they preach but they get knowledge to secure their religion. One is Sikhism it's believers also don't preach and don't accept non Sikh people in their religion but they learn and get knowledge to keep their religion alive, integrate the human personality and culture for coming generation. According to Sikh people, if a person gets knowledge, he comes with the mercy of the Lord. Sikh educational program seeks to create an environment through education where Sikhs may freely practice faith and where people appreciate the presence of Sikhs in the community. They practically fight bias and inequity by spreading awareness about Sikhs. This program is responsible for creating and distributing presentations, videos, and print materials in Sikhs. It is also responsible for nationwide educational projects and coordinating many educational presentations in government agencies and schools.

Chapter 2

Sikh Community in Peshawar

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1.2: History and Sikh penetration in Peshawar:

Sikh is a religious group of Punjab. Its founder Guru Nanak was born in 1466 AD in a village of Talwandi, Sharaqpur Lahore.⁵⁶ Nowadays, Tawindi is famous with the name of Nankana Sahib. Some said that Guru Nanak was born in 1449.⁵⁷ Sikh believes in one God. The World was impressed by the teaching of Islam with its revolutionary spirit raised in the middle ages. The protestant Christian and Sikhpent Hindu are similar to the Muslims in many ways.

At the end of 18th and the beginning of 19th century, Sikh came in power, because of the weaknesses of Mughals Empire, since they had been counting a strange political power of the northern Hind (Punjab and Frontier).

Sikh appears in the history of Khyber Pakhtun Khawa for the first time in the second decade the 19th century. The leader of Jamialt-e-Aliah Mujahideene Chmarqand Maylana Abu Saeed Fazal ilahi narrated out this event in his book "*GHALTI HAI ADEEMUL MISAL*".

The blunder mistake of the 19th century was made by the successor of Sardar Painsa Khan Barakzai (Muhammadzai). His sons divided into three parts of Kabul, Kandahar and Peshawar, and they started fighting each other. They lost their strength in these internal conflicts so they gave a chance to Ranjeet Singh to capture the fertile lands of Multan,

⁵⁶ .Singh, Sewa Ram. *Guru Nanak,s Life* and teachings.p:11.

⁵⁷ .Nanak, Guru Baba. *Janam Raj*.p:1.

Derajat, Kashmir, Hazara, Peshawar, Kurram, Kohat, Bannu and Tochi. Ranjeet Singh might have gained his goal very soon if not confronted with the resistance of Sayed Ahmad Baralvi.

The leaders of Peshawar (Yar Muhammad Khan, Sultan Muhammad Khan etc) were trapped by Ranjeet Singh, if they had not broken the covenant with Sayed Saheb , then the map of Peshawar would have been different, but Peshawar's leaders were victimized by their Kabul brothers. They accepted Ranjeet Singh who would assist them in capturing Kabul. Ranjeet Singh destroyed the force of Mujahideen and then Peshawar's leaders by this foxy clever way, so the Barakzai leaders of Peshawar suffered troubles from Sikhs till 1848 Ad, and the whole province of Khayber Pakhtun Khwa was deprived of freedom, because of their wrong decision.

The same mistake was done by the Shahzaman Sadozai in his attack on Punjab. Some of his canons sank in River of Jehlam, while he was on his way back to home in 1799AD.

The young Sikh ruler of Gujranwala Sardar Ranjeet Singh brought some cannons and sent that to Kabul. In reward Shahzaman was given the command of Punjab along with Khayber Pakhtun Khwa provinces and as a result Ranjeet Singh came into power in this territory.

Sikhs were in front line against the government of Muslims in Hind. They wanted to obliterate the identity of Muslim ruler from Subcontinent. For this, they uprooted the historical building of Muslims to establish their religious and political buildings. On account of this, they destroyed hundred of historical buildings. The first contact of Sikh troops was during their attack of the Kashmir with the help of Kabuli leaders. In this attack, Ranjeet Singh did not control any place, but at last he captured Kashmir and Attock fort, then he came in front of Barakzai sardars for fighting.⁵⁸

⁵⁸ : Sabir, Shafi ,Muhammad. *THE HISTORY OF NWFP*. University Book agency. Peshawar. First ed, in 1984,pp:447-449

On 6th May 1831, Syed Ahmad Barelvi, Shah Ismail, Arbab Behram Khan and their devoted army fought till the last drop of their blood and they were martyred by the Sikh army. Due to this, the Sikh leaders and the sardar's of Barak Zai took a long peaceful breath, but the martyr of Sultan Muhammad Khan and his brother's government, gave the final stroke to their government. The morale of Sikh was boosted and they took control of the whole Khyber Pakhtune Khwa and gradually they captured and strengthened their government from Attock forward to west.

From 1826, the government of Afghanistan was under Ameer Dost Muhammad Khan who was an intelligent person. With the passage of time he made his government stronger and especially he wanted to capture the area of Peshawar and Kohat. He did not want Sikh to capture these areas and have a ruler over these areas. He did not like this that his brother Sultan Muhammad Khan etc lived there as a slave. He wanted to attack Peshawar and made a plan as to how to attack Peshawar and he requested the English many times for help but when the English did not respond effectively and warmly, then he looked towards the Russian and hence the land Khyber Pakhtune Khwa and Afghanistan became the political game between Britain, Russian, Sikh and Sardar of Barak Zai.

Meanwhile, the English sent Ambassador Sir Alexander Bernerz to Afghanistan to look into the situation of Afghanistan. In 1832, the delegation reached Peshawar. Bernerz wrote in his book about the Barak Zai Sardar Sultan Muhammad Khan that his government was only in plain land of Peshawar and Kohat. One of his brothers was in Hashtnagar and the second was in Kohat. Sultan Muhammad Khan annually paid 100 horses and the high quality of rice was sent to Sikh. Barak Zai brothers were not united. The brothers who had control on Qandahar (Shir Dil, Kuhan Dil, and Reham Dil) made decision in collaboration with Sardars

of Peshawar, and the Sardars of Kabul were against Dost Muhammad Khan. Bernz also appreciated the kindness of Ameer Dost Muhammad Khan and also the rules and regulations and peace of those areas. In those days the American thinker MASON visited Afghanistan and Khyber Pakhtun Khwa and recorded his views in his book. MASON and his friends FERRIER also learnt Pushto and visited Afghanistan, Khyber Pakhtun Khwa and Baluchistan in the typical style of Afghans. The visit of MASON started in winter, 1826 and he was the first American visitor to reach Peshawar.

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He did not limit his search only to recording of government activities but the way he adopted was that he met with the people and then observed their lifestyle. MASON wrote about Peshawar. At that time four Sardars of Barak Zai (Sultan Muhammad Khan, yar Muhammad Khan, Pir Muhammad Khan and Sayed Muhammad Khan) had government but they were weak and incapable. Sincerely, they said that the Sikh rules and regulation were applied in these areas. At that time the Tahrik Jihad of Sayed Ahmad Barilvi was in full swing.⁵⁹

At that time conflict started between Mujahideen and Sikhs and during this time the population of Peshawar was about five millions to six millions. Mason went to all party of Pathan and he observed so clearly all their programs. Mason praised Peshawar residents and their hospitality. He met during his stay with a Pathan and he accepted Mason's friendship. Then they started traveling with Qafila which was going to Kabul by path of Darra Khyber. Mason went to Ghazni and met with Amir Dost Muhammad Khan. According to Mason Amir Dost Muhammad Khan was intelligent and courageous, and he was a successful emperor too.

⁵⁹ .Gupta Ram Hari. *History of Sikh*, munshi Ram Manuharlal publication, Pvt ltd, New Delhi. V:5 Ed 1st, 1991. Pp: 174-179.

He arrived from Ghazni to Kabul in 1832 AD, from one side Afghanistan came under the occupation of Mujahideen and other side dismissed Shah Shuja Sadozai, s empire went again under the government of Afghanistan. Therefore, Shah Shuja met with Sardar Ranjeet Singh and he requested for help

Although Amir Dost Muhammad was happy on the occupation of Qandahar, he took army from Kabul and fought against Shah Shuja. At last in 1834AD he got occupation of Qandahar. When Shah Shuja was so disappointed, he went back in 1835AD to European Empire in Ludhyana. ⁶⁰

2.2: Internees of Sikh army to Peshawar:

Sikh government of Maha Raja Ranjeet Singh took much advantage from the disunity of the Kabul government. First, they helped and supported Shah Shuja, that resigned and left the empire of Peshawar and some occupied borders of NWFP. On the other hand, when they looked that Dost Muhammad Khan fought against Shah Shuja in Qandahar, he could not arrive for the help of Peshawar's Sardar.

Therefore, they sent army to Peshawar with a big preparation. The purpose of Maha Raja Ranjeet Singh was to take direct control of Peshawar and they wanted to finish the control of Kabul's Sardar from Peshawar. For this purpose Sikh army forwarded from Khair Abad to Peshawar under the command of famous Sikh general Hari Singh Nalwa. Although he was an assistant, prince Nonihal Singh also came with army, but he stayed in Attock. Hari Singh Nalwa showed that he came to Peshawar to collect annual tax from Peshawar's Sardar.

⁶⁰ .Dani Hasan Ahmad. *Peshawar Historic City of the Frontier*..Published by Niaz Ahmad, Sang_e_meel Publication Lahore.1995.pp-15-16

But Peshawar's Sardar was not sure about Hari Singh and they soon gave him demanded taxes.

So Hari Singh extended his stay in Peshawar. After some time he pretended that prince Nonihal Singh wanted to visit Peshawar. He told Peshawar's Sardar to go with their families to park Ali Mardan (Wazir Bagh) for some days. Sikh prince went back to Attock after visiting Peshawar, and they came back to city. Sardar Sultan Muhammad Khan and his brothers had no other option; the Peshawar's Sardar accepted their order and agreed with Sikhs and went to Ali Mardan Park.

But with some courageous Muslims, Sardars left with Abdul Ghayas Khan in the city and they refused to go out from city. American visitor Mason was looking at the welcome scene of Sikh army from a high building. He wrote that Sikh army entered in Peshawar in the most gallant way. Prince Nonihal Singh was leading his army on elephant. General Hari Singh Nalwa and other Sikh leaders were also on their horses behind him. Then, after Sikh platoon in discipline, and they were going with pumping show. But at the same time how could the Muslim youth tolerate Sikhs settlement in their home city.

When a Muslim Sardar Haji Khan looked with his friends that Sikh army was going to the residence of Sultan Muhammad Khan, they could not bear this, and they fought with Sikh army. Courageously, they stopped Sikh army to reach to the personal luggage and treasure of Sultan Muhammad Khan. If they did not stop, Sikh army might have looted all personals of Sultan Muhammad Khan. The brother of Sardar Haji Khan, Khan Muhammad Khan was seriously injured in that fight. Mason wrote that Pathans were fighting with their traditional

bravery against Sikh army. Just one Muslim and six Sikhs were killed in that fight. After visiting the city Sikh army entered with successful journey to fort Bala Hisar.⁶¹

Sultan Muhammad Khan and his relative took first asylum in Tehkal, then they went to a village Sheikhan near Fort of Bara. Because that place was so safe and near to the area of Afridi, therefore Kabul's like to build asylum for them. It is said that Sultan Muhammad Khan and his brothers did not show any resistance against Sikh army, but they just secured their treasure and they showed their weakness that they had secured just three lakh rupees 300000.

One Barak Zai Sardar Pir Muhammad Khan got an achievement and at that time he went to Kohat and collected money from people. Sultan Muhammad Khan and his brothers still wanted to deal with Sikh army. But on the other side Sikh entered in to the city and controlled all Khyber Pakhtun Khwa directly. Now there was no other solution with Barak Zai,s brother, that they went to their younger brother in Kabul and they lived honorable life. They reached Jalal Abad and stopped there, because they still wanted to escape Sikhs from Khyber Pakhtun Khwa. Despite this, Sultan Muhammad Khan started recruitment in army. Sultan Muhammad Khan was thinking that Dost Muhammad Khan lost to fight against Sikh in Qandahar. So Sultan Muhammad Khan wanted attack on Kabul from Jalal Abad and get government at Kabul, but he lost again in Kabul. Then they went to Qanadahar and met with the brother's of Dost Muhammad Khan, although he knew everything about his brothers, but he gave hospitality to his brothers in Kabul. This thing could not be borne by any Muslim of Peshawar, that any non Muslims should hoist their flag in Islamic cities. At least Amir Dost Muhammad Khan could not bear the dominance of non Muslim for a moment in Peshawar.

⁶¹ .Graywall.S.J..Sikh, Religion, *History, Politics*. Translated by Amjad Mehmood, published by Book Home, Lahore. 2007.pp 110-114

At last he started preparation for attacking Peshawar. He knew that he would succeed if all Muslims supported and helped him. As such, he got Fatwa of martyred (JIHAD) from Ulama,s. He invited all Sardars of Fata and informed about the intelligences of enemy. Then all Muslims presented themselves for Jihad against Sikhs. They elected Dost Muhammad Khan their leader (Amir Ul Movmeneen), like this all nation stood against enemy. In a few days the number of Mujahideen increased to ten thousands 10000.

In 1835AD he elected his elder brother (Sultan Muhammad Khan), commander of Muslims army and sent for attack on Peshawar. When Sikh emperor heard about Muslim army they got afraid because they knew about the potentialities of Dost Muhammad Khan. So Raja Ranjeet Singh himself arrived with a large number of army to Peshawar. Apparently, both armies were busy in preparation for fight. But Ranjeet, struggling to make weak his enemy through political way. Sikh empire knew about Sultan Muhammad Khan, that he could easily buy Sultan Muhammad Khan. At last, Sultan Muhammad Khan agreed with Sikh empire. Amir Dost Muhammad Khan himself came back from Kabul to Jamrud. Sultan Muhammad Khan went with Sikh empire and lived with them. Sikh empire made him the governor of Rohtas Fort. General Harlan proved and wrote that they succeeded in the creation of disunity between Barak Zai,s brother.

So in this way Sikh army penetrated in Peshawar and they established their empire in 1823AD to 1847 AD on Khyber Pakhtun Khwa.

3.2: History of Peshawar:

Peshawar is the oldest city of Pakistan. It was a green valley watered by small rivers. It has natural boundaries, high Mountains in the north, lower hills of Bangash in the south, River

Indus on the east and the famous Khyber Pass on the west. Khyber Pass and Peshawar city go together. They form a link between Afghanistan and India; Khyber Pass started at Kadam near Jamrud 18 km west of Peshawar.⁶²

The city has been destroyed several times and constructed but still it is counted in living cities. Those cities which are constructed with this city like Mohinjadaro and Harappa etc, has become history but Peshawar is still an established city after so many wars. In the past, one tribe or nation ruined this city but other one came and made it again for new generation. Peshawar city is a path way between middle Asia and sub-continent. Peshawar's tradition is a mixture of different cultures, many tribes came here and left they left some sign of their cultures and traditions.⁶³

In old religious books like: Viddas, Pranoo, Jainism, Buddhism, etc. Peshawar has been called by different names. It's confirmed that Peshawar was established before the Arya came to this region. When Arya came from north-west to east, there were so many villages populated in this area. It proved that Arya people lived in the mountains or the bank of rivers, because there are found many signs of Arya nation.⁶⁴

The ancient Hindu name for Peshawar valley appears to have been Gandhara. This name is derived from one of the patriarchs of Aryan colonization in India, an early occupant of this district.⁶⁵

Lord Hasting writes in his book "Peshawar History 1864" that in 6th century old Iran's king Kyo Murth had established the city on name of his grandson Hoshang Pashedad. Because in

⁶² .Guptha, Ram, Hari. *History of Sikh..India*, New Delhi, Munshairam Manuharlal publisher. 1st ed.1991pp:169_170.

⁶³ .Hussain,Amjad, Sayed. *Alam main Intikhab_e_Peshawar*. Peshawar, Mekkah printer, mahal Jangi.2003.p:33.

⁶⁴ .Ibid:p:34.

⁶⁵ .Ahmad,Niaz. *Gazetteer of the Peshawar district*. Lahore, Sange meel publication. 1897-98.1989 P:42

Kharoshta writing it is called with the name of Pesha pur, which is found from the Attock fort, and that kind of writing was speaking and writing in BC. In Iran's classical history this city is called with the name of Per Par Seena.⁶⁶

About 5th BC a Greece historian and visitor (HeroDotse) writes in his book name of this city Pushki Poras and he also writes about tribes of this area. In 3rd century Peshawar was known by many names like King Shalpur, called with the name of PushkaPur and some history it is called with the name of Shih pur too. A famous China's visitors (Hung sang, Fahyan) called this city with the name of Poloshah or Pol Polosha in his book. In past Peshawar had many names like: Dardstan, in hindu holy Ramaen it is called with the name of Dardik and Darsa.⁶⁷

Before Islam this city was called with the name of Bha Gram too. Bha means fire and gram means land because this city had been destroyed and established many time. In pre Islamic period this city was famous with the name of Bagram, Pesha awar and Purshor with the name of Bagram Peshawar is very famous in history like author of Uqool ashra writs in Aqleem Suam.⁶⁸

Before and after the partition, majority of Muslims lived in this city. Beside Muslims, there were Hindu, Sikh, Christian, Balmiki and Kali Mai religious people lived too in this city. They all separated religiously but the language was the same. It was Hindko. Many languages are spoken in Peshawar like: Pashto, Hindko, and Persian etc therefore, this city is

⁶⁶ .Ibide: P: 34.

⁶⁷ .Ibid:34-35.

⁶⁸ :Das, Gopal, munshi. *Tarikh Peshawar*. 1869. Summaries by Dr Zahoor Ahmad Awan, Peshawar, Ganhara Hindko publisher. 2008. P: 11.

famous with the name of Seventh languages city. However, those Sikhs who went to India after partition, still speak Hindko at home.⁶⁹

4.2: Sikh Population in Peshawar:

According to census of 1869 Peshawar's population were as follows:

Hindu Population: 9001

Men: 5450, women: 3551

Muslim population: 51616

Men: 28484, Women: 23132.

The number of houses was 14629.⁷⁰

In this census Hindu and Sikh counting one nation.

According to last census in Pakistan 1998, the total population of Peshawar was: 2,019,118,

Muslim population: 1,990,329, Sikh and Hindu population: 1,139.⁷¹

⁶⁹ . Hussain, Amjad, Sayed. *Alam main Intikhab_e_ Peshawar*. Peshawar, Mekkah printer, mahal Jangi. 2003. pp:40-45.

⁷⁰ . Das, Gopal, munshi. *Tarikh Peshawar*. 1869. Summaries by Dr Zahoor Ahmad Awan , Peshawar, Ganhara Hindko publisher. 2008.P:16.

⁷¹ . *District Census report of Peshawar*, August. Census publication no:33. Islamabad, Papulation census Organization Statistics Division Govt of Pakistan. 1999.P:73.

5.2: Sikh Family Structure In Peshawar:

Definition of Family:

The word "Family" has been taken from Latin word "Famulus" which means servant.⁷²

The family consists of those adults who take care of the child and monitor, reinforce, or punish the child's behavior. A single parent, foster parents, daycare providers, or members of the extended family can play these roles. Family is defined as the first institution of children's socialization and one of the most important agents, determining the structure of a personality; the family transmits social values, improves morality and proper behavior⁷³. The family serves to locate children socially, and play a major role in their enculturation and socialization⁷⁴. Parent-child attachment provides a foundation for the socialization of children and for shaping future attitudes, values, beliefs, and behaviors⁷⁵.

Basic of Family:

The basis of family existence is from human nature and human needs. Firstly, it arises from the need of sexual union male and female. Secondly it is built by human emotions of Love and affection. These impulses bring man and woman together in permanent union of marriage. Third basis that family needs for reproduction and preservation of human race. Lastly, a child remains absolutely dependent on love and care of it's mother and father.⁷⁶

⁷² . Rao,shanker,C N. *Sociology, principles of sociology with an introduction to social thought..* India,S,Chand. 2005.4th revised Ed. P:349.

⁷³ . Patterson, G. *Performance model for antisocial boys. American Psychologist*1986.PP:41, 432-444.

⁷⁴ . Russon, J. *Human Experience: Philosophy, Neurosi. And the Elements¹ of Everyday Life*, Albany: State University of New York Press2003. pp. 61-68.

