

**A
PROJECT
ON**

“Mythological Importance”

Submitted to

**Shiksha Mandal's
G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
(AUTONOMOUS)**

In the Partial Fulfillment of

B.Com. (Computer Application) Final Year

Submitted by

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Under the Guidance of

Pravin J. Yadao



**Shiksha Mandal's
G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
(AUTONOMOUS)**

2021-2022

Shiksha Mandal's

G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
(AUTONOMOUS)

CERTIFICATE

(2021 - 2022)

This is to certify that Mr. Shivam Manish Bhutani and Miss. Ritika P. Agrawal has completed their project on the topic of "Mythological Importance" prescribed by G. S. College of Commerce & Economics, Nagpur (Autonomous) for B.Com. (Computer Application) – Semester-VI.

Date:

Place: Nagpur

Pravin J. Yadao

Project Guide

External Examiner

Internal Examiner

ACKNOWLEDGEMENT

We take this opportunity to express our deep gratitude and whole hearted thanks to project guide Prof. Pravin Yadao, Coordinator for his guidance throughout this work. We are very much thankful to him for his constant encouragement, support and kindness.

We are also grateful to our teachers Prof. Rahul Tiwari, Prof. Sushma Gawande, Prof. Preeti Rangari, Prof. Prajkta Deshpande and Prof. Haresh Naringe for their encouragement, help and support from time to time.

We also wish to express our sincere thanks to Principal Dr. N. Y. Khandait for providing us wide range of opportunities, facilities and inspiration to gather professional knowledge and material without which this project could not have been completed.

1. Shivam Manish Bhutani
2. Ritika P. Agrawal

Date:

Place: Nagpur

DECLARATION

We **Shivam Manish Bhutani and Ritika P. Agrawal** hereby honestly declare that the work entitled “**Mythological Importance**” submitted by us at G. S. College of Commerce & Economics, Nagpur (Autonomous) in partial fulfillment of requirement for the award of B.Com. (Computer Application) degree by Rashtrasant Tukadoji Maharaj, Nagpur University, Nagpur has not been submitted elsewhere for the award of any degree, during the academic session 2021-2022.

The project has been developed and completed by us independently under the supervision of the subject teacher and project guide.

1. Shivam Manish Bhutani

2. Ritika P. Agrawal

Date:

Place: Nagpur

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Introduction

Introduction:

Our project Title is “Mythological Importance”. This project is based on providing the knowledge of mythology to the new techno-savvy generation.

As we know, there is a rapid growth in technology, many people has forgotten the importance of our traditional values and cultures. Through this website we are going to make people aware about different traditional cultures, values and understand the “Mythological Importance”.

Mythology is the science or study of myths. This is the field of scholarship dealing with the systematic collection and study of myths. Mythology is defined as a set of legends, stories or beliefs, especially ones that have a religious or cultural tradition. Mythology plays an important role because it becomes a foundation for a lot of religions that are practiced. These particular myths are stories that tell us about battles between good and evil. Every religion has stories like that, both ancient and modern.

This website helps us to creating awareness among all people with different age groups about different traditions and religions. There are many people who are not aware about their traditions and cultures and due to lack of information; they are losing their interest in knowing more about their cultures, traditions, and religion. There are also many people who want to follow different religion but they find it difficult to follow because of the lack of knowledge they have of the different religion. So after visiting our website, people will get to know more about different religions, there believes its importance and many more.

This website is designed in such way that anyone can easily use or access anywhere. Starting with very first page of the website, first of all user have to login in to website with login ID and password. If the user enters incorrect password, the message will pop up on screen “Invalid Password”. This is for security purpose.

After entering into website, Master Page of the website will be appeared. If we click on the home page, there will be some options displayed on the screen like religions, festivals, etc. side by side. In the head name “Religions”, there are four more options – Hinduism,

Islamic, Sikhism and Christianity. In this options, the user can see the whole information about the particular religion like its origin, importance and traditions. In the head name “Festivals”, there are again four options - Hinduism, Islamic, Sikhism and Christianity. In this options, the user can see the whole information about all the different festivals that are celebrated in different religions like the origin, importance and believes that are followed and seen. The user go to next page by clicking “Next” button given at the bottom right side of the page. In the same way, the user can go to previous page by clicking “Previous” button given at the bottom left side of the page opposite to “Next” button.

After that, “Contact Us” options is there which is for displaying the information about website team members and their contact details. The team members will help the users regarding their complaints and problems as the user can contact the team members using the e-mail and contact details given there and the team members will definitely help the users in solving their flaws. After this, “About Us” option is there which is for displaying the brief information about the website and the content present in the website.

And at last, we need feedback of users to know about the user’s opinion on website. The users can share their views regarding any flaws that they found in the website content or while using website. They can also share their views on adding or reducing some part of the information on the website and if they find any information wrong about some religion or its content.

This is all about our website. It is very simple and easy but with latest updates and methods what actually people wants now-a-days. We will definitely work on the flaws recommended by the users. We share only real information which can create some curiosity in people to know more about the different religions and their traditions and cultures.

OBJECTIVES

Objectives:

- **Creating awareness:** This website help us in creating awareness among public about different religions, their traditions and many other things related to it.
- **Sharing views:** The users can also share or exchange their views through comment section provided in website and also users will get to know about others opinion on such things.
- **User-Friendly:** This website aims at providing a User-Friendly interface for the users as it is considered as the most important factor while developing any website or application. The interface is designed such that the user having basic working knowledge of computers can use this website easily. Therefore, there will be no need to train the user to go through the website.
- **Increase in appraisal:** Users from all over country can give appraisal on the traditions followed by the people and also get to know new things about those traditions and make themselves correct if they are doing anything wrong.
- **Flexibility:** This Website provides flexibility in the process of designing the layouts and performing related activities just by taking a virtual consultation from our designing experts. No need to carry detailed documents in hard copy format to office, just contact our designers by sitting at any place.
- **Time Saver:** The websites and applications are made to avoid waste of time of both customers and service providers. The user need can get all the information they are required at one place. So, the user don't have to visit n number of websites .

- **Providing facilities:** Providing quality content on our website, regularly adding new information and establishing trust in People.

- **Collective source of Information:** In this modern time, everybody wants to get all the details at a single platform. We provide all the information about different religions and their cultures here at one platform. This information will help the user to get a rough idea of different religion and their cultures.

PRELIMINARY SYSTEM ANALYSIS

Preliminary System Analysis:

1. Preliminary Investigation

The preliminary investigation occurs with an analysis for the problem Mythological Importance which is decreasing day by day .As we aware that the enhancement of technology has been increasing rapidly due to which the importance of our culture is going to extinct , so, our investigation or analysis states to conclude the Development of this website is to create general awareness among new generations .

System Identification: The website or system is identified or developed at this stage has a very important step in coming futureas which provide all the relavent contents regarding Mythological Importane including Different Religions and their Festivals in one platform which is useful in generating awareness among people in present as well as in coming future .

● **System Scope:** Generating Awarness among new generations about their tradition and Cultures .

2. Alternat Solutions: The best available solution for the problem must be used so that it become more compatible to the user ,the the content provided in this website provide a detail knowledge of it .

3. Present System in Use: The present system is providing lots of services and facilities as it gives us the deep knowledge of our Religions and festivals also the system can be maintained as per user's requirement and changes and updates can be made time to time. In current Website which is developed the written informative content is provided with images for users to only view and read the contents as there will be no comment section to share their views.

4. Flaws in present system: Looking to the present system due to outdated version, flaws occurred in present system. Some flaws are:

1) Security: As security facility is not available so unsecure website can pose a problem there will be chances of misuse of data and also a user will be hesitate to visit the system.

2) Website design: If a system is developed several years ago it probably has a lot of deprecated methods and modules that are not supported by the latest browsers and new versions of (Os) .

3) Images that lack of quality: As website is outdated so low resolution of images are available which are unacceptable by users.

4) Comment facility: In the present system, comment section is not available because of which the user will not be able to share views and opinions on particular event or incident.

5) Loading Time: Due to outdated version slow loading time can absolutely kill the website experience of visitors.

5. Needs of new system: This website is designed in such ways which help in overcome all the flaws which is in current system .The present system is outdated and also security is not provided by current system so there will be need of new system.

- **Techniques and coding:** If website is developed several year ago it probably has a lot of unnecessary html code may slowing down website speed so modern techniques such as CSS will web pages to all devices.

- **Content:** The first impression of our website will be over all layout but reader is visiting our website because they looking for useful and updated information.

- **Mobile friendly:** The website is mobile friendly as users spending more hours online on there Smartphone.

- **Responsive:** It's a technique that allows a website to flex and adapt to the size of screen. It's being viewed on.

- **Measuring Effectiveness:** It will be able to measure the effectiveness of website an old system may not be equipped with necessary tool that will help us measure how effective our online presence.

- **Website speed:** website loading time is a major factor so due to modern techniques the loading time will be getting faster.

6. Feasibility Study: A feasibility study is an analysis that takes all of a project's relevant factors into account—including economic, technical, legal, and scheduling considerations—to ascertain the likelihood of completing the project successfully. A feasibility study is part of the initial design stage of any project/plan. It is conducted in order to objectively uncover the strength and weaknesses of a proposed project or an existing business. It can help to identify and assess the opportunities and threats present in the natural environment, the resources required for the project, and the prospects for success.

A feasibility study is an evaluation and analysis of a project or system that somebody has proposed. We also call it a feasibility analysis.

Feasibility Study in Software Engineering is a study to evaluate feasibility of proposed project or system. Feasibility study is one of stage among important four stages of Software Project Management Process. As name suggests feasibility study is the feasibility analysis or it is a measure of the software product in terms of how much beneficial product development will be for the organization in a practical point of view. Feasibility study is carried out based on many purposes to analyze whether software product will be right in terms of development, implantation, contribution of project to the organization etc.

Types of Feasibility Study:

The feasibility study mainly concentrates on bellow five mentioned areas. Among these Economic Feasibility Study is most important part of the feasibility analysis and Legal Feasibility Study is less considered feasibility analysis.

Technical Feasibility –

In Technical Feasibility current resources both hardware software along with required technology are analyzed/assessed to develop project. This technical feasibility study gives report whether there exists a correct required resources and technologies which will be used for project development. Along with this, feasibility study also analyses technical skills and

capabilities of technical team, existing technology can be used or not, maintenance and up-gradation is easy or not for chosen technology etc.

For our Website Mythological Importance user have a proper hardware device such pc , laptop and as it is mobile friendly they can access it with mobile also , and to access this on web Browser user must have an internet access on their respective devices .

Operational Feasibility –

In Operational Feasibility degree of providing service to requirements is analyzed along with how much easy product will be to operate and maintenance after deployment. Along with this other operational scopes are determining usability of product, Determining suggested solution by software development team is acceptable or not etc. In operational feasibility analysis the ease and simplicity of operation of proposed system is highlighted. Our Website Mythological does not require any special skill set for users to operate it. In fact, it is designed to be used by almost everyone very easily .

Economic Feasibility –

In Economic Feasibility study cost and benefit of the project is analyzed. Means under this feasibility study a detail analysis is carried out what will be cost of the project for development which includes all required cost for final development like hardware and software resource required, design and development cost and operational cost and so on. After that it is analyzed whether project will be beneficial in terms of finance for organization or not. Here, we find the total cost and benefit of the proposed system over current system. For this project, the main cost is documentation cost.. Again, they are cheap and available. As far as maintenance is concerned,our Website Mythological importance won't cost too much.

Legal Feasibility –

In Legal Feasibility study project is analyzed in legality point of view. This includes analyzing barriers of legal implementation of project, data protection acts or social media laws, project certificate, license, copyright etc. Overall it can be said that Legal Feasibility Study is study to know if proposed project conform legal and ethical requirements.

The project Mythological Importance meets all legal and ethical requirements of the as needed as it has used solely open source references and has not violated any legal or ethical boundaries that the developers are aware of.

Social feasibility –

Social feasibility is a detailed study on how one interacts with others within a system or an organization. Social impact analysis is an exercise aimed at identifying and analyzing such impacts in order to understand the scale and reach of the project's social impacts. Our Website is built in accordance with the general culture. The project is named Mythological Importance so as to not offend any culture or undermine any local beliefs.

PROJECT CATEGORY

Project category:

In this project “Mythological Importance”, we use HTML language as frontend and for styling of website we use CSS.

HTML (Hyper Text Markup Language):

HTML stands for Hyper Text Markup Language. It is used to design web pages using a markup language. HTML is the combination of Hypertext and Markup language. Hypertext defines the link between the web pages. A markup language is used to define the text document within tag which defines the structure of web pages. This language is used to annotate (make notes for the computer) text so that a machine can understand it and manipulate text accordingly. Most markup languages (e.g. HTML) are human-readable. The language uses tags to define what manipulation has to be done on the text.

HTML is a markup language used by the browser to manipulate text, images, and other content, in order to display it in the required format.

The Hyper Text Markup Language or HTML is the standard markup language for documents designed to be displayed in a web browser. It can be assisted by technologies such as Cascading Style Sheets (CSS) and scripting languages such as JavaScript. Web browsers receive HTML documents from a web server or from local storage and render the documents into multimedia web pages. HTML describes the structure of a web page semantically and originally included cues for the appearance of the document.

Hyper Text Markup Language (HTML) is the set of markup symbols or codes inserted into a file intended for display on the Internet. The markup tells web browsers how to display a web page's words and images. Each individual piece markup code (which would fall between "<" and ">" characters) is referred to as an element, though many people also refer to it as a tag. Some elements come in pairs that indicate when some display effect is to begin and when it is to end.

HTML elements are delineated by tags, written using angular brackets. Tags such as `` and `<input>` directly introduce content into the page. Other tags such as `<p>`

surrounded and provide information about document text and may include other tags as sub-elements. Browsers do not display the HTML tags, but use them to, interpret the content is the page.

Hyper Text is the method by which Internet users navigate the web. By clicking on special text called hyperlinks, users are brought to new pages. The use of hyper means it is not linear, so users can go anywhere on the Internet simply by clicking on the available links. Markup is what HTML tags do to the text inside of them; they mark it as a specific type of text. For example, markup text could come in the form of boldface or italicized type to draw specific attention to a word or phrase.

SYNTAX:

```
<!DOCTYPE html>
<HTML>
  <HEAD>
    <TITLE> Page Title </TITLE>
  </HEAD>
  <BODY>
    Main Content
  </BODY>
</HTML>
```

Syntax Explained:

The `<!DOCTYPE html>` declaration defines that this document is an HTML5 document.

<HTML>: The `<HTML>` element is the root element of an HTML page. HTML document starts and end with an `<HTML>` tag. Once you open an `<HTML>` tag you are expected to close it by calling `</HTML>` tag.

<HEAD>: The `<HEAD>` element contains Meta information about the HTML page. To create a head element start with `<head>` then include all of the elements you want in your head section, then end the head element with a `</head>` tag.

<TITLE>: The `<TITLE>` element specifies a title for the HTML page (which is shown in the browser's title bar or in the page's tab).

<BODY>: The `<BODY>` element defines the document's body, and is a container for all the visible contents, such as headings, paragraphs, images, hyperlinks, tables, lists, etc. The real content for any HTML document occurs in the body section, which is enclosed between `<BODY>` and `</BODY>` tags.

ELEMENTS:

There are two categories of HTML elements used in the body section:

- Block-Level Elements
- Text-Level Element

Block-level elements: Block-level elements are used to define groups of text for a specific role. They include tags that position text on the page, begin new paragraphs, set

heading levels and create lists. Some commonly used block-level elements and their tags are:

Paragraph: <P> and </P>

Heading, level one: <H1 > and </H1 >

Heading, level two: <H2> and </H2>

Horizontal rule: <HR>

Centering: <CENTER>

Paragraph: <P> and </P>

Heading, level one: < HI > and </HI >

Heading, level two: <H2> and </H2>

Horizontal rule: <HR>

Centering: <CENTER>

Bold: and

Italic: <I> and </I>

Line-break: < BR>

Link anchor: and

CSS (Cascading Style Sheets):

Cascading Style Sheets, fondly referred to as CSS, is a simply designed language intended to simplify the process of making web pages presentable. CSS allows you to apply styles to web pages. More importantly, CSS enables you to do this independent of the HTML that makes up each web page. CSS is easy to learn and understood, but it provides powerful control over the presentation of an HTML document.

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A CSS comprises style rules that are interpreted by the browser and then applied to the corresponding elements in your document. A style rule set consists of a selector and declaration block.

There are three types of CSS which are given below:

- Inline CSS
- Internal or Embedded CSS
- External CSS

Properties:

CSS uses various properties to enhance the presentation of results. These properties are background, border, font, float, display, margin, opacity, padding, text-align, vertical-align, position, color etc.

SYNTAX:

1. **Inline CSS:**

```
<htmltag style="cssproperty1:value; cssproperty2:value;">  
</htmltag>
```

2. **Internal or Embedded CSS:**

```
<!DOCTYPE html>

<HTML>

    <HEAD>

<!-- Head section of web page -->

<TITLE></TITLE>

<!-- Stylesheet of web page -->

<STYLE></STYLE>

</HEAD>
```

3. External CSS:

```
<    <head>
<
<link rel="stylesheet" type="text/css" href="mystyle.css"
>
<
```

PHP(Personal Home Page):-

PHP means – Personal Home Page, but it now stands for the recursive backronym PHP: Hypertext Preprocessor. PHP code may be embedded into HTML code, or it can be used in combination with various web template systems, web content management system and web frameworks. A PHP file can also contain tags such as HTML and client side scripts such as JavaScript.

- HTML is an added advantage when learning PHP Language. You can even learn PHP without knowing HTML but it's recommended you at least know the basics of HTML.
- Database management systems DBMS for database powered applications.
- For more advanced topics such as interactive applications and web services, you will need JavaScript and XML.

MySQL

- ● MySQL is a database system used for developing web-based software applications.

- MySQL used for both small and large applications.
- MySQL is a relational database management system (RDBMS).
- MySQL is fast, reliable, and flexible and easy to use.
- MySQL supports standard SQL (Structured Query Language).
- MySQL is free to download and use.
- MySQL was developed by Michael Widenius and David Axmark in 1994.
- MySQL is presently developed, distributed, and supported by Oracle Corporation.
- MySQL Written in C, C++.

Features of MySQL-

- MySQL server design is multi-layered with independent modules.
- MySQL is fully multithreaded by using kernel threads. It can handle multiple CPUs if they are available.
- MySQL provides transactional and non-transactional storage engines.
- MySQL has a high-speed thread-based memory allocation system.
- MySQL supports in-memory heap table.
- MySQL Handles large databases.
- MySQL Server works in client/server or embedded systems.
- MySQL Works on many different platforms.

SOFTWARE AND HARDWARE REQUIREMENT SPECIFICATIONS

SOFTWARE AND HARDWARE REQUIREMENT SPECIFICATIONS:

SOFTWARE

Every website and application needs Software in which they can be executed and Hardware to perform the functions and operations effectively. Some Websites and applications are not compatible with all the devices having different hardware and software configurations.

Some websites and application requires a specific platform to execute the operation, some websites are not compatible with all the browsers as we have so many browsers available in the market like Internet Explorer, Google Chrome, Mozilla Firefox, etc. Some features are not supported by all the browsers, hence the right browser should be selected for the operation. Some needs servers as PHP requires Xampp, Wamp server. This is in contrast to physical Hardware, from which the system is built and actually performs the operation.

Following are the Software specification which are required for the execution of this website on the user's device:

SOFTWARE REQUIREMENTS:

Operating System	Windows 7 onwards
Browser Compatibility	Microsoft Internet Explorer IS NOT supported Microsoft Edge Mozilla Firefox Google Chrome

HARDWARE

Hardware is the term that refers to all the physical parts that make up the computer i.e. the internal hardware devices. Various devices which are essential to form a hardware is called as Components. Similar to software, these websites or applications requires certain configurations in the hardware to execute the operation. The speed of the Processor, utilization of RAM, available space in the Hard- Disk affect the execution and performance of the Website.

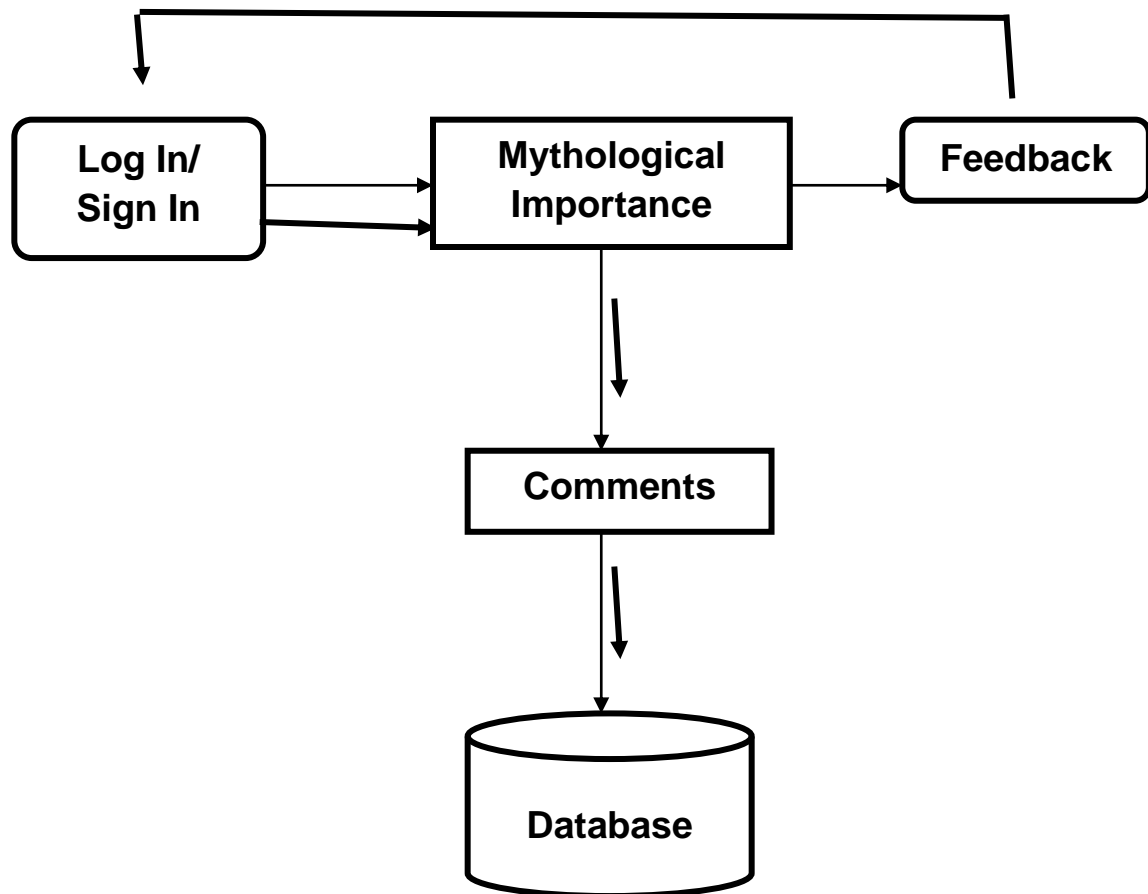
Following are the Hardware specification which are required for the execution of this website on the user's device:

HARDWARE REQUIREMENTS –

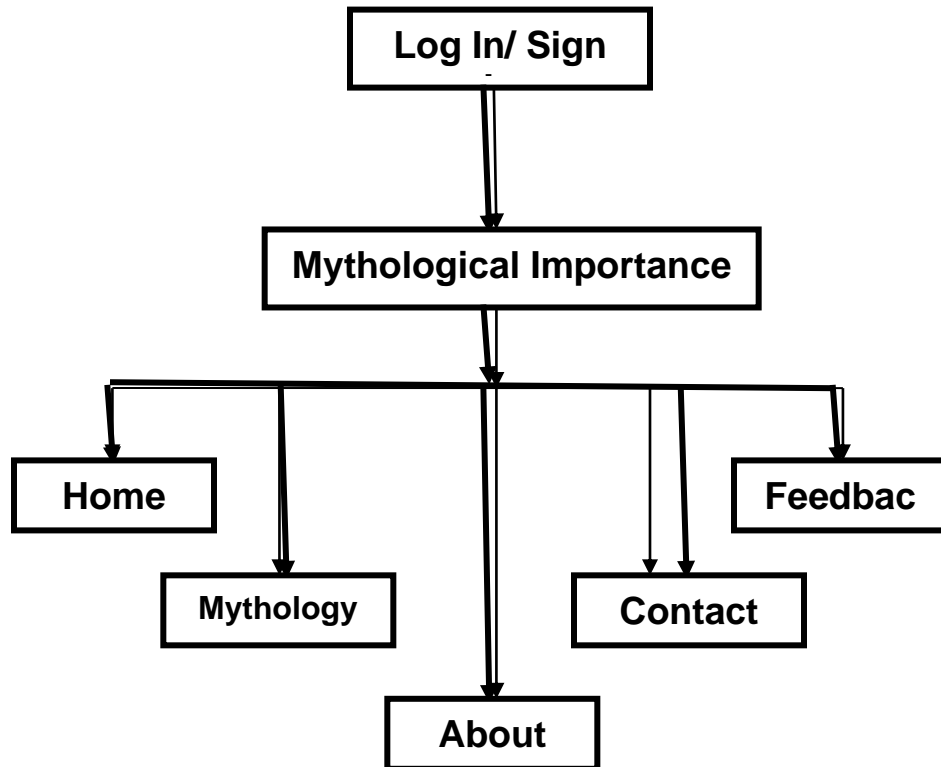
Device	Desktop/ Laptop
Processor	4 GHz minimum, multi-core processor
Memory (RAM)	At least 4GB or higher, and commensurate with concurrent usage
Hard-Disk Space	At least 10 GB
Input Devices	Keyboard, Mouse
Connection	Wi-Fi Adaptor or an active internet connection.

