

The Relentless Spirit of the Khālsā (ਖਾਲਸਾ)

Under such ruthless persecution, the Sikhs were left with no option but to leave their homes and take shelter in the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills, Lakkhī (ਲੱਖੀ) jungle, and deserts of Rājputānā (ਰਾਜਪੁਤਾਨਾ). They lived under great hardships. The only redeeming feature was the help of Khulāsās (ਖੁਲਾਸਾ) who provided for them secretly by giving individual refuge, or sustenance, in times of dire need.

It was in these times of persecution that the inspiring couplet, “Rāj karegā Khālsā, ākī rahai n koi. Khvār hoi sabh milaimge, bace saran jo hoi” (ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿ ਨ ਕੋਇ॥ ਖੁਰ ਹੋਇ ਸਭ ਮਿਲੈਗੇ ਬਚਹਿ ਸਰਨ ਜੋ ਹੋਇ॥). The Khālsā will be victorious from East to West. The Khālsā shall be free and **sovereign** and will rule. No one will dare resist its mighty power, after suffering from internal conflicts, all shall unite. Those in their protection will gain stability and progress. Again, it was during these times of persecution that the practice of Akhaṇḍ Pāṭh (ਅਖੰਡ ਪਾਠ), the uninterrupted reading of Gurū Granth Sāhib, was started. In these Akhaṇḍ Pāṭhs, it was usual for the veterans of Buḍā Dal (ਬੁਡਾ ਦਲ) to recite Gurbāṇī while the members of Tarunā Dal (ਤਰੁਨਾ ਦਲ) listened.

During these days of stress, a new vocabulary became current among Sikhs. It demonstrated an unconquerable will and a hilarious temperament. For them parched grams were Almonds (Badām - ਬਦਾਮ); Onion crusts were Silver pieces (*Rupā* - ਰੁਪਾ); stale hard *Capātīs* (ਚਪਾਤੀ) was sweet bread (*Mīṭhā Parshādā* - ਮਿਠਾ ਪਰਸ਼ਾਦਾ); to go hungry was to be intoxicated (*Mastānā* - ਮਸਤਾਨਾ); when there was no food left in the kitchen, the kitchen was said to be intoxicated with abundance (Laṅgar *Mastānā* - ਲੰਗਰ ਮਸਤਾਨਾ); to die was to invade the citadel of death (*Caṛāī karnā* - ਚੜਾਈ ਕਰਨਾ); a Sikh child was called a Bhujāṅgī (ਭੁਜੰਗੀ) or Bhujāṅgaṇ (ਭੁਜੰਗਣ), because he/she moved nimbly like a snake; and a single Singh was equal to 1,25,000 people (*Savā lakh* - ਸਵਾ ਲਖ).

Adapted from: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word & Illustrated Sikh History

Ratan Singh Bhaṅgū (ਰਤਨ ਸਿੰਘ ਭੰਗੂ)

Ratan Singh Bhaṅgū, the author of *Panth Prakāsh* (ਪੰਥ ਪ੍ਰਕਾਸ਼), was the grandson of famous Sikh warrior, Sardār Mahtāb Singh Mīrānkoṭīā, (ਸਰਦਾਰ ਮਹਤਾਬ ਸਿੰਘ ਮੀਰਾਂਕੋਟੀਆ) who delivered justice to Massā Raṅghar (ਮੱਸਾ ਰੰਘੜ) in the holy precincts of Harimandar (ਹਰਿਮੰਦਰ), to liberate it from the sacrilege created by the raiders. *Panth Prakāsh* is considered to be an authentic source of Sikh (ਸਿੱਖ) history after the Gurū period, pertaining to the most crucial phase of the Sikh struggle during the eighteenth century. The author was persuaded by Captain Murray of the British army to compile the history of the Sikh struggle leading to the establishment of the *Khālsā Rāj* (ਖਾਲਸਾ ਰਾਜ). The author started work on this project in 1809 and completed it in 1841. It is based on interviews, family history and the information collected by the British and French officers about Pañjāb (ਪੰਜਾਬ). *Panth Prakāsh* is basically an oral history text of the Sikh struggle during the 18th Century.

Ratan Singh Bhaṅgū had no training in historiography, and there were no written accounts available regarding Sikh History. So he faced a formidable task to complete his project. The text was written in old Pañjābī verse. Bhāī Vīr Singh (ਭਾਈ ਵੀਰ ਸਿੰਘ), the great Sikh writer, got it printed in Vazīr Hind (ਵਜ਼ੀਰ ਹਿੰਦ) Press, Amritsar (ਅੰਮ੍ਰਿਤਸਰ) in 1914. Balvant Singh Dhillon (ਬਲਵੰਤ ਸਿੰਘ ਢਿੱਲੋਂ), the editor of the present volume has done an excellent job of comparing the old hand-written manuscript of *Panth Prakāsh* with the printed edition of Bhāī Vīr Singh. The edited version contains footnotes to explain the discrepancies of the old printed editions and the textual material. Singh Brothers have taken pains to publish and print it in book form.

Panth Prakāsh is an epic tale of Sikh struggle. It starts abruptly with the exit of French presence in and around Dillī (ਦਿੱਲੀ), the fall of the Marāṭhā (ਮਰਾਠਾ) empire and the onslaught of the British empire in northern India. British officers were baffled by the rise of the Sikh empire in Pañjāb, and hence were keen to explore Sikh religion and culture. Thus, a dialogue started between Captain Murray and the author, who was persuaded to write an account of the Sikh struggle.

Ratan Singh Bhaṅgū traces the history of the Sikh Gurūs briefly and explains the need for the creation of the *Khālsā* by Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). In relating the story of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ), Bhaṅgū seeks to establish that the Gurū was indeed a special representative of Vāhigurū. He thinks that he was the essence of all incarnations and had an edge over them all. This theory is in accord with the one propounded in the compositions of bards which forms an epilogue to the *Gurū Granth*. His interpretation of the mission of Gurū Nānak Sāhib, which he propounds in the context of Gurū's travels, is nearest to the original and depicts Sikhī as the faith of a modern person. The basic concern of Gurū Nānak Sāhib, according to him was, to seek adherents to Truth and Vāhigurū alone and to eliminate the worship of 'pretender gods' and abjuring belief in false faiths. The universal concerns of Guru Nanak are emphasised by him.

Panth Prakāsh is the only source of the historical account of Bandā Singh and the establishment of Sikh rule in the Pañjāb. The revolution started with the victories of Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ), was short-lived as he lost support of Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ) and a faction of the Sikhs, known as Tat *Khālsā* (ਤਤ ਖਾਲਸਾ). In fact, Sikh historians have not done justice to the role played by Bandā in liberating Pañjāb and creating an egalitarian society based on Sikh principles. It was a promising *Khālsā* democracy which could not survive even for a decade. The crucial phase of Sikh struggle leading to the consolidation of power in the form of Sikh confederacies (*Misals* - ਮਿਸਲ) in Pañjāb forms the core of *Panth Prakāsh*. The Sikh were fighting against the Mughals, Abdālīs and

Durrānīs to liberate Pañjāb. They left their homes and hearths, and were hiding in the jungles. It was a fight for survival. Harimandar Sāhib was blown up to destroy the Sikh center of inspiration and spiritual power.

It is fascinating to read the sterling role played by Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ) and Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ) in guiding the Sikh affairs. The Sikh holocausts known as Choṭā and Vaḍā Ghalūghārā (ਛੋਟਾ ਅਤੇ ਵਡਾ ਘਲੂਘਾਰਾ) are described by Ratan Singh Bhaṅgū. The internal quarrels among Sikh confederacies also find some mention, as does Baghel Singh's (ਬਘੇਲ ਸਿੰਘ) conquest of Dillī (ਦਿੱਲੀ) and his establishing of the Sikh *Gurduārās* there. It was a high tide of Sikh power. The author gives a fair account of Marāṭhās, Rohilās (ਰੋਹਿਲਾ) and their association with Sikh Sardārs. Most of these conflicts ended in loot, plunder or conspiracies. It was a period when the Mughal Empire lost its vitality and the British East Indian Company advanced as a sovereign power to establish its rule over India. The role of Sis-Satluj (ਸਤਲੁਜ) Sikh states to checkmate the progress of Rañjīt Singh and his siding with the British does not find a mention. The author has failed to mention the current affairs of Sikh Rāj, established by Rañjīt Singh. The formation of Phulkīārā (ਫੁਲਕੀਆਂ) states and the role played by Ālā Singh (ਆਲਾ ਸਿੰਘ) in Sikh affairs, however, do find a mention in Panth Prakāsh.

Srī Gur Panth Prakāsh (ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼)

The text, composed by Ratan Singh Bhaṅgū discusses the historical accounts of the *Khālsā* Panth. By establishing the history of the *Misal* era in an accurate manner and developing the unwritten Sikh tradition into the written form, Bhaṅgū has provided the Panth with a valuable and unparalleled source of history and social context. His social and historic background helped him in becoming a great author of the Sikh Panth. Because of the context of his family associations and social background he has quoted a lot of facts in his book. Ratan Singh was the paternal grandson of Shahīd Bhāī Mahtāb Singh Mīrāmkoṭīā (of the Mahtāb Singh, Sukha Singh and Massa Ranghar fame) and the maternal grandson of Sardār Shām Singh, Jathedār, Karoṛsinghīā Misal (ਸਰਦਾਰ ਸ਼ਾਮ ਸਿੰਘ, ਜਥੇਦਾਰ, ਕਰੋੜਸਿੰਘੀਆ ਮਿਸਲ).

ਸਿਆਮ ਸਿੰਘ ਕੇ ਦੋਹਤਰੇ ਰਤਨ ਸਿੰਘ ਜਿਸ ਨਾਮ। ਸ੍ਰੀ ਸੁਧਾਸਰ ਡਿਗ ਜਿਸੇ ਮੀਰਾਂ ਕੋਟ ਗ੍ਰਾਮ।

Siām Singh ke dohtare Ratan Singh jis nām. Srī sudhāsar ḍig jise mīrām koṭ gram.

He clearly mentions in his creation that he gathered the historic information in oral form from his family. Besides this, he collected the historic events in the unwritten form from his ancestors and those people who fought in the Sikh-Afgān battle. In the battle his mother and grandmother were also badly hurt and had to change their appearance in order to survive enemies. In this way Ratan Singh has been able to put before us historical facts which he inherited from his ancestors.

There exist many purposes behind the composition of this text. The first, and probably the most important one, was to inform the British regarding the true import of the Sikh Community and Sikh Vision. In Bhaṅgū's view, the Sikh Rāj was eminent in the sense of reality, glory and tradition. The author has mentioned in the text that the British General Sir David Ochterloney was deputed as the political resident by the British government during the times when the British ruled Dillī and till the time they defeated the Marāṭhās. At that time a British army officer named Capt. (Dr.) Murray was posted at Ludhiāṇā (ਲੁਧਿਆਣਾ) and, under the resident of Dillī, was in charge of the political issues of Ludhiāṇā and Ambālā (ਅੰਬਾਲਾ). After their victory over Dillī, the British had a surreptitious plan to capture Pañjāb. But before starting the struggle with the *Khālsā* Rāj, they wanted to acquaint

themselves regarding the background of the Sikhs as they were keen to know how the Sikhs were able to establish their Pātshāhī (ਪਾਤਸ਼ਾਹੀ) after defeating the Dillī Darbār (ਦਰਬਾਰ). Therefore, David Ochtorloney ordered Capt. Murray to get accurate information collected about Sikh history. Capt. Murray, in turn, entrusted the task of writing the history of the Khālsā Panth to a Muslim writer of Fārsī descent, a certain Būṭe Shāh (ਬੂਟੇ ਸ਼ਾਹ). But Capt. Murray wanted to get its authenticity checked by someone who really knew the facts, so as to segregate the truth from the untruth. Bhāī Ratan Singh used to visit the British court daily at that time. Murray showed the version composed by Būṭe Shāh to him and Bhāī Sāhib has quoted the entire episode as follows:

ਮਰੀ ਹੁਕਮ ਲੈ ਉਦਮ ਕੀਯੋ। ਬੂਟੇ ਸ਼ਾਹਿ ਮੌਲਵੀ ਸਦ ਲੀਯੋ।

marī hukam lai udam kīyo. būṭe shāhi maulvī sad līyo.

ਲਿਖਨਿ ਕਿਤਾਬਿ ਉਸੈ ਫਰਮਾਯੋ। ਸਿੰਘਨਿ ਕੀ ਉਤਪਤੀ ਲਿਖਾਯੋ।...

likhani kitābi usai pharmāyo. singhani kī utpatī likhāyo....

ਉਸੀ ਕਚਹਿਰੀ ਹਮ ਬੇ ਗਏ। ਸੁਨਿ ਯਹਿ ਬਾਤਿ ਸੁ ਚਿੰਤਤ ਭਏ।

usī kacahirī ham the gae. suni yahi bāti su cintat bhae.

ਯਹਿ ਮੌਲਵੀ ਹੈ ਮੁਸਲਮਾਨ। ਕਬਿ ਹਿੰਦੂਅਨਿ ਜਸੁ ਕਰੈ ਬਖਾਨ।

yahi maulavī hai musalmān. kabi hindūani jasu karai bakhan.

ਕਰਿ ਗੋਸਟਿ ਹਮ ਮਰੀ ਸਮਝਾਯੋ। ਉਸ ਕਾ ਲਿਖਿਆ ਹਮਿਹਿ ਦਿਖਾਯੋ।

karī goṣṭi ham marī samjhāyo. us ka likhiā hamihī dikhāyo.

ਉਸ ਕੋ ਦੇਖ ਹਮਿ ਬਾਤ ਉਚਾਰੀ। ਇਨ ਗਲ ਖਾਲਸੇ ਕਹੀ ਨ ਸਾਰੀ।

us ko dekh hamī bāt ucārī. in gal Khālsē kahī na sārī.

After reading Būṭe Shāh's version, Bhāī Ratan Singh told Capt. Murray that Būṭe Shāh had not presented the entire picture and had misquoted the facts. Bhāī Sāhib was aware of all the aspects that the Muslims, who had been defeated so badly, would never write about the true essence of the Sikhs. And regarding Hindus he knew that if a Hindu of high caste were assigned the job of writing, he would never quote the heroic deeds of the Sikhs who belonged to the lower caste. He informed the Capt. about this, who asked Bhāī Sāhib to narrate the true account of the origin of the Sikhs.

ਸੋ ਮਰੀ ਹਮਾਰੋ ਮਿਤ ਭਯੋ। ਮੁਹਿ ਫੇਰਿ ਕਹਯੋ ਬੁਲਾਇ।

so marī hamāro mit bhayo. muhi pheri kahayo bulāi.

ਜਿਮਿ ਉਤਪਤਿ ਭਈ ਖਾਲਸੇ। ਤਿਮਿ ਤੁਮਿ ਦੇਹੁ ਲਿਖਾਇ।

jimi utipati bhaī Khālsē. timi tumi dehu likhāi.

Besides acquainting the British regarding the origin and development of the Sikhs, it is apparent that Ratan Singh had other aims behind the writing of the book, and this can be clearly perceived from the text.

The covert determination of writing was to manifest the high morale and rising spirit of the Khālsā Panth. Indeed, the title of the text 'S'rī Gur Panth Prakāsh' in itself is sufficient to understand the aspiration of the writer in revealing the illumination of the Khālsā Panth. In fact, the text reflects the attainment of the royal strength of the Khālsā Panth. At various steps he has endeavored to inscribe the Sikh faith, character, tradition, ideology and true rules of conduct. The big question for Capt. Murray before Bhaṅgū was to answer "How was it possible for the Sikhs to establish their Pātshāhī"? The interesting point to be noted here is that to answer the above question the writer thought it necessary to render a detailed description of the credentials of the Panth, right from the brief biography of the Gurūs and their deeds, to the movement of Bandā Singh Bahādar, the struggle of the post Bandā period and a history of the Sikh *Misals*, etc. He succeeds in proving the fact that no single man or single event was responsible for the establishment of Pātshāhī of the Sikhs and it was with the

Vāhigurū's (ਵਾਹਿਗੁਰੂ) grace, as well as the sacrifice of the community, that they were able to endure and ultimately attain political sovereignty. The writer, in order to describe the aim of this socio-political movement, has presented the chain of events pertaining to the marvelous deeds of great *Shahīds* (ਸ਼ਹੀਦ) in such a way that it has become an important and inseparable part of his description. The *Sākhīs* (ਸਾਖੀ) which he has described are *Sākhī Tārā Singh Shahīd kī* (ਸਾਖੀ ਤਾਰਾ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), *Sākhī Navāb Kapūr Singh kī* (ਸਾਖੀ ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ ਕੀ), *Sākhī Bhāi Manī Singh Shahīd kī* (ਸਾਖੀ ਭਾਈ ਮਨੀ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), *Sākhī Khālse nāl Hakūmat de vair dī* (ਸਾਖੀ ਖਾਲਸੇ ਨਾਲ ਹਕੂਮਤ ਦੇ ਵੈਰ ਦੀ) (*Khānū Navāb kī* - ਖਾਨੂ ਨਵਾਬ ਕੀ), *Sākhī Mahtāb Singh te Rāi Singh Mīrāmkoṭīe Bhaṅgū kī* (ਸਾਖੀ ਮਹਤਾਬ ਸਿੰਘ ਤੇ ਰਾਇ ਸਿੰਘ ਮੀਰਾਂਕੋਟੀਏ ਭੰਗੂ ਕੀ), *Sākhī Botā Singh Shahīd kī* (ਸਾਖੀ ਬੋਤਾ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), *Sākhī Bhāi Sukkhā Singh jī kī Bahādārī kī* (ਸਾਖੀ ਭਾਈ ਸੁੱਖਾ ਸਿੰਘ ਜੀ ਕੀ ਬਹਾਦਰੀ ਕੀ), *Sākhī Mahtāb ke Koṭ kī* (ਸਾਖੀ ਮਹਤਾਬ ਕੇ ਕੋਟ ਕੀ), *Sākhī Khālse ke Buhār kī te Singhām dī dashā kī* (ਸਾਖੀ ਖਾਲਸੇ ਕੇ ਬਹੁਹਾਰ ਕੀ ਤੇ ਸਿੰਘਾਂ ਦੀ ਦਸ਼ਾ ਕੀ), *Sākhī Subeg Singh Jambar kī* (ਸਾਖੀ ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਕੀ), *Sākhī Bhāi Tārū Singh Bhujaṅgī Bidehī Shahīd kī* (ਸਾਖੀ ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਭੁਜੰਗੀ ਬਿਦੇਹੀ ਸ਼ਹੀਦ ਕੀ), *Sākhī Mahtāb Singh kī Shahīdī kī* (ਸਾਖੀ ਮਹਤਾਬ ਸਿੰਘ ਕੀ ਸ਼ਹੀਦੀ ਕੀ), *Sākhī Jassū Badh kī* (ਸਾਖੀ ਜੱਸੂ ਬਧ ਕੀ), *Sākhī Ghalūghāre Parol Kathuke kī* (ਸਾਖੀ ਘਲੂਘਾਰੇ ਪਰੋਲ ਕਥੁਕੇ ਕੀ), *Sākhī Rām Raunī kī* (ਸਾਖੀ ਰਾਮ ਰੌਨੀ ਕੀ), *Sākhī Kauṛā Mal kī Bahādārī kī ate Shāh Navāz de maran dī* (ਸਾਖੀ ਕੌੜਾ ਮਲ ਕੀ ਬਹਾਦਰੀ ਕੀ ਅਤੇ ਸ਼ਾਹ ਨਵਾਜ਼ ਦੇ ਮਰਨ ਦੀ), *Sākhī Srī Ammrīsar jī kī* (ਸਾਖੀ ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਕੀ), *Sākhī Ahmad Shāh aur Sukkhā Singh kī* (ਸਾਖੀ ਅਹਮਦ ਸ਼ਾਹ ਔਰ ਸੁੱਖਾ ਸਿੰਘ ਕੀ) (*Sukkhā Singh kī Shahīdī dī* - ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਸ਼ਹੀਦੀ ਦੀ), *Sākhī Kauṛā Mal dī Shahīdī dī* (ਸਾਖੀ ਕੌੜਾ ਮਲ ਦੀ ਸ਼ਹੀਦੀ ਦੀ) (*Judh vic* - ਜੁਧ ਵਿਚ), *Sākhī Sarhind luṭṭe kī* (ਸਾਖੀ ਸਰਹਿੰਦ ਲੁਟਣੇ ਕੀ), *Sākhī Hathū Singh Shahīd kī* (ਸਾਖੀ ਹਥੂ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), *Sākhī Mit Singh Shahīd kī* (ਸਾਖੀ ਮਿਤ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), *Sākhī Mīr Mannū te us dī Maut kī* (ਸਾਖੀ ਮੀਰ ਮੰਨੂ ਤੇ ਉਸ ਦੀ ਮੌਤ ਕੀ), *Sākhī Ghalūghāre Maler aur Kup Rahire kī* (ਸਾਖੀ ਘਲੂਘਾਰੇ ਮਲੇਰ ਔਰ ਕੁਪ ਰਹਿਰੇ ਕੀ) (*Vaḍe Ghalūghāre dī* - ਵਡੇ ਘਲੂਘਾਰੇ ਦੀ), *Sākhī Biraram te phir* (ਸਾਖੀ ਬਿਰਰਾਮ ਤੇ ਫਿਰ), *Kapūre de Phāhe lagan dī* (ਕਪੂਰੇ ਦੇ ਫਾਹੇ ਲਗਨ ਦੀ), *Sākhī Moriṇḍe Katal kī* (ਸਾਖੀ ਮੋਰਿੰਡੇ ਕਤਲ ਕੀ) (*Moriṇḍe te Raṅgrām da Badh* - ਮੋਰਿੰਡੇ ਤੇ ਰੰਗਰਾਮ ਦਾ ਬਧ).

From these *Shāhīdīs*, began the victory of the *Khālṣā*. These have been mentioned up to the victory of Sirhind by the *Khālṣā*. The main topic ends here. But this is the only historical document that has mentioned that the *Choṭe Sāhibzāde* (ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ) were executed by torturing them with swords. It is mentioned here for reference:

ਇਤਕ ਕਹੀ ਜਬ ਦੁਸਟ ਸੁਨਿ ਤੁਰਕ ਭਏ ਪਰਸਿੰਨ।

itak kahī jab duṣṭ suni turk bhae parsinn
ਫੜੈ ਘਸੀਟੈ ਹੋਵਤੈ ਆਣੈ ਉਨੈ ਨ ਤਰਸ ਮਨ ।੩੦।

pharaim̐ ghasīṭaim̐ hovataim̐ āṇo unai na taras man.30.

ਹੁਤੇ ਉਹਾਂ ਥੋ ਛਰਾ ਇਕ ਵਾਰੋ। ਦੈ ਗੈਡੇ ਹੇਠ ਕਰ ਜਿਬਰ ਡਾਰੋ।

huto uhām̐ tho charā ik vāro. dai gaiḍe heṭh kar zibah ḍāro.
ਤਤਫ ਤਵਫ ਗਈ ਜਿੰਦ ਉਡਾਇ। ਇਮ ਸ਼ੀਰਖੋਰ ਦੁਇ ਦਏ ਕਤ ਲਾਇ ।੩੧।

taṛaph tavaph gaī jind uḍāi. im shīrkhor dui dae kat lāi.31.

He has also covered the attitude of *Gulāb Rāi* (ਗੁਲਾਬ ਰਾਇ), *Nirañjanīās'* (ਨਿਰੰਜਨੀਆ), *Huṇḍalīās'* (ਹੁੰਡਲੀਆ), *Gaṅgūshāhīs'* (ਗੰਗੂਸ਼ਾਹੀ) and others who tried to harm Sikhs by establishing "Gurū(dom)s". He explains some more incidents thereafter, and makes *Ahmad Shāh* say things in the glory of the *Khālṣā*. In the end, he describes *Shām Singh's* (ਸ਼ਾਮ ਸਿੰਘ) *Misal*, the victory of *Baghel Singh* (ਬਾਘੇਲ ਸਿੰਘ) on *Dillī*. He has shown how the *Dillī Bādshāh* (ਬਾਦਸ਼ਾਹ) was impressed by the *Khālṣā* victories.