

Grade: 4

Lesson Number: 9

Unit Name: Bandā Singh Bahādar

Course: Virṣā

Title: Bandā Singh Bahādar - III

Standards

Standard 1: Sikh Heroes: Bandā Singh Bahādar

- Students identify Sikh system of leadership under Bandā Singh Bahādar.
 - *Students will identify forms of leadership, empowerment of the Pañj Piāre, and the issuance of Gurmatās. Further discussion includes the duties of the Khālsā in terms of freedom and justice.*

Objectives

1. Students learn about the leadership of Bandā Singh Bahādar, minting of his coins, development of the seal, and Gurmatās to bring more men to join the army.

Prerequisites

- Completion of Lessons I and II in the four-part series on Bandā Singh Bahādar.

Materials

- Pictures of some battle scenes and of Bandā Singh Bahādar

Advanced Preparation

- Teacher should be familiar with Bandā Singh Bahādar's battles, especially a general timeline.
- Teacher should read information attached in the 'Teacher Resources' section.

Engagement (15-20 minutes)

- Review your last lesson on Bandā Bahādar focusing on Mādho Dās's meeting with Gurū Gobind Singh, his living with him and taking amrit.
- Then touch a little bit on what children thought happened with Bandā Bahādar as he left for his battles. Ask them if they want to know about the battles.

Exploration (35 minutes)

- Begin by reviewing with children what Gurū Gobind Singh gave Banda Singh and told him. Then tell children that before Gurū Gobind Singh sent Banda Singh he also had sent out a Gurmatā asking for members who wanted to fight against oppression in his army.
- Have children take notes as you tell them the rest of the story, dramatically.
- Then continue telling the story focusing on how once Bandā Bahādar made his commitment he carried his Gurū's orders.
- There were many areas in Pañjāb that were under tyrant rules. The Navābs would have heavy taxes for non-Muslims. The land owners would have many privileges and the poor would get oppressed.
- So Bandā had to tactfully decide on going to battle with many of the places.

- He defeated his opponents in many ways, yet also lost many of his men.
- In 1709 his army attacked Samāṇā (ਸਮਾਣਾ).
- Then they looked to Sadhaurā (ਸਧੌਰਾ). That was another centre of Mughal oppression. The Hindūs of that place were not permitted to cremate their dead. They were not permitted to perform any religious ceremonies. Cows were killed before their houses, and cows' blood and intestines were left in the streets. The ruler of that place, Usmān Khān (ਉਸਮਾਨ ਖਾਨ), was an object of special anger and hatred for the Sikhs. There was a special reason for this. A great Muslim saint of that place, Sayyad Budhū Shāh (ਸਯੱਦ ਬੁੱਧੂ ਸ਼ਾਹ), had helped Gurū Gobind Singh in the battle of Bhaṅgāṇī (ਭੰਗਾਣੀ). Later, Usmān Khān had tortured and killed Sayyad Budhū Shāh on that account. Sadhaurā was attacked. A severe battle was fought. Usmān Khān was defeated. He and his agents were hanged. In this way he went on capturing all centers of Mughal oppression. Then he advanced towards Sarhind (ਸਰਹਿੰਦ). This city and its governor, Wazīr Khān, were disliked by the Sikhs. It was here that the two younger sons of Gurū Gobind Singh had been bricked up alive and murdered. It was Wazīr Khān who had subjected the Gurū to many hardships at Anandpur. He had attacked the Gurū at Camkaur (ਚਮਕੌਰ) where the latter's two elder sons had been killed.
- Sikhs from all parts from the Pañjāb now joined Baba Bandā Singh Bahādar's forces. He advanced toward Sarhind in 1710. Wazīr Khān came out with all his army to meet the Sikhs. In addition to his own forces, he had with him the forces of Lahaur (ਲਾਹੌਰ), Aimnābād (ਐਮਨਾਬਾਦ), Hisār (ਹਿਸਾਰ), etc... A severe and bloody battle was fought on the plain of Cappaṛ cīṛī (ਚੱਪੜ ਚਿੜੀ), about 15 kilometers from Sarhind (ਸਰਹਿੰਦ). Wazīr Khān was killed. His forces ran away. Sarhind was taken two days later. The city was plundered and mostly destroyed. People like Sucā Nand (ਸੁਚਾ ਨੰਦ) were also punished.
- Soon, he became master of the Pañjāb, east of Lāhaur. For his headquarters he selected Mukhlispur (ਮੁਖਲਿਸਪੁਰ), which was a pleasant hilly place near Sadhaurā. He repaired its old fort and renamed it Lohgarh (ਲੋਹਗੜ੍ਹ) or Iron Castle. This in particular showed Sikh sovereignty, the importance of having their own land.
- In 1710, the Sikhs set up a republic in the heartland of the Mughal empire in South Asia under the leadership of Bābā Bāndā Singh Bahādur, wherein they gave the land to tillers in a feudal society, proclaimed equality of all people as citizens of a state, and declared that power emanated from and justly belonged to the people and not to a hereditary privileged class.
- Along with land, they minted their coins and had their own seal.
- When Bahādur Shāh issued a royal edict seeking "complete genocide" of the "followers of Nānak," the Sikhs publicly announced, "We do not oppose Muslims; our fight is only against oppression."
- Emperor Bahādur Shāh heard the news of Bandā Singh Bahādar's successes. He was then in Deccan. At once he returned to the capital. He sent a huge army against Bandā Singh Bahādar. The latter waited for it at Lohgarh.
- The imperial forces arrived and encamped near Sadhaurā. The Sikhs fell upon them with showers of arrows and musket-balls. The imperial army suffered heavy losses. It

was about to retreat. But then fresh forces came to its help. The Sikhs retreated into the fort of Lohgarh.

- Bandā Singh Bahādar minted coins in the name of the Khālsā and created a Seal with the name of Gurū Nānak and Gurū Gobind Singh.
- The imperial forces, more than sixty thousand strong besieged Lohgarh. But the place was so well fortified that the imperial army dared not attack it for some time. The Sikhs were short of provisions. They had no hope of standing a long siege. They became desperate. They decided to rush out and cut their way through the army's ranks.
- Bandā Singh Bahādar was rushed out of the fort one night. He disappeared with his men into the hills of Nāhan. They wanted to make sure that their leader can stay strong to continue the fight.
- Soon after his escape from Lohgarh, Bandā Singh Bahādar issued Hukamnāmās, to the Sikhs of various places. He called upon them to join him at once to fight the oppression as Gurū Gobind Singh had asked him. In response to this call, Sikhs from all directions joined him at Kīrtarpur.
- He decided to attack some of the Hindū hill chiefs who had been troubling Gurū Gobind Singh. Rājā Bhīm Cand of Kahlur was the first to attract his attention. He was ordered to submit. But he chose to offer resistance. He was defeated. The other rajas submitted without resistance.
- The raja of Chambā became Bandā Singh Bahādar's friend and ally. Since he was very pleased with Bandā Singh Bahādar, he offered him to marry his niece, who was a beautiful young lady.
- For some time, Bābā Bandā Singh Bahādar stayed in the Northern hills. Occasionally, he came down to extend his influence in the plains. He conquered some places like Rajpur, Brahmpur, Kalanpur, and Batala. But then very strong Mughal armies pushed him, and he had to retire to the hills again.
- Bandā Singh Bahādar continued to fight and then an imperial order was issued, commanding all government officials to kill Sikhs wherever they were to be found. The orders were strictly enforced. Money was given as reward to bring the head of a Sikh to the rulers. Sikhs and their sympathizers were slaughtered in large numbers.
- He then took refuge in the Jammū Hills where he and those who survived lived for about two years. His wife and son were with him too.
- Bandā Singh Bahādar reappeared in the plains. He conquered Kalanpur and Batalā once more. Then he was attacked by a huge army. The army was helped by a number of Hindū rajas. In the first encounter with the imperial forces, Bandā Singh Bahādar fought so heroically that he was nearly defeated them. But the odds were too heavily loaded against him.
- The Emperor then issued another order. All Hindūs were ordered to shave off their beards. That would enable them to be distinguished from the Sikhs. The emperor knew that Sikhs would never, even under pain of death, cut or shave their beards, or any hair whatever from their bodies.
- After the Sikh had become famished, since no more food was being allowed to them, they were captured.

Explanation/Extension (5-10 minutes)

- Ask children what they think happened after his capture.
- Have children write a summary of this lesson for their next class. The note taking should help with this.

Evaluation (On-going)

- The summary of the class should help with evaluation.

Teacher Resources

Characteristics of the Khālsā

The Khālsā is to practice religious discipline, maintaining his or her honor by power of weapons, thus preserving peace in this world. “All the virtues we hear and the excellencies of mind: These are the natural qualities of the Khālsā. This is to be a new and unique type of person, who bears arms and constantly lives in the presence of God; who strives and fights against evil [perversion of mind] with his gaze riveted to the stars. Such is the goal to achieve which the Khālsā has been ordained. And lo, it is a well-armed and well-integrated person.” Bhāi Ratan Singh Bhangū (ਭਾਈ ਰਤਨ ਸਿੰਘ ਭੰਗੂ), gives the essential characteristics of the Sikhs. He says, “The Khālsā is never a satellite to another power. They are either fully sovereign or in a state of war and rebellion. A subservient coexistence they never accept. To be fully sovereign and autonomous is their first and last demand.” Also when asked by Captain Murray, the British Charge-de-affairs at Ludhiānā (ਲੁਧਿਆਣਾ) in about 1830, as to from what source the Sikhs derived the validity of their claim to earthly sovereignty, for rights of treaty or lawful succession they had none; Bhangū, replied promptly: “The Sikhs’ right to earthly sovereignty is based on the Will of God as authenticated by the Gurū, and therefore, all inferior sanctions are unnecessary.”

George Forester in his book, *A Journey from Bengal to England*, London, 1798, writes: From the observation that I have made of the Sikhs, they appear to be a haughty and high-spirited people. Once I traveled in the company of a Sikh Horseman for some days, and though I made several tenders to my acquaintance, he treated them all with great reserve ... His answer, when I asked him very respectfully, in whose service he was retained, seemed strikingly characteristic of what I conceive to be the disposition of the Sikh Nation. He said in a tone of voice and with a countenance which glowed with and was keenly animated by the Spirit of liberty and independence, that he disclaimed an earthly master, and that he was a servant of only the Gurū. Kāzī Nūr Muhammad (ਕਾਜ਼ੀ ਨੂਰ ਮੁਹੰਮਦ) who accompanied Ahmad Shāh Durrānī (ਅਹਮਦ ਸ਼ਾਹ ਦੁਰਾਨੀ) on his seventh expedition against the Sikhs in the winter of 1764 also writes: Sikhs are courageous like the lions in the field of battle. If you wish to learn the art of war, come face to face with them in the field. They will demonstrate it to you in such a way that one and all will praise them for it. Truly, they are like lions and in times of peace, they surpass Hatim (in generosity), leaving aside their mode of fighting. Here is yet another point in which they excel all fighting people. In no case would they slay a coward; nor would they put an obstacle in the way of a fugitive. They do not plunder the wealth and ornaments of a woman, be she a well to do lady or a maidservant. They do not make friends with adulterers or housebreakers.

Khālsā in Practice

In 1710, the Sikhs set up a republic in the heartland of the Mughal empire in South Asia under the leadership of Bābā Bāndā Singh Bahādur, wherein they gave the land to tillers in a feudal society, proclaimed equality of all people as citizens of a state, and declared that

power emanated from and justly belonged to the people and not to a hereditary privileged class.

Territory	Between the rivers Jamunā and Sutlej; it extended from Sadhaurā to Rāikot and from Māchivārā to Ludhiānā. Three provinces: Sarhind, Samānā, & Thanesar.
Capital	Lohgarh (Mukhlispur)
Kingship	The <u>Khālsā</u>
Army	Consisted of three groups under the Bandā - loyal Sikhs, mercenaries and irregulars.
Coins	Obverse: “Coin struck in both the worlds by the guarantee of Gurū Nānak’s sword – By the grace of the Sacā Sāhib [Sovereign God], victory to Gurū Gobind Singh, the king of kings.” Reverse: “Minted in the Age of Peace by the blessed fortune of the <u>Khālsā</u> – Sanctioned by the glorious Throne in the City. Year 2.”
Seal	“The ever-expanding prosperity, the strength of arms, and continuous victory and common weal are all guaranteed to humankind by Gurū Gobind Singh, the Nānak.”
Calendar	Year beginning with the victory at Sarhind, 1711.

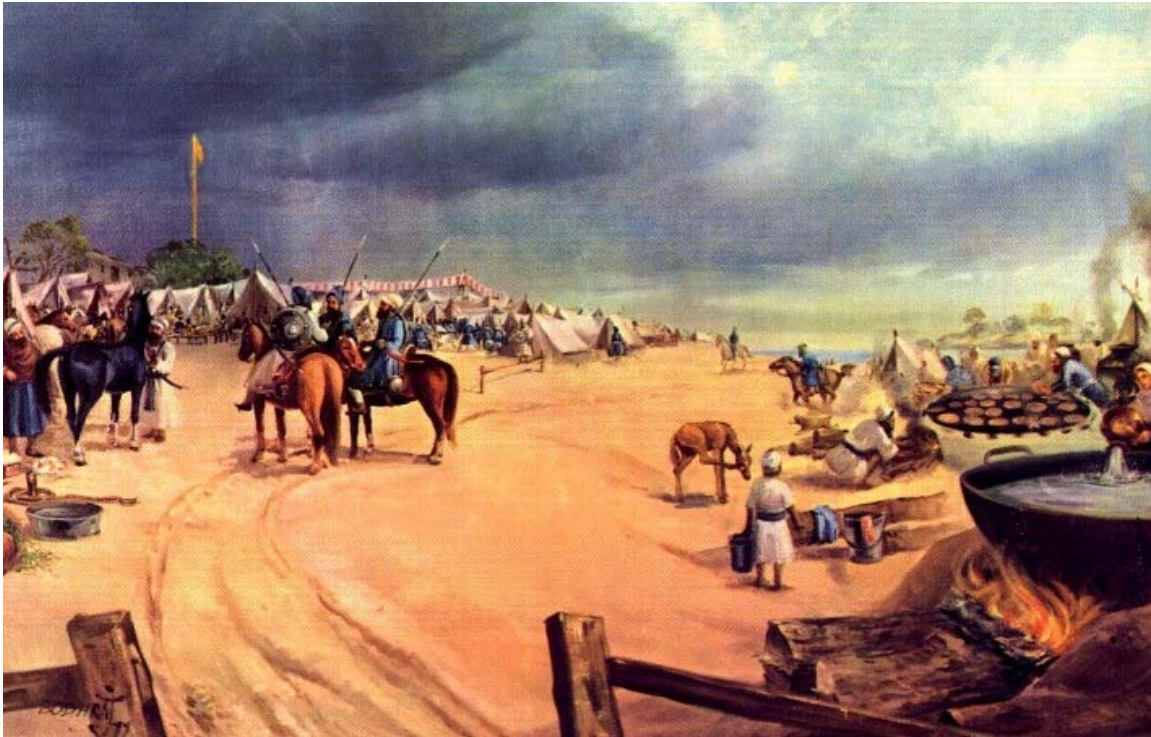
When Bahādur Shāh issued a royal edict seeking “complete genocide” of the “followers of Nānak,” the Sikhs publicly announced, “We do not oppose Muslims; our fight is only against oppression.” This high level of evolution of political awareness and instinct in 1700s was not a common phenomenon. For fifty years, under the most callous and terrible persecutions, where the aim was complete genocide, the Sikhs not only refused to submit, but refused to abandon their cry, “We want liberty or death! We want liberty or death.” And in the end, once again, they had their liberty. Sikh supremacy was then established in the form of Sarbat Khālsā, the Sikh Commonwealth, and then it slid into the form of the Sikh Empire, which was called the Sarkar-i-Khālsā, from 1750s to 1850s. The Sikh hegemony then extended from the Jamunā river in the heartland of India to the frontiers of Afghānistān, and from Indus to the Tibet and China.

Pictures

Bandā Singh Bahādar



<http://www.sikh-history.com/sikhhist/images/portraits/banda.jpg>



<http://www.info-sikh.com/piczz6.jpg>



CHARACTERISTICS OF THE KHĀLSĀ

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