

ZAFARNAMAH

THE TRAVELS OF GURU GOBIND SINGH JI

BATTLE BRIEFS

MORAL VICTORY

HIGH - SPIRITS

KHALSA IDENTITY

TEJA SINGH

The Four

*A history is of mystery,
Mystery in the history;
Though they died, they created a history.*

Dedicated With Reverence To

The Unforgettable Beloved five

*One by one they devoted their life Calmly and composedly for
love They, in our hearts will always be alive.*

*When adversity and hardship hover above,
Give me the courage to fight for right cause,
In the battle, till to the last breath,
O' the One! Bless me to die a martyr's death.*

Teja Singh

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INTRODUCTION

Zafarnamah is an important document both historically and politically. It was composed by Guru Gobind Sing Ji after vacating Anandgarh Fort. The Guru, a literate poet inscribed it in Persian poetry (*Baint*) and named this text as Zafarnamah. It narrates the details of the grisly struggles of Guru Gobind Singh Ji and his faithful Sikhs. It further gives the details of hardship faced by his Sikhs during the long seize of Anandgarh fort.

Mughal leaders, after suffering the loss of great number of men and materials during the seven-month-long period, promised the Guru on oaths to give him a safe passage in exchange for vacating the Anandgarh fort.

The Guru was also under pressure during this period, as his Sikhs who were suffering due to lack of food and fodder supplies and other necessities of life. The Guru agreed to vacate the fort under the condition that enemy stood by his oaths committed on their scriptures. However, the perfidious Mughal governors and the ungrateful Hindu Hill Rajahs attacked the Guru and his entourage. Combat ensued lives were lost on both sides, on the bank of the river Sirsa.

The history of Zafarnamah also identifies the causes of conflict between Sikhs and the Mughal Empire. It confirms the strategic roles played by the high- class Hindu priests

in collusion with the Mughal Government and in league with Hindu Hill Rajahs. It also intends to espouse response from the Sikh to promote cohesive social living, collective leadership, and to march ahead as a disciplined Sikh nation. The purpose of this book is not to translate the Zafarnamah, but to convey the message of the Guru to tell the truth to Aurangzeb.

Mission of the Guru Gobind Singh Ji

For this very purpose to this world I came,
To uphold the Dharma tenets,
The Supreme Lord sent me and Commanded
To spread true faith;
Book and clear the wicked and pain givers to an end.
For this specific reason, I was born,
Sages! Understand well in your mind.
To seize and smash the wicked, the tyrant, and protect the
good and the saint.

ਮੇਰਾ ਉਦੇਸ਼ ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋ ਆਏ ।

ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥

ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ ।

ਦੁਸ਼ਟ ਦੋਖੀਅਨਿ ਪਕਰਿ ਪਛਾਰੋ ॥

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ।

ਸਮਝ ਲੇਹੋ ਸਾਧੂ ਸਭ ਮਨਮੰ ॥

ਧਰਮ ਚਲਾਂਵਨ ਸੰਤ ਉਬਾਰਨ ।

ਦੁਸ਼ਟ ਸਭਨ ਕੋ ਮੂਲ ਓਪਾਰਨ ॥

Zafarnamah, a morality drama written by Guru Gobind Singh Ji, the protector of democracy, the Guru and the mighty autocratic and high-headed Emperor Aurangzeb who wanted to coerce and subdue the innocent and the helpless Hindus to accept Islam. The Guru narrated in Bachitter Natak that he came into this world to watch the worldly -Jagat tamasha- (worldly struggled show).

Guru Gobind Singh Ji

ਮੈਂ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ । ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸ਼ਾ ॥

PART ONE

CONDITIONS BEFORE ZAFARNAMAH

Conditions before Zafarnamah

Guru Gobind Singh knew that the people browbeaten and coerced for centuries, by the foreign despot rulers and they were also divided by iniquitous caste. It was difficult to bring them together to one platform without proper education and awareness. For this purpose, he gathered intellectuals from all the disciplines and trades at Paonta¹ Sahib. The Guru selected 52 outstanding poets cum scholars in his court irrespective of their caste, creed or nationality. These poets used to compose, recite poems and held discussions daily, in the presence of the Guru. They intellectually awakened the Sikhs. Academy of Sikh Intelligentsia² produced literates and intellectuals to translate and transliterate ancient literature in Gurmukhi script to promote Sikh tenets.

The Guru made imperative for his Sikhs to acquire knowledge to renounce ignorance and superstitions. The Guru also included the practice of daily horse riding, martial art training and hunting in the curriculum to make Sikhs both mentally and physically alert. As Socrates (born c. 470) BCE, Athens, the Greek philosopher said: “Not only there is a need to acquire knowledge, it is equally important to renounce ignorance.” Thomas. S. Elliott, a philosopher and poet said, “The only wisdom we can hope to acquire is the wisdom of humility.”

The program of daily horse riding, hunting and beating of kettle drum went smoothly for some time. However, it

created grave apprehensions in the minds of the Hill Rajahs as they felt their authority and religion were in

danger. They even did not cherish the Guru's policy of outlawing the caste system and granting equal rights to all. Because of these minor issues the Hindu Rajah wanted to drive the Guru out of their states. While the Guru deliberately ignored their unlawful activities to avoid conflict but the Hindu Rajahs persisted on attacking the Guru.

The Hill Rajahs were also against the Guru's said program of religious coaching and martial art training. Ultimately their apprehensive thinking became the cause of battle at Bhangani.

PART 2

BATTLE AT BHANGANI

Battle at Bhangani

Raja Bhim Chand of Kehloor with the help of his friendly hill Rajahs attacked the Guru to drive him out of his state. The battle was fought at Bhangani, a village 8 miles (about 13 kilometers) north of Paonta Sahib on the bank of river Yamuna. The Guru, after inflicting a crushing defeat to the Rajahs, shifted from Paonta Sahib to Anandpur to avoid further conflict with them.

It will not be out of place to mention here that these ungrateful Rajput Hindu Rajahs were the grandsons of the imprisoned Hindu Rajahs released from the Gwalior Jail by the Sixth Guru Har Gobind Sahib, the grandfather of Guru Gobind Singh. So, the grandson of the redeemer of the imprisoned Rajahs was compelled to defend battle after battle forced upon him by the ungrateful grandsons of the Hill Rajahs got released from the Gwalior Fort.

After shifting to Anandpur, the Guru, anticipating danger from these Hill Rajahs, started to fortify Anandpur town building forts at strategic locations, Anandgarh, Keshgarh, Holgarh, Lohgarh and Fatehgarh. Guru Ji, side by side started to impart warfare and martial arts training to the Sikhs. He also made necessary arrangement to produce own weapons in the Lohgarh fort to fight Mughal ascendancy. This has been confirmed by Arnold Toynbee⁴ " The Sikh Khalsa that had been called into being by a

decision to fight the Mughal ascendancy with its own weapons."

The Guru knew, "The weakness of the man is the greatest sin. This weakness may be physical or psychological in nature. It may be social or national in character, or it may have its own origin in political subjugation. It may be due to lack of wealth or it may be for the want of weaponry. In whatever shape and form it does manifest itself, the weakness needs to be conquered and subdued.

O my disciples, you ought to cultivate both courage and dauntlessness to overcome this weakness."

ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੈ ਨ ਦੇਹਿ॥

ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ॥ 42 (SGGS- 1380)

Farid, O Lord, do not make me sit at another's door. If this is the way you are going to keep me, then go ahead and take the life out of my body.

ਮਰਣੁ ਮੁਨਸਾਂ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਹਿ ਪਰਵਾਣੇ॥

"Blessed is the dying of the heroes whose death is approved by the Divine Lord. They alone are proclaimed as heroes who are honoured truly in the God's court." [SGGS- 579]

PART 3

INSTITUTION OF KAHLSA

Institution of Khalsa

The Guru, to integrate the fragmented and disintegrated people by the evils of caste and cult of multi-worship established the Institution of Khalsa. He introduced the concept of saint-soldier to infuse the spirit of saintliness and martial skill. The Khalsa was original and of a novel concept. Its face was not turned to the past but oriented towards a progressive future and had an innovative approach. It was a grand system of mixing the people to eschew the feeling of inferiority complex.

The Guru portrayed his image in them to impart patriotism, spirituality- lost in the jumble of superfluous rites and rituals. He embraced everyone to eradicate the inferiority complex ingrained in them by the Hindu hegemony for centuries. Therefore, the Guru gave them mystical **Khalsa Identity** to keep them in *Chardi Kala* (High-spirits). The Guru knew, "**When a nation loses identity it goes into oblivion.**"

The Guru made the Khalsa autonomous, self- respecting, free from evils of lineage, creed, occupation, and Hindu praxis. He also denounced idol worship, and the concept of hell and heaven. Thus, the Guru changed the very concept of thinking of ordinary men into men of outstanding qualities fuelled with superiority and sovereignty. It was a great challenge for the Tenth Master to do this revolutionary work single-handedly against the powerful

conceited Mughal Empire and the radical Hindus. But the Guru stood like a firm rock to accomplish his monumental mission of **“Society of humanitarian soldiers.”**

Causes of conflict with Mughal Empire

Guru Nanak rejected the Hindu caste system's ungodly doctrine of divine sanction. This categorization of mankind into different groups and trades caused violence and bloodshed of thousands of innocent people under the pretext of religiosity.

The Sikh Gurus gave the right of equality and the right of education to each and every person. These reforms with inclusion and intermixing of Gurbani of the lower caste Bhagats in the Guru Granth Sahib became one of the major causes of conflict with the Hindu priestly class, and continued to remain perennial headache for the self-made high caste pundits, since time of Guru Nanak.

Unlike the Sikh Gurus, the Brahminical priest class wanted to keep the common people ignorant, uneducated and isolated. They diverted their thinking to follow some specific rituals, pilgrimages and customs for their self-seeking interests. The Sikh Gurus denounced all such man-made ritualistic formalities. But the priest class considered such reforms as intrusion in their holy rights. In fact, there was no basic conflict with the Mughal Empire. The bigoted Emperor Jahangir did not want Sikhism to flourish

and his bigotry became the one of causes of martyrdom of Guru Arjan Dev. It was the Hindu who contrived direct conflict with the Guru and the Mughal Empire. Thus, the Hindu priests first lighted the fire and then stoked it to create clash with the Mughal Empire. The Guru never had any problem with the Mughal government. It was religious intolerance of Hindu Rajahs who by force of arms were driving out the Guru from their states.

PART 4

HISTORY OF ZAFARNAMAH

HISTORY OF ZAFARNAMAH

The history of Zafarnamah is long because it passed through what was a very critical period of turbulent violence.

Therefore, there are number of word-of-mouth stories about this historic document. According to Nanak Chand's version, due to the passage of time, many language discrepancies crept in it as the people who possessed this valuable historic document did not know Persian language. Nanak Chand with laborious efforts correlated the language lapses, and he translated and transliterated its contents in Urdu poetic format to explain the essence of this document. He, finally published it in book form, on 1st January, 1952. He dedicated this work to the great Guru who instituted the Khalsa, on 30th March, 1699 – Baisakhi Day-to rejuvenate the decimated, molested and fear-stricken Hindus to stand up to face the time.

Zafarnamah abruptly ends with 112 verses which points out that it is an incomplete document, some of its verses missing. Even the serial order of verses is not in sequent order and also differs with the available copies from author-to-author translations.

The Zafarnamah was written in poetic Farsi *Baint* (a mode of music) by Guru Gobind Singh in March 1706, at village

DinaKangar in Malwa region Punjab, where the Guru stayed for about three weeks in the balcony of Sardar Desa Singh, a carpenter, it gives details of last phase of life of Guru Gobind Singh Ji.

Zafarnamah is a composite word of Arabic and Persian (Farsi), meaning victory and letter, respectively. The Guru wrote it in Persian script in poetic form because Persian was the court language of that time. The Guru particularly named this missive an Epistle of Victory. The author of this booklet has translated the Zafarnamah based on Nanak Chand's Farsi version with some minor variations after referring other available copies of the document. Finally, for verification of its contents, the author has compared this work with the copy of Zafarnamah appended to the last pages of so called Dasam Granth.