DETAILED SYSTEM ANALYSIS

Data Flow Diagram



Structure of Website



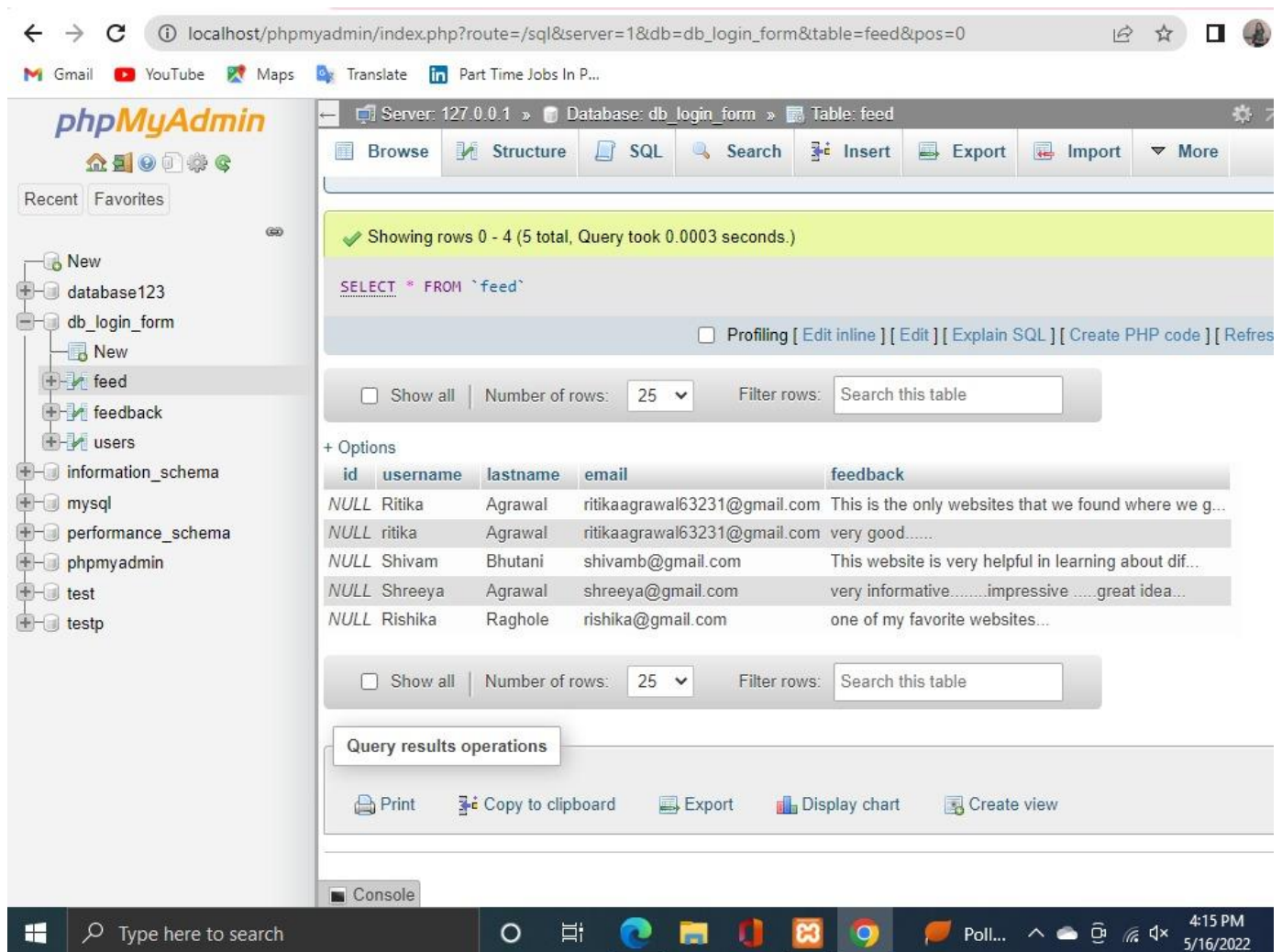
Data Structure and Tables:

The screenshot displays the phpMyAdmin interface for a local server (127.0.0.1) connected to a database named 'db_login_form'. The selected table is 'users'. The interface includes a top navigation bar with tabs for Browse, Structure, SQL, Search, Insert, Export, Import, Privileges, Operations, and Triggers. Below the navigation bar, there are controls for showing all rows, filtering, and sorting. The main area shows a table with 7 rows of user data. Each row has options for Edit, Copy, and Delete. Below the table, there are options to check all rows and perform operations like Edit, Copy, Delete, and Export. At the bottom, there is a 'Query results operations' section with buttons for Print, Copy to clipboard, Export, Display chart, and Create view. The Windows taskbar at the bottom shows the time as 1:28 AM on 4/20/2022.

	id	username	email	password
<input type="checkbox"/>	1	ritika7039	ritikaagrawal63231@gmail.com	cf79ae6adba60ad018347359bd144d2
<input type="checkbox"/>	2	shivam1234	shivamb@gmail.com	d93591bdf7860e1e4ee2fca799911215
<input type="checkbox"/>	3	Shivam1234	shivam@gmail.com	81dc9bdb52d04dc20036dbd8313ed055
<input type="checkbox"/>	4	Shreeya	shreeya@gmail.com	81dc9bdb52d04dc20036dbd8313ed055
<input type="checkbox"/>	5	Rishika	rishika@gmail.com	81dc9bdb52d04dc20036dbd8313ed055
<input type="checkbox"/>	6	Shreya	shreya123@gmail.com	d93591bdf7860e1e4ee2fca799911215
<input type="checkbox"/>	7	Bhumi	Bhumi@gmail.com	81dc9bdb52d04dc20036dbd8313ed055

This is the data structure table of Registration form which shows the number of users who registered to use the website . This data structure table stores the information about the user like name , password and E-mail.

FeedBack Form Page Data structure and table :-



The screenshot displays the phpMyAdmin interface for a database named 'db_login_form'. The 'feed' table is selected, and its structure and data are shown. The table has five columns: 'id', 'username', 'lastname', 'email', and 'feedback'. The data is as follows:

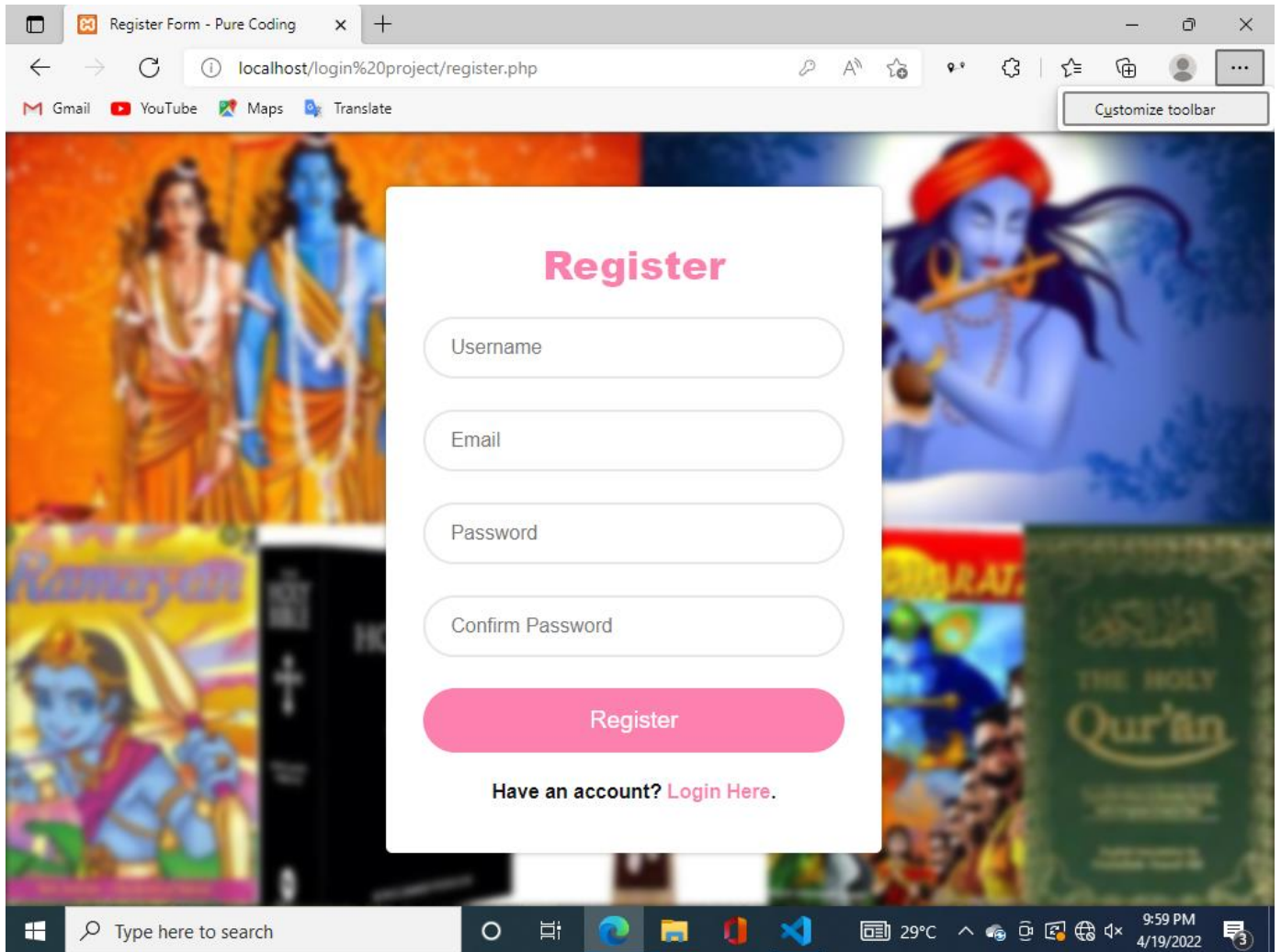
id	username	lastname	email	feedback
NULL	Ritika	Agrawal	ritikaagrawal63231@gmail.com	This is the only websites that we found where we g...
NULL	ritika	Agrawal	ritikaagrawal63231@gmail.com	very good.....
NULL	Shivam	Bhutani	shivamb@gmail.com	This website is very helpful in learning about dif...
NULL	Shreeya	Agrawal	shreeya@gmail.com	very informative.....impressivegreat idea...
NULL	Rishika	Raghole	rishika@gmail.com	one of my favorite websites...

This is the data structure table of Feedback form page which shows the user reviews of the website. This data structure table stores the feedback and information of the user like name, password, E-mail and their reviews.

SYSTEM DESIGN

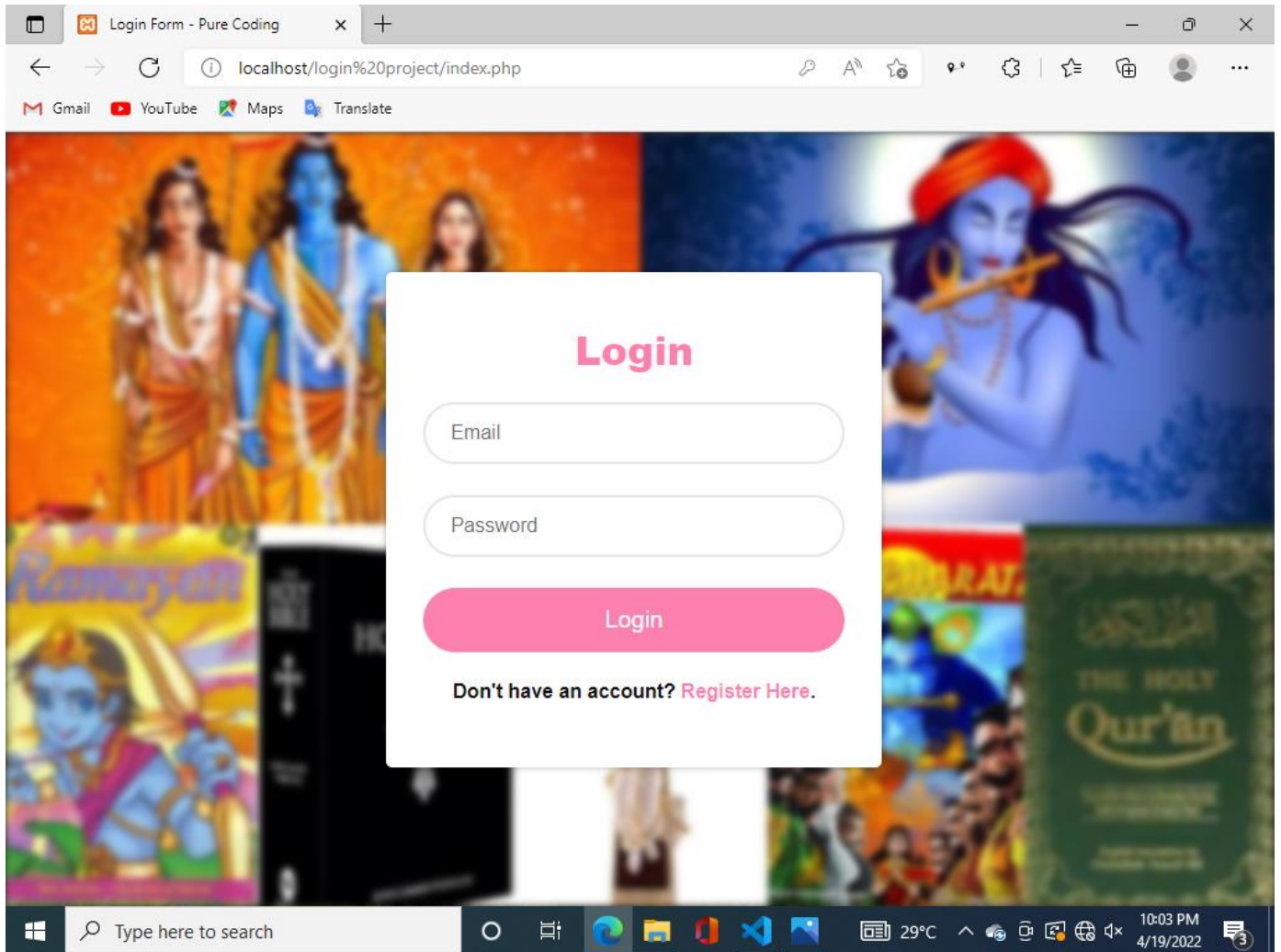
Form Design:-

Registration page:



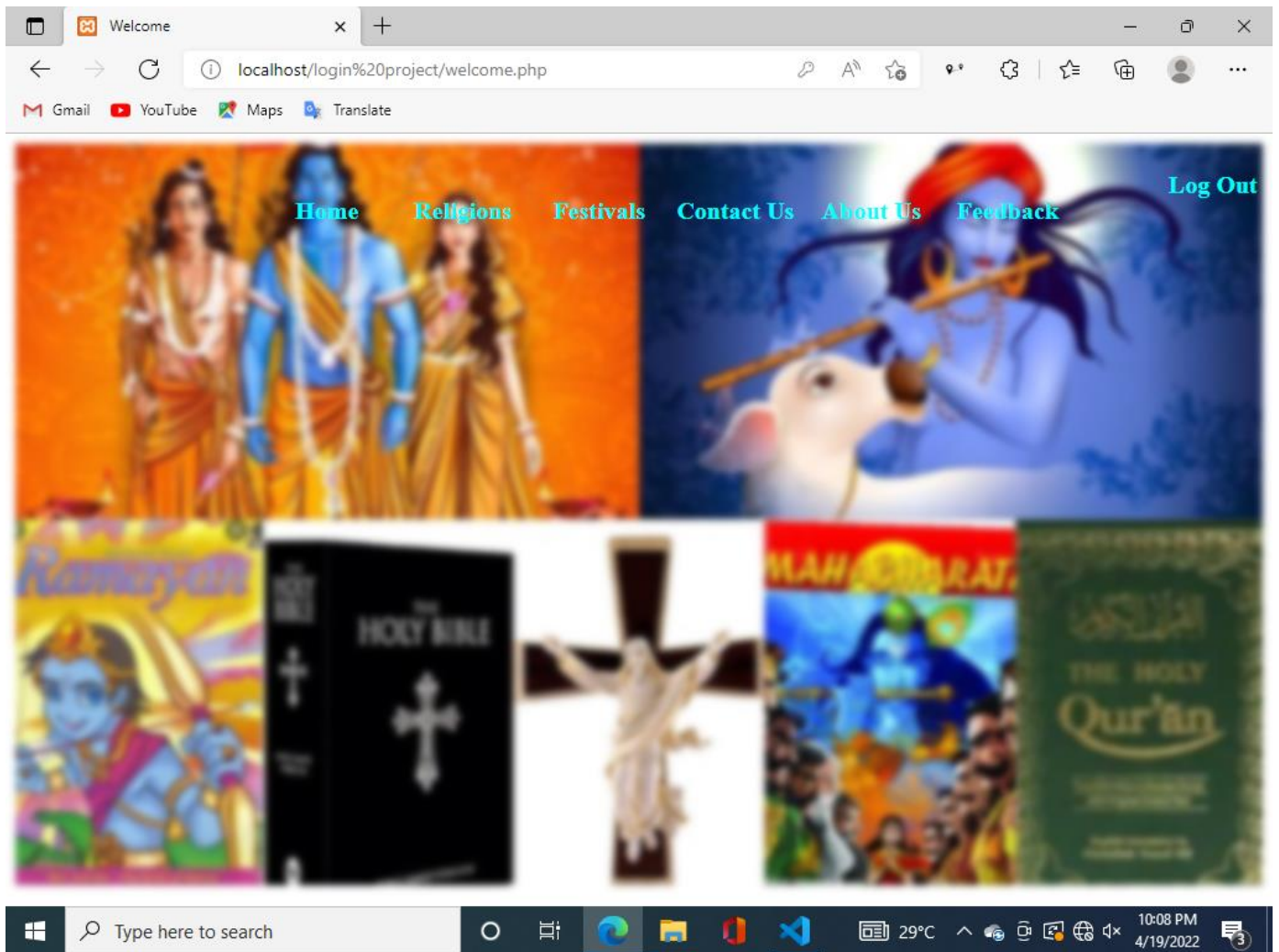
This is the Registration form page where the new users can register .

Login page:



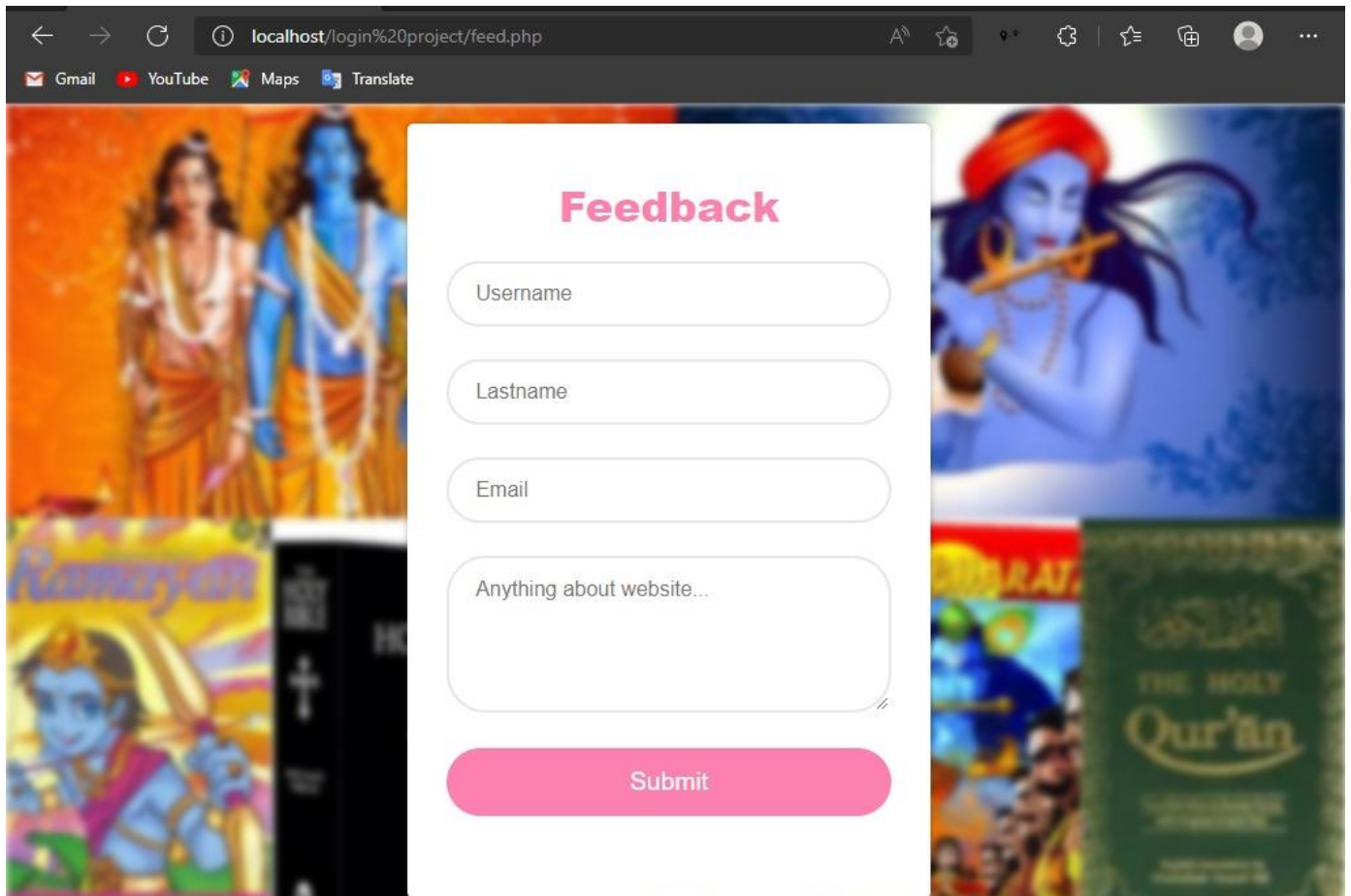
This is the Login page where all the registered users can login to “Mythological Importance” Website .

Home page:



This is the Home page which is the first page after logging into the website .

Feedback page:



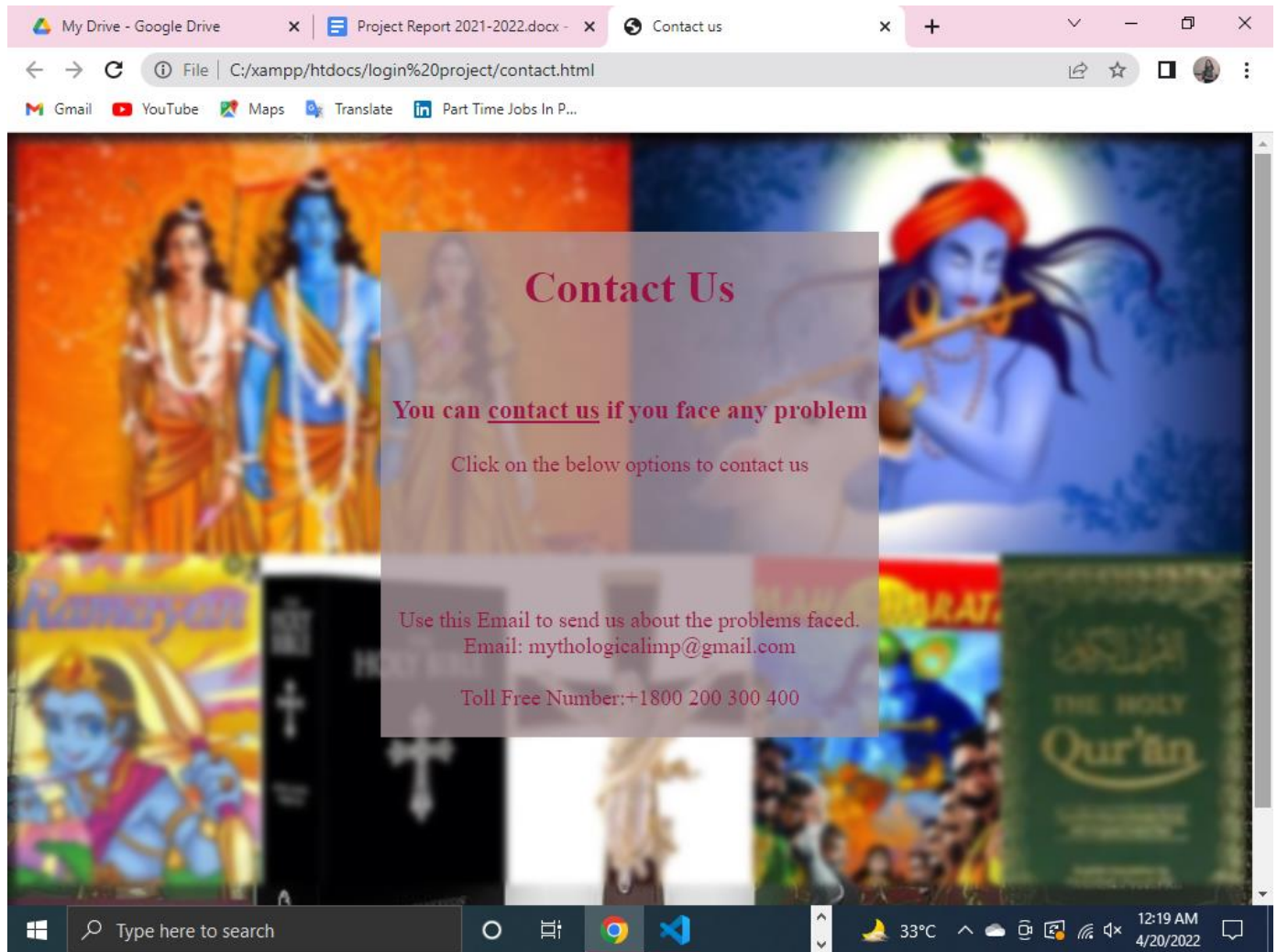
The screenshot displays a web browser window with the address bar showing 'localhost/login%20project/feed.php'. The browser's toolbar includes icons for Gmail, YouTube, Maps, and Translate. The main content area features a feedback form with the following elements:

- Title:** Feedback
- Fields:** Username, Lastname, Email, and a text area labeled 'Anything about website...'. Each field is represented by a rounded rectangular input box.
- Submit Button:** A prominent pink button labeled 'Submit' is positioned at the bottom of the form.

The background of the page is a collage of religious images, including a painting of Lord Krishna and the cover of the Quran.

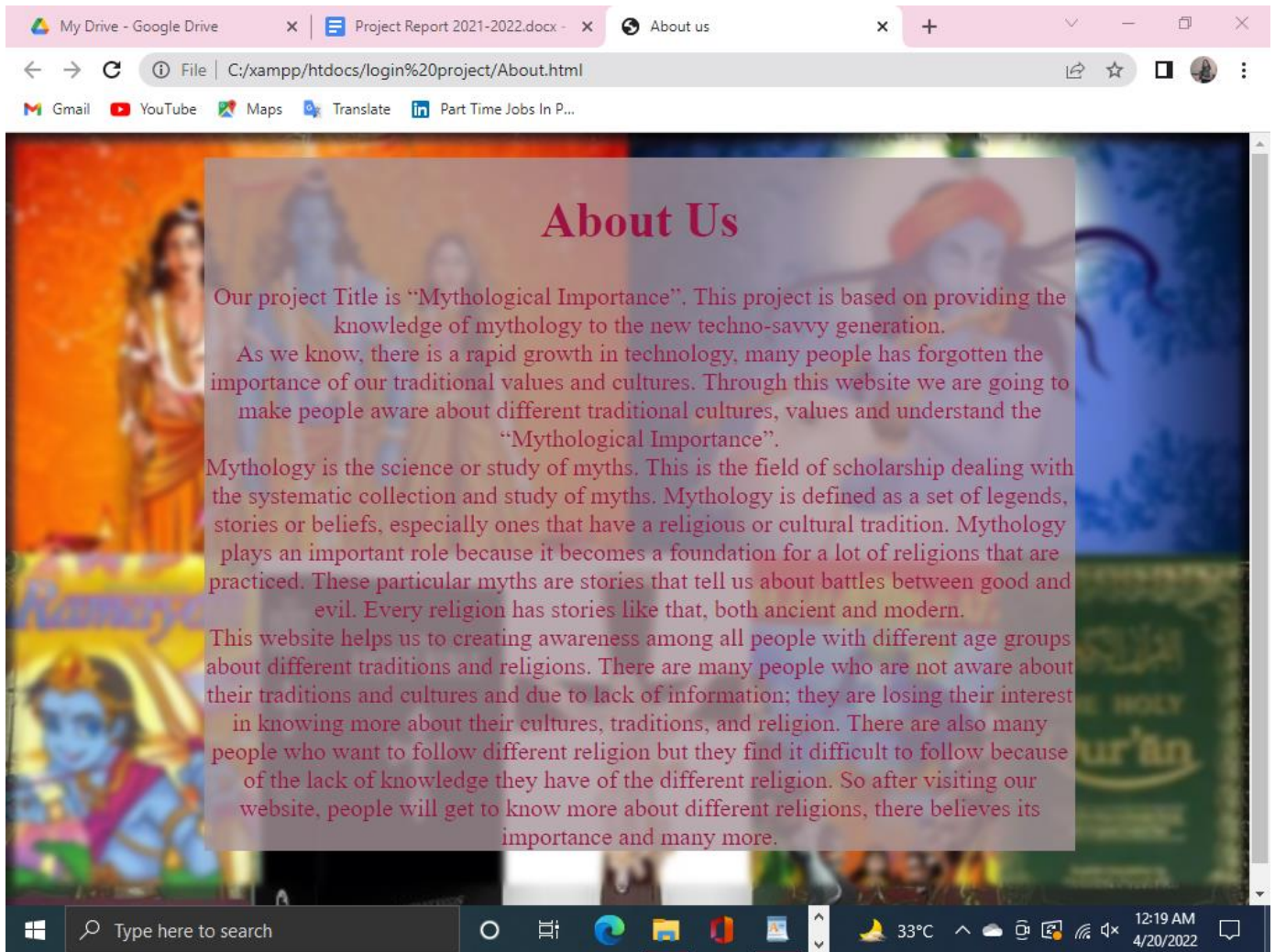
This is the feedback form page which provide the facility to the users to share their views regarding this website .

Contact Us Page:



This is the contact page which provides the contact details of the developers of this website .

About Us Page:



This is the About us page which provides the details of the developers of this website.