⁷⁵ . Brook, J. S., Brook, D. W. Whiteman, M., Gordon, A. S., and Cohen, P. The psychosocial etiology of adolescent drug use and abuse. *Genetic, Social and General Psychology Monographs*1990.P.:116.

⁷⁶ .Ul haq,Mazhar. *Elements of Civics..* Pakistan, Bookland. fifth Ed,2003.pp:35,36.

Kind of Family:

Sociologists have described different forms or types of family. They have taken into consideration different features as the basis for the classification of the family.

I will mention a few classifications out of them.⁷⁷

First classifications on basis of nature of authority have two types:

1: Matrilarchal family:

Here the woman is the head of family and she exercises great influence. She is the owner of property and the household.

2: Patriarchal family:

Here the man is the head of family and he exercise authority. He is the owner, administrator of the property and household.⁷⁸

Second classification on the basis of size and residency. It can be divided into also two types:

1: Individual or single family:

The single family is one which consists of the Husband, wife and their children. Soon after their marriage, the children leave their prenatal home and they establish their separate home. This family system is constituted by western countries, but nowadays eastern countries also follow this family system. Even in Pakistan, some people strongly accept and follow this system.⁷⁹

⁷⁷ .Rao,shanker,C N. *Sociology, principles of sociology with an introduction to social thought*. India,S,Chand. 2005.4th revised Ed. pp:354.

⁷⁸ .Khatak, Nazir,M. *Civics Books for part 1*.Peshawar,text board KPK.p:24.

⁷⁹ .Idid:p:25

2: Joint family:

The joint family is one which consists of members who at least belong to three generation, husband, wife and their married and unmarried children and also their married and unmarried grand children.

This family system is followed by many traditional societies, this family system is well acceptable in Hindus. This system is also acceptable in Pakistan, particularly Sikh community strongly follows this system, because in their family they do not allow for any male or female to get marry out of their family and with any non Sikh person.⁸⁰

Third classification is on the basis of time, it can be classified in to two forms:

1: Conservative family:

These family members do not accept the modern culture and tradition, but they follow their own old tradition. Although the people are mostly illiterate and their women are very strict about veil. They are also against the education of women. This type of family is present in India, Pakistan, Sari Lanka and Bangladesh etc.

2: Modern Family:

These family members have changed some fundamental customs and traditions. They follow the modernism policies of western countries. Their women are not wearing veil. Their children are independent in every thing. Although they are well educated but on other side they face some big problems like: incident of divorces, their children don't respect their parents etc.⁸¹

Fourth classification on the basis of marriage it is divided in three types:

⁸⁰ .giani,singh,Lal.Sikh Law. Amretsar.1933.p:42

⁸¹ . Rao,shanker,C N. *Sociology, principles of sociology with an introduction to social thought*. India,S,Chand. 2005.4th revised Ed. p: 358.

1: Polygamous family:

In this type of family a husband has two or more than two wives. Particularly, this custom is common in tribal area. All Muslims countries follow this type of family, because Islam allows for a man that he has four wives, if he can do justice among them. If they can't then they not allow him to have more wives than one wife. Like Allah says in holy Quran:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَاَوْحَدُوْا ۗ⁸²

Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one,⁸³

2: Polyandrous family:

This is a family that a woman has many husbands in one time. Like this kind of families and customs are found in undeveloped countries and non tradition countries like in India, Tibet. But slowly slowly this custom became go unacceptable in the world. This family strongly forbidden in Islam.⁸⁴

3: Monogamous family:

This family consists of a husband and his wife and their children, man get one marriage, in some area this custom is strongly followed, even in some countries a man can not get more marriage than one marriage. Nowadays, this custom is acceptable in the time of inflation.⁸⁵

11. سورة النساء: 3.

⁸³ Ali, yousuf, Abdullah. *They holey Quran translation and commentary*. Islamabad: published by Dawah Academy. 1990. p:135

⁸⁴ . Khatak, Nazir, M. *Civics Books for part 1*. Peshawar, text board KPK. p:24.

⁸⁴ . P: 26.

⁸⁵ .Ibid:p:27

Conclusion:

The study of all these kinds of families, the Sikh community should be following any kind of family. In the first classification there is no full authority of one (husband, wife). They get combined decision in every thing. In second classification they strongly follow the joint family system, because this is a part of their culture.

In third classification Sikh community follow and accept the conservative system of the family, because mostly Sikh don't accept modernity .in fifth classification Sikh community strongly follow the monogamous family system, and other are not acceptable. In this system they follow the western concept and they also think that in polygamous family system, violate the first wife rights. Although there are some cases that some Sikhs got more than one marriage like their famous leader Ranjit Singh etc.

Chapter 3

Sikh's Educational Institutions in Peshawar

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1.3: Sikh educational Institutes

There are two religious school (Dharmaks) of Sikh community in Peshawar city.

1: Bhal Joga Singh Khalsa Dharmak School

2: Guru Angad dev ji86 khalsa Dharmak School.

1: Bhal Joga Singh Khalsa Dharmak School

The first religious school was built in 1975 and till 2005 they continued their study in the same building. In 2005, they shifted their religious school near Joghan Singh Gurdwara in Peshawar.

This building contains ten (10) classrooms. The number of students in this school was 80-100 in starting days and nowadays the number of students is about 210. The students are studying till sixth. After the sixth class the student can study themselves and they have the ability to study SGGS (Sir Guru Granth Sahib). After that they are allowed to study the SGGS.

Some classes are divided in two section and some classes have no section at all.

Numbering of all students as follows:

1st class is divided into two sections. Section A has 40 students and section B has 45 students,

So the total number of the students in first class is 85.

⁸⁶. He was the 2nd Guru of the ten Sikh Grus.

The 2nd class is also divided in two sections. Section A has 30 students and section B has 18 students total number of the students in class two is 48.

The numbers of students in 3rd class are 24.

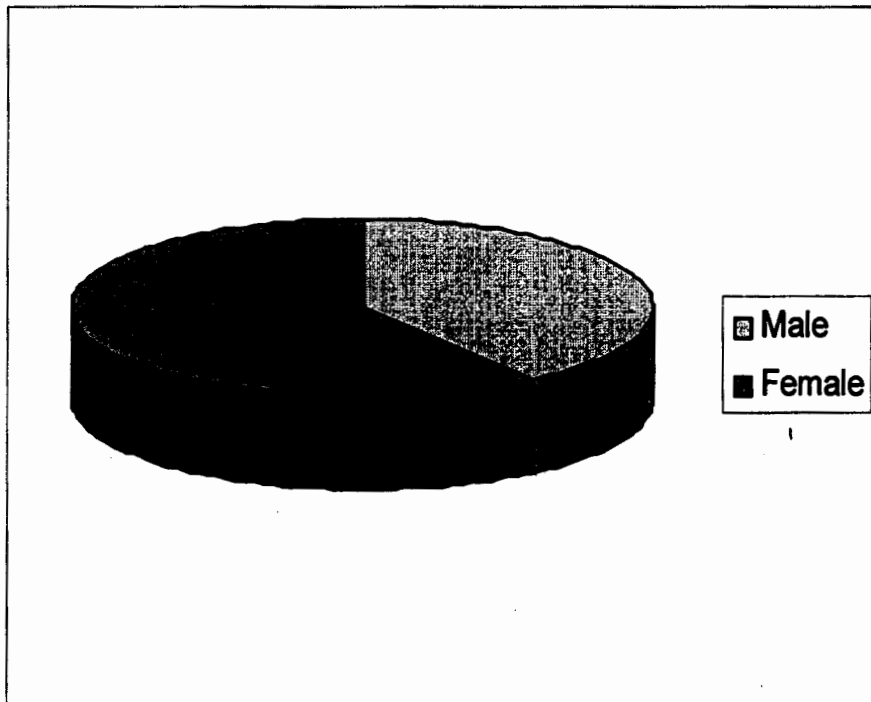
The numbers of students in 4th class are 20.

The numbers of students in 5th class is 20.

The numbers of students in 6th class is only four.

Gender_ wise ratio of Students in Bhai Joga Singh Khalisa Dharmak School Peshawar is investigated as follows:

They have co-education in their religious schools. The female are about 60% and male are about 40%.



The tuition Fee in the starting days was just 50 rupees, after some days the tuition fee was increased to 100 rupees per month.

Nowadays, the tuition fee is 150 rupees per month. in some cases If a student can't afford the tuition fee of Dharmak, the administration of Dharmak exempt the tuition fee of those students and even the administration arranges uniform and books for those students.

There is a committee of Dharmak, they manage their whole administration. The committee collect fee from students and give salary of teachers, incase if there is any lack of money then committee arranges teachers salary from themselves.

The salaries of Dharmak teachers like the head master getting 15000 rupees salary per month and the other teachers salaries are 5000 -10000 rupees per month.

The students study in Dharmak in evening from 2:30pm to 5 pm, because in the morning the students are go to Pakistan Government School. There are two classes in a day; they also have music class four days in a week. The duration of music class is two hours. Dharmak schools have own uniform. They have white uniform and orange turban for male students, and blue uniform and orange scarf for female students

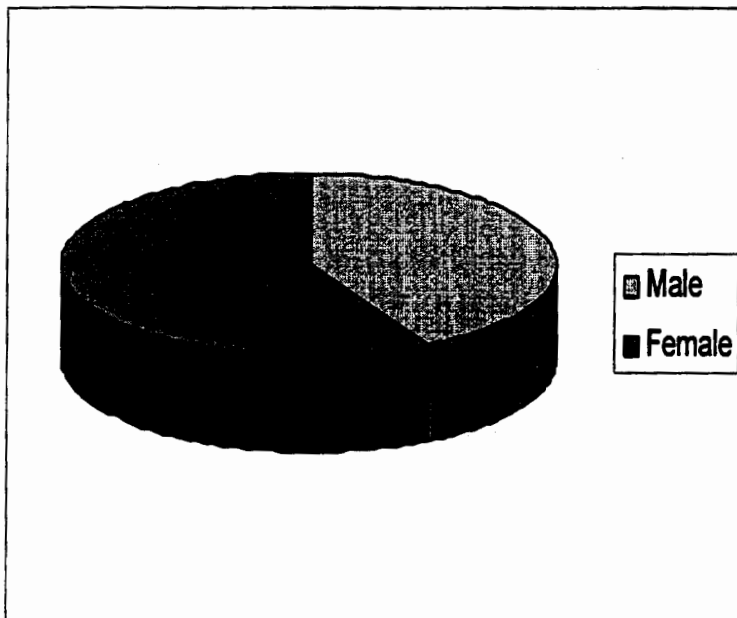
2: Guru Angad Devji Dharmak School

This religious school was built in 1996. First, they started their school in private building, then in 2000 they bought their own building for religious school, and in 2006 they shifted to their religious school. In the beginning, the number of student was about 100-120, then the number of students increased to 250 in 2006. Nowadays, the number of students is 400. Like the Bhai Joga singh Khalisa Dharmak, they also increased their tuition fee time by time. In the beginning the tuition fee per student was 50 then 70 then 110 rupees per month. Nowadays the tuition fee per student is 150 rupees per month. If a student can't afford tuition

fee the Dharmak administration exempt their fees even they administration arranged uniform and books for poor students.

There is also a committee like first Dharmak, that manage their whole administration. The committee collect fee from students and give salaries of teachers, incase if there is any shortage of money then committee manage their salaries from themselves. This committee members collect ten 10% of their income for Dharmak administration. The salaries of this Dharamak teacher is less than first one as like: The salary of head master is 10000 rupees per month and the salaries of other teachers are 3000 -5000 rupees per month. As like first Dharmak, this school also has same timing of classes and has its own uniform, like this Dharmak has gray uniform and black turban for boy students, and gray uniform and white scarf for girl students.

The have co-education in their religious schools. The total number of students is 250 the female are about 58%and male are about 42%.



Conclusion

Sikh communities of Peshawar have only two religious schools (Darmakh). I have visited, observed and investigated their institutions myself. They have the same curriculum, syllabus and the school timing is also the same. The students are studying about religious tradition and have no extra curricular activities in school like sports etc.

Here noticed a big difference between Sikh religious school and Muslim religious school. There is co education in Sikh religious institution while Muslim religious institution has separate education system.

They don't provide food, accommodation, books, but on the other side they collect fee from their religious students. They also have a political difference between their institutions, because both schools have different uniform for students as I mentioned above.

2.3: Curriculum of Sikh Religious Education

If we look and observe all the religious communities over the world, they all have their religious institutions for their new generation to learn and study about their religion. If they don't have any religious institutions, their new generation will not learn about their religious education. For this purpose, all religious communities have their own priests as in Islam Muslims have Ulama, in Christianity they have Priest or Pope, and in Hinduism they have their own Pundit etc. Every religion has its own holy book (Quran, Bible, Guru Granth etc) and its own religious teaching. Like other communities, Sikh community also has its own institution for the new generation. Although they started their religious education after the death of Guru Nanak Ji, religious education system started by second Guru Angad Ji, after him six Guru Har Gobind Singh regularly started a movement in 1699 AD (Singh Sabha movement) for this purpose that they have spread the Sikh Philosophy and way of life to new generation. At last in 20th century they start Sikh missionary school out of India. Like other countries they started their missionary school in Pakistan too.

Like other religious communities they also have their own board or management for their missionary school which makes system for their student, as Muslim have own many boards for Islamic education like Waffaql Maddaris, Ittehad Ulmaddaris etc. Sikh have their own board in Amritsar, Punjab India. Its name is Shiromani Gurdwara Parbandhak Committee Bhai Chatar Singh and Jevan Singh. They arrange their religious education system worldwide. They made their own curriculum for their religious student as follows:

Class Name	Book Name	Information about the Book
<p>Nursery Class,</p> <p>In this class they have only one subject.</p>	<p>Balbud (بالبود)</p>	<p>This book is taught in Nursery class. In this book student learn all about Gurmukhi language as like we Muslim study Norani Qaida in beginning of the learning of Quran. This has been written by Guru Angad Ji.⁸⁷</p>
<p>1st Class,</p> <p>In this class they have three subjects.</p>	<p>1: Dharam Pothi(دھرم پوتھی)</p> <p>2: Shabad Hajaray (شبد ہجارے)</p> <p>3:Jup Ji Sahib (جپ جی صاحب)</p>	<p>1: This subject consists about the teaching and stories of Guru Nanak Dev Ji. Dhram Pothi has been Written by Professor Sahib Singh.⁸⁸</p> <p>2: This book is all about the praises of God. Amerjeet Singh⁸⁹ has written this book.</p> <p>3: This book consist of the Morning prayer of Sikh that how and what they will do in the morning time. This book has been written by Guru Nanak Dev ji⁹⁰.</p>
<p>2nd Class,</p> <p>In this class they have five subjects.</p>	<p>1: Dharam Pothi(دھرم پوتھی)</p> <p>2: To parsad Chopai (تو پرسادچوپئی)</p>	<p>1: In this book taught the teaching and stories of Guru Angad ji.⁹¹</p> <p>2: This book is about the teaching and stories of Guru Goband Singh. This book has been written by</p>

⁸⁷. He was the 2nd Guru of the ten Sikh Grus.

⁸⁸.He was Sikh scholar 1892-1977.

⁸⁹. He was a famous commander of Sikh.

⁹⁰. Founder and 1st Guru of Sikh.

⁹¹.He was the 2nd of ten Sikh Gurus.

	<p>3: Kertan Sohila (کیرتن سو هیلم)</p> <p>4: Erdas (ارداس)</p> <p>5: Rehras (رهراں)</p>	<p>Guru Goband singh.⁹²</p> <p>3: This book teaches all about that what will be done before sleeping prayer and night time prayers. This has been taken from SGGS.</p> <p>4: In this book taught about all prayers and servitudes of the day and also prayer for all universe. Guru Goband Singh⁹³ has written this book.</p> <p>5: In this book they teach about the prayers of the evening time. This has been taken from SGGS.</p>
<p>3rd Class</p> <p>In this class they have five subjects.</p>	<p>1: Dharam Pothi(دھرم پوتھی)</p> <p>2: Shabd Hijray Path Shahi Daswi (شبد ہجراے پات شاہی دسوی)</p> <p>3: Denan Ki Partpal (دینن کی پرتپال)</p>	<p>1: In this book they learn and study the teaching and stories of two Gurus one is Guru Angad Ji and the second is Guru Ramdas ji⁹⁴.</p> <p>2: In this book they study and learn the teaching of Guru Goband Singh.⁹⁵</p> <p>3: In this book they study the praises of God. This book has been written by Guru Goband singh.⁹⁶</p>

⁹².He was the 9th Guru of ten Sikh Gurus.

⁹³. Ibid

⁹⁴.He was fourth Guru of the Sikh Gurus.

⁹⁵. He was the 9th Guru of ten Sikh Gurus.

⁹⁶. Ibid

	<p>4: To Parsad Chopai (توپر ساد چوپئی)</p> <p>5: Jap Sahb (جاپ صاحب)</p>	<p>4: This book consists about the teaching of Guru Goband Singh, and it has been written by Guru Goband Singh.⁹⁷</p> <p>5: In this book they learn all servitudes and prayers of Morning. This has been also written by Guru Goband Singh.⁹⁸</p>
<p>4th Class</p> <p>In this class they have six subjects.</p>	<p>1: Dharam Pothi (دھرم پوتھی)</p> <p>2: Lawa (لاوا)</p> <p>3: Basant Ki War (بسنٹ کی وار)</p>	<p>1: This book consist of the teaching of three Gurus: Guru Ramdas ji, Guru Arjun Ji and Guru Goband Ji.⁹⁹</p> <p>2: In this they learn about the marriage ceremony and all about it. Written by Guru Ramdas ji.¹⁰⁰</p> <p>3: In this book sikh learn and study about those servitudes and prayer which they read in dark and treble time. Guru Arjun ji¹⁰¹ has written this is book.</p>
	<p>4: Ram Kali ki War (رام کلی کی وار)</p>	<p>4: This book consists about the praises of God and this book has been written by Guru Nanak ji.¹⁰²</p>

⁹⁷. Ibid

⁹⁸. Ibid

⁹⁹. 4th Guru, 5th Guru and 9th Gurus of ten Sikh gurus.

¹⁰⁰. 4th Guru of ten Sikh Gurus.

¹⁰¹. 5th Guru of ten Sikh Gurus.

¹⁰². 1st Guru and founder of Sikhism.

	<p>5: Baray Maa (بارے ماں)</p> <p>6: Anand Sahb(آنند صاحب)</p>	<p>5: In this they study all about months, this book has been written by Guru Arjun ji.¹⁰³</p> <p>6: This book is about the teaching of happy ceremonies like marriage, engagement etc. Guru Amar Das¹⁰⁴ has written this book.</p>
<p>5th Class</p> <p>In this class they have five subjects</p>	<p>1: Dharam Pothi(دھرم پوتھی)</p> <p>2: Waratay Wadeek (واراتے ودیک)</p> <p>3: Asahdi War (اساہ دی وار)</p> <p>4: Salook Malah Noh (سلوک مالہ نوہ)</p> <p>5: Rag Mala (راگ مالہ)</p>	<p>This book consists of three Gurus teaching: Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadur Singh.¹⁰⁵</p> <p>2: This book tells about the praises of God, this book has been written by Guru Nanak Dev Ji.</p> <p>3: This book consists some poetry about the praises of God. This book has been written by three Gurus: Guru Nanak Dev Ji, Gurur Angad Ji and Guru Ramdas ji.¹⁰⁶</p> <p>4: This book also about the praises of God, Guru Tegh Bahadur singh¹⁰⁷ has written this book.</p> <p>5: This book consists of the praises and creations of God. This book has been written by Guru Tegh Bahadur Singh.¹⁰⁸</p>

¹⁰³.5th Guru of ten Sikh Gurus.

¹⁰⁴.3rd Guru of ten Sikh Gurus.

¹⁰⁵.7th,8thand tenth Gurus of ten Gurus.

¹⁰⁶.Ibid

¹⁰⁷.He was 9th Guru of ten Sikh Gurus.

¹⁰⁸.Ibid.

