

Relevance of Sri Guru Gobind Singh's Philosophy and Vision in Contemporary Era

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Abstract

This article tries to demonstrate the life, work, contributions, and impact on the society of Sri Guru Gobind Singh Ji, a great poet, thinker & philosopher, social reformer and institution builder, guru, and saint, an exceptional gladiator. There is a great influence of preaching and teachings of Sri Guru Ji on brotherhood, social harmony, secularism, and national building. His early background has proven that he was the God-gifted traits of intellect, intelligence, valor, inner incitement, and leadership by the birth. Willpower, bravery, and honesty are more important than size and strength of the opponents in winning a war. Hill kings and Mughals tried to destroy him numerous times, but they were never able to do so. Guru ji founded the Khalsa Panth, and the role they have played since then and now is also briefly enumerated in this article. Guru ji efforts to saving mankind from natural and man-made disasters have been recognized and appreciated across the world. In this article, the role of Khalsa during the epidemic is also explored. Sikhs may now be found not just in India but also across the world. Canada has the world's largest Sikh population, followed by the United Kingdom, the United States, and a number of other nations. Their significance has also been recognized on a worldwide scale. In order to give a practical shape to this article, depth literature has been conducted from the Internet. Journal articles, Sikh digital library resources, newspapers, Sikh blogs, and websites are among the sources of information. Mendeley, management application, was utilized throughout the study to produce citations and a reference following APA 6th edition.

1. Introduction

Sikh Guru tradition is complete life philosophy in itself. Its primarily believes in universal brotherhood, service to humanity, protection to society, preserve of cultural heritage. The saga of the Great Guru is full of supreme sacrifices for the protection and preservation of culture, tradition, and religion.

Sri Gobind Singh Ji was born on Friday, the 13th of Poh, Sudi 7th, Samvat Vikramaditya 1723, corresponding to 1666A.D. in Patna, Bihar, a major town with a long history (Singh, 1909). Every year, his birthday occurs in the months of December or January. However, Guru Ji birthday is commemorated annually according to the Nanakshahi calendar, which last year falls on January 2, 2020 (Hindustan Times, 2020). Guru Ji, the renowned warrior, poet, philosopher, and spiritual leader was born as a Gobind Rai. His father was Sri Guru Teg Bahadur Ji, the ninth Guru, and his mother were Gujri Mata. At the age of nine, Gobind Rai, subsequently known as Guru Gobind Singh, succeeded his father, Guru Tegh Bahadur, and

became the tenth and final of the personal Sikh Guru. His noble deeds have always been applauded throughout the world. His views differed from those of his father. He believed that no one could harness the power of the Sikhs. Guru Gobind Singh was a distinguished soldier and commander. He was a fantastic rider, a sharpshooter with a weapon or an arrow, and a consummate shooter. He was a tremendously powerful man with a fearless attitude. Even in the direst of circumstances, he has seldom given up hope. Folks became naturally drawn to him since he had such an appealing demeanor. He was a very diligent individual. He fought many battles with hill leaders and Mughals and each of these fights demonstrates that he was an excellent soldier. (BBC, 2019)((No Title), n.d.) There were ten Sikh Gurus in total over a two-hundred year period. Guru Nanak's Ji successors were as follows:

Shri Gu Guru Angad (1504-1552), Shri Guru Amar Das (1479-1574), Shri Guru Ram Das (1534-1581), Shri Guru Arjan (1563-1606), Shri Guru Har Gobind (1595-1644), Shri Guru Har Rai (1630-1661), Shri Guru Har Kishen (1656- 1664), Shri Guru Tegh Bahadur (1652-1675), Shri Guru Gobind Singh (1666-1708) (Jathol, 2019) 2. Sikhism at a Glance

The Sikhism is one of monotheism religion.

It is a strong of belief of Sikhism that God is one. After Hinduism, Islam, and Christianity, it is India's fourth biggest religion. The total population of Sikh in India is 22 crores. Punjab is home to the majority of Sikhs. However, Sikhs may now be present in every state in India. There is representation everywhere, from the President of India to the Prime Minister. Sikhs may now be found in 14 nations throughout the world. With 468,670 Sikh inhabitants, Canada has the world's biggest Sikh population followed by United Kingdom, i.e. (432,429), United States (250,000), Australia (125,904) and so on. The growth of Sikhism in India as well the world reflected that the Sikh faith and its people are anticipated to continue to grow in the future (WorldAtlas, n.d.). 3. Childhood and Early Life Sri Patna Sahib Gurdwara, a spiritual

shrine, lies on the location of the house where he spent his childhood. Since his childhood, he has had an inherent leadership quality. During his childhood, he used to assemble a team of youngsters his age around him and engaged them in various play activities. In addition, he also used to organize boat races, stage impersonated battles, and lavishly paid the winners. He spent approximately five years in Patna. Guru Gobind Singh absorbed a variety of different languages as a youngster, including Sanskrit, Urdu, Hindi, Braj, Gurmukhi, Arabic, and Persian. He also learned martial arts to enhance his combat abilities. Guruji's neighborhood was so impressed by his God gifted qualities and abilities and when he received a call from his father to leave Patna for Anandpur, everyone became disconsolate. However, everything went well, and he grew on to become a well-known leading voice of the country (Singh, 1909).

4. Scholar and Warrior

Sri Guru Gobind Singh was a great poet, scholar, saint, and warrior. He began learning Punjabi with Sahib Chand and Persian with Qazi Pir Mohammad while residing in Anandpur. Guru Gobind Singh was born with a natural talent for poetry creation, literary works, rhymes and many more and he dedicated his early years to it. The Var Sri Bhagauti Ji Ki, also known as Chandi Di Var, was his first and only important work in the Punjabi language, written in 1684. He penned poetry like Jaap Sahib, Akaal Ustat, Gian Probodh, Shabad Hazare, 33 Swayyas, and Zafarnama in honor of God. His complete form of work was given the name of Dasam Granth (H. S. Chopra, n.d.).

5. Thoughts, Theories and Philosophy of Sri Guru Gobind Singh

Philosophy is a set of beliefs that tries to explain the meaning of life or to provide guidelines about how to think and act. Sikh simply means "disciple or learner." The Sikh religion, which is distinct from Islam and Hinduism, was founded in northern India in the 15th century by World Guru Sri Guru Nanak Dev Ji. Sikhism is a monotheistic religion that emphasizes the equality of women and men. Sikhs adhere to three fundamental principles. Pray in God's name, live a good life, and share your talents with others (Jathol, 2019). For those who seek an eternal connection to their spiritual power inside, Sikh doctrine is an easiest route. Sri Guru Gobind Singh's ethics includes the followings:

The Way to honesty and liberation: On his journeys, Sri Guru Gobind Singh paved the road with truth and awakened people who'd been suffering the effects of intolerance, misrepresentation, selfishness, and dishonesty. He traveled and taught by examples and doctrines, which has great impact on the life of people. Service to mankind is service to God:

He believed that it was the primary responsibility of humans to assist the needy, feed the poor, and clothe those who were naked. In this way, one could become a hero in moral terms.

Humanity's Equal treatment: In God's eyes, all human beings are equal. As a consequence, no one has the right to discriminate against human beings based on caste, race, colors or creed. Keeping all of this in mind, he established a community kitchen in which all people can sit and eat together regardless of their social status, which we called 'Langar.

Inner strength development: Guru ji highlighted the significance of developing the value of righteousness and truthfulness in human character and conduct and advice on how to control addictions and social evils. Arrogance, anguish, egotism, desire, and vanity are all addictions that can be overcome through self-examination and self-realization (Desh Raj Sirswal, 2018).

6. Sri Guru Ji beliefs that could help to Navigate a Dignified life

Sri Guru Gobind Singh stated 52 Hukams that can be incorporated into daily lives. Only a few of which have been discussed below:

"Kisae dee ninda, chugalee, atae eirkhaa nahee karnee". It implies that you should not slander, spread rumors, or be petty to others.

"Dhan, javaanee, tae kul jaat da abhiman naee karnaa (Nanak daadak tahe duae goath. Saak guroo Sikhian sang hoath)". It means do not be proud of your wealth. (All of the Guru's Sikhs are siblings from the same family, regardless of maternal and paternal caste or heritage.)

"Shabad da abhiaas karnaa". It means to bring the sacred hymns to life, practice them.

"Guru Granth Sahib Jee noo Guru mananaa". It entails trusting and accepting Shri Guru Granth Sahib Ji as your spiritual guide.

"Gurbanee dee kathaa tae keertan roaz sunanaa atae karnaa". It means every day, listen to Kirtan and participate in discussions about the essence of Gurbani.

"Dushman naal saam, daam, bhaed, aadiak, upaa vartnae ate uprant udh karnaa". It implies that before engaging in war, employ diplomatic efforts, various types of methods, and emission of those choices while dealing with adversaries.

"ardaesee, lorvaan, dukhee, apung manukh dee yataahshkat seva kamee". It entails doing all possible to help and aid strangers, people who are in need, and even those who are in trouble

"Putaree da dhan bikh jananaa". It means recognizing that viewing a daughter as a piece of property is poison.

"Dasvand denaa". It means offering up to 10 percent of one's revenues.

"Chugalee kar kisae da kam nahee vigaarmaa". It means do not sabotage anyone's work by gossiping.

"Kum karan vich daridar nahee karnaa" It means work hard and don't be a slacker.

"Istree da mooh nahee phitkaarnaa". It means you must not curse or verbally abuse your wife (Hindustan Times, 2020, India Today, 2019)

7. Founding of 'Khalsa Pant' On 30th March 1699 Sri Guru Govind Singh ji founded a religious organization universally known as 'Khalsa Pant' at Shri Keshgarh Sahib (Punjab) during the Mughal Empire (present-day Shri Anandpur Sahib, Punjab). The word 'Khalis' comes from the Arabic meaning 'Pure'. He introduced the Five Ks, the five articles of faith, tradition and practice that Khalsa Sikhs wear at all times. Means The five Ks were Kesh

(Uncut hair), Kangha ja wooden comb), Kara (an iron or steel bracelet worn on the wrist), Kirpan (a sword or dagger), and Kacchera (short breeches).

7.1.A New Iconic Identity of 'Khalsa Pant' The followers of the Khalsa Pant' and the

Government of Punjab to commemorate 300 years of the founding of the 'Khalsa Panth' by the 10th Master, Guru Gobind Singh, built the Virasat-e-Khalsa' museum in the Sikh holy town of Anandpur Sahib in Punjab (2011). The Virasat-e-Khalsa' located close to Takht Keshgarh Sahib, the second most important Sikh shrine (after the Golden Temple) in Anandpur Sahib. This magnificent iconic building designed by Israeli Moshe Safdie a world acclaimed urban planner and architect. The museum is a temple of learning, knowledge heritage and repository of teaching and preaching of Great Gurus. It narrates the story of Punjab and Sikhism using hand-crafted artifacts and the latest technology in an interactive

8. Brief Account of Saga of Sri Guru Govind Singh Battles Between 1686 and 1706AD, the Guru had to encounter several battles during 20 years. His spirituals and political activities were not accepted by either the hill state Rajas or the government. The rulers tortured him and forced him to fight against them. As a result, Guru had to indulge in numerous battles with opponents. To facilitate understanding, all of Guru Gobind Singh Ji's battles have been divided into two eras: Pre and Post Khalsa era.

8.1. Pre-Khalsa era

8.1.1. The Battle of Bhangani (1688)

It is evident from the literature that the War of Bhangani was the first battle of Guru Gobind Singh's with hill kings. The Battle of Bhangani was fought on September 18, 1688, in Bhangani, near Paonta Sahib, between Guru Gobind Singh's army and the united forces of numerous Rajas of the Sivalik Hills (Pahari rajas). There are several reasons for this, including military preparations by Guru Govind Singh Ji, which makes the hill kings feel threatened. Guruji was adamantly opposed to idol worship, whereas hill kings are staunch supporters and many more. However, Gurur Ji won the war despite having very few resources, and Guru Ji secured a resounding victory.

8.1.2. The Battle of Nadaun (1690)

Around 1690A.D., the battle of Nadaun took place between both the Union of the King of Hill States and the Mughals, with Guru Ji siding with the kings of hill states. The main reason for this battle was the refusal to pay annual tributes to the Mughals. The battle took place 32 kilometers away from the Beas River's bank. Guru Ji and his companion were able to demonstrate their bravery yet again by defeating Alif Khan. However, Guru Ji was disheartened by the unbearable act of Bhim Chand.

Guru Gobind Singh Ji was a warrior intellectual who won the war without fighting a battle in 1694A.D. Gradually, by the grace of the almighty God, Guru Gobind Singh Ji grew stronger which instilled fear in the minds of the Mughals. Khanzada Rustam crossed the Satluj River with his army on a cold winter night intending to attack Guru Ji. The Khanzada Rustam plan, on the other hand, was a complete failure. The Sikhs had thrown a few bombs at them, causing the opposition party leader and the army to flee. After the defeat of Khanzada in 1696, the bravest soldier Husain Khan attacked Anandpur Sahib, but he was also defeated by the Guru Ji soldiers ("Battles Fought by Guru Gobind Singh Ji in Pre Khalsa Period Issues and analysis @ abhipedia Powered by ABHIMANU IAS," n.d.).

8.2. Post-Khalsa era

8.2.1 The battle of Anandpur (1701)

Guru Gobind Singh founded and commenced the Khalsa (1699A.D.) as a fighter concerned with defending the weak and vulnerable from religious bigotry. After two years of Khalsa formation, Guru Gobind Singh Ji was required to declare war (1701A.D.) on the Kings of the Hill States. The main reason for the conflict was a disagreement between the two parties about how they should worship. From then on, the king of Bilaspur, Bhim Chand, urged that Guru Sahib should take Anandpur Sahib or pay sufficient tax for that. Guru Ji disagreed, and as a result, a great war broke out between them, resulting in significant losses for both sides. Later, an agreement was signed between the two parties and Guru Ji left Anandpur Sahib and went to stay at Nirmoh near Kiratpur Sahib.

8.2.2. The Battle of Nirmoh (1702)

Bhim Chand, with the help of Mughal, attacked Sikhs at Nirmoh in order to end Guru Gobind Singh Ji's power. Guru Gobind Singh Ji and his soldiers fought bravely and won the war. 8.2.3. The Battle of Satluj (1702)

The battle of Nirmoh was won by Guru Gobind Singh Ji, but he opted to depart. He hadn't even crossed the Satluj river when his attackers struck again, hardly wanting to make any mistakes. Sikhs, on the other hand, beat them.

8.2.4. The Battle of Basauli (1702)

After Nirmoh, Guru Ji and Sikhs went to Basauli, where he was attacked by the Bhim Chand army, and Bhim Chand and his company were defeated once more by Guru Ji and Sikhs. A treaty was signed in 1702 between Guru Gobind Singh and Bhim Chand, and as a result, he returned to Anandpur Sahib.

8.2.5. The Second Battle of Anandpur Sahib (1704)

A war broke out in Anandpur Sahib after a two-year hiatus. The federation established by the Kings hill states asked Guru Ji to leave Anandpur Sahib, but he refused, so they attacked him, but they lost the battle, and Guru Ji and his companion remained in Anandpur Sahib.

As the Guru Gobind Singh Ji's morale has risen, the Kings of the hills states have been feeling uneasy. Bhim Chand and the hill kings had been seeking Mughal assistance once more to demolish Guru Gobind Singh Ji's power. Wazir Khan, the hill state kings, and Ranghar all banded together to attack Guru Ji. This time the situation worsened and enemies of the Guru Gobind Singh Ji besieged Anandpur Sahib on all sides. Many Sikhs desired to leave Anandpur Sahib as the situation deteriorated, but Guru Ji was adamantly opposed. As a result of this, approximately forty Sikhs signed a disclaimer to leave Guru Ji's company. Finally, Guru decided to leave Anandpur Sahib, which he did on December 21st, 1704 A.D.

8.2.6. The Battle of Shahi Tibbi

The carriage had only just arrived in Shahi Tibbi, near Kiratpur, when the Mughal army pursued them. Guru Ji ordered Udai Singh to stop them. Sikh Udai Singh with 50 companions was able to resist the huge enemies; however, all 50 Sikhs including Udai Singh embraced martyrdom one by one in this battle. The Guru Ji's caravan had arrived in the village of Sirsa Nangal early in the morning.

8.2.7. The Battle of Sirsa

The Battle of Sirsa is one of the most famous battles in history. When Guru Sahib and his companions arrived at the river Sirsa, the hills Kings, and Mughals attacked them again with tremendous force. The Sikhs, on the other hand, were able to hold off the attackers. Sahibzada Baba Ajit Singh Ji's squad decided to oppose their attack in order to prevent them from progressing any farther before reaching Guru Ji. Both parties sustained significant losses. Sirsa River was overflowing at the time due to severe rain and thunderstorms. Guru Ji and his soldiers agreed to cross the river together. After crossing the river, Guru Ji had only 40 Sikhs. Later he arrived at Chamkaur with the remaining Sikhs, including family.

8.2.8. The Battle of Chamkaur Sahib (1705)

The Battle of Chamkaur was a historic event in Indian history that changed the course of the country. Guru Gobind Singh, his two sons, and forty disciples resisted awesome power a Muslim and Rajput alliance from such a tiny Haveli (House) with thick mud walls at the War of Chamkaur. Both of Guru Sahib's Sahibzadas demonstrated their fearlessness. Both, though, became martyrs. Guru Ji eventually departed with just five Sikhs out of forty.

8.2.9. The Battle of Khidrana (1705)

The Guru traveled from Chamkaur to Machhiwara, where he spent a few days in the most desolate of circumstances. Finally, he arrived at Machhiwara. Gulaba and Punjabi, two masands (collectors), accompanied him there. Later on, they were also denied to keep Guru

Ji because of the Mughals' fear. In that critical situation, Guru Ji was being protected by two Pathans, Ghani Khan, and Nabi Khan. Guru Ji was saved from the Mughals' adversaries by them. Guru Ji arrived at Dina after many hardships, but he did not feel secure there, so he traveled to Kotkapura and then to Khidrana. He was accompanied by a huge number of Sikhs. A fierce battle between royal soldiers and Sikhs took place at the Dhaba of Khidrana in 1706, with the Sikhs emerging victorious. In this conflict, the forty Sikhs who had deserted the Guru in the second battle of Anandpur played a major role. They all became martyrs in the face of overwhelming odds. Guru Ji was astounded by their bravery. They were given the title of Muktas by him.

9. Guru's Philosophy, Vision and Role in Social Harmony and Peace

Since its inception, the Khalsa has played an important role in the social well-being of Society. The Khalsa is the brainchild of Sri Guru Gobind Singh. Their selfless efforts to help those in need have been lauded around the world. The Khalsa, who has followed Guru Gobind Singh's path and thus Guru Ji's ideology, is still alive and extremely pertinent in building nation through brotherhood, harmony and service to the mankind. He had never attempted to fight a battle in advance, but he was compelled by the enemies to do so. The main cause behind every battle was the elimination of discrimination, social justice, equal rights, and several other issues. Just because of these priorities, Guru Ji is well-liked both within and outside of the community. To modernize services, KhalsaAid, a non-profit organization based in the United Kingdom, was founded in 1999 to assist victims of natural and man-made disasters worldwide. In India, it was opened in 2014 as KhalsaAid India. The basic principle of KhalsaAid is based on the religious philosophy of the Sikh Gurus: Sarbat da bhala (well-being of all), regardless of caste, creed, religion, community, or country. An article published in Indian Express shows that KhalsaAid already worked in 25 states in the country. Their first project began in India from Gujarat states after an earthquake wrecked the Latur region, causing thousands of people to become homeless. Many lives are saved by the KhalsaAid team by providing tents, purifier tablets, and other items. In addition, KhalsaAid assists the victims of natural and man-made calamities which are tsunami (2004), Punjab floods (2008), and Himalayan tsunami in Uttarakhand (2013). It also happened to come committed to advancing offer assistance following Hindu-Muslim clashes. Muzaffarnagar (Uttar Pradesh), as well as confrontations in Saharanpur city (Uttar Pradesh), massive flooding in Jammu and Kashmir (2014), Nepal volcanic eruption (2015), Maharashtra water shortage, and Kerala overflow (2018). It operates a compassionate school for underprivileged children in Patiala, under which 250 children are enrolled (Anju Agnihotri Chaba, 2021).

Throughout history, the Sikh community has aided society in overcoming disasters. The most recent examples of helping hands, saving hundreds of lives can be well witnessed during the

worst COVID19 pandemic when during the second wave of COVID19, there was a huge scarcity of Oxygen crisis due to the mismanagement delivery chain. The disciples of Sri Guru Ji have always stepped forward to help people to support and saves the lives of thousands of people in Delhi NCR. This incident was prodigious and inspires to others that nothing is precious in the world than saving and serving the humanity.

Another, extraordinary mankind service influenced by the Guruji preaching and teaching also noticed by the followers of Khalsa during COVID 19 pandemic. A must mention, that Shir Jitender Singh 'Shunty' who runs an NGO named 'Shahid Bhagat Singh Sewa Dal' in Delhi NCR has cremated more than 3000 people from all religions- all strangers who needed a dignified farewell as their owned family members feared contracting the dreaded coronavirus or the bodies were unidentified. In addition to there are several examples in past especially during the ongoing pandemic the disciples of Guru through various Gurdwara and other sacred bodies have to extend tremendous relief supports to the coronavirus victims by freely distributing medicines, healthcare aids, foods and other essential services needed for the people. It was also noticing that various Gurdwara converted into temporary covid hospitals.

10. The Supreme Scarifies of Guru Ji

The tenth Sikh Guru determined that the lessons contained in that book would continue to guide Sikhs spiritually after his death; as a result, the Guru Granth Sahib now holds the status of a Guru, and Sikhs worship it with the same devotion as a genuine Guru(BBC, n.d.).

Following the death of Aurangzeb, Guru Gobind Singh no longer posed a danger to the Mughals. Bahadur Shah, the next Mughal emperor, was initially cordial with Guru Gobind. He even referred to the Guru as Hind Ka Pir or India's Saint. Later, however, Wazir Khan, the Nawab of Sirhind, persuaded Bahadur Shah to assassinate the Sikh community. Wazir Khan sent two Pathan assailants, Jamshed Khan and Wasil Beg, to Nanded to assassinate the Guru while he slept. Guru Gobind Singh was attacked by them while sleeping. However, Guru used his knife to slay Jamshed, the attacker, while other Sikh brethren murdered Beg. On October 7, 1708, he departed his physical body. ("Battles Fought by Guru Gobind Singh Ji in Post Khalsa Period Issues and analysis @ abhipedia Powered by ABHIMANU IAS," n.d., Sikhwiki, n.d., No Title, n.d., Col Jaibans Singh, 2018)

11. Conclusion

Based on the foregoing history and contributions, Guru Ji was born to combat social injustice, eliminate prejudice from society, and stabilize the rights of all people to live freely and without fear. Feed the poor, clothe the poor, and assist those who are being exploited by superpowers was the main motto of Guru Ji. All of Guru Ji's remarkable acts have given Sikhism a distinct identity in society. Guruji ideology, thoughts, philosophy has been followed all across the globe, even in the current day. The disciples of Guru Gobind Singh ji have

always been coming forward to rescue the living around the Globe in any catastrophes. However, peoples from other communities also, on the other hand, retain their obligations by assisting mankind in the event of a disaster. We may deduce that joint efforts for equitable growth are required to improve the country by adopting the preaching and teaching Sri Guruji.

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