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MILITARY ACHIEVEMENTS OF BABA BANDA SINGH BAHADUR ACCORDING GURUMUKHI SOURCES

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Abstract:

This research paper deals with Military Achievements of Baba Banda Singh Bahadur According Gurumukhi Sources Banda Bahadur involves a significant and crucial spot in the History of Medieval India. He was not just an incredible sincere of Khalsa or extraordinary supporter of Guru Gobind Singh but additionally an extraordinary political dissident who battled for the oppressed and proletariat against the tyrannical and imperious rule of Mughal authorities. The study will military achievements of Baba Banda Singh Bahadur with special references to his contemporary and near contemporary sources. The present paper deals with the military achievements of Baba Banda Singh Bahadur according to various Gurumukhi Sources.

Keywords: Scripts, Sikhism, Literature, Khalsa, Military



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Introduction:

Banda Singh had launched his attacks from Sehri-Khanda. These attacks continued. Thus, starting from Sohri-Khanda till May 1710, he defeated the Mughal forces in the Chappar-Chiri plain and established the Khalsa Raj on the land of Punjab, from the Sutlej to the river Jamuna. These attacks continued even after the conquest of Sirhind. As a result, by 1712-13, the Khalsa state had reached Lahore by subjugating the hill states of the Punjab. The following is a systematic analysis of all these military achievements of Banda Singh Bahadur and the establishment of the Khalsa Raj in the early writings of Gurmukhi.

Kesar Singh Chibber's book Bansawali Nama

Kesar Singh Chibber, while writing about the military achievements of Banda Singh Bahadur and the establishment of the Khalsa Raj, states that after the passing away of the Guru, Banda Singh Bahadur left Nanded Sahib for the Punjab the following year. Taking the goods from Nanded Sahib with oxen, he reached Punjab with the whole caravan and landed at his Thakurdwara in the villages of Sohri-Khanda. Here he found a bunch of Lubana Group. This group of Lubanis came with Banda Singh Bahadur by selling their goods, sending their families to safer places and buying arms from the Malwa. Kavar Singh, Baj Singh and Bhagwant Singh were the three leaders of the Lubanas. There was a rumor that Banda Sahib, the Guru's appointed general, had arrived.

Speaking of military achievements from here, Kesar Singh Chibber writes that the first attack was made on Sadhaura. There was a lot of cremation and the dead were taken out of the graves and cremated. Sirhind was later killed. There, Suche Nand's daughters-in-law were arrested and handed over to the Chuhars and severely tortured. All the relatives of Sucha Nand were caught and hung upside down. All the houses were demolished. Thus when destruction began to fall on all sides, Emperor Bahadur Shah came up and found out who this man was.

According to Chibber, Bahadur Shah informed Banda Singh that he himself was a devotee of Guru Gobind Singh so why he was fighting against him. In reply, Banda Singh said



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that he was fighting on the orders of Guru Gobind Singh. Although the human being is another human being in human form, but the “Jyot” in it belongs to the Guru.

Chibber cites the example of the sword and the scabbard, saying that the sword is the same even though the scabbard has been changed. Chibber writes that as much as Emperor Bahadur Shah had sent an army against Banda Singh Bahadur, Banda Singh had killed them all. Talking about the establishment of establishment of Khalsa Raj, Chibber writes that after the conquest of Sirhind, Kaur Singh, Baj Singh and Bhagwant Singh were rewarded with very high positions in the administration. Thus the armies of the Singhs became numerous. Sikh sangats started coming in large numbers from near and far. Talking about the establishment of Raj-Bhag, Chibber writes that Banda Singh Bahadur announced that everyone should protect the poor and no youth should stay out of the army. All should abandon the practice of sin and follow the path of righteousness. The injustice done to the Guru should be avenged and the tombs of the malleys should be demolished. , Chibber writes that Banda Sahib's order to the Singhs was that whoever is a real Sikh should not associate with “Mleccha”(Muslims). The Sikh should always wish for the growth of the Panth and the adoption of the path of Dharam. Sikhs stop sinning and practice the truth. Don't eat meat or fish. He (the man) is commanded by the Guru to prepare you all to walk on the path of Dharam.- Chibber writes that when the state was taken care of and all were settled in their respective places, then Emperor Bahadur Shah was also quite scared. He did not pursue Bande Sahib with full interest.

The author does not call the state established after the conquest of Sirhind, a Khalsa state or a Sikh state but writes the rule of man. This state was for a very short time but the author says it lasted for a long time. Thus nothing of the author's words is concrete, clear and concise. That is why this writing has not gained any significance in history.

Ratan Singh Bhangu's book Panth Prakash

Ratan Singh Bhangu writes about Banda Singh Bahadur's military achievements and the establishment of the Khalsa state that when Banda Singh Bahadur reached the Punjab from Nanded Sahib with an advisory council of five Singhs, his first camp was at Sohri-



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Khanda. From here he sent to the chiefs of the Punjab the letters which Guru Gobind Singh had given to the man. Bhangu writes a letter to the Guru's Hukamnamas. Before discussing this subject further, it is important to point out that Bhangu did not write the person by his full name anywhere in his entire writing. He addresses him by half name only. Such as Banda, Bando, Bande etc.

Bhangu writes that the man from Sehri-Khanda sent these letters to all the Punjab besides Kabul, Kandahar, Thatta, Bhakhar, East, South and North. It was written in these letters that Guru Gobind Singh had sent me to seize the country from the Turks. He also has to uproot the ruler of Sirhind and kill the hill chiefs. He is also a slave of the same person who created the Khalsa. He has to take revenge on all the officials who had earned enmity with the Guru. He will kill all those officers and call them Satguru's man. According to Bhangu, after receiving these letters, Banjara was the first to reach the Sikh man. Since Malwa was also close to him, the Sikhs of Malwa came second. But those who were Sikhs of Central Punjab (Majha-Doaba) could not reach directly and unhindered. So they came together at Kiratpur Sahib. From here his langar pani was served by Pishora Singh Arora of Kiratpur. "Bhai Ali Singh and Mali Singh also arrived with their men from Salaudin, a village in Sirhind province. They were employees of Sirhind province. Fateh Singh Bhai Ka had arrived from Malwa with his husband. Dharam Singh also arrived and the descendants of Rama-Tiloka, the Marajhas and the heads of the Phoolkis clan also arrived.

Bhangu writes that Kapura Brar did not arrive. "According to Bhangu, Bhai Fateh Singh was made Faujdar of Samana.

Bhangu writes that the Turks' heads were blown off like cannons when Samana was conquered. No man was left without a body. Only Sikhs or Bodi Hindus were left. With the victory of Samana, the man had so much money in his hands that all his poverty was eradicated. So the man thought that now Wazir Khan should have a large army to plunder. The man had realized with his miraculous power that two spies of Wazir Khan were staying in Samana city again. He had sent Sikhs to catch the informants. One was Lunja and the other was Kana. They were beaten and sent to Wazir Khan to deliver a message to



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him. This alarmed Wazir Khan. After the victory of Samana, according to Bhangu, the man thought that Sirhind would be killed when Majhail Singh came. Sadhaura must be killed first. This thinking man attacked Sadhaura and devastated him. Hindus were saved but Muslims were killed. A coffin of a Pir was placed on a door at Sadhaura. Bhangu writes that people believed that any dead person who passed under this fire would not be burnt by fire.

Bhangu does not mention Sikh state or Khalsa state anywhere in his entire writings. He is addressing the whole struggle with the word 'Bandegardi'. In Bhangu's view, all that Banda Singh had won and established his practice in this conquered territory was 'Bandegardi'. --- Don't pay money to Punjab when Turkey is weak. Kashmir Bahawal Bhakhar looted some hands. All over Punjab. Dhank Pari Bai Sube Tak. Think about it. Don't come but man has come. Almost all the contemporary Persian writings mention, more or less, the fact that Banda Singh Bahadur conquered Sirhind and Samana and established the Khalsa state. At the same time it is mentioned that Banda Singh also minted coins and stamps in the name of Guru Sahibs. Although Bhangu has also written about the meeting of the territories and the intention of his rulers in the met areas, he has described this establishment as 'Bandogardi' instead of Raj or Khalsa Raj. This word is very contradictory and inappropriate. Either Bhangu does not know the meaning of such terminology or he is deliberately denying Banda Singh's achievements. If his remarks about Banda Singh as a whole are taken into account, his writings prove to be a denial of Banda Singh Bahadur's achievements as he plundered wealth, killed Muslims and buried in every conquered city. He talks about cremation. Thus, if Bhangu's writing about Banda Singh Bahadur is summarized as a result, it can be said that Bhangu Bande was not considered a part of to as Khalsa Panth. Everywhere he is treating man and the Khalsa Panth as two separate parties. The real Khalsa Panth is accepting the Majhail Sikhs. Whenever there is a big victory for according to Bhangu, it is only because of Majhail Sikhs. Nowhere does Bhangu show a man fighting in front. Man is praised only when he allows the Khalsa to plunder wholeheartedly and allow free money to be used. While he is not allowing the Khalsa to plunder, he is showing the



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man going against the teachings of the Guru. Bhangu's entire writing is entangled in this contradiction.

Bhai Santokh Singh's book GurPratap Suraj Granth

The approach of the poet Santokh Singh in this whole narrative is not a summary or a series but it is given back and forth without any order. As Santokh Singh first shows the man and his Singh comrades looting the locals such as snatching bread from the women going to the fields and then attacking the villagers. These things have not been mentioned in any of the earlier writings, nor can such things be accepted as true. Bhai Vir Singh, the editor of Gur Pratap Suraj Granth, has also said these things wrong by giving a note on his behalf. Apart from this, Santokh Singh has shown that man's struggle starts from Mustafabad which is wrong.

Then the man is shown going to Samana after winning Sadhaura. Historians, on the other hand, consider it right to start one's struggle from Sehri-Khanda and go first to Sonipat, Kaithal, Samana, Ghuram and then to Shahabad and Mustafabad and then going towards Saudhara, is considered right. Bhai Santokh Singh did not regard the man's struggle as a main part of the mainstream of Sikhism, but gave it a purely communal color and confined it to the act of avenging the death of Guru Gobind Singh and his sons. Everywhere he is seen man digging the graves of Muslims and making his Turks and Pathanis the victims of his lust by his Singhs. While these things are historically wrong, they are also against the principles of the Khalsa.



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Conclusion

According to Gurumukhi Sources available , Kesar Singh Chibber , Ratan Singh Bhangu and Bhai Santokh Singh , throws some lights on the military achievements of Baba Banda Singh Bahadur in their own prespective. Kesar Singh Chibber , being a near contempary writer,represents at concise and clear view of his military achievements, According to him , Banda Singh Bahadur is considered as the part of Guru Gobind Singh Ji. The author does not call the state established after the conquest of Sirhind, a Khalsa state or a Sikh state but writes the rule of man. According to Ratan Singh Bhangu, , it can be said that Banda was not considered a part of to as Khalsa Panth. Everywhere he is treating man and the Khalsa Panth as two separate partie. Whereas Bhai Santokh Singh's writing is not in a chronological order and it represents Baba Banda Singh's military struggle as purely communal.



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