They have sixth class also but they study and do practically, what they studied in 5 classes. That how they pray and read SGGS, how entering to Gurdwara. When a student completes sixth class, then an exam is taken by Wedya Incharge, this penal consists of about 4 or 5 priest of Sikh religion. When a student succeeds in exam a certificate is awarded and is qualified to read SGGS. This ceremony is held in Gurdwara front of all his relative and other people. That ceremony is called Sangeet.

Chapter 4

Data analysis

Chapter 4

Data analysis

Data (Truncated) Collection and Field Work In Peshawar

1. Questionnaire for Sikh Religious students
2. Questionnaire for Teachers in Religious school and for sikh Elders
3. Procedure of data collection
4. Answers of the questions of Sikh religious students
5. Answers of the questions of teachers and Elders

1.4: Procedure of data collection

After making the questionnaires, I visited their religious institution and their Gurdwara and other programs myself for the quantitative data collection. First of all I made them understand about these questionnaires and helped them in solving the questionnaires. Whenever I visited to Dharmak, at the same time I gave the questionnaire to student and they returned at that time as well. In some cases I gave the questionnaires to them they returned it to me after one week because I visit them once in a week. I traveled all around the city and collected data about their religious education. I tried my level best to take the correct information from the students, teachers and other people. Finally, I completed my quantitative survey which is as follows:

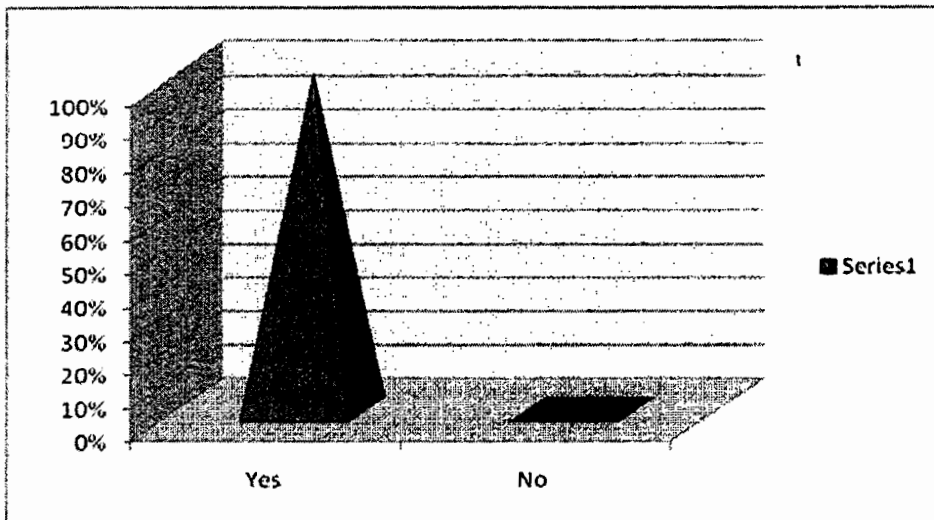
In these Questions, I asked them all about their religious school and all about their school and teachers, I gave them multiple choice questions. I filled it from one hundred

students, who were studying in Sikh religious schools in Peshawar. And their answers I will mention in shape of charts and graphs and questionnaire which are as follows.

Questionnaire for students and their answers with graphs

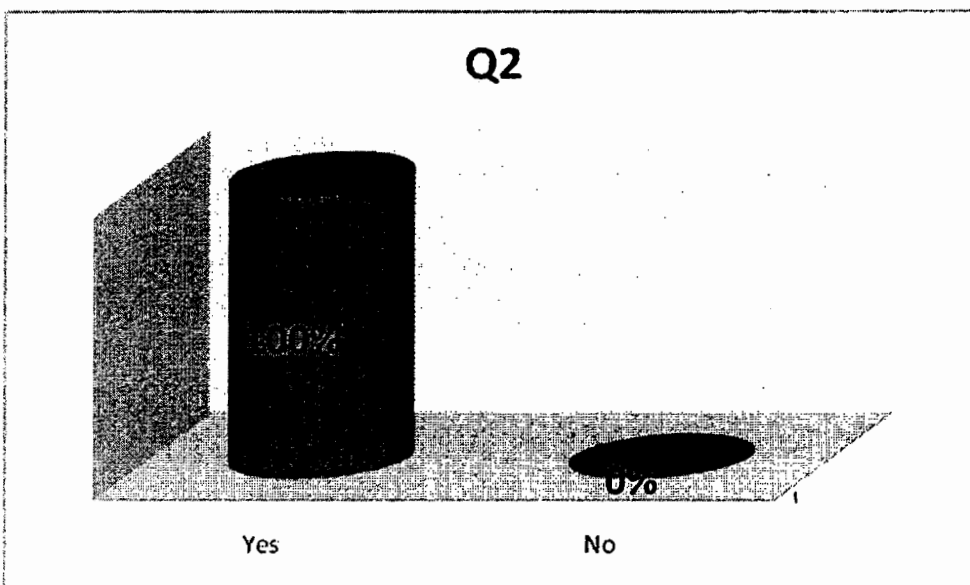
1. Do you like to attend school?

Yes	No
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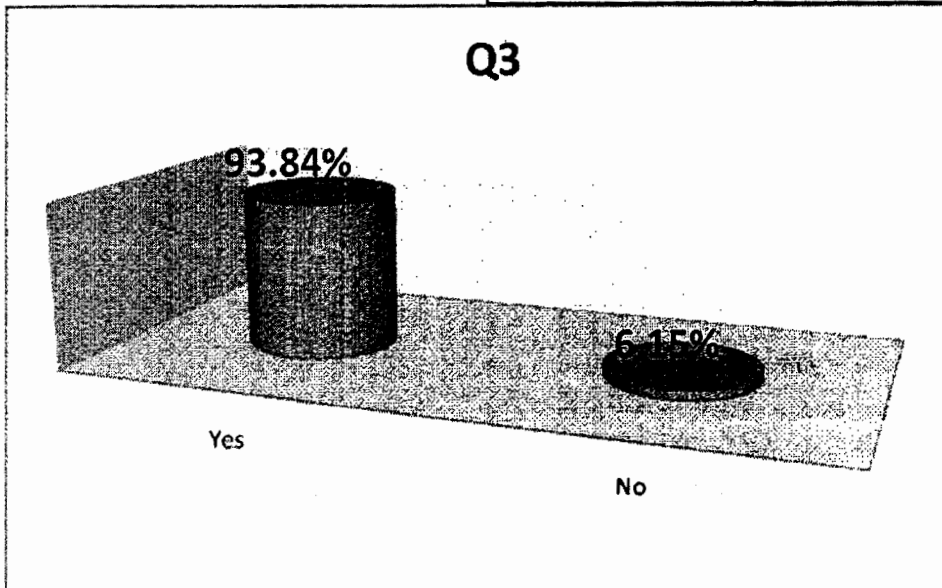
2. Do you plan to continue your education till completion of certificate?

Yes	No
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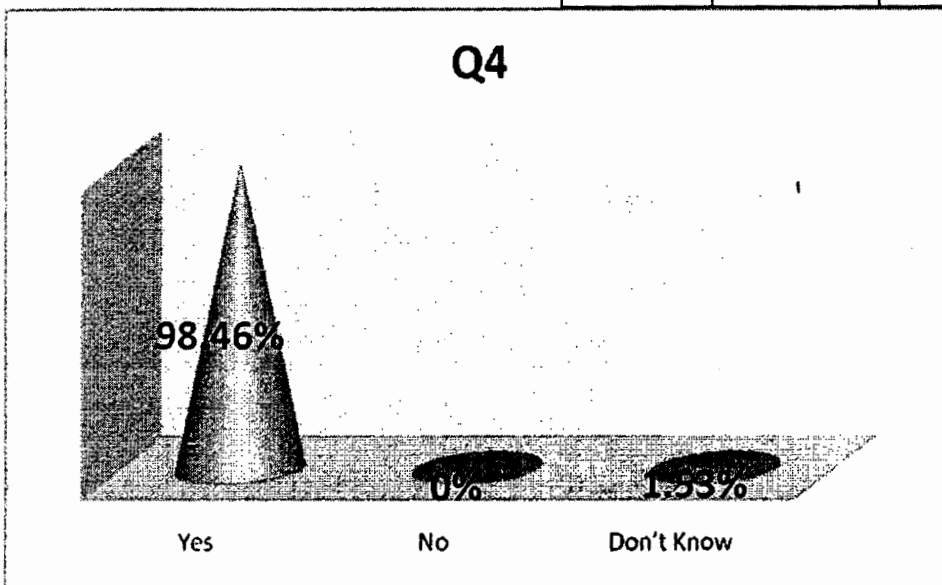
3. Do you have enough resources to attain proper education?

Yes	No
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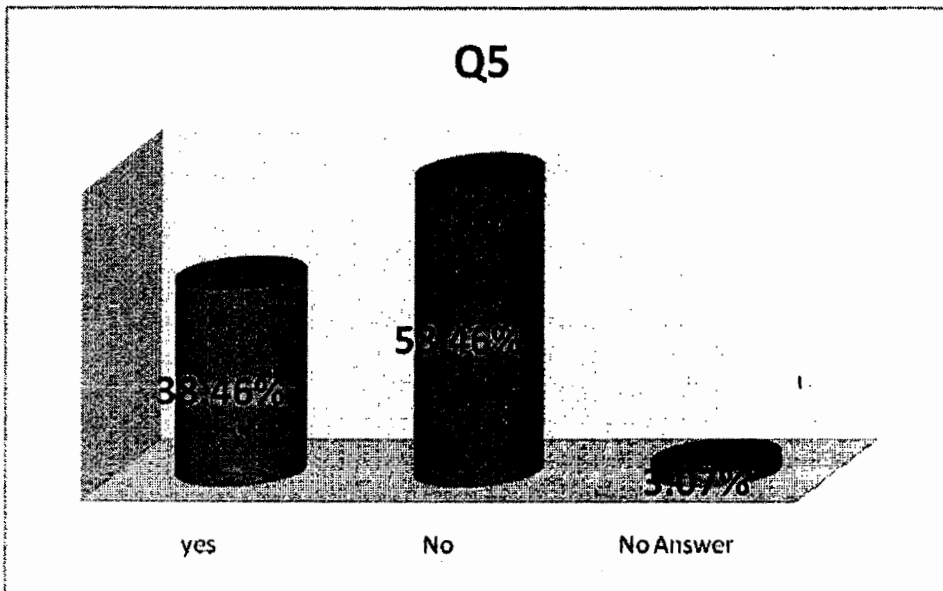


4. Are you satisfied with your religious education?

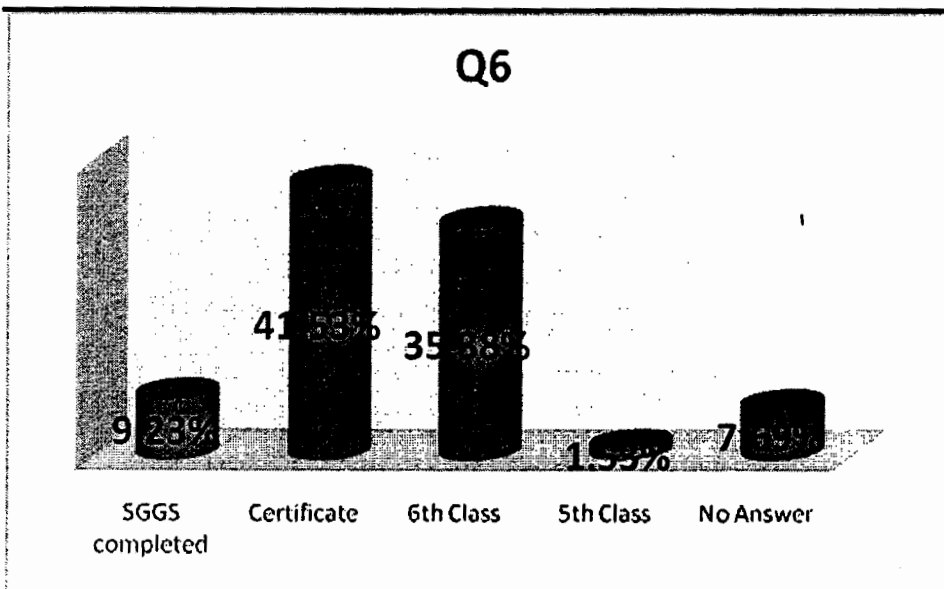
Yes	No	Don't Know
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5. Is there any extra facilities are available for students at your school?
(Sports, entertainment, foods, residence, mention other facilities)

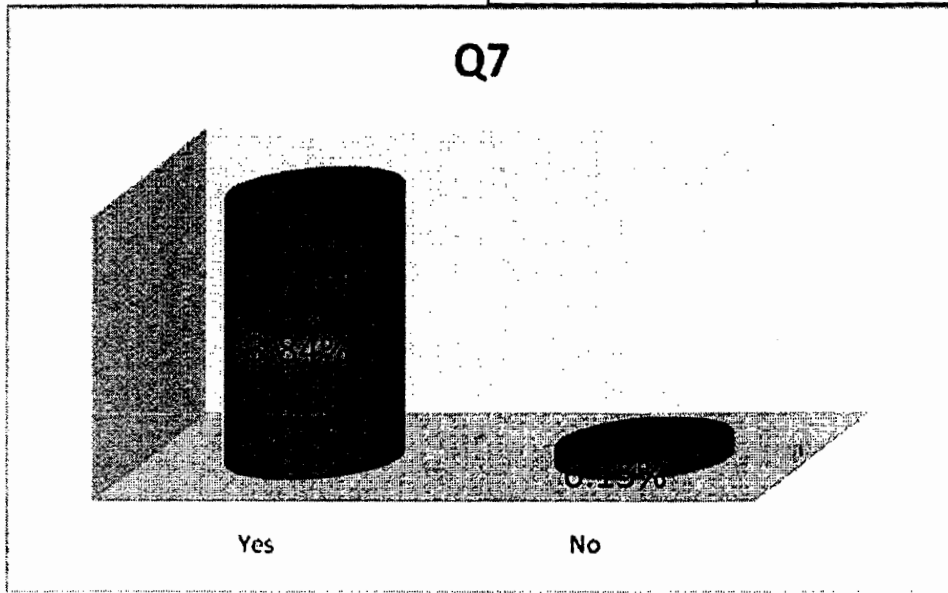


6. What is the highest degree in your religious education?



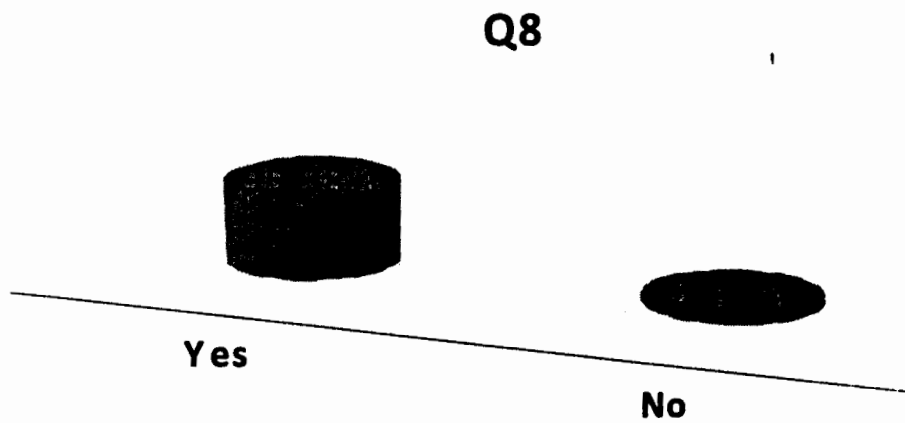
7. Do you discuss your school work with members of your family?

Yes	No
-----	----

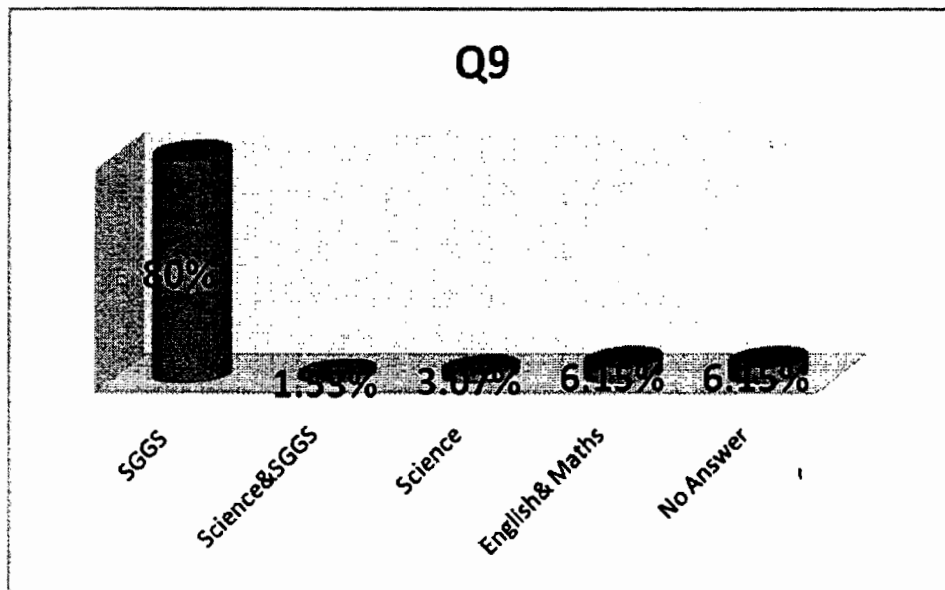


8. Do you understand what is taught at your school?

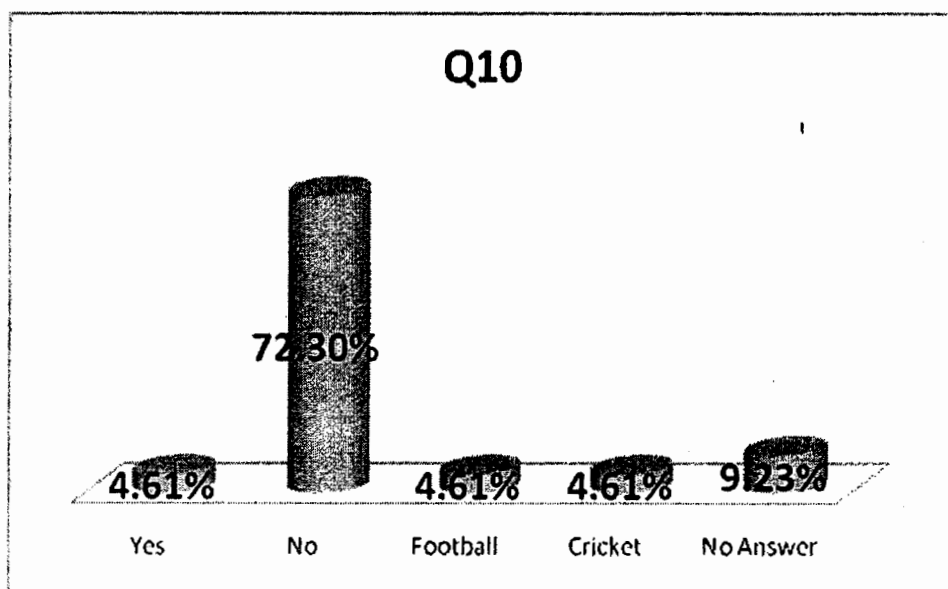
Yes	No
-----	----



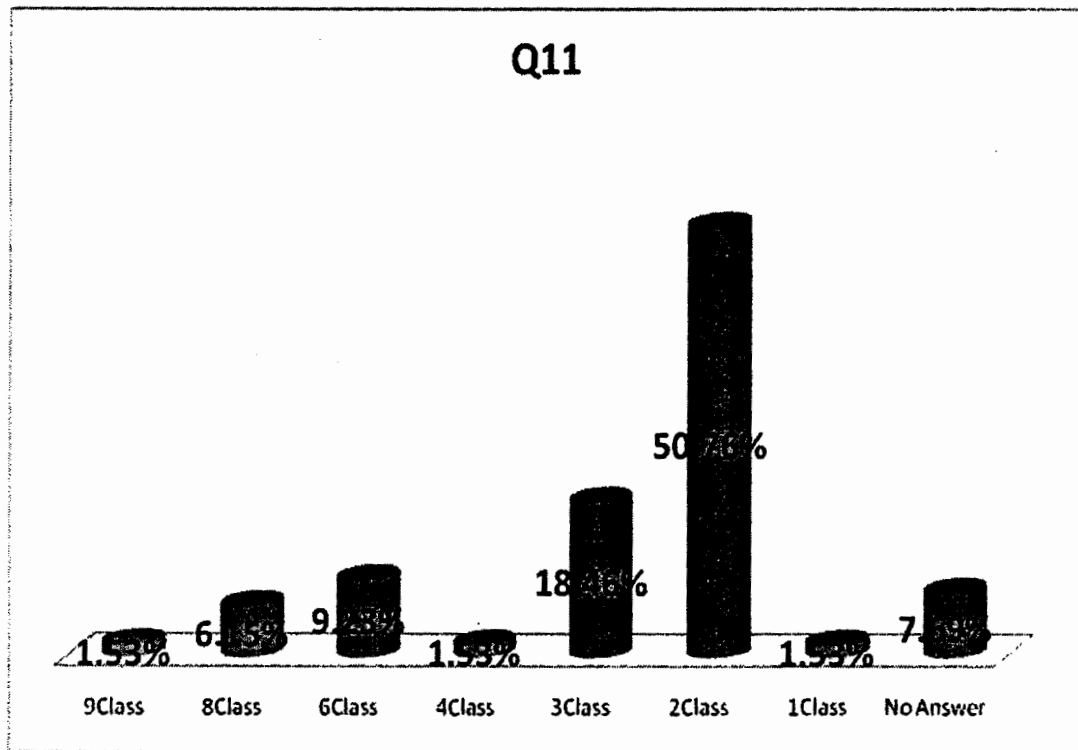
9. Which is your favorite book?



