



---

## THE WARRIOR SAINT: GURU GOBIND SINGH'S CONTRIBUTION TO SIKHISM AND SOCIETY

**Ritika Mehra**, Research Scholar, Guru Kashi University, Talwandi Sabo, Bathinda

**Dr Harpinder Kaur**, Assistant Professor, Guru Kashi University, Talwandi Sabo, Bathinda

### ABSTRACT:

*The Tenth master Gurur Gobind Singh son of Guru Tegh Bahadur, grandson of Guru Hargobind Sahib and great grandson of Guru Arjan dev. He was an exceptional merger of personality, generosity, persistence and equality. As an adaptable warrior, he had eventual proficiency in handling miscellaneous kinds of weapons. He gave the political weapon to the Sikhs is the sword, whereas the spiritual weapon is the shabad (word). Guru distinguished Sikh law wrote martial poetry and music and was the apparent author of the Sikh work called Dasam Granth. In 1699, Guru contribution to Sikhism are establishing the Sikh warrior community termed Khalsa and orienting the five K's. He provide the Sikhs the unique hailing "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh," meaning "The Khalsa belong to the God." Guru I abolished the masand system. his highest notable contribution is that he interconnected the massage of religiosity to the life of the people gave a new connection between mystical and material concepts and activities and falsification of social humiliation and religious abuse in the society. He gave the massage of unity and equality.*

### KEY WORDS:

*Gratified, Pretentious, Altruistic, Orchestrated, Compatibility, Deliberately, Souvenir, Slender, Accumulating, Ordeal, Righteousness, Sympathetically, Implementation, Appellation, Fabricate.*

### INTRODUCTION

Guru Gobind Singh was the tenth and the last Guru born on 22 December, 1666 A.D in Patna at the site where the present holy place Takht Sri Harmandir Sahib located. This place was figured prominently in Sikh history and today is counted among the few major seats of Sikh religion. His father was Guru Tegh Bahadur succeeded as ninth Guru of the Sikhs and mother Mata Gujrigave a name to her son Gobind Rai in the souvenir of his grandfather Guru Hargobind Sahib. Guru Tegh Bahadur leaving his family in Patna to fulfill his motives he starts his journey to the Eastern zone of Assam, Bengal and Bihar. After many wanderings and along so journey at Patna, on Ganges had taken up his residence at the same place. He purchased the site – which involved the villages of Lodhipur, Mianpur and Sahota for 500 Rs. Guru Gobind Singh was only the age of nine years when his father beheaded in Delhi during the region of Aurangzeb on November, 1675.



Guru Gobind Singh a headway to Sirmaur in April, 1685 and planted a village Paonta; hence the seat of the Guru's Takht. Many years of his childhood spent in this town he was learned Sanskrit and Persian. He was also prominent mentor of the Punjabi and Brajbhasa. Guru assembled a 52 poets whom he snubbed. Guru also formulate poems at any time. In the time of his stay at Poanta Guru gratified himself of his slender time to rehearse distinct form of chiefly exercises, such as riding, swimming and archery. Here, Guru disciples present him horses, swords and numerous pretentious handouts. The ruler of Assam offered him with a lot of weapons and a performing elephant.

Guru Gobind Singh address five of his disciples to Kashi (Varanasi) to get knowledge Sanskrit and Hindi religious text. So that Guru could be adeptly implemented to assemble the Puranic mythology and Vedantic philosophy in a higher quality. Guru Gobind Singh devotional compositions were Jaap Sahib (invoking supreme God), Akal Ustat (praise of God), Bichitar Natak (an auto biography), Gyan Prabodh, Chaubis Avtar, Shabad Hazary. The heroic composition of the Guru was Chandi di Var, Shastra Nam Mala (a list of weapons). Another composition of the Guru was which some scholar greetings as a trustworthy like Chautis Avtar and Hikayata.

Guru spent 25 years, the greater part of his life, became the rallying point of struggle against mughals misuse and intolerance and injustice and the surrounding areas, steeped in Sikh history, the scene of many battles were fought. Guru accumulating dominations among the mankind and the martial practices of his fellow animated the jealousy of the adjoining Rajput hill ruler who led by Raja Fateh Chand of Garhwal possessed at a presenter to attack him at Bhangani (near Poanta) in 1686. The first battle of Bhangani was fought by Guru Gobind Singh in the case of the alliance of the hill chiefs. Later the Guru came to the support of the hill rajas, were violation by the power of the mughal rulers get off to gather the yearly tax. In the result at Naduan (1690), the Guru infantry achieve tremendous achievement above mughal army.

Shortly, Guru Gobind Singh left Poanta and come back to Anandpur which he safeguarded in out look to maintaining enmity of the Rajput chiefs in addition of restrictive strategy of the sovereign administration at Delhi. He wanted to live in peace but he was determined to take defensive measure. For that he was bought the neighboring land, erected five forts all around the town: Keshgarh Sahib at the center Anandgarh Sahib (fort of bliss) 500 meter of the east, Lohgarh Sahib (fort of steel) 1 kilometer the south Holgharh Sahib (fort of colours) one and half kilometer to the north and Fatehgarh Sahib marks the spot. The fort – Anandgarh, Lohgarh, Kesgarh, Fatehgarh and Taragarh – All the forts could take big guns. They were joined together with skillfully constructed earth – works and underground tunnels. The construction began in 1689 and took ten years to be completed. The strongest fort was where once stood four fortresses built by Guru Gobind Singh fought many battles with Mughals and Rajput forces in his life time. They were against the tyranny and injustice of the rulers. Guru five battles were fought at Anandpur. First battle of Anandpur fought against the Bhim Chand. Here, Guru Gobind Singh got made a new drum called Ranjit Nagara. It was a big drum of the type usually carried by soldiers while marching and attacking the enemy. The necessity of such a drum



was felt to summon a large number of people. The guru felt that no war equipment was complete without the big drum.

In 1698, Guru abolished the Masand system that was introduced by the fourth Guru Ram Das. Guru Gobind Singh asked his followers to directly associate with the Guru. Guru delivered Hukamnama's to Sikh followers or Sangat in all over the part of the country not to correlate with the Masand and not to dispatching offerings and Daswandh.

Guru Gobind Singh assumed that the religion should be an undeniable vector to upgrade the utilities of love, compatibility and stability. The institution of the Khalsa was the actualization of Guru Gobind Singh tenderly sympathetically range of perspective and altruistic vantage point for edify of the ordeal brotherly love.

On the day of Baisakhi in the year 1699 at Anandpur Sahib the Guru enduringly pronounced to transfigure the benevolent Sikh community into the band of conscripts called the Khalsa. Guru Gobind Singh was implementation of Guru Nanak's mission that the tenth Guru performed the symbolize action of the installation of the Khalsa. They orchestrated, dilated and codified that which was ordained by the first Guru. On 29 March, Guru convey the Hukamnama to his devotees to enjoining them to come with long hairs and beard furred. A special congregation was held at Keshghar Sahib and thousands of Sikhs attended. The Guru sent letters to his followers through the country to come to Anandpur Sahib to attend the festival Baisakhi. It was on the day that the chastening baptism (Khande Ki Pahul) was administered to the true Sikhs who took upon themselves, consciously and deliberately, to consecrate their lives into death in the cause of righteousness. The baptized Sikhs became *Singhs*, an appellation which symbolized the courage of the Khalsa. Guru then had himself inaugurated by the 'Pahul' in the same way and exclaimed

Kwlsw guru syAor guru Kwlswsyhoey:

IekdUsry kw qwbIdwr ho

A new faith had been declared and hence for the 'Khalsa'; the saved or liberated should alone prevail. God must be worshipped in truthfulness and sincerity, but no material resemblance must degrade the omnipotent; the land could only be beheld by the eye of faith in the general body of the Khalsa. All rest of the Guru's disciples were similarly inaugurated and declared '*Singhs*' or champions of war.

The Guru also pronounced that the occasion of the festival of Holi the occasion for the display of the martial spirit of his people and he gave this festival of Holi the Sikh name of "HOLA Mahalla". On this day the Guru gave training to his Sikhs in defensive warfare. Afterwards the assembly was divided into two parts. A darbar was held, and the Holi was played with great glee; gulal, rose water and saffron



water were freely thrown on one another. The Guru also participated in the game. He called it Mai Holla or a pretty fight. Later on it became popular as “Holla Mahalla.”

In 1706, Guru visited Talwandi Sabo at Bathinda, in Punjab. Guru Tegh Bahadur Sahib had called this place Talwandi Sabo, Guru Ki Kashi and a principle shrine of the Sikh polity. At here is the place where Guru Gobind Singh the Tenth Sikh additional dominant and long lasting benefaction of the Guru work in the course of this phase was to formulate a fresh and final copy of Guru Granth Sahib under his own supervision. It was from here that Guru issued his commands and letters to farfully Sikh Sangats. This character is maintained ever since as the home of learning. From here he also dispatch a poetic letter called Zafarnama (the letter of victory) at Dina to the Mughal emperor Arangzeb in which he firmly admonishment the emperor for his in humanity.

In 1708, the Guru intentional his end was near. He circulated the end of distinctive Guruship and declared on the eternal succession to the Guru Granth Sahib. The site where Guru Gobind Singh was cremated is known as “Takht Hazur Sahib” Takht Hazur Sahib also known as Takht Sachkhand (literally ‘region of Truth’) at Nanded the state of Maharashtra. It was here that Guru met with Madho Das and gave a new name Banda Singh Bahadur. In Punjab Guru I selected Banda Singh Bahadur as the commander of the armed force of the section and give responsibility to him with the unfulfilled task. After his passing, Mata Sundari demanded Bhai Mani Singh his disciples collate a volume of his writings. Bhai Mani Singh compiled all the compositions and published the tittle Dasam Granth in 1734.

### **HERITAGE:-**

Guru Gobind Singh, the tenth Guru of Sikhs and Father of the Khalsa Panth, completed the work of raising “a new people freed from the Debasing corruption of ages”, firing their minds with a new nationality, arousing in them sentiments of self-confidence and patriotism, inspiring them with a mighty resolve to uproot tyranny in all its forms, and Imbuing them with a passionate yearning for independence. This great Work had been begun by Guru Nanak and carried on by his successors in a planned, systematic manner. He took up the work from the point Where his father, Guru Tegh Bahadur, had left it. Therefore, in order to fully appreciate the difficulty and magnitude of the work which he undertook to perform, and to adequately comprehend the measure of his achievements, it is essential to make a brief Survey of the past, which formed his heritage. We should keep before Our mind the objects, explicit and implicit, with which Guru Nanak Founded the Brotherhood, and the measure of success achieved by him

And his eight successors towards the realization of those objects. Then We shall be in a position to form some idea of the ordeal, which awaited

The heroic personality on whom fell the duty and responsibility of Leading the Sikh nation through the times which had seen and which Followed the martyrdom of Guru Tegh Bahadur. Knowing his difficulties, And the means and material at his disposal to meet and surmount them, We shall be in a position to appreciate rightly what he could do and What he left to be accomplished by his brave and faithful followers. Guru Nanak had found the Hindus in a really deplorable condition. Centuries of



subjection had broken and crushed their spirit. They had forgotten or were unable to tread the hard but honourable path of Personal purity, social freedom, and political independence, in which the lofty ideals and examples of their noble ancestors invited them. The Muhammadan rulers were plundering their homes, lifting their Women, desecrating and demolishing their temples, making thousands of them relinquish their faith, and subjecting them in innumerable Indignities and debasing tyrannies. So weak and demoralized had the Hindus become, that this inhuman treatment aroused within them no Thoughts of any protest, much less of any resistance. Even the war-like Rajputs considered it a privilege to wed their daughters to the Muham- Madan rulers. Self-preservation, in any form and at any sacrifice, came to be their one end in view. They ceased to feel the degradation which Had engulfed them, and lived in the faith that God would, some day, End their sorrows. Self-help ideal never entered their minds. ‘Those Who had escaped conversion had almost lost’ all that lends dignity and Grace to life and distinguishes religion from superstition or can’t 1 As Guru Nanak says, most Hindus had come to stoop very low in their Zeal to please their Muslim masters. The degradation of the ‘high-caste’ Hindus manifested itself in Other ways also. Because of their caste pride, they, in their homes and Temples, scornfully called their Muhammadan rulers malechha or ‘the Defiled’, and regarded their touch as polluting. The language spoken By the Muhammadan rulers and the language of their religious book, The Quran, Persian and Arabic, respectively, were declared by the Hindus to be unspeakable languages (Abhakhia). But, in order to please their Muslim masters, in their day-to-day external or public life, they did Much which they themselves considered to be forbidden by their own Religion. They adopted or mimicked their rulers’ dress and mode of Life; accepted gifts in kind from them, which they consumed in their Homes and kitchens and in offering worship to their gods, though such Material they described as defiled and defiling (malechhdhan); ate the Flesh of animals, killed in the Muhammadan fashion i.e., killed while The kalma in the “unspeakable language” (Abhakhia) was repeated; Learnt and used the malechhbhasha (the language of the malechhas); Read their religious books; and bore many an inroad by Islamic Injunctions into the precincts of their domestic and social lives. In short, Hypocrisy and degradation were rampant among the Hindus everywhere and on every side. In addition to this external oppression in different forms, the Hindu Masses suffered such social tyrannies at the hands of their co-religionists in the name of religion, as had no parallel elsewhere, and as had no Religious sanction. The caste system had lost its original elasticity and Had come to be extremely rigid and a source of a good deal of evil and misery. It was being abused of mercilessly by the privileged Classes. The great body of the population were denied the solace of Direct approach Or appeal to God or gods. The sacred books were Inaccessible to them, both because they were in a language which they Did not understand, and also because their study was forbidden to them. Their touch, nay, even their shadow, polluted the Twice-born, as the Two higher castes called themselves. Presecution was driving the priests to tighten the caste-restrictions in order to preserve the purity of their ancient blood’, though the blood had lost all its ancient splendour. The Lower castes had to serve as chattle to the Twice-born. That was the Only way in which they could win sufferance here, and merit here or Hereafter. What the higher classes received from their rulers, that very treatment they meted out to those who were under them. Is it any Wonder, then, that the lower classes found it far better to join the ranks Of the Muslim oppressors rather than bear this manifold yoke? This Hindu priests, who had, for centuries, been the self-mad Custodians of ‘religious’ knowledge, had reduced

religion to a mockery, To mere forms and ceremonials, devoid of any sense or meaning. I Some Still had the scriptures by heart, but these did not affect their hearts in the least; hence, their lives were most often completely divorced from the teachings of the texts, which they repeated in hopes of salvation. The Brahmins not only claimed to be advisers to the multitude of gods Regarding the gifts to be bestowed on mortals, or the evils to be averted from their heads, but also pretended to be a mysterious means of Goods traffic between this world and the other. In that capacity they Undertook to transport money, food, clothing, etc., given them for their Own use, to the ancestors or gods of the pious, ignorant, and superstitious people. The Brahmin thus ate sumptuous dinners and assured his Dupes that everything had been passed on to the desired persons in the other world. Of course, the devotee had to pay suitable ‘con- Veyance charges’. Such was the condition of the vanquished Hindu~ At the time when Guru Nanak was born. Thus, religion and the superstitions associated with it had divided The Hindu community, vertically and horizontally, into innumerable Water-tight compartments. Each sect had its own objects of worship, which were held by it to be superior to those of its neighbours. Each Sect had its own notions about its social status and the nobility of its Blood. On that account, all sects had definite rules, prescribing the

1. ‘The popular religion about the time of Guru Nanak’s birth was confined to Peculiar forms of eating and drinking, peculiar ways of bathing and painting the Forehead, such other mechanical observances... The springs of the religion had been Choked by weeds of unmeaning ceremonial, debasing superstition, the selfishness of the priests, and the indifference of the people.’

## Conclusion

Guru Gobind Singh focus at fabricate a community that would be saintly and brawny sufficient to release itself from the despotism of the monarch and ministers. His objectives about religion were also noticeable and flushed with the revolutionary passion. The Guru was an abundant writer, highly salutary literary heritage in Sikh history. He constructed many Gurudwara’s and four Takhts were related in Guru Gobind Singh.

## REFERENCES

- Grewal, J.S. and S.S.Bal, *Guru Gobind Singh: A Biographical Study*, Punjab University, Chandigarh, 1967.
- Gupta, Hari Ram, *History of the Sikhs, Vols. I & II*, MunshiramManoharlal Publishers Pvt. Ltd., Delhi, 1978 (reprint).



- 
- Cunningham, J.D., *A History of the Sikhs*, S. Chand & Co., Delhi, 1966 (Reprint first Published in 1849).
  - Dhillon, Dalbir Singh and S.S.Bullar, *Battles of Guru Gobind Singh*, Punjabi University , Patiala ,1990.
  - Khushwant Singh, *The History of the Sikhs, Vol 1, 1469-1839*, Oxford University Press, New Delhi, 1963.
  - Gandhi, Surjit Singh, *History of the Sikhs Gurus*, Govt. College, Sangrur, 1978.
  - Dilgeer, Harjinder Singh, *The Sikh Reference Book*, Sikh Educational Trust, Amritsar, 1997.
  - Grewal, J.S, *The Sikhs of the Punjab*, Revised Edition, vol 11, Cambridge University press.
  - Gandhi, Surjit Singh, *A Historian Approach to Guru Gobind Singh*, Singh Brothers, Amritsar.
  - Harbans Singh, *The Encyclopedia of Sikhism (4 Volumes)*, Punjabi University, Patiala, 1992.
  - Duggal, K.S, *The AkalTakht and other seat of Sikh Polity*, UBS Publisher's ,New Delhi,1995.
  - Teja Singh and Ganda Singh, *A Short History of the Sikhs, (1469-1765)*
  - Fauja Singh, *Travels of Guru Gobind Singh*, Punjabi University, Patiala.
  - Benerjee, I.B, *Evolution of Khalsa*, Vol. I, A.Mukherjee& Co. Private Ltd., Calcutta, 1980.
  - Chatterji, Suniti Kumar, *Third Birth Centenary of Guru Gobind Singh*, Chandigarh,1967.
  - Major ,Gurmukh Singh, *Historical Sikh Shrines*, Singh Brothers, Bazar Mai Sewan, Amritsar, 1995
  - Harjeet Singh Gill, *MACHHIWARA Meditation of Guru Gobind Singh*, New Delhi, 2004.