Source Code:

Registration page:

```
<?php
include 'config.php';
error_reporting(0);
session_start();
if (isset($_SESSION['username'])) {
    header("Location: index.php");
}
if (isset($_POST['submit'])) {
$username = $_POST['username'];
$email = $_POST['email'];
$password = md5($_POST['password']);
$cpassword = md5($_POST['cpassword']);
if ($password == $cpassword) {
    $sql = "SELECT * FROM users WHERE email='$email'";
    $result = mysqli_query($conn, $sql);
    if (!$result->num_rows > 0) {
        $sql = "INSERT INTO users (username, email, password)
                VALUES ('$username', '$email', '$password)";
        $result = mysqli_query($conn, $sql);
        if ($result) {
            echo "<script>alert('Wow! User Registration Completed.*)</script>";
            $username = "";
            $email = "";
            $_POST['password'] = "";
            $_POST['cpassword'] = "";
```

```

        }
    else {
        echo "<script>alert('Whoops! Something Wrong Went.*)</script>";
    }
}
else {
    echo "<script>alert('Whoops! Email Already Exists.*)</script>";
}
}
else {
    echo "<script>alert('Password Not Matched.*)</script>";
}
}
?>
<!DOCTYPE html>
<html>
<head>
<meta charset="utf-8">
<meta name="viewport" content="width=device-width, initial-scale=1.0">
<link          rel="stylesheet"          href="https://stackpath.bootstrapcdn.com/font-
awesome/4.7.0/css/font-awesome.min.css">
<link rel="stylesheet" type="text/css" href="style.css">
<style>
    body{
        font-family: 'Times New Roman', Times, serif;
    }
    .background{
        width: 100%;

```

```
    min-height: 100vh;
    background-image: url("images/myth1.png");
    background-position: center;
    background-size: cover;
    display: flex;
    justify-content: center;
    align-items: center;
    filter: blur(3px);
}
.container{
    position: absolute;
    left: 30%;
}
.container .login-text {
    color: rgba(250, 3, 93, 0.5);
    font-weight: 500;
    font-size: 1.1rem;
    text-align: center;
    margin-bottom: 20px;
    display: block;
    text-transform: capitalize;
}
.container .login-email .input-group .btn {
    display: block;
    width: 100%;
    padding: 15px 20px;
    text-align: center;
    border: none;
```

```

        background: rgba(250, 3, 93, 0.5);
        outline: none;
        border-radius: 30px;
        font-size: 1.2rem;
        color: #FFF;
        cursor: pointer;
        transition: .3s;
    }
    .login-register-text a {
        text-decoration: none;
        color: rgba(250, 3, 93, 0.5);
    }
    .container .login-email .input-group .btn:hover {
        transform: translateY(-5px);
        background: rgba(151, 2, 97, 0.5);
    }
</style>
<title>Register Form - Pure Coding</title>
</head>
<body>
<div class="background"></div>
    <div class="container">
        <form action="" method="POST" class="login-email">
            <p class="login-text" style="font-size: 2rem; font-weight: 800;">Register</p>
                <div class="input-group">
                    <input type="text" placeholder="Username" name="username"
value="<?php echo $username; ?>" required>
                </div>
    </div>

```

```
<div class="input-group">
    <input type="email" placeholder="Email" name="email"
value="<?php echo $email; ?>" required>
</div>
<div class="input-group">
    <input type="password" placeholder="Password"
name="password" value="<?php echo $_POST['password']; ?>" required>
</div>
<div class="input-group">
    <input type="password" placeholder="Confirm Password"
name="cpassword" value="<?php echo $_POST['cpassword']; ?>" required>
</div>
<div class="input-group">
    <button name="submit" class="btn">Register</button>
</div>
<center><p class="login-register-text">Have an account? <a
href="index.php">Login Here</a>.</p>
</form>
</div>
</body>
</html>
```

Login Page:

```
<?php
include 'config.php';
session_start();
error_reporting(0);
if (isset($_SESSION['username'])) {
    header("Location: welcome.php");
}
if (isset($_POST['submit'])) {
$email = $_POST['email'];
$password = md5($_POST['password']);
$sql = "SELECT * FROM users WHERE email='$email' AND password='$password'";
$result = mysqli_query($conn, $sql);
if ($result->num_rows > 0) {
    $row = mysqli_fetch_assoc($result);
    $_SESSION['username'] = $row['username'];
    header("Location: welcome.php");
} else {
    echo "<script>alert('Woops! Email or Password is Wrong.*)</script>";
}
}
?>
<!DOCTYPE html>
<html>
<head>
<meta charset="utf-8">
<meta name="viewport" content="width=device-width, initial-scale=1.0">
```

```
<link rel="stylesheet" href="https://stackpath.bootstrapcdn.com/font-awesome/4.7.0/css/font-awesome.min.css">
```

```
<link rel="stylesheet" type="text/css" href="style.css">
```

```
<style>
```

```
  body{  
    font-family: 'Times New Roman', Times, serif;  
  }
```

```
  .background{  
    width: 100%;  
    min-height: 100vh;  
    background-image: url("images/myth1.png");  
    background-position: center;  
    background-size: cover;  
    display: flex;  
    justify-content: center;  
    align-items: center;  
    filter:blur(3px);  
  }
```

```
  .container{  
    position:absolute;  
    left:30%;  
  }
```

```
  .container .login-text {  
    color: rgba(250, 3, 93, 0.5);  
    font-weight: 500;  
    font-size: 1.1rem;  
    text-align: center;  
    margin-bottom: 20px;
```

```
        display: block;
        text-transform: capitalize;
    }
    .container .login-email .input-group .btn {
        display: block;
        width: 100%;
        padding: 15px 20px;
        text-align: center;
        border: none;
        background: rgba(250, 3, 93, 0.5);
        outline: none;
        border-radius: 30px;
        font-size: 1.2rem;
        color: #FFF;
        cursor: pointer;
        transition: .3s;
    }
    .login-register-text a {
        text-decoration: none;
        color: rgba(250, 3, 93, 0.5);
    }
    .container .login-email .input-group .btn:hover {
        transform: translateY(-5px);
        background: rgba(151, 2, 97, 0.5);
    }
</style>
<title>Login Form - Pure Coding</title>
</head>
```



```
<body>
<div class="background"></div>
<div class="container">
  <form action="" method="POST" class="login-email">
    <p class="login-text" style="font-size: 2rem; font-weight: 800;">Login</p>
    <div class="input-group">
      <input type="email" placeholder="Email" name="email" value="<?php
echo $email; ?>" required>
    </div>
    <div class="input-group">
      <input type="password" placeholder="Password" name="password"
value="<?php echo $_POST['password']; ?>" required>
    </div>
    <div class="input-group">
      <button name="submit" class="btn">Login</button>
    </div>
    <center><p class="login-register-text">Don't have an account? <a
href="register.php">Register Here</a>.</p>
  </form>
</div>
</body>
</html>
```

Logout form:

```
<?php  
session_start();  
session_destroy();  
header("Location: index.php");  
?>
```

Home Page:

```
<?php
session_start();
if (!isset($_SESSION['username'])) {
    header("Location: index.php");
}
?>
<!DOCTYPE html>
<html lang="en">
<head>
    <meta charset="UTF-8">
    <meta name="viewport" content="width=device-width, initial-scale=1.0">
    <title>Welcome</title>
    <style>
        .background{
            background: url("images/myth1.png");
            background-repeat: no-repeat;
            background-position-x: center;
            background-position-y:center ;
            background-size: cover;
            height: 600px;
            filter: blur(3px);
        }
        .logout
        {
            position: absolute;
            top: 0px;
```

```
right:10px;
font-size: 18px;
color: cyan;
font-family: 'Times New Roman', Times, serif;
}
.menu-bar{
position: absolute;
top: 30px;
opacity: 100px;
width: 99%;
text-align: center;
}
.menu-bar a{
color: cyan;
font-size: 20px;
text-decoration: none;
}
.menu-bar ul{
display: inline-flex;
list-style: none;
}
.menu-bar li{
width: 100px;
margin: 5px;
padding: 0px;
}
.active,.menu-bar ul li:hover{
background: rgb(24, 61, 80);
```

```
border-radius: 3px;
height: 30px;
}
.sub-menu1
{
display: none;
}
.menu-bar ul li:hover .sub-menu1
{
display: block;
position: absolute;
background-color: rgb(24, 61, 80);
margin-top: 10px;
}
.menu-bar ul li:hover .sub-menu1 ul
{
display: block;
margin: 5px;
}
.menu-bar ul li:hover .sub-menu1 ul
{
display: block;
margin: 5px;
}
.menu-bar ul li:hover .sub-menu1 ul li
{
width: 130px;
padding: 10px;
```

```

background: transparent;
border-radius: 0px;
text-align: left;
}
.menu-bar ul li:hover .sub-menu1 ul li a:hover
{
color: burlywood;
}
</style>
</head>
<body>
<div class="background"></div>
<div class="menu-bar">
<ul>
<li><a href="Homepage.html">
<b>Home</b>
</a></li>
<li><a href="religion.html">
<b>Religions</b>
</a>
<div class="sub-menu1">
<ul>
<li><a href="hform1.html"><b>Hinduism</b></a></li>
<li><a href="iform1.html">Islamic</a></li>
<li><a href="sform1.html">Sikhism</a></li>
<li><a href="cform1.html">Christianity</b></a></li>
</ul>
</div>

```

```
</li>
<li><a href="festivals.html">
  <b>Festivals</b>
</a>
<div class="sub-menu1">
  <ul>
    <li><a href="hfes1.html"><b>Hinduism</a></li>
    <li><a href="ifes1.html">Islamic</a></li>
    <li><a href="sfes1.html">Sikhism</a></li>
    <li><a href="cfes1.html">Christianity</b></a></li>
  </ul>
</li>
<li><a href="contact.html">
  <b>Contact Us</b>
</a></li>
<li><a href="About.html">
  <b>About Us</b>
</a></li>
<li><a href="fedback.html">
  <b>Feedback</b>
</a></li>
</ul>
<a href="logout.php" class="logout">
  <b>Log Out</b>
</a>
</body>
</html>
```

config.php:(for connectivity)

```
<?php
$server = "localhost";
$user = "root";
$pass = "";
$database = "db_login_form";
$conn = mysqli_connect($server, $user, $pass, $database);
if (!$conn) {
    die("<script>alert('Connection Failed.')</script>");
}
?>
```

style.css:

```
@import
url('https://fonts.googleapis.com/css2?family=Poppins:ital,wght@0,100;0,200;0,300;0,400;
0,500;0,600;0,700;0,800;0,900;1,100;1,200;1,300;1,400;1,500;1,600;1,700;1,800;1,900&di
splay=swap');
* {
    margin: 0;
    padding: 0;
    box-sizing: border-box;
    font-family: 'Poppins', sans-serif;
}
.container {
    width: 400px;
    min-height: 400px;
    background: #FFF;
    border-radius: 5px;
```



```
    box-shadow: 0 0 5px rgba(0,0,0,.3);
    padding: 40px 30px;
    opacity: .7;
}
.container .login-text {
    color: #111;
    font-weight: 500;
    font-size: 1.1rem;
    text-align: center;
    margin-bottom: 20px;
    display: block;
    text-transform: capitalize;
}
.container .login-social {
    display: grid;
    grid-template-columns: repeat(auto-fit, minmax(50%, 1fr));
    margin-bottom: 25px;
}
.container .login-social a {
    padding: 12px;
    margin: 10px;
    border-radius: 3px;
    box-shadow: 0 0 5px rgba(0,0,0,.3);
    text-decoration: none;
    font-size: 1rem;
    text-align: center;
    color: #FFF;
    transition: .3s;
```

```
}  
.container .login-social a i {  
    margin-right: 5px;  
}  
.container .login-social a.facebook {  
    background: #4267B2;  
}  
.container .login-social a.twitter {  
    background: #1DA1F2;  
}  
.container .login-social a.google-plus {  
    background: #db4a39;  
}  
.container .login-social a.linkedin {  
    background: #0e76a8;  
}  
.container .login-social a.facebook:hover {  
    background: #3d5fa3;  
}  
.container .login-social a.twitter:hover {  
    background: #1991db;  
}  
.container .login-social a.google-plus:hover {  
    background: #ca4334;  
}  
.container .login-social a.linkedin:hover {  
    background: #0b5c81;  
}
```

```
.container .login-email .input-group {
  width: 100%;
  height: 50px;
  margin-bottom: 25px;
}
.container .login-email .input-group input {
  width: 100%;
  height: 100%;
  border: 2px solid #e7e7e7;
  padding: 15px 20px;
  font-size: 1rem;
  border-radius: 30px;
  background: transparent;
  outline: none;
  transition: .3s;
}
.container .login-email .input-group input:focus, .container .login-email .input-group
input:valid {
  border-color: #a29bfe;
}
.login-register-text {
  color: #111;
  font-weight: 600;
}
@media (max-width: 430px) {
  .container {
    width: 300px;
  }
}
```

```
.container .login-social {  
  display: block;  
}  
.container .login-social a {  
  display: block;  
}  
}
```

Contact us page:

```
<!DOCTYPE html>
```

```
<html>
```

```
  <head>
```

```
    <title>Contact us</title>
```

```
    <link rel="stylesheet" href="stylesheet.css" type="text/css">
```

```
  <style>
```

```
    .contus
```

```
    {
```

```
      padding-top: 0px ;
```

```
      padding-bottom: 0px;
```

```
      font-size: large;
```

```
      width: 40%;
```

```
    }
```

```
    .background
```

```
    {
```

```
      background: url("images/myth1.png");
```

```
      filter: blur(3px);
```

```
      background-repeat: no-repeat;
```

```
      background-size: cover;
```

```
      height: 600px;
```

```
    }
```

```
    form
```

```
    {
```

```
      position: absolute;
```

```
      align-content: center;
```

```
      top: 80px;
```

```
left: 30%;  
width: 70%;  
font-size: larger;  
font-family: 'Times New Roman', Times, serif;  
background-color: rgba(166, 149, 155, 0.8);  
color: rgba(156, 7, 62, 0.9);  
}
```

```
</style>
```

```
</head>
```

```
<body>
```

```
<div class="background"></div>
```

```
<br><br><br><br><br>
```

```
<center>
```

```
<form class="contus">
```

```
<h1><b>Contact Us</b></h1><br>
```

```
<h3>You can <u>contact us</u> if you face any problem</h3>
```

```
Click on the below options to contact us
```

```
<br><br>
```

```
<br><br><br><br>
```

```
Use this Email to send us about the problems faced.<br>
```

```
<label for="email">Email: mythologicalimp@gmail.com</label>
```

```
<br><br>
```

```
Toll Free Number:+1800 200 300 400
```

```
<br><br>
```

```
</form>
```

```
</center>
```

```
</body>
```

```
</html>
```

About us page:

```
<!DOCTYPE html>
```

```
<html>
```

```
<head>
```

```
<title>About us</title>
```

```
<link rel="stylesheet" href="stylesheet.css" type="text/css">
```

```
<style>
```

```
.background
```

```
{
```

```
background: url("images/myth1.png");
```

```
filter: blur(3px);
```

```
background-repeat: no-repeat;
```

```
background-size: cover;
```

```
height: 600px;
```

```
}
```

```
form
```

```
{
```

```
position: absolute;
```

```
align-content: center;
```

```
top: 20px;
```

```
left: 16%;
```

```
width: 70%;
```

```
font-size: 20px;
```

```
font-family: 'Times New Roman', Times, serif;
```

```
background-color: rgba(166, 149, 155, 0.8);
```

```
color: rgba(156, 7, 62, 0.9);
```

```
}
```

</style>

</head>

<body>

<div class="background"></div>

<center>

<form>

<h1>About Us</h1>

Our project Title is “Mythological Importance”. This project is based on providing the knowledge of mythology to the new techno-savvy generation.

As we know, there is a rapid growth in technology, many people has forgotten the importance of our traditional values and cultures. Through this website we are going to make people aware about different traditional cultures, values and understand the “Mythological Importance”.

Mythology is the science or study of myths. This is the field of scholarship dealing with the systematic collection and study of myths. Mythology is defined as a set of legends, stories or beliefs, especially ones that have a religious or cultural tradition. Mythology plays an important role because it becomes a foundation for a lot of religions that are practiced. These particular myths are stories that tell us about battles between good and evil. Every religion has stories like that, both ancient and modern.

This website helps us to creating awareness among all people with different age groups about different traditions and religions. There are many people who are not aware about their traditions and cultures and due to lack of information; they are losing their interest in knowing more about their cultures, traditions, and religion. There are also many people who want to follow different religion but they find it difficult to follow because of the lack of knowledge they have of the different religion. So after visiting our website, people will get to know more about different religions, there believes its importance and many more.


```
</form>
```

```
</center>
```

```
</body>
```

```
</html>
```

stylesheet.css:

```
.homepage
{
  text-align:right;
  top: 40px;
  left: 30px;
  position: absolute;
  font-size: 20px;
  color: cyan;
  font-family: 'Times New Roman', Times, serif;
}

.feedback
{
  position: absolute;
  bottom: 22px;
  text-align: right;
  right: 10px;
  font-size: 18px;
  color: cyan;
  font-family: 'Times New Roman', Times, serif;
}

.logout
{
  position: absolute;
  top: 10px;
  right:10px;
  font-size: 18px;
```

```
color: cyan;
font-family: 'Times New Roman', Times, serif;
}
.aboutus
{
position: absolute;
text-align: right;
top: 40px;
left: 260px;
font-size: 20px;
color: cyan;
font-family: 'Times New Roman', Times, serif;
}
```

Feedback form:

Feedback form:

```
<?php
include 'config.php';
error_reporting(0);
session_start();
if (isset($_POST['submit'])) {
    $username = $_POST['username'];
    $lastname = $_POST['lastname'];
    $email = $_POST['email'];
    $feedback = $_POST['feedback'];
    $sql = "INSERT INTO feed(username, lastname, email, feedback) VALUES
('$username', '$lastname', '$email', '$feedback')";
    $result = mysqli_query($conn, $sql);
    header("Location: welcome.php");
}
?>
<!DOCTYPE html>
<html>
<head>
    <title>Feedback Form</title>
    <link ref="stylesheet" href="style.css" type="text/css">
    <style>
        @import
url('https://fonts.googleapis.com/css2?family=Poppins:ital,wght@0,100;0,200;0,300;0,400;
0,500;0,600;0,700;0,800;0,900;1,100;1,200;1,300;1,400;1,500;1,600;1,700;1,800;1,900&di
splay=swap');
```

```
* {
  margin: 0;
  padding: 0;
  box-sizing: border-box;
  font-family: 'Poppins', sans-serif;
}

.container {
  width: 400px;
  min-height: 400px;
  background: #FFF;
  border-radius: 5px;
  box-shadow: 0 0 5px rgba(0,0,0,.3);
  padding: 40px 30px;
  opacity: .7;
}

.container .login-email .input-group {
  width: 100%;
  height: 50px;
  margin-bottom: 25px;
}

.container .login-email .input-group input {
  width: 100%;
  height: 100%;
  border: 2px solid #e7e7e7;
  padding: 15px 20px;
  font-size: 1rem;
  border-radius: 30px;
  background: transparent;
```

```
        outline: none;
        transition: .3s;
    }
    .container .login-email .input-group input:focus, .container .login-email .input-group
input textarea:valid {
        border-color: #a29bfe;
    }
    .login-register-text {
        color: #111;
        font-weight: 600;
    }
    @media (max-width: 430px) {
        .container {
            width: 300px;
        }
        .container .login-social {
            display: block;
        }
        .container .login-social a {
            display: block;
        }
    }
    body{
        font-family: 'Times New Roman', Times, serif;
    }
    .background{
        width: 100%;
        min-height: 100vh;
```

```
background-image: url("images/myth1.png");
background-position: center;
background-size: cover;
display: flex;
justify-content: center;
align-items: center;
filter: blur(3px);
}
.container{
  position: absolute;
  left: 30%;
  top: 15px;
}
.container .login-text {
  color: rgba(250, 3, 93, 0.5);
  font-weight: 500;
  font-size: 1.1rem;
  text-align: center;
  margin-bottom: 20px;
  display: block;
  text-transform: capitalize;
}
.container .login-email .input-group .btn {
  display: block;
  width: 100%;
  padding: 15px 20px;
  text-align: center;
  border: none;
```

```
background: rgba(250, 3, 93, 0.5);
outline: none;
border-radius: 30px;
font-size: 1.2rem;
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Forms of Hindu Religion:

Form1:

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<b>Hinduism</b><br><br>
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<h2><b>Introduction:</b></h2>
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The term Hinduism became familiar as a designator of religious ideas and practices distinctive to India with the publication of books such as Hinduism (1877) by Sir Monier Monier-Williams, the notable Oxford scholar and author of an influential Sanskrit dictionary.

Initially it was an outsiders' term, building on centuries-old usages of the word Hindu.

Early travelers to the Indus valley, beginning with the Greeks and Persians, spoke of its inhabitants as "Hindu" (Greek: 'indoi), and, in the 16th century, residents of India themselves began very slowly to employ the term to distinguish themselves from the Turks.

Gradually the distinction became primarily religious rather than ethnic, geographic, or cultural.

Since the late 19th century, Hindus have reacted to the term Hinduism in several ways.

Some have rejected it in favour of indigenous formulations.

Others have preferred “Vedic religion,” using the term Vedic to refer not only to the ancient religious texts known as the Vedas but also to a fluid corpus of sacred works in multiple languages and an orthoprax (traditionally sanctioned) way of life.

Still others have chosen to call the religion sanatana dharma (“eternal law”), a formulation made popular in the 19th century and emphasizing the timeless elements of the tradition that are perceived to transcend local interpretations and practice.

Finally, others, perhaps the majority, have simply accepted the term Hinduism or its analogues, especially hindu dharma (Hindu moral and religious law), in various Indic languages.

Since the early 20th century, textbooks on Hinduism have been written by Hindus themselves, often under the rubric of sanatana dharma.

These efforts at self-explanation add a new layer to an elaborate tradition of explaining practice and doctrine that dates to the 1st millennium BCE.

The roots of Hinduism can be traced back much farther—both textually, to the schools of commentary and debate preserved in epic and Vedic writings from the 2nd millennium BCE, and visually, through artistic representations of yakshas (luminous spirits associated with specific locales and natural phenomena) and nagas (cobralike divinities), which were worshipped from about 400 BCE.

The roots of the tradition are also sometimes traced back to the female terra-cotta figurines found ubiquitously in excavations of sites associated with the Indus valley civilization and sometimes interpreted as goddesses.

<h2>Nature of Hinduism:</h2>

More strikingly than any other major religious community, Hindus accept—and indeed celebrate—the organic, multileveled, and sometimes pluralistic nature of their traditions.

This expansiveness is made possible by the widely shared Hindu view that truth or reality cannot be encapsulated in any creedal formulation, a perspective expressed in the Hindu prayer “May good thoughts come to us from all sides”.

Thus, Hinduism maintains that truth must be sought in multiple sources, not dogmatically proclaimed.

Anyone’s view of the truth—even that of a guru regarded as possessing superior authority—is fundamentally conditioned by the specifics of time, age, gender, state of consciousness, social and geographic location, and stage of attainment.

These multiple perspectives enhance a broad view of religious truth rather than diminish it; hence, there is a strong tendency for contemporary Hindus to affirm that tolerance is the foremost religious virtue.

On the other hand, even cosmopolitan Hindus living in a global environment recognize and value the fact that their religion has developed in the specific context of the Indian subcontinent.

Such a tension between universalist and particularist impulses has long animated the Hindu tradition.

When Hindus speak of their religious identity as sanatana dharma, they emphasize its continuous, seemingly eternal (sanatana) existence and the fact that it describes a web of customs, obligations, traditions, and ideals (dharma) that far exceeds the Western tendency to think of religion primarily as a system of beliefs.

A common way in which English-speaking Hindus often distance themselves from that frame of mind is to insist that Hinduism is not a religion but a way of life.

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Form 2:

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<b>Hinduism</b><br><br>
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<h2><b>The five tensile strands:</b></h2>
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Across the sweep of Indian religious history, at least five elements have given shape to the Hindu religious tradition: doctrine, practice, society, story, and devotion.

These five elements, to adopt a typical Hindu metaphor, are understood as relating to one another as strands in an elaborate braid.

Moreover, each strand develops out of a history of conversation, elaboration, and challenge.

Hence, in looking for what makes the tradition cohere, it is sometimes better to locate central points of tension than to expect clear agreements on Hindu thought and practice.

1)Doctrine:

The first of the five strands of Hinduism is doctrine, as expressed in a vast textual tradition anchored to the Veda (“Knowledge”), the oldest core of Hindu religious utterance, and organized through the centuries primarily by members of the learned Brahman class.

Here several characteristic tensions appear.

One concerns the relationship between the divine and the world.

Another tension concerns the disparity between the world-preserving ideal of dharma and that of moksha (release from an inherently flawed world).

A third tension exists between individual destiny, as shaped by karma (the influence of one’s actions on one’s present and future lives), and the individual’s deep bonds to family, society, and the divinities associated with these concepts.

2)Practice:

The second strand in the fabric of Hinduism is practice.

Many Hindus, in fact, would place this first.

Despite India’s enormous diversity, a common grammar of ritual behaviour connects various places, strata, and periods of Hindu life.

While it is true that various elements of Vedic ritual survive in modern practice and thereby serve a unifying function, much more influential commonalities appear in the worship of icons or images (pratima, murti, or archa).

Broadly, this is called puja (“honouring [the deity]”); if performed in a temple by a priest, it is called archana.

It echoes conventions of hospitality that might be performed for an honoured guest, especially the giving and sharing of food.

Such food is called prasada (Hindi, prasad meaning “grace”), reflecting the recognition that when human beings make offerings to deities, the initiative is not really theirs.

They are actually responding to the generosity that bore them into a world fecund with life and possibility.

The divine personality installed as a home or temple image receives prasada, tasting it (Hindus differ as to whether this is a real or symbolic act, gross or subtle) and offering the remains to worshipers.

Some Hindus also believe that prasada is infused with the grace of the deity to whom it is offered.

Consuming these leftovers, worshipers accept their status as beings inferior to and dependent upon the divine.

An element of tension arises because the logic of puja and prasada seems to accord all humans an equal status with respect to God, yet exclusionary rules have sometimes been sanctified rather than challenged by prasada-based ritual.

3)Society:

The third strand that has served to organize Hindu life is society.

Early visitors to India from Greece and China and, later, others such as the Persian scholar and scientist al-Bīrūnī, who traveled to India in the early 11th century, were struck by the highly stratified (if locally variant) social structure that has come to be called familiarly the caste system.

While it is true that there is a vast disparity between the ancient vision of society as divided into four ideal classes (varnas) and the contemporary reality of thousands of endogamous birth-groups (jatis, literally “births”), few would deny that Indian society is notably plural and hierarchical.

This fact has much to do with an understanding of truth or reality as being similarly plural and multilayered—though it is not clear whether the influence has proceeded chiefly from religious doctrine to society or vice versa.

Seeking its own answer to this conundrum, a well-known Vedic hymn (Rigveda 10.90) describes how, at the beginning of time, the primordial person Purusha underwent a process of sacrifice that produced a four-part cosmos and its human counterpart, a four-part social order comprising Brahmans (priests), Kshatriyas (warriors and nobles), Vaishyas (commoners), and Shudras (servants).

The social domain, like the realms of religious practice and doctrine, is marked by a characteristic tension.

There is the view that each person or group approaches truth in a way that is necessarily distinct, reflecting its own perspective.

Only by allowing each to speak and act in such terms can a society constitute itself as a proper representation of truth or reality.

Yet this context-sensitive habit of thought can too easily be used to legitimate social systems based on privilege and prejudice.

If it is believed that no standards apply universally, one group can too easily justify its dominance over another.

Historically, therefore, certain Hindus, while espousing tolerance at the level of doctrine, have maintained caste distinctions in the social realm.

4)Story:

Another dimension drawing Hindus into a single community of discourse is narrative.

For at least two millennia, people in almost all corners of India—and now well beyond—have responded to stories of divine play and of interactions between gods and humans.

These stories concern major figures in the Hindu pantheon: Krishna and his lover Radha, Rama and his wife Sita and brother Lakshmana, Shiva and his consort Parvati (or, in a different birth, Sati), and the Great Goddess Durga, or Devi, as a slayer of the buffalo demon Mahisasura.

Often such narratives illustrate the interpenetration of the divine and human spheres, with deities such as Krishna and Rama entering entirely into the human drama.

Many tales focus in different degrees on genealogies of human experience, forms of love, and the struggle between order and chaos or between duty and play.

In generating, performing, and listening to these stories, Hindus have often experienced themselves as members of a single imagined family.

Yet, simultaneously, these narratives serve to articulate tensions connected with righteous behaviour and social inequities.

Thus, the Ramayana, traditionally a testament of Rama's righteous victories, is sometimes told by women performers as the story of Sita's travails at Rama's hands.

In north India lower-caste musicians present religious epics such as Alha or Dhola in terms that reflect their own experience of the world rather than the upper-caste milieu of the great Sanskrit religious epic the Mahabharata, which these epics nonetheless echo.

To the broadly known, pan-Hindu, male-centred narrative traditions, these variants provide both resonance and challenge.

5)Devotion:

There is a fifth strand that contributes to the unity of Hindu experience through time: bhakti ("sharing" or "devotion"), a broad tradition of a loving God that is especially associated with the lives and words of vernacular poet-saints throughout India.

Devotional poems attributed to these inspired figures, who represent both genders and all social classes, have elaborated a store of images and moods to which access can be had in a score of languages.

Bhakti verse first appeared in Tamil in south India and moved northward into other regions with different languages.

Individual poems are sometimes strikingly similar from one language or century to another, without there being any trace of mediation through the pan-Indian, distinctly upper-caste language Sanskrit.

Often, individual motifs in the lives of bhakti poet-saints also bear strong family resemblances.

With its central affirmation that religious faith is more fundamental than rigidities of practice or doctrine, bhakti provides a common challenge to other aspects of Hindu life.

At the same time, it contributes to a common Hindu heritage—even a common heritage of protest.

Yet certain expressions of bhakti are far more confrontational than others in their criticism of caste, image worship, and the performance of vows, pilgrimages, and acts of self-mortification.

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</div>
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<div class="next">
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  <a href="hform3.html">Next</a>
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    font-size: 23px;
    width: 65%;
    border-color: white;
    position: absolute;
    top: 0px;
    right: 5px;
}
.next{
    font-size: 23px;
    position: absolute;
    right: 20px;
}
.previous{
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    position: absolute;
    /* right: 20px; */
```

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}  
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}  
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Form for Islamic Religion:

Form 1:

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</head>
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<b>Islamism</b><br><br>
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<h3><b>Introduction:</b></h3>
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<b>Islamic Religion </b><br><br>
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Islam, major world religion promulgated by the Prophet Muhammad in Arabia in the 7th century CE. The Arabic term islām, literally “surrender,” illuminates the fundamental religious idea of Islam—that the believer (called a Muslim, from the active particle of islām) accepts surrender to the will of Allah (in Arabic, Allāh: God). Allah is viewed as the sole God—creator, sustainer, and restorer of the world. The will of Allah, to which human beings must submit, is made known through the sacred scriptures, the Qur’ān (often spelled Koran in English), which Allah revealed to his messenger, Muhammad. In Islam

Muhammad is considered the last of a series of prophets (including Adam, Noah, Abraham, Moses, Solomon, and Jesus), and his message simultaneously consummates and completes the “revelations” attributed to earlier prophets.

Retaining its emphasis on an uncompromising monotheism and a strict adherence to certain essential religious practices, the religion taught by Muhammad to a small group of followers spread rapidly through the Middle East to Africa, Europe, the Indian subcontinent, the Malay Peninsula, and China. By the early 21st century there were more than 1.5 billion Muslims worldwide. Although many sectarian movements have arisen within Islam, all Muslims are bound by a common faith and a sense of belonging to a single community.

This article deals with the fundamental beliefs and practices of Islam and with the connection of religion and society in the Islamic world. The history of the various peoples who embraced Islam is covered in the article Islamic world.

The foundations of Islam

The legacy of Muhammad

From the very beginning of Islam, Muhammad had inculcated a sense of brotherhood and a bond of faith among his followers, both of which helped to develop among them a feeling of close relationship that was accentuated by their experiences of persecution as a nascent community in Mecca. The strong attachment to the tenets of the Qur’ānic revelation and the conspicuous socioeconomic content of Islamic religious practices cemented this bond of faith. In 622 CE, when the Prophet migrated to Medina, his preaching was soon accepted, and the community-state of Islam emerged. During this early period, Islam acquired its characteristic ethos as a religion uniting in itself both the spiritual and temporal aspects of life and seeking to regulate not only the individual’s relationship to God (through conscience) but human relationships in a social setting as well. Thus, there is not only an Islamic religious institution but also an Islamic law, state, and other institutions governing society. Not until the 20th century were the religious (private) and the secular (public)

distinguished by some Muslim thinkers and separated formally in certain places such as Turkey.

This dual religious and social character of Islam, expressing itself in one way as a religious community commissioned by God to bring its own value system to the world through the jihād (“exertion,” commonly translated as “holy war” or “holy struggle”), explains the astonishing success of the early generations of Muslims. Within a century after the Prophet’s death in 632 CE, they had brought a large part of the globe—from Spain across Central Asia to India—under a new Arab Muslim empire.

The period of Islamic conquests and empire building marks the first phase of the expansion of Islam as a religion. Islam’s essential egalitarianism within the community of the faithful and its official discrimination against the followers of other religions won rapid converts. Jews and Christians were assigned a special status as communities possessing scriptures and were called the “people of the Book” (ahl al-kitāb) and, therefore, were allowed religious autonomy. They were, however, required to pay a per capita tax called jizyah, as opposed to pagans, who were required to either accept Islam or die. The same status of the “people of the Book” was later extended in particular times and places to Zoroastrians and Hindus, but many “people of the Book” joined Islam in order to escape the disability of the jizyah. A much more massive expansion of Islam after the 12th century was inaugurated by the Sufis (Muslim mystics), who were mainly responsible for the spread of Islam in India, Central Asia, Turkey, and sub-Saharan Africa (see below).

Beside the jihad and Sufi missionary activity, another factor in the spread of Islam was the far-ranging influence of Muslim traders, who not only introduced Islam quite early to the Indian east coast and South India but also proved to be the main catalytic agents (beside the Sufis) in converting people to Islam in Indonesia, Malaya, and China. Islam was introduced to Indonesia in the 14th century, hardly having time to consolidate itself there politically before the region came under Dutch hegemony.

The vast variety of races and cultures embraced by Islam (an estimated total of more than 1.5 billion persons worldwide in the early 21st century) has produced important

internal differences. All segments of Muslim society, however, are bound by a common faith and a sense of belonging to a single community. With the loss of political power during the period of Western colonialism in the 19th and 20th centuries, the concept of the Islamic community (ummah), instead of weakening, became stronger. The faith of Islam helped various Muslim peoples in their struggle to gain political freedom in the mid-20th century, and the unity of Islam contributed to later political solidarity.

Sources of Islamic doctrinal and social views

Islamic doctrine, law, and thinking in general are based upon four sources, or fundamental principles (uṣūl): (1) the Qur’ān, (2) the Sunnah (“Traditions”), (3) ijmā’ (“consensus”), and (4) ijtihād (“individual thought”).

The Qur’ān (literally, “reading” or “recitation”) is regarded as the verbatim word, or speech, of God delivered to Muhammad by the archangel Gabriel. Divided into 114 suras (chapters) of unequal length, it is the fundamental source of Islamic teaching. The suras revealed at Mecca during the earliest part of Muhammad’s career are concerned mostly with ethical and spiritual teachings and the Day of Judgment. The suras revealed at Medina at a later period in the career of the Prophet are concerned for the most part with social legislation and the politico-moral principles for constituting and ordering the community.

[Next](#)

Form 2:

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    <br><br><br><br><br><br><br>
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  <h2><b>Qur'ān</b></h2>
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Sunnah (“a well-trodden path”) was used by pre-Islamic Arabs to denote their tribal or common law. In Islam it came to mean the example of the Prophet—i.e., his words and deeds as recorded in compilations known as Hadith (in Arabic, Ḥadīth: literally, “report”; a collection of sayings attributed to the Prophet). Hadith provide the written documentation of the Prophet’s words and deeds. Six of these collections, compiled in the 3rd century AH (9th century CE), came to be regarded as especially authoritative by the largest group in Islam, the Sunnis. Another large group, the Shi‘ah, has its own Hadith contained in four canonical collections.

The doctrine of *ijmā‘*, or consensus, was introduced in the 2nd century AH (8th century CE) in order to standardize legal theory and practice and to overcome individual and regional differences of opinion. Though conceived as a “consensus of scholars,” *ijmā‘* was in actual practice a more fundamental operative factor. From the 3rd century AH *ijmā‘* has amounted to a principle of stability in thinking; points on which consensus was reached in practice were considered closed and further substantial questioning of them prohibited. Accepted interpretations of the Qur’ān and the actual content of the Sunnah (i.e., Hadith and theology) all rest finally on the *ijmā‘* in the sense of the acceptance of the authority of their community.

Ijtihād, meaning “to endeavour” or “to exert effort,” was required to find the legal or doctrinal solution to a new problem. In the early period of Islam, because *ijtihād* took the form of individual opinion (*ra’y*), there was a wealth of conflicting and chaotic opinions. In the 2nd century AH *ijtihād* was replaced by *qiyās* (reasoning by strict analogy), a formal procedure of deduction based on the texts of the Qur’ān and the Hadith. The transformation of *ijmā‘* into a conservative mechanism and the acceptance of a definitive body of Hadith virtually closed the “gate of *ijtihād*” in Sunni Islam while *ijtihād* continued in Shi‘ism. Nevertheless, certain outstanding Muslim thinkers (e.g., al-Ghazālī in the 11th–12th century) continued to claim the right of new *ijtihād* for themselves, and reformers in the 18th–20th centuries, because of modern influences, caused this principle once more to receive wider acceptance.

The Qur’ān and Hadith are discussed below. The significance of ijma’ and ijtihad are discussed below in the contexts of Islamic theology, philosophy, and law.

Doctrines of the Qur’ān</h3>

God

The doctrine about God in the Qur’ān is rigorously monotheistic: God is one and unique; he has no partner and no equal. Trinitarianism, the Christian belief that God is three persons in one substance, is vigorously repudiated. Muslims believe that there are no intermediaries between God and the creation that he brought into being by his sheer command, “Be.” Although his presence is believed to be everywhere, he is not incarnated in anything. He is the sole creator and sustainer of the universe, wherein every creature bears witness to his unity and lordship. But he is also just and merciful: his justice ensures order in his creation, in which nothing is believed to be out of place, and his mercy is unbounded and encompasses everything. His creating and ordering the universe is viewed as the act of prime mercy for which all things sing his glories. The God of the Qur’ān, described as majestic and sovereign, is also a personal God; he is viewed as being nearer to one than one’s own jugular vein, and, whenever a person in need or distress calls him, he responds. Above all, he is the God of guidance and shows everything, particularly humanity, the right way, “the straight path.”

This picture of God—wherein the attributes of power, justice, and mercy interpenetrate—is related to the concept of God shared by Judaism and Christianity and also differs radically from the concepts of pagan Arabia, to which it provided an effective answer. The pagan Arabs believed in a blind and inexorable fate over which humans had no control. For this powerful but insensible fate the Qur’ān substituted a powerful but provident and merciful God. The Qur’ān carried through its uncompromising monotheism by rejecting all forms of idolatry and eliminating all gods and divinities that the Arabs worshipped in their sanctuaries (ḥarams), the most prominent of which was the Ka’bah sanctuary in Mecca itself.

The universe

In order to prove the unity of God, the Qur'ān lays frequent stress on the design and order in the universe. There are no gaps or dislocations in nature. Order is explained by the fact that every created thing is endowed with a definite and defined nature whereby it falls into a pattern. This nature, though it allows every created thing to function in a whole, sets limits, and this idea of the limitedness of everything is one of the most fixed points in both the cosmology and theology of the Qur'ān. The universe is viewed, therefore, as autonomous, in the sense that everything has its own inherent laws of behaviour, but not as autocratic, because the patterns of behaviour have been endowed by God and are strictly limited. "Everything has been created by us according to a measure." Though every creature is thus limited and "measured out" and hence depends upon God, God alone, who reigns unchallenged in the heavens and the earth, is unlimited, independent, and self-sufficient.

Humanity

According to the Qur'ān, God created two apparently parallel species of creatures, human beings and jinn, the one from clay and the other from fire. About the jinn, however, the Qur'ān says little, although it is implied that the jinn are endowed with reason and responsibility but are more prone to evil than human beings are. It is with humanity that the Qur'ān, which describes itself as a guide for the human race, is centrally concerned. The story of the Fall of Adam (the first man) promoted in Judaism and Christianity is accepted, but the Qur'ān states that God forgave Adam his act of disobedience, which is not viewed in the Qur'ān as original sin in the Christian sense of the term.

In the story of the creation of humanity, Iblīs, or Satan, who protested to God against the creation of human beings, because they "would sow mischief on earth," lost in the competition of knowledge against Adam. The Qur'ān, therefore, declares humanity to be the noblest of all creation, the created being who bore the trust (of responsibility) that the rest of creation refused to accept. The Qur'ān thus reiterates that all nature has been made subservient to humans, who are seen as God's vice-regent on earth; nothing in all creation has been made without a purpose, and humanity itself has not been created "in sport" but rather has been created with the purpose of serving and obeying God's will.

Despite this lofty station, however, the Qur'ān describes human nature as frail and faltering. Whereas everything in the universe has a limited nature and every creature recognizes its limitation and insufficiency, human beings are viewed as having been given freedom and therefore are prone to rebelliousness and pride, with the tendency to arrogate to themselves the attributes of self-sufficiency. Pride, thus, is viewed as the cardinal sin of human beings, because, by not recognizing in themselves their essential creaturely limitations, they become guilty of ascribing to themselves partnership with God (shirk: associating a creature with the Creator) and of violating the unity of God. True faith (īmān), thus, consists of belief in the immaculate Divine Unity and islām (surrender) in one's submission to the Divine Will.

Satan, sin, and repentance

In order to communicate the truth of Divine Unity, God has sent messengers or prophets to human beings, whose weakness of nature makes them ever prone to forget or even willfully to reject Divine Unity under the promptings of Satan. According to the Qur'ānic teaching, the being who became Satan (Shayṭān or Iblīs) had previously occupied a high station but fell from divine grace by his act of disobedience in refusing to honour Adam when he was ordered to do so. Since then his work has been to beguile human beings into error and sin. Satan is, therefore, the contemporary of humanity, and Satan's own act of disobedience is construed by the Qur'ān as the sin of pride. Satan's machinations will cease only on the Last Day.

Judging from the accounts of the Qur'ān, the record of humanity's acceptance of the prophets' messages has been far from perfect. The whole universe is replete with signs of God. The human soul itself is viewed as a witness of the unity and grace of God. The messengers of God have, throughout history, been calling humanity back to God. Yet not all people have accepted the truth; many of them have rejected it and become disbelievers (kāfir, plural kuffār; literally, "concealing"—i.e., the blessings of God), and, when a person becomes so obdurate, his heart is sealed by God. Nevertheless, it is always possible for a sinner to repent (tawbah) and redeem himself by a genuine conversion to the truth. There is

no point of no return, and God is forever merciful and always willing and ready to pardon. Genuine repentance has the effect of removing all sins and restoring a person to the state of sinlessness with which he started his life.

Prophecy

Prophets are men specially elected by God to be his messengers. Prophethood is indivisible, and the Qur'ān requires recognition of all prophets as such without discrimination. Yet they are not all equal, some of them being particularly outstanding in qualities of steadfastness and patience under trial. Abraham, Noah, Moses, and Jesus were such great prophets. As vindication of the truth of their mission, God often vests them with miracles: Abraham was saved from fire, Noah from the Deluge, and Moses from the pharaoh. Not only was Jesus born from the Virgin Mary, but God also saved him from crucifixion at the hands of the Jews. The conviction that God's messengers are ultimately vindicated and saved is an integral part of the Qur'ānic doctrine.

All prophets are human and never part of divinity: they are the most perfect of humans who are recipients of revelation from God. When God wishes to speak to a human, he sends an angel messenger to him or makes him hear a voice or inspires him. Muhammad is accepted as the last prophet in this series and its greatest member, for in him all the messages of earlier prophets were consummated. The archangel Gabriel brought the Qur'ān down to the Prophet's "heart." Gabriel is represented by the Qur'ān as a spirit whom the Prophet could sometimes see and hear. According to early traditions, the Prophet's revelations occurred in a state of trance when his normal consciousness was transformed. This state was accompanied by heavy sweating. The Qur'ān itself makes it clear that the revelations brought with them a sense of extraordinary weight: "If we were to send this Qur'ān down on a mountain, you would see it split asunder out of fear of God."

This phenomenon at the same time was accompanied by an unshakable conviction that the message was from God, and the Qur'ān describes itself as the transcript of a heavenly "Mother Book" written on a "Preserved Tablet." The conviction was of such an

intensity that the Qur'ān categorically denies that it is from any earthly source, for in that case it would be liable to “manifold doubts and oscillations.”

Eschatology (doctrine of last things)

In Islamic doctrine, on the Last Day, when the world will come to an end, the dead will be resurrected and a judgment will be pronounced on every person in accordance with his deeds. Although the Qur'ān in the main speaks of a personal judgment, there are several verses that speak of the resurrection of distinct communities that will be judged according to “their own book.” In conformity with this, the Qur'ān also speaks in several passages of the “death of communities,” each one of which has a definite term of life. The actual evaluation, however, will be for every individual, whatever the terms of reference of his performance. In order to prove that the resurrection will occur, the Qur'ān uses a moral and a physical argument. Because not all requital is meted out in this life, a final judgment is necessary to bring it to completion. Physically, God, who is all-powerful, has the ability to destroy and bring back to life all creatures, who are limited and are, therefore, subject to God's limitless power.

Some Islamic schools deny the possibility of human intercession but most accept it, and in any case God himself, in his mercy, may forgive certain sinners. Those condemned will burn in hellfire, and those who are saved will enjoy the abiding joys of paradise. Hell and heaven are both spiritual and corporeal. Beside suffering in physical fire, the damned will also experience fire “in their hearts.” Similarly, the blessed will experience, besides corporeal enjoyment, the greatest happiness of divine pleasure.

Social service

Because the purpose of human existence is submission to the Divine Will, as is the purpose of every other creature, God's role in relation to human beings is that of the commander. Whereas the rest of nature obeys God automatically, humans are the only creatures that possess the choice to obey or disobey. With the deep-seated belief in Satan's existence, humanity's fundamental role becomes one of moral struggle, which constitutes the essence of human endeavour. Recognition of the unity of God does not simply rest in the intellect

but entails consequences in terms of the moral struggle, which consists primarily in freeing oneself of narrowness of mind and smallness of heart. One must go out of oneself and expend one's possessions for the sake of others.

The doctrine of social service, in terms of alleviating suffering and helping the needy, constitutes an integral part of Islamic teaching. Praying to God and other religious acts are deemed to be incomplete in the absence of active service to the needy. In regard to this matter, the Qur'ānic criticisms of human nature become very sharp: "Man is by nature timid; when evil befalls him, he panics, but when good things come to him he prevents them from reaching others." It is Satan who whispers into a person's ears that by spending for others he will become poor. God, on the contrary, promises prosperity in exchange for such expenditure, which constitutes a credit with God and grows much more than the money people invest in usury. Hoarding of wealth without recognizing the rights of the poor is threatened with the direst punishment in the hereafter and is declared to be one of the main causes of the decay of societies in this world. The practice of usury is forbidden.

With this socioeconomic doctrine cementing the bond of faith, there emerges the idea of a closely knit community of the faithful who are declared to be "brothers unto each other." Muslims are described as "the middle community bearing witness on humankind," "the best community produced for humankind," whose function it is "to enjoin good and forbid evil" (Qur'ān). Cooperation and "good advice" within the community are emphasized, and a person who deliberately tries to harm the interests of the community is to be given exemplary punishment. Opponents from within the community are to be fought and reduced with armed force, if issues cannot be settled by persuasion and arbitration.

Because the mission of the community is to "enjoin good and forbid evil" so that "there is no mischief and corruption" on earth, the doctrine of jihad is the logical outcome. For the early community it was a basic religious concept. The lesser jihad, or holy striving, means an active struggle using armed force whenever necessary. The object of such striving is not the conversion of individuals to Islam but rather the gaining of political control over the collective affairs of societies to run them in accordance with the principles of Islam.

Individual conversions occur as a by-product of this process when the power structure passes into the hands of the Muslim community. In fact, according to strict Muslim doctrine, conversions “by force” are forbidden, because after the revelation of the Qur’ān “good and evil have become distinct,” so that one may follow whichever one may prefer (Qur’ān), and it is also strictly prohibited to wage wars for the sake of acquiring worldly glory, power, and rule. With the establishment of the Muslim empire, however, the doctrine of the lesser jihad was modified by the leaders of the community. Their main concern had become the consolidation of the empire and its administration, and thus they interpreted the teaching in a defensive rather than in an expansive sense. The Khārijite sect, which held that “decision belongs to God alone,” insisted on continuous and relentless jihad, but its followers were virtually destroyed during the internecine wars in the 8th century.

Beside a measure of economic justice and the creation of a strong idea of community, the Prophet Muhammad effected a general reform of Arab society, in particular protecting its weaker segments—the poor, the orphans, the women, and the slaves. Slavery was not legally abolished, but emancipation of slaves was religiously encouraged as an act of merit. Slaves were given legal rights, including the right of acquiring their freedom in return for payment, in installments, of a sum agreed upon by the slave and his master out of his earnings. A slave woman who bore a child by her master became automatically free after her master’s death. The infanticide of girls that was practiced among certain tribes in pre-Islamic Arabia—out of fear of poverty or a sense of shame—was forbidden.

Distinction and privileges based on tribal rank or race were repudiated in the Qur’ān and in the celebrated “Farewell Pilgrimage Address” of the Prophet shortly before his death. All are therein declared to be “equal children of Adam,” and the only distinction recognized in the sight of God is to be based on piety and good acts. The age-old Arab institution of intertribal revenge (called *tha’r*)—whereby it was not necessarily the killer who was executed but a person equal in rank to the slain person—was abolished. The pre-Islamic ethical ideal of manliness was modified and replaced by a more humane ideal of moral virtue and piety.

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Form for Sikh Religion:

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Sikhism, religion and philosophy founded in the Punjab region of the Indian subcontinent in the late 15th century. Its members are known as Sikhs. The Sikhs call their faith Gurmat (Punjabi: “the Way of the Guru”). According to Sikh tradition, Sikhism was established by Guru Nanak (1469–1539) and subsequently led by a succession of nine other Gurus. All 10 human Gurus, Sikhs believe, were inhabited by a single spirit. Upon the death of the 10th, Guru Gobind Singh (1666–1708), the spirit of the eternal Guru transferred itself to the sacred scripture of Sikhism, Guru Granth Sahib (“The Granth as the Guru”), also known as the Adi Granth (“First Volume”), which thereafter was regarded as the sole Guru. In the early 21st century there were nearly 25 million Sikhs worldwide, the great majority of them living in the Indian state of Punjab.

The following discussion of the lives of the 10 Gurus relies on the traditional Sikh account, most elements of which are derived from hagiographic legend and lore and cannot

be verified historically. This point should be borne in mind throughout, especially in the sections on the early Gurus.

History and doctrine

Sikh in Punjabi means “learner,” and those who joined the Sikh community, or Panth (“Path”), were people who sought spiritual guidance. Sikhs claim that their tradition has always been separate from Hinduism. Nevertheless, many Western scholars argue that in its earliest stage Sikhism was a movement within the Hindu tradition; Nanak, they point out, was raised a Hindu and eventually belonged to the Sant tradition of northern India, a movement associated with the great poet and mystic Kabir (1440–1518). The Sants, most of whom were poor, dispossessed, and illiterate, composed hymns of great beauty expressing their experience of the divine, which they saw in all things. Their tradition drew heavily on the Vaishnava bhakti (the devotional movement within the Hindu tradition that worships the god Vishnu), though there were important differences between the two. Like the followers of bhakti, the Sants believed that devotion to God is essential to liberation from the cycle of rebirth in which all human beings are trapped; unlike the followers of bhakti, however, the Sants maintained that God is nirgun (“without form”) and not sagun (“with form”). For the Sants, God can be neither incarnated nor represented in concrete terms.

Certain lesser influences also operated on the Sant movement. Chief among them was the Nath tradition, which comprised a cluster of sects, all claiming descent from the semilegendary teacher Gorakhnath and all promoting Hatha Yoga as the means of spiritual liberation. Although the Sants rejected the physical aspects of Hatha Yoga in favour of meditation techniques, they accepted the Naths’ concept of spiritual ascent to ultimate bliss. Some scholars have argued that the Sants were influenced by Islam through their contact with the Mughal rulers of India from the early 16th century, but there is in fact little indication of this, though Sufism (Islamic mysticism) may have had a marginal effect.


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A member of the Khatri (trading) caste and far from illiterate, Nanak was not a typical Sant, yet he experienced the same spirit of God in everything outside him and everything within him as did others in the movement he founded. He was born in the Punjab, which has been the home of the Sikh faith ever since.

Nanak composed many hymns, which were collected in the Adi Granth by Guru Arjan, the fifth Sikh Guru, in 1604. Nanak's authorship of these works is beyond doubt, and it is also certain that he visited pilgrimage sites throughout India. Beyond this very little is known. The story of his life has been the imagined product of the legendary janam-sakhis ("life stories"), which were composed between 50 and 80 years after the Guru's death in 1539, though only a tiny fraction of the material found in them can be affirmed as factual.

The first janam-sakhis were attributed to the lifelong companion of Nanak, Bhai Bala (1466–1544), who composed an account of the Guru's life that was filled with miracles and wonder stories. By the end of the 19th century, the Bala version had begun to create serious unease among Sikh scholars, who were greatly relieved when a more rational version, since known as the Puratan ("Ancient") tradition, was discovered in London, where it had arrived as a gift for the library of the East India Company. Although it too contained fantastic elements, it had far fewer miracle stories than the Bala version, and it presented a more plausible account of the course of Guru Nanak's journeys. When supplemented by references from a discourse by the poet Bhai Gurdas (1551–1637), the Puratan seems to provide a satisfactory description of the life of Guru Nanak.

According to this version, Nanak made five trips, one in each of the four directions of the cardinal points of the compass, followed by one within the Punjab. He traveled first to the east and then to the south, reaching Sri Lanka. He then journeyed to the north, deep in the Himalayas, where he debated with Nath masters known as Siddhs, who were believed to have attained immortality through the practice of yoga. His trip to the west took him to Baghdad, Mecca, and Medina. He then settled in Kartarpur, a village on the right bank of the Ravi River in the Punjab. After visiting southern Punjab, he died in Kartarpur, having appointed a loyal disciple as his successor.

The hagiographic character of the Puratan tradition is well illustrated by the story of Nanak's visit to Mecca. Having entered the city, Nanak lay down with his feet pointing at the mihrab (the niche in a mosque indicating the direction of the Ka'bah). An outraged qāzī (judge) found him there and demanded an explanation. In reply Nanak asked him to drag his feet away from the mihrab. This the qāzī did, only to discover that, wherever he placed Nanak's feet, there the mihrab moved. The lesson of the story is that God is everywhere, not in any particular direction.

Another popular Puratan story concerns Nanak's visit to the "Land Ruled by Women" in eastern India. Mardana, Nanak's faithful minstrel and travel companion, went ahead to beg for food but was turned into a sheep by one of the women. When Nanak arrived, he caused a pot to adhere to the woman's head and restored Mardana to his original form after instructing him to say "Vahi Guru" ("Praise to the Guru"). The women then tried all manner of fearsome magic on the pair, without success. After the queen of the Land Ruled by Women, Nur Shah, failed in her attempt to seduce Nanak, the women finally submitted.

Nanak was certainly no admirer of the Naths, who apparently competed with him for converts. (The janam-sakhi anecdotes give considerable prominence to debates between Nanak and the Siddhs, in which Nanak invariably gets the better of his opponents.) By contrast, he accepted the message of the Sants, giving it expression in hymns of the most compelling beauty. He taught that all people are subject to the transmigration of souls and that the sole and sufficient means of liberation from the cycle of rebirth is meditation on the divine nam (Persian: "name"). According to Nanak, the nam encompasses the whole of creation—everything outside the believer and everything within him. Having heard the divine word (shabad) through a grace bestowed by God, or Akal Purakh (one of Nanak's names for God), and having chosen to accept the word, the believer undertakes nam simaran, or meditation on the name. Through this discipline, he gradually begins to perceive manifold signs of the nam, and the means of liberation are progressively revealed. Ascending to ever-higher levels of mystical experience, the believer is blessed with a

mounting sense of peace and joy. Eventually the sach khand (“abode of truth”) is reached, and the believer passes into a condition of perfect and absolute union with Akal Purakh.

Sikhs believe that the “voice” with which the word is uttered within the believer’s being is that of the spirit of the eternal Guru. Because Nanak performed the discipline of nam simaran, the eternal Guru took flesh and dwelt within him. Upon Nanak’s death the eternal Guru was embodied, in turn, in each of Nanak’s successors until, with the death of Guru Gobind Singh, it was enshrined in the holy scripture of the Sikhs, the Guru Granth Sahib.

The fourth Guru, Ram Das, introduced two significant changes: he introduced the appointment of masands (vicars), charged with the care of defined congregations (sangats), and he founded the important centre of Amritsar. The chief contribution of Arjan, the fifth Guru, was the compilation of the Sikhs’ sacred scripture, using the Goindval Pothis, which had been prepared at the instructions of Guru Amar Das. All of the Gurus continued the teaching of Nanak concerning liberation through meditation on the divine name. The first five Gurus were, therefore, one as far as the central belief was concerned.

Under the sixth Guru, however, the doctrine of miri/piri emerged. Like his predecessors, the Guru still engaged in piri, spiritual leadership, but to it he now added miri, the rule of a worldly leader. The Panth was thus no longer an exclusively religious community but was also a military one that was commonly involved in open warfare. All Sikhs were expected to accept the new dual authority of the Gurus.

The final contribution of the Gurus came with Gobind Singh. As before, there was no weakening of the doctrine affirming meditation on the divine name. Guru Gobind Singh, however, believed that the forces of good and evil fell out of balance on occasion, and at times the latter increased enormously. Akal Purakh then intervened in human history to correct the balance, choosing as his agents particular individuals who fought the forces of evil that had acquired excessive power. Gobind Singh believed that the Mughals, through Emperor Aurangzeb, had tipped the scale too far toward evil and that he had been divinely

appointed to restore the balance between good and evil. He also believed that drawing the sword was justified to rein in evil.

Guru Angad

In 1539 Nanak died, having first appointed Guru Angad (1504–52) as his successor. Originally known as Lahina, Angad had been a worshipper of the Hindu goddess Durga. While leading a party to the holy site of Javalamukhi (a temple in a town of the same name in Himachal Pradesh state, India), he passed by Kartarpur and was instantly won over by the beauty of Nanak's hymns. Thereafter the future Guru was completely loyal to his new master, and his behaviour persuaded Nanak that he would be a more suitable successor than either of the Guru's two sons. A thoroughly obedient disciple, Angad made no innovations in Nanak's teachings, and the period of his leadership was uneventful.

Guru Amar Das

When Angad died, the title of Guru was passed to Amar Das (1479–1574), who was distinguished by his total loyalty to the second Guru. According to tradition, Amar Das was a Vaishnava who had spent his life looking for a Guru. While on a trip to the Ganges River, he decided to become a Sikh when he overheard the daughter of Angad singing a hymn by Nanak. Amar Das, who was 73 years old when he became Guru, assumed responsibility for the Panth at a time when it was settling down after the first flush of its early years. Many Sikhs had been born into the Panth, and the enthusiasm and excitement that characterized the religion under Nanak had dissipated. Believing that rituals were necessary to confirm the Sikhs in their faith, Amar Das ordered the digging of a sacred well (baoli), which he designated as a pilgrimage site; created three festival days (Baisakhi, Maghi, and Diwali); and compiled a scripture of sacred hymns, the so-called Goindval Pothis. In addition, because the Sikhs had spread throughout the Punjab, he established manjis (dioceses) to help spread the faith and better organize its adherents. Despite these changes, there was no weakening of the obligation to meditate on the nam.

Guru Ram Das

Guru Ram Das (1534–81), the fourth Guru, was the son-in-law of Guru Amar Das. He is perhaps best known as the founder of the town of Amritsar (“Pool of Nectar”), which became the capital of the Sikh religion and the location of the Harmandir Sahib (later known as the Golden Temple), the chief house of worship in Sikhism. He also replaced the manjis with masands (vicars), who were charged with the care of defined sangats (congregations) and who at least once a year presented the Guru with reports on and gifts from the Sikh community. Particularly skilled in hymn singing, Guru Ram Das stressed the importance of this practice, which remains an important part of Sikh worship. A member of the Khatri caste and the Sodhi family, Ram Das appointed his son Arjan as his successor, and all subsequent Gurus were his direct descendants.

Guru Arjan

Prithi Chand, the oldest brother of Guru Arjan (1563–1606), took a distinctly hostile view of his brother’s appointment and in retaliation attempted to poison Hargobind, Arjan’s only son. Prithi Chand and his followers also circulated hymns that they alleged were written by the earlier Gurus. This prompted Arjan to compile an authentic version of the hymns, which he did using Bhai Gurdas as his scribe and the Goindval Pothis as a guide. The resulting Adi Granth, in a supplemented version, became the Guru Granth Sahib. It remains the essential scripture of the faith, and Sikhs always show it profound respect and turn to it whenever they need guidance, comfort, or peace.

During Arjan’s lifetime the Panth steadily won converts, particularly among members of the Jat agrarian caste. The Mughal governor of the Punjab was concerned about the growth of the religion, and Emperor Jahāngīr was influenced by rumours concerning Arjan’s alleged support for Jahāngīr’s rebellious son Khusro. Guru Arjan was arrested and tortured to death by the Mughals. Before he died, however, he urged his son—Hargobind, the sixth Guru—always to carry arms.

Guru Hargobind: A new direction for the Panth

The appointment of the sixth Guru, Guru Hargobind (1595–1644), marks a transition from a strictly religious Panth to one that was both religious and temporal. Arjan’s command to his

son was later termed miri/piri (“temporal authority”/“spiritual authority”). Hargobind was still the Guru, and as such he continued the pattern established by his five predecessors. He was, in other words, a pir, or spiritual leader, but he was also a mir, or chieftain of his people, responsible for protecting them against tyranny with force of arms. The new status of the Guru and the Panth was confirmed by the actions of Hargobind and came to be reflected in the architecture of Amritsar. Opposite the Harmandir Sahib, the symbol of piri, there is a building known as the Akal Takht, the symbol of miri. Thus, when Hargobind stood between the Harmandir Sahib and the Akal Takht and buckled on two swords, the message was clear: he possessed both spiritual and temporal authority.

Hargobind fought intermittently with Mughal forces in the Punjab. Following four such skirmishes, he withdrew from Amritsar and occupied Kiratpur in the foothills of the Shiwalik Hills. This was a much more suitable position because it was outside the territory directly controlled by the Mughal administration. There he remained until his death in 1644.

Before he died, the question of who should succeed him emerged. Although it was certain that the successor should be a descendant of his, it was far from clear which of his children or grandchildren should take his place. Hargobind had three wives who bore him six children. The eldest son, Gurditta, who was evidently his favourite for the position, had predeceased him, and none of the remaining five seemed suitable for the position. The older son of Gurditta, Dhir Mal, was rejected because, from his seat in Jalandhar district, he had formed an alliance with Emperor Shāh Jahān. This meant that the younger son of Gurditta, Har Rai, would become the seventh Guru. But Dhir Mal continued to make trouble for the orthodox Panth and attracted many Sikhs as his followers. He also claimed to possess the sacred scripture prepared by Guru Arjan and used it to buttress his claims to be the only legitimate Guru.

Guru Har Rai

The period of Guru Har Rai (1630–61) was a relatively peaceful one. He withdrew from Kiratpur and moved farther back into the Shiwalik Hills, settling with a small retinue at Sirmur. From there he occasionally emerged onto the plains of the Punjab to visit and

preach to the Sikhs. In this regard he was well served by several masands, who brought him news about the Sikhs and offerings of money to pay the expenses of the Panth.

The period of peace did not last, however. Guru Har Rai faced the same problems with the Mughals as Guru Arjan had. Aurangzeb, the successful contender for the Mughal throne, defeated his elder brother Dara Shikoh and established himself in Delhi. He then sent a message to Har Rai requiring him to deliver his son Ram Rai as a hostage for Har Rai's reputed support of Dara Shikoh. Aurangzeb evidently wished to educate the future Guru in Mughal ways and to convert him into a supporter of the Mughal throne. In an episode that illustrated the success of this quest, Aurangzeb once asked Ram Rai to explain an apparently demeaning line in the Adi Granth, which claimed that earthenware pots were mitti musalaman ki, or formed from deceased Muslim bodies. Ram Rai replied that the words had been miscopied. The original text should have been mitti beiman ki, the dust that is formed from the bodies of faithless people. When this answer was reported to Har Rai, he declared his intention never to see Ram Rai again. Because he had committed the serious crime of altering the words of Guru Nanak, Ram Rai could never be the Guru, and the position passed instead to his younger brother, Hari Krishen, who inherited the title when he was only five years old.

Guru Hari Krishen

Aurangzeb summoned Guru Hari Krishen (1656–64) to Delhi from the Shiwalik Hills. While in Delhi, Hari Krishen contracted smallpox, which proved fatal. Before he died, he uttered the words "Baba Bakale," which indicated to his followers the identity of his successor, the baba ("old man") who is in the village of Bakala. Hari Krishen meant to identify Tegh Bahadur, who dwelt in Bakala and was the son of Guru Hargobind by his second wife and the half brother of Guru Hari Krishen's grandfather.

Guru Tegh Bahadur

As soon as these words became known, many hopeful persons rushed to Bakala to claim the title. Sikh tradition records that Makhan Shah, a trader, had been caught by a violent storm at sea and in his distress vowed to give the Sikh Guru 501 gold mohurs (coins) if he should

be spared. After the storm abated, the survivor traveled to the Punjab, and, learning that the Guru resided in Bakala, he proceeded there. He discovered that several people claimed the title following the death of Guru Hari Krishen. He decided to test them all, laying before each claimant two gold mohurs. Finally he reached Tegh Bahadur, who asked him for the remainder of what he had promised. Rushing up to the rooftop, Makhan Shah proclaimed that he had indeed found the true Guru.

The period of Guru Tegh Bahadur (1621–75) is important for two reasons. The first is that several hymns that Tegh Bahadur wrote were added by Guru Gobind Singh to the collection originally made by Guru Arjan; the canon was then closed, and the Adi Granth has remained inviolable ever since. The second concerns the manner of Tegh Bahadur's death. Sikh tradition maintains that he was arrested by Mughal authorities for having aided Kashmiri Brahmans against Mughal attempts to convert them to Islam. Offered the choice of conversion or death, he chose the latter and was immediately beheaded.

A Sikh who witnessed the execution spirited away Tegh Bahadur's headless body and lodged it in his house outside Delhi. To cremate the body without raising suspicion, he burned the whole house. Meanwhile, three outcaste Sikhs secured the head of the Guru and carried it in secret up to Anandpur, a service which earned them and all their successors the right to be called Ranghreta Sikhs, an honoured group of outcaste followers of the Guru. Arriving in Anandpur, they produced the severed head amidst cries of great lamentation.

Guru Gobind Singh and the founding of the Khalsa

Following the death of Tegh Bahadur, Guru Gobind Singh (1666–1708), the most important of all the Gurus with the exception of Guru Nanak, assumed leadership of the Sikhs. Gobind Rai, whose name was altered to Gobind Singh possibly at the time of the creation of the Khalsa, was born in Patna, the only child of Guru Tegh Bahadur. At the age of five he was brought to Anandpur and educated in Sanskrit and Persian and in the arts of poetry and warfare. His father's execution in Delhi by Aurangzeb must have made a deep impression

on the child. For several years after his succession as Guru, he continued his education in the Shiwalik Hills. He grew to manhood as the ruler of a small Shiwalik state, participating in various wars against other Shiwalik chieftains and demonstrating a particular delight in the sport of hunting.

According to Sikh tradition, on Baisakhi Day (the Indian New Year) late in the 17th century (the exact year is uncertain, though it was probably 1699), a fair was held at Anandpur, and all Sikhs were ordered to attend. The Guru remained concealed until the celebrations were at their height, when he suddenly appeared from a tent carrying a drawn sword and demanding the head of one of his loyal followers. At once the crowd became silent, wondering what had happened. The Guru repeated the command, and eventually Daya Singh volunteered and was taken behind a screen to be dispatched. Gobind Singh then reappeared, his sword dripping blood, and demanded a second victim. He too was escorted behind the screen, and again the sound of the sword could be heard. In this manner five loyal Sikhs agreed to die for their master. When he had apparently dispatched the fifth, the screen was removed, and all five were seen to be very much alive. At their feet lay five slaughtered goats. The five volunteers became the Panj Piare, the “Cherished Five,” who had proved that their loyalty was beyond question.

Guru Gobind Singh explained that he desired the Panj Piare to be the beginning of a new order, the Khalsa (“the Pure,” from the Persian khalisah, also meaning “pure”). The masands (many of whom had become quarrelsome or corrupt) would be eliminated, and all Sikhs, through their initiation into the Khalsa, would owe allegiance directly to the Guru. Gobind Singh then commenced the amrit sanskar (“nectar ceremony”), the service of initiation for the Panj Piare. When the rite was concluded, the Guru himself was initiated by the Panj Piare. The order was then opened to anyone wishing to join, and Sikh tradition reports that enormous crowds responded.

It should be noted that, contrary to the belief of many Sikhs, some central features of the present-day Khalsa did not exist in Gobind Singh’s time. For example, although the Guru required that those initiated into the Khalsa carry arms and never cut their hair (so that

at least the men would never be able to deny their identity as Khalsa Sikhs), the wearing of the “Five Ks”—kes or kesh (uncut hair), kangha (comb), kachha (short trousers), kara (steel bracelet), and kirpan (ceremonial sword)—did not become an obligation of all Sikhs until the establishment of the Singh Sabha, a religious and educational reform movement of the late 19th and the early 20th century. The Sikh wedding ceremony, in which the bride and groom walk around the Guru Granth Sahib, is also a modern development, having replaced the essentially Hindu rite, in which the bride and groom walk around a sacred fire, by the Anand Marriage Act of 1909. The names Singh (“Lion”) for Sikh males and Kaur (“Princess”) for Sikh females, formerly adopted upon initiation into the Khalsa, are now bestowed to all Sikhs in a birth and naming ceremony (see below Rites and festivals). All of these changes have been incorporated into the Rahit, the Sikh code of belief and conduct, which reached nearly its final form in the early 20th century.

Guru Gobind Singh believed that the forces of good and evil in the world sometimes fall out of balance. When the forces of evil become too great, Akal Purakh intervenes in human history to correct the balance, using particular human individuals as his agents. In Gobind Singh’s time the forces of evil, represented by the Mughals under Aurangzeb, had gained the ascendance, and it was Gobind Singh’s task, he believed, to right the balance. In the service of this mission, the Sikhs were justified in drawing the sword. He expressed this conviction in Zafar-nama (“Epistle of Victory”), a letter that he addressed late in life to Augangzeb.

Soon after the creation of the Khalsa, the Guru was attacked by other Shiwalik chieftains in league with the Mughal governor of the town of Sirhind. In 1704 he was compelled to withdraw from Anandpur, losing two of his four sons in the battle that followed. The two remaining sons were taken prisoner and delivered to the governor of Sirhind, who cruelly executed them by bricking them up alive. The fate of these two children has remained an agonizing tale for Sikhs ever since.

From Anandpur Gobind Singh escaped to southern Punjab, where he inflicted a defeat on his pursuers at Muktsar. He then moved on to Damdama, remaining there until

1706 and, according to tradition, occupying himself with the final revision of the Adi Granth. When Aurangzeb died in 1707, Gobind Singh agreed to accompany Aurangzeb's successor, Bahādur Shāh, to southern India. Arriving at Nanded on the banks of the Godavari River in 1708, he was assassinated by agents of the governor of Sirhind.

Guru Gobind Singh is without doubt the beau ideal of the Sikhs. Illustrations of him and of Guru Nanak are commonly found in Sikh homes. He is regarded as the supreme exemplar of all that a Sikh of the Khalsa (a Gursikh) should be. His bravery is admired, his nobility esteemed, his goodness profoundly revered. The duty of every Khalsa member, therefore, is to follow his path and to perform works that would be worthy of him.

[Previous](#)

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sstylesheet.css:

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body{
    font-family: 'Times New Roman', Times, serif;
    color:darkgoldenrod;
    background-color: lightgoldenrodyellow;
    font-size: 70px;
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}
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    padding: 10px;
    font-size: 23px;
    width: 65%;
    border-color: white;
    position: absolute;
    top: 0px;
    right: 5px;
}
.next{
    font-size: 23px;
    position: absolute;
    right: 20px;
}
.previous{
    font-size: 23px;
    position: absolute;
    /* right: 20px; */
```

```
}  
.content{  
  font-size: 21px;  
  color: darkorange;  
}
```

Forms for Christian Religion:

Form 1:

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  </head>
  <body>
    <b>Christianity</b><br><br>
    <br><br><br><br><br><br>
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    <br><br><br><br><br><br>
    
  <form>
    <h2><b>Christianity</b></h2>
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Christianity, major religion stemming from the life, teachings, and death of Jesus of Nazareth (the Christ, or the Anointed One of God) in the 1st century CE. It has become the largest of the world's religions and, geographically, the most widely diffused of all faiths. It has a constituency of more than two billion believers. Its largest groups are the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches. The Oriental Orthodox churches constitute one of the oldest branches of the tradition but had been out of contact with Western Christianity and Eastern Orthodoxy from the middle of the 5th century until the late 20th century because of a dispute over Christology (the doctrine of Jesus Christ's nature and significance). Significant movements within the broader Christian world and sometimes transcending denominational boundaries are Pentecostalism,

Charismatic Christianity, Evangelicalism, and fundamentalism. In addition, there are numerous independent churches throughout the world. See also Anglicanism; Baptist; Calvinism; Congregationalism; Evangelical church; Lutheranism; Oriental Orthodoxy; presbyterian; Reformed and Presbyterian churches.

This article first considers the nature and development of the Christian religion, its ideas, and its institutions. This is followed by an examination of several intellectual manifestations of Christianity. Finally, the position of Christianity in the world, the relations among its divisions and denominations, its missionary outreach to other peoples, and its relations with other world religions are discussed..

The church and its history

The essence and identity of Christianity

At its most basic, Christianity is the faith tradition that focuses on the figure of Jesus Christ. In this context, faith refers both to the believers' act of trust and to the content of their faith. As a tradition, Christianity is more than a system of religious belief. It also has generated a culture, a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers.

To say that Christianity “focuses” on Jesus Christ is to say that somehow it brings together its beliefs and practices and other traditions in reference to a historical figure. Few Christians, however, would be content to keep this reference merely historical. Although their faith tradition is historical—i.e., they believe that transactions with the divine do not occur in the realm of timeless ideas but among ordinary humans through the ages—the vast majority of Christians focus their faith in Jesus Christ as someone who is also a present reality. They may include many other references in their tradition and thus may speak of “God” and “human nature” or of the “church” and the “world,” but they would not be called Christian if they did not bring their attentions first and last to Jesus Christ.

While there is something simple about this focus on Jesus as the central figure, there is also something very complicated. That complexity is revealed by the thousands of separate churches, sects, and denominations that make up the modern Christian tradition. To project these separate bodies against the background of their development in the nations of the world is to suggest the bewildering variety. To picture people expressing their adherence to that tradition in their prayer life and church-building, in their quiet worship or their strenuous efforts to change the world, is to suggest even more of the variety.

Given such complexity, it is natural that throughout Christian history both those in the tradition and those surrounding it have made attempts at simplification. Two ways to do this have been to concentrate on the “essence” of the faith, and thus on the ideas that are integral to it, or to be concerned with the “identity” of the tradition, and thus on the boundaries of its historical experience.

Modern scholars have located the focus of this faith tradition in the context of monotheistic religions. Christianity addresses the historical figure of Jesus Christ against the background of, and while seeking to remain faithful to, the experience of one God. It has consistently rejected polytheism and atheism.

A second element of the faith tradition of Christianity, with rare exceptions, is a plan of salvation or redemption. That is to say, the believers in the church picture themselves as in a plight from which they need rescue. For whatever reason, they have been distanced from God and need to be saved. Christianity is based on a particular experience or scheme directed to the act of saving—that is, of bringing or “buying back,” which is part of what redemption means, these creatures of God to their source in God. The agent of that redemption is Jesus Christ.

It is possible that through the centuries the vast majority of believers have not used the term essence to describe the central focus of their faith. The term is itself of Greek origin and thus represents only one part of the tradition, one element in the terms that have gone into making up Christianity. Essence refers to those qualities that give something its identity and are at the centre of what makes that thing different from everything else. To

Greek philosophers it meant something intrinsic to and inherent in a thing or category of things, which gave it its character and thus separated it from everything of different character. Thus, Jesus Christ belongs to the essential character of Christianity and gives it a unique identity.

If most people are not concerned with defining the essence of Christianity, in practice they must come to terms with what the word essence implies. Whether they are engaged in being saved or redeemed on the one hand, or thinking and speaking about that redemption, its agent, and its meaning on the other, they are concentrating on the essence of their experience. Those who have concentrated from within the faith tradition have also helped to give it its identity. It is not possible to speak of the essence of a historical tradition without referring to how its ideal qualities have been discussed through the ages. Yet one can take up the separate subjects of essence and identity in sequence, being always aware of how they interrelate.

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`Next`

`</div>`

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`</form>`

`</body>`

`</html>`

Form 2:

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<!DOCTYPE html>
<html>
  <head>
    <title></title>
    <link rel="stylesheet" href="cformstyle.css" type="text/css">
  </head>
  <body>
    <b>Christianity</b><br><br>
    <br><br><br><br><br><br><br>
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  </form>
  <h3><b>Historical views of the essence</b></h3>
  <b>Early views</b><br><br>
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Jesus and the earliest members of the Christian faith tradition were Jews, and thus they stood in the faith tradition inherited by Hebrew people in Israel and the lands of the Diaspora. They were monotheists, devoted to the God of Israel. When they claimed that Jesus was divine, they had to do so in ways that would not challenge monotheism.

Insofar as they began to separate or be separated from Judaism, which did not accept Jesus as the Messiah, the earliest Christians expressed certain ideas about the one on whom their faith focused. As with other religious people, they became involved in a search for truth. God, in the very nature of things, was necessarily the final truth. In a reference preserved in the Gospel According to John, however, Jesus refers to himself not only as “the way” and “the life” but also as “the truth.” Roughly, this meant “all the reality there is” and was a reference to Jesus’ participation in the reality of the one God.

From the beginning there were Christians who may not have seen Jesus as the truth or as a unique participant in the reality of God. There have been “humanist” devotees of Jesus, modernist adapters of the truth about the Christ, but even in the act of adapting him to humanist concepts in their day they have contributed to the debate of the essence of Christianity and brought it back to the issues of monotheism and a way of salvation.

It has been suggested that the best way to preserve the essence of Christianity is to look at the earliest documents—the four Gospels and the letters that make up much of the New Testament—which contain the best account of what the earliest Christians remembered, taught, or believed about Jesus Christ. It is presumed that “the simple Jesus” and the “primitive faith” emerge from these documents as the core of the essence. This view has been challenged, however, by the view that the writings that make up the New Testament themselves reflect Jewish and Greek ways of thinking about Jesus and God. They are seen through the experience of different personalities, such as St. Paul the Apostle or the nameless composers—traditionally identified as St. Matthew, St. Mark, St. Luke, and St. John—of documents that came to be edited as the Gospels. Indeed, there are not only diverse ways of worship, of polity or governance of the Christian community, and of behaviour pictured or prescribed in the New Testament but also diverse theologies, or

interpretations of the heart of the faith. Most believers see these diversities as complementing each other and leave to scholars the argument that the primal documents may compete with and even contradict each other.

Yet there is a core of ideas that all New Testament scholars and believers would agree are central to ancient Christian beliefs. One British scholar, James G. Dunn, for example, says they would all agree that “the Risen Jesus is the Ascended Lord.” That is to say, there would have been no faith tradition and no scriptures had not the early believers thought that Jesus was “Risen,” raised from the dead, and, “Ascended,” somehow above the ordinary plane of mortal and temporal experience. From that simple assertion early Christians could begin to complicate the search for essence.

An immediate question was how to combine the essential focus on Jesus with the essential monotheism. At various points in the New Testament and especially in the works of the Apologists, late 1st- and 2nd-century writers who sought to defend and explain the faith to members of Greco-Roman society, Jesus is identified as the “preexistent Logos.” That is, before there was a historical Jesus born of Mary and accessible to the sight and touch of Jews and others in his own day, there was a Logos—a principle of reason, an element of ordering, a “Word”—that participated in the Godhead and thus existed, but which only preexisted as far as the “incarnate” Logos, the Word that took on flesh and humanity (John 1:1–14), was concerned.

In searching for an essence of truth and the way of salvation, some primitive Jewish Christian groups, such as the Ebionites, and occasional theologians in later ages employed a metaphor of adoption. These theologians used as their source certain biblical passages (e.g., Acts 2:22). Much as an earthly parent might adopt a child, so the divine parent, the one Jesus called abba (Aramaic: “daddy,” or “father”), had adopted him and taken him into the heart of the nature of what it is to be God. There were countless variations of themes such as the preexistent Logos or the concept of adoption, but they provide some sense of the ways the early Apologists carried out their task of contributing to the definition of the essence of their Jesus-focused yet monotheistic faith.

While it is easier to point to diversity than to simplicity or clarity among those who early expressed faith, it must also be said that from the beginning the believers insisted that they were, or were intended to be, or were commanded and were striving to be, united in their devotion to the essence of their faith tradition. There could not have been many final truths, and there were not many legitimate ways of salvation. It was of the essence of their tradition to reject other gods and other ways, and most defining of essence and identity occurred as one set of Christians was concerned lest others might deviate from the essential faith and might, for example, be attracted to other gods or other ways.

While Jesus lived among his disciples and those who ignored or rejected him, to make him the focus of faith or denial presented one type of issue. After the “Risen Jesus” had become the “Ascended Lord” and was no longer a visible physical presence, those at the head of the tradition had a different problem. Jesus remained a present reality to them, and, when they gathered to worship, they believed that he was “in the midst of them.” He was present in their minds and hearts, in the spoken word that testified to him, and also present in some form when they had their sacred meal and ingested bread and wine as his “body and blood.” They created a reality around this experience; if once Judaism was that reality, now Christianity resulted.

The search for the essence of Christianity led people in the Greek world to concentrate on ideas. The focus on Jesus narrowed to ideas, to “beliefs about” and not only “belief in,” and to doctrines. The essence began to be cognitive, referring to what was known, or substantive. As debates over the cognitive or substantive aspects of Jesus’ participation in God became both intense and refined, the pursuit of essences became almost a matter of competition in the minds of the Apologists and the formulators of doctrines in the 3rd through the 6th century. During this time Christians met in council to develop statements of faith, confessions, and creeds. The claimed essence was used in conflict and rivalry with others. Christian Apologists began to speak, both to the Jews and to the other members of the Greco-Roman world, in terms that unfavourably compared their religions to Christianity. The essence also came to be a way to define who had the best

credentials and was most faithful. The claim that one had discerned the essence of Christianity could be used to rule out the faithless, the apostate, or the heretic. The believers in the essential truth and way of salvation saw themselves as insiders and others as outsiders. This concept became important after the Christian movement had triumphed in the Roman Empire, which became officially Christian by the late 4th century. To fail to grasp or to misconceive what was believed to be the essence of faith might mean exile, harassment, or even death.

In the early stages of the development of their faith, Christians did something rare if not unique in the history of religion: they adopted the entire scriptural canon of what they now saw to be another faith, Judaism, and embraced the Hebrew Scriptures, which they called the Old Testament. But while doing so, they also incorporated the insistent monotheism of Judaism as part of the essence of their truth and way of salvation, just as they incorporated the Hebrew Scriptures' story as part of their own identity-giving narrative and experience.

This narrowing of focus on Jesus Christ as truth meant also a complementary sharpening of focus on the way of salvation. There is no purpose in saving someone who does not need salvation. Christianity therefore began to make, through its councils and creeds, theologians and scholars, some attempts at definitive descriptions of what it is to be human. Later some of these descriptions were called "original sin," the idea that all humans inherited from Adam, the first-created human, a condition that made it impossible for them to be perfect or to please a personal God on their own. While Christians never agreed on a specific teaching on original sin, they did describe as the essence of Christianity the fact that something limited humans and led them to need redemption. Yet the concentration always returned to Jesus Christ as belonging more to the essence of Christianity than did any statements about the human condition.

Masaccio: Expulsion of Adam and Eve

The essence of Christianity eventually included statements about the reality to God. Christians inherited from the Jews a relatively intimate picture of a God who made their young and small universe, with its starry heavens, and then carried on discourse with humans, making covenants with them and rewarding or punishing them. But the Greek part of their tradition contributed the concept of a God who was greater than any ideas of God but who had to be addressed through ideas. Indeed, it was during this time that words such as essence, substance, and being—terms that did not belong to the Old or New Testament traditions—came to be wedded to biblical witness in the creeds. Christians used the vocabulary and repertory of options then available to them in speaking of the all-encompassing and the ineffable and grafted these onto the witness to God that was essential to their faith. Contemporary Christians, including many who reject the notion of creeds or any non-biblical language, are still left with the problems and intentions of the ancients: how to think of Jesus in such a way that they are devoted to him not in isolation, as an end in himself—for that would be idolatry of a human—but in the context of the total divine reality.

It is impossible to chronicle the efforts at expressing essence without pointing to diversity within the unity. Yet the belief in final unity belongs to any claims of finding an essence. Thus it was both a typical and a decisive moment when in the 5th century St. Vincent of Lérins, a Gallo-Roman theologian, provided a formula according to which Christianity expressed a faith that “has been believed everywhere, always, and by all” (quod ubique, quod semper, quod ab omnibus creditum est). Even if not all Christians could agree on all formulations, it was widely held that there was some fundamental “thing” that had thus been believed.

Medieval and Reformation views

For a thousand years, a period that began with what some historians called the “Dark Ages” in the Christian West and that endured through both the Eastern and Western extensions of the Roman Empire, the essence of Christian faith was guarded differently than it had been

in the first three centuries, before Christianity became official; throughout the Middle Ages itself the understanding of the essence evolved. In the 4th and 5th centuries, theologians including St. Ambrose, St. Augustine of Hippo, and St. Jerome laid the foundations for the development of Christian thought. By the 5th century, the bishop of Rome, the pope, as a result of conciliar decisions and unique events in Rome, had become the leading spokesman for the faith in Latin, or Western, Christendom. This position would assume greater institutional strength in later periods of the Middle Ages. In the Eastern churches, despite the claims of the patriarch of Constantinople, no single pontiff ruled over the bishops, but they saw themselves just as surely and energetically in command of the doctrines that made up the essence of Christianity.

The Western drama, especially after the year 1000, was more fateful for Christianity in the modern world. The pope and the bishops of Latin Christendom progressively determined the essence through doctrines and canons that enhanced the ancient grasp of faith. As they came to dominate in Europe, they sought to suppress contrary understandings of the essence of the faith. In the 14th and 15th centuries, Jews were confined to ghettos, segregated and self-segregated enclaves where they did not and could not share the full prerogatives of Christendom. When sects were defined as heretical—Waldenses, Cathari, and others—because of their repudiation of Roman Catholic concepts of Christian essence, they had to go into hiding or were pushed into enclaves beyond the reach of the custodians of official teaching. The essence of Christianity had become a set of doctrines and laws articulated and controlled by a hierarchy that saw those doctrines as a divine deposit of truth. Theologians might argue about the articulations with great subtlety and intensity, but in that millennium few would have chosen to engage in basic disagreement over the official teachings, all of which were seen to be corollaries of the basic faith in Jesus Christ as participating in the truth of God and providing the way of salvation.

Through these centuries there was also increasing differentiation between the official clergy, which administered the sacraments and oversaw the body of the faithful, and the laity. Most of what was debated centuries later about the essence of medieval Christianity came from the records of these authorities. As more is learned about the faith of the ordinary believers, it becomes more evident in the records of social history that people offered countless variations on the essence of the faith. Many people used the church's officially legitimated faith in the power of saints' relics to develop patterns of dealing with God that, according to the Protestant reformers, detracted from the uniqueness of Jesus Christ as the only agent of salvation.

During this thousand years in both Western and Eastern Christianity, when the faith had a cultural monopoly, there was an outburst of creativity and a fashioning of a Christian culture that greatly enhanced and complicated any once-simple notions of an essence. Christianity was as much a cultural tradition as it was a faith tradition, an assertion that the leadership of the medieval church would not have regarded as diminishing or insulting. Christianity as a cultural tradition is perhaps most vividly revealed in the magnificent cathedrals and churches that were built in the Middle Ages and in the illuminated manuscripts of the period.

Lindisfarne Gospels

As Christian culture grew ever more complex, however, there arose a constant stream of individual reformers who tried to get back to what they thought was its original essence. Among these was St. Francis of Assisi, who in his personal style of devotion and simple way of life was often seen as capturing in his person and teachings more of the original essence of Jesus' truth and way of salvation than did the ordained authorities in the church and empires. Unlike the Waldenses and members of other dissident groups, Francis accepted the authority of the ordained clergy and contributed to a reform and revival of the broader church.

St. Francis of Assisi

In the late Middle Ages a number of dissenters emerged—such as Jan Hus in Bohemia, John Wycliffe in England, and Girolamo Savonarola in Florence—who challenged the teachings of the church in more radical ways than someone like St. Francis did. For all their differences, they were united in their critique of what they thought complicated the essence of Christianity. On biblical prophetic grounds they sought simplicity in the cognitive, moral, and devotional life of Christianity.

When the Protestant Reformation divided Western Christianity—as Eastern Christians, already separated since the 11th century, looked on—the 16th-century European world experienced a foretaste of the infinite Christian variety to come. The reforms that gave rise to the many Protestant bodies—Lutheran, Anglican, Presbyterian, Reformed, Anabaptist, Quaker, and others—were themselves debates over the essence of Christianity. Taken together, they made it increasingly difficult for any one to claim a monopoly on the custodianship of that essence, try as they might. Each new sect offered a partial discernment of a different essence or way of speaking of it, even if the vast majority of Protestants agreed that the essence could be retrieved best, or, indeed uniquely, through recovery of the central message of the Scriptures.

After the ferment of the Reformation, most of the dissenting groups, as they established themselves in various nations, found it necessary to engage in their own narrowing of focus, rendering of precise doctrines, and understanding of divine truth and the way of salvation. Within a century theologians at many Protestant universities were adopting systems that paralleled the old scholasticisms against which some reformers had railed. Those who had once thought that definition of doctrine failed to capture the essence of Christianity were now defining their concept of the essence in doctrinal terms but were doing so for Lutherans, Reformed, Presbyterians, and even more radical dissenters and resisters of creeds, such as the Anabaptists.

The belief of St. Vincent of Lérins that there is a faith that has been held by everyone, always and everywhere, lived on through the proliferation of Protestant denominations and Roman Catholic movements and, in sophisticated ways, has helped

animate the modern ecumenical movement. Thus, some have spoken of that movement as a reunion of churches, an idea that carries an implication that they had once been “one,” and a further hint that one included an essence on which people agreed. Reunion, then, would mean a stripping away of accretions, a reducing of the number of arguments, and a refocusing on essentials.

Modern views

The modern church and world brought new difficulties to the quest for defining an essence of Christianity. Both as a result of Renaissance humanism, which gloried in human achievement and encouraged human autonomy, and of Reformation ideas that believers were responsible in conscience and reason for their faith, an autonomy in expressing faith developed. Some spoke of Protestantism as being devoted to the right of private judgment. Roman Catholics warned that believers who did not submit to church authority would issue as many concepts of essence as there were believers to make the claims.

In the 18th century the Western philosophical movement called the Enlightenment further obscured searches for the essence of Christianity. The Enlightenment proclaimed optimistic views of human reach and perfectibility that challenged formerly essential Christian views of human limits. The Deity became a benevolent if impersonal force, not an agent that arranged a way of salvation to people in need of rescue. The Enlightenment also urged a view of human autonomy and of the use of reason in a search for truth. But, in the view of Enlightenment thinkers, reason did not need to be responsive to supernatural revelation, as contained in the Old and New Testaments. Indeed, reason questioned the integrity of those scriptures themselves through methods of historical and literary criticism. No longer should one rely on the word of priests who passed on notions of essential Christianity.

While many Westerners moved out of the orbit of faith as a result of the Enlightenment and the rise of criticism, many others—in Germany, France, England, Scotland, and, eventually,

the Americas—remained Christians, people of faith if now of faith differently expressed. Some Christians, the Unitarians, rejected the ideas of both a preexistent Logos made incarnate in Christ and a Jesus adopted into the Godhead. Jesus was seen as the great teacher or exemplar. They thus also tested the boundaries of essential teaching about a way of salvation. And at the heart of Deist Christianity was a view of God that remained “mono-” in that it was devoted to a single principle, but as “deist” instead of “theist” it departed from the ancient picture of a personal God engaged in human affairs. These were blows to the integrity of St. Vincent of Lérins’s concept and more reasons for the orthodox to use Vincent’s concept to exclude Unitarians, Deists, and other innovators from the circle of Christianity.

In the 19th century philosophical and historical criticism inspired some Christians to renew the search for essences. For example, in the wake of the German idealist philosopher G.W.F. Hegel, Hegelian scholars tried to rescue Christianity by viewing it as an unfolding of “absolute spirit.” They followed Christian history through a constant dialectic, a series of forces and counterforces producing new syntheses. A problem with the Hegelian approach arose as the historical Jesus came to be seen merely as one stage in the unfolding of absolute spirit; he was not a decisive agent of the way of salvation “once for all,” as the biblical Letter to the Hebrews had claimed him to be. Soon biblical scholars such as David Friedrich Strauss were speaking of the historical Jesus as a myth of a certain set of people in one moment of the dialectical unfolding. The Christian faith itself began to dissolve, and many Hegelians began to reject the God of the Christian faith along with the historical Jesus.

Another group of 19th-century theologians took the opposite course. In the spirit of the 18th-century German philosopher Immanuel Kant, these neo-Kantians spoke not of the noumenal world, the unseen realm of essences beyond visible reality, but of the phenomenal realm, the world of history in which things happened. Theologians in this school engaged in a century-long “quest for the historical Jesus,” in which they sought the simple essence of Christianity. Significantly, the greatest exemplar of this historical

tradition, the German theologian Adolf von Harnack, wrote one of the best-known modern books on the essence of Christianity, *Das Wesen des Christentums* (1900; *What Is Christianity?*).

The call had come to purge Christianity of what Harnack called traces of “acute Hellenization,” the Greek ideas of essence, substance, and being that were introduced into the Christian tradition in its early history. The focus was shifted to the fatherhood of God and the announcement of the kingdom, as Jesus had proclaimed in the Gospels. While this approach matched the thirst for simplification in the minds of many of the Christian faithful, it also diminished the concept of God. The result was a form of Christian humanism that more traditional Christians regarded as a departure from the essence of Christianity. This view claimed to be based on the historical Jesus, but scholars could not agree on the details.

Throughout the modern period some thinkers took another route toward expressing the essence of Christianity. The notion that the theologians would never find the essence of Christianity grew among German Pietists, among the followers of John Wesley into Methodism, and in any number of Roman Catholic or Protestant devotional movements. Instead, according to these groups, the Christian essence was discernible in acts of piety, closeness to the fatherly heart of God as shown in the life of Jesus, and intimate communion with God on emotional or affective—not cognitive, rational, or substantial (i.e., doctrinal)—grounds. Although these pietisms have been immensely satisfying to millions of modern believers, they have been handicapped in the intellectual arena when pressed for the definitions people need in a world of choice.

Some modern Christians have shifted the topic from the essence of Christianity to its absoluteness among the religions. They have been moved by what the Germans called *Religionswissenschaft*, the study of world religions. In that school, the focus fell on the sacred, what the German theologian Rudolf Otto called “the idea of the Holy.” On those terms, as the German scholar Ernst Troeltsch showed, it was more difficult to speak of the “absoluteness” of Christianity and its truth; one had to speak of it on comparative terms.

Yet some early 20th-century comparativists, such as the Swedish Lutheran archbishop Nathan Söderblom, applied their understanding of the study of religion to help animate the movement for Christian reunion.

The ecumenical movement that arose in the 20th century was based upon the belief that the church has different cultural expressions that must be honoured and differing confessional or doctrinal traditions designed to express the essential faith. These traditions demand criticism, comparison, and perhaps revision, with some possible blending toward greater consensus in the future. At the same time, supporters of the movement have shown that, among Christians of good will, elaborations of what constitutes the essence of Christianity are as confusing as they are inevitable and necessary.

Despite this confusion, the ecumenical movement was an important development in the 20th century. It took institutional form in the World Council of Churches in 1948, which was composed of Protestant, Eastern Orthodox, and Oriental Orthodox churches. The World Council emerged out of two organizations that offered distinct approaches to the essential concepts of the faith. One approach was devoted first to “Life and Work,” a view that the essentials of Christianity could be best found and expressed when people followed the way or did the works of Christ, since this constituted his essence. The other approach, concerned with “Faith and Order,” stressed the need for comparative study of doctrine, with critical devotion to the search for what was central. By no means did these groups cling any longer to the notion that when they found unity they would have found a simple essence of Christianity. Yet they believed that they could find compatible elements that would help to sustain them on the never-ending search for what was central to the faith tradition.

Some modern scholars—for example, the British theologian John Hick—viewing the chaos of languages dealing with the essentials of the faith and the complex of historical arguments, pose the understanding of the essence in the future. They speak of “eschatological verification,” referring to the end, the time beyond history, or the time of fulfillment. In that future, one might say, it will have become possible to assess the claims of faith. Theologians of these schools argue that such futuristic notions motivate Christians

and the scholars among them to clarify their language, refine their historical understandings, and focus their devotion and spirituality.

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India is a land of bewildering diversity, a unique and colorful mosaic of people of various faiths. There is a festival for every reason and for every season. Many festivals celebrate various harvests, commemorate great historical figures and events, or express devotion to the deities. Every celebration centers around the rituals of prayer and seeking of blessings, and involves the decoration of homes, wearing of new clothes, music, dancing, and feasting. Festivals are an expression of the spirit of celebration. They are observed with enthusiasm and gaiety and are occasions when the greater family and friends come together. They also present women with an opportunity to socialize. Many of these festivals are associated with special foods.

Among the most important Hindu festivals are Makar Sankranti, Shivratri, Holi, Gudi Padva , Ram Navmi , Onam , Krishan Janamashtmi ,Ganesh Chaturthi, Navratri, Dussehra, and Diwali. They are celebrated throughout the country in various forms.

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2. Shivratri<br>
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3. Holi<br>
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4. Gudi Padwa

5. Ram Navami

6. Onam

7. Krishna
Janmashtami

8. Ganesh Chaturthi

9. Navratri

10. Dussehra

11. Diwali

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<h2>Makar Sankranti</h2>

Also referred to as Lohri in the North and as Pongal in parts of the South, Makar Sankranti is a celebration of the "ascent" of the sun to the North. The festival marks the coldest day of the winter (14 January), after which the biting cold begins to taper off. In the North, the festival is marked by the lighting of bonfires, into which sweets, rice, and popcorn are thrown as offerings. In the South, prayers are offered to the sun god, because without the sun, there would be no harvest. During the festival, the most commonly eaten foods are sesame seeds and jaggery sweets, rice cooked with milk, jaggery (called pongal), and sugar drops. Jaggery is a dark crude sugar made from palms.

Shivratri

Shivratri literally means the night of Shiva. It is celebrated in February and March. Devotees of Shiva abstain from eating food throughout the day and only break their fast the following morning after a night of worship. The offerings of food to the deity comprise "cooling" foods, because Shiva was said to be hot-tempered. These include milk, water, honey, and the leaves of the wood apple tree (aegle marmelos), which are said to be cooling. Another food popular at this festival is thandai, a drink made with milk, almonds, and hemp seed. Hemp seed is said to have been dear to Shiva and is thus imbibed as part of the festivities.

Holi

Celebrated essentially in northern India, this boisterous festival heralds the onset of spring (in mid-March). It is a festival of color, and people smear each other with colored powder and spray each other with colored water. Singing and dancing add to the gaiety of the occasion. It is variously associated with Krishna (as is evident in the particularly extensive celebrations at Vrindavan and Mathura, the two places associated with Krishna) and Shiva. Legend has it that the celebration of Holi is actually a recreation of the marriage procession of Shiva. The delicacies eaten during this festival include malpua (fresh bread soaked in a sugar syrup), puranpoli (unleavened wheat bread stuffed with lentils and jaggery and baked on a griddle), and gujjiyas (flour patties stuffed with milk solids, sugar, almonds, and raisins and then deep-fried).

Gudi Padwa

Gudi Padwa is a spring festival that marks the New Year celebration for Marathi Hindus. It is celebrated on the first day of the Chaitra month according to the lunisolar Hindu calendar in Maharashtra and Konkan regions. The word padava comes from the Sanskrit word pratipada, which refers to the first day of a lunar fortnight. This day is considered an auspicious day that marks the New Year, celebrates the arrival of the spring season and the reaping of Rabi crops. The word Gudhi means a flag. A stick decorated with a bright cloth, neem leaves, and garlands is unfurled outside every Maharashtrians house, hence the name Gudi Padwa. People believe that bringing the Gudi at home ward off evil spirits and bring

good luck and prosperity in life. As per mythology, the festival of Gudi Padwa is associated to the day on which Lord Brahma created time and universe. While others believe that this day commemorates the coronation of Rama in Ayodhya after his victory over Ravana. Maharashtra's legendary warrior, Chhatrapati Shivaji first started celebrating Gudi Padwa after his victory. Since then Gudi Padwa is celebrated in every Marathi household to welcome the New Year. On the occasion of Gudi Padwa, people start their day by eating bittersweet neem leaves that purify the blood and strengthens the body. The auspicious occasion of Gudi Padwa is also considered auspicious for Vaastu puja, buying gold, a new vehicle or opening new business ventures.

Ram Navami

Ram Navami is celebrated to commemorate the birth of Lord Rama to the king of Ayodhya, King Dasharatha. It is known that King Dashratha had three queens, Kaushalya, Sumitra, and Kaikeyi. The three queens were unable to give birth to a child for a very long time.

King Dashratha performed a sacred ritual known as "Putrakameshti Yagna," which was suggested by a sage, Vasishtha. In the ritual, the king served 'payasam' to all his wives to fulfill his wish of having a child. As a result, the king was blessed with a baby boy on the ninth day of the Hindu month, Chitra. Queen Kaushalya gave birth to Lord Rama, whereas the other queens gave birth to Lakshmana and Bharata.

Ram Navami is one of the five major holidays celebrated by the people belonging to the upper and lower castes in Hindu society. Lord Rama is believed to be the seventh avatar of the Hindu Lord Vishnu. Although this day is declared as a holiday in many Indian states, it is celebrated on different days. The Hindus celebrate this day by going to temples, observing fasts, and seeking Lord Rama's blessings. This spring festival clearly promotes the idea of the victory of good over evil.

Onam

Onam, the harvest festival, is traditionally celebrated in Kerala (in August–September). The harvest has been reaped and the granaries are full; therefore it is time to rejoice.

Krishna Janmashtami

Janmashtami, or more popularly known as Krishna Janmashtami is the birthday of Lord Krishna which is celebrated with great fervor and zeal in India during the monsoon month. If we go by the Hindu calendar, this important day falls on the Ashtami or eighth day of the Krishna Paksh or dark fortnight of Bhadon month. No one actually knows when this festival originated! May be a thousand years back this festival found its foothold in our culture. One would actually come across various legendary stories and myths encircling the birth of Janmashtami.

Among all of them, the most widely accepted view is that Lord Krishna is the eighth incarnate of Lord Vishnu. We all have known from Mahabharata that the birth of Lord Krishna happened to kill the demon Kansa who happens to be his maternal uncle. Whenever there is some imbalance in the universe regarding peace and prosperity, it is said that Lord Vishnu comes to save the humanity from the hands of demons and goons.

Historians and scholars say that Lord Krishna took birth in a cellular jail in Dwapar Yug biologically to Vasudeva and Devaki. But Vasudeva had to cross the Yamuna River in a stormy night to pass on his child to a friend so save the child from the evil hands of Kansa. So, technically, Maiya Yashodha and Nanda of Gokul region of Mathura were the foster parents of Lord Krishna.

Now this Lord Krishna was a wonder child and his skills were noticed since childhood only. People started believing that this small boy named Krishna is among the commoners to save them from all tumultuous situations. Slowly, people of Nandgaon started celebrating the birth of Krishna in a grand way as they believed this day to be a fortunate one.

We can say that this festival initially originated in Gokul and slowly engulfed the Mathura region and later on the whole Uttar Pradesh state. And now even after 1000 years, the whole country celebrates the birth of Lord Krishna as he is the epitome of love, faith, friendship, and peace.

Ganesh Chaturthi

Celebrated essentially in Maharashtra, this festival celebrates the birthday of Ganesha, the elephant-headed god who is the son of Shiva and Parvati. Ganesha is the remover of all obstacles and difficulties; he is the one who will grant success in all human endeavors. Therefore, no new venture is started without first praying to Ganesha. His image is installed in individual homes for a period of hours or days leading up to the festival, at which point those same images are displayed in a procession with much singing and dancing, and then immersed in running water. Ganesha's favorite food modak (a wheat flour pastry stuffed with coconut and jaggery and baked on a griddle) is offered to the deity and served throughout the festival's duration.

Navratri

Navratri is a time when Hindus celebrate the goddess Durga for killing the demon, Mahishasura.

A more powerful God, Lord Brahma, had blessed Mahishasura with the gift of immortality because of his dedication to him, which meant he could never die.

However, this gift did come with one condition - the only person who would be able to defeat Mahishasura would be a woman.

Mahishasura didn't think any women would be strong enough to kill him and was happy with the deal.

Over the years, Mahishasura and his men became a powerful force attacking people on Earth and no gods were able to defeat him.

Finally Lord Brahma, Lord Vishnu and Lord Shiva - the three most powerful Hindu gods - decided to come together and create the goddess Durga, a powerful woman whose job would be to destroy Mahishasura.

The gods equipped the new goddess Durga with lots of weapons before she went into battle with Mahishasura.

Durga fought the demon for 10 days, and it proved quite difficult as he kept changing his form to confuse the goddess. However, when he finally turned into a buffalo, Durga was able to defeat him.

Dussehra

Celebrated in October, Dussehra commemorates the victory of good over evil, and culminates in the burning in effigy of Ravana and the triumph of Rama. It is celebrated in various ways throughout the country, often with much music and dancing, and lasts for ten days. During this time, there are public performances of the Ramlila (the story of the Hindu epic, the Ramayana). On the day of Dussehra, new accounts are opened, and new ventures started.

Diwali

Celebrated twenty-one days after Dussehra, this festival commemorates Rama's return to his hometown, Ayodhya, after having been in exile for fourteen years. While Dussehra celebrates Rama's victory over Ravana, Diwali celebrates his return. Thousands of oil lamps are lit to welcome him home, making it a night of enchantment. Homes are decorated, and sweets are exchanged between family and friends. Fireworks and festivities are part of the celebrations. On this day, the goddess of wealth, Lakshmi, is worshipped.

[Next](#)

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The 5 Principles
and 10 Disciplines
of Hinduism:

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The specific principles and disciplines of Hinduism vary with different sects: but there are commonalities which represent the bedrock of the religion, expressed and reflected in the ancient writings of the Vedas. Below are brief descriptions of these common principles and disciplines.

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<h2>5 Principles</h2>

The principles of Sanatana Dharma were made to create and maintain the proper working of a society and its members and governors. Regardless of the circumstances, the principles and philosophy of Hinduism remain the same: the ultimate aim of human life is to realize its true form.

• God Exists. According to the Hindu religion, there is only one Absolute Divine, a singular force that joins all facets of existence together known as the <u>Absolute OM</u>(sometimes spelled AUM). This divine is the Lord of All Creation and a universal sound that is heard within every living human being. There are several divine manifestations of the OM, including <u>Brahma</u>, <u>Vishnu</u>, and Maheshwara <u>(Shiva)</u>.

• All Human Beings Are Divine. Ethical and moral behavior is considered the most prized pursuit of human life. The soul of an individual <i>(jivatma)</i> is already part of the divine soul <i>(the Paramatma)</i> although it

remains in a dormant and deluded condition. It is the sacred mission of all humans to awaken their soul and make it realize its true divine nature.

• **Unity of Existence.** The seekers aim to be at-oneness with God, not as separate individuals (oneness of self), but rather a closer connection (at-one-ness) with God.

• **Religious Harmony.** The most basic natural law is to remain in harmony with its fellow creatures and the universal.

• **Knowledge of 3 Gs.** The three Gs are the Ganges (the sacred river in India where the cleansing of sins occurs), the Gita (the sacred script of the Bhagavad-Gita), and the Gayatri (a revered, sacred mantra found in the Rig Veda, and also a poem/intonement in the same specific meter).

10 Disciplines

The 10 disciplines in Hinduism include five political goals called Yamas or Great Vows, and five personal goals called Niyamas.

The 5 Great Vows (Yamas) are shared by many Indian philosophies. The Yamas are political goals, in that they are broad-based social and universal virtues in the form of moral restraints or social obligations.

• **Satya (Truth)** is the principle that equates God with soul. It is the mainstay of the basic moral law of Hinduism: people are rooted in Satya, the greatest truth, unity of all life. One should be truthful; not act fraudulently, be dishonest or a liar in life. Further, a true person does not regret or brood over losses caused by speaking truth.

• **Ahimsa (Non-violence)** is a positive and dynamic force, that means benevolence or love or goodwill or tolerance (or all of the above) of all living creatures, including the objects of knowledge and various perspectives.

• **Brahmacharya (Celibacy, non-adultery)** is one of the four great ashrams of Hinduism. The beginning student is to spend the first 25 years of one's life practicing abstinence from the sensual pleasures of life, and instead concentrate on selfless

work and study to prepare for life beyond. Brahmacharya means stringent respect of personal boundaries, and the preservation of vital life force; abstinence from wine, sexual congress, meat-eating, consumption of tobacco, drugs, and narcotics. The student instead applies the mind to studies, avoids things that ignite passions, practice silence,

`
 • Asteya (No desire to steal)` refers not just to the theft of objects but to refrain from exploitation. Do not deprive others of what is theirs, whether it is things, rights, or perspectives. An upright person earns his or her own way, by dint of hard work, honesty, and fair means.

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 • Aparigraha (Non-possessiveness)` warns the student to live simply, keep only those material things that are required to sustain the demands of daily life.

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<b>Islamic festivals</b>
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Celebrated with great feasts, family gatherings, music, and street processions, Muslim festivals are joyous occasions. The largest of the Muslim festivals are Eid al-Fitr, which takes place at the end of Ramadan, the month of ritual fasting, and Eid al-Adha, which marks the time of the pilgrimage to Mecca. Other Muslim festivals include the Moulid an-Nabi which celebrates the birth of the Prophet Mohammed, Ras as-Sana, the Islamic New Year, and various saints' name days known as moulids.

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<h3><b>Islamic Calendar</b></h3>
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The Islamic calendar has twelve months, each with 29 or 30 days. Purely lunar based, the Islamic year is around 11 days shorter than that of the Western calendar. Because Islam relies on actual sightings of the crescent moon at a given place, it is difficult to give dates in advance. Local Islamic centers will be able to provide the dates for the current year.

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<h3><b>Eid al-Adha (Feast of Sacrifice) July 31, 2020</b></h3>
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Eid al-Adha This four-day festival marks the time of the Haj, or pilgrimage to Mecca. It is considered one of the most famous Islamic festivals

This is undoubtedly the great day of the Muslim calendar. The festival revolves around the sacrifice of an animal that is offered to Allah, usually a lamb or a cow. In this way, the Old Testament passage is recreated in which God intercedes to save the life of Ishmael, son of the prophet Abraham. This festivity takes place on the tenth day of the month of zil-hajj.

Ras as-Sana (Hijri New Year)

Ras as-Sana: The Islamic equivalent of New Year's Day and quite a low-key affair and celebrated by Muslims every year.

Prophet's Birthday October 29, 2020

Moulid an-Nabi Birth of the Prophet and one of the major holidays of the year. The streets burst into color and noise with the celebrations. It is one of the most important festivals for Muslims.

Ramadan April 24, 2020

Ramadan The ninth month of the Muslim calendar when most Muslims observe a degree of fasting and abstinence. The Iftar, or breaking of the fast, occurs every evening when the sun sets.

This is the celebration of the revelation of the Koran as a guide to life for Muslims. Ramadan varies according to the lunar and Islamic calendar and is celebrated in the ninth month of the year accordingly. During the course of this month, Muslims fast until 7 pm, when the sun sets, and then break their fast with a feast that lasts until 3 am, when the sun rises.

Ramadan is a holy month for Muslims, so it is forbidden to drink alcohol or have sex.

The adapted timetable during Ramadan means that cities have a new life, as shops, restaurants, cafés and even markets are open until 3 am. In addition, the atmosphere

generally becomes much more familiar, and it is common to receive invitations to iftar together.

Eid al-Fitr

The end of Ramadan and the signal for a joyous, three-day feast.

The Abu Haggag Moulid

This Egyptian festival is dedicated to the patron saint of Luxor: Abu el Haggag. Horse racing, dance, music, and drums are the highlights of this festival in Egypt.

First of Muharram

Muharram is the first month of the Islamic calendar, and in it, it is forbidden to fight: its name derives from haram, “forbidden”, and some pious Muslims fast for the entire month, just as they do during Ramadan.

Lailat al Miraj March 22, 2020

Lailat al Miraj (Muhammad’s ascension to heaven): On this day, we celebrate the ascension of the prophet Muhammad to the Jannah (heaven), helped by two angels. the celebrations begin on the sunset of the previous day, so observing Muslims will celebrate Lailat al Miraj on the sunset of Saturday, March 21, 2020

Waqf al Arafa July 29,2020

Arafat Day for the year 2020 is celebrated/observed at sunset on Wednesday 29 July and ends at sunset on Thursday 30 July.

Moulid of Sayeda Zeinab

A popular festival held in honor of Sayeda Zeinab, her grandfather the prophet Mohammed, this festival brings together one million people from different parts of the Arab world.

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Islamic festivals

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An important Hadith (saying) of the Prophet is that religion is not what one formally or ritualistically practices but how one deals with others. It is therefore not sufficient to be pious without performing deeds which demonstrate one's beliefs. It is reported that the Prophet once entered a mosque and saw at prayer a venerable old man with a long white beard. He was told that the man was in the mosque all day long, worshipping and dispensing the words of Allah to others. The Prophet then asked how he earned his living and was told that a merchant, not known for his piety, supported him. The Prophet remarked that of the two, the merchant was indeed the more worthy.

Every Muslim is the recipient, guardian, and executor of God's will on earth; his responsibilities are all encompassing. A Muslim's duty to act in defense of what is right is as much part of his faith as is his duty to oppose wrong. The Prophet once said, "If someone among you sees wrong he must right it by his hand if he can (deed, conduct, action). If he cannot, then by his tongue (speak up, verbally oppose); if he cannot, then by his gaze (silent expression of disapproval); and if he cannot, then in his heart. The last is the minimum expression of his conviction (faith, courage)."

Living the faith is ibada, service to God through service to humankind.

A view inside the ninth-century Karaouine Mosque, Fez, Morocco. (Aramco World Magazine, May-June 1993; photo Nik Wheeler).

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth God knoweth it well.

Qur'an 3:92

preservation of a social order depends on each and every member of that society freely adhering to the same moral principles and practices. Islam, founded on individual and collective morality and responsibility, introduced a social revolution in the context in which it was first revealed. Collective morality is expressed in the Qur'an in such terms as equality, justice, fairness, brotherhood, mercy, compassion, solidarity, and freedom of choice. Leaders are responsible for the application of these principles and are accountable to God and man for their administration. It is reported that a man went to Umar, the second khalifa, to talk to him. It was nighttime, and a candle burned on Umar's desk. Umar asked the man if what he wanted to discuss was personal. The man said that it was, and Umar extinguished the candle so as not burn public funds for a private purpose. Leaders in Islam, whether heads of state or heads of family or private enterprise, have a higher burden or responsibility than others.

There is a relation in Islam between individual responsibility and the rights and privileges derived from membership in the community. Individual obligations must be met before one can claim a portion from the community of which he is part. Each member of a society must fulfill his own obligations and rely on others to fulfill theirs before that society can acquire the necessary reservoir of social rights and privileges which can then be shared by all. The notions of brotherhood and solidarity not only impose upon the community the duty to care for its members, but also require each person to use his initiative to carry out individual and social responsibilities according to his ability.

And to be firm and patient, in pain (or suffering) and adversity, And throughout all periods of panic. Such are the people of truth, the God-fearing.

Qur'an 2:177

soever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart—and that is the weakest of faith."

he Prophet's Hadith

quality

equality of all Muslims is emphasized repeatedly throughout the Qur'an. It is because of that concept that Islam under the Sunni tradition does not have an ordained clergy. There is a direct relationship between every man and his Creator, and there can be no intermediary. This particular closeness between the individual and God is paramount in belief as well as in practice.

It is frequently argued that Islam is not a religion that provides for full equity among Muslims. Indeed, because Islam makes distinctions between men and women; not all rights and privileges available to men are available to women. For example, a male Muslim inherits twice the share of the female, but then a male relative has the financial responsibility to care for a needy female relative. Also, a male Muslim has the right to unilaterally divorce his wife, while she can only divorce her husband through a judge's determination. Custody of children from a divorce is given the mother, boys till age 9 and girls till age 12. Thereafter custody reverts to the father, provided that he is fit. However, the fact that there is not absolute parity in all rights and privileges does not mean that women do not share an overall equality with men. It must also be noted that certain social practices in some Muslim countries are not required by Islam, but have simply evolved in the course of time as a result of indigenous cultural factors.

Islam differentiates between Muslims and non-Muslims and between the "People of the Book" (dhimmi) and others. Only Muslims have the right to elect the khalifa. In judicial matters the oath of the Muslim prevails over that of the non-Muslim. There are therefore some differences between males and females in Islam, between Muslims and Dhimmis, and Muslims and non-Dhimmis.

One of almost 300 mosques on the Tunisian island of Jerba. These glimmering, whitewashed structures dominate the landscape, their colors shift with the changing light, and their flights of architectural fantasy seem to come in an infinite variety. (Aramco World Magazine, July-August 1994; photo Nik Wheeler).

Individual Responsibility

search for justice is one of the continuing quests of humankind. It is the quest that is prescribed by the Qur'an for every Muslim. Social and individual justice are evolving concepts which depend largely upon a variety of external considerations. Above all, Islam seeks to inculcate within every Muslim the need to seek justice and to apply it to himself as well as to others. Because Muslims believe that God is the beginning and the end of everything, all is preordained by Qadar (divine will). Qadar does not imply inaction, but, rather, acceptance. It requires the strength to change what can be changed and the fortitude to accept what cannot.

Individual responsibility is a cornerstone of Islam. Every Muslim is accountable to his Creator for what he himself does or fails to do—as well as for others for whom he may be accountable—and for things that he has control over. As in Western legal codes, individual responsibility is predicated on the intent and motive of the actor in light of his ability to do good and to avoid evil or harm to others. Thus Islam believes in free will, and to the extent that this exists a person is responsible for its exercise in the framework of Islamic morality. But the relativity of human justice is not to be confused with the absoluteness of divine justice whose application every Muslim expects without fail on judgment day. Because of the Muslim's belief in accountability in the hereafter, his oath is valid evidence in any judicial or extra-judicial process.

Serve God, and join not any partners with Him; and do good—To parents, orphans, those in need, neighbours who are near, neighbours who are strangers; the companion by your side, the way-farer (ye meet), and what your right hands possess: For God loveth not the arrogant, the vainglorious;—

Qur'an 4:36

ions are but by intention and every man shall have but that which he intended."

The Prophet's Hadith

e of you (truly) believes until he wishes for his brother what he wishes for himself."

The Prophet's Hadith

orbearance and Forgiveness

slim is accountable for what he does and what he fails to do in accordance with not only the letter but also the spirit of the law. However, even though Islam imposes a number of very rigid requirements and appears formalistic and inflexible, one of the basic premises of the relationship among Muslims, and between Muslims and others, is derived from one of the basic premises of the relationship between a Muslim and his Creator, namely, forbearance and forgiveness.

In one of the Prophet's Hadiths it is stated that a person could do such evil during his lifetime that there might be between him and the doors to hell only one step and then he could repent and ask for God's forgiveness and do one good deed and enter heaven. By the same token, a person may during his life do so much good as to be one step removed from heaven and then do one evil deed that would be sufficient to earn him hell. The meaning of the Hadith is to emphasize that, even though a person may do good throughout his life, he should never be absolutely certain that the good he has done all along is sufficient to carry him through; he should not forget that one bad deed could overcome all the good ones. Conversely, a person who has done evil all his life may repent even at the last moment and with one good deed earn paradise.

The element of forbearance and forgiveness has to be predicated on knowledge, awareness, and truth. Forbearance and forgiveness depend on the believer's recognition and acceptance of what he has done and his genuine repentance with an intent not to repeat the misdeed. That is why Muslims are encouraged to forgive the bad deeds of others committed against them.

Allah is described in the Qur'an as the Forgiving and the Merciful. Everything is forgivable by Allah except Shirk (the negation of the existence of the Singularity,

Uniqueness and Oneness of the Creator.) Even so the mercy of God is infinite. A man was once brought to the Prophet for trial because he denied the existence of God. Upon review of the facts, it appeared that the man was in despair over a personal tragedy. He had been found in the desert throwing his spear to the sky and screaming that he wanted to kill God for the injustice that he had suffered. The Prophet replied, "Is it not enough that he acknowledged the existence of God to want to kill him?." The man was set free.

Women in Islam

In most of the nomadic tribes of the ancient world, women were deemed unimportant in pre-Islamic Arabia. Indeed, in a society shaped by the rigors of desert life, women were relegated to the margins of community life.

The advent of Islam fundamentally altered the status of women in several ways. First, and most importantly, it overturned tradition by according women equal status before Allah. No longer were women denied a human face. Their souls like the souls of men were precious to Allah. They, like men, were worthy of dignity and respect. As a result of this new status and the revolution it worked on Arab society—women became pillars of early Muslim society and were counted among its strongest supporters. Several women—notably Fatimah, daughter of the Prophet Muhammad and wife of Ali, the fourth caliph—even played important roles in the propagation of the faith. To the Shia, for example; Fatimah is an authoritative source of the Prophet's sayings and deeds.

Tibetan Muslim sisters in the doorway of their home in Lhasa. (Aramco World Magazine, January-February 1998; photo Kevin Bubriski).

The status of women under Islam also altered as a consequence of the spread of the religion itself. As Islam became a world religion and its influence spread the character of Arab society changed, requiring that women take a larger role in society. As men hurriedly left their flocks and businesses to fight for Islam, women readily assumed the burdens and responsibilities of the home.

The Prophet set an example for the treatment of women in marriage through his relationship with his first wife Khadijah. Although fifteen years his elder, Muhammad

remained a faithful and devoted husband for twenty-six years, contrary to the tradition of polygamy which prevailed at the time in Arabia. After her death Muhammad remarried, but he always remembered Khadijah with love and spoke of her with reverence. Khadijah was, in fact, Muhammad's first convert to Islam and his strongest supporter in the struggle to establish the new faith.

Aishah bint abu Bakr (613-678) was Muhammad's favorite wife of later years. Noted for her education and intelligence, in particular her ability to read and write, she was often consulted about the teachings of the Prophet after his death. She played an important role in the life of the early community, most famously by opposing the succession of Ali after the death of Uthman, the third khalifa.

Behold! the angels said: "O Mary! God giveth thee glad tidings of a word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the hereafter and of (the company of) those nearest to God;...

Qur'an 3:45

new, elevated status of women is apparent in numerous Qur'anic proscriptions which set out women's rights and obligations. On protecting the dignity and self-respect of women, for example, the Qur'an is emphatic and unequivocal: One of the seven hudud crimes is maligning a woman's reputation.

O Mankind: Be careful of your duty to your Lord who created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in who ye claim (your rights) of one another.

Qur'an 4:1

nkind! Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! The noblest of you in the sight of Allah is the best in conduct.

Qur'an 49:13

imah came to the Prophet, said 'O Messenger of Allah! I intended that I should enlist in the fighting force and I have come to consult thee.' He said: 'Then stick to her, for paradise is beneath her two feet.'

The Prophet's Hadith

most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives."

The Prophet's Hadith

Qur'an, of course, acknowledges and makes provision for differences between men and women. Indeed, on these differences is erected an elaborate structure of individual and social rights and obligations. Some appear inequitable on the surface but on examination reveal a deeper logic and reasonableness. A man, for example, stands to inherit twice as much as a woman, but then he must provide for his own wife and family and relatives should the need arise.

The same holds true of traditional rules of dress and behavior. Women are enjoined to cover their bodies (except for the face and hands) and lower their gaze in the presence of men not related to them. Moreover, although women and men are subject to the same religious obligations—such as prayer, fasting, pilgrimage to Mecca—women pray separately from men. Nonetheless, these rules of dress and behavior—however restrictive they may appear to Western eyes—serve a social function. In societies which by tradition provide few protections outside the family, they insure a woman's integrity and dignity. For that reason, too, men are enjoined to lower their eyes before women and to be appropriately covered from above the chest to the knees.

In other areas, women enjoy a strict parity with men. A woman's right to own property is just as absolute as a man's. Male kin cannot handle a woman's financial interests without her permission. A woman must specifically consent to marriage and cannot be forced to accept a husband she does not approve of. In cases of divorce—in a prominent departure from traditional practice—women have exclusive guardianship rights over children up to early puberty. Although a husband has the right to divorce his wife

unilaterally—a right not shared by women—a wife can divorce her husband on specific legal grounds by court order.

In education, too, women have the same rights as men. In contemporary Muslim society, in fact, women have attained the same levels of education as men and in many countries occupy positions of power and influence.

Nothing in Islam prevents a woman from accomplishing herself or attaining her goals. Societies may erect barriers, but nothing in the spirit of the Qur'an subjugates women to men. In time, of course, social barriers will disappear—as they are disappearing now—because Muslim women will expect and demand it. As a result, it can only be expected that women will play an increasingly larger role in Islamic society and surpass the contributions of early Muslim women.

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Sikh Religion:

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Throughout the year, Sikhs celebrate a variety of festivals. These festivals bring Sikhs from all over the world together to commemorate and celebrate significant events and dates. Prayer, meditation, ceremonies, festivals, and pilgrimage are all part of the Sikh religion. The Guru Granth Sahib (the Sikh scripture) is held in high regard and reverence.

<h2>Sikhism</h2>

- The Punjabi word 'Sikh' literally means 'disciple.' Sikhs are God's disciples who follow the Ten Sikh Gurus' writings and teachings.

-
 Sikhs believe in a single deity. They think that everything they do should be done with God in mind. This is known as Simran.

-
 Guru Nanak preached a message of compassion and understanding, criticizing Hindu and Muslim blind traditions.

-
 Guru Nanak's enlightened leadership of this new religion was passed down to nine Gurus in succession.

-
 The Bhakti movement and Vaishnava Hinduism had an impact on the formation of Sikhism.

• Sikhism arose during the Mughal Empire's sway over the region.

<h2>List Of Sikh Festivals:</h2>

• There are several Sikh fairs and festivals to attend. Some are significant in their rights, such as Muktsar's Maghi and Anandpur's Hola Mohalla.

• Sikhs celebrate the most important holidays wherever they are.

• On such occasions, the whole Sikh community in a given location gathers in a gurdwara.

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Gurpurab

Maghi

Hola Mohalla

Vaisakhi

Lohri

Sodal Mela

Bandi Chhor
 Divas

<form>

<h2>Gurpurab</h2>

• It is commemorated by the Sikh community all over the world.

• The birth anniversaries of all ten Sikh gurus are commemorated in Gurpurabs, although Guru Nanak and Guru Gobind Singh are the most important.

• Other significant Gurburabs commemorate the Mughal martyrdoms of Guru Arjan Dev and Guru Tegh Bahadur, who died in the service of the Sikh doctrine.

• On the occasion of Guru Nanak's birthday, the Sikh community celebrates Guru Nanak Jayanti.

• On this day, all Gurudwaras have special services and langar is distributed to the public.

• All of the Gurburabs are reasons to rejoice and remember the Lord.

• As a result, Akhand Path is held, and people sing Prabhat Pheris or congregational singing of praise hymns to the Lord.

• The celebrations come to a close with the Guru Granth Sahib being carried in a procession on a decked floral float, led in the front by five-armed guards waving Sikh flags (Nishan Sahibs).

• These five men are Guru Gobind Singh's representatives of the Panj Pyare, or 'five adored men.'

<h2>Maghi</h2>

• It is the Sikhs' seasonal meeting, which takes place once a year.

• The day of Maghi is commemorated to honor the bravery of the Chali Mukte, or Forty Liberated Ones, who gave their lives to defend Guru Gobind Singh against an imperial army advancing in pursuit of him.

• On December 29, 1705, the combat took place near a body of water known as Khidrane di Dhab.

• In 1705, the tenth Guru, Govind Singh, was killed in a battle with the Mughal monarch Wazir Khan.

• The Sikhs march to the battleground of the Sikh-Muslim war and bathe in the sacred Muktsar stream.

• Every year on the 14th of January, it is commemorated.

<h2>Hola Mohalla</h2>

- It is a major holiday for Sikhs, as well as the start of the Sikh New Year.

• It is usually held in Anandpur Sahib in March on the second day of the lunar month Chett.

• The fair at Anandpur Sahib during Holi and Hola is normally a three-day festival, but people camp out for a week, seeing different exhibitions of fighting skill and courage while listening to kirtan, music, and poetry.

• Visitors wait in Pangats (Queues) and eat vegetarian cuisine from the Langars during meals, which are an important element of the Sikh institution (Gurdwara).

• Guru Govind Singh started it for simulated battles and military drills, followed by kirtan and poetry competitions.

• For horseback riding, swordsmanship, and other sports and competitions, it is also known as the "Sikh Olympics.

Vaisakhi</h2>

- Vaisakhi often spelled Baisakhi, is the Hindu and Sikh solar new year, which falls on the 13th or 14th of April every year.

• For many Indians, it is also a spring harvest celebration.

• This event commemorates the Sikh new year as well as the birthday of the Khalsa Panth. For the Sikhs, this is the spring harvest festival.

• For Sikhs, in addition to its significance as the New Year, during which Sikhs hold kirtans, visit local Gurdwaras, community fairs, hold Nagar kirtan processions, raise the Nishan Sahib flag, and gather to socialize and share festive foods, Vaisakhi observes major events in the history of Sikhism and the Indian subcontinent that happened in the Punjab region.

• After the prayers, the congregation is fed Karah Parshad, and the event concludes with a langar, or community meal.

• A Nagar kirtan street parade led by a group of Panj Pyare officials kicks off the event, which includes music, singing, and chanting scripture.

• Vaisakhi as a significant Sikh festival honors the founding of the Khalsa order by Guru Gobind Singh, the tenth Guru of Sikhism, on March 30th, 1699.

• Gurudwaras are ornamented and kirtans are held there. Sikhs bathe in the sacred river, visit temples, socialize with friends, and enjoy festival meals.

Lohri</h2>

• On the 13th of January, in the month of Magh, a day before Makar Sankranti, this occasion is commemorated.

• The Lohri festival, which is largely observed by Sikhs and Hindus across India, commemorates the end of the winter season and is historically thought to usher in the return of the sun to the northern hemisphere.

• This celebration is marked by a lot of pomp and circumstance, especially in northern India.

• One of the earliest Hindu holidays of the year, it is known as the farmers' festival, or the harvest festival, in which the farmers may express their gratitude to the Supreme Being.

• Lohri is a festival that celebrates the beauty of rabi crops by combining traditional folk music, dance, and cuisine.

• People congregate around bonfires, tossing candies, puffed rice, and popcorn into the fire, singing popular songs, and exchanging greetings.

• It also represents the triumph of light over darkness.

Sodal Mela</h2>

• It is one of Punja's most important fairs, and it is held to honor Baba Sodal, a great soul.

• The Mela is held in Jalandhar every year in the month of Bhadon (September).

• This day is considered auspicious by Sikhism's adherents.

• The fair is held on the Baba's Samadhi, where his painted portrait is displayed with rosaries and flowers.

• In the name of Sodal ka Sarovar, there is a sacred tank. People bathe in the Sarovar's holy waters and make sacrifices to the Samadhi.

<h2>Parkash Utsav Dasveh Patshah</h2>

• On the 10th Sikh guru 'Guru Gobind Singh's birthday, this event is held.

• It also refers to the tenth Divine Light's or divine knowledge's birth.

• Every year on the 31st of January, the Sikhs commemorate this day.

<h2>Bandi Chhor Divas</h2>

• When Hindus and others commemorate Diwali, the festival of lights, Sikhs honor Guru Hargobind's release from prison and return to Amritsar in 1619.

• The word Bandi Chhor Divas refers to the day when prisoners are freed.

• Those who clung to the Guru's coat, according to Emperor Jahangir, would be able to go free.

• This was done to keep the number of people who could be freed to a minimum.

• Guru Hargobind, on the other hand, had a coat constructed with 52 tassels affixed to it so that all of the princes could accompany him out of prison.

• Sikhs associate the story with freedom and human rights, which they commemorate on Bandi Chhor Divas.

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<h3><b>Conclusion:</b></h3>
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Sikhism teaches that people of all races, religions, and genders are equal in God's eyes. It teaches men and women to be completely equal. Women are welcome to attend any religious event, conduct any Sikh ceremony, or lead the assembly in prayer. Sikhism is a monotheistic religion that began in Punjab in the 15th century. The spiritual teachings of Guru Nanak, the first Sikh Guru, and ten subsequent Sikh gurus form the foundation of this faith.

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<h2><b>The five vices</b></h2>
```

Sikhs try to avoid the five vices that make people self-centred, and build barriers against God in their lives.

-
• Lust
-
• Covetousness and greed
-
• Attachment to things of this world
-
• Anger
-
• Pride

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<br>If a person can overcome these vices they are on the road to liberation.
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<h2>God</h2>

- There is only one God

- God is without form, or gender

- Everyone has direct access to God

- Everyone is equal before God

- A good life is lived as part of a community, by living honestly and caring for others

- Empty religious rituals and superstitions have no value

Living in God and community

Sikhs focus their lives around their relationship with God, and being a part of the Sikh community. The Sikh ideal combines action and belief. To live a good life a person should do good deeds as well as meditating on God.

God and the cycle of life

Sikhs believe that human beings spend their time in a cycle of birth, life, and rebirth. They share this belief with followers of other Indian religious traditions such as Hinduism, Buddhism and Jainism.

The quality of each particular life depends on the law of Karma. Karma sets the quality of a life according to how well or badly a person behaved in their previous life. The only way out of this cycle, which all faiths regard as painful, is to achieve a total knowledge of and union with God.

The God of grace

Sikh spirituality is centred round this need to understand and experience God, and eventually become one with God.

To do this a person must switch the focus of their attention from themselves to God. They get this state, which is called mukti (liberation), through the grace of God. That means it's something God does to human beings, and not something that human beings can earn. However, God shows people through holy books, and by the examples of saints, the best ways to get close to him.

Sikhs believe that God can't be understood properly by human beings, but he can be experienced through love, worship, and contemplation.

Sikhs look for God both inside themselves and in the world around them. They do this to help themselves achieve liberation and union with God.

Getting close to God

When a Sikh wants to see God, they look both at the created world and into their own heart and soul.

Their aim is to see the divine order that God has given to everything, and through it to understand the nature of God.

Most human beings can't see the true reality of God because they are blinded by their own self-centred pride (Sikhs call it haumain) and concern for physical things.

God inside us

Sikhs believe that God is inside every person, no matter how wicked they appear, and so everyone is capable of change.

God beyond ourselves

Sikhs believe that God's message can be found in several ways outside ourselves.

• The message is written in the whole of creation; look at it with open eyes and see the truth of God, for creation is the visible message of God

• Sikhs believe that most of us misunderstand the universe. We think that it exists on its own, when it really exists because God wills it to exist, and is a portrait of God's own nature

• The message has been shown to us by the Gurus in their lives and in their words

• The message is set down in the teachings of scripture

Living a good life in this world

Sikhs don't think it pleases God if people pay no attention to others and simply devote themselves slavishly to religion.

Sikhism doesn't ask people to turn away from ordinary life to get closer to God. In fact it demands that they use ordinary life as a way to get closer to God.

A Sikh serves God by serving (seva) other people every day. By devoting their lives to service they get rid of their own ego and pride.

Many Sikhs carry out chores in the Gurdwara as their service to the community. These range from working in the kitchen to cleaning the floor. The Langar, or free food kitchen, is a community act of service.

Sikhs also regard caring for the poor or sick as an important duty of service.

The three duties

The three duties that a Sikh must carry out can be summed up in three words; Pray, Work, Give.

• Nam japna:

Keeping God in mind at all times.

• Kirt Karna:

Earning an honest living. Since God is truth, a Sikh seeks to live honestly. This doesn't just mean avoiding crime; Sikhs avoid gambling, begging, or working in the alcohol or tobacco industries.

• Vand Chhakna:

 (Literally, sharing one's earnings with others) Giving to charity and caring for others.

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Christian Religion:

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<h2>Advent</h2>

The four-week season of preparation for the birth of Christ, and for the Second Coming. Often an Advent wreath is used as a focus for prayer during Advent.

<h2>Christmas </h2>

Jesus' birth - often celebrated with nativity scenes, stories, pageants recalling the story of Jesus' humble birth in a stable surrounded by animals.

<h2>Epiphany</h2>

The visit of the three wise ones to Jesus just after his birth and their subsequent spreading of the news of his birth throughout the world.

<h2>Lent </h2>

The period leading up to Easter commemorating the 40 days Jesus spent in the desert fasting and praying. A time for personal reflection and improvement through prayer, fasting, and study.

<h2>Holy Week </h2>

The last week of Jesus' life, including Palm Sunday, which celebrates his triumphal entry into Jerusalem the week before he was crucified; Maundy Thursday, a remembrance

of the Last Supper with the disciples; and Good Friday, the day Jesus was crucified on a cross, which is the most recognized symbol of Christianity.

Easter

Jesus' resurrection from the dead. Eggs are a major symbol of Easter since they symbolize new life. Crosses are often covered with flowers to symbolize Jesus' victory over death.

Ascension Day

when Jesus' ascended into Heaven.

Pentecost

The gift of the Holy Spirit, God's presence in the world, to Jesus' followers in the form of a mighty wind and tongues of fire.

Saints' Days

Official days, recognized by many Christians, especially Catholic, Orthodox and Anglican, celebrating people who have lived particularly holy lives and are recognized as official saints.

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Christian Festivals

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<h2>Teachings and morals Of Christianity:</h2>

1. Christian ethics teaches us how to live.

Christian ethics asks what the whole Bible teaches us about which acts, attitudes, and personal character traits receive God’s approval and which ones do not.

This means that Christian ethics teaches us how to live. It is important to study Christian ethics so that we can better know God’s will, and so that each day we can “walk in a manner worthy of the Lord, fully pleasing to him” (Col. 1:10).

<i>Christian ethics asks what the whole Bible teaches us about which acts, attitudes, and personal character traits receive God’s approval and which ones do not.</i>

2. The ultimate basis for Christian ethics is the moral character of God.

God delights in his own moral character, which is supremely good, unchanging, and eternal. His moral standards for human beings flow from his moral character, and therefore they apply to all people in all cultures for all of history (although the Bible also contains many temporary commands intended only for specific people at a specific time).

God is love, so he commands us to love (1 John 4:19). He is holy, and he commands us to be holy (1 Peter 1:15). He is merciful, and he commands us to be merciful (Luke 6:36). He is truthful, and he commands us not to bear false witness (Titus 1:2; Exodus 20:16). God’s moral character and the historical fact that he has given us moral commands provide the basis for a Christian answer to the question of how we can move from “is” statements to “ought” statements in ethics.

3. Christian ethics is based on the Bible.

One of the purposes of the Bible is to teach us how to live a life that is pleasing to God (Col. 1:9–10; 1 Thess. 4:1; 2 Tim. 3:17). Because it is the Word of God, the Bible is a higher authority in ethics than tradition, reason, experience, expected results, or subjective perceptions of guidance. While these other factors can never override the teaching of Scripture, they can still be helpful for us in making a wise decision.

4. Christian ethics is essential to the proclamation of the gospel.

Some Christian speakers today downplay or omit any call for unbelievers to repent of their sins, but evangelism in the New Testament clearly included a call to repentance. Just before he returned to heaven, Jesus told his disciples “that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem” (Luke 24:47). Similarly, Paul proclaimed the need for repentance to pagan Greek philosophers in Athens, warning them that the final judgment was coming: “The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead” (Acts 17:30-31; see also Acts 2:38; 3:19; 5:31; 11:18; Hebrews 6:1). “Repentance” in the New Testament is not merely a “change of mind” but includes both sorrow for one’s sins and a sincere inward resolve to turn away from sin and to turn to Christ in faith (Hebrews 6:1; Acts 16:31).

But how can unbelievers repent of their sins if they do not even know what God’s moral standards are? I do not believe that widespread revival will come to any nation apart from widespread, heartfelt repentance for sin. Therefore gospel proclamation today must include an element of teaching about God’s moral standards, which means teaching about Christian ethics.

5. Christian ethics teaches us how to live for the glory of God.

The goal of ethics is to lead a life that glorifies God (“do all to the glory of God,” 1 Cor. 10:31). Such a life will have (1) a character that glorifies God (a Christ-like character), (2) results that glorify God (a life that bears abundant fruit for God’s kingdom),

and (3) behavior that glorifies God (a life of obedience to God, lived in personal relationship with God).

Although we are justified by faith in Christ alone and not by works, extensive New Testament teachings about living the Christian life show that our day-by-day obedience as justified Christians is an important part of the Christian life. Understanding obedience correctly requires that we avoid the opposite errors of legalism and antinomianism.

6. Obeying God brings numerous blessings to our daily lives.

The New Testament teaches at least seventeen specific kinds of blessings that come to us in connection with living in obedience to God’s commands in Scripture. These blessings include the joy of deeper fellowship with God (John 15:10); the joy of pleasing God (2 Corinthians 5:9; Colossians 1:10); the joy of becoming a vessel for “honorable use” by God (2 Timothy 2:20-21); the joy of being an effective witness to unbelievers (1 Peter 2:12; 3:1); the joy of increased answers to our prayers (1 Peter 3:10-12; James 5:16; 1 John 3:21-22); the joy of closer fellowship with other Christians (1 John 1:7); the joy of a clear conscience (1 Timothy 1:5, 19); and several other blessings.

God intended that obedience to him would not be burdensome (1 John 5:3) but would bring us great joy. For this reason, when Christians are not “conformed to this world” we discover that following the will of God is a path of life that is for us “good and acceptable and perfect” (Romans 12:2).

7. Willful sin brings several harmful consequences to our daily lives.

It is not too popular to talk about sin today, but it is a huge topic in the Bible. Searching for the English word “sin” (and other words with the same root such as “sins” or “sinner”) shows that it occurs 440 times in the New Testament alone. And my copy of the Bible in the English Standard Version (ESV) has 235 pages in the New Testament. This means that the topic of sin is mentioned in one way or another, on average, nearly two times

per page through the entire New Testament. We would neglect such an important topic at our peril.

The New Testament mentions several harmful consequences that come from willful sin in the life of a Christian. These consequences include a disruption of our daily fellowship with God (Ephesians 4:30; 1 John 3:21), the awareness of God's fatherly displeasure and the possible experience of his fatherly discipline (1 Cor. 11:30; Hebrews 12:5-11; see also Ephesians 4:30; Revelation 3:19), and a loss of fruitfulness in our ministries and in our Christian lives (John 15:4-5).

Christians should pray daily for forgiveness of sins (Matthew 6:12; 1 John 1:9), not to gain justification again and again, but to restore our personal fellowship with God that has been hindered by sin.

Best-selling author Wayne Grudem explains in 42 thorough chapters what the Bible says about ethical questions regarding marriage, government, abortion, and dozens of other issues in this highly practical, biblically based volume on Christian ethics.

8. Christian ethics teaches us to consider four dimensions of any action, and nine possible sources of information.

Christian ethics is not concerned only with our right and wrong actions. We are complex people, and life itself is complex. Therefore, in studying Christian ethics, God wants us to consider not only (1) the action itself but also (2) a person's attitudes about the action, (3) the person's motives for doing the action, and (4) the results of the action.

In seeking to know God's will, sometimes we must make a decision instantly, with no time to ponder the situation (see the story of Joseph in Genesis 39:12). But at other times, we are able to ponder a decision at some length. When we have more time to ponder a decision, we can consider as many as nine possible sources of information and guidance: (1) the Bible, (2) knowledge of the facts of the situation, (3) knowledge of ourselves, (4) advice from others, (5) changed circumstances, (6) our consciences, (7) our hearts, (8) our human spirits, and (9) guidance from the Holy Spirit. We need wisdom from God in order to evaluate these factors rightly in making a decision.

9. We should never think that God wants us to choose a “lesser sin.”

Although several evangelical ethics books claim that, from time to time, we face situations of “impossible moral conflict” where all our choices are sinful and we must simply choose to commit the “lesser sin,” this idea is not taught in Scripture. It is contradicted both by the life of Christ, “who in every respect has been tempted as we are, yet without sin” (Heb. 4:15), and by the promise of 1 Corinthians 10:13, which says that God will always provide a “way of escape.”

The “impossible moral conflict” view easily becomes a slippery slope that in actual practice encourages Christians to sin more and more.

10. Using the Old Testament for ethical guidance requires an understanding of the history of redemption.

Many Christians have read the Old Testament and wondered how we should understand the detailed laws that God gave to the people of Israel under the leadership of Moses. This requires an understanding of the “history of redemption”—the overall progress of the main storyline of the Bible.

The Mosaic covenant, which began at Exodus 20, was terminated when Christ died. Christians are no longer directly subject to the laws of the Mosaic covenant but now live instead under the provisions of the new covenant. However, the Old Testament is still a valuable source of ethical wisdom when understood in accordance with the ways in which the New Testament authors use the Old Testament for ethical teaching, and in light of the changes brought about by the new covenant. The New Testament authors explicitly reaffirm all of the moral standards found in the Ten Commandments, except they do not reaffirm observance of the Sabbath as a requirement for new covenant Christians.

Understanding the progressive development of the Bible from the old covenant (under Moses) to the new covenant (inaugurated by Christ) is especially important when thinking about the Bible’s teaching regarding civil government today. It is important to remember that God’s wise laws about crimes and punishments that he gave to the civil

government of Israel as a nation then are in many ways different from God's wise purposes for the civil governments of secular nations now.

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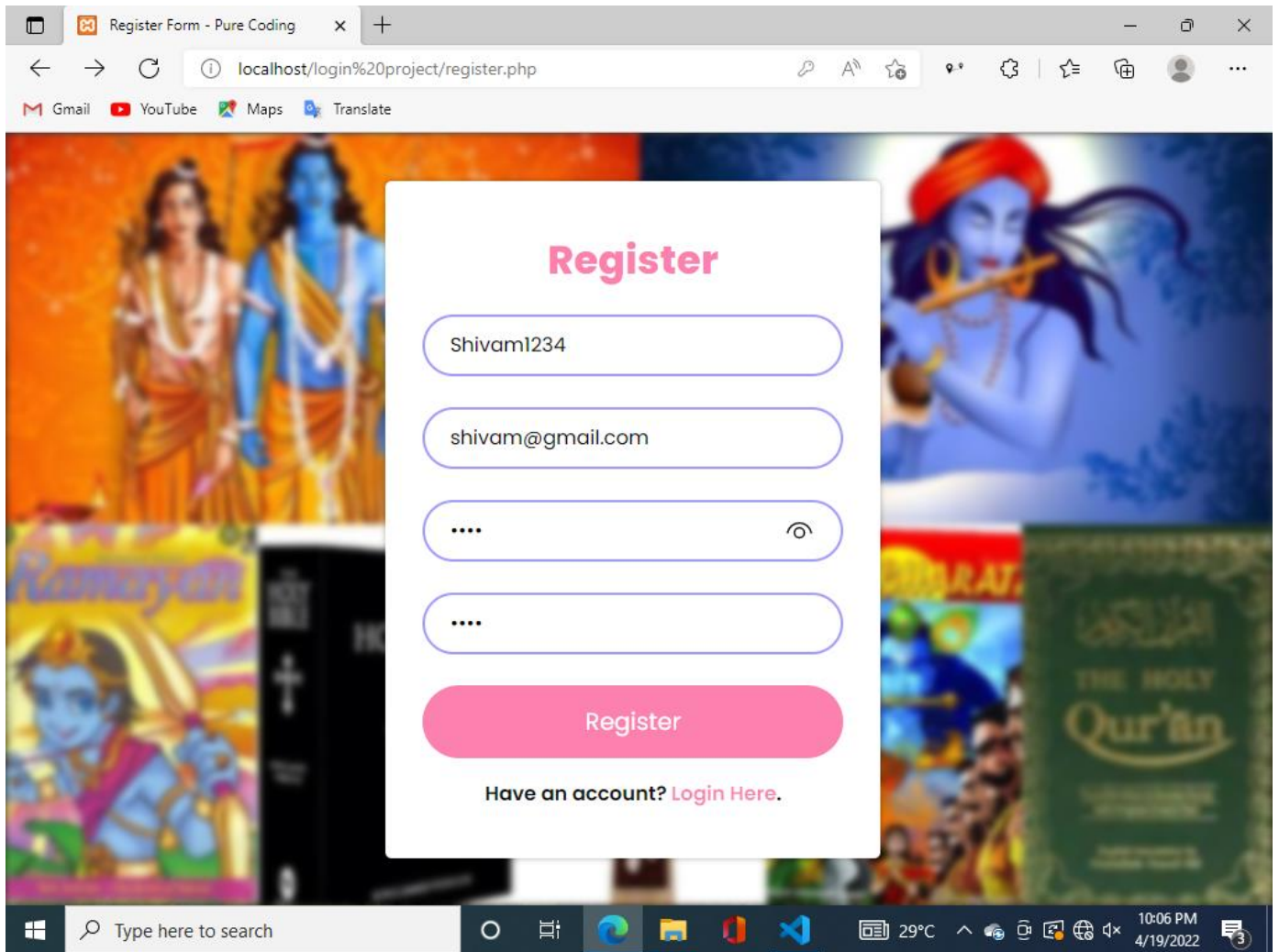
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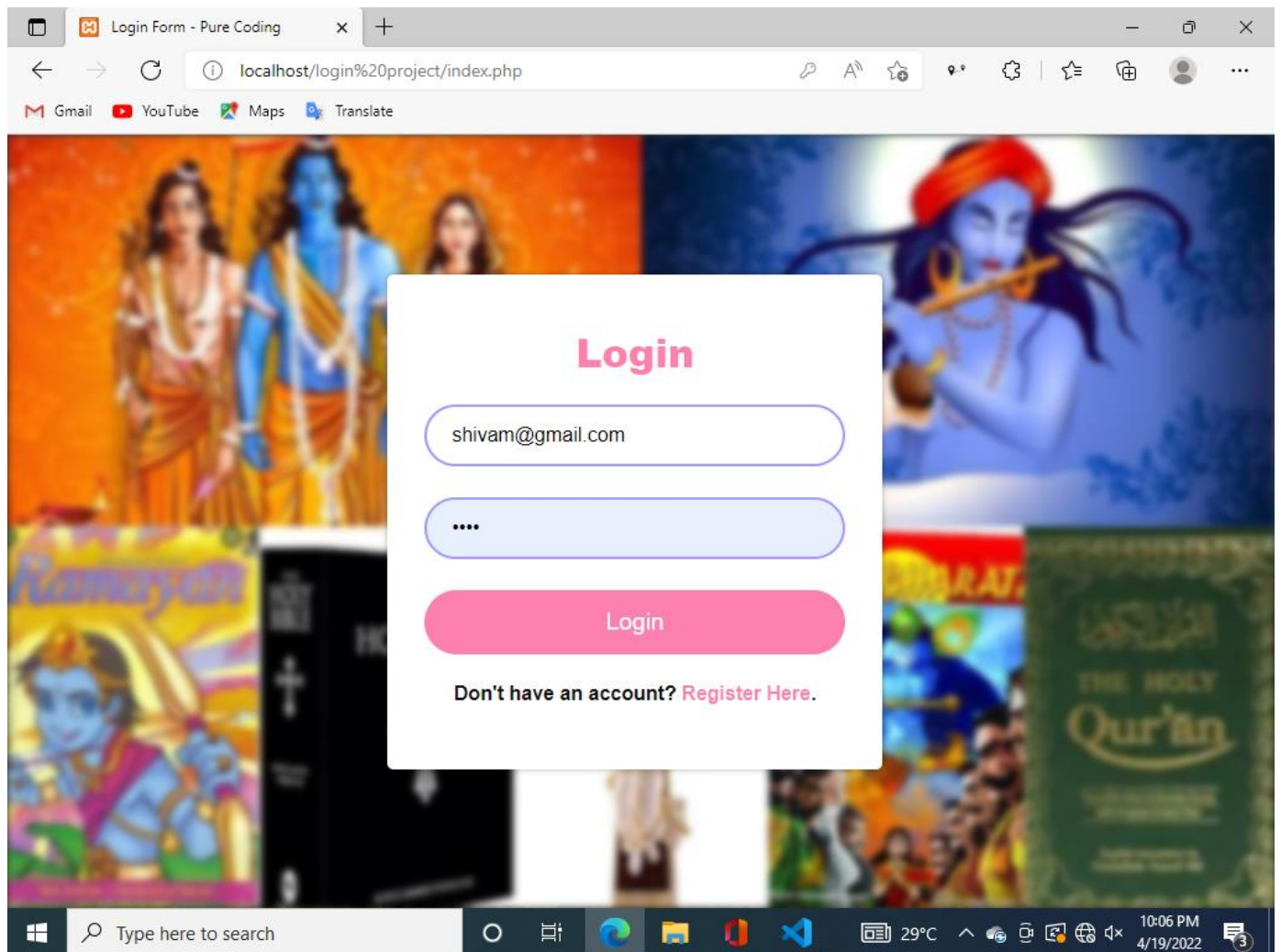
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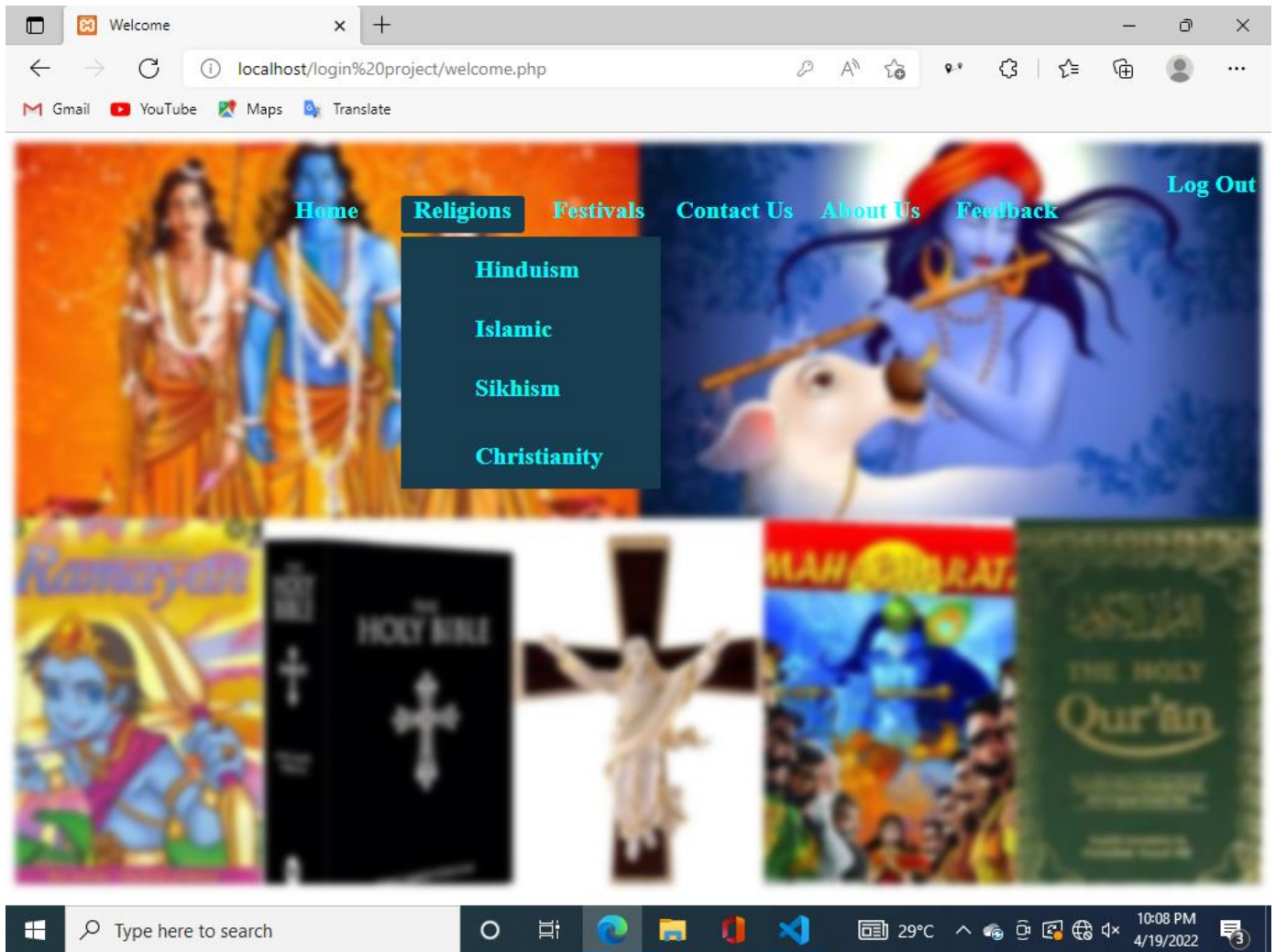
Registration Page:



Login Page:



Home Page:



Home Religions **Festivals** Contact Us About Us Feedback **Log Out**

- Hinduism
- Islamic
- Sikhism
- Christianity

The collage features several religious symbols: a Hindu deity (Vishnu) with a blue complexion and a white cow, a book titled 'HOLY BIBLE' with a cross on the cover, a wooden crucifix with a figure on it, a colorful poster for 'MAHASHIVRATRI', and a green book titled 'THE HOLY Quran'.

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Shivam

Bhutani

shivamb@gmail.com

great to learn new things about different cultures....great idea and great work...]

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TESTING AND VALIDATION

Testing & Validation Checks

Validation Testing, carried out by QA professionals, is to determine if the system complies with the requirements and performs functions for which it is intended and meets the organization's goals and user needs. This kind of testing is very important, as well as verification testing. Validation is done at the end of the development process and takes place after verification is completed.

Thus, to ensure customer satisfaction, developers apply validation testing. Its goal is to validate and be confident about the product or system and that it fulfils the requirements given by the customer. The acceptance of the software from the end customer is also its part.

When software is tested, the motive is to check the quality regarding the found defects and bugs. When defects and bugs are detected, developers fix them. After that, the software is checked again to make sure no bugs are left. In that way, the software product's quality scales up.

The aim of software testing is to measure the quality of software in terms of a number of defects found in it, the number of tests run and the system covered by the tests. When bugs or defects are found with the help of testing, the bugs are logged and the development team fixes them. Once the bugs are fixed, testing is carried out again to ensure that they are indeed fixed and no new defects have been introduced in the software. With the entire cycle, the quality of the software increases.

Testing Procedure:

Testing phase was included on our project in order to get an idea when the errors located into our project. Testing is vital to the success of the system. System testing makes a logical assumption that if all the parts of the system are correct, the goal will be

successfully achieved. Inadequate testing or non-testing leads to many errors that may not appear until months later.

This creates two problems:

- 1) The time lag between the causes and the appearance of the problem (the longer the time interval, the more complicated the problem has become), and
- 2) The effect of the system errors on files and records within the system. A small system error can conceivably explode into a much larger problem.

Testing Techniques:

1. **System Testing:** In our website we have used this particular testing to ensure that the system is working correctly or not. It is a testing in which testing is done to check that by accessing the website in different environment i.e. (in different operating systems) is working or not.
2. **Load Testing:** Load Testing is also known as performance testing which checks the overall performance of the project. In our project we have also used this testing which helps us to check the system's behavior under loads when more than one user is accessing the website simultaneously .
3. **Stress Testing:** This particular testing is conducted to find the performance of the system in peak hours, it raises to how much the system can face. We have done the testing of this project and we have seen that website can work in any condition the only thing for the proper working is the Internet Connectivity .
4. **Documentation Testing:** Documentation Testing is necessary for the project. It relies to find out whatever document supplied are satisfactory or any further document should be supplied in the project .We have done documentation testing, so all the Content which are Written in website is satisfactory for the user .

Input validation:

Input validation, also known as data validation, is the proper testing of any input supplied by a user or application. Input validation prevents improperly formed data from entering an information system. Because it is difficult to detect a malicious user who is trying to attack software, applications should check and validate all input entered into a system.

Input validation should occur when data is received from an external party, especially if the data is from untrusted sources. Incorrect input validation can lead to injection attacks, memory leakage, and compromised systems.

While input validation can be either white listed or blacklisted, it is preferable to white list data. White listing only passes expected data. In contrast, blacklisting relies on programmers predicting all unexpected data. As a result, programs make mistakes more easily with blacklisting.

SYSTEM SECURITY MEASURES

System Security Measures

We respect the privacy of individual and will never do anything which will violate the personal space our user . In this project, as of now there is need to provide user personal information. Therefore, there is a proper management of such privacy or security concern related to the personal information of our Users .

Also, we will never disclose the personal information of user such as Phone No. , E-mail address, Location, etc. The user can trust on us and freely surf through our website. We do not and will never post their projects without their consent.

A system is said to be secure if its resources are used and accessed as intended under all the circumstances, but no system can guarantee absolute security from several of the various threats and unauthorized access.

Security measures will be taken:

- **Strong passwords:**

This first measure is taken that users may used special characters in their passwords and password length must be 8 characters.

- **Confidentiality**

If any users is sharing their personal details in login form it will be secure safely as only users can access such information.

IMPLEMENTATION, EVALUATION AND MAINTENANCE

Implementation:

The implementation process is easy to carry out if the employees accept the changes in the organization. The process starts with planning for implementation where relationships among various tasks have to be identified and established, schedules for completing all the tasks should be prepared, cost estimates for various tasks have to be drawn up, and a reporting and control system has to be established.

Once the planning is done, the implementation process can be executed smoothly. The steps in the process include: organizing for implementation, developing procedures for implementation, training the users, acquiring hardware and software, developing forms for data collection, developing files for storage of data, testing the system, cutover, and documenting the system.

Implementation is a process of ensuring that the information system is operational.

It involves –

- Constructing a new system from scratch
- Constructing a new system from the existing one.

Implementation allows the users to take over its operation for use and evaluation. It involves training the users to handle the system and plan for a smooth conversion

Post-Implementation Evaluation Review (PIER): PIER is a tool or standard approach for evaluating the outcome of the project and determines whether the project is producing the expected benefits to the processes, products or services. It enables the user to verify that the project or system has achieved its desired outcome within specified time period and planned cost.

PIER ensures that the project has met its goals by evaluating the development and management processes of the project.

Evaluation:

After the MIS has been operating smoothly for a short period of time, an evaluation of each step in the design and of the final system performance should be made. Evaluation should not be delayed beyond the time when the system's analysts have completed most of the debugging. The longer the delay, the more difficult it will be for designer to remember important details.

The implementation process should be followed by evaluation of the implementation. The MIS can be evaluated for the efficiency with which the allocated resources are utilized in the development/implementation and the effectiveness of its usage after the implementation. Typically, there are challenges galore in implementing the MIS.

The top management's commitment toward the MIS implementation is the strongest defense that can be built up against all these challenges. The top management's support helps the organization to win over the different challenges and problems that can surface during the implementation.

Maintenance:

Maintenance means restoring something to its original conditions. Enhancement means adding, modifying the code to support the changes in the user specification. System maintenance conforms the system to its original requirements and enhancement adds to system capability by incorporating new requirements.

Thus, maintenance changes the existing system, enhancement adds features to the existing system, and development replaces the existing system. It is an important part of system development that includes the activities which corrects errors in system design and implementation, updates the documents, and tests the data.

Control and maintenance of the system are the responsibilities of the line managers. Control of the systems means the operation of the system as it was designed to operate. Sometimes, well-intentioned people or operators may make unauthorized changes to improve the system, changes that are not approved or documented.

Maintenance is closely related to control. Maintenance is that ongoing activity that keeps the MIS at the highest levels of effectiveness and efficiency within cost constraints. Maintenance is directed towards reducing errors due to design,

Maintenance Types:

System maintenance can be classified into three types –

- **Corrective Maintenance** – Enables user to carry out the repairing and correcting leftover problems.
- **Adaptive Maintenance** – Enables user to replace the functions of the programs.
- **Perfective Maintenance** – Enables user to modify or enhance the programs according to the users' requirements and changing needs.

FUTURE SCOPE OF THE PROJECT

Future scope of the project:

1) Integration

In present scenario this website cannot provide feature of Integration with other applications as in future such platforms are well integrated with Email, WhatsApp or SMS.

2) Providing more security

In future this website can be updated with more security as many users personal information cannot be hacked and also any user will not be hesitating to access or visit the website as more security features will be developed in updated version.

3) Global Reach

In future this website can be made globally Access as such platforms can be developed so that website can be reached.

4) Additional features

Efforts can be made in future for adding and developing websites with additional features such as video facilities related to good deeds or work made by public.

5) Application for mobiles

We will develop Window Based Application, which will be Platform Independent, with this people will be able to download our application and use it easily. It will provide notifications for the new updates in the website.

6) Improved Functionality and Performance (considering the feedbacks):

We would like to work on the feedbacks provided by the customers or visitors on our website to meet their expectation in best possible way.

CONCLUSION

Conclusion:

While working on this project, we have gained knowledge about programming language and also got to know more about how to apply or build a logic related program.

Our project is to design a Mythological website and the main language we used is HTML. With the help of this language, we created a Website. As a student, while working on this project, we got many challenges like facing an error, but because of teamwork, we were successful in completing this project.

Now we were clear about the project on how the project can be done or what are the steps which are taken while developing the project.

So, we all over concluded that first we have to make a plan in mind on how actually our website look or features of project and also project title. Then, we have to also think about project objectives, either it is good for users or not and then we have to make a preliminary investigation and also do overall feasibility study of project. Then we have to see what software or hardware are required and at last what will be the future scope of the project.

All above procedure will be done step by step. So this study will help us in developing project. Overall, this will help us to increase our coding skill and gain more knowledge about technology so we thank our teachers, our mentors for giving us knowledge and supporting us. This will definitely help us in our near future.

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While developing this project, internet was the eternal support.

Following are the websites referred by us which helped us in developing our project:

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2. [www.Google](http://www.Google.com) .com
3. YouTube.com
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