10. What are the sports opportunities made available by the school?



11. How many classes are there per working day?



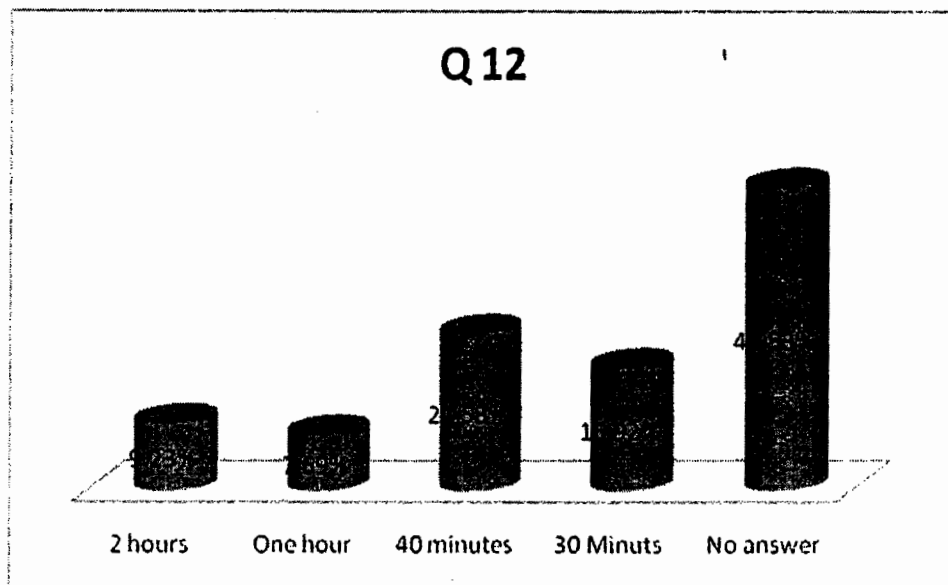
12: What is the minimum duration of a class at your school?

A: 30 mints

B: 40mnts

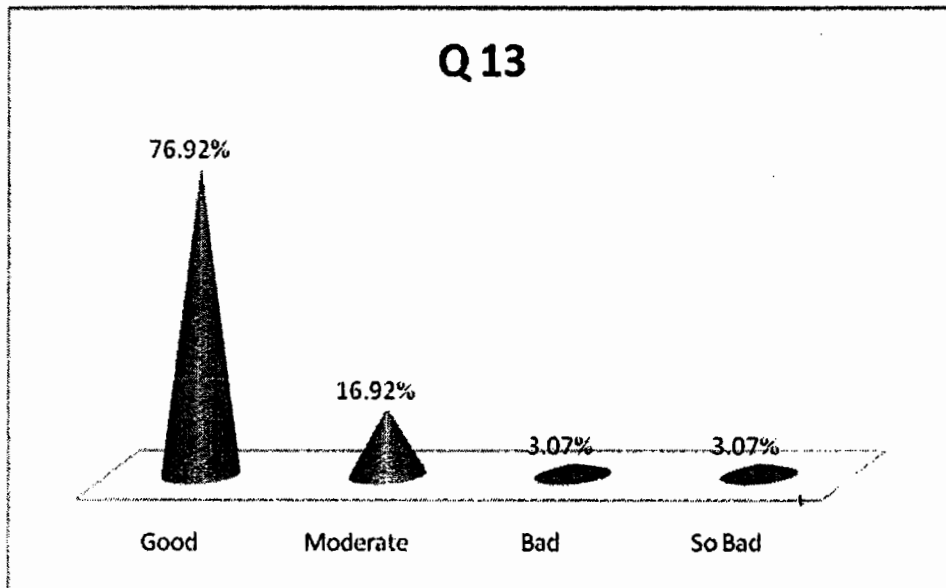
C: 50mnts

D: 60mnts



13: How good are the maintenance conditions of classes as well as laboratories at your school?

Good	Normal	Bad	V.Bad
------	--------	-----	-------



14. Are multimedia resources used for instruction?

Yes	No
-----	----

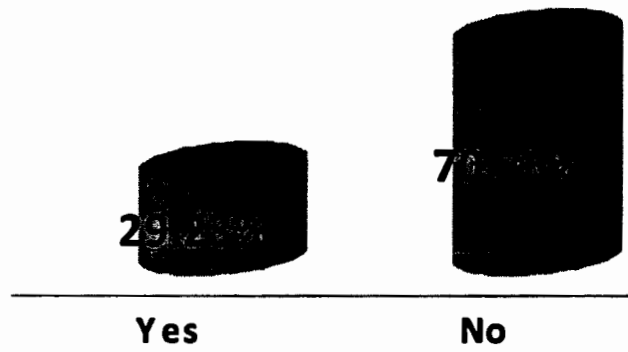
Q14



15. Are the books in the library enough for reference and in line with the curriculum?

Yes	No
-----	----

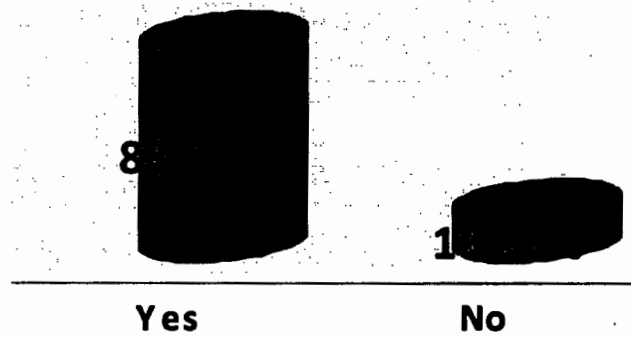
Q15



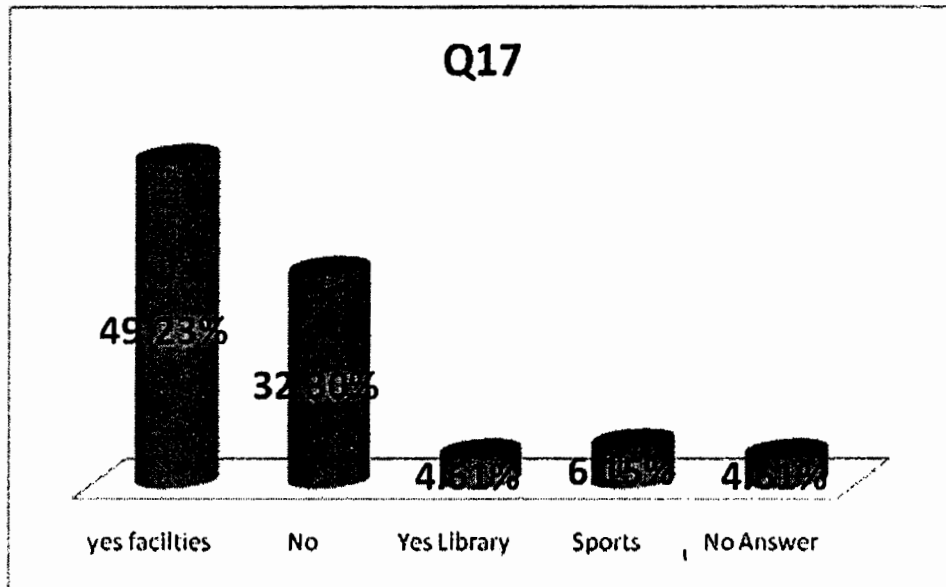
16. Are maximum teachers successful in making lessons understandable?

Yes	No
-----	----

Q16

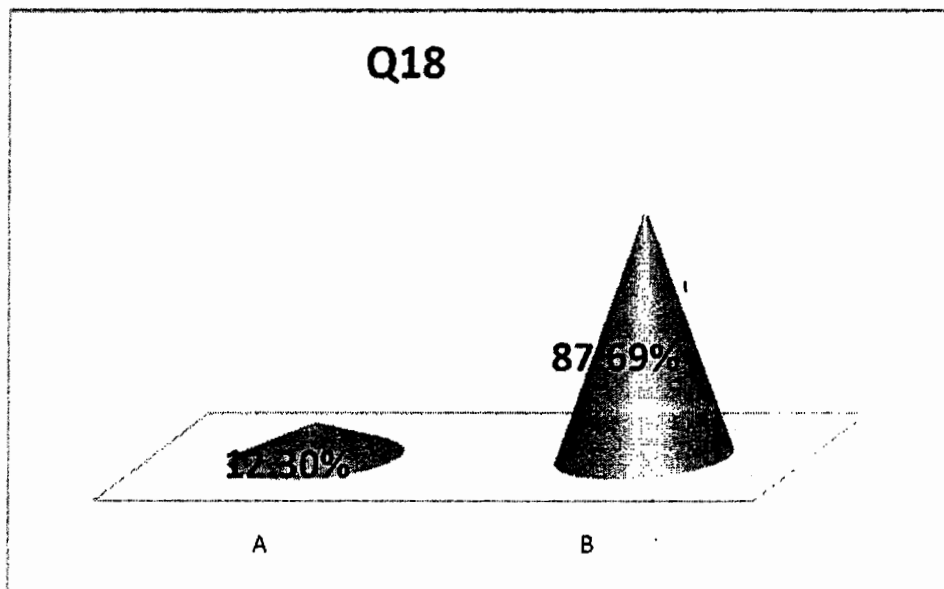


17. What changes would you like to see in your school so as to make the learning activities more interesting?

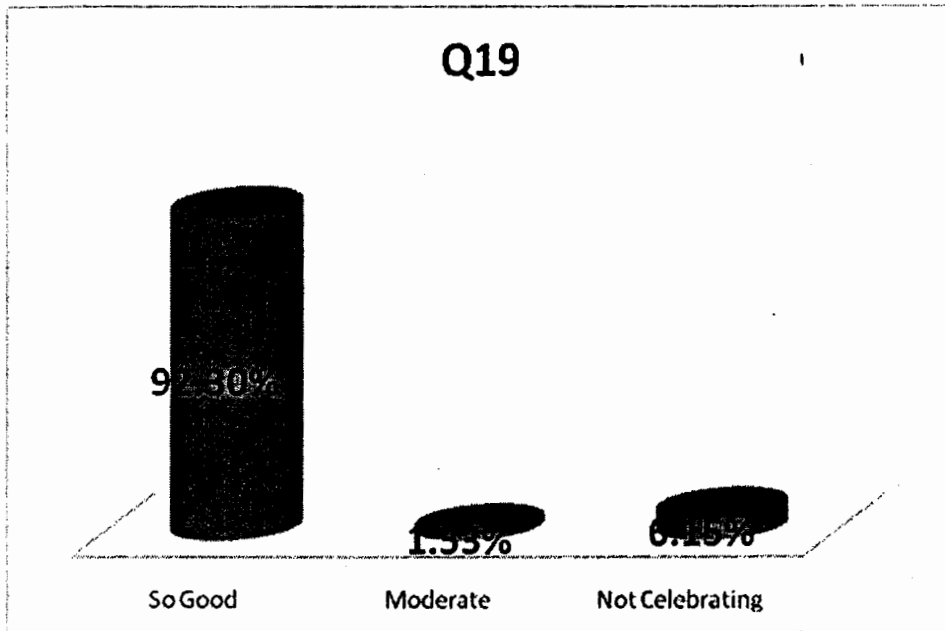


18. How often do teachers discuss their lessons and strategy with one another?

A. One Time B. Some time

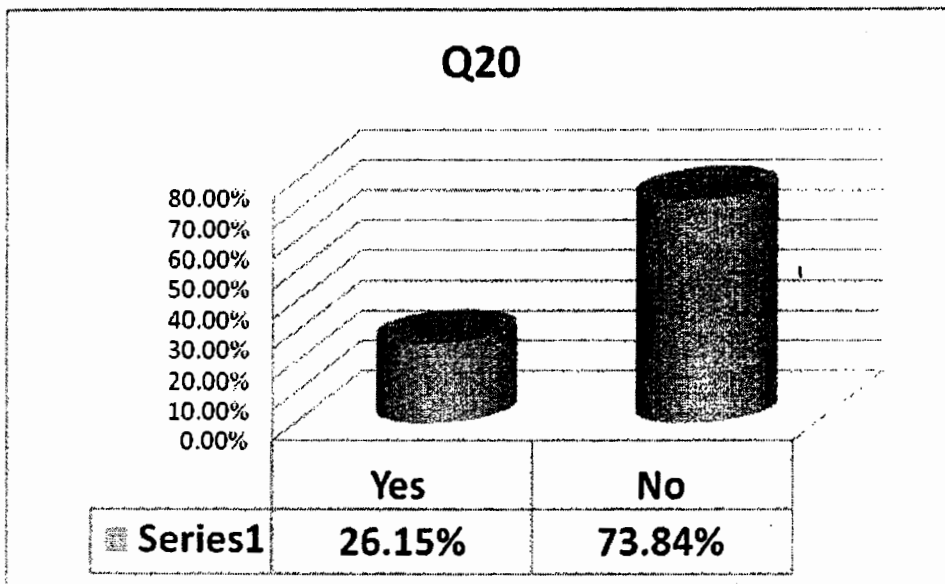


19. How does the school celebrate your important events in your school?



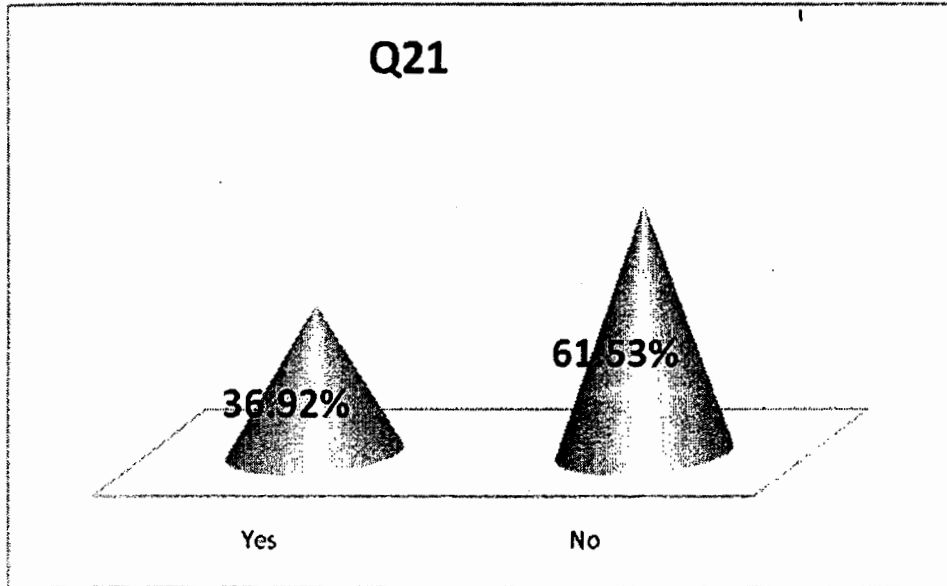
20. Is there any celebration of Pakistan's important events in your religious education school?

Yes	No
-----	----



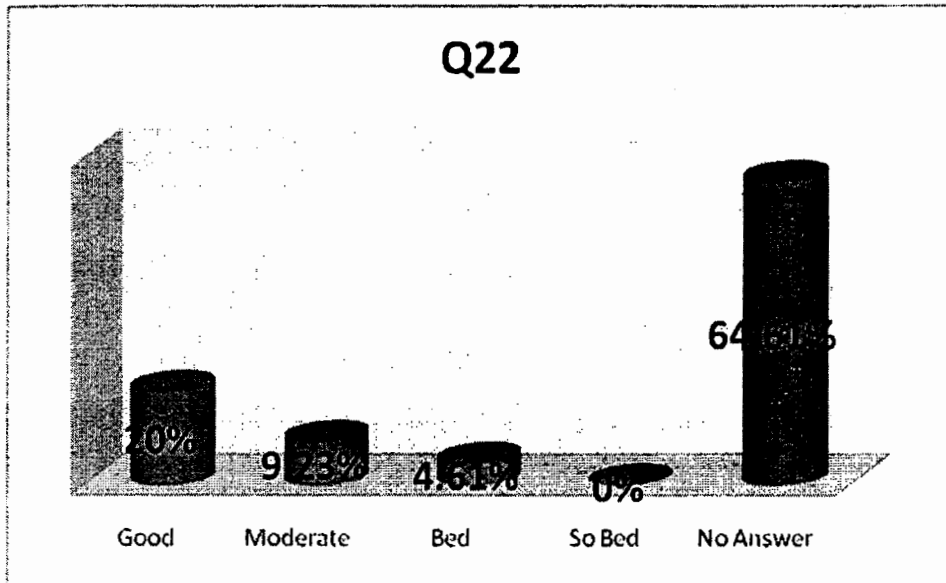
21. Is there any playground in your religious education school?

Yes	No
-----	----



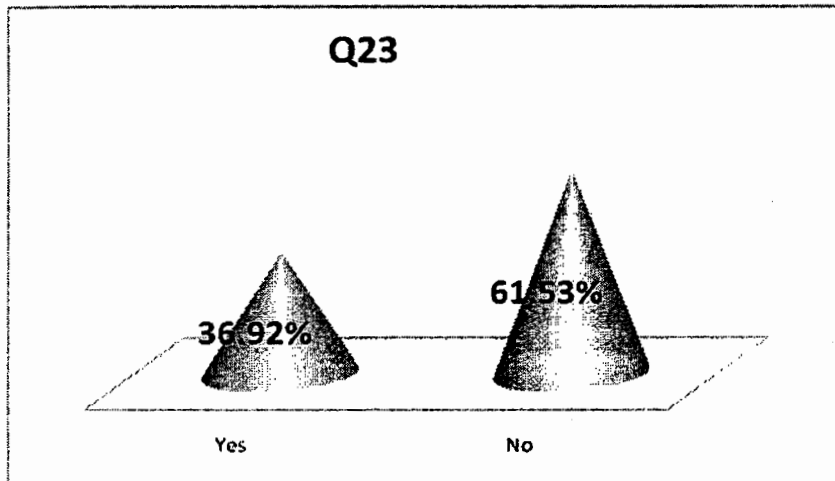
22. How well is the playground prepared for sports related activities?