Battle Briefs

Siege of Anandgarh Fort

The Hindu Rajahs, after suffering a humiliating defeat at Banghani at the hands of Guru Ji begged support from Mughal Emperor Aurangzeb. Raja Ajmer Chand, son of Raja Bhim Chand of Kehloor state, with his allies went to Ahmednagar Deccan to plead their case personally to the emperor. They jointly filed a petition requesting for military help. They cooked up a story and said that Guru

was training his Sikhs in warfare to overthrow Islamic regime and establish Khalsa Rule. A similar picture was also painted by the Mughal officials of Sirhind and Lahore in their petition. After considering their petitions, Aurangzeb agreed to dispatch Mughal forces to help them on cash payment. Aurangzeb was already looking for an opportunity to crush the growing power of the Sikhs. He issued orders to the Governors of Sirhind and Lahore to capture the Guru and bring him to his court dead or alive. The combined Mughal forces of Lahore, Delhi and Sirhind which were under the overall command of Nawab Wazir Khan and Rajput Hill Rajahs jointly attacked the Anandgarh fort. After suffering repeated setbacks and a heavy loss of men and materials they decided to besiege the fort and cut off the food, fodder supplies and other necessities of life. So, the siege was laid. After a long siege of about seven months, having receiving no response from the Guru, they sent written oaths on the Quran, Hindu scriptures and icons to the Guru, promising him a safe passage and good conduct to Guru as desired place by him provided he vacated the fort of Anandgarh. The Guru was also under pressure from the Sikhs due to scanty food supplies. Paying full respect to their solemnized oaths the Guru decided to vacate the fort for good and with his family and some possessions left on December 5, 1705. However, the perfidious oath breakers of the Mughal governors and the astute Rajput Rajahs showing little gratitude backed out of their solemnized oaths and promises. They attacked the Guru with full force that

resulted in a heavy bloodshed on both sides on the bank of the Sirsa River. The Guru along with about forty odd Sikhs, two elder sons, Ajit Singh and Jujhar Singh, managed to cross the river and reach the village Chamkaur Sahib.

Betrayal of Gangoo Brahmin and his progeny

During the heat of the battle the aged mother Gujri, the younger sons, Zoravar Singh and Fateh Singh of Guru Ji got separated from their family members while crossing Sirsa River. They stumbled upon Gangoo Brahmin who took them to his house for a safe place to stay. The crafty Brahmin later on became an informant to the Kotwal (Police force) of Morinda. Soon later the innocent sons along with their aged grandmother were arrested on some false accusations.

The Battle of Chamkaur Sahib

The battle of Chamkaur village was fought in a mud fortress in the district of Ropar (Rup Nagar) Punjab in 1705 CE. The thousands of forces of Wazir Khan, in league with the forces of Hill Rajput Rajahs attacked with full force to capture the Guru. A furious battle reigned throughout the day. The Mughal commander Nahar Khan tried to climb up the fortress wall using ladder but the Guru killed him with one shot of his arrow. Thereafter, no General tried to climb up the fortress. The Guru, by the evening sent a group of five Sikhs under the command of Ajit Singh, his eldest son to the battlefield. The Guru witnessed his son's fighting skill and watched him become martyred in the battle. Upon his son's death The Guru

then shouted the Sikh war honour on his martyrdom, thanked the God for his fallen son's virtuosity.

Following the martyrdom of Sahibzada Ajit Singh, Sahibzada Jujhar Singh, aged 15 years volunteered himself to go into the battlefield. He too followed the footsteps of his elder brother, fighting heroically and attaining martyrdom thereafter:

Fighting valiantly in the battlefield;
To the end, the two stood unshaken.
They left behind on the golden pages
Of the history of the time,
"Drenched with blood every inch of land; Where glitters every
particle of sand".

*"Lives of the great men all remind us
That we can make our lives sublime
And departing, leave behind us
Footprints on the sand of time"*

Henry Wadsworth Longfellow

With multi-thousands of well- trained soldiers surrounding in miles around the mud fortress, none dared again to climb the fortress to arrest the Guru. Even the brave

general Khawaza Zafar Beg, fearing death hid himself behind the wall and those who tried to do so were put to death by the Guru. When the situation compelled the Guru joined the battle in thick of fight, thus said the Guru:

ਬੜ ਲਾਚਾਰਗੀ ਦਰ ਮਿਯਾਂ ਆਮਦਮ ।

ਬੜ ਤਦਬੀਰਿ ਤੀਰੋ ਕਮਾਂਨ ਆਮਦਮ ॥੨੧॥

ਚੂੰ ਕਾਰ ਅਜ਼ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ ।

ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਹ ਸ਼ਮਸ਼ੀਰ ਦਸਤ ॥੨੨॥

Paraphrasing:

Compelled by situation, I joined the battle I shot arrows here and there.

The array of my arrows flew

With full flood and fulgent flair;

Thereafter rank after rank of enemy fell,

No sooner I (Guru) noticed Nahar Khan in battle, with one deadly shot took no time to kill So the whole day went on the battle. Devils and dogs pounced to drink the blood of soldiers, profusely bleeding when fell.

The battle at Chamkaur is the great of the greatest in the history of world battles fought by the Guru who had no equal to combat the mighty Mughal Empire. The Guru mentions "The man who possessed no men, no material, no wealth, nor canopy or well-trained army; but the God protected and blessed him all times with mercy and

compassion and came out of battlefield without loss of a hair or a scratch on his body".

ਨ ਸਾਜੋ ਨ ਬਾਜੋ ਨ ਫੌਜੋ ਨ ਫਰਸ਼।
ਖੁਦਾ ਵੰਦ ਬਖਸ਼ਿੰਦਹ ਏ ਐਸੋ ਅਰਸ਼।

The Guru leaves the battle field.

As the night felt enemy soldiers retired to rest in their camps. The Guru decided to jump into the battle early in the morning but the Sikhs objected and requested the Guru to leave battle in the morning to take care of the future of the Khalsa Nation and its future. The Guru was insistent jumping into battle; the Sikhs discussed the matter among them. After the brief deliberation five Sikhs stood up as the Guru of Khalsa Panth, and ordered the Guru to leave the fortress very early in the morning for the completion of his mission. Thereafter, the Guru bowed before the Order of the Khalsa Panth and agreed to leave the fortress with Bhai Daya Singh, Bhai Dharam Singh and Bhai Mann Singh to company him. The Guru crowned his most beloved Kalgi to the turban of Bhai Sangat Singh whose face resembled very much with the Guru's personality and left the field with his three companions. The enemy soldiers were sleeping deeply due to the icy cold weather. Three Sikhs and the Guru all left in the four different directions to confuse the enemy. The Guru clapped and shouted some words that created confusion

and disarray among the ranks of the enemy soldiers. In utter confusion and deep darkness, they mistakenly killed some of their own men. The other three Sikhs, one after the other shouted some more slogans in three different directions to create more confusion to enable the Guru to escape out of the fortress safely and reach village Machhiwara. Later on, Bhai Daya Singh, Bhai Dharam Singh and Bhai Mann Singh met the Guru at village Machhiwara. After a short stay there, the Guru with the timely help of Ghani Khan and Nabi Khan⁵ Pathan brothers of village Machhiwara, left for Malwa region. Qazi Pir Mohammad, who knew the Guru well, helped the Guru to pass through the enemy lines risking his own life. Qazi Pir Mohammad who used to visit the Guru often to discuss religious issues was in charge of local Masjid of this area. Thus, the Guru, along with his companions, successfully reached village Dina Kangar.

The Guru stayed for about three weeks in the balcony of Sardar Desa Singh carpenter, a devoted Sikh of Dina Kangar. The Guru wrote the Zafarnamah here during this short respite. In the memory of Guru Ji, now Gurdwara Zafarnamah Sahib stands there. The Gurdwara⁶ is situated on the right bank of Guru Gobind Singh Marg, Dina Kangar. Bhai Daya Singh and Bhai Dharam Singh went to Aurangabad to deliver the Zafarnamah to Aurangzeb in Deccan. After a long stay of about two months, they were able to deliver the Zafarnamah directly to Emperor Aurangzeb. The receipt of Zafarnamah is corroborated by the royal proclamation issued by Aurangzeb.

There is a Gurdwara⁷ built at Aurangabad in the memory of Bhai Daya Singh. The Gurdwara is of significance, it confirms the delivery of the Zafarnamah to Aurangzeb, recorded in *Ahkam-IAlamgiri*, an important chronicle of Aurangzeb's time. Aurangzeb wanted the Guru to come to Deccan meet him; he either wanted to listen to few kind words of the Guru or treacherously wanted to arrest him.

Aurangzeb issues Royal Proclamation:

“With generosity and kindness, the exalted king honored by issuing an order that Mohammad Beg Mace Bearer and Sheikh Yar Mohammad Manasabdar would be appointed to deliver the royal order to Wazir Munim Khan. After giving the order to Wazir Khan's trusted persons, Mace Bearer the *Manasabdar* may return to the King.” Whichever place in the neighborhood of Sirhind Gobind (Guru Gobind Singh) reaches that man of high status may be allowed to pass after giving him protection. This may be done openly or secretly if (Guru Gobind Singh) hesitated he should be conciliated and persuaded (to come to the south). If the (Guru Gobind Singh) demands expenses of travelling he should be given cash money according to his need from the wealth taken from the revered person.” *Abstract of Sikh Studies: April-June 2009/541 NS (Ahkam -i-Alamgiri p.74)*

The story did not end here. Aurangzeb, after receiving the Guru's Epistle of Victory, deeply felt demoralized, and sought repent. He died on the morning of February 20,

1707, before he could meet the Guru. The news of death of Aurangzeb was conveyed to the Guru by Bhai Daya Singh at village Bhaguar. On hearing the news of death of Aurangzeb the Guru diverted his convoy towards Nanded.

The Guru was staying at Nanded when Bahadur Shah sent a request through his emissaries to the Guru for necessary help to beseech his blessing in the battle with his brother Azim for his accession to Delhi throne. The Guru agreed to help him on some mutual understanding⁸. The Guru then sent a small contingent of armed Sikhs under the command of Bhai Daya Singh and Dharam Singh. The Guru joined the battle himself when in full swing. The Guru killed Prince Azim, the rebel of Bahadur Shah Brother, thus clearing the way for Bahadur Shah's accession to Delhi throne.

PART 5

FATEHNAMAH

FATEH NAMAH

Translation or transliteration of any original poetic work into another language is one of the most difficult tasks. It is difficult, sometimes impossible to produce or generate same rhythm and the ideological inherent value or beauty of the original work. I have tried, to my best ability to paraphrase the poetic work from Farsi into English, while preserving the original concept and the beauty.

Fatehnamah is an epigram of 24 couplets. It is supposed to be a fragmentary part of Zafarnamah. Most probably it was written in Machhiwara, shortly after the battle of Chamkaur, as it mentions the martyrdom of two elder sons viz Sahibzada Ajit Singh and Sahibzada Jujhar Singh of the Guru, yet does not mention of two younger sons and dear aged Mata Gujri Ji, the mother of Guru Gobind Singh Ji.

In the first few couplets of Fatehnamah, the Guru invokes the praise of the Almighty God. In the remaining couplets Guru Ji narrates some of the details of battle and treacherous and double-crossing behavior of the emperor and his governors and generals.

The FatehNamah:

ਬਨਾਮੇ ਖੁਦਾਵੰਦਿ ਤੇਗ ਵ ਤਬਰ।
ਖੁਦਾਵੰਦਿ ਤੀਰੋ ਸਨਾਨ ਵ ਸਪਰ।੧।

1. In the name of Lord God, who manifests,
In bows, arrows, swords and spear(s) as weapons; And the
heroes who shed their blood in the field and in the holy
name of the Creator.

ਖੁਦਾਵੰਦਿ ਮਰਦਾਨਿ ਜੰਗ ਅਜ਼ਮਾ।
ਖੁਦਾਵੰਦਿ ਅਸਪਾਨਿ ਪਾਦਰ ਹਵਾ।੨।

2. In the holy name of valiant heroes,
Those for the sacred cause laid their life down,
Riding on swift galloping steed,
Heroically fell down in the name of the Creator.

ਹਮਾਂ ਕੇ ਤੁਰਾ ਪਾਦਸ਼ਾਹੀ ਬਦਾਦ।
ਬਮਾ ਦੌਲਤੇ ਦੀਨ ਪਨਾਹੀ ਬਦਾਦ।੩॥

3. Aurangzeb, He who conferred upon you,
Power to govern a kingdom of prospect;
To the saintly persons and their faith,
He too blessed me with power to protect.

ਤੁਰਾ ਤਰਕਤਾਜ਼ੀ ਬਜ ਮਕਰ ਵ ਰਯਾ।
ਮਰਾ ਚਾਰਹ ਸਾਜ਼ੀ ਬਜ ਸਿਦਕ ਵ ਵਫ਼ਾ।੪।

4. Aurangzeb, to rule, you believe in
Ruthlessness, terrorizing and cheating;
Whereas, I firmly and faithfully;
Believe in God, and in honest dealing.

ਨ ਜੇ ਬਦ ਤੁਰਾ ਨਾਮ ਔਰੰਗਜ਼ੇਬ।
ਜਿ ਔਰੰਗਜ਼ੇਬਾਨ ਨ ਯਾਬਦ ਫ਼ਰੇਬ।੫।

5. It appeals not to me, O Aurangzeb, to affix "Zeb" with your
name,
As Zeb signifies Beauty, and as such
It does not collocate with your name.

ਤਸਬੀਹਤ ਅਜ਼ ਸੁਜ਼ਾ ਵ ਰਿਸ਼ਤਹ ਬੇਸ਼।
ਕਜ਼ਾਨ ਦਾਨਾ ਸਾਜ਼ੀ ਵਜ਼ਾਨ ਦਾਮਿ ਖ਼ਵੇਸ਼।੬।

6. Rosary you hold, of a specific number of beads
And a thread, is nothing more than to cheat,
Or to snare others is a mere grand of show of hypocrisy, not
a sincere mode of worship in deed.

ਤੂ ਖਾਕੇ ਪਿਦਰ ਰਾਬਯ ਕਰਦਾਰਿ ਜਿਸਤ।
ਬਯ ਖੂਨਿ ਬਰਾਦਰ ਬਦਾਦੀ ਸਰਿਸਤ।੭।

7. Deep down in you, there lies infidelity,
Imprisoned your father, treated him brutally; Heinously
murdered your own dear brothers; Thereby you brought a
bad name to your royalty.

ਵਜ਼ਾਨ ਖਾਨਾਏ ਖਾਮ ਕਰਦੀ ਬਿਨਾ।
ਬਰਾਏ ਦਰ ਦੌਲਤਿ ਖਵੇਸ਼ ਰਾ।੮।

8. Kingdom you built on despicable base,
For the purpose to rule, cruelly and brutally Structure of the
same will collapse; And form a mound of rubble shortly.

ਮਨ ਅਕਨੂੰ ਬਯ ਅਫਜ਼ਾਲਿ ਪੁਰਸ਼ ਅਕਾਲ।
ਕੁਨਮ ਜਿ ਆਬੇ ਆਹਨ ਚੁਨਾਨ ਬਰਸ਼ਗਾਲ।੯।

9. Know it! The mind of my men,
Spirited I, by the Lord's grace;
With a drop of *amrit* of the steel; That enlightened their
soul and face.

ਕਿ ਹਰਗਿਜ਼ ਅਜ਼ਾਂ ਚਾਰ ਦੀਵਾਰੇ ਸ਼ੂਮ।
ਨਿਸ਼ਾਨੀ ਨਮਾਨਦ ਬਰੀਨ ਪਾਕ ਬੂਮ।੧੦।

10. Structure that of the four walls,
Of your ill-fated house shall fall down, By the torrents of the
Holy Amrit Soon shall disappear leaving no trace.

ਜਿ ਕੋਹੇ ਦੱਕਨ ਤਿਸਨਹ ਕਾਮ ਆਮਦੀ।
ਜਿ ਮੇਵਾੜ ਹਮ ਤਲਖ ਜਾਮ ਆਮਦੀ। ੧੧।

11. Down in the hills you were beaten back;
In Mewar too, you suffered heavy defeat,
you wretchedly and shamefully
In Deccan were forced to retreat.

ਬਰੀਂ ਸੂ ਚੁੰ ਇਕਨੂੰ ਨਿਗਾਹਤ ਰਵਦ।
ਕਿ ਅੰ ਤਲਖੀ ਵ ਤਿਸਨਗੀਤ ਰਵਦ॥ ੧੨॥

12. Now you cast your oppressive look,
Towards the region of the Punjab;
Thinking covetously to grab it out
There too you have to face the rout.

ਚੁਨਾਨ ਆਤਸੇ ਜੇਰ ਨਅਲਤ ਨਿਹਮ।
ਜਿ ਪੰਜਾਬ ਆਬਤ ਨ ਖੁਰਦਨ ਦਹਮ। ੧੩।

13. Know it, under your feet,

I shall detonate a volcano of fire; Crying you in Punjab,
the entire for a drop of water will beg for.

ਚਿਹ ਸੁਦ ਗਰ ਸ਼ਗਾਲੇ ਬਜ ਮਕਰ ਵ ਰਯਾ।
ਹਮੀਂ ਕੁਸ਼ਤ ਦੋ ਬੱਚਹ ਏ ਸ਼ੇਰ ਰਾ। ੧੪।

14. What! If cunningly a jackal happens
Of a lion's two innocent cubs to kill
For no reason for justification; then, He resolves to
avenge that with a burly will.

ਚੂੰ ਸ਼ੇਰੇ ਜ਼ਿਯਾਂ ਜ਼ਿੰਦਹ ਮਾਨਦ ਹਮੇ।
ਜ਼ਿ ਤੂ ਇਤਕਾਮੇ ਸਤਾਨਦ ਹਮੇ। ੧੫।

15. There still survives a formidable lion,
The Khalsa to avenge for your deceitful deal; Be ready to
pay for the wicked murder, what you did.

ਨਾ ਦੀਗਰ ਗਰਾਇਮ ਬਜ ਨਾਮੇ ਖੁਦਾਤ।
ਕਿ ਦੀਦਮ ਖੁਦਾ ਵ ਕਲਾਮੇ ਖੁਦਾਤ। ੧੬।

16. I can't be deceived by your words,
Repeatedly uttered in the name of God;
Now I know well your Godly sermon It is of no value
except a fancy fraud. I (The Guru) no longer trust you and
your God.

ਬਜ ਸੋਗੰਦ ਤੂ ਇਤਬਾਰੇ ਨਾ ਮਾਨਦ।
ਮਰਾ ਜੁਜ਼ ਬਜ ਸਮਸ਼ੀਰ ਕਾਰੇ ਨਾ ਮਾਨਦ।੧੭।

17. In your oath, now I have no faith,
But to treat you with a strong hand;
Left with no alternative but for a sword, to shatter down
your evil Land kingdom.

ਤੂਈ ਗੁਰਗ ਏ ਬਾਰਾਂਨ ਕਸ਼ੀਦਹ ਅਗਰ।
ਨਹਮ ਨੇਜ਼ ਸ਼ੇਰੇ ਜ਼ਿ ਦਾਮੇ ਬਦਰ।੧੮।

18. You are like an aged cunning wolf,
You always think others to track, to keep out of your snare,
I do keep Many tiger-like hands to strike back.

ਅਗਰ ਬਾਜ਼ ਗੁਫਤੋ ਸ਼ਨੀਦਤ ਬਜ ਮਾਸਤ।
ਨੁਮਾਇਮ ਤੁਰਾ ਜਾਦਹੇ ਪਾਕ ਵ ਰਾਸਤ।੧੯।

19. If you desire so to negotiate with me,
Through mutual as per detailed talk,
A noble way honourably to proceed,
I will show you a path of truthfulness.

ਬੜ ਮੈਦਾਨ ਦੇ ਲਸ਼ਕਰ ਸਫ਼ ਆਰਾ ਸ਼ਵੰਦ।
ਜ਼ ਦੂਰੀ ਬਹਮ ਆਸ਼ਕਾਰਾ ਸ਼ਵੰਦ।੨੦।

20. If you wish, ranks of both sides to
Combat, come and be prepared to face,
Keeping a reasonable distance between So that both side
ranks are visible to each other.

ਮਿਯਾਨੇ ਦੇ ਮਾਨਦ ਫ਼ਰਸੰਗ ਏ ਰਾਹ।
ਚੁੰ ਆਰਾਸਤਹ ਗਰ ਦੇ ਈਨ ਰਜ਼ਮ ਗਾਹ।੨੧।

21. Let our ranks face in close combat,
Standing two furlongs apart in field;
Separated by a reasonable distance, when facing in the
battle field.

ਅਜ਼ਾਨ ਪਸ ਦਰਾਂ ਅਰਸਹ ਏ ਕਾਰ ਜ਼ਾਰ।
ਮਨ ਆਯਿਮ ਬੜ ਨਜ਼ਿਦ ਤੂ ਬਾ ਦੇ ਸਵਾਰ।੨੨।

22. Then with two faithful soldiers,
I will advance in the field to combat; And shall challenge
each other, There, consequences you will taste.

ਤੂ ਅਜ਼ ਨਾਜ਼ੋ ਨਿਅਮਤ ਸਮਰ ਖ਼ੁਰਦਹ।
ਜ਼ਿ ਜੰਗੀ ਜਵਾਨਾ ਨਾ ਬਰ ਖ਼ੁਰਦਹ।੨੩।

23. No doubt, a luxurious life you did enjoy,
but hardly did you face in the battle field.
Only making others to fight and fall,
You rarely did face fierce fighters in the field.

ਬਜ ਮੈਦਾਨ ਬਯਾ ਖੁਦ ਬਜ ਤੇਗੋ ਤਬਰ।
ਮਕੁਨ ਖਲਕੇ ਖੱਲਾਕ ਜ਼ੋਰੋ ਜ਼ਬਰ।੨੪।

24. Come! If you dare to face me with
Your sword and hatchet in the battlefield
And stop torturing the innocent people of God.

PART 6

THE LETTER OF VICTORY

The Letter of Victory

Zafarnamah revolves on the axis of violation of Quranic oath uttered by Emperor Aurangzeb to Guru Gobind Singh.

"To tell the truth is revolutionary", says Italian thinker Antonio Gramsci.

Guru Nanak said to Babar's face when he attacked India, "**You are a despot, (*Jabar*) guilty of committing bloodshed of thousands of helpless innocents.**" Thus, the Guru uttered the truth at the right time to the face of Babar:

ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ

(SGGS 723)

Nanak speaks the truth as this time is right time to speak.

Likewise, Guru Gobind Singh told the truth to the autocratic Aurangzeb to his face. The Guru mentioned all such major committed barbaric acts in Zafarnamah by his governors and generals. It was also meant to apprise of the emperor about his hypocritical conduct.

ਹਮੂੰ ਮਰਦ ਬਾਯਦ ਸ਼ਵਦ ਸੁਖਨ ਵਰ।

ਨ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨੇ ਦਿਗਰ।੫੫।

He who sticks to his word is the dignified person and he who outwardly says something and inwardly thinks differently, is not a stately person. [55]

Aurangzeb! Rosary you carry in your hand is nothing more than a thread and a specific number of beads. It is only a hypocritical show of worship to snare the prey for your vested interest and to satisfy your ill intentions. Thus, the Guru rebutted the emperor for his canny deal of false committed oath.

Big Lie:

The Guru mentioned to Aurangzeb, *"You took an oath on the Quran and broke your solemnized promise. Your governors attacked me in midst of the night against their solemnized promise. You lost the war morally. Now you stand a victim of your own doings, as morally vanquished, lost and cursed here and thereafter in the court of Allah" Though I lost everything including my family but not the faith and moral."*

Zafarnamah a great Epic of the Guru:

Guru Gobind Singh addressed the letter 'Zafarnamah' to Emperor Aurangzeb in reply to Aurangzeb's earlier letters delivered by his envoys and Devans. The Guru wanted to apprise the emperor about his false promises, false oath on the Quran and incidents of barbarity inflicted by his Governors on the innocent subject. The Guru further brought to the notice of the emperor that he was misinformed by his self-centered and egoistic officials about the causes of conflict and the wrongs done to the Guru.

The first few lines of Zafarnamah invoke the praises of Almighty God and the remaining contents explain a few major facts and events of the battle at Chamkaur Sahib.

Zafarnamah exposes dejection and despondency of his generals to face in the battle. After the death of the General Nahar Khan; General Khawaza Mardood Zafar Beg of your army commander did not turn up to face me. He cowardly hid behind the wall. Had the General challenged me in the open he would have killed him there and then with one arrow.

Failure or Victory:

After the gruesome battle of Chamkaur Sahib, the Guru diplomatically and under the Order of Khalsa Panth escaped during the night. He safely reached Mukatsar village, where final battle took place with the Mughal forces of Governor Wazir Khan of Sirhind. The Guru, with his small contingent of undaunted Sikhs and a daring Sikh lady, Bibi Bhago with her cohort gave a crushing defeat to the Mughal forces. Thereafter, the Mughal forces did not dare to face them again. Ultimately, the Guru won the war. In the memory of this final Victory, there, now stands a magnificent Gurdwara building known as Sri Mukatsar Sahib, it is a memorial for the forty loyal Sikhs who laid their lives down for the love of their Master.

Battles were fought, battles were lost, and battles were won. However, it is the ultimate result that counts. The Guru suffered great losses, including whole of his family

but he ultimately won. Some nefarious persons using colourful language claim that Guru Gobind Singh lost the war. However, the detailed study of Zafarnamah tells us that the Guru admonished the emperor for breaching of his oath. The Guru challenged him to come to Malwa region to settle the conflicting religious and social issues, for fair justice and peaceable treatment of the public or face in the battlefield.

Zafarnamah: Lessons to be learned:

The written assurances and oaths given by deceitful persons like Aurangzeb, his governors and Generals carry no significance in terms of reliability. Such persons are opportunists; they hit below the belt whenever such opportunity rises. Hence Zafar Namah is a lesson to the present Sikh leaders who are allured for political posts. Ambitious Sikh politicians, who taint the Sikh literature, are ultimately diluting both the values and welfare of the Sikh people. The Sikh leaders, striving for power and political gain, shake hands with, supposed friends who are unconcerned with Sikh ideology and ethics. A political alliance with Hindu majority party is a honey trap for the Akali's; their claim to be amicable is simply a façade designed to impose the societal structure that Sikh Gurus fought a 239-long year.

I recall, timely a quote of well-known scientist and philosopher fits such leaders:

“He who joyfully marches in rank and file has already earned my contempt. He has been given a large brain by mistake, since for him the spinal cord would suffice.” -- Albert Einstein. Einstein is suggesting that the big brain given to us is to be used to find the right path rather than to joyfully march in rank. Whenever we are on the side of majority it is the time to pause and delve deep.

Zafarnamah directs us to be aware of such alluring promises and assurances. The Sikhs were tricked many times, and had suffered deeply and are suffering. Hence the Sikhs should remain vigilant and think ahead when playing the political card with their alliances.

The Sikh being in minority, the best avenue left for them is to impart the highest degree of education in every discipline to their children to lead. We learn from the Zafarnamah that pen is mightier than the sword. It is therefore the duty of every Sikh parent to make their children knowledgeable and well educated to lead. In this digital age, our children to take advantage of technology to learn and not for play. It is the age of media and our youngsters should prevail upon it. **Time demands to sheathe the sword and take up the pen.** To end up I quote a dictum George Bernard Shaw. "We are made wise not by the recollection of our past but by the responsibility of our future."

Zafarnamah:

ਕਮਾਲਿ ਕਰਾਮਾਤ ਕਾਇਮ ਕਰੀਮ।

ਰਜ਼ਾ ਬਖਸ਼ੋ ਰਾਜ਼ਿਕ ਰਹਾਕ ਰਹੀਮ।੧।

1. O Miracle of all the miracles,
All over pervading and munificent;
Giver of peace and pleasures, the gracious Provider of
sustenance; Thou are donor and of prudence.

ਅਮਾਂ-ਬਖਸ਼ ਬਖਸ਼ਿੰਦਹ ਵ ਦਸਤਗੀਰ।

ਖ਼ਤਾ ਬਖਸ਼ ਵ ਰੋਜ਼ੀ-ਦਿਹ ਵ ਦਿਲਪਜ਼ੀਰ।੨।

2. O Fount of peace and the compassionate,
Grace of the helpless and the Pardoner; Thou hold the
hand of the destitute, even to guilty, kind to exonerate.

ਸ਼ਹਿਨਸ਼ਾਹਿ ਖ਼ੂਬੀ ਦਿਹੋ ਰਹਨਮੂ।

ਕਿ ਬੇਗੁਨੋ ਬੇਚੁੰ, ਚੁੰ ਬੇਨਮੂ।੩।

3. O the king of Elegance,
Guide and Donor of virtues;
Giver of guidance, thou art the incomparable, Have
neither hues nor forms.

ਨ ਸਾਜੋ ਨ ਬਾਜੋ ਨ ਫੌਜੋ ਨਫਰਸ਼।

ਖ਼ੁਦਾ ਵੰਦ ਬਖਸ਼ਿੰਦਹਏ ਐਸੋ ਵ ਅਰਸ਼।੪।

4. He who possessed no men no material,
No army, even no ground to stand upon;
Onto him, thou had mercy and compassion,
all times hast verily shown in need.

ਜਹਾਂ ਪਾਕ ਜ਼ੋਰ ਅਸਤ ਵ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ।
ਅਤਾਮੇ ਦਿਹਦ ਹਮਦੂੰ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ।੫।

5. Thy fulgent manifestation,
All and ever-seeing omnipresent;
Over the entire cosmos does pervade.
And Thou even showers bounties in person.

ਅਤਾ ਬਖ਼ਸ਼ ਓ ਪਾਕ ਪਰਵਰਦਿਗਾਰ।
ਰਹੀਮ ਅਸਤ ਵ ਰੋਜ਼ੀ ਦਿਹ ਹਰਦਿਯਾਰ।੬।

6. O the Dispenser of bounties and grace,
Above all thou art the cherisher,
Merciful, tolerant and generous,
Thou dole out sustenance to all and every one.

ਕਿ ਸਾਹਿਬ ਦਿਯਾਰ ਅਸਤ ਵ ਆਜ਼ਮ ਅਜ਼ੀਮ।
ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤ ਵ ਰਾਜ਼ਕ ਰਹੀਮ।੭।

7. O the Greatest and the matchless,
Thou, the Lord of every land and in every sphere;
A wonder beauty above all the beauties,
Merciful Lord, Provider of provisions to every one

ਕਿ ਸਾਹਿਬ ਸ਼ੁਰੂਰ ਅਸਤ ਆਜ਼ਜ਼ ਨਵਾਜ਼।
ਗ਼ਰੀਬਲ ਪਰੱਸਤ ਵ ਗ਼ਨੀਮੁਲ ਗੁਦਾਜ਼। ੮।

8. Thou art master of all wisdom,
And the Honour of the humble;
Thou art Cherisher of the poor, But the Destroyer is of
the evil.

ਸ਼ਰੀਅਤ ਪਰੱਸਤ ਵ ਫ਼ਜ਼ੀਲਤ-ਮਆਬ।
ਹਕੀਕਤ-ਸ਼ਨਾਸ ਵ ਨਬੀਅੁਲ-ਕਤਾਬ। ੯।

9. O the Protector of the faith,
Dispenser of the Justice; keeping Knowledge of all
consciousness, And Thou are the Prophet of revelation.

ਕਿ ਦਾਨਿਸ਼ ਪਜ਼ੂਹ ਅਸਤ ਵ ਸਾਹਿਬਿ ਸ਼ੁਰੂਰ।
ਹਕੀਕਤ ਸ਼ਨਾਸ ਅਸਤ ਵ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ। ੧੦।

10. Thou, the Master of full knowledge and discretion,
And of manifestation and discernment; Possessor of
wisdom and truth, and thy charming glamour is fully
apparent.

ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮ ਆਮਲ ਖ਼ੁਦਾਇ।
ਕੁਸ਼ਾਇੰਦਹ ਏ-ਕਾਰਿ ਆਲਮ ਕੁਸ਼ਾਇ। ੧੧।

11. Thou have the absolute knowledge,
Of the universe and of Thy kingdom;
All the problems of the universe
Thou resolved using Thy wisdom.

ਗੁਜ਼ਾਰਇੰਦਹ ਏ ਕਾਰ ਏ ਆਲਮ ਕਬੀਰ।
ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮ ਆਲਮ ਅਮੀਰ। ੧੨।

12. Hey! Accomplisher of the universe,
You are the great scholar;
And you manage your firmament intelligently and take
care of the entire creation keenly.

To Aurangzeb

ਮਰਾ ਇਤਬਾਰੇ ਬਰ ਈਂ ਹਲਫ਼ਨੇਸਤ।
ਕਿ ਏਜ਼ਦ ਗਵਾਹ ਅਸਤ ਵਾ ਯਜ਼ਦਾਂ ਯਕੇ ਅਸਤ। ੧੩।

13. I have no faith in your oath,
As the same is full of falsity; God be a witness, I utter
this truth, that is the One and only Entity.

ਨ ਕਤਰਾ ਮਰਾ ਇਤਬਾਰਿ ਬਰੋਸਤ।
ਕਿ ਬਖ਼ਸ਼ੀ ਵ ਦੀਵਾਨ ਹਮਹ ਕਿਜ਼ਬ ਗੋਸਤ। ੧੪।

14. I have not an iota of trust,
Now in your sworn oath or the letter; Even your Divans
and courtiers to the last they are liar and perjurer.

ਕਸੇ ਕੋਲ ਏ. ਕੁਰਾਨ ਕੁਨਦ ਇਅਤਬਾਰ।
ਹਮਾਂ ਰੋਜ਼ੇ ਆਖਰ ਸ਼ਵਦ ਜ਼ਾਰ ਵਾ ਖਵਾਰਵ। ੧੫।

15. Person who reposed full faith,
On your oath, sworn on the Quran;
To the end of his last breath, no doubt he did act and
suffer.

ਹੁਮਾ ਰਾ ਕਸੇ ਸਾਇਆ ਆਯਦ ਬਹ ਜ਼ੋਰ।
ਬਰੋ ਦਸਤ ਦਾਰਦ ਨ ਜ਼ਾਗੇ ਦਲੇਰ। ੧੬।

16. He who comes under shade of Huma¹¹
Remains unaffected from anxiety and fear; And upon
him even a wicked crow like (you), Has no power to
harm him.

ਕਸੇ ਪਸ਼ੁ ਤ ਉਫਤਦ ਪਸੇ ਸ਼ੋਰ ਨਰ। ੧੭।
ਨ ਗੀਰਦ ਬੁਜ਼ ਵ ਮਸ਼ੇ ਵ ਆਹੂ ਗੁਜ਼ਰ।

17. If someone takes shelter
Under the shade of a ferocious tiger;

No animal like goat, sheep or deer Can dare to harm or pass by him.

ਬਯ ਮੁਸਹਫ਼ ਕਸਮ ਖ਼ੁਫ਼ੀਯ ਗਰ ਖ਼ੁਰਦਮੇ।
ਨ ਯਕ ਗਾਮ ਹਮ ਪੇਸ਼ ਅਜ਼ਾਂ ਬੁਰ ਦਮੇ।੧੮।

18. I, even if on my religious book,
would have had secretly sworn in,
to uphold the holiness of my faith,
ever one step I have not retreated.

The Guru mentions below, in the verses 19 to 41 some circumstances, compulsions and facts of the battle fought on 22 December 1704 that compelled him to take up the sword in defence against the allied forces, especially the Mughal forces.

ਗੁਰਸਨੜ ਚਿ ਕਾਰ ਏ ਕੁਨਦ ਚਿਹਲ ਨਰ।
ਕਿ ਦਹ ਲਕ ਬਰ ਆਯਦ ਬਰੂ ਬੇ ਖ਼ਬਰ।੧੯।

19. When in surprise one hundred thousand;
Your sneaky men pounced upon them.
What my only forty famished men
At Chamkaur what laurels could do then.

ਕਿਹ ਪੈਮਾਨੇ ਸ਼ਿਕਨ ਬੇ ਦਰਰੰਗ ਆਮਦੰਦ।
ਮਯਾਂ ਤੇਗੋ ਤੀਰੋ ਤੁਫੰਗ ਆਮਦੰਦ।੨੦।

20. When in surprise your oath breakers,
Armed with muskets, bows and arrows
Swords and shields, shouting and howling in rage
attacked us in the battlefield.

ਬਜ ਲਾ ਚਾਰਗੀ ਦਰ ਮਿਯਾਂ ਆਮਦਮ।
ਬਜ ਤਦਬੀਰਿ ਤੀਰੋ ਕਮਾਂਨ ਆਮਦਮ।੨੧॥

21. Compelled by the circumstances, I too jumped in the
battlefield; Strategically I shot volley of arrows; Here
and there as best I could defend then.

ਚੂੰ ਕਾਰ ਅਜ਼ ਹਮਜ਼ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ।
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬਹ ਸ਼ਮਸ਼ੀਰ ਦਸਤ।੨੨॥

22. When all measures for went beyond limit, righteous it
was to unsheathe the sword, And I fought back best to
my limit.

ਚਿਜ ਕੁਰਾਨ ਕਸਮ ਰਾ ਕੁਨਮ ਇਅਤਿਬਾਰ।
ਵਗਰ ਨ ਤੋ ਗੋਈ ਮਨ ਈਂ ਰਾ ਚਿਹ ਕਾਰ।੨੩॥

23. Thereafter your solemn oath,
On the Quran, for me carried no value, left with no
alternative to the end in fury I took up the sword to
defend.

ਨ ਦਾਨਮ ਕਿਹ ਈਂ ਮਰਦਿ ਰੋਬਹ ਪੇਚ।
ਵਗਰ ਹਰਗਿਜ਼ਈਂ ਰਹ ਨਯਾਰਦ ਬਜ ਹੇਚ।੨੪॥

24. I, knew not this man (Aurangzeb) and his men were
foxy, And untruthful and unworthy of trust;
Otherwise, I would have not followed that path i.e., had
not come to Chamkaur, vacating Anandgarh Fort. I
would have stayed back at Anandgarh Fort to combat the
ungrateful Mughal forces.

ਹਰ ਅੰ ਕਸ ਕਿਹ ਕਉਲੇ ਕੁਰਾਨ ਆਯਦਸ਼।
ਨਾ ਜਦ ਬਸਤਨ ਵਾ ਕੁਸ਼ਤਾਨੀ ਬਾ ਯਦਸ਼ ।੨੫॥

25. He who trusted the oath on the Quran,
would had not been attacked thereafter

And according to their commitments
He should neither had been attacked nor killed.

ਬਜ ਰੰਗ-ਏ ਮਗਸ ਸਿਯਾਹ ਪੋਸ਼ ਆਮਦੰਦ।
ਬਜ ਯਕ ਬਾਰਗੀ ਦਰ ਖਰਸ਼ੋ ਆਮਦੰਦ।੨੬।

26. Swarm of your men like black bees,
In surprise, attacked us and advanced;
In fury with harsh roar and growl,
and fell suddenly all of them upon my men.

ਹਰ ਆਂ ਕਸ ਜ਼ਿ ਦੀਵਾਰ ਆਮਦ ਬਿਰੁੰ।
ਬਖ਼ੁਰਦਨ ਯਕੇ ਤੀਰ ਸੁਦ ਗਰਕੇ ਖ਼ੁੰਨ।੨੭।

27. Whosoever of your soldier
Ventured out of fence to attack with single
shot of my arrow;
In blood-pool, fell down in counterattack.

ਕਿ ਬੈਰੁੰ ਨ ਆਯਦ ਕਸੇ ਜ਼ਾਂ ਹਿਸਾਰ।
ਨ ਖ਼ੁਰਦੰਦ ਤੀਰ ਵ ਗਸ਼ਤਦੰ ਵ ਖ਼ਾਰ।੨੮।

28. Those advanced not out of their fences,
Neither were molested nor attacked;
Nor they tasted shots of my arrows,
Or the death they embraced.

ਚੂੰ ਦੀਦਮ ਕਿ ਨਾਹਰ ਬਿਯਾਮਦ ਬਜੰਗ।
ਚਸ਼ੀਦਨ ਯਕੇ ਤੀਰ ਮਨ ਬੇ ਦਰੰਗ।੨੯।

29. When I noticed your General Nahar,
So called your valiant commander tall
With single shot I took his toll;
And he embraced then the death call.

ਹਮ ਆਖਰ ਗੁਰੇਜੰਦ ਬਵਕਤੇ ਮਸਾਫ਼।
ਬਸੇ ਖ਼ਾਨਾਹ ਖ਼ੁਰਦੰਦ ਬੇਰੂੰਨ ਗੁਜ਼ਾਫ਼।੩੦

30. The boasting soldiers, so called
The valiant, in the thick of battle Fearing the shots of my
arrows, Cowardly they fled from the battle.

ਕਿ ਅਫ਼ਗ਼ਾਨ ਏ ਦੀਗਰ ਬਯਾਮਦ ਬਯ ਜੰਗ।
ਚੂੰ ਸੈਲ ਏ ਰਵਾਂ ਹਮਚੂ ਤੀਰੋ ਤੁਫੰਗ।੩੧॥

31. There advanced into the battle,
Another Afghan, a dare devil Like a furious deluge with
musket and bow, shot arrow after arrow.

ਬਸੇ ਹਮਲਾ ਕਰਦੇ ਬਜ ਮਰਦਾਂਨਗੀ ।
ਹਮ ਅਜ਼ ਹੋਸ਼ਗੀ ਹਮ ਅਜ਼ ਦੀਵਾਨਗੀ । ੩੨ ॥

32. He repeatedly and bravely attacked
Swiftly in a well-planned move;
And some with his heroic display and some were in a
lunatic way.

ਬਸੇ ਹਮਲਾ ਕਰਦੇ ਵ ਬਸੇ ਜ਼ਖ਼ਮ ਖੁਰਦ ।
ਦੋ ਕਸ ਰਾ ਬਜ਼ਾਨ ਕੁਸ਼ਤੋ ਜਾਨ ਹਮ ਸਪੁਰਦ । ੩੩ ।

33. He, the dare devil Afghan,
Fell upon us, and put to sword;
Two of my brave men to death,
Fighting gallantly breathed his last breath.

ਕਿ ਆਂ ਖ਼ਾਜਾ ਮਰਦੂਦ ਦੇ ਰੁਸਵਾ ਵਖ਼ਾਰ ।
ਨ ਆਮਦ ਬਹ-ਮੈਦਾਨ ਬਹ-ਮਰਦਾਨਹ ਵਾਰ । ੩੪ ।

34. The disgraceful, cowardly and gutless
General Khwaja Mardood Beg, the tall;
Dared not to face me in the field,
fearing death he hid behind the wall.

ਦਰੇਗਾ ! ਅਗਰ ਰੂਏ ਉ ਦੀਦਮੇ ।
ਬਯਕ ਤੀਰ ਲਾਚਾਰ ਬਖਸ਼ੀਦ ਮੇ ।੩੫ ॥

35. Alas! If I had noticed him,
In the battle field in row;
I would have had finished him,
just with a single shot of my arrow.

ਹਮ ਆਖਰ ਬਸੇ ਜਖਮ ਤੀਰ ਵ ਤੁਫੰਗ ।
ਦੇ ਸੂਏ ਬਸੇ ਕੁਸ਼ਤਹ ਸੁਦ ਬੇ ਦਰੰਗ ।੩੬ ॥

36. This way, when both sides,
Soldiers exhibited their might; With muskets and arrows
and bows; Many wounded and many died in fight.

ਬਸੇ ਬਾਨ ਬਾਰੀਦ ਵ ਤੀਰੋ ਤੁਫੰਗ ।
ਜਮੀਂ ਗਸ਼ਤ ਹਮਦੂ ਗੁਲੇ ਲਾਲਾ ਰੰਗ ।੩੭ ॥

37. Countless arrows and bullets,
In battle, rained in full torrent;
Flood of blood reeled all over,
Covering every inch of ground
Like ruddy poppy (Lalla) flower

ਸਰੋ ਪਾਏ ਅੰਬੋਹ ਚੰਦਾਨ ਸੁਦਹ।
ਕਿ ਮੈਦਾਨ ਪੁਰ ਅਜ਼ ਗੋਏ ਚੌਗਾਨ ਸੁਦਹ।੩੮॥

38. Heaps of feet and heads,
And the flying limbs of the dead; Covering every inch of
battlefield Rolling and lying like balls and sticks.

The battlefield was full of severed heads and body parts of the soldiers which gave impression as if those were ball and sticks lying in the play ground. The Guru had only forty Sikh soldiers with him in the battle field, if the battle field was full of body limbs and turned red, the most of the dead soldiers must be from the Mughal forces. The resulted look speaks of the fighting skill, courage and bravery of Sikh fighters. (unknown)

ਤਰਿੰਗਾਰ ਏ ਤੀਰੋ ਤਰੰਗੋ ਕਮਾਨ।
ਬਰ ਆਮਦ ਯਕੇ ਹਾ ਓ ਹੂ ਅਜ਼ ਜਹਾਨ।੩੯॥

39. Whizzing of arrows and twangs of bows,
Resounding and roaring up in the sky; Shrieking,
wailing and hooting and Hai-Hu Of soldiers went up
high the cry.

ਦਿਗਰ ਸ਼ੋਰਸ਼ਿ ਕੈਬਰੇ ਕੀਨਹ ਕੋਸ਼।
ਜ਼ਿ ਮਰਦਾਨਿ ਮਰਦਾਨ ਬਰੁੰ ਰਫੂਤ ਹੋਸ਼।੪੦॥

40. Uproar of cries and shouts of revenge,
And avenge booming high, scores to settle; Embarrassed
and abased in confusion,
Even brave soldiers lost their wits, in the battle.

ਹਮ ਆਖਰ ਚਿਹ ਮਰਦਮੀ ਕੁਨਦ ਕਾਰ ਜ਼ਾਰ।
ਕਿ ਬਰ ਚਹਲ ਤਨ ਆਯਦਸ਼ ਬੇ ਸ਼ੁਮਾਰ।੪੧॥

41. What kind of wonders that could, my forty men show
laurels in the field? Against onslaught of the countless,
when pounced upon the famished ones.

ਚਰਾਗਿ ਜਹਾਂਨ ਚੂੰ ਸੁਦਹ ਬੁਰਕਾ ਪੋਸ਼।
ਸ਼ਿਹ ਸ਼ਬ ਬਰ ਆਮਦ ਜਲਵਹ ਜੋਸ਼।੪੨॥

42. Sun, the lamp of the day,
In the west, when hid its face,
Moon, the king of the night in darkness showered its
grace.

ਹਰ ਆਂ ਕਸ ਬਕੌਲੇ ਕੁਰਾਨ ਆਯਦਸ਼।
ਕਿ ਯਦਾਂਨ ਬਰੋ ਰਹਨੁਮਾਂ ਆਯਦਸ਼।੪੩॥

43. Know it! He, who was faithful,
And kept his faith on the Quran's oath;
Thereafter the God guided him right and
Kept him there safe and sound (both)

ਨਾ ਪੇਚੀਦਹ ਮੂਏ ਨਾ ਰਨਜੀਦਹ ਤਨ।
ਕਿ ਬੇਰੂ ਖੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ।੪੪॥

44. Blessed by the grace of the shield Of God, without loss
of a single hair or a scratch on my body, unhurt I escaped
from the battle field.

ਨਾ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਪੈਮਾਨ ਸ਼ਿਕਨ।
ਕਿ ਦੌਲਤ ਪਰੱਸਤ ਅਸਤ ਵ ਈਮਾਨ ਸ਼ਿਕਨ।੪੫॥

45. I knew not that man (Aurangzeb)
An oath breaker, worshipper of wealth A deceitful,
unworthy and unfaithful; And was not a person of any
worth.

ਨਾ ਈਮਾਨ ਪਰਸਤੀ ਨਾ ਓਜ਼ਾਅ ਏ ਦੀਨ।
ਨਾ ਸਹਿਬ ਸ਼ਨਾਸੀ ਨ ਮਹੁਕਮ ਯਕੀਨ।੪੬॥

46. You are neither a person of word
Nor you understand tenets of faith in fact; Or you know
the traits of the Lord, and you appreciate not the Lord the
Perfect.

ਹਰ ਆਂ ਕਸ ਕਿ ਈਮਾਨ ਪਰਸਤੀ ਕੁਨੰਦ।
ਨਾ ਪੇਮਾਨੇ ਖੁਦਸ਼ ਪੇਸ਼ ਵ ਪਸਤੀ ਕੁਨੰਦ।੪੭॥

47. Anyone who is true to his word
Taken on the Holy Scripture,
Breaks not his oath or pledge He in reality is a man of
stature.

ਮਨ ਈਂ ਮਰਦ ਰਾ ਜ਼ਰ੍ਹ ਇਤਬਾਰ ਨੀਸਤ।
ਚਿਹ ਕਰੁਾਨ ਕਸਮ ਯਜ਼ਦਾਨ ਯਕੇ ਈਸਤ।੪੮॥

48. I trust the least of a man,
He who swears by Quran and by the God, A double
game, tracklessly he plays He cheats himself and others
too.

ਬੜ ਕੁਰਾਨ ਕਸਮ ਸਦ ਕਨਦ ਇਖਤਿਆਰ।
ਮਰਾ ਕਤਰਹ ਨਾਯਦ ਅਜ਼ੋ ਇਅਤਿਬਾਰ।੪੯।

49. Ten times ten, even on the Quran,
You, if were to swear; I would never, have an iota of
trust upon you, because; You are not a person true to
your word ever.

ਅਗਰਚਿਹ ਤੁਰਾ ਇਅਤਬਾਰ ਆਮਦੇ।
ਕਮਰ ਬਸਤੜ ਪਸ਼ੇ ਵਾਰ ਆਮਦੇ।੫੦।

50. If you ever have faith or confidence In the Holy
Quran, without any delay, to know the facts, you would
have; Come to meet me here right away.

ਕਿ ਫ਼ਰਜ਼ ਅਸਤ ਬਰ ਸਰ ਤੁਰਾ ਈਂ ਸੁਖਨ।
ਕਿ ਕੌਲੇ ਖ਼ੁਦਾ ਵ ਕਸਮ ਈਂ ਬਯ ਮਨ।੫੧।

51. It was incumbent upon you,
To stand by your holy word,
Sworn in the name of the God,
Hence it was your duty to come to meet me.

ਅਗਰ ਹਜ਼ਰਤ-ਏ ਖ਼ੁਦ ਸਿਤਾਦਹ ਸ਼ਵਦ।
ਬਜਾਨੋ ਦਿਲੇ ਕਾਰ ਵਾਜ਼ਿਹ ਬਵਦ।੫੨।

52. If your majesty presented before me,
In detail, I would have clarified to you;
From the very start to the end
All that had been done to me.

ਸੁਮਾ ਰਾ ਫ਼ਰਜ਼ ਅਸਤ ਕਾਰੇ ਕੁਨੀ।
ਬਮੁਜਬ ਨਵਿਸ਼ਤਜ਼ ਸੁਮਾਰੇ ਕੁਨੀ।੫੩।

53. It was your solemn duty to stand by
Your message delivered to me by your envoy and also
what was explained to me verbally to honour all that was
your holy duty.

ਨਵਿਸ਼ਤਜ਼ ਰਸੀਦ ਵ ਬਗ਼ੁਫਤਜ਼ ਜ਼ਬਾਨ।
ਬਿਯਾਯਦ ਕਿ ਕਾਰੇ ਬਜ਼ ਰਾਹਤ ਰਸਾਨ।੫੪।

54. Your verbal and written message

I have received, discussed with your envoy, it is now
binding upon you to abide by the same About meeting
and discussing with me.

ਹਮੂੰ ਮਰਦ ਬਾਯਦ ਸ਼ਵਦ ਸੁਖਨ ਵਰ ।
ਨ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨੇ ਦਿਗਰ ।੫੫।

55. Dignified and upright is a person,
Who sticks to what he does commit;
The one who thinks inwardly something else
But says different, is not a stately person.

ਕਿ ਕਾਜੀ ਮਰਾ ਗੁਫਤ ਬੇਰੂੰ ਨਅਮ ।
ਅਗਰ ਰਾਸਤੀ ਖੁਦ ਬਿਯਾਦੀ ਕਦਮ ।੫੬।

56. What your Qazi assured me surely,
I would like to abide by;
Provided you are true to your words,
and to the last you agree to stand by.

ਚੂੰ ਆਂ ਕੌਲੇ ਕੁਰਾਨ ਗਰ ਬਯਾਯਦ ਤੁਰਾ ।
ਰਸਾਨਮ ਹੁਮਾਂ ਰਾ ਬਜ ਨਿਜ਼ਦੇ ਸੁਮਾਂ ।੫੭।

57. If you desire to look at your
Sworn oath delivered by your men to me;

For your comfort and satisfaction,
I can send the same to thee.

*The Guru further told the emperor in plain words
“Should you want that copy of the Quran delivered to me
bearing your sworn (false) oath signature can be sent to
you for your satisfaction and pleasure.”*

*Aurangzeb sent the message to the Guru through his
envoy to visit him to settle the issue in person. This was
the third communication that Guru Ji had received from
Aurangzeb. The Guru, in return asked the emperor to
come to Malwa region, where his grandeur and honour
shall be fully looked after (57).*

ਕਿ ਤਸਰੀਫ਼ ਦਰ ਕਸਬਜ਼ ਕਾਂਗੜ ਕੁਨਦ ।
ਵਜ਼ਾਨ ਪਸ ਮੁਲਾਕਾਤ ਬਾਹਮ ਸ਼ਵਦ ।੫੮ ।

58. If you so desirous, we to meet
For mutual discussions whatsoever, and if you agree to
come to village Kangar; You be welcomed with full
majestic honour.

ਨਾ ਜ਼ਰੱਹ ਦਰੀਨ ਰਾਹੇ ਖ਼ਤਰਹ ਤੁਰਾਸਤ ।
ਹਮਹ ਕੌਮ ਬੈਰਾੜ ਹੁਕਮੇ ਮਰਾਸਤ ।੫੯ ।

59. There shall not be an iota of risk
To you and your royal grandeur; Here, the whole
community of Brars, accepts my command, be rest
assured.

ਬਿਯਾ ਤਾ ਸੁਖਨ ਖੁਦ ਜ਼ਬਾਨੀ ਕੁਨੇਮ।
ਬਰੂਏ ਸੁਮਾ ਮਿਹਰਬਾਨੀ ਕੁਨੇਮ।੬੦।

60. Aurangzeb! For the matter to discuss face to face, by all
means you are here (Dina) welcome, forgetting your past
sins, God willing! Upon your Highness kind words, I
may confer some.

ਯਕੇ ਅਸਪ ਸ਼ਾਇਸਤਹ ਯਕ ਹਜ਼ਾਰ
ਬਯਾ ਤ ਬਗੀਰੀ ਬਹ ਮਨਈਂ ਦਯਾਰ॥੬੧॥

61. I will present you a well-trained horse,
Worth for one in thousand, of a good breed
When you come to this Kangar region,
To discuss with me the issues face to face.

ਅਗਰ ਤੂ ਬਹ ਯਜ਼ਦਾਂਨ ਪ੍ਰਸਤੀ ਕੁਨੀ।
ਬਕਾਰੇ ਮਰਾ ਈਂ ਨ ਸੁਸਤੀ ਕੁਨੀ।੬੨।

62. In case you have faith in God, Hey,
And sincerely you believe in Him; And wish to resolve the
issue, come forward to meet me without delay.

ਬਿਯਾਯਦ ਕਿ ਯਜ਼ਦਾਨ ਸ਼ਨਾਸੀ ਕੁਨੀ।
ਨ ਗੁਫਤਹ ਕਸਾਂ ਕਸ ਖਰਾਸ਼ੀ ਕੁਨੀ।।੬੩।

63. If you recognise the God within,
And sincerely you worship Him;
Lacerate not the innocent person,
Just on others ‘word of mouth.

ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ ਦੀਨ ਪਰਵਰੀ।
ਕਿਹ ਹੈਫ਼ ਅਸਤ ਸਦ ਹੈਫ਼ ਈਂ ਸਰਵਰੀ।੬੪।

64. Alas! Outlandish is your justice,
And strange are ways of your worship;
Curse upon your judicial conduct,
Pitiable hundred times is your kingship.

ਅਜਬ ਈਂ ਅਜਬ ਅਸਤ ਫ਼ਤਵਹ ਸੁਮਾਂ।
ਬਜੁਜ਼ ਰਾਸਤੀ ਹਰਫ਼ ਗੁਫਤਨ ਜ਼ਮਾਂ।੬੫।

65. Strange is your Islamic proclamations,
And strange is all what you command,

All is void of truth and fact, alas! What you utter is selfish.

ਮਜ਼ਨ ਤੇਗ ਬਰ ਖੂਨ ਏ ਕਸ ਬੇ ਦਰੇਗ।
ਤੁਰਾ ਨੀਜ਼ ਖੂਨ ਚਰਖ ਰੇਜ਼ਦ ਬਜ ਤੇਗ।੬੬॥

66. Aurangzeb! Shed not others 'blood with sword,
Torture not, treat not ill your public, just possible, that
one day, mysterious Divine sword may fall upon you in
return.

ਤੂ ਗਾਫਲ ਮਸ਼ਵ ਮਰਦੇ ਯਜ਼ਦਾਨ ਸ਼ਨਾਸ।
ਕਿ ਉ ਬੇ ਨਿਯਾਜ਼ ਅਸਤ ਉ ਬੇ ਸਪਾਸ।੬੭।

67. Aurangzeb! Be not so neglectful,
Be aware of Magnanimity of the God,
He is carefree, and above sweet talk,
Sycophantic words carry there no value.

ਕਿ ਉ ਬੇ ਮਹਾਬਸਤ ਸ਼ਾਹਾਂਨਿ ਸ਼ਾਹ।
ਜ਼ਮੀਨ ਵ ਜ਼ਮਾਨ ਸੱਚਾ ਏ ਪਾਤਸ਼ਾਹ।੬੮।

68. Aurangzeb! He is the King of kings Therefore,
ever remember Him in your mind.

He is the True King of all times, And He rules all over,
and is ever kind.

ਖੁਦਾ ਵੰਦੇ ਈਜ਼ਦ ਜ਼ਮੀਨੋ ਜ਼ਮਾਨ।
ਕੁਨੰਦ ਅਸਤ ਹਰ ਕਸ ਮੁਕੀਨੋ ਮਕਾਨ।੬੯।

69. The God Lord is pervading all over
And over the galaxies throughout the ages; He ever
dwells in every one's soul, and also inhabits in every
household.

ਹਮ ਅਜ਼ ਪੀਰ ਮੋਰੇ ਹਮ ਅਜ਼ ਪੀਲਤਨ।
ਕਿ ਅਾਂਜਿਜ਼ ਨਵਾਜ਼ ਅਸਤ ਵ ਗਾਫ਼ਿਲ ਸ਼ਿਕਨ।੭੦।

70. He takes care of even small ants,
As well as of the mighty elephant; He is the caretaker of
the humble, and is destroyer of the wicked ones.

ਕਿ ਊਰਾ ਚੂ ਇਸਮ ਅਸਤ ਆਜ਼ਜ਼ ਨਵਾਜ਼।
ਕਿ ਊ ਬੇ-ਸਿਪਾਸ ਅਸਤ ਊ ਬੇ ਨਿਯਾਜ਼।੭੧।

71. He is protector of meek and the humble, He is the one
who showers grace all over; Praiseworthy in all respects
and aspects and stands above adoration and is self
sufficient.

ਕਿ ਉ ਬੇਨਿਗੁੰ ਅਸਤ ਵ ਉ ਬੇ ਚਿਗੁੰ।
ਕਿ ਉ ਰਹਨੁਮਾਂ ਅਸਤ ਵ ਉ ਰਹ ਨਮੁੰ। ੭੨।

72. The Almighty God is sovereign,
Without any shape, colour or any form; He is the
supreme guide and, He guides each and every one.

ਕਿ ਬਰ ਸਰ ਫਰਜ਼ ਤੁਰਾ ਬਯ ਕਸਮ ਕੁਰਾਨ।
ਬਹ ਗੁਫਤਜ਼ ਸੁਮਾਂ ਕਾਰਿ ਖੂਬੀ ਰਸਾਨ। ੭੩।

73. On your head is debt of Quranic Oath,
You forswore, your sacred duty is to honour, and is an
ordeal of your credibility; Be good, to perform sacred
promise.

ਬਿਬਾਯਦ ਤੂ ਦਾਨਿਸ਼ ਪਰੱਸਤੀ ਕੁਨੀ।
ਬਕਾਰੇ ਚਰਾ ਚੀਰਹ ਦਸਤੀ ਕੁਨੀ। ੭੪।

74. Being a man of wisdom, you
Should have lived as a person of intellect; And have
abstained to shed for No reason, the blood of the
innocent.

ਚਿਹ ਸੁਦ ਕਿ ਚੂੰ ਬਚਗਾਨ ਕੁਸ਼ਤਹ ਚਾਰ।
ਕਿ ਬਾਕੀ ਬਮਾਂਦਹ ਅਸਤ ਪੇਚੀਦਹ ਮਾਰ।੭੫।

75. What! If your men cunningly happened, to kill my
four tender aged brave sons;
Aurangzeb! Remember, still there lives behind
Khalsa; like a coiled venomous snake one (s)

Note: Guru Ji, most probably refers snake to Khalsa who would not let the emperor to rest and taste a drop of water in the Punjab region referring to killing of his sons.

ਚਿਹ ਮਰਦਮੀ ਕਿ ਅਖਗਰ ਖਮੋਸ਼ਾਨ ਕੁਨੀ।
ਕਿ ਆਤਿਸ਼ ਦਮਾਨ ਰਾ ਫਰੋਜ਼ਾਨ ਕੁਨੀ।੭੬।

76. Aurangzeb! What sort of heroism is that? If one puts
out a few blazing sparks? When still there exists a furious
conflagration; That will not let you rest for a moment.

ਚਿਹ ਖੁਸ਼ ਗੁਫਤ ਫਿਰਦੌਸੀ ਖੁਸ਼ ਬਆਨ।
ਸ਼ਤਾਬੀ ਬਵੱਦ ਕਾਰੇ ਆਹਰ ਮਨਾਨ।੭੭।

77. Know! The sweet words of Ferdausi¹¹,
The Iranian poet who softly did this utter,
"Hastiness is the work of a devil;
For that, one ultimately has to suffer".

ਕਿ ਦਰਬਾਰ ਗਾਹਤ ਮਨ ਆਯਮ ਸੁਮਾਂ ।
ਵਜ਼ਾਂ ਰੋਜ਼ ਬਾਸ਼ੀ ਤੂ ਸ਼ਾਹਦ ਹਮਾਂ । ੭੮ ।

78. When in the Court of the Great Preceptor
Both of us happen to meet there,
For your black deeds you shall know, and you would
witness for yourself there.

ਵਗਰ ਨਾ ਤੂ ਈਂ ਹਮ ਫ਼ਰਾਮੁਸ਼ ਕੁਨਦ ।
ਤੁਰਾ ਹਮ ਫ਼ਰਾਮੋਸ਼ ਯਜ਼ਦਾਂਨ ਕੁਨਦ । ੭੯ ।

79. If you forget your duty to do
An obligation to fulfil your word (oath) Given by you, or
happen to forget, God will also take no notice of you
there.

ਅਗਰ ਕਾਰਿ ਈਂ ਬਰ ਤੂ ਬਸਤੀ ਕਮਰ ।
ਖ਼ੁਦਾਵੰਦ ਬਾਸ਼ਦ ਤੁਰਾ ਬਹਰਾ ਵਰ । ੮੦ ।

80. Aurangzeb, if you intend to mend
Your present ways of governing,
And wish to treat well your public,
The merciful God may grant you prosperity.

ਕਿ ਈਂ ਕਾਰਿ ਨੇਕ ਅਸਤ ਵਾ ਦੀਨ ਪਰਵਰੀ।
ਚੂੰ ਯੁਜ਼ਦਾਂਨ ਸ਼ਨਾਸੀ ਬਜਾਨ ਬਰ ਤਰੀ।੮੧।

81. If you follow the virtuous path,
And serve up the poor common people
Acknowledge the God's doing;
And worship and work honestly
That would be a better way to live a life.

ਤੁਰਾ ਮਨ ਨ ਦਾਨਮ ਕਿ ਯੁਜ਼ਦਾਂਨ ਸ਼ਨਾਸ।
ਬਰ ਆਮਦ ਜ਼ਿ ਤੂ ਕਾਰ ਹਾ ਦਿਲ ਖਰਾਸ਼।੮੨।

82. I am of confirm opinion that,
You had not been mindful and aware;
Of attributes of God, rather,
You inflicted tyranny on the innocent.

ਸ਼ਨਾਸਦ ਹਮੀਂ ਤੋਬਹ ਯੁਜ਼ਦਾਂਨ ਕਰੀਮ।
ਨ ਖ਼ਾਹਦ ਹਮੀਂ ਤੋ ਬਦੌਲਤ ਅਜ਼ੀਮ।੮੩।

83. Aurangzeb, the bountiful Lord does not Acknowledge
your way of life rather;

Your ambitions for amassing wealth and Affluence He does not acknowledge.

ਅਗਰ ਸਦ ਬਹ ਕੁਰਾਨ ਬਖ਼ੁਰਦੀ ਕਸਮ।
ਮਰਾ ਇਅਤਬਾਰੇ ਨ ਯਕ ਜ਼ਰਹ ਦਮ।੮੪।

84. Aurangzeb! If you would swear,
Hundred times or even more; On the Holy Quran now; I
would never, Trust you just for a single moment.

ਖੁਵਸ਼ਤ ਸ਼ਾਹੇ ਸ਼ਾਹਾਂਨ ਔਰੰਜ਼ੇਬ।
ਕਿਹ ਚਾਲਾਕ ਦਸਤ ਅਸਤ ਚਾਬਾਕ ਰਕੀਬ।੮੫।

85. Aurangzeb! You are a king of kings and happy of
achieving a big and prosperous kingdom, though you are an
astute and sleight of hand No doubt you are an agile horse
rider.

ਹਜ਼ੂਰੇ ਨ ਆਯਮ ਨ ਈਂ ਰਹ ਸ਼ਵਮ।
ਅਗਰ ਸ਼ਾਹ ਬਖ਼੍ਰਾਹਦ ਮਨ ਆਨ ਜਾਂ ਰਵਮ।੮੬।

86. I will present neither in your court,
Nor even follow that path. If God so willing to call me;
There only I shall proceed to without delay.
It refers to Emperor's latest letter requesting Guru Ji to
come to Deccan for meeting with him.

ਬਹੁ ਤਰਤੀਬ ਦਾਨਿਸ਼ ਬਜ ਤਦਬੀਰਤੇਗ।
ਖੁਵੰਦੇ ਦੇਗ ਵ ਖੁਵੰਦੇ ਤੇਗ। ੮੭।

87. Aurangzeb, you are schemer and skilful,
Possessor of all necessities and wares,
A master of managing military might,
and you are good wielder of sword.

ਕਿ ਰੌਸ਼ਨ ਜ਼ਮੀਰ ਅਸਤ ਵ ਹੁਸਨਲ ਜਮਾਲ।
ਖੁਦਾਵੰਦੇ ਬਖਸ਼ਿੰਦਹ ਏ ਮੁਲਕੋ ਮਾਲ। ੮੮।

88. You have a conspicuous conscience,
And extremely elegant and graceful;
By the grace of God, have a brilliant mind,
and possess a dominion, a powerful.

ਕਿ ਹੁਸਨੁਲ ਜਮਾਲ ਅਸਤ ਵ ਰੌਸ਼ਨ ਜ਼ਮੀਰ।
ਖੁਦਾਵੰਦੇ ਮੁਲਕ ਅਸਤ ਵ ਸਾਹਿਬ ਅਮੀਰ। ੮੯।

89. You have a handsome personality,
No doubt of brilliant mind and have position;
By the God's grace you are a king, and is a man of great
disposition.

ਸ਼ਹਨਸ਼ਾਹੇ ਔਰੰਗਜ਼ੇਬ ਲਾਈਨ।
ਕਿ ਦਾਰਾਈ ਦੂਰ ਅਸਤ ਵ ਦੂਰ ਅਸਤ ਦੀਨ। ੯੦।

90. But fie upon you Emperor Aurangzeb,
you are far-flung from truthfulness,
And are not a man of confidence but.
You are far flung from your faith.

ਮਨਮ ਕੁਸ਼ਤਹ ਅਮ ਕੋਹੀਯਾਂ ਬੁਤ ਪਰਸਤ।
ਕਿਹ ਉ ਬੁਤ ਪਰਸਤੰਦ ਵ ਮਨ ਬੁਤ ਸ਼ਿਕਤ।੯੧।

91. I fought against the bothersome
Unfaithful, mischievous Hill chiefs as they are idols
worshippers, know it I am an idol-breaker.

ਬਬੀਨ ਗਰਦਿਸ਼ੇ ਬੇ ਵਫਾਏ ਜ਼ਮਾਨ।
ਪਸੇ ਪੁਸ਼ਤ ਉਫਤੰਦ ਰਸਾਨਦ ਜ਼ਿਯਾਨ।੯੨।

92. Look! How is unfaithful time?
And the ungrateful and unworthy is the world
It inflicts injury from the behind Deviously hurts and
harms to others.

ਬਬੀਨ ਕੁਦਰਤੇ ਨੇਕ ਯੁਜ਼ਦਾਨ ਪਾਕ।
ਕਿ ਅਜ਼ ਯਕ ਬਹ ਦਹ ਲਕ ਰਸਾਨਦ ਹਲਾਕ।੯੩।

93. Look at the greatness of God, If He blesses one with the
power
Can also annihilate one million of men of enemy by a
single handed.

ਚਿਹ ਦਸੁ ਮਨ ਕੁਨਦ ਮਿਹਰਬਾਨ ਅਸਤ ਦੋਸਤ ।
ਕਿ ਬਖਸ਼ਿੰਦਗੀ ਕਾਰੇ ਬਖਸ਼ਿੰਦਹ ਓਸਤ ।੯੪।

94. What harm the enemy can do to any one,
When God sides with him as a merciful; As He is great
protector and forgiving And His magnanimity is grand
and wonderful!

ਰਿਹਾਈ ਦਿਹ ਵ ਰਹਨੁਮਾਈ ਦਿਹੰਦ ।
ਜ਼ਬਾਨ ਰਾ ਸਿਫਤ ਆਸ਼ਨਾਈ ਦਿਹੰਦ ।੯੫।

95. Deliverance He grants,
And also extends His guidance; He who sings His
praises; So, enjoys His benevolence.

ਅਦੂ ਰਾ ਚੂੰ ਕੋਰ ਊ ਕੁਨਦ ਵ ਵਕਤਕੋਰ ।
ਯਤੀਮਾਨ ਬਿਰੂ ਬੁਰਦ ਬੇ ਜ਼ਖਮ ਖਾਰ ।੯੬।

96. Whenever the time demands,
God even blinds the enemy; And defends the weak and
the meek; Also protects them from grievous injury.

ਹਰ ਆਨ ਕਸ ਕਜੋ ਰਾਸਤਬਾਜ਼ੀ ਕੁਨੰਦ ।
ਰਹੀਮੇ ਬਰੋ ਰਹਮ ਸਾਜ਼ੀ ਕੁਨੰਦ ।੯੭।

97. One who follows path of truthfulness, and within him resides the truth;
Whenever he needs help and shelter; God does shower mercy upon him.

ਕਸੇ ਖ਼ਿਦਮਤ ਆਯਦ ਬਸੇ ਕਲਬ ਵ ਜਾਨ।
ਖ਼ੁਦਾਵੰਦ ਬਖ਼ਸ਼ੀਦ ਬਰ ਉ ਅਮਾਨ।੯੮।

98. The person who honestly serves Him,
From the core of his heart and mind; God blesses him with peace of soul; Showers all Bounties, and is ever kind.

ਚੂੰ ਦੁਸ਼ਮਨ ਬਰ ਅੰ ਹੀਲਹ ਸਾਜ਼ੀ ਕੁਨਦ।
ਬਰ ਉ ਖ਼ੁਦ ਖ਼ੁਦਾ ਚਾਰਹ ਸਾਜ਼ੀ ਕੁਨਦ।੯੯।

99. An enemy can dare not to inflict on a person If God helps and takes care of him; And He extends His protection to him.

ਅਗਰ ਬਰ ਯਕ ਆਯਦ ਦਹੋ ਦਹ ਹਜ਼ਾਰ।
ਨਿਗਹਬਾਨ ਉ ਰਾ ਸ਼ਵਦ ਕਿਰਦਗਾਰ।੧੦੦।

100. If even one hundred thousand,
Enemy men, all at one time;
In surprise attack the Lord's loved one,
God verily protects him well in time.

ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਅਸਤ ਬਰ ਫੌਜ ਵ ਜ਼ਰ।
ਕਿਹ ਮਾਰਾ ਨਿਗਾਹ ਅਸਤ ਯੁਜ਼ਦਾਨ ਸ਼ੁਕਰ ।੧੦੧।

101. Aurangzeb! While you are proud of your
Armed strength, arms and affluence;
I too from the depth of my heart,
Look forward to the support of the Supreme One.

ਕਿ ਉ ਰਾ ਗ਼ਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕੋ ਮਾਲ।
ਵ ਮਾਰਾ ਪਨਾਹ ਅਸਤ ਯੁਜ਼ਦਾਨ ਅਕਾਲ।੧੦੨।

102. Aurangzeb! While you are proud of
Your empire and material possessions, but by the grace
of Supreme Lord I am under His benign protection.

ਕੁਜਾ ਸ਼ਾਹੇ ਅਸਿਕੰਦਰ ਵ ਸ਼ੇਰਸ਼ਾਹ।
ਕਿ ਯਕ ਹਮ ਨਮਾਨੰਦ ਅਤ ਜ਼ਿੰਦਹ ਬਹ ਜਾ ।੧੦੩।

103. Where had gone Alexander the Great and Sher Shah
Suri, none of them is ever seen, neither of them is alive at
this time. So, everything including life is passing away.

ਬਬੀਨ ਗਰਦਿਸ਼ਿ ਬੇ ਵਫ਼ਾਇ ਜ਼ਮਾਨ।
ਕਿ ਬਰ ਹਰ ਬਗ਼ੁਜ਼ਰਦ ਮਕੀਨੋ ਮਕਾਨ।੧੦੪।

104. Look at the ever-changing time,
And unfaithful dealing of the world, in every house and
every denizen, Sooner or later is passing away.

ਤੂ ਗਰ ਜਬਰ ਆਜਜ਼ ਖਰਾਸ਼ੀ ਕੁਨੀ।
ਕਸਮ ਰਾ ਬਜ ਤੇਸ਼ਜ ਤਰਾਸ਼ੀ ਕੁਨੀ।੧੦੫।

105. Aurangzeb be not cruel and unkind,
Oppress not the weak and helpless, With your military
might and pride, And be true to your sworn oath.

ਹਕੇ ਯਾਰ ਬਾਸ਼ਦ ਚਿਹ ਦੁਸ਼ਮਨ ਕੁਨਦ।
ਅਗਰ ਦੁਸ਼ਮਨੀ ਬਹ ਸਦ ਤਨ ਕੁਨੰਦ।੧੦੬।

106. When Almighty helps His dear one,
What enemy can to him do harm; If enemy deploys men
ten times hundred; Still God shall protect him under His
arm.

ਖਸਮ ਦਸ਼ੁ ਮਨੀ ਗਰ ਹਜ਼ਾਰ ਆਵਰਦ।
ਨ ਯਕ ਮੂਏ ਉ ਰਾ ਅਜ਼ਾਰ ਆਵਰਦ।੧੦੭।

107. If the enemy times thousand assaults,
And tries to oppress one, the weak;
But on the contrary, he can't, Twist a single hair of his
body.

ਤੂ ਗਾਫਿਲ ਮਸੌ ਜੀਨਿ ਸਪੰਜੀ ਸਰਾ ।
ਕਿ ਆਲਮ ਬਗੁਜ਼ਰਦ ਸਰੇ ਜਾ ਬਜਾ ।੧੦੮।

108. Aurangzeb be not so unaware,
Take life ephemeral and uncertain;
World is like a Serai, a temporary stay, Know it!
Everything is passing away.

ਕੁਜਾ ਸ਼ਾਹੇ ਕਖੁਸਰੋ ਵ ਜਾਮਿ ਜਮ ।
ਕੁਜਾ ਸ਼ਾਹਿ ਆਦਮ ਸਪੁਰਮਦ ਅਦਮ ।੧੦੯।

109. Aurangzeb, where is Shah Kai Khusrau,
And where is the cup of Jamshed,
Where has gone Shah Adam,
And where is Muhammad, the Prophet?

ਕੁਜਾ ਸ਼ਾਹੇ ਤਮੂਰ ਵ ਕੁਜਾ ਬਾਬਰ ਅਸਤ ।
ਹਮਾਂਯੂ ਕੁਜਾ ਸ਼ਾਹੇ ਅਕਬਰ ਕੁਜਾ ਅਸਤ ।੧੧੦।

110. Where have gone Shah -e- Tamur
Where has gone Babar and Akbar, the great None of
them alive or ever seen,
Turn by turn they all have passed away.

Tribute by the Author (optional)

"O the greatest of the great I run short of words to write down your amazing deeds when you were surrounded by about ten lakhs (one million) enemies all around, you stood composed and unshaken, fully alert to defend when no other general in this world fought battles retaining his equilibrium and composure. You sent your two elder sons, one by one into the battle field although the death was certain there.

You saw them fighting bravely; falling down as martyred in front of your own eyes but shed not a single tear. You rather thanked the almighty God in return for paying back his debt. You shed not a single tear even when passed by the martyred bodies of your two sons lying dead in the field. You even did not allow your Sikhs to offer a piece of cloth to shroud them. Never before had any religious prophet given his own people a new status superior to him or knelt before them to raise his equal to them". The blood of the martyrs enriches the ground So that truth and glory may abound. (unknown)

Thus says; Hakeem Mirza Allah Yar Khan¹³

Guru Gobind Singh stands at the pinnacle says Hakeem Mirza Allah Yar Khan Jogi- a Muslim poet who pays the following unmatched tribute to the Guru Ji.

If the world imparts justice, surely then,
Gobind is unparalleled, they say; Swear I by God and by
Nanak, any praise of the Guru is inadequate.

Allah! My vocabulary runs short of words,
Befitting to define his charismatic face; Yogi, whosoever
confronted the Guru, stood transfixed and hung in disgrace.
Sacrificed Gobind, all that he had Including his dear sons and
aged mother; If the world imparts justice, surely then, Gobind
is unparalleled, they say.

Note: Some modern historians do not believe that the Guru
and only forty men, famished men no less, could defend such
a heavy on assault by a strong Mughal army in league with
Hill Rajah's armed men. But the other instances of this nature
have happened; five Pandava brothers and the Lord Krishna
were able to vanquish the enemy, which consisted of
Duryodhana's army, his one hundred cousins and their huge
army, along with allied forces of his friendly Hindu kings.

The Guru with his forty Sikhs indeed in a well-planned way
and tactically faced the Mughal army and the Sikhs
strategically rebuffed their every attack from morning until
night. The Sikhs too demonstrated their valour and resilient
spirit.

During the freezing cold night, the Guru escaped from the battlefield very tactfully by creating confusion in the enemy lines. The battles were strategically fought and therefore overcame the enemy despite their overwhelming numbers.

For example, in the third battle of Panipat January 14-1761, the Afghan ruler Shah Abdali, with thirty thousand horse mounted soldiers tactically defeated Maratha's ill-planned and poorly organized army of 100,000 soldiers. Abdali and his soldiers killed thousands and looted amount equating to millions. When returning to Afghanistan the Sikhs surprised Abdali and his soldiers in guerilla attack, looted the majority of their booty.

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PART 7

REMORSE OF AURANGZEB

Remorse of Aurangzeb

My years have gone by profitless,
Although God dwelled within me;
Soiled with filth, remained my heart, Alas!
My darkened eyes could not Him see.

Nothing I brought into this world,
But with me, I carry bundles of evil deed. I know not what
destiny will be in my fate, how shall I endure entire burden
indeed?

All I carry with me is a lot of sorrows,
Penitence loaded with remorse;
I know not how Almighty to face
Nothing awaits me there except disgrace.

Huma is believed to be a mythological bird from heaven that
remains always in the sky. Its shade is considered to be
auspicious if it happens to fall over the head of someone.

Aurangzeb! You acted in haste misguided by your Dewans
and governors and cared not to act with patience as per
Firdausi's advice. You caused the bloodshed of thousands of
innocent persons. People with Giselle spirit do rush the things
as said Firdausi.

Firdausi was an Iranian poet and philosopher in the court of Mahdood, the King of Ghazni, who wrote Shahnamah of 60,000 stanzas in chaste Farsi in the praise of the King over a period of thirty years of his life. The King promised him to pay in return one Mohar for one stanza.

On the completion of Shahnamah, the king backed out of his promise and wanted to pay only one Rajat (one rupee) for each stanza. Firdausi refused to accept and went back to his local village. He again wrote a book; Meanness of King. The King repented on hearing about the book of Meanness of King, and sent 60,000 Mohars to Firdausi as promised. But when the royal messenger entered his house, the bier of Firdausi was being taken out of his house through back door. Then the money was offered to the daughter of Firdausi, but she refused to accept the same. On the request of the King money was accepted to build a memorial in the honour of Firdausi on the bank of the river close by his house.

Allah Yar Khan Jogi was unbiased Muslim Sufi poet. He wrote this poem in 1913 in Urdu poetry in his book Ganj-e-Shaheedan. He also wrote second book Shaheedan-Wafa in 1915, describing Martyrdom of two younger sons in Sirhind of Guru Gobind Singh. He wrote an Urdu couplet as below:

*na baat kahoon ab ki, na baat kahoon tab ki na hote Guru
Gobind Singh, to hoti sunnet sab ki.*

Reading of Zafarnamah left deep wounds of penitence and scars of grievance on the emperor's evil mind. He was seized with utter repentance and felt morally lost from his unfaithful acts. Clutched by pangs of repentance he wrote a letter loaded with sorrows to his most beloved son Tara Azim in Farsi which is versified into English by the author.

Prosody or Eulogy

Aurangzeb! What did you gain?

From that ghastly bloodshed Where hundreds of your men wounded; And thousands of shrieking lay dead.

Countless cries of wailing and weeping, many widows and grooms you cursing.

Thousands of charming wives lost husbands, many a thousand innocents became orphans.

When hundreds of thousands lay buried coffins.

Countless mourning words remained unspoken.

Paonta Sahib, this city was founded by Guru Gobind Singh, in hilly state of Kehloor. It is situated on the bank of the River Yamuna.

Guru Gobind Singh Ji founded the first Academy of Sikh Intelligentsia in Paonta Sahib to make the Sikhs knowledgeable and well educated in Indian and Persian languages. Well known scholars were hired to translate or transliterate ancient Indian and Persian literature into Gurmukhi script to promote Punjabi language.

Bhangani village is situated about 13 kilometers from Paonta Sahib where the Guru was forced upon to defend the battle against the Hill Hindu Rajahs.

Ghani Khan and Nabi Khan Aghan brothers used to visit the Guru to sell their horses. They had good relationship with the Guru, and often took their meal in the Guru's langar.

Baba Harbans Singh kar Sewa of Delhi rebuilt the present Gurdwara about forty years ago. He and I used to visit often to supervise the construction work. The Gurdwara is situated about 50 kilometers from Moga, 55 kilometers from Bathinda City, Punjab, India.

Bhai Daya Singh stayed at this place to deliver this historic document Zafar Namah to the Emperor personally. This Gurdwara is a repository of rare Sikh manuscripts dating back more than 300 years. It has two handwritten copies of Adi Granth Sahib and some other important religious documents.

Emperor Bahadur Shah agreed to hand over Wazir Khan, the Governor of Sirhind to the Guru in exchange of the culprets on his accession to Delhi throne. Later, Bahadur Shah backed out of his promise.

The English translation of said letter written in Farsi by Aurangzeb to his son Azim appears in *History of India*, Vincent Smith, Oxford, 1920, on page 448.

*Translation
&
Interpretations
Teja Singh*

