



PURNIMA DHAVAN

# WHEN SPARROWS BECAME HAWKS

*The Making of the Sikh  
Warrior Tradition, 1699-1799*

# When Sparrows Became Hawks When Sparrows Became Hawks

**JR Anderson**



## **When Sparrows Became Hawks When Sparrows Became Hawks:**

*When Sparrows Became Hawks* Purnima Dhavan, 2011-11-02 Purnima Dhavan examines the creation of the Khalsa Sikh warrior tradition during the eighteenth century. By focusing on the experiences of long overlooked peasant communities, she reveals how a dynamic process of debates, collaboration, and conflict transformed Sikh practices and shaped a new martial culture.

**The Cherished Five in Sikh History** Louis E. Fenech, 2021-01-14 On the 30th of March 1699, the Sikh Guru Gobind Singh called together a special assembly at the Keshgarh Fort at Anandpur. Following the morning devotions, the Guru asked for a volunteer, saying, "The entire sangat is very dear to me, but is there a devoted Sikh who will give his head to me here and now?" A need has arisen at this moment which calls for a head. One man arose and followed the Guru out of the room. When the Guru returned to the assembly with a bloodied sword, he asked for another volunteer. Another man followed. This was repeated three more times until at last the Guru emerged with a clean sword and all five men alive and well. Those five volunteers would become the first disciples of the Khalsa, the martial community within the Sikh religion, and would come to be known as the Panj Piare or the Cherished Five. Despite the centrality of this group to modern Sikhism, scholarship on the Panj Piare has remained sparse. Louis Fenech's new book examines the Khalsa and the role that the Panj Piare have had in the development of the Sikh faith over the past three centuries.

Guru Gobind Singh (1666-1708) J. S. Grewal, 2019-07-25 The unifying theme in the life of Guru Gobind Singh was confrontation with the Mughals, which culminated in a struggle for political power. This fact is brought into sharp focus when we consider the Guru's life and legacy simultaneously in the contexts of the Mughal Empire, its feudatory states in the hills, and the Sikh movement. The creation of the Khalsa in 1699 as a political community with the aspiration to rule made conciliation or compromise with the Mughal state almost impossible. Their long struggle ended eventually in the declaration of Khalsa Raj in 1765. Using contemporary and near-contemporary sources in Gurmukhi, Persian, and English, J. S. Grewal presents a comprehensive study of this era of Sikh history. The volume elaborates on the life and legacy of Guru Gobind Singh and explores the ideological background of the institution of the Khalsa and its larger political context. Grewal, however, emphasizes that the legacy of the Khalsa was also social and cultural. This authoritative volume on the tenth Guru is a significant addition to the field of Sikh studies.

**The ^ASikh Zafar-namah of Guru Gobind Singh** Louis E. Fenech, 2013-09-01 Louis E. Fenech offers a compelling new examination of one of the only Persian compositions attributed to the tenth Sikh Guru, Guru Gobind Singh (1666-1708), the Zafar-namah or Epistle of Victory.

**The Materiality of the Past** Anne Murphy, 2012-11-29 Anne Murphy offers a groundbreaking exploration of material representations of the Sikh past, showing how objects as well as historical sites and texts have played a vital role in the production of the Sikh community as an evolving historical and social formation from the eighteenth century to the present. Drawing together work in religious studies, postcolonial studies, and history, Murphy explores how relic objects such as garments and weaponry, like sites, played dramatically different roles across political

and social contexts signifiers of authority and even sovereignty in one collected revered and displayed with religious significance in another and are connected to a broader engagement with the representation of the past that is central to the formation of the Sikh community By highlighting the connections between relic objects and historical sites and how the status of sites changed in the colonial period she also provides crucial insight into the circumstances that brought about the birth of a new territorial imagination of the Sikh past in the early twentieth century rooted in existing precolonial historical imaginaries centered in place and object The life of the object today and in the past she suggests provides unique insight into the formation of the Sikh community and the crucial role representations play in it

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