Good	Normal	Bad	V.Bad
------	--------	-----	-------



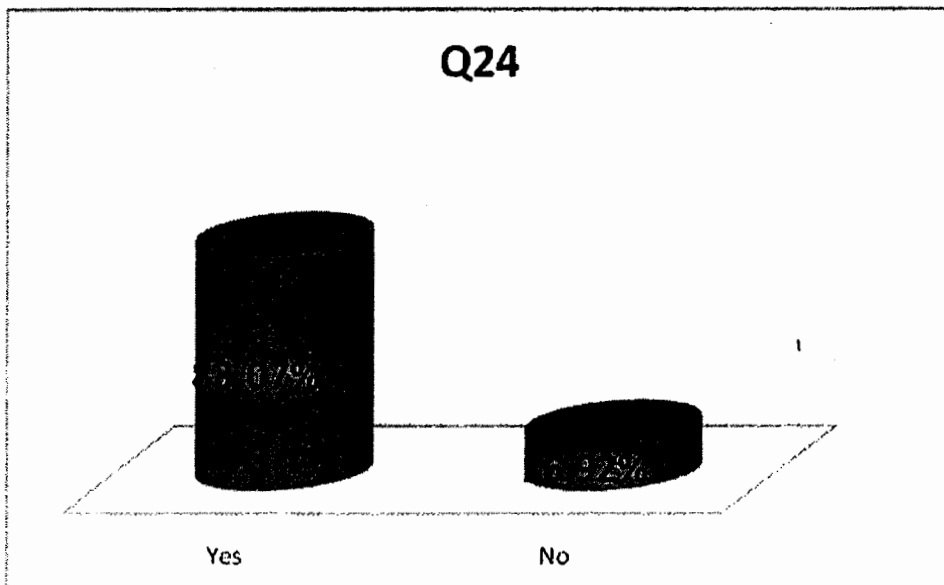
23. Has the school been successful in arousing interest in students in various secondary activities?

Yes	No
-----	----



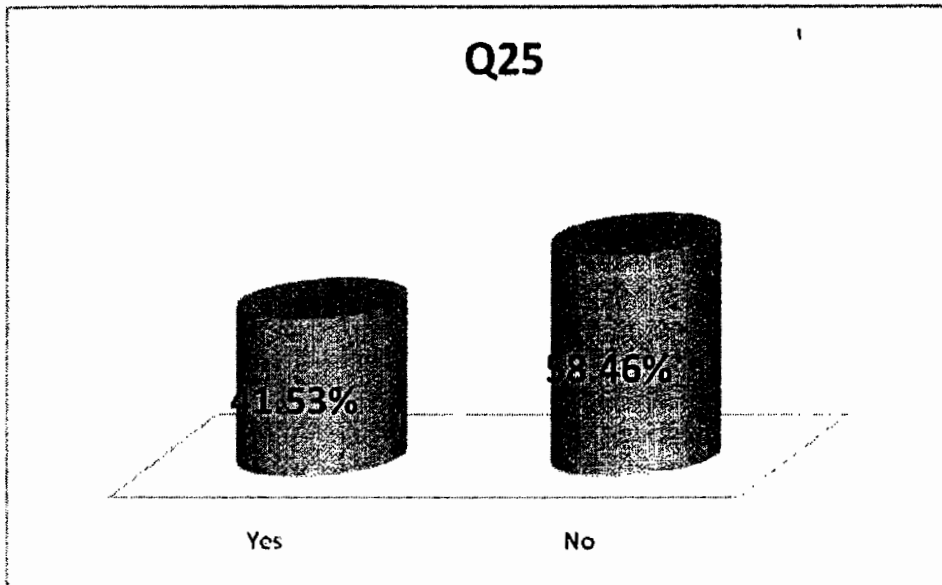
24. Do you think that the school has enough teaching staffs?

Yes	No
-----	----



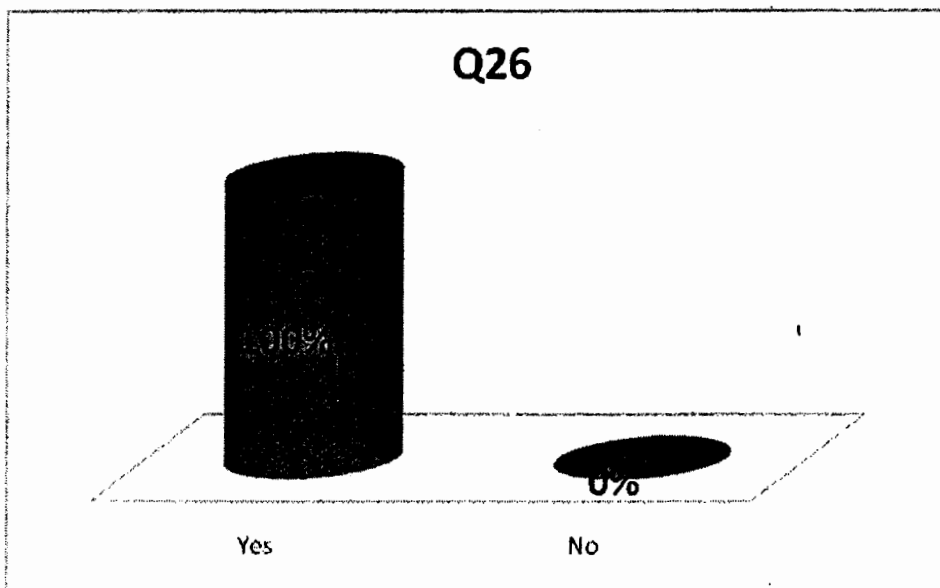
25. As per your opinion, is the non-teaching staff skilled enough in carrying out their responsibilities?

Yes	No
-----	----



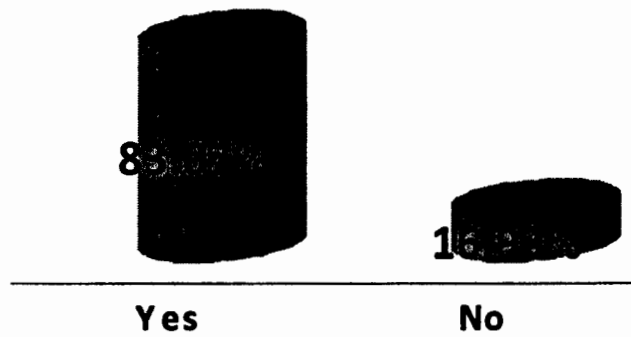
26. Do your school teacher give fair reports & treat every student equally?

Yes	No
-----	----



27. Do you ever wish to change the school? If yes tell why.....

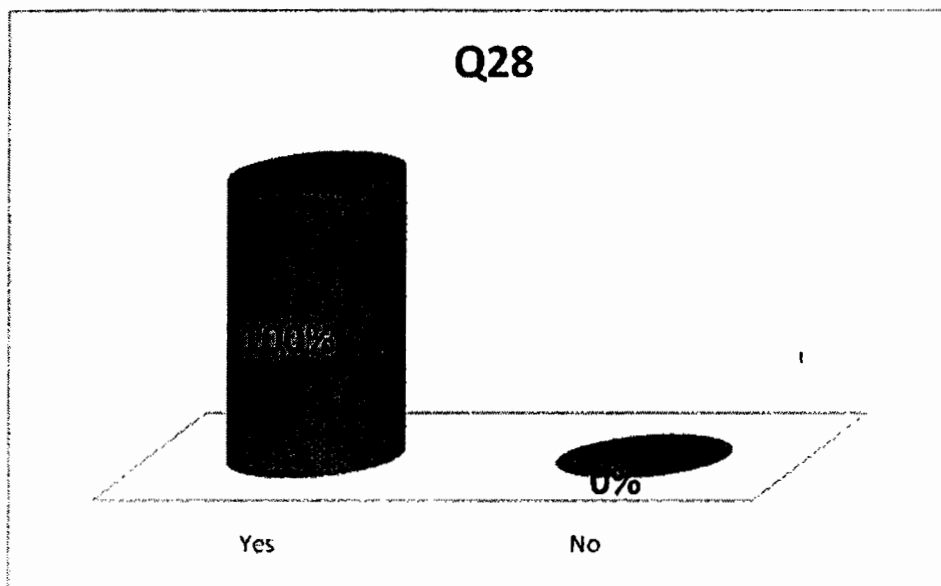
Q27



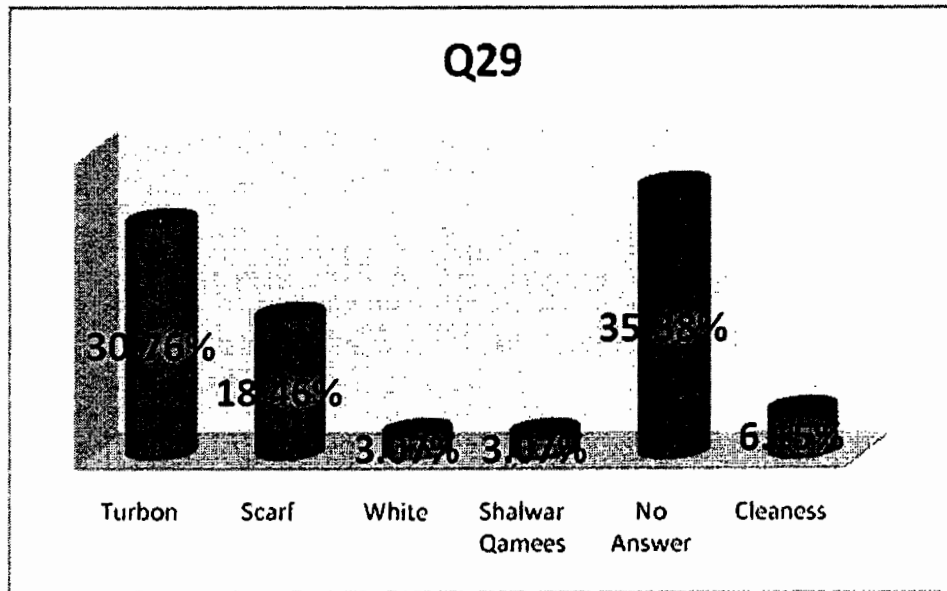
28. Is there any separate uniform for students in your religious education school?

Yes	No
-----	----

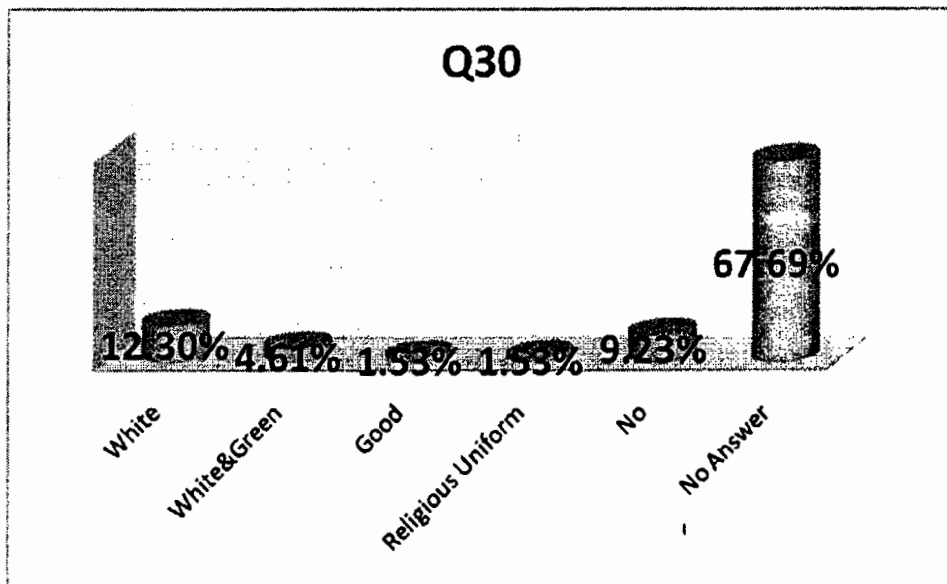
Q28



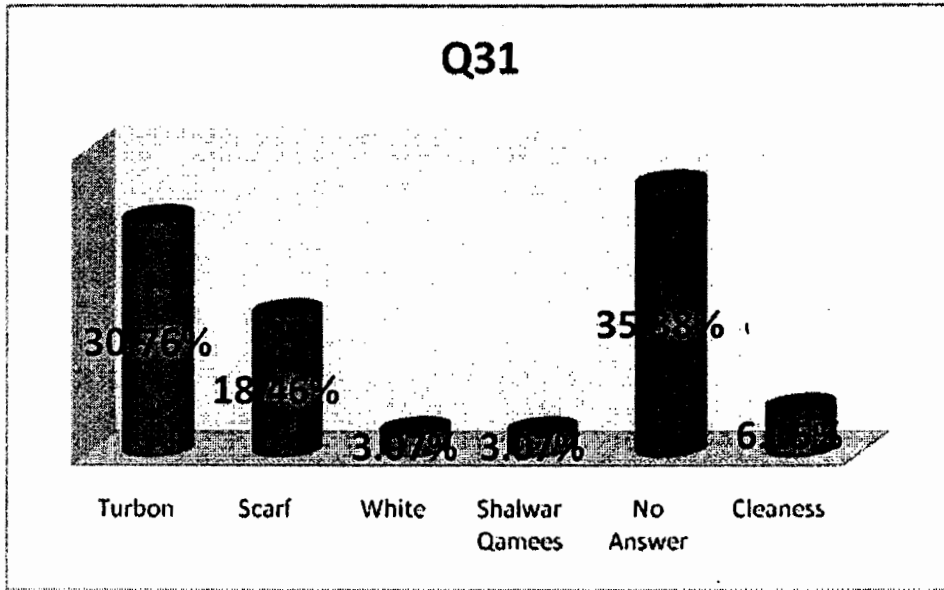
29. What do you like the most in your school uniform?



30. If there is no uniform in the school, which dress would you prefer?

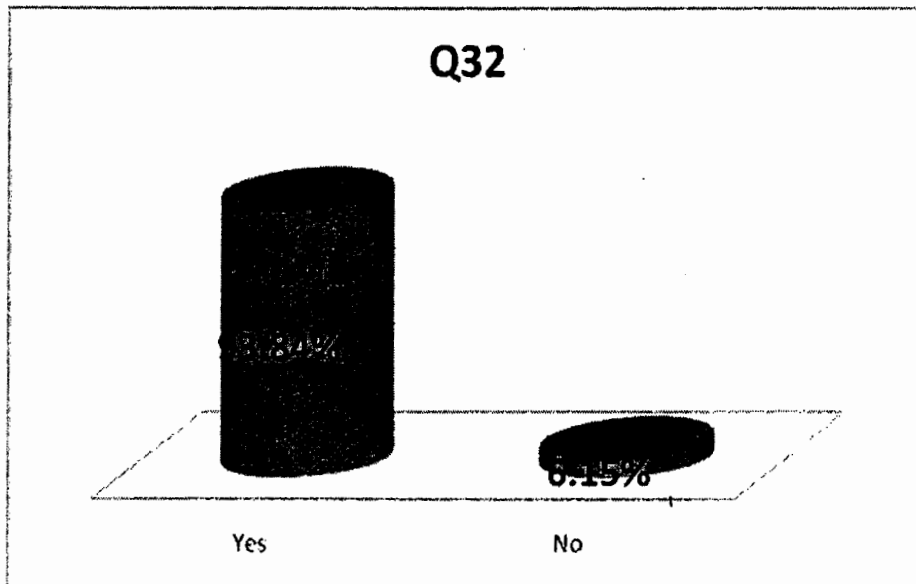


31. Are there any other accessories you would suggest to add to your school uniform?

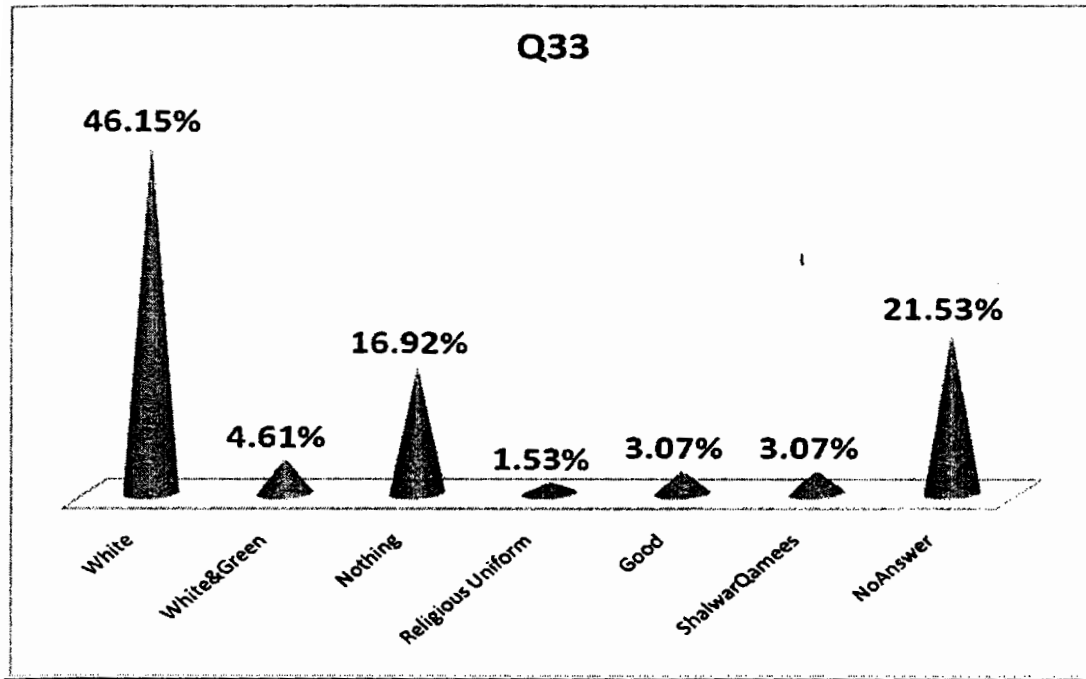


32. Do you think that a school uniform signifies discipline in school?

Yes	No
-----	----

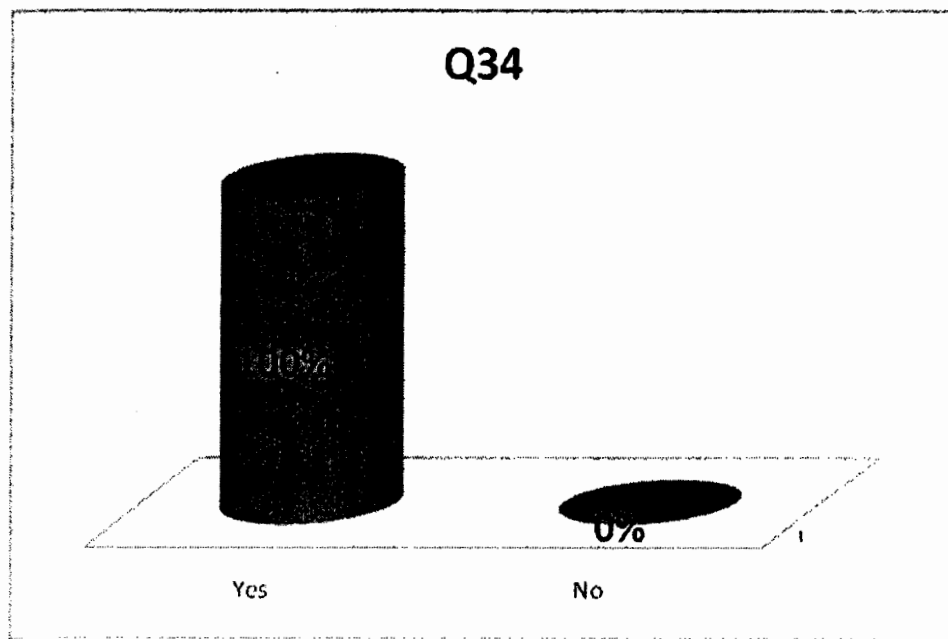


33. If given a choice, what changes would you like to make in your school uniform?

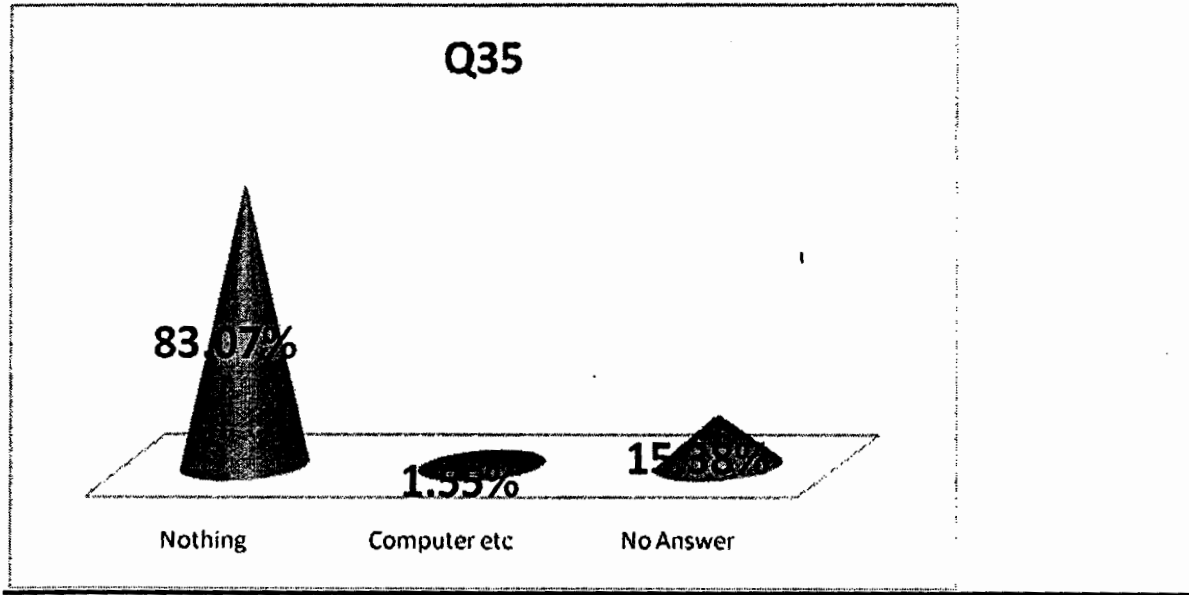


34. Do you have a chance in your classes to ask all the questions you want to?

Yes	No
-----	----



35. Is there any information that was not included in the class that you feel should have been included?

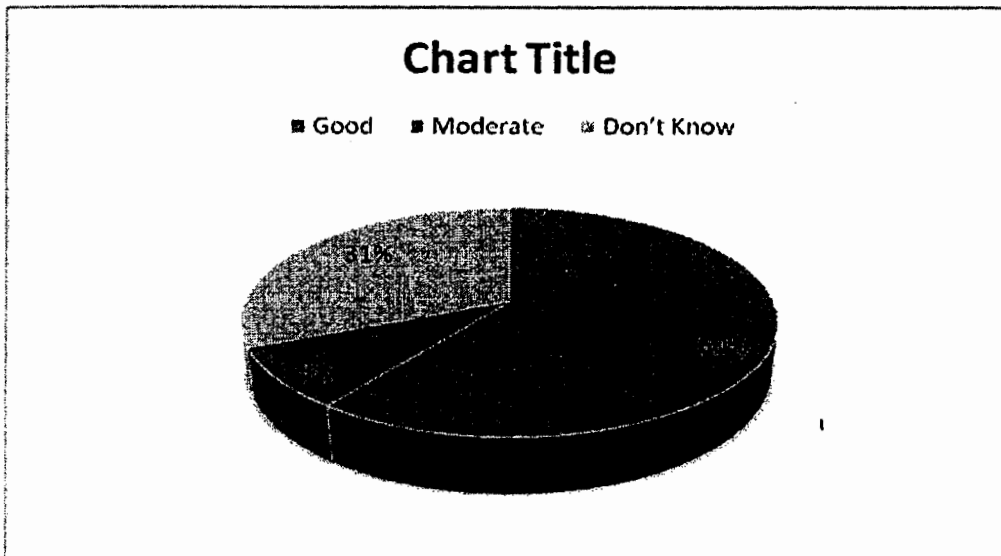


Questionnaire for teachers / elders and their answers with graphs

In these Questions, I asked them all about the status of their religious school, their problems etc. I gave them multiple choice questions. I filled it from fifty teachers and parents, who were sending their children to Sikh religious school in Peshawar. And their answers I will mention in shape of charts and graphs and questionnaire which are as follows.

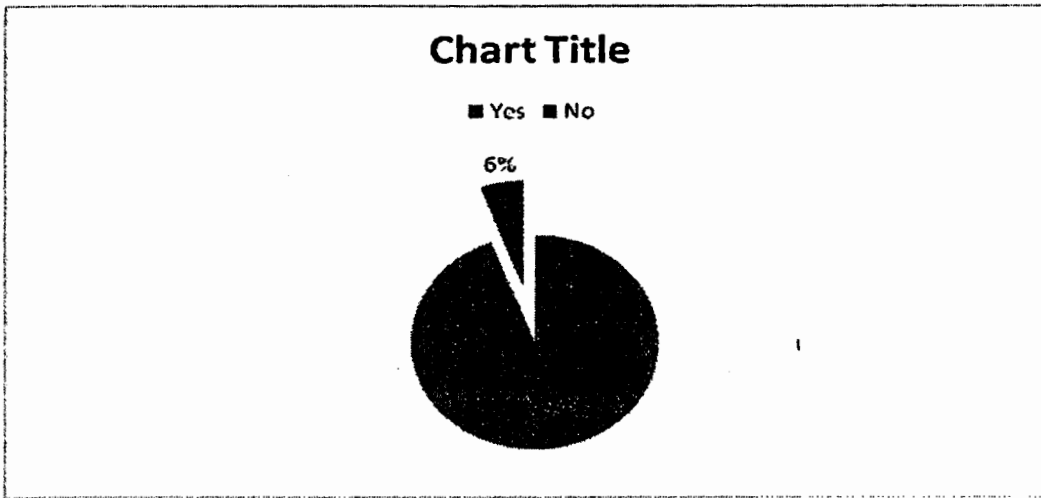
1. What is the overall standard of Sikh religious education?

Good	Moderate	Poor
------	----------	------



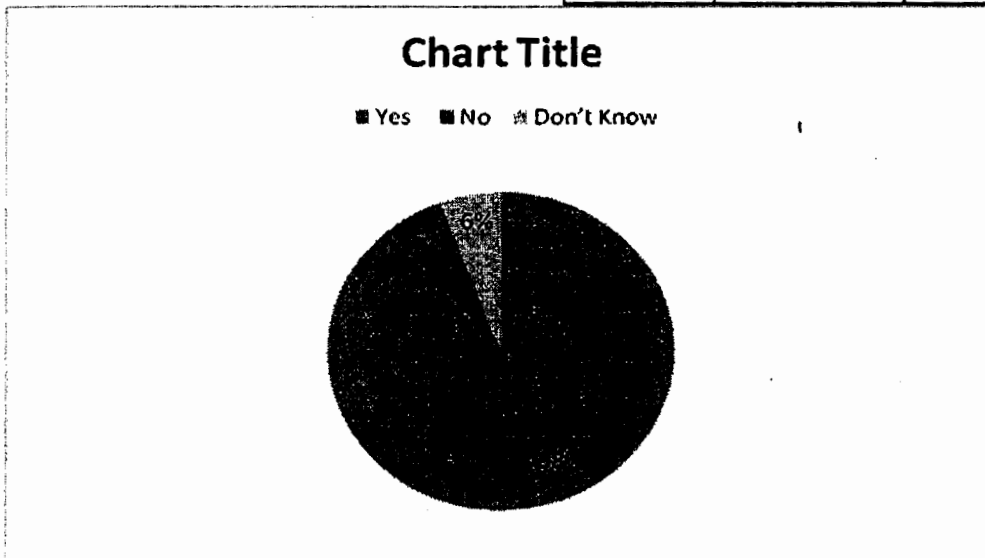
2. Do you think Sikh religious education helps in grooming personality?

yes	No
-----	----



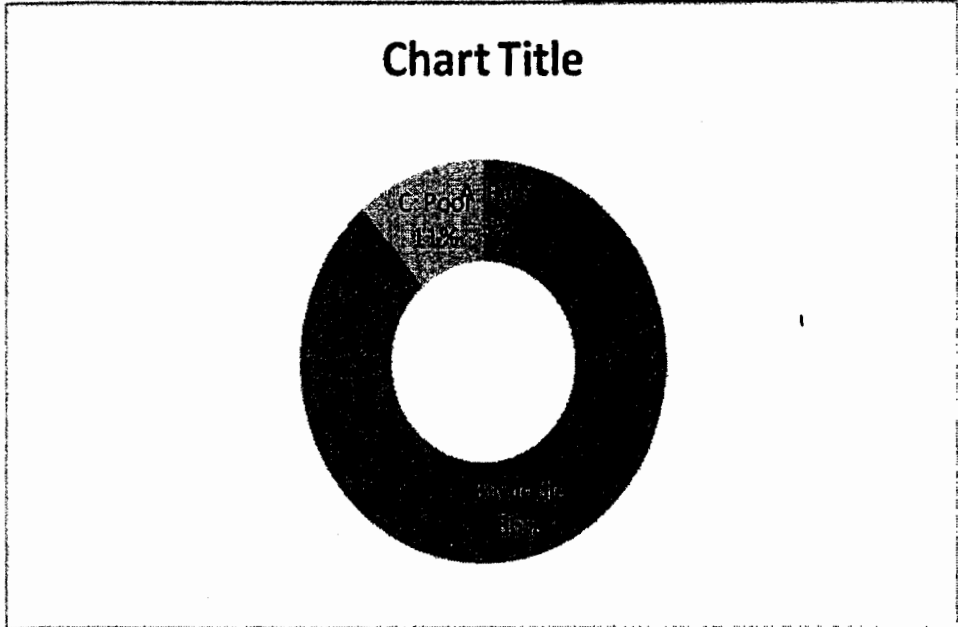
3. Are facilities of religious education available for all sects in Sikhism?

Yes	No	Don't Know
-----	----	------------



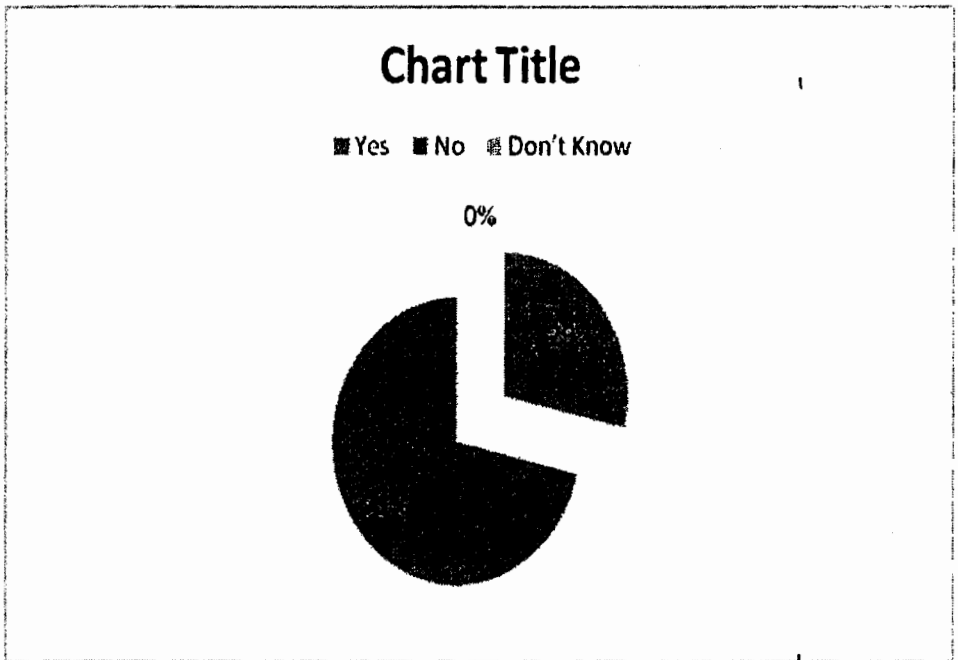
4. Mostly, which sect is getting religious education?

Upper	Middle	Lower
-------	--------	-------



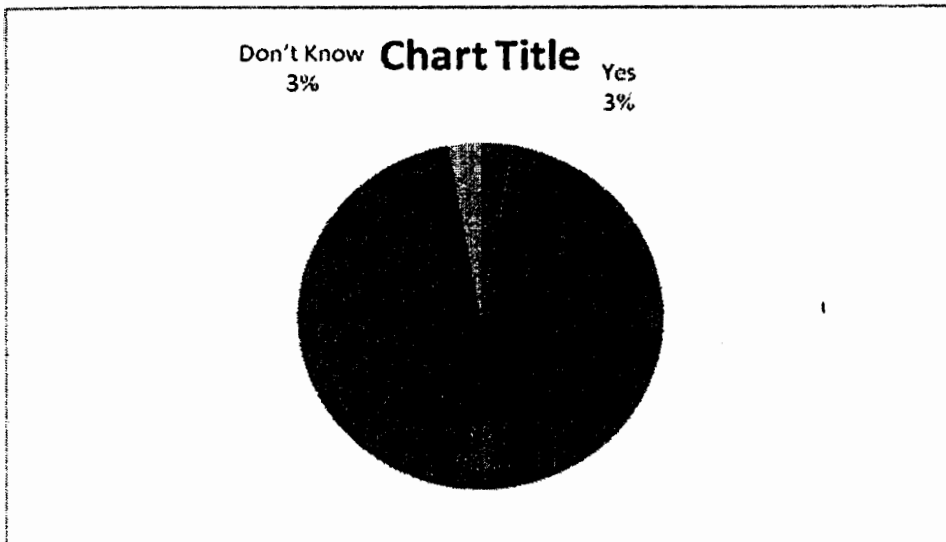
5. Can a common person afford the expenses of your education?

Yes	No	Don't Know
-----	----	------------



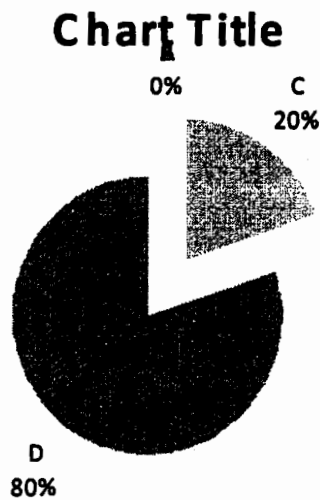
6. Are Books on your religious education available in the market?

Yes	No	Don't Know
-----	----	------------

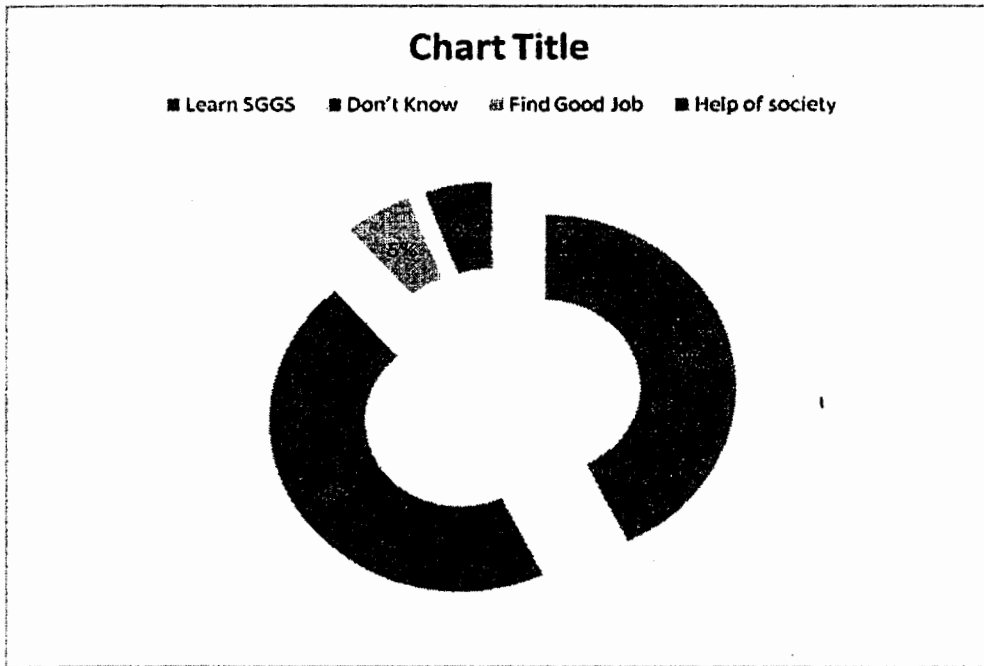


7. The priority of Sikh people to educate their children is.....

- A: Send to religious institute.....
- B: send to Modern institute.....
- C: send to school offering combined Religious and Modern education.....
- D: Send to others institutions Mention if any.....

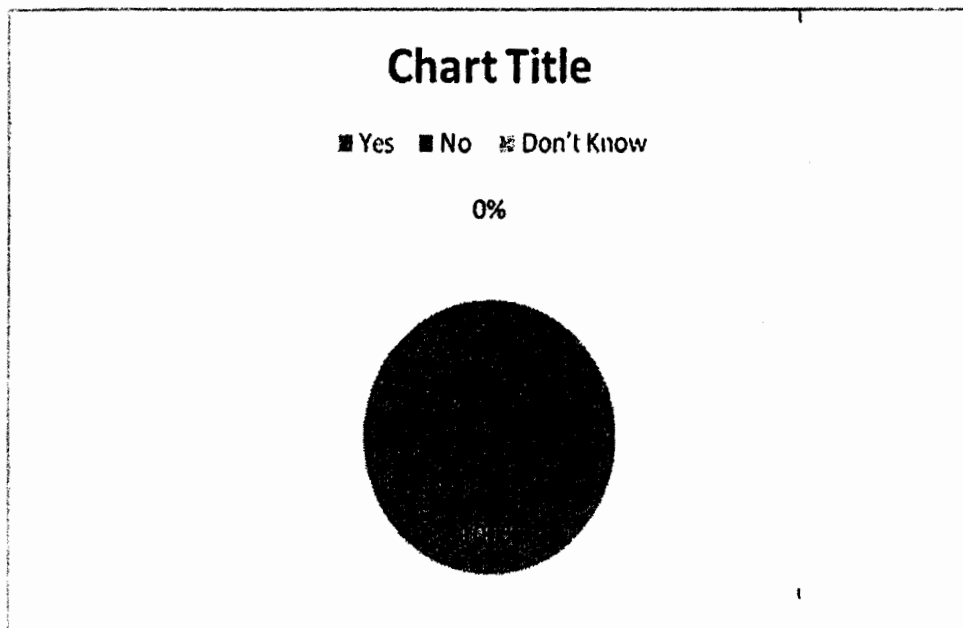


8. What is the main purpose of Sikh religious education?



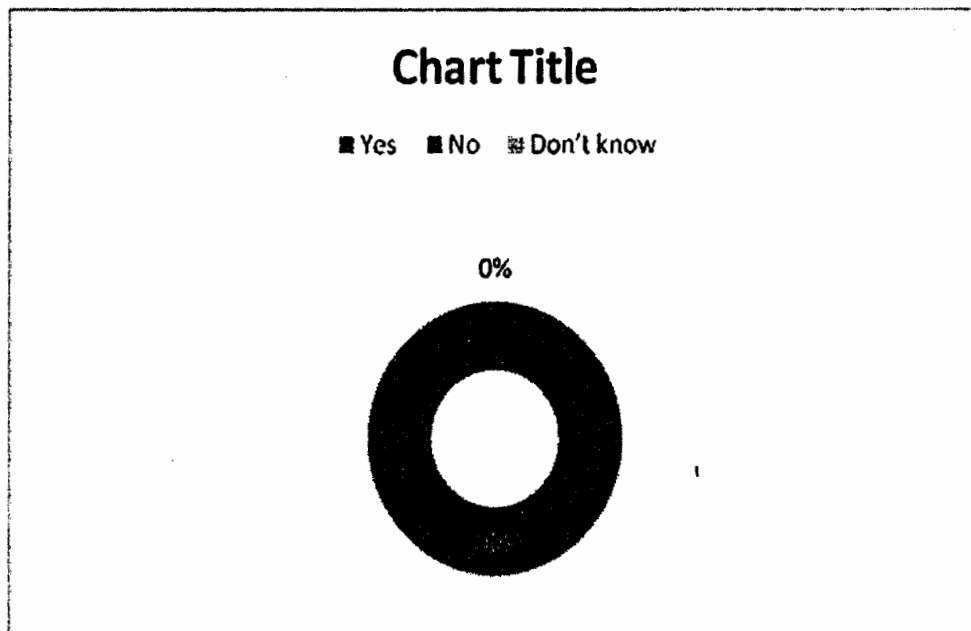
9. Is the Government providing any funds to Sikh religious schools?

yes	No	Don't know
-----	----	------------



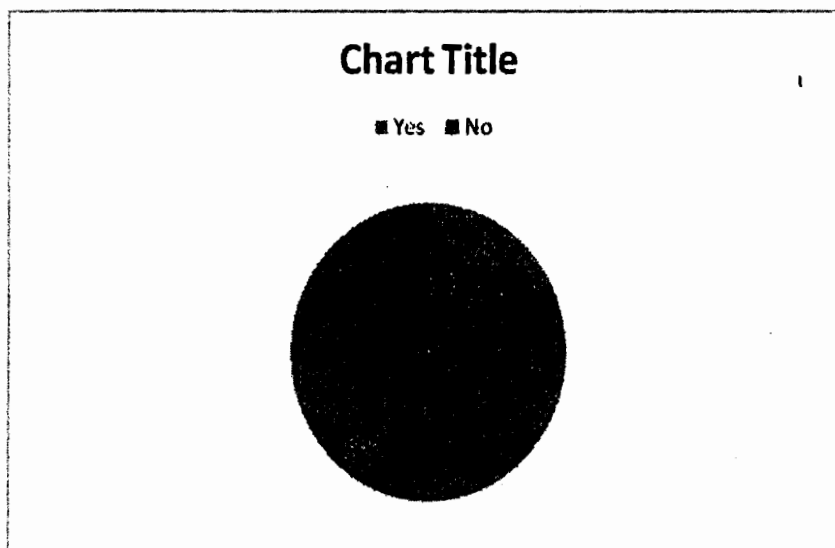
10. Are your institutions affiliated with any education Board of Pakistan?

Yes	No	Don't Know
-----	----	------------

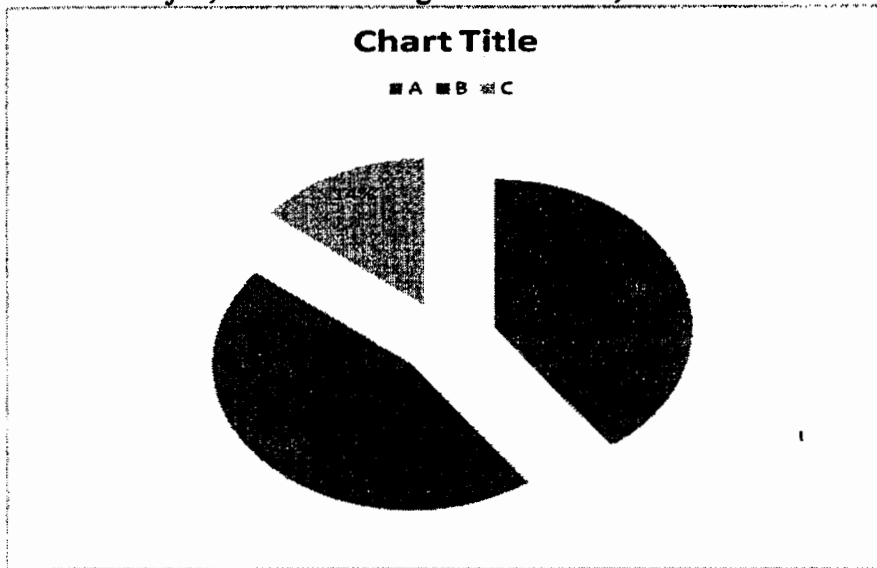


11. Is there sufficient number of teachers in Sikh religious Schools?

Yes	No	Don't Know
-----	----	------------

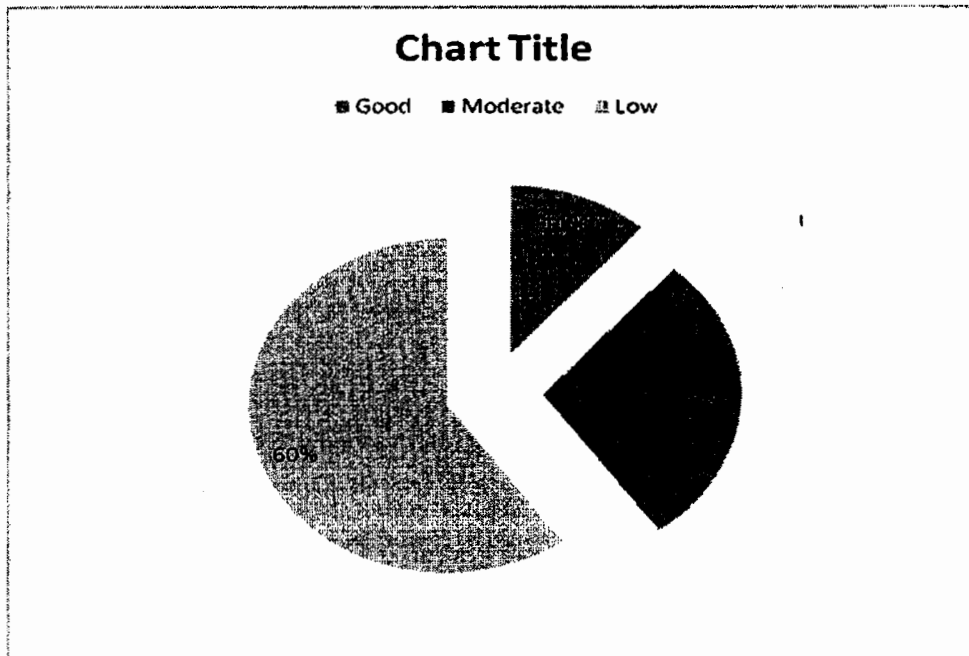


12. What is the main priority of religiously qualified student?
A. Get job, B. Serve in religious education, C. Others

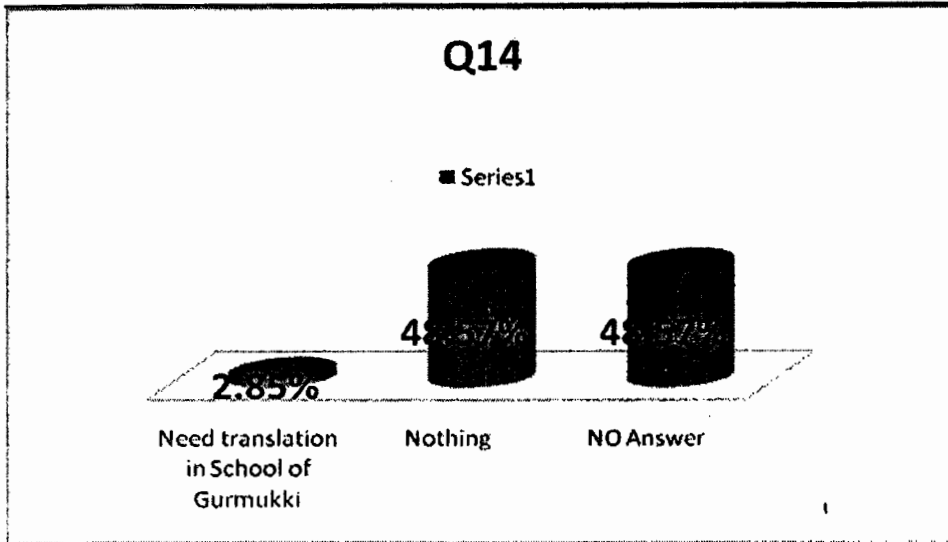


13. Salaries of teachers are.....

Good	Moderate	Poor
------	----------	------



14. If given an option, what would you like to change about the religious education?

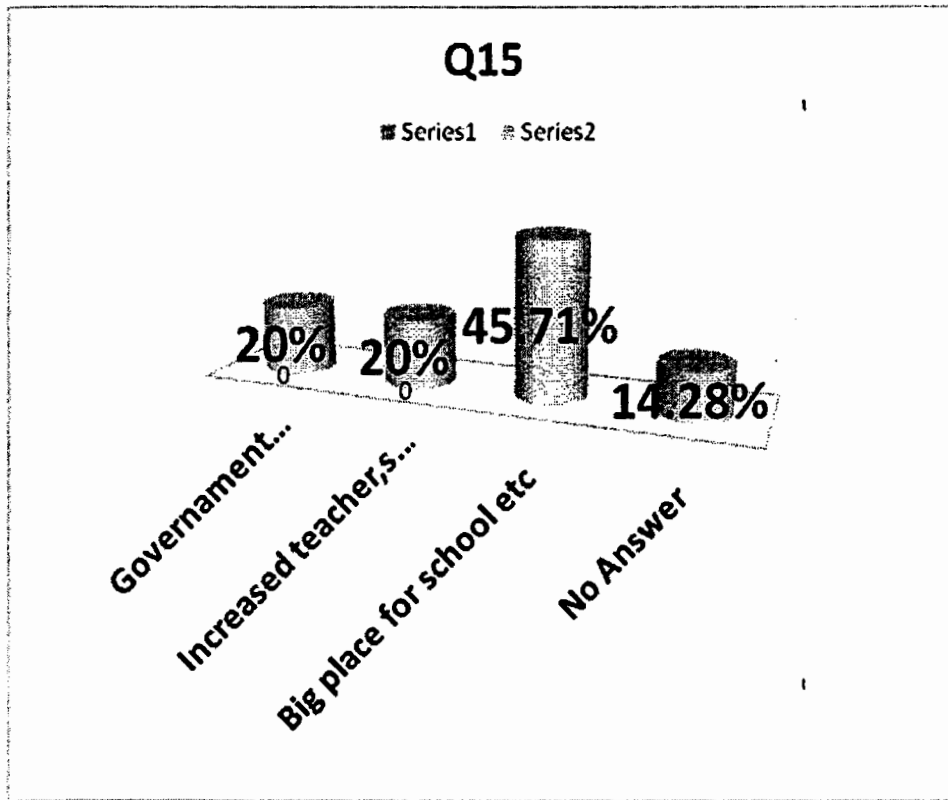


15. What are your suggestions to:

A) Improve the quality of religious education,

B) Improve the quality of religious teaching staff:

C) Any other suggestions please:



Q: 15: First of all from the above results I got a clue that they need government funds, Increasing No of teachers and big place for their religious education. As I mentioned percentage in chart

2.4: Data (truncated) Analysis and Result Discussion of the Student Questionnaire

The student questionnaires containing of 35 questions were filled from a sample of hundred Sikh students in two Sikh Religious Schools and they are briefly analyzed and explained as follows;

Explanation for Questionnaire:

From question 1, it is clear that 100 percent students like to get their religious education.

In Q2 Hundred percent of the people wanted to continue their education till completion of degree which showed that people are determined for their education. The response might have been biased but the majority is interested in education.

From Q3, it implies that almost 6 percent of the total respondents do not have enough resources while 94 percent of the people have enough resources to attain their religious education.

From Q4, we found that 98.46 percent of the people are satisfied with their religious education and they want to continue their education till the end of the degree duration. Only 1.53 percent of the students replied that they did not know whether they are satisfied from their education.

In Q5, we asked the students about other facilities available in religious schools. About 58.46 percent of the students replied that there is no such kind of facilities, available in their

schools whereas 38.46 percent of the students confirmed the availability of some faculties like above in their schools. Only 3.07 percent of the students did not give any answer.

In Q6, we have asked the students about the highest degree that is awarded in their schools. The answers differ among the students significantly and 41 percent of the students replied that the maximum education in their school is up-to, is to get certificate only. 35 percent of respondents replied that the highest level of education in their schools is up-to class 6th whereas 9 percent of the students confirmed the 'SGGS' as the highest level of education in their religious schools. Only 1.5 percent declared the 5th class as the highest level of education in their schools and 7.6 percent did not give any answer. This variation among the answers by the students indicates that the students are poorly educated as they did not even know the highest level education in their religious schools.

In Q7, the students have been asked about whether they discuss whatever they learn in schools with their parents. 94 percent of the respondents replied that they discuss their school work with parents and 6 percent gave the opposite reply. This means the parents are actively involved in educating their children.

In Q8, the students have been asked whether they understand whatever taught to them in school. 95 percent replied in positive i-e they understand whatever is taught to them. Only 5 percent of the students gave the opposite reply. The findings reveal that most of the students are satisfied from their teachers.

In Q9, we have asked the students about their favorite book. From the analysis, it is revealed that 80 percent of the students like 'SGGS', followed by English and math, which are the

second most favorite books of the students, liked by 6 percent of the students. The less favorite book is the "Science and SGGS" which is liked by only 1.53 percents students.

In Q10, the students have been asked about the available sports opportunities in religious schools. 72 percent students denied the availability of such opportunities, whereas 4.6 percent students confirmed the availability of each football and cricket opportunities provided for the students. 9 percent of students did not give any answer.

In Q11, the students have been asked about the total number of classes at any working day. We found a large fluctuation in answers by the students, i-e about 19 percent confirmed 3 classes and 50 percent of the students replied that there are only two classes at any working day. Similarly 9, 8, 6 and 4 classes were confirmed by 1 percent, 6 percent, 9 percent, and 1.5 percent students respectively.

In Q12, we have asked the students about the class duration. Majority of the students, i-e 41 percent of them did not give any reply. On the other hand, 9 percent of students replied that the maximum duration of a class is 2 hours whereas 21 percent confirmed 40 minutes and 8 percent of the students replied that the duration of a class is exactly one hour.

In Q13, the students have been asked about the school conditions. Majority of the students' i-e 77 percent declared that the school maintenance and laboratories conditions are good. Whereas 17 percent declared that they are moderate and 6 percent were not satisfied from such conditions.

In Q14, we have intended to ask the students about the multimedia resources. 81 percent of the students replied that such resources are not available in their religious schools for

instruction. The remaining students replied that they use such materials. From the analysis it is revealed that the helping material like multimedia, are not used while giving the students instructions.

In Q15, we have asked the students about the Books in their school library whether they are enough for reference and in line with the curriculum. 29.23 percent of the students replied positively whereas 70.76 percent of the students replied that they are not enough but also not in line with the curriculum. This implies that the library situation is not satisfactory in schools.

In Q16, we have asked the students whether the students understand the lecture delivered by the teacher. We got satisfactory reply, i-e 83.07 percent of the students are satisfied of whatever is taught to them by the teachers. The remaining 16.93 percent gave the opposite reply that they were not satisfied from the teachers' teaching.

In Q17, the students have been asked about the possible changes that would make the learning activities more interesting. 49.23 percent of the selected students demanded the availability of all type facilities like free distribution of books, transportation facilities and sports etc, which improve the learning process. 32.30 percent of the students replied that there is no need of any change and they are satisfied from the already available facilities. About 6 percent demanded the availability of sports facilities in religious schools. This will make the learning process more attractive. The remaining students did not give any reply.

In Q18, we have intended to know that, how much time the teachers discuss with them whatever they taught. 12 percent of the students replied that they discuss only one time

whereas the remaining 88 percent of the student replied that they discuss with them whatever the teachers taught to them many times.

In Q19, the students have been asked the way that they celebrate their important and holy events in religious school. Majority of the students' i-e 92.30% replied that they celebrate such type of events so warmly; whereas 1.5 percent students celebrate with moderate or not so warmly and the remaining 6.15 percent students replied that they do not celebrate such events in their religious schools.

In Q20 the students have been asked whether they celebrate the Pakistan's important events in their religious Schools. The analysis 26.15 percent of the students replied they celebrate all the important events of Pakistan in their schools whereas 73.84 percent of the students replied that they do not celebrate such type of events in their schools.

In Q21 of the student questionnaire we have asked the students about the play ground in religious Schools. The students gave different answers and only 36.92 percent of the students confirmed the availability of such like facility but 61.53 percent of the students denied the availability of such facilities as sports etc.

In the preceding question i-e in Q22, we have asked the students about the conditions of this facility. 20 percent of the students replied that the conditions of the play ground are satisfactory it is good. Majority of the respondents' i-e 65 percent did not reply this question. 9 percent of the students were not so much satisfied with the ground conditions whereas 5 percent of the students were completely unsatisfied with the conditions of the play ground in their religious schools.

In Q23, the students have been asked whether the schools can arouse the students' interests in various secondary activities. 36.92 percent of the students denied such role of religious schools in enhancing the students' interest in other secondary activities, whereas the remaining 61.53 percent of the students confirmed such a successful role by the schools to arouse the interests of the students in secondary activities.

In Q24, we have intended to know whether the teaching staff is enough in their religious schools. 83 percent of the students replied that the school staff is enough. The remaining 17 percent of the students replied that the teaching staff is not enough in the schools and still there is need of more religious teaches to fill up the gap.

In Q25, we have asked the students about the non-teaching staff skills whether they are enough to carry out their responsibilities. Only 40 percent of the students replied positively with the question. However, majority of the students, i-e 59 percent of the students were not satisfactory of the skills of the non-teaching staff in the schools.

In Q26, we have asked the students to know if they are satisfied about teachers' treatment and approach towards them. Interestingly all the students were found to be satisfied of the teachers' behavior and attitude towards and they treat them equally in schools.

In Q27, we have asked the students if they have ever wished to change their school. 83 percent of the students denied such intention by them. Some of the remaining students did not reply while the other replied that they did not whether they have ever wished to change their schools. This concludes that the students they were altogether satisfied of their schools and they do not want to change their schools.

In Q28, we have intended to know their religious schools uniform by asking the students through a separate question in their questionnaire. The answer revealed that there is a separate uniform for the students at the Sikh religious schools.

In Q29, we have asked the students to know the item which they like the most in their religious school uniform. We get different answers among the students. Most of the students, i-e 30 percent of the students liked the Turban in male students, 18 percent liked the Scarf and only 3 percent of the students were found to be interested in Shalwar-Qamees. Similarly 3 percent of the students were found to have intention to like white color uniform. The remaining 35 percent of the students did not give any reply.

In Q30, we have attempted to know the kind of dress the students would like the most if there is no school uniform. The answer of this question is found to be fluctuated significantly across the students, which indicates that different students like different kinds of dress. 12 percent of the students were found to be interested in white color uniform, 4.61 percent of the students were found to be interested in white and green color, while 53 percent replied that they like to wear the religious uniform other than the school uniform. Interestingly, majority of the students did not give any answer to this question.

In Q31, we have asked the students the accessories that the students would suggest to add to their school uniform. The majority of the students' i-e 35 percent did not reply this question. 31 percent of the students replied that they would like the Turban, 18 percent liked the Scarf and only 3 percent replied that they like Shalwar and Qamees which would be added to their school uniform. Only 6 percent replied that only cleanliness is enough and there is no need of any accessory that to be added to the school uniform.

In Q32, the students have been asked the students if the school uniform signifies discipline in school. Majority of the student's i-e 93.8 percent of the students replied that the school uniform really signifies the school discipline. The remaining 6 percent of the students were not agree with role by the school uniform.

In Q33, we have asked the students about the change in the school uniform that they would like. The students' suggested different choices 46 percent of the students recommended white color uniform, 4 percent of the students recommended white and green color uniform; about two percent suggested the religious type uniform. 21 percent of the students did not reply. 3 percent of students suggested Shalwar and Qamees as to be the new uniform in the Schools.

Likewise, in Question no 34, we have asked the students about the time, the teachers give time to students to ask during class. All of the students replied that they have sufficient time to ask questions during class. This implies that the students are actively participated in the learning process and the teachers give chance to every one of them to ask whatever they want in class.

In Q35, the students have been asked if there were any information that were not include that would have been include during the class. Majority of the students, i-e 83 percent replied that there are nothing else that could be added during class so that the learning process could make more effective. 1.5 percent of the students replied that the computer could be used during the class which has not yet been used. The remaining students did not give any reply.

3.4: Data Analysis and Result Discussion of the Teachers and parents Questionnaire

Questionnaires regarding “parents and elders” of the students have been filled from fifty expert people who had sufficient knowledge about the Sikh religious education. The results are discussed with a brief explanation as follows;

Explanation for Questionnaire:

Q1 of this section was to know about the standard of the Sikh religious education. 60 percent of the respondents replied that the standard is good. 9 percent declared it as just moderate whereas 31 percent of the respondents replied that they don't know any thing about the school standard.

In Q2, the people have been asked to know whether the religious school can groom and enhance personality of the students. Majority i-e 94 percent replied that actually these schools are grooming the students' personality.

In the succeeding question 3, we have asked the people about the facilities in the schools. Like the previous question majority of the people confirmed the availability of such like facilities in the schools. Only 6 percent of the respondents denied the availability of such facilities.

In Q4, the parents have been asked about the class that mostly receives the religious education. 86 percent of the respondents replied that mostly the middle class receives the Sikh religious education. 11 percent replied that poor class of the Sikh society is mostly intended to receive the religious education. The remaining 3 percent were found to be of the view that rich people are more interested to get this education.

In Q5, we have asked the parents to know if a common person can afford the education expenses. 29 percent of the respondents confirmed that the expenses are much lower than even a common person can afford. The remaining 71 percent of the respondents replied that the school expenses are much higher than a common person can not afford.

In Q6, we have intended to ask the people about the availability of the books that are taught in these religious schools. Majority i.e 94 percent replied that their religious books are not available in the market. 3 percent confirmed the availability whereas the same 3 percent replied that they do not know whether they are available in the market or not.

In Q7, we attempted to know the people's intentions to which schools they like to send their children. 80 percent of the people replied that the Sikh community prefers the religious institutions to send their children. 20 percent of the respondents replied that they like to send their children to the modern religious education institutions to get the religious education.

In Q8, the parents have been asked to know the purpose of the religious education that the Sikh people get for. 43 percent of the respondents answered that the leading objective of getting the Sikh religious education by the students is to learn SGGS. Only 5 percent answered that the main objective is to get good jobs. 6 percent replied that the purpose of this learning is to help and benefit the society. The remaining answered that they do not know the ultimate objectives of getting the Sikh education.

In Q9, we have attempted to know if the government helps in providing funds to these institutions. The people strictly rejected such intention by the government and they confirmed that such funds are not provided.

In Question 10, the parents have been asked if the institutions are affiliated with any education board in Pakistan. All of the respondents confirmed that the institutions are autonomous and they are not affiliated with any Pakistani board.

In Q11, the Parents have been asked to find whether the number of teachers is sufficient in the schools institutions or not. The answers are slightly deviated and majority of the respondents' i-e 83 percent replied the number of teachers in these religious institutions is not sufficient. Only 17 percent of the respondents replied that the teachers are sufficient at their school institutions.

In Q12, we have intended to see the primary objective of the religiously qualified people at the Sikh community. 40 percent of the respondents replied that primary objective of the qualified people is to get jobs. 46 percent of the people of the respondents replied that the foremost objective of the students is to serve the religious educations. The remaining has intentions to different kind of other activities after they complete their education.

In Q13, the teachers' the extent of remuneration (salary) has been asked from the parents who serve in these institutions. 60 percent of the respondents replied that the salaries of the teachers are very much low and even are not sufficient to fulfill their basic needs. 29 percent of the respondents replied that salaries are moderate whereas the remaining respondents replied that they are good i-e the teachers are offered good salaries.

In Q14 asked, we have intended to know the possible changes that the parents would suggest which could be brought in these institutions. Almost half of the respondents did not suggest any change. Whereas majority of the remaining did not give any answer.

In Q15, the respondents have been asked to give suggestions to improve the quality of religious education and teaching staff. 20 percent of the respondents replied if the

government helps and provides them finance, the quality of education will be improved. This will enhance the teachers' proficiency. 20 percent suggested the number of teachers at these institutions should be increased, while 45 percent of the people recommended wide and sufficient area for these institutions. The remaining did not give any suggestion.

Conclusion:

Sikh community has been living in Peshawar for last many centuries. They have a historical Gurdwara "*Gurdwara Bhai Joga Singh*" in Peshawar. Sikh people get the modern education as well as religious education. Generally they get the modern education in morning while going to for religious education in the evening, perhaps due to the influence of Muslim system of education. Sikh religion encourages the seeking knowledge. According to Sikh religion the sole of purpose of seeking knowledge is to get the mercy of God. They have also the concept of Guru which means teacher.

They have two religious schools in Peshawar in which about 500 students are studying. Analysis of assessment data shows that they have proper religious education system for their community which is compatible with their holy book SGGS and religious traditions. Some important aspects of Sikh religious education in Peshawar as follows;

1. They are satisfied with their religious education, but at the same time they are concerned about the quality of education which needs improvements in many aspects.
2. Parents of Sikh children have also desire to get their children modern education in addition to religious education.
3. According to the survey, their methodology of teaching is similar with Islamic schools to certain extent. On the other side there are major differences in the education systems of both religions.
4. Sikh seminaries (Dharmak) do not provide accommodation, Foods, books etc to the students. Where as Islamic schools are providing all these facilities to students without any fee.

5. They have only basic religious education, and Muslims have advance study and specializations in religious education.
6. Sikh religious education is open for all casts in Sikhism.
7. Most of the people have desire to continue the religious education till the completion, and most of them have enough resources for this.
8. According to survey, there are no any extracurricular activities and facilities in Sikh religious schools. Students certainly want some extra activities and more facilities in their schools.
9. Most of students do not have knowledge about their highest certificate in religious education.
10. According to research, they also don't celebrate national events in their religious school, as we do not celebrate in our religious schools too.
11. All students want that they should have specific uniform in religious school, but they have different choices as mostly students like Shalwar Qamees in uniform.
12. Mostly students want to have Gurmukki translation of their lessons in their religious schools; it means they don't pick their lesson well.
13. According to research mostly middle class families want to educate their children with religious education.

Recommendation

It is recommended that Government institutions may pay attention for betterment of their religious institutions.

Future areas for Research

Sikh religion is one of the major religions of the world. There are many areas in this religion such as the similarities and dissimilarities with other religions, Human rights in Sikh religion etc, are still untouched and can be exposed for the sake of knowledge. In this thesis one of the attractive areas (Sikh Educational System in Peshawar) has been taken into account and a research has been conducted upon it.

Index of Quranic Verses

Serial No	Verses	Verse No	Page No
1	لا إكراه في الدين ()	سورة البقرة 256	1
2	يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ()	سورة البقرة 269	7
3	إن الدين عند الله الإسلام ()	سورة آل عمران 19	1
4	ومن يبتغ غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين ()	سورة آل عمران 85	1
5	فَاتَّخِذُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْلَىٰ وَلِذَلِكَ وَرَّبِّعَ فَبَيْنَ يَدَيْكُمْ أَلَّا تَهْتَلُوا فَوَاحِشَةً ()	سورة النساء 3	37
6	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي () ¹⁰⁹	سورة طه 25	7
7	كَذَٰلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ()	سورة فاطر 28	7
8	قُلْ هَلْ يَسْتَوِي الَّذِينَ يَهْمُونَ وَالَّذِينَ لَا يَهْمُونَ إِنَّمَا يَتَذَكَّرُ أُولَٰئِكَ أَنفُسَهُمْ ()	سورة الزمر 9	7
9	أَفَرَأَىٰ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) أَفَرَأَىٰ ذُرِّيَّتَهُ الْأَكْرَمَ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَكُنْ بِهِ (5).	سورة العلق 1-5	6

Index of Quranic Ahadith

Serial No	Narrator	Hadith	Book	Page No
1	Anis (RA)	حدثنا مسدد قال حدثنا يحيى عن شعبة عن قتادة عن أنس قال لأحدثكم حديثا لا يحدثكم أحد بعدى سمعت رسول الله صلى الله عليه و من أشراط الساعة أن يقل: سلم يقول العلم و يظهر الجهل و يظهر الزنا و تكثر النساء و يقل الرجال حتى يكون لخمسين امرأة	الجامع الصحيح البخارى	8
2	Abi Sufyan(RA)	حدثنا هشام بن عمار ثنا الوليد بن مسلم مروان بن جناح عن يونس بن ميسرة بن حلبس أنه حدثه قال سمعت معاوية بن أبي سفيان يحدث عن رسول الله صلى الله عليه وسلم أنه قال الخير عادة والشر لجاجة ومن يرد الله به خيرا يفقهه في الدين	سنن ابن ماجه	8
3	Abni Abas(RA)	حدثنا هشام بن عمار ثنا الوليد بن مسلم ثنا روح بن جناح أبو سعد عن مجاهد عن بن عباس قال قال رسول الله صلى الله عليه وسلم فقيه واحد أشد على الشيطان من ألف عابد	سنن ابن ماجه	8

Index of Bibliography on the Order of the Letters

Guru Angad Dev Ji

Guru Angad was born in the village of Sarae Naga in Muktsar district of Punjab, on 31 March 1504. He was married to Mata Khive in January 1520 and had two sons. He died on 29 March 1552 at the age of 48.

Some contributions done by him to Sikhism, as follows:

- He collected the hymns of Guru Nanak.
- He consolidated the Sikh community.
- **He advised children to be faithful.**¹¹⁰

Atar Singh

He was born in March in 1867 in Gurdwara of Reru Sahib Rampur Ludhiana Punjab India. He got married to Bishan Kaur in 1885. He died on 21 January in 1927, at Gurdwara Reru Sahib, where he had born.¹¹¹

Dallp Singh

He was born on 6th September in 1838 at Lahore at the time of Sikh empire. He was the youngest son of Maharaja Ranjit Singh. He died in Paris at the age of 55 in 1860.¹¹²

¹¹⁰ . Singh, Pal, prithi. *The history of the Sikh Gurus*. Lotus Press, New Delhi India.2006.pp:22-25.

¹¹¹ . Singh, Sohan, Azad,. *Jivan Gatha Sant Atar Singh*. Ludhiana, 1971

¹¹² . Chabra,S,A. *Advance History of the Punjab*. Parkash brother publisher ,India. 1972.pp:533-535.

Dayal Singh Majithia

He was born in 1848 in Varanasi Amritsar. His father name was General Lehna Singh. He was Chairman, Board of Directors of the country's first indigenous bank, which was Punjab National Bank. He died in 1898 at Lahore.¹¹³

Dost Mohammad Khan

Dost Mohammad Khan was born in Kandahar Afghanistan on 23 December in 1793. His full name was Amir Dost Mohammad Khan, his father name was Sardar Payendah Khan and mother name was Zainab Begum Qizilbash. He first ruled from 1826 to 1839 and then from 1843 to 1863. He was the 11th son of Sardar Pāyendah Khan. He died on 9 June, 1863 in Herat.¹¹⁴

Guru Her Goband Singh

He was born on 22 December 1666 in Patna Bihar India. His father's name was Tegh Bahadur Singh. Goband singh did three marriages in 1677 and 1684, he had four children. He died on 7 october in 1708 at Nanded, before he had declared SGGS.

- He brought the line of Gurus to an end.
- He was the founder of Khalsa.
- He enthroned the Adi Granth as the sole of Guru¹¹⁵.

HERODOTUS

Herodotus was born in Halicarnassus Caria (it modern name is Bodrum Turkey) in 484BC. He was an ancient Greek historian. Historians consider him as father of History. He died in 425 BC at the age of around 60 years.¹¹⁶

¹¹³ . Gopal, Madan. *Builders of Modern India series*. Govt of India.1994,V:28.P:1153.

¹¹⁴ .Tarzi,Arrin H. Dost Muhammad Khan.Encyclopedia Iranica. united state, Columbia University. Wednesday, 12 October 2011

¹¹⁵ . Singh, Pal, prithi. *The history of the Sikh Gurus*. Lotus Press, New Delhi India.2006. pp: 79-83.

Painda Khan

Date of birth and place of Painda Khan is unknown. He was the chief of Darband lying on the eastern bank of the River Indus in a narrow valley, remained in rebellion against the Sikh government from the time Ranjit Singh occupied Attock in 1813. General Dhaurikal Singh, commander of the Sikh troops in Hazara, poisoned to Painda Khan and he died in 1844.¹¹⁷

PIR MUHAMMAD KHAN

One of the Barakzai brothers who came into control of Peshawar which became a tributary to Maharaja Ranjit Singh in 1823. His date of birth and death is unknown.¹¹⁸

Ranjit Singh

He was born on 13 November in 1780 at Gujranwala. Right from the beginning he had displayed a spirit of bravery and adventure. At the age of 15 he got married to Mehtab Kaur, she was the daughter of Sada Kaur. He married to Detar Kau, sister of Sardar Gian Singh Nakkai in 1798. He died on 27 June in 1839.¹¹⁹

Sadhu Sundar Singh

He was born on 3 September in 1889, at Patiala state of India. He converted to Christianity in age of sixteen, and he got Baptism on his 16th birthday. He was last seen on the 18th of April 1929. After that nobody knows where he spent his life, his death date is unknown.¹²⁰

¹¹⁶ . *New Oxford American Dictionary*, "Herodotus" Oxford University Press. Priestley R John, Larcher's notes on Herodotus. Larcher Pierre-Henri London. 1829. PP526.

¹¹⁷ . Chopra, B.R., *Kingdom of the Punjab*. Hoshiarpur.1968

¹¹⁸ . Griffin, Lepel, Y. Oxford, 1905.

¹¹⁹ .Singh,Bhagat. *A History of Sikh Misals*. Patiala, Punjab University Press. 1993. 1st Ed. pp:190-200.

¹²⁰ . Parker, Arthur, Mrs. *Sadhu Sundar Singh*. H Revell Company, London.1920.pp:28-29.

SHAH SHUJA

He was the son of Taimoor Shah Durrani and he was the brother of Zaman Shah Durrani, he spent his Lifetime in the crown. He died in an attack by an Afghani in 1842.¹²¹

SHAH ZAMAN

Shah Zaman's birth date and place unknown. He was the son of Tamur Shah and grand son of Ahmad Shah Durrani. He became the ruler of Afghanistan in May 1793 at the age of 23. He died many years later in a quiet and ignored pension of the British government at Ludhiana.¹²²

Santokh Singh

He was born on 8 October 1787 in Amritsar Punjab. His father's name was Bhai Deva Singh. He was a writer, Poet and historian of his time. He wrote some famous books as Gur Pratap Suraj Granth, Garab Ganjani Tikka etc. he died at Kaithal on 19 October in 1843.¹²³

SAYED AHMAD SHAHEED BARALVI

Sayed Ahmad Shaheed Baralvi was born in 1786. His father name was Sayed Irfan, his family roots meet to Hazrat Imam Husain (R T A). He was naturally an honest and sincere Muslim. He was a good fighter of his time. He died in 1831.¹²⁴

¹²¹ اردو جامع انسانکلوپیڈیا، طابع نیاز احمد شیخ غلام علی اینڈ سنز لمیٹڈ پبلشر چوک انار کلی لاہور اشاعت اول: 1988 رص: 835

¹²² . Sun, Sohan Lal, `Umdat ut-Twarikh. Lahore, 1885-89.

¹²³ . Wikipedia, last modified on 6 October 2011.

¹²⁴ اردو جامع انسانکلوپیڈیا، طابع نیاز احمد شیخ غلام علی اینڈ سنز لمیٹڈ پبلشر چوک انار کلی لاہور اشاعت اول: 1988، ص: 809

Sultan Mahmud Khan

Sultan Mahmud Khan was born in Amritsar District in Punjab of India, his date of birth unknown. His father name is General Ghaus Khan. After the death of his father he was being elected commander in place of his father. He died in 1859. His grave is in Amritsar district in Punjab of India.¹²⁵

YAR MUHAMMAD KHAN

His date of birth and place was unknown, father name of Yar Muhammad Khan unknown. He was the Barakzai ruler in Peshawar in 1818. He died in 1829.¹²⁶

¹²⁵ . Sun, Sohan Lal, *Umdat ut-Twarikh*. Lahore, 1885-89.

¹²⁶ . Cunningham, Joseph Davey, *A History of the Sikhs*. London, 1849.

Please mention your full Name: _____

Age: _____ Qualification _____

Gender: _____ Class _____

1. Do you like to attend school?

Yes	No
-----	----

2. Do you plan to continue your education till completion of degree?

Yes	No
-----	----

3. Do you have enough resources to attain proper education?

Yes	No
-----	----

4. Are you satisfied with your religious education?

Yes	No	Don't Know
-----	----	------------

5. Is there any extra facilities are available for students at your school?

Sports, entertainment, foods, residence, mention other facilities _____

6. What is the highest degree in your religious education?

7. Do you discuss your school work with members of your family?

Yes	No
-----	----

8. Do you understand what is taught at your school?

Yes	No
-----	----

9. Which is your favorite book?

10. What are the sports opportunities made available by the school?

11. How many classes are there per working day?

12. What is the minimum duration of a class at your school?

A: 30 minutes

B: 40minutes

C: 50minutes

D: 60minutes

13. How good are the maintenance conditions of classes as well as laboratories at your school?

Good	Normal	Bad	V.Bad
------	--------	-----	-------

14. Are multimedia resources used for instruction?

Yes	No
-----	----

15. Are the books in the library enough for reference and in line with the curriculum?

Yes	No
-----	----

16. Are maximum teachers successful in making lessons understandable?

Yes	No
-----	----

17. What changes would you like to see in your school so as to make the learning activities more interesting?

18. How often do teachers discuss their lessons and strategy is one another?

A. One Time B. Some time

19. How does the school celebrate your important events in your school?

20. Is there any celebration of Pakistan's important events in your religious education school?

Yes	No
-----	----

21. Is there any playground in your religious education school?

Yes	No
-----	----

22. How well is the playground prepared for sports related activities?

Good	Normal	Bad	V.Bad
------	--------	-----	-------

23. Has the school been successful in arousing interest in students in various secondary activities?

Yes	No
-----	----

24. Do you think that the school has enough teaching staffs?

Yes	No
-----	----

25. As per your opinion, is the non-teaching staff skilled enough in carrying out their responsibilities?

Yes	No
-----	----

26. Does your school teachers give fair reports & treats every student equally?

Yes	No
-----	----

27. Do you ever wish to change the school? If yes tell why.....

Yes	No
-----	----

28. Is there any separate uniform for students in your religious education school?

Yes	No
-----	----

29. What do you like the most in your school uniform?

30. If there is no uniform in the school, which dress would you prefer?

31. Are there any other accessories you would suggest to add to your school uniform?

32. Do you think that a school uniform signifies discipline in school?

Yes	No
-----	----

33. If given a choice, what changes would you like to make in your school uniform?

34. Do you have a chance in your classes to ask all the questions you want to?

Yes	No
-----	----

35. Is was there even any information that was not included in the class that you feel should have been included?

Please mention your full Name: _____

Age: _____ Qualification _____

Gender: _____ Profession _____

1. What is the overall standard of Sikh religious education?

Good	Moderate	poor
------	----------	------

2. Do you think Sikh religious education helps in grooming personality?

yes	No
-----	----

3. Are facilities of religious education available for all sects in Sikhism?

Yes	No	Don't Know
-----	----	------------

4. Mostly, which sect is getting religious education?

Upper	Middle	Lower
-------	--------	-------

5. Can a common person afford the expenses of your education?

Yes	No	Don't Know
-----	----	------------

6. Are Books on your religious education available in the market?

Yes	No	Don't Know
-----	----	------------

7. The priority of Sikh people to educate their children is.....

A: Send to religious institute.....

B: send to Modern institute.....

C: send to school offering combined Religious and Modern education.....

D: Send to others institutions Mention if any.....

8. What is the main purpose of Sikh religious education?

9. Is the Government providing any funds to Sikh religious schools?

Yes	No	Don't know
-----	----	------------

10. Are your institutions affiliated with any education Board of Pakistan?

Yes	No	Don't Know
-----	----	------------

11. Is there sufficient number of teachers in Sikh religious Schools?

Yes	No	Don't Know
-----	----	------------

12. What is the main priority of religiously qualified student?

A. Get job, B. Serve in religious education, C. Others

13. Salaries of teachers are.....

Good	Moderate	Poor
------	----------	------

14. If given an option, what would you like to change about the religious education?

15. What are your suggestions to:

B) Improve the quality of religious education,

C) Improve the quality of religious teaching staff:

D) Any other suggestions please:

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6. Chaupa Singh mentions that the Guru sent letters asking scribes to reach the Sikh court, Rahit-Nama
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