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**HISTORICAL ANALYSIS ON LIFE OF BABA BANDA
SINGH BAHADUR BASED ON GURUMUKHI SOURCES**

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Abstract:

The present research paper deals with the historical analysis of early life of Baba Banda Singh Bahadur's based on the Gurumukhi Sources. There are lots of new facts and figures available which created a need to reevaluate the role and contribution of Baba Banda Singh Bahadur to Sikh community. This article deals with his early life. There five writing about the early life of Baba Banda Singh Bahadur- Kesar Singh Chibber, Mahima Prakash, Ratan Singh Bhangu, Bhai Santokh Singh and Giani Gian Singh.

Introduction

Sikhism was founded by Guru Gobind Singh Ji. He was the tenth Guru of the 17th century in the Punjab region of northern India. The practice of faith was founded by Guru Gobind Singh Ji on April 13, 1699. The first five people, named Pure Ones, then baptized Gobind Singh Ji into the Khalsa scroll, giving the Khalsa order, which is about 300 years old.

Sikh history is closely related to the history of Punjab and the socio-political situation in the northwestern Indian subcontinent in the 16th century. From the rule of India by the Mughal emperor Jahangir (1605-1627), Sikhism got into conflict with the Mughal rule because they influenced the political success of the Mughals while loving the saints of Islam. Mughal leaders killed many prominent Sikhs because they disobeyed their orders and opposed the Sikhs' persecution. Among them were 10 monks, 10 Sikhs were tortured and executed (Guru Arjan Dev and Guru Tegh Bahadur) and many close relatives of the gurus who were brutally killed (such as their 7- and 9-year-old sons). Of Guru Gobind Singh along with many other Sikh dignitaries were tortured and killed such as Baba Banda Singh Bahadur (1716), Bahi Mati Das, Bai Sati Das and Bahi Dayala by the Mughal leaders for refusing their orders and to oppose the persecution of Sikhs and Hindus. Sikh later devised its own strategy against Mughal hegemony.

The emergence of the Sikh Union under misguided rule and the Sikh Empire under the reign of Maharaja Ranjit Singh (1792-1839) was characterized by religious tolerance and interfaith

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with Christianity, Islam, and Hinduism in power. The founding of the Sikh Empire in 1799 was generally considered to be the aesthetic of Sikhism in politics. During its existence (from 1799 to 1849), the sikh empire came to include Kashmir, Ladakh, and Peshawar.

Banda Singh Bahadur fought the Mughals until his last breath. He was one of the most important names in Indian history. Banda Singh Bahadur, also known as Lachman Das, Lachman Dev or Madho Das, was born in 1670 and died in June 1716. Sikh military leaders waged an offensive against Indian Mughal leaders. He is a famous figure of Sikh history.

Guru Gobind Singh appointed him Khalsa's political leader during his lifetime. It is a great mystery under what name Banda Singh Bahadur Khalsa Panth leader lived before his appointment. According to information on the life of Banda Singh Bahadur, he was a very proud Bairagi Sadh and lived a luxurious life. He became a sadh after killing a pregnant deer in one situation. After becoming a sadh, he mastered magic and martial arts. Because of his magical abilities, he used to insult all the saints who came to his camp. One day in Nanded Sahib, Gobind Singh met this Sadh. No miracle of Madho Das (Narayandas) can go face to face with Guru Gobind Singh during and after the meeting.

He became a disciple of Guru Gobind Singh and Guru Gobind Singh appointed him leader of the Khalsa, who later served the Khalsa with all his might and mind. Arriving in Punjab, he overthrew the Mughal rule from Punjab and surrounding areas and established Khalsa law there. After establishing the state, he developed his strength. Banda Singh Bahadur played an important and significant role in the history of medieval India. He was not only a source of Khalsa or an unusual supporter of Guru Gobind Singh, but also a great political opponent who fought against oppression and support against the brutal and unjust rule of the Mughal authorities. The life and achievements of Banda Singh Bahadur, with special references to current and near-present sources are available. This study sheds light on his achievements and expansion beyond Punjab through various sources kept in archives, museums and libraries outside and inside of Punjab.

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Prominent Gurmukhi Writings Sources Related to Baba Banda Singh Bahadur

This research seeks to analyse the information in historical writings as well as the information given in other literary sources of the contemporary period and modern times.

Kesar Singh Chibber's *Bansavalinama Dasan Patshahian Ka* is one of the foremost in Punjabi language to give details of Banda Singh Bahadur. This book was written in 1769 CE. In other words, it can be said that the Gurmukhi writings about Banda Singh Bahadur were written in the middle of 18th century CE. *Mahima Prakash* (Poetry) is the second important Gurmukhi (Punjabi) source giving information about Banda Singh Bahadur. According to the period of its composition, it was created in 1776 CE. Thus, it was written around sixty years after Banda Singh Bahadur. The first inscription before this had been written before was the genealogy of Kesar Singh Chibber. The difference between these two writings was only 7 to 8 years and both the writers, Kesar Singh Chibber and Sarup Das Bhalla were contemporaries. The third writing in Gurmukhi (Punjabi) giving information about Banda Singh Bahadur according was Ratan Singh Bhangu's *Sri Gur Panth Prakash*. It is also known as 'Prachin Panth Prakash.' Bhangu has written it in 1841 CE. It was written 125 years after the martyrdom of Banda Singh Bahadur (1716 CE). According to the chronology, the fourth writing in Punjabi (Gurmukhi) giving information about Banda Singh Bahadur is Bhai Santokh Singh's 'Sri Gur Pratap Suraj Granth.' This was written in 1843 CE. As is clear from the name, the inscription is about the glory of Guru Sahibs (from Guru Nanak Dev to Guru Gobind Singh) so it mainly deals with the Ten Guru and their life. In this work along with the ten Gurus, there is also a brief account about Banda Singh Bahadur.

Giani Gian Singh, the fifth writer in the Gurmukhi writings. He is the author of two books, 'Sri Gur Panth Prakash (Panth Prakash)' and 'Twarikh Shamsheer Khalsa.' These works are detailed accounts of Banda Singh Bahadur. Giani Gian Singh had written these works in between 1889 and 1892 CE. It is clear from the writings and period of the written works that the author had dated it back to the time of Banda Singh Bahadur, and therefore he cannot be

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considered as a close contemporary or a contemporary of Banda Singh Bahadur, but the author has given only a full detailed account of him.

Conclusions

Banda Bahadur occupies an important and significant place in the history of Sikhism. Not only was he a staunch believer in the Khalsa and dedicated student of Guru Gobind Singh, but he was also a great freedom fighter who fought the fall and farmed against the tyranny. Many of us know that Baba Banda Singh Bahadur was Great Sikh warrior. Banda Singh Bahadur fought the Mughals until his last breath. He is one of the most important names in Indian history. Guru Gobind Singh appointed him as the political leader of Khalsa for the rest of his life. He was from Bairagi Sadh, an arrogant man who lives a luxurious life. He became a Sadh after killing a pregnant deer in one situation. After becoming a sadh, he mastered magic and martial arts.

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