

Guru Gobind's contribution in developing a 'Nation for Justice'

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Abstract: Exploring facts about the life of Guru Gobind Singh and his contribution to developing a 'Nation for Justice' It's like finding the lost ring in the murky waters of Sahib, who will celebrate his 350th birthday in January 2017 in Patna, Bihar, India; it's still unclear how many more thousands of rupees have been spent on revealing the truth about his aforementioned mission to humanity. Nevertheless, this short article discusses how his life and his mission have been misrepresented in Bachittar Natak, called the Dasam Granth, Sikh history, and literature. It also discusses the plight of Hindus in India. Guru Gobind Singh with the Muslim society during 350 years of Muslim rule and union. The time, when Guru Nanak appeared to propagate a universally accepted philosophy, called 'Nanakian philosophy'. Nearly 197 years after Guru Nanak, Guru Gobind Singh appeared on the scene to develop a 'nation'. Based on the Nankian philosophy for justice. It is ironic that he faced great opposition for his own mission from the brothers, the Hindus, the Brahmins (priestly class) and the Hindu king. Misrepresentation in Brother's Writing Gurdas II, Bachittar Natak (Dasam Granth) and Sikh literature are highlighted by comparing the embedded facts in the Bani (words) in the Ardas Guru Granth Sahib. It is hoped that this short research article is a step towards further study to bring out the facts about the mission of Guru Gobind Singh.

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Introduction

The Short Introduction [1] describes Sikhism as the newest and smallest of all world religions. Its media image is predominantly male, and reports often suggest that it is a religion replete with swords and turbans. Anyone who has read much of Sikh history will know that Bihar is of paramount importance in the history of Sikh civilization. Guru Nanak, the founder of the religion, visited the capital Patna (Pataliputra) during his travels. Guru Tegh Bahadur was on his way to Assam when his son, Guru Gobind Singh was born in Patna. It is no surprise then that Patna or Patna Saheb is a famous pilgrimage site for Sikhs. Some relics of the tenth Guru are preserved in Patna Sahib. One of them is the pangura (cradle) with four stands covered with gold plates. As a child, the Guru used to sleep in this cradle. In addition, four iron arrows, the holy sword of the Guru and a pair of his sandals are also preserved in the pilgrim. Apparently, after the partition of India in 1947, many Sikhs settled in Patna. Gurdwara Patna Sahib is considered to be the centre of propagation of Sikhism in the east. As history has it, Takht Sri Patna Sahib is the second accepted and accepted Takht of the Sikhs. Sikhism is an important religion taught in schools and universities in Bihar. Every year a large number of tourists come to Takht. In 2017 alone, 3.35 crore

tourists visited Patna due to Buddhists and Sikh pilgrims in the city. However, this number is limited to tourism. The historical background and religious sanctity associated with Patna would make a reader think that a good number of Sikhs would choose to settle in Patna and form the majority religion. Demographics, on the contrary, show a very different picture. According to the 2011 Census of India; Patna has a total population of 58,38,465, of which 86% are Hindus, followed by 12.2% Muslims. Sikhism forms the fourth largest or largest minority religion with a low rate of only 0.09%. This means there are around 4,670 Sikhs in Patna.

Review of the literature

Diana L Eck's book "India - A Sacred Geography [1-4]" presents the Indian landscape as essentially sacred geography. According to him, on the land of India there are traces of gods and footprints of heroes. Since the importance of Patna to the Sikh community comes primarily from its temple and pilgrim history, the study of El Ek becomes extremely important.

"The Sikhs - Ideology, Institutions and Identity [5]" brings together essays by J. S. Grewal. Spread over four decades, it presents a comprehensive and authoritative account of key aspects of the Sikh tradition from Guru Nanak to the present day. He has highlighted the question of martyrdom in Sikh history

and discussed other relevant topics such as Dashwant [6], Prem Sumarg [7], and initiation into Sikhism [8]. He concluded his discussion by highlighting the contemporary controversies in the current Sikh literature. The book ends with an extremely comprehensive glossary on Sikh terminology - some of which is used in the pages of this research. Himadri Banerjee's paper, "Sikhs and Sikhism in Eastern and North-Eastern India [9]" discusses the lifestyle and status of Sikh communities in eastern and northeastern states such as Orissa, Bengal, Assam and Meghalaya. In the early 1980s, any research on the Sikh past or pointing out the intimate connection of Sikhism with the wider Indian milieu was not considered to be the subject of any serious scholarly inquiry. Sikhs were widely exposed and seen as a separatist force. It also shows that I found so many books discussing only the Khalistan movement and so little academic literature on the institutions of Sikhism and the way of life of the Sikh community - a problem that would never have arisen in the study of Hinduism. In addition, she discusses the rural-urban differences between Sikhs in Assam and Sikhs in Kolkata. There is a kind of animosity between Bengali Sikhs and Akalis in Punjab due to the changing nature of power structures. Another thing she points out is related to the indigenous Bihari Sikhs. They belong to an ethnic group that is distinct from the Sikhs of Punjab. These were people who had embraced Sikhism during the time of the ninth Guru and may not have been of Punjabi origin. This argument provides a reference to the real-fake status of Sikhs, which is used in further arguments. [10]

Patna is the birthplace of the tenth Sikh Guru, Guru Gobind Singh. This is a major attraction factor for the migration of Sikhs to Patna. As informed by the respondents, many of them migrated to Patna before partition and some of them came after partition. Others are born and brought up in Patna. But after the 1984 riots about 80% of the Sikhs went back to Punjab due to the gruesome atrocities faced by their community.

Society Economics:

The remaining population remained in Patna and now constitutes the total Sikh population of the city - only 20% of the original number. More than 84% of Sikhs in Patna are engaged in business. Others work in the service sector. A good number of Sikhs also work in the gurdwara. The most common occupations among Bihari Sikhs are transportation, hardware, and textiles. Sikh women in Punjab wear salwar kameez and men wear kurta and turban. In the case of Bihari

Sikh women, they wear both saree and salwar kameez. Although older men prefer ethnic attire, the younger population has adopted Western clothing. Men should wear trousers. Men should have long hair. All men, women, and equals actively participate in organized religion. Historically, Sikhism emerged as a liberation from the caste binary and classification of the varna system. Singh and Kaur surnames were allocated to all Sikh men and women to eliminate caste identity from the social system. However, that's far from the truth. Khatri, Jat and Rajput Sikhs are considered to be upper caste or pure Sikhs. Surnames like Ahluwalia, Bedi, Sodhi and Sandhu rank higher in the caste hierarchy than Mazhabi Sikhs or Ramgharia Sikhs. Sikh castes in Patna consider converts as "nakli" (fake) Sikhs and often consider themselves as pure or swadeshi (real) Sikhs. These "fake" Sikhs are lower-caste men or women of other religions who are associated with gurdwaras and adopted Sikhism for social and economic upliftment mobility as well as assistance from the government in educational and employment sector. Another indicator of caste exists. There is intermarriage in the context of religion, but there is exogamy in the context of gotra. Due to the lack of various Sikh lineages within Bihar, most girls are married outside Bihar.

In contrast, daughters-in-law are brought from Jharkhand, Haryana and Punjab. While Punjabi remains the majority language, not all Bihari Sikhs speak in Punjabi. Many Sikhs in Patna speak Bihari, Hindi, Punjabi or Bihari-Punjabi. Punjabi is taught to the children coming for school education in Patna Sahib Gurudwara. The community is open to love marriage, though they don't like it. For the past few years, there has been a mixture of food and eating habits of Punjabi and Bihari people. The non-Sikhs of Patna have wholeheartedly accepted the taste of Punjab like other Indian states. Tandoori roti, dal makhani, laccha parantha, rajma, kadahi paneer and channa masala are popular dishes all over Patna. Sikhs have also tried to preserve their indigenous flavours. Respondent Dr. Sudarshan Singh fondly recalled, "Punjabi tadka" filled with garlic, ginger, chillies and oil; mixed with dal and typical dishes of Punjab. The home food includes Punjabi dal and saag as well as litti chokha and sattou from Bihar. The Sikh population is spread across various parts of Patna. Chitkohra is one of the most prominent areas where a good number of Sikh groups reside. The area near Chitkohra Gurudwara has come to be known as Punjabi Colony. [11]

Political Institutions

Despite being a small silent minority of Bihar, Sikhs in Patna have never faced subjugation. This is mostly due to the gurdwara's stronghold in the city which has made the poor in the society less vulnerable. The Gurudwara adopts the destitute and gives them employment. The langar facility of the temple takes care of their food and the verandahs and living quarters of the gurudwara provide shelter. Volunteers taught languages such as Punjabi and Hindi, as well as other subjects such as mathematics and science. Gurudwaras are not only a means of sustenance and livelihood but also an important step to achieve administrative and social reforms at the state level. The gurdwara's managing body has a role to play in changing the narrative of Sikh reforms under the Janata Dal government. For any genuine reform such as selecting a Sikh representative in the State Minorities Commission as well as holding elections for internal affairs within the Patna Sahib, the Amritsar Takht Sri Harmandir Sahib has too much power. There is an interesting twist in the tale. Due to the absence of Sikh representation in the State Minority Commissions for several decades, a good part of the population has forgotten that it existed earlier. Apart from the State Minorities Commission, the post of headmaster in a Sikh college and the fifteenth seat in the administrative body are also vacant. Positions that did not have the Sikh criterion have been filled by representatives of other religions - mainly Hinduism. [13]

Education institution

It was only with the Gurudwara Reforms Act [10] that the gurdwara complex was expanded to accommodate a greater breadth of academically oriented activities. While most gurudwaras had space for teaching and learning, much of this activity now reflected the standard standards expressed by the Tat Khalsa. While smaller gurudwaras may have a modest library with a few books, larger gurudwaras ran schools, offering courses in Khalsa history, Gurmat and Gurmukhi for members of the community. The educational space is particularly important for the Sikh diaspora as it provides a formal connection with Sikh culture and education that might otherwise be absent for second and later generation Sikhs living outside Punjab. In Patna, there are two schools and a college with Sikh minority characters near the gurudwara. Gurmukhi - The language of Sikhism is taught in all these institutions.

Summary:

Whenever there is a discussion on minority, a very one-dimensional view of oppression and subjugation forms the major part of the discussion. The Sikh

minority becomes an exception to this rule. Sikhs in Patna identify themselves as a minority but do not feel victimised because of it. Two factors can be attributed to this. Their religion has protected them from the disrespect and persecution of other religious communities. Religious institutions have provided economic, cultural and social capital; and therefore, there is no need to feel inadequate. Moreover, the pride associated with being a Sikh does not allow members of the community to beg or plead. There is a conscious realisation that they have to provide for themselves and wherever they are unable, the gurudwara provides for them. The Sikh community is very elite in itself. They have always enjoyed a high status in the caste / class hierarchy. Sikhs, though less visible in Patna, are treated with respect because of their identity as a "sardar." Therefore, the primary indicators of a subordinate minority, such as unequal treatment and a sense of subordination, do not apply to them. Sikh indigenous culture has been preserved over the years by families living in Patna. [14]

In the case of Chitkohra, they have also formed a geographical group and continue to practice life like the Punjab. The community engages in business, entrepreneurship, or takes white-collar jobs in industry. There is a general tendency among the younger population (under the age of 18) to move away from age-old lifestyle practices. There is a tendency to migrate to metropolitan cities or take up clerical jobs in Patna. There is also a desire to run for political representation, which was not seen in the older population. With the change in generation, a change in age-old paradigms is inevitable. The coming decade is bound to witness changes in the status, lifestyle and political representation of Sikhs as an ethnic minority. This study confirms the fact that minority status does not amount to victimisation and it is wrong to assume so in applied sciences. Before formulating such a dogmatic notion, it is important to study the history, situation and life prospects of the community in question. For conducting any successful compilation on a given community; conducting a successful historical analysis is imperative. The status and number of Sikhs that are in Patna today is due to the events of the past.

The Partition of 1947, the riots of 1985 and finally the formation of Jharkhand in 2000 shaped their institutions and way of life to a great extent. We can also conclude that the basic structure of community life is the same everywhere. It is a common thread that binds the community - in this case being a religion. There are economic, political, social and

family institutions that contribute to sustaining the community. Using this model, any community - no matter how complex - can be completely broken down and analyzed. This research can be used as a model to understand the behaviour of other minorities in India or elsewhere. Comparing the behaviour of the Sikh minority in Patna with that of the Sikh minority in the UK would be an interesting starting point for comparative research. The other minority religion in Patna with a history of pilgrimage is Buddhism. Matching the life and condition of Bihari Buddhists and Bihari Sikhs can lead to a more robust ethnography.

The third step could be to compare the behaviour of South Asian minorities with that of South American minorities. I'll leave that to the reader. Whatever the future of this research, I hope it will continue to provide a better looking glass to understand subaltern behaviour in Bihar or elsewhere and continue to break down traditional definitions of minorities and ethnicities.

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