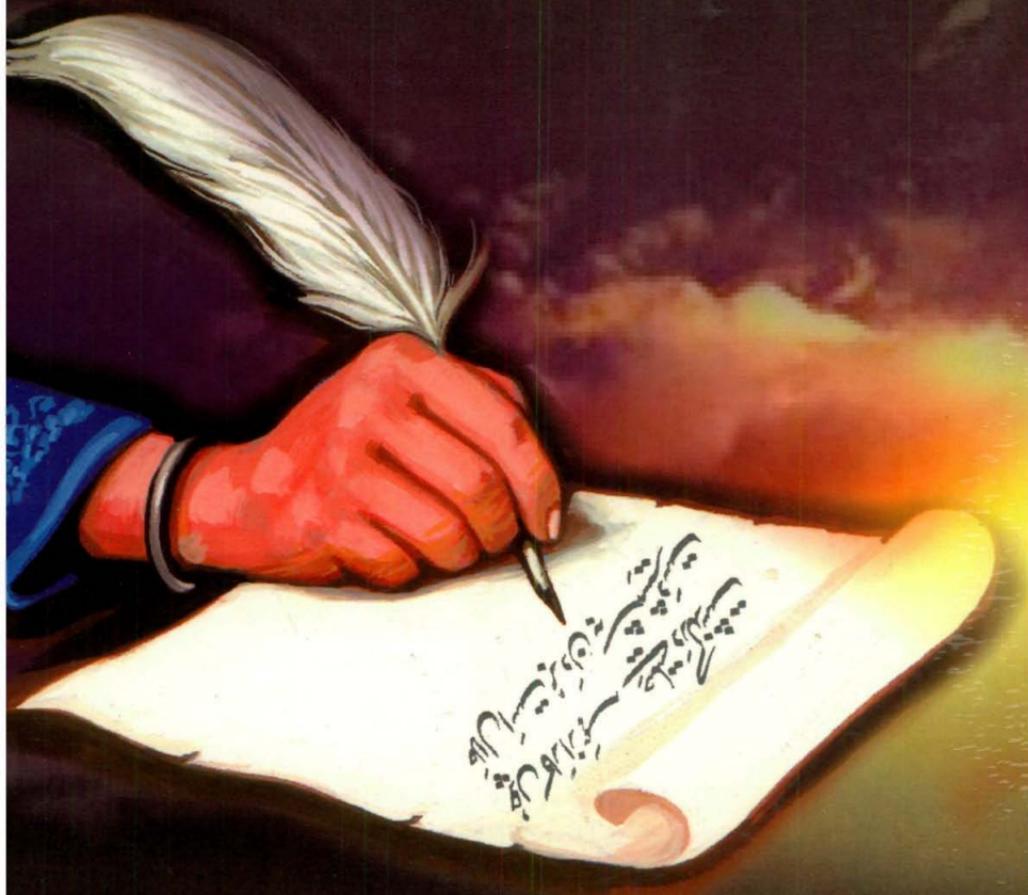


GURU GOBIND SINGH'S

# Zafarnamah



Prof. Surinderjit Singh

# ZAFARNAMAH



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## ACKNOWLEDGEMENTS

*Zafarnamah* is a historical letter of victory written by Guru Gobind Singh to emperor Aurangzeb in 1706 A.D. The letter, written in lucid Persian, depicts the spirit of *Charhdī Kalā* and admonishes Aurangzeb for his tyrannical rule. On receipt of this letter the emperor was deeply touched and his conscience was shaken. It is an important historical document of the time and is always regarded as a source of inspiration for the *Khalsa* spirit.

Prof. Surinderjit Singh, retired as a college teacher, has devoted himself to translate the Divine Hymns in a lucid language for our coming generation. His translations of the *Japji* and *Jāp Sāhib* have already earned him a good name and fame. He actually recreates the text into English verse and follows the rhyme-scheme of the original text. It is really an arduous job, which he is executing as a labour of love. Sometimes he has to spend hours or days to find a suitable equivalent. We do not find suitable words to express our gratitude to the translator who has given us an opportunity to publish this unique transcreation.

The original text in Persian, Gurmukhi and Roman has also been given to increase the utility of the book. The transliteration of the text into Roman has been done by S. Gurjit Singh for which we are thankful to him.

It was felt that the reader must be familiar with the dynamic personality of Guru Gobind Singh, who has written the epistle of victory. Hence, on our request, Col. Devinder Singh has written a brief biography in an impressive way. The narrative's flow absorbs the reader and he enjoys the proximity of the Guru's feet. We are extremely grateful to Col. Devinder Singh for the writing and also for his useful suggestions to improve the translation.

S. Parvinder Singh also deserves our appreciation for wordprocessing the data meticulously.

We hope the book will warmly be received by the young generation who is deprived of the knowledge of Persian language.

—Publishers

## KEY TO PRONUNCIATION

In order to facilitate the correct pronunciation of the original Gurmukhi (Punjabi) script the following key has been used while transcribing it into Roman script.

Gurmukhi Letter	Vowel Symbol	Persian Script equivalents	Roman Script equivalents
ਅ		اَ	a (as in <i>but</i> )
ਆ	ਾ	آ	ā (as in <i>car</i> )
ਇ	ਿ	اِ	i (as in <i>sit</i> )
ਈ	ੀ	اِي + اِ آ اِي	ī (as in <i>week</i> )
ਉ	ੁ	اُ	u (as in <i>put</i> )
ਊ	ੂ	اُو + اِ	ū (as in <i>fool</i> )
ਏ	ੇ	اِ + اِ اِ	e (as in <i>male</i> )
ਐ	ੈ	اِ + اِ اِ	ai (as in <i>cat</i> )
ਓ	ੋ	اِ	o (as in <i>soap</i> )
ਔ	ੌ	اِ	au (as in <i>cost</i> )
ਸ		س 'س' ش	s (as in <i>sun</i> )
ਹ		ه 'ه' ح	h (as in <i>he</i> )
ਕ		ک	k (as in <i>king</i> )
ਖ		کھ	kh (as in <i>khaddar</i> )
ਗ		گ	g (as in <i>leg</i> )
ਘ		گھ	gh (as in <i>ghee</i> )
ਙ		-	ng (as in <i>ring</i> )
ਚ		چ	ch (as in <i>church</i> )
ਛ		چھ	chh (as in <i>Chhatarpur</i> )
ਜ		ج	j (as in <i>Japan</i> )
ਝ		جھ	jh (as in <i>Jhansi</i> )

Gurmukhi Letter	Vowel Symbol	Persian Script equivalents	Roman Script equivalents
ਏ		-	ny
ਏ		ٹ	t (as in <i>cut</i> )
ਠ		ٹھ	th (as in <i>thug</i> )
ਡ		ڈ	d (as in <i>doctor</i> )
ਢ		ڈھ	dh (as in <i>dholak</i> )
ਣ		-	n (as in <i>Runn of Kutch</i> )
ਤ		ت , ط	t (as in <i>Telugu</i> )
ਥ		تھ	th (as in <i>thumb</i> )
ਦ		د	d (as in <i>thee</i> )
ਧ		دھ	dh (as in <i>dhobi</i> )
ਨ		ن	n (as in <i>nun</i> )
ਪ		پ	p (as in <i>pin</i> )
ਫ		پھ	ph (as in <i>phase</i> )
ਬ		ب	b (as in <i>bed</i> )
ਭ		بھ	bh (as in <i>bhang</i> )
ਮ		م	m (as in <i>man</i> )
ਯ		ی	y (as in <i>year</i> )
ਰ		ر	r (as in <i>ring</i> )
ਲ		ل	l (as in <i>love</i> )
ਵ		و	v (as in <i>valley</i> )
ੜ		ڑ	r (as in <i>Roorkee</i> )
ੜੁ		ڑھ	rh (as in <i>saree</i> )
ਸ਼		ش	sh (as in <i>show</i> )
ਕ਼		ق	q (as in <i>burqa</i> )
ਖ਼		خ	kh (as in <i>khan</i> )
ਗ਼		غ	gh (as in <i>Ghazi</i> )
ਜ਼		ز , ز , ض , ظ	z (as in <i>zero</i> )
ਫ਼		ف	f (as in <i>feet</i> )

### Nasal Sound

ੰ	n̄	(as in <i>single</i> )
ੰ	n̄	(as in <i>plant</i> )

## GURU GOBIND SINGH JI A PERSONALITY BEYOND NARRATION

It was a cold winter night of December 1666. Pir Bhikhan Shah was up and about as usual in the ambrosial hours of the later part of the night. His disciples too were awake and waiting for their teacher to appear out of his hermitage to begin their day with his audience and blessings. As he emerged out of the Western door of his abode, his disciples offered their respect in their usual manner. Oblivious of their presence, Pir Bhikhan Shah turned around, looked Eastward and raised his arms heavenward, fell on his knees to the ground and in a state of trance written all over his face, bowed his head and kissed the ground before him. His face was lit by an aura of divine illumination. His lips moved without emitting a sound.

His disciples were wonderstruck to see the strange phenomenon. A little while later, one of them picked up courage and said :

"Oh holy master ! We are amazed to see you bowing your head so reverently towards East while the house of *Allah*, the Lord is in the West. We hope no harm has befallen your enemies during the night Sir."

"By the grace of *Allah* the Almighty and His prophet Hazrat Mohammed (Peace be upon him), I am absolutely fine. However, I see the divine light of *Allah* having taken birth at Patna, somewhere in the East, to whom I have bowed my head in supplication."

The disciples fell silent and got busy in their daily chores. Pir Bhikhan Shah had decided to set out for Patna immediately in order to see the new born child that he had so reverently described as 'the Light of *Allah*.'

The child prodigy whose divine vision was seen by Pir Bhikhan Shah on the morning of 22nd December 1666, was no other than Gobind Rai, son of Guru Tegh Bahadur Ji and Mata Gujri Ji. Guru Tegh Bahadur had left his family at Patna on his way to Assam where he had been called by his *Sikhs* for obliging them with his *Darshan* as well as for mediating in the settlement of some long outstanding disputes between two chiefs of the area.

Gobind Rai had spent most of his childhood at Patna without the watchful eye of his father who could see his son only after nearly four years of his birth. The child prodigy was brought up under the care of his mother and her brother Bhai Kirpal Chand.

The childhood of Gobind Rai at Patna is full of his pranks not commonly found in a normal child. Would a four year child be interested in the art of warfare, and indulge in mock battles with his friends using sticks and wooden boards for sword and shields? Would he be so conscious of his rights as a human being?

Guru Tegh Bahadur Ji had to cut short his stay in Assam. He returned to Patna and without wasting much time, had to set out towards Punjab in order to assuage the hurt and pacify the anguish of the people of Northern state at Emperor Aurangzeb's orders curtailing basic human rights of *Hindus*. Guru Tegh Bahadur travelled through many places of *Hindu* pilgrimage and set their minds at rest besides preaching Guru Nanak's message of universal brotherhood. On reaching Anandpur Sahib, he sent for his family from Patna.

The education and training of Gobind Rai in martial field had started in right earnest as soon as the family reached Anandpur Sahib. Having travelled across India, and sensing the sinister design of the *Mughal* emperor, Guru Tegh Bahadur was fully conscious of the coming events. Therefore it became imperative that his successor must further strengthen the doctrine of *Miri-Piri* propagated by his father, the sixth true emperor.

It was the month of April 1675. The weather had become very pleasant after a severe winter. The trees and shrubs

around Anandpur Sahib were wearing a new look. River Sutlej was now filled with cold and clear waters of melted snow. A caravan of fatigued and demoralised *Brahmins* descended from the North. They had been travelling for many days. The fear of the past and uncertainty of the future was written all over their faces.

"We have come a long way from our homes with a solitary hope that (Guru) Tegh Bahadur would be able to resolve our problems. Why should he if he himself is not a *Hindu*?"

"Yes! I too doubt the success of our mission," said his friend, "For all you know, we may not be able to go back home bearing the holy *TILAK* on our forehead."

"This man (Guru) Tegh Bahadur does not seem to be keeping any army. How would he be able to confront *Mughal* army and save us from conversion to Islam," said another as he dipped into the cold water of river Sutlej. "Is he blessed with power of mother Durga, that he would use it against the *Mughal asuras* (demons)?"

"We don't know really, but now that *Pandit Kirpa Ram ji* has brought us here, let us see what happens," remarked the third melancholy as he wiped his body of water droplets and prepared to dress.

After their normal washing, bathing and brief prayer to their deity, the visitors proceeded to the *Langar* to partake of breakfast being served there. This was the first sumptuous meal that they had eaten since they set out on their journey. They all joined the holy congregation where the praises of the Lord were being sung to the accompaniment of musical instruments.

The ninth Master saw these *Brahmins* with their pensive faces. As the musicians and singers stopped for a while, the Master said :

"Why do I see some sad and morose faces in the home of Guru Nanak ? Can the leader of the learned *Pandits* explain so that we may arrange necessary help ?"

*Pandit Kirpa Ram* got up, folded his hands, bowed before the Guru and with a choked voice said, "Oh holiest of the holy, we are *Brahmins* from Kashmir. We have been ordered by the Governor of Kashmir to accept *Islam* or face death. We have been threatened that our womenfolk would be given over to the *Muslims* as booty of the *Kafirs* (infidels) and children enslaved. This is obviously the desire of the *Mughal* emperor Aurangzeb. We have no one who can give protection to us except you and therefore we have come to seek your shelter."

Guru ji became silent, closed his eyes and sat motionless for a while. His young son Gobind Rai awoke him out of his reverie and asked, "What is the matter, my beloved father? Who are these noble souls and what do they want?"

"They are *Brahmins* from Kashmir who have been ordered by their ruler to give up their religion and embrace *Islam*. They are seeking help to protect their faith."

"And what is needed to protect their faith, dear father?" asked the young child.

"The sacrifice of a holy and true man that would awaken the pride of the population and make them believe in themselves," replied Guru Tegh Bahadur.

"Who is more holier and truthful than you my beloved father?" said the nine year old child.

The martyrdom of Guru Tegh Bahadur on 11th November, 1675 in Chandni Chowk Delhi tolled the death knell of the *Mughal Raj* in India. It brought in a new awakening in the minds of *Sikhs* and slowly it emerged as the second turning point in the *Sikh* History after the martyrdom of Guru Arjan Dev ji, the great grandfather of Gobind Rai. At the tender age of nine but with far-sightedness and courage of a seasoned fighter, the child Gobind Rai accepted the responsibility of leading the followers of Guru Nanak with an eye on building a unique brotherhood of the *Khalsa*, willing to live with dignity and self-respect and die a martyr's death. The stock available to him was one of such people who had been living a life of

servitude for centuries; whose mind and body was frail and will to live with honour absent from their lives. Their psyche was enslaved by *Brahmanism*. The fear of *Brahmins* authority had to be removed from their mind beside instilling in them their right to equality. Therefore his task demanded two-pronged attack—one to wean away the gullible man from the clutches of the *Brahmin* and the other to make them adept in the use of arms and field-craft to take up *Mughals'* challenges. All this had to be affected within the bounds of Guru Nanak's basic doctrine. It was a process of integration of the traits of a soldier and a saint. Because a *saint-soldier* alone is fearless, courageous, brave, righteous, just and ever in meditation of the Supreme One from where he draws his strength in service of His creation.

(Guru) Gobind Rai's love for literature and knowledge prompted him to keep a coterie of scholars and poets of *Hindi, Braj, Punjabi, Sanskrit* and *Persian* at his court. He deputed them to translate and re-write the famous ballads of ancient history with a view to acquaint the *Sikhs* with their contents and draw inspiration from the brave and righteous deeds of the martyrs of yore.

Music is the soul of divine praise, besides providing serenity to the mind. By a covenant, emperor Augangzeb had imposed a total ban on playing of musical instruments and singing since he believed it to be an anti-Islamic indulgence. Disobedience would invite very harsh punishment. Contrary to this, singing of *Gurbani* to the accompaniment of musical instruments was the inseparable way of life for a *Sikh* since the days of Guru Nanak. Therefore a clash of ideology was apparent. Not so much as an act of defiance, but respect and value for a school commenced by Guru Nanak, Guru Gobind Rai learnt to play stringed instrument called *TAOOS* and *SARANDA*. No *Sikh* of Guru Nanak was prepared to surrender his right to sing the praises of God set to tune by the musicians and in the presence of holy congregation. As a result of the royal order, many musicians belonging to *Hindu* and *Muslim* religions, took refuge at Anandpur Sahib.

As a child, Guru Gobind Rai had shown his aptitude for

the art of warfare, when he would divide his friends into two groups and indulge in mock battles. An army of 2200 lancers had been kept by his grandfather Guru Hargobind ji and his successors. This army was raised with resources of *Sikh Sangat* and remained so thereafter. Guru Hargobind Sahib had however, ordered his *Sikhs* to bring good steeds and weapons as offerings instead of other wasteful items. Therefore a nucleus of experienced lancers, swordsmen and musketeers was available to impart weapon-training to the newly enrolled *Sikhs*. Guru Gobind Rai himself was an adept horseman, a talented swordsman, a marksman of archery and musketry. A war-drum which had been an essential part of all armies, was also added to the discipline of the army of the tenth master. It was called *Ranjit Nagara* meaning 'Drum of Victory'.

"Look at the arrogance of this man ! He has established a parallel kingdom within my territory. He is living like an emperor and receiving gifts that are not offered to even the Delhi *Takht*. He has refused to pay revenue and says that the area around Anandpur was purchased by his father and therefore was his own. And on top of all this, he is not even prepared to acknowledge our superiority and live like a humble neighbour," said Raja Bhim Chand of Kehloor angrily.

"His defiance of today can cost you your kingdom tomorrow. Look at the way he is preparing his *Sikhs* for any confrontation. Each one of them is armed. I am told they are excellent horsemen too. If you do not nip his rising ambitions now, it may become a problem for all of us tomorrow," remarked Raja Kirpal.

"Your Majesty ! Guru Gobind Rai is a holy man, not concerned with winning others' territory. The armed *Sikhs* that you have mentioned, are there to defend their fundamental rights. Most of their time is spent in the company of each other singing praises of Almighty. It would be wrong to presume that Guru Gobind Rai has malafide intentions. Your Highness ! I strongly feel that we should extend a friendly hand towards

him and not feel envious of his regal style. Your friendship with him will provide you with another strong arm to counter threats from your enemy and even the Emperor of Delhi," interjected the Prime Minister of Raja Bhim Chand.

"Are you suggesting that I accept his authority? He, who has raised the status of *Shudras* to the level of *Kshatriyas* by arming them to the hilt, training them in the art of warfare besides encouraging them to chant the names of gods and goddesses that our holy *Shastras* have forbidden them to do. I hope you are not changing loyalties, Prime Minister," thundered Raja Bhim Chand of Kehloor.

"Calm down Bhim Chand! Let me assure you that in the event of any confrontation with (Guru) Gobind Rai, you will have my un-inhibited support," assured Raja Kirpal.

Medani Prakash, the Raja of Sirmour did not have too cordial relationship with Raja Fateh Shah of Srinagar. The latter had usurped a large part of the former's territory. Raja Fateh Shah's daughter was betrothed to the son of Raja Bhim Chand of Kehloor. Medani Prakash therefore felt helpless and feared total annihilation of this kingdom at the hands of two powerful chieftains. Raja Medani Prakash was thus looking for appropriate military and spiritual support. On advice of his minister, Raja Medani Prakash sent an invitation to Guru Gobind Rai ji to visit Nahan. Guru ji availed this opportunity to restore friendly relations between the two estranged chiefs. During this visit, Guru ji could use his charm and influence upon Raja Fateh Shah of Srinagar to return territory belonging to Medani Prakash forcibly occupied by him. In recognition of his services, Raja Medani Prakash asked Guru ji to select an appropriate place for himself and his *Sikhs* from where they could spread the message of universal brotherhood in that area. Guru ji located a very picturesque site on the bank of river Yamuna. With the help of his *Sikhs* and people of the area, a small fortress came up there soon. The place was named as 'Paonta'. He sent for his family and other courtiers. The serenity of the place provided an ideal locale for meditation and literary ventures.

Sayed Pir Budhu Shah of Sadhaura became a disciple of

Guru ji alongwith his followers and family members. He had a significant role to play in the later part of Guru Gobind Rai's life when the later fought some major battles with hill chieftains.

Guru Gobind Rai's expertise in the art of warfare, as an able commander and a sound tactician came to the fore during the battle of Bhangani, where his army of a few thousand volunteers was pitted against the combined strength of the army of nearly twenty-five hill chiefs. It was an incompatible ratio. But the *Sikhs* were fighting for truth and its survival. The motivating force for them was the divine factor in the form of their beloved Guru who was not just behind them but with them. The event also taught the *Sikhs* whom to trust and whom not to. It brought forth the cadre of genuine disciples and well-wishers of the Guru and exposed many who were parasites on the house of Guru Nanak.

Guru Gobind Rai had his defences built on a high ground overlooking a plain area surrounded by rivers on both sides. The place was near village Bhangani (about 12-13 kilometres from Paonta) and on the route of the hill chiefs. The battle raged for three days from 13th to 15th April 1689. The grossly under-estimated army of Guru Gobind Rai comprising of people from lower castes and not too well-to-do persons, rose to heights of valour not heard of among people in general, particularly of the hill tribes. Never had so few and inadequately equipped taken up cudgels with so many and won a resounding victory in so little a time. The devotion of Sayed Budhu Shah who sent his two brothers, four sons and seven hundred followers to fight on the side of Guru ji, stands out like a precious jewel in the glorious crown of victory.

The unexpected defeat and that too at the hands of a handful of *Sikhs*, who were from the rejected stock of the *Hindu* society was an insult unbearable for the hill rajas of *Rajput* descendency. Their attitude towards Guru Gobind Rai became sterner and despicable, and laid the grounds for many more skirmishes and confrontations.

The victory had boosted the morale of the *Sikh* warriors and filled the soldiers with a unique pride. It gave them a

renewed confidence in themselves. Many acts of bravery of the *Sikhs* instilled a reverential fear in the minds of other rulers who were not prepared to see the ever increasing emergence of *Sikh* forces too kindly. The victory had re-established the authenticity of '*truth shall always prevail*'. Rising in arms to defend oneself against unjust and tyrannical forces is the birth-right of every human being. It established Guru Gobind Rai as a military commander par-excellence. The emergence of *Sikhs* as a leading military might became a foregone conclusion.

Battle of Nadaun was another battle where Guru ji and his *Sikh* army was pitted against the *Mughal* army of Governor of Jammu. The *Sikh* army fought on the side of the hill chiefs who by now had resolved to keep peace with Guru Gobind Rai. The *Mughal* army suffered a crushing defeat. This battle was fought in 1690. Once again the *Sikh* army came to the help of the Raja of Guler at his request against the combined strength of Hussain Khan of Lahore and some hill chiefs who had backed out of their promise to fight against the tyranny of the *Mughals* and not amongst themselves. This event took place in 1695-96 where the *Sikhs* and its allies handed down a crushing defeat though at a heavy cost to themselves.

The events of armed confrontation between the *Sikhs* and hill chiefs duly supported or individually, had become a regular feature by now. The Governors of *Mughal* states in the neighbourhood of Anandpur Sahib, felt less at ease with the growing strength of the *Sikhs*. The ever increasing influence of Guru Gobind Rai amongst the caste ridden *Hindu* society and the social status now being enjoyed by the low castes on their embracing *Sikhism*, was too much for the *Hindu* hill chiefs to bear. Thus a feeling of envy and hate kept on developing in their mind.

The success of the *Sikhs* in the battle-fields convinced Guru Gobind Rai that the time was now ripe to forge the iron of Guru Nanak into steel. Power of the sword often brings in a tendency of misplaced sense of authority resulting in fulfilment of selfish motives, injustice and personal gains. Though in matters military, the *Sikhs* always took directions from Guru ji and *Gurbani*, yet there was a need to bind them

together in a common bondage of brotherhood with a well-defined code of conduct.

It was customary for the *Sikhs* to assemble at Guru's abode on *Baisakhi* day. (First day of the month of *Baisakh* in Indian calendar). According to CE calendar, this falls during mid-April though in 1699, it fell on 30th March. Much before the *Baisakhi* day, Guru Gobind Rai had sent out an order asking *Sikhs* to come to Anandpur in large number during *Baisakhi* fair. In compliance of Guru's wish, people thronged Anandpur Sahib in unprecedented strength.

In the early morning congregation, the *Sikhs* were enjoying the singing of divine *Bani*. Just before the culmination of the morning proceedings, Guru Gobind Rai with his sword drawn appeared before all assembled and roared :

"Is there anyone who is prepared to offer his head to me for the cause of *Dharma* ?"

People in the gathering were thunderstruck and dazed by the sudden and unusual demand of their mentor.

"Is there anyone who loves his Guru enough to offer his head at his demand ?"

There was pin-drop silence in the gathering. Many back-seaters escaped quietly. No one came forward in response. The Guru roared for the third time :

"Is there no one who has unquestionable and unshakeable faith and love for his Guru ?"

Slowly one Daya Ram, a *Khatri* from Lahore rose and stood before Guruji with a bowed head. The Guru seized him by the arm and took him into a tent specially erected at the rear of his seating pedestal. He soon came out of the tent, with his sword dripping blood and repeated his demand. Dharam Das from Delhi came forward to meet with the same fate as that of Daya Ram. The Guru repeated his demand three more times when Mohkam Chand from Dwarka, Sahib Chand from Bidar and Himmat Rai from Puri came forward respectively in answer to his call.

It took a little while for Guru Gobind Rai to re-appear out of the tent. This time he was followed by the five *Sikhs* who had offered their heads to him. They all were attired in a

unique dress and looked as if they have just descended from God's abode onto this earth.

The Guru got the vessel containing *Charanpahul* emptied in river Sutlej and refilled it with fresh water. He started stirring it with a double-edged sword (*Khanda*) to the recitation of five *Banis* (*Japji*, *Jap Sahib*, *Sawaiyas*, *Chaupai* and *Anand Sahib*). Mata Jito ji, wife of Guru Sahib came and added some *Patashas* (Sugar Crystals) to it. After the recitation of five *Banis*, the five chosen ones were made to sit in *Bir Aasan* and the Guru baptised them with the nectar so prepared. Each one was ordered to keep unshorn hair (*Kesh*), a comb (*Kangha*) in the hair to keep them untangled, a short drawer (*Kachha*), a steel bracelet (*Kara*) and a sword (*Kirpan*). These five Ks are essentials of their uniform. All of them were given a suffix of *Singh* to their first name. They were called the five beloved ones (*Panj Piaras*). Guru Gobind Rai told them that from that moment onward, they were freed from their previous family origin, creed, rituals, duality and occupation. They were now the members of a new order called *Khalsa*, meaning the property of the Supreme.

And surprise of all surprises, the creator of the *Khalsa* order knelt humbly before the five beloved ones and begged to be included in the *Khalsa* fold by administering him the *Khande di Pahul* (Nectar) prepared in their presence. The five beloved ones served him five mouthfuls of the Nectar to drink. His eyes and hair were sprinkled with the nectar five times on the chanting of *Waheguru ji ka Khalsa, Waheguru ji ki Fateh*. And according to the covenant of the *Khalsa* order, the suffix *Rai* was dropped from his name and replaced with *Singh*. With immediate effect, he became GURU GOBIND SINGH.

By an estimate of various historians, nearly 80,000 *Sikhs* were baptised that day. The strength of the *Khalsa* brotherhood increased phenomenally, not without a grave concern in the hearts of hill chiefs and *Mughal* governors. The newswriter present at the day's proceedings wrote to the Emperor that "He, (The Guru) has abolished caste, rituals, beliefs and superstitions of the *Hindus* and bonded them in one brotherhood of *Khalsa*. All have become equal. They all will

carry arms, support unshorn hair, tie turban and address each other by a different salutation hithertofore not used by the *Hindus*. They all will worship one God, the formless one who is omni-present. Members of the Khalsa brotherhood will shun the *Brahminical* customs and practices of idol worship."

The hill chiefs did not take the development at Anandpur Sahib too lightly. They resolved to bring down the structure of *Khalsa Panth* by all means since it was considered inimical to their *Varanashram*. One way used by them was to instigate the state forces to involve themselves in an armed struggle against the *Sikhs*. On their part they started harassing the *Sikhs* in small ambushes and skirmishes travelling through their territory. They had decided to evict Guru Gobind Singh and his *Sikhs* out of Anandpur Sahib one way or the other. Though the imperial authorities at Delhi had sensed the foul intentions of the hill chiefs, yet they fell into the trap and sent an expedition of 10,000 soldiers under Painde Khan and Dina Beg. This strength was to be supplemented by the troops of the hill chiefs. The confrontation took place at Anandpur Sahib in January 1700 where the *Khalsa* army emerged victorious.

This was the beginning of a series of confrontations between Guru Gobind Singh and the hill chiefs joint army assisted/led by the *Mughal* army/commanders from the *Suba* of Sirhind. The second Battle of Anandpur Sahib (1701), Battle of Nirmohgarh (late 1701), Battle of Basoli, skirmish with Said Beg and Alif Khan (1703) at Chamkaur when Guruji and a handful of *Sikhs* were returning from Kurukshetra after their missionary tour. While Guruji and his *Sikhs* were busy settling score with Said Beg and Alif Khan at Chamkaur, the hill chiefs took advantage of Guruji's absence from Anandpur and attacked the citadel where not more than 800 *Sikhs* were staying to carry out mundane tasks. Yet the *Sikhs* emerged victorious at Anandpur and Chamkaur against heavy odds.

The third engagement Battle of Anandpur was fought on 29th March, 1704 between Aurangzeb's General Said Khan and the *Khalsa* forces numbering not more than 500 or so. The strength of the *Khalsa* army was thin because a very large number of *Sikhs* had gone for harvesting their crops. This

number was augmented by a few erstwhile *muslim* soldiers who had decided to stay at Anandpur and enjoy the divine discourses of Guru Gobind Singh. General Said Khan who was brother-in-law of Pir Budhu Shah, was advised by that holy soul not to raise his arms against Guruji who was an embodiment of justice and compassion, who despite numerous victories over the hill chiefs had not taken even a square inch of their land under his domain. When Said Khan saw some *muslims* fighting for Guruji and also recalled what Pir Budhu Shah had said, his conscience hurt him so much that he left the battle-field. However, it had become increasingly difficult for the *Sikhs* to withstand the onslaught of a numerically superior force. So they withdrew from the city. The *Mughal* forces plundered the city and withdrew towards Sirhind. The *Sikh* soldiers followed at their heels and attacked their camp during the night. They took back all that belonged to them and returned to Anandpur Sahib.

Aurangzeb was highly disturbed to note that one of his Commanders sent on a campaign against Guru Gobind Singh had left his services to become his disciple. It showed the growing respect and popularity of Guru Gobind Singh both as a military leader and as a spiritual preceptor. So, Aurangzeb asked the governors of Lahore, Sirhind, Jammu and Multan to invest Anandpur with their joint forces supplemented by the hill chiefs who were ever waiting for such an opportunity. Aurangzeb wanted that Guru Gobind Singh be caught alive.

When the *Sikhs* who had gone for harvesting their crops, heard that Anandpur Sahib has been threatened by a very large *Mughal* army, they all rushed back with adequate arms and support material. The strength of *Sikh* army was not more than ten thousand. Guruji deployed adequate force in the fort of Keshgarh, Anandgarh, Holgarh, Lohgarh and Agampur.

Not going into the details of the battles, it is commendable to note that the *Mughal* army which attacked these positions on 20th May 1704 (1705 by some historians) could not overrun the numerically inferior *Sikh* army till December, 1704 (1705) though the losses suffered and the acute fall in the provisions had virtually crippled their effectiveness.

Meanwhile seeing the prolonged deployment of a very large force at Anandpur Sahib without achieving a favourable result, Aurangzeb felt jittery and wrote many letters to Guruji asking him to vacate Anandpur Sahib for the sake of royal honour and promising a safe passage out for Guruji and his Sikhs. His last letter was written on the front page of the holy *Koran* and signed by him in person. In this letter he had promised safe passage to the Guru's entourage wherever they wished to go for safety and peace. Guru Gobind Singh ji did not like to fall for this ruse of the emperor but his close *Sikh* confidante insisted that the offer be accepted. So on the night of December 20-21, 1704 (1705) Guruji alongwith his family and remaining *Sikhs* vacated Anandgarh and set out towards Kirtapur Sahib.

The *Mughals* broke all their vows given on holy *Koran* and attacked the depleted, weak and ailing *Sikh* soldiers first on the bank of river Sirsa, then at the fortress of Chamkaur and finally at Muktsar. Many *Sikhs* were martyred. Guruji's family with two younger sons got separated from his entourage and ultimately fell into the hands of Nawab of Sirhind through the deceit of one Gangoo, a *Brahmin*. Two elder sons fought bravely till their death in the Battle of Chamkaur. Guruji had to leave Chamkaur for the *Malwa* region by a circuitous route. At Dina Kangar, he learnt about the death of his two younger sons aged five and seven who were bricked alive in a wall.

Reflecting on the events of the past few years since the birth of the *Khalsa*, Guruji wrote a letter to emperor Aurangzeb in Persian while staying at Dina Kangar. This letter is his famous and most candid composition of 111 couplets in which he has admonished Aurangzeb for his tyrannical reign, parochial attitude and totally immoral stance unbecoming of a staunch *muslim* whereby he had ignored the teachings of holy *Koran* altogether. When the Guru's epistle called *Zafarnamah* reached Aurangzeb at Ahmadnagar through Bhai Daya Singh Ji, the emperor was deeply touched and regretted his past action very remorsefully. To correct his earlier wrongs, he had issued an edict to let Guruji and his followers visit any

part of the country at their will. His conscience had pricked him so much that besides his old age, the admonishment through *Zafarnamah* had made him realize the futility of all that he had done and believed to have achieved. He fell sick and died at Ahmadnagar on 20th February, 1707.

It had been nearly a year and a half since Bhai Daya Singh had gone to deliver *Zafarnamah* to the emperor and had not returned. So Guruji left Talwandi Sabo Ki where he had stayed for over a year now. He left for Deccan to meet the emperor in person and advise him to mend his ways. He learnt about Aurangzeb's death enroute. Aurangzeb's death had set a war of succession between his sons. With military help from Guruji, Prince Muazzam, the eldest son of Aurangzeb managed to defeat his younger brother Prince Aazam who had declared himself successor to his father. Prince Muazzam declared himself king after winning the battle against his brother and became known as Bahadur Shah. He was keen to arrive at an amicable solution with the *Sikhs* and therefore invited Guruji for talks at Agra. Guruji met him in full regalia and fully armed. Meanwhile, Kam Baksh, the third son of Aurangzeb who was stationed at Bijapur, revolted against the authority of his brother-King Bahadur Shah. Some *Rajput* chiefs had also revolted against the King. So the King set out to suppress the revolts and took Guruji with him in order to continue the process of dialogues. All along the route, Guruji received a highly reverent and warm welcome. The King realized that he would draw the wrath of *muslim* population if he agreed to punish all those responsible for deceit during the last battle of Anandpur Sahib and killing of the Guru's infant sons. Guruji sensed his mood and wavering mind and parted company at Hangoli to proceed toward Nanded. He reached Nanded in August, 1708.

"Your holiness please come fast. We have failed to protect your hermitage from the hands of a few *Sikhs*. They have even desecrated the *Ashram* by killing a goat. Their Guru is sitting on your bed and all our *mantras* and miraculous powers have failed to dislodge him from there," said a group of mendicants to Madho Das Bairagi.

"Who could dare such a sacrilegious act?" Madho Das said furiously. He picked up his holy can (*Kamandal*) and wooden staff and set out towards his hermitage in a huff.

"Who are you? What are you doing on my bed?" asked Madho Das as soon as he entered his sacrarium.

"You know me well," Guruji replied calmly. "If you think you do not; look within yourself."

"Oh! So you are Guru Gobind Singh Ji," said Madho Das now politely.

"Yes! I am," replied Guruji.

"Oh master! What has brought you to the humble abode of your *Banda* (servant)?" asked Madho Das Bairagi.

"I have come to baptise you and bring you into the fold of *Khalsa Panth*," replied Guruji.

"It will indeed be a singular honour that you will bestow upon your *Banda*," said Madho Das getting down on his knees.

Madho Das was baptised into *Khalsa* brotherhood. He was named Banda Singh. With the constant company of the *Sikhs* and by listening to the discourses of Guruji, Banda Singh soon learnt the extent of the atrocities perpetrated by the *Mughal* rulers of the Punjab on the *Sikhs* and particularly the barbaric execution of the two younger sons of the tenth master. He learnt the use of weapons and soon became an adept warrior.

Wazir Khan, the *Nawab* of Sirhind had appointed two *pathans* to kill Guru Gobind Singh ji at an opportune moment. One day, the opportunity came their way. After the evening prayers, Guruji was resting in his tent when one of the *Pathans* went inside and attacked Guruji with a dagger. He did not live to make another swipe because Guruji killed him there and then with his sword. The second *pathan* standing outside as a guard was done to death by the *Sikhs*.

The wounds of the tenth master were stitched promptly. Banda Singh was moved by the episode and sought permission of the Master to go to Punjab and take the rulers to task. He was blessed with the title of *Bahadur*, given five arrows, drum (*nagara*) and a flag of honour (*nishan*). He was accompanied by five *Sikhs* appointed by Guruji who formed the council to take all important decisions jointly.

The wounds of Guru Gobind Singh ji were deep. The stitches opened up when he was trying to fix the thread on the bow. Sensing his end near, he called the congregation of the *Sikhs* and declared, "The system of the living Guru ends today. The holy *Granth* and the *Panth* would be the spiritual and corporate Guru henceforth. All *Sikhs* will take directions from *Guru Granth Sahib*, the embodiment of the spirit of the ten Gurus and worship only one supreme the *Akal Purakh*. They will not keep faith on any other religious book, gods and goddesses and shun all ritualistic practices irrelevant to the spiritual progress."

Guru Gobind Singh breathed his last on the night of 7-8th October, 1708.

The great saint warrior despite numerous victories over the hill chiefs did not occupy an inch of their territory. He was not oblivious of the fact that political power was essential for bringing about social changes that he wanted ushered in the society. He knew that political freedom was a precursor to the establishment of true religion and true religion is like an elephant goad that keeps it on the righteous path. He was a true advocate of human rights—a concept that Guru Nanak had started and implemented right through by his nine spiritual embodiments. He had even spelt out his resolve to confer the rulership of the land on these down-trodden people. He gave *Khalsa* three distinct qualities of being different in appearance, mental alertness and spiritual enlightenment. He inculcated a vital factor of *esprit-de-corps* so essential in situations where life of one and each depends upon the other. Fear, enmity, deceit, greed, selfishness were traits infinitely far from his personality. He made *Khalsa* a householder as was propagated by Guru Nanak, and yet a saint as well as a warrior. According to him, martyrdom was a supreme form of death. And no *Khalsa* should ever turn away when he is faced with the task of restoration of truth and justice.

Guru Gobind Singh ji had a multifaceted and a complete

personality. He was Guru Nanak's doctrine personified; different in appearance but one in spiritual, social, cultural, religious and political viewpoints. He was a linguist, a poet in the languages he knew, philosopher, social reformer, an administrator, human rights promoter, a soldier, a commander, a strategist and benefactor par-excellence. He was a firm believer in the axiom that all of us are the children of one God. The enemy in them is the evil that needs to be routed out. He was a *Badshah* and yet a *Darvesh* at heart. The sacrifices made by him in his efforts to restore *de-jure* place of honour and respect for all in society, finds neither an equal nor parallel in the history of mankind.

## ZAFARNAMAH

*Zafarnamah*, though, meant to be addressed and sent to Aurangzeb, the emperor of India, begins with the eulogy of Lord Akal. The first twelve couplets dwell on some of the virtues of the Gracious Sovran, who is the Lord of Infinite virtue, the Creator, the Sustainer, the Liberator, the Guider, the Doer, the Knower, the Bestower, the wonder worker, the Adorable, the Immaculate, the Beauteous, the Forgiver, the Defender and Exalter of the lowly.

Then in *Dastaan* the Guru turns his attention to Aurangzeb, the emperor and the man. With the precision of a very fine surgeon he lays bare the soul, heart and the mind of Aurangzeb, for Aurangzeb himself to see.

The *Dastaan* opens with proven lack of faith in the word of Aurangzeb, whether given in the name of God or the holy Quran. This refrain is kept throughout, openly or obliquely, in most of the couplets not devoted to the lord eulogy or to the description of the Battle of the Chamkaur, in 24 couplets. The Lord saves those who have faith in Him with his own Hand. He tells the emperor that he should redeem his faith in himself and in the eyes of others.

The Guru reminds Aurangzeb of his message by word of mouth and in writing, sent through his emissary, the Qazi. It is believed that Aurangzeb had promised the safety of the Guru, and his sikhs and their families, provided the Guru agreed to vacate Anandpur Sahib. And in this regard, this surety was given in writing on the frontpiece of Quran, whereat also a possible meeting between the Guru and himself was hinted. If Aurangzeb so desires the said volume of Quran can be sent to him. The Guru now invites Aurangzeb to visit Kangar, so that the two meet and converse freely (away from

the crowd of courtier's that always cloud the emperor's perceptions) in an atmosphere of good will and grace. The Guru would honour him with the gift of a blue-blooded steed. The Guru further cautions Aurangzeb against his coterie of courtiers, through whose manipulations and insinuations the emperor committed numerous atrocities on his subjects.

The Guru reminds Aurangzeb of his sincere desire to be truly religious and good, but the emperor was deluded by his own bigotry and orthodoxy, which incapacitated him from realizing the true concept of Godhood and humanism. Time and again, the Guru warns him against the hardening of his head and heart by his indiscriminate and compunctionless acts, his inhuman killings. He projects before Aurangzeb the relentless passage of time. The transitoriness of this world and the relentless justice of the lord God where no mercy shall be shown to him if he did not mend his ways.

It is highly improbable to believe that the Guru went to Kangar, at Aurangzeb's behest (as some writers suggest). Would the Guru, who had been so outrageously and blatantly deceived at Anandpur by Aurangzeb through his emissary, have still enough faith left in Aurangzeb to follow his directions. To go to Kangar, where the Brar's were subservient to the treacherous Aurangzeb as claimed by him after the episode of Anandpur, is unthinkable.

Some writers would have one belief that the Guru went to Kangar as suggested by Aurangzeb, through his oral and written word of faith as conveyed by the Qazi. Keeping in view the tenor and tone of *Zafarnamah* where in 21 couplets out of the first 45 couplets of Dastaan, the Guru refers disparagingly, to the veracity of the so called word of faith of Aurangzeb, the above is highly and well-nigh impossible.

On the other hand it naturally follows that the Guru felt safe in going to Kangar, which was near a Jungle tract called Lakhi Jungle and where the Brars the denizens of that area, were self-respecting and independent people. The Guru took about a month to reach Kangar. The Guru wrote *Zafarnamah* there, more than two years after leaving Anandpur Sahib. Thus he had plenty of time to get settled and enlist his

supporters, a fact borne out by later developments when once the Brars for not having been properly paid their wages turned truculent for some time before returning to the fold of the faithful.

Some writers have tried to give a different meaning to the 61st couplet opining that the Guru is repeating here and in earlier three couplets (58,59,60) the words of Aurangzeb as written on the front-piece of Quran sent through his Qazi. They infer that it is not the Guru who is addressing Aurangzeb in these couplets. And in this couplet (61) the Guru reminds Aurangzeb about his offer of conferring the title of Ek-Hazari (Master of one thousand horse). It just about borders on the fringes of blasphemous thinking. The Guru who has no hunger for worldly things, who is longing for the Glance of Grace from Lord Akal (105) and is under His protection (106) and who berates Aurangzeb for hankering after worldly possession and pinning his faith in them (105-106) would this Guru hunger for such a small conferment even after two years and even after having been thoroughly deceived. The key word in this couplet (161) is *eenh* which in Persian means *here*. It naturally follows that whosoever is speaking these words is at the place from where they have been spoken and where *Zafarnamah* has been written, which is Kangar city. Who else is uttering these words other than the Guru.

In the next six couplets the Guru takes Aurangzeb to task for his unjust governance, his cruelty, his so called continence, religiousness and justice, his heartless killing, his acting unwisely at the suggestions of his courtiers.

Then, next the Guru describes the kingship of the Lord. His relentlessness in dealing with the nescient, the unmindful who like Aurangzeb are not Lord-aware. His Magnanimity and Graciousness as the Sustainer of all beings. His being the True Guide, the True Protector and Friend of the lowly in comparison to the kingship of Aurangzeb.

In couplets 87 to 92 the Guru writes about some good qualities of Aurangzeb but they are not enough to merit consideration in the eyes of the Lord. For they fall far short of being a truly religious and good man. The Guru brings in

greater relief the puny power of a malefic mind against the infinite power and grace of the Lord Akal in protection of the faithful and lowly. He reminds Aurangzeb of the relentless and ruthless gyrations of time, in whose debris are buried countless mighty kings of the past.

Most of the versions of *Zafarnamah*, agree in respect of 108 couplets with slight variations at a few places. There is open disagreement in respect of three couplets (58,59,60) where the latter two of them appear to be interpolations to justify the odd explanation of the first one (61). The latter two are not included in this version, as they are against the spirit and tone of the Epistle.

The Guru has tried to put the fear of God into the mind of the unmindful emperor who is following untrue ways in his mistaken concept of godhood, religiousness and kingship. Guru Nanak had much earlier announced unequivocally the Oneness of God and oneness of man, the refrain was taken up in a similar manner by the subsequent Gurus for more than 200 years later on. But Aurangzeb was deeply steeped in nescience. He was not only mentally purblind, limited by the limitedness of his vision of religion and humanism, but was also metaphorically limnophilous as he loved to live and wallow in the stagnant pools and marshes of his mind.

In the end, the Guru tries to make Aurangzeb realize the folly of following his ways and the gravity of his done evil deeds and visualize the just ways of the Lord-God, who is the Protector of the lowly, the orphaned and the faithful. The Lord-God who cannot be swayed by flattery of any kind, the false telling of rosary beads, the observance of untrue continence. All this is hammered into the brain of the Aurangzeb quite often. The Lord is above all these. Doing good deeds showing mercy and acting with compunction, keeping one's faith and not practising deception matter the most.

In the last two couplets is described the triumph of good over evil when the malefic intentions and actions of a malfasant person are negated by the supremely Good, Supreme Power of the Gracious One.

Three strands form the epistle, Lord Eulogy, the battle of Chamkaur Sahib and Aurangzeb, the man and emperor; able and intelligent blinded by his bigotry, hence treacherous, cruel and heartless. The two tributaries of Chamkaur Sahib and Aurangzeb get absorbed in the main stream of Lord Eulogy. So fully and so thoroughly that the mind can think of nothing else, but the Lord Eulogy. It is the Lord, His Graciousness. His Protectiveness. His Compassion, His Consideration for the lowly, orphaned and faithful. His Infinite Power, His Infinite Goodness that fill absolutely the convass of our mind. The Sovran Lord Akal.

The Mirifical, the Gracious, the Just Akal.





ظفر نامہ

ਜ਼.ਫ਼ਰਨਾਮਾ

ZAFARNAMAH

(THE EPISTLE OF VICTORY)





کمالِ کرامات قائمِ کریم۔  
رضا بخش و رازقِ رہاکنِ رحیم۔۱

ਕਮਾਲਿ ਕਰਾਮਾਤ ਕ਼ਾਇਮ ਕਰੀਮ ॥  
ਰਜ਼ਾ ਬਖ਼ਸ਼ ਓ ਰਾਜ਼ਿਕ ਰਿਹਾਕੁਨ ਰਹੀਮ ॥੧॥

*Kamāle karāmāt qāyam karīm.  
Razā bakhsh o rāziq rihākun rahīm.1.*

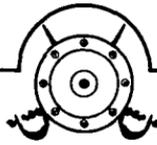
The Gracious, Eternal, Phenomenal Potence Possessor.  
The Compassionate, Saviour, Sustainer, Weal-Blessor.1.

اماں بخش بخشندہ و دستگیر۔  
خطا بخش روزی دہ و دلپذیر۔۲

ਅਮਾਂ ਬਖ਼ਸ਼ ਬਖ਼ਸ਼ਿੰਦਹ ਓ ਦਸਤਗੀਰ ॥  
ਖ਼ਤਾਅ ਬਖ਼ਸ਼ ਰੋਜ਼ੀ ਦਿਹ ਓ ਦਿਲਪਜ਼ੀਰ ॥੨॥

*Amān bakhsh bakhshindah o dastgīr.  
Khatā bakhsh rozī dih o dilpazīr.2.*

The Bounteous, True Helper and Refuge Giver,  
The Adorable, Nourisher and Benign Forgiver.2.



شہنشاہِ خوبی وہ و رہنمؤں۔  
کہ بیگون و بیچوں و پچوں بے نمؤں۔ ۳

ਸ਼ਹਿਨਸ਼ਾਹਿ ਖੁਬੀ ਦਿਹ ਓ ਰਹਨਮੁੰ॥  
ਕਿ ਬੇਗੁਨ ਓ ਬੇਚੁੰ ਓ ਚੁੰ ਬੇਨਮੁੰ॥੩॥

*Shaibanshāhe khūbī dib o rahnamūn.*  
*Ki begūn o bechūn o chūn benamūn.3.*

Virtue-bestowing Sovran and Guide true,  
Sans peer, sans formation and sans hue.3.

نہ ساز و نہ باز و نہ فوج و نہ فرش۔  
خداوندِ بخشندہ عیش و عرش۔ ۴

ਨ ਸਾਜ ਓ ਨ ਬਾਜ ਓ ਨ ਫੌਜ ਓ ਨ ਫਰਸ਼॥  
ਖੁਦਾਵੰਦਿ ਬਖਸ਼ੰਦਹਇ ਐਸ਼ ਓ ਅਰਸ਼॥੪॥

*Na sāj o na bāj o na fauj o na farsb.*  
*Khūdāvanīde bakhshāndhae aish o arsb.4.*

He has no trappings of Imperial power and pelf,  
But He is the Bestower of supernal bliss itself.4.



جہاں پاک زبرست و ظاہر ظہور۔  
عطا ے دہد ہچو حاضر حضور۔۵

ਜਹਾਂ ਪਾਕ ਜ਼ਬਰਸਤ ਓ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ ॥  
ਅਤਾ ਮੇ ਦਿਹਦ ਹਮਚੁ ਹਾਜ਼ਿਰ ਹਜ਼ੂਰ ॥੫॥

*Jahān pāk zabarast o zāhir zabūr.*  
*Atā mai dibad humchū hāzir bazūr.5.*

The Immaculate, the Manifest and Omni-potent,  
Bestower of eminence and universally present.5.

عطا بخش او پاک پروردگار۔  
رحیم است و روزی دہ ہر دیار۔۶

ਅਤਾਅ ਬਖਸ਼ ਓ ਪਾਕ ਪਰਵਰਦਿਗਾਰ ॥  
ਰਹੀਮ ਅਸਤ ਓ ਰੋਜ਼ੀ ਦਿਹੇ ਹਰ ਦਿਯਾਰ ॥੬॥

*Atāa bakhsb o pāk parvardigār.*  
*Rahīm ast o rozī dihe har diyār.6.*

The Gracious Bestower, the Supernal Nourisher,  
The Compassionate Being and universal Provider.6.



کہ صاحب دیار است و اعظم عظیم۔  
کہ حُسن الجمال است و رازق رحیم۔

ਕਿ ਸਾਹਿਬ ਦਿਯਾਰ ਅਸਤ ਓ ਆਜ਼ਮ ਅਜ਼ੀਮ ॥  
ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਅਸਤ ਓ ਰਾਜ਼ਿਕ ਰਹੀਮ ॥੭॥

*Ki sāhib diyār ast o āzam azīm.*  
*Ki busnal jamāl ast o rāziq rabīm.7.*

Universal Sovran is He, the Greatest of the great,  
Beauteous Being is He, the Sustainer Compassionate.7.

کہ صاحب شعور است عاجز نواز۔  
غریب اُپرست و غنیم اُگداز۔

ਕਿ ਸਾਹਿਬ ਸ਼ੁਰੂਰ ਅਸਤ ਆਜਿਜ਼ ਨਵਾਜ਼ ॥  
ਗਰੀਬੁਲ-ਪ੍ਰਸਤ ਓ ਗ਼ਨੀਮੁਲ ਗੁਦਾਜ਼ ॥੮॥

*Ki sāhib shaūr ast ājiz navāz.*  
*Gharībul-prast o ghanīmul gudāz.8.*

The Lord of wisdom is He, the Defender of the lowly,  
Benefactor of the poor and Searer of the unfriendly.8.



شریعت پرست و فطیلت مآب۔  
حقیقت شناس و نبی الکتاب۔۹

ਸ਼ਰੀਅਤ ਪ੍ਰਸਤ ਓ ਫ਼ਜ਼ੀਲਤ ਮ-ਆਬ ॥  
ਹਕੀਕਤ ਸ਼ਨਾਸ ਓ ਨਬੀਉਲ-ਕਿਤਾਬ ॥੯॥

*Shari'at prast o fazilat ma-āb.*  
*Haqiqat shanās o nabiul-kitāb.9.*

The Upholder of religion, the Abode of exaltation,  
The Discerner of truth, the Source of revelation.9.

کہ دانش پروردہ است و صاحب شعور۔  
حقیقت شناس است و ظاہر ظہور۔۱۰

ਕਿ ਦਾਨਿਸ਼ ਪਿਯੂਹ ਅਸਤ ਓ ਸਾਹਿਬ ਸ਼ਉਰ ॥  
ਹਕੀਕਤ ਸ਼ਨਾਸ ਅਸਤ ਓ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ ॥੧੦॥

*Ki dānish piyūh ast o sāhib shaūr.*  
*Haqiqat shanās ast o zābir zabūr.10.*

The Seeker of wisdom is He, the Lord of intelligence.  
Truly Discerning is He, Manifest is His Emergence.10.



شائندة علم عالم خدائے۔  
کشائندة کارِ عالم کشائے۔ ۱۱

ਬਨਾਸਿੰਦਹ-ਏ-ਇਲਿਮਿ ਆਲਮ ਖੁਦਾਇ ॥  
ਕੁਸ਼ਾਇੰਦਹ ਏ ਕਾਰਿ ਆਲਮ ਕੁਸ਼ਾਇ ॥੧੧॥

*Sbanāsīndah-e-ilime ālam Khudāe.*  
*Kushāīndah e kār-e ālam kushāe.11.*

All cosmic knowledge by him alone is known,  
Remover of all obstacles is He Himself alone.11.

مگزائنده کارِ عالم کبیر۔  
شائندة علم عالم امیر۔ ۱۲

ਗੁਜ਼ਾਰਿੰਦਹ ਏ ਕਾਰਿ ਆਲਮ ਕਬੀਰ ॥  
ਬਨਾਸਿੰਦਹ ਏ ਇਲਿਮਿ ਆਲਮ ਅਮੀਰ ॥੧੨॥

*Guzāriīndah e kār-e ālam kabīr.*  
*Sbanāsīndah e ilam-e ālam amīr.12.*

Of all cosmic doings, He is the Doer lone,  
By Him alone, all cosmic knowledge is known.12.



داستان

مرا اعتبارے بر این قسم نیست۔  
که ایزدگواه است و یزداں یکوست۔ ۱۳

दासतान

ਮਰਾ ਏਤਬਾਰੇ ਬਰੀਂ ਕ਼ਸਮ ਨੇਸਤ ॥  
ਕਿ ਏਜ਼ਦ ਗਵਾਹ ਅਸਤ ਓ ਯਜ਼ਦਾਂ ਯਕੇਸਤ ॥੧੩॥

DĀSTĀN

*Marā etbāre barīn qasam nesat.  
Ki ezad gavāh ast o yazdān yakesat.13.*

DĀSTĀN

No longer do I believe in your words veracity,  
The one and only one Sovran let my witness be.13.

نه قطره مرا اعتبارے بروست۔  
که بخشش و دیواں همه کذب گوست۔ ۱۴

ਨ ਕ਼ਤਰਹ ਮਰਾ ਏਤਬਾਰੇ ਬਰੋਸਤ ॥  
ਕਿ ਬਖ਼ਸ਼ੀ ਵ ਦੀਵਾਂ ਹਮਹ ਕਿਜ਼ਬ-ਗੋਸਤ ॥੧੪॥

*Na qatrah marā etbāre barosat.  
Ki bakhshī va divān hamah kizab-gosat.14.*

I do not trust a little bit that king at all,  
Whose ministers and Generals are liars all.14.



کے قولِ قرآنِ کُنَد اعتبار۔

ہاں روزِ آخرِ شوَد مردِ خوار۔۱۵

کسے کَوَلی کُرَانِ کُنَد اِتَبَار ॥  
ہَاں رَوَژِ اَآخِرِ شَوَد مَرَدِ خَوَار ॥۱۵॥

*Kase-qaule Qurān kunad etbār.*  
*Hamān roze āk̄bir shavad mard khvār.15.*

In your Quranic vow who puts his belief,  
Shall he in the end come to much grief.15.

ہُما رَا کَسَیہ آید بَزیر۔

بَر و دَسْت دَارَد نہ زَاغِ دَلیر۔۱۶

هُمَا رَا کَسَیہ سَاہِہ اَیَدِ بَزیر ॥  
بَر و دَسْت دَارَد نہ زَاغِ دَلیر ॥۱۶॥

*Humā rā kase sāyah āyad bazer.*  
*Baro dast dārad na zāghe daler.16.*

Whosoever comes under the Huma's shadow,  
Can never be harmed by a crafty crow.16.



کے پشت اُفتد پس شیر نر۔  
نہ گیر د بُز و میش و آہو گزر۔ ۱۷

ਕਸੇ ਪੁਸ਼ਤ ਉਫ਼ਤਦ ਪਸੇ ਸ਼ੇਰਿ ਨਰ ॥  
ਨ ਗੀਰਦ ਬੁਜ਼ੋ ਮੇਸ਼ੋ ਆਹੁ ਗੁਜ਼ਰ ॥੧੭॥

*Kase pusht uftad pase shere nar.  
Na girad buzō mesho āhū guzar.17.*

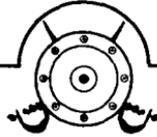
Whosoever come under the tiger's protection,  
No goat, sheep, deer dare move in his direction.17.

بہ مصحف قسم خفیہ گر خوردے۔  
نہ یک گام ہم پیش ازاں بردے۔ ۱۸

ਬ ਮੁਸਹਫ਼ ਕ਼ਸਮ ਖ਼ੁਫ਼ੀਯਹ ਗਰ ਖ਼ੁਰਦਮੇ ॥  
ਨ ਯਕ ਗਾਮ ਹਮ ਪੇਸ਼ ਅਜ਼ਾਂ ਬੁਰਦਮੇ ॥੧੮॥

*Ba musahaf qasam khufiyah gar khurdame.  
Na yak gām ham pesh azān burdame.18.*

Had I taken in secret on holy book a vow,  
I would not have budged from it anyhow.18.



گرسنه چه کارے کند چہل نر۔

کہ دہ لک بر آید برو بے خبر۔ ۱۹

ਗੁਰਸਨਹ ਚਿ ਕਾਰੇ ਕੁਨਦ ਚਿਹਲ ਨਰ॥  
ਕਿ ਦਹ ਲਕ ਬਰ ਆਯਦ ਬਰੋ ਬੇਖਬਰ॥੧੯॥

*Gursanah chi kāre kunad chihal nar.  
Ki dah lak bar āyad baro bekh<sub>u</sub>abar.19.*

What can at all do, the forty famished men,  
When attacked suddenly by a million foemen.19.

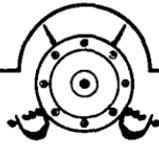
کہ میاں شکن بیدرنگ آمدند۔

میاں تیغ و تیر و تفنگ آمدند۔ ۲۰

ਕਿ ਪੈਮਾਂ ਸ਼ਿਕਨ ਬੇਦਰੰਗ ਆਮਦੰਦ॥  
ਮਿਆਂ ਤੇਗ ਓ ਤੀਰ ਓ ਤੁਫੰਗ ਆਮਦੰਦ॥੨੦॥

*Ki paimān shikan bedraṅg āmdaṅd.  
Miyān tegh o tīr o tufaṅg āmdaṅd.20.*

All at once descended the perfidious hordes,  
Fully armed with rifles, arrows and swords.20.



بہ لاچارگی درمیاں آمدم۔  
بہ تدبیر تیر و کماں آمدم۔ ۲۱

ਬ-ਲਾਚਾਰਗੀ ਦਰਮਿਯਾਂ ਆਮਦਮ ॥  
ਬ-ਤਦਬੀਰ ਤੀਰ ਓ ਕਮਾਂ ਆਮਦਮ ॥੨੧॥

*Ba-lāchārgī darmiyān āmdam.*  
*Ba-tadbīre tīr o kamān āmdam.21.*

Unwillingly into the battle field, I came,  
Resolved my bow and arrows to wield, I came.21.

چُو کار از ہمہ حیلتے در گزشت۔  
حلال است بُردن بہ شمشیر دست۔ ۲۲

ਚੂ ਕਾਰ ਅਜ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ ॥  
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ ॥੨੨॥

*Chu kāṛ az hamah hīlte dar guzasht.*  
*Halāl ast burdan ba shamshīr dast.22.*

When all other efforts in a cause fall short,  
It is just righteous to the sword to resort.22.



چہ قسم قرآن من کتم اعتبار۔  
وگر نہ تو گوئی من این رہ چہ کار۔ ۲۳

ਚਿ ਕ਼ਸਮ ਕੁਰਾਨ ਮਨ ਕੁਨਮ ਇਅਤਿਬਾਰ ॥  
ਵਗਰਨਹ ਤੁ ਗੋਈ ਮਨ ਈਂ ਰਹ ਚਿਹ ਕਾਰ ॥੨੩॥

*Chi qasm Qurān man kunam etibār.  
Vagarnah tu goī man in rah chih kār.23.*

No longer have I trust in your Quranic Vow,  
Tread I not this path otherwise, you can avow.23.

نہ دانم کہ این مرد روباه پیچ۔  
وگر ہرگز این رہ نیارد بچ۔ ۲۴

ਨ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦਿ ਰੋਬਾਹ ਪੇਚ ॥  
ਵਗਰ ਹਰਗਿਜ਼ ਈਂ ਰਹ ਨਯਾਰਦ ਬਹੇਚ ॥੨੪॥

*Na dānam ki in marad-e robāh pech.  
Vagar bargiz in rah nayārad bahech.24.*

I never knew that these men like a fox are clever,  
As nothing could have made me tread this path ever .24.



ہر اں کس کہ قولِ قرآن آیدش۔  
نہ زو بستن و کشتنی بایدش۔۲۵

ਹਰ ਆਂ ਕਸ ਕਿ ਕੁਉਲੇ ਕੁਰਾਅ ਆਯਦਸ਼ ॥  
ਨਜ਼ੋ ਬਸਤਨੋ ਕੁਸ਼ਤਨੀ ਬਾਯਦਸ਼ ॥੨੫॥

*Har āñ kas ki qaule Qurāñ āyadash.*  
*Nazo bastano kushtanī bāyadash.25.*

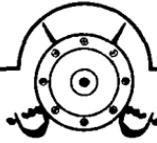
In your Quranic Vow, puts his faith whosoever,  
You should not kill or imprison him ever.25.

بہ رنگِ مگسِ سیاہ پوش آمدند۔  
بہ یکبارگی درخروش آمدند۔۲۶

ਬ-ਰੰਗੇ ਮਗਸ ਸਿਯਾਹ ਪੋਸ਼ ਆਮਦੰਦ ॥  
ਬ-ਯਕਬਾਰਗੀ ਦਰ ਖ਼ਰੋਸ਼ ਆਮਦੰਦ ॥੨੬॥

*Ba-rāñge magas siyāb posh āmdañd.*  
*Ba-yakbārgī dar kharosh āmdañd.26.*

Your black dressed hordes like swarming bees came around,  
All at once they descended with great clamouring sound.26.



ہر آں کس زِ دیوارِ آمد بڑوں۔  
مُخوردن کیے تیر شد غرقِ خوں۔۲۷

ਹਰ ਆਂ ਕਸ ਜ਼ਿ ਦੀਵਾਰਿ ਆਮਦ ਬਰੁੰ॥  
ਬਖੁਰਦਨ ਯਕੇ ਤੀਰ ਬੁਦ ਗਰਕਿ ਮੁੰ॥੨੭॥

*Har ān kas zi divāre āmad brūn.  
Bakburdan yake tīr shud gharke khūn.27.*

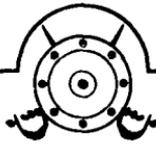
Whosoever the safety of the wall there left,  
Drowned in his own blood by an arrow cleft.27.

کہ بیروں نہ آمد کسے زال دیوار۔  
نہ خوردند تیر و نہ گشتند خوار۔۲۸

ਕਿ ਬੇਰੁੰ ਨ ਆਮਦ ਕਸੇ ਜ਼ਾਂ ਦੀਵਾਰ॥  
ਨ ਖੁਰਦੰਦ ਤੀਰ ਓ ਨ ਗਸ਼ਤੰਦ ਖੁਆਰ॥੨੮॥

*Ki berūn na āmad kase zān divār.  
Na kburdañd tīr o na gashtañd khuār.28.*

From the shelter of the wall then emerged no one,  
None received an arrow, neither was harmed any one.28.



چو دیدم کہ ناہر بہ آمد بجگ۔  
چشیدہ کیے تیر من بیدرنگ۔ ۲۹

ਚੁ ਦੀਦਮ ਕਿ ਨਾਹਰ ਬਿ-ਆਮਦ ਬਜੰਗ ॥  
ਚਸ਼ੀਦਹ ਯਕੇ ਤੀਰਿ ਮਨ ਬੇਦਰੰਗ ॥੨੯॥

*Chu dīdam ki nāhar bi-āmad bajāng.*  
*Chashīdah yake tīre man bedarāng.29.*

When I saw Nahar Khan coming for a combat,  
He tasted at once my arrow - point, threat.29.

ہم آخر گریزند بجائے مضاف۔  
بے خاناں خوردند بیروں گراف۔ ۳۰

ਹਮ ਆਖਿਰ ਗੁਰੇਜੰਦ ਬਜਾਏ ਮੁਸਾਫ ॥  
ਬਸੇ ਖਾਨਾ ਖੁਰਦੰਦ ਬੇਰੁੰ ਗੁਜਾਫ ॥੩੦॥

*Ham ākhir gurezānd bajāe musāf.*  
*Base khānān khurdañd berūn guzāf.30.*

From the battle field in the end did flee,  
Many Pathans bragging outside bravely.30.



کہ افغانِ دیگر بیامد بہ جنگ۔  
چو سیلِ رواں ہچو تیر و تفتنگ۔۳۱

ਕਿ ਅਫ਼ਗਾਨਿ ਦੀਗਰ ਬ-ਆਮਦ ਬ-ਜੰਗ ॥  
ਚੁ ਸੈਲਿ ਰਵਾਂ ਹਮਚੁ ਤੀਰ ਓ ਤੁਫ਼ੰਗ ॥੩੧॥

*Ki afghāne digar ba-āmad ba-jāng.*  
*Chu saile ravān hamchu tir o tufāng.31.*

Thereafter another Pathan came a field to fight,  
Like a rising flood, bullet and arrow in flight.31.

بے حملہ کردند بہ مردانگی۔  
ہم از ہوشی ہم ز دیوانگی۔۳۲

ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬ-ਮਰਦਾਨਗੀ ॥  
ਹਮ ਅਜ਼ ਹੋਸ਼ਗੀ ਹਮ ਜ਼ਿ ਦੀਵਾਨਗੀ ॥੩੨॥

*Base hamlah kardānd ba-mardāngī.*  
*Ham az hoshgī ham zi divāngī.32.*

Numerous attacks launched he manfully,  
Some with caution, some recklessly.32.



بے حملہ کرد و بے زخم خورد۔  
دو کس را بجاں کشت و جاں ہم سپرد۔ ۳۳

ਬਸੇ ਹਮਲਹ ਕਰਦ ਓ ਬਸੇ ਜ਼ਖਮ ਖੁਰਦ ॥  
ਦੋ ਕਸ ਰਾ ਬਜਾਂ ਕੁਸ਼ਤ ਓ ਜਾਂ ਹਮ ਸਪੁਰਦ ॥੩੩॥

*Base hamlah kard o base zakhm khurd.*  
*Do kas rā bajān kusht o jān ham sapurd.33.*

Many a wound received he, many an attack he made,  
Killed he two foes and then down his life he laid.33.

کہ آل خواجہ مردودے سایہ دیوار۔  
نہ آمد بہ میداں بہ مردانہ وار۔ ۳۴

ਕਿ ਆਂ ਖ਼ੁਜਾ ਮਰਦੂਦ ਸਾਯਹ ਦੀਵਾਰ ॥  
ਨ ਆਮਦ ਬ-ਮੈਦਾਂ ਬ-ਮਰਦਾਨਹ ਵਾਰ ॥੩੪॥

*Ki ān khvājā mardūd sāyah dīvār.*  
*Na āmad ba-maidān ba-mardānah vār.34.*

That Khwaja Mardood from behind the wall's shelter,  
Never came out into the field like a manly fighter.34.



دریغا اگر رُوئے او دیدے۔

بہ یک تیر لاچار عسیدے۔ ۳۵

ਦਰੇਗਾ ! ਅਗਰ ਰੂਏ ਓ ਦੀਦਮੇ ