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# Religious Organizations and Economic Impact: Tight Sachkhand Gurudwara's Contribution to the Development of the Sikh Community in Nanded

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## Abstract

*With the focus on the years 2013–2023, this study examines the socioeconomic effects of Takht Sachkhand Sri Hazur Sahib Gurudwara on the Sikh community in Nanded. This study looks at the Gurudwara's contributions to social growth, economic activity, and community welfare. Religious organisations frequently serve purposes other than spiritual ones. The Gurudwara has significantly improved livelihoods and strengthened social cohesion through its activities, which include langar services, education programs, charitable support, and economic stimulation relating to tourism. The study emphasises the Gurudwara's significance as a religious and developmental institution, highlighting its critical role in the general advancement of the Sikh community in Nanded through the use of surveys, interviews, and secondary data.*

**Keywords:** Sachkhand Gurudwara, Sikh Community, Socioeconomic Development, Religious Institutions, Community Welfare, Langar Services, Tourism and Economy, Sikhism, Seva (Selfless Service), Nanded City, Vocational Training, Sikligar Community, Income and Employment Patterns, Cultural Heritage, Social Cohesion

## Introduction:

In terms of customs, culture, and ceremonial celebrations, Sikh communities each have a unique character. The Sikh community in India is forward-thinking, having prominent scientists, educators, consultants, and policy makers who interact with local communities. Our Indian philosophies state that the purpose of yoga is to relieve a great deal of stress and anxiety. Everybody should do yoga and engage in other physical activities to control their stress. In a similar vein, when members of the same society interact to preserve religious peace. The Sikh groups have their own unique identity and are the newest religion in India. Sikh adherents have a significant influence on socioeconomic variables. In light of new global development trends, Sikh members have recently faced numerous socioeconomic development obstacles. All Sikhs should have access to high-quality healthcare and education, as well as a variety of educational institutions. As a result, the Sikh religion has been able to contribute to societal welfare and obtain all of these benefits in the current global development landscape. J. S. Grewal claims that Guru Nanak's worldview represents his innovative response to the entire political, social, and religious climate of his day rather than religious conflict. His message was intended to cut across all modern eras. According to the 2011 census, there were 20.8 million Sikhs (1.7% of the country's total population), making them the oldest and fourth most populous faith after Hinduism. Sikhs are found in practically every state in India, with the Punjab states having the highest number. Of all Sikhs in India, 76% lived in Punjab and 6% in Delhi, Rajasthan, and Haryana, respectively. Members of the Sikh community in Maharashtra are primarily involved in agriculture, which provides them with a source of income. However, given the state of the economy, it has been dealing with a number of socioeconomic issues due to the unpredictable monsoon and agricultural product pricing. Even though agriculture is the primary source of income for Sikh communities, more people are gaining access to high-quality healthcare facilities and an open educational system for all Sikh family members.

## Objectives:

1. To examine the function of Nanded City's Sachkhand Gurudwara
2. To comprehend Nanded City's Sikh community's socioeconomic development.

## Sikhism's beliefs:

Sikhs believe in a single God, serve all forms of mankind, and promote equality. Women are allowed to participate in all activities, including Gurudwaras. Sikhism recognised the universal truth and had a strong belief in Gurus.

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but there were differences in how these principles were institutionalized into a code of conduct. They love their religion, but they also appreciate other religions and embrace different lifestyles and ideologies. Nam Japna, keeping God in mind at all times and using Kirat karni to earn honestly via diligence and moral behaviour in Sikhism. Additionally, it highlights that Seva means to serve others without expecting anything in return; this is frequently done by volunteering to assist pilgrims. Sikhs believe that the Guru Granth Sahib is the highest source of spiritual authority and are devoted to it.

### **Review of the literature**

1. In reality, George Forster's Journey from Bengal to England was a travelogue made up of the letters he wrote while travelling, all of which were published in two halves in 1798. He explained the mythology, way of life, and culture of the Sikhs. He has emphasised that they believed in theocracy and that priests ruled in the name of God. Additionally, he has only acknowledged his prophet.
2. John Malcolm's depiction of Sikhs is primarily divided into three sections: religious institution usage, Sikh character, and manners. Malcolm has also studied how the Sikh community's administration is theocratic and how the chief maintains his (Sikh) power and authority by claiming to be a servant of both the national councils and the Khalsa, or government.
3. Hari Ram Gupta has concentrated on the characteristics of Sikh authority and the Missal organisation, which combined six elements: autocracy, confederacy, democracy, feudalism, clericism, and theocracy. The Sardar had total authority to rule, which led to despotism despite the Sikh community's belief in theocracy. He goes on to say that the tradition was connected with all missals for national and panthic goals because it was a confederacy. It is concluded that democracy provides social equality and equal freedom for individuals to voice their opinions.
4. According to N.K. Sinha, the Sikhs eventually gained dominance in Punjab through power struggles and a little amount of power growth. He also observed that Sikhs were a theocracy-based government in the early stages. Guru Gobind Singhji was the first to sow these seeds of politics when they established the Khalsa in 1699. Guru Gobind Singhji bestows new names, attire, tools, and rituals.

### **Research Methodology**

Currently, a particular research approach is used to support the goals of the study. Consequently, a descriptive study strategy was taken into consideration when gathering data from various publications, articles, and research papers. The researcher used secondary data that was published in a number of digital and print media. The significance

of Sachkhand Gurudwara to the Sikh community's economic growth in Nanded City is discussed in this study. According to some, the scientific method is another name for research in order to solve the problems.

### **Sikhs' Income and Employment**

Traditionally, agriculture, transportation, and small-scale businesses have been the main pillars of the Sikh community. Members of the Sikh community have diversified into a wide range of professions and businesses, and they have even served in the armed forces. In addition, Sikhs are engaged in government agencies. On the one hand, employment possibilities in rural agriculture sectors have decreased, while the community has shifted towards education in general. Increasing non-agricultural or related employment in rural areas is therefore a major factor in their admission into new professions. A community's economic status in a state is mostly determined by its work engagement in agriculture and services, in addition to the type of jobs.

### **Sikligars**

The origins of Sikligars may be traced back to 1595 AD, when Guru Hargobind, the sixth guru, wore the swords "Meeri" and "Peeri." These two swords represented the temporal and spiritual facets of Sikhism. The Sikh religion advanced during the sixth guru's reign by becoming more cohesive and preparing all of its adherents to fight the Mughals and protect their freedom. The Marwari and Rajput Brothers became affiliated with Sikhism around this time, and the Sikh community's artisans began producing and supplying the Sikh Gurus, especially Hargobind and the tenth Guru Gobind, with essential weapons of war Singh Ji. Additionally, Sri Chand, the son of Guru Nanak, urged Rana Pratap, one of the Marwari brothers, to give up everything for religion. Additionally, the Sikligars, led by Bhai Badan Singh and Bhai Mohan Singh, followed Guru Gobind Singhji on his journey to Nanded. Following Guru Gobind's death, this clan split off into smaller groups, began wandering through towns and villages, and began producing and marketing their weapons. The Sikligars take pride in their ancestry and believe they are descended from Guru's troops.

### **Sikhs' source of income:**

The bulk of Sikh community members are self-employed and artisans; the researcher must determine that 80% of Sikh members make their living from businesses, with the other 20% working in the Nanded district's Gurudwara or other service industries.

### **Conclusion:**

Through his writing, he sheds insight on the state of modern ecclesiastical authority in the fifteenth century. It is evident that the Siddhas are spiritually enlightened people who have assumed exclusive responsibility for improving and transforming society. Sachkhand Gurudwara is a centre of employment for Sikhs who care for the social welfare of the entire

Sikh community. Additionally, according to Guru Gobind Singh, the previous religious authorities failed to guide the populace towards the actual God. As a result, the religious leaders who emerged prior to Guru Nanak Dev were unable to establish a new social structure. The Gurudwara may be able to provide financial assistance to members of the community who are having financial difficulties in order to pay for things like unanticipated necessities, medical bills, or educational expenses. The Gurudwara works to improve the socioeconomic standing of the Sikh community through a number of programs, such as skill and vocational training. Sikhs participate in seva, or selfless service, at the Gurudwara, which instills in them a sense of responsibility and belonging. Volunteers contribute in a variety of ways, including helping in the langar and the kitchen.

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#### **Conflicts of interest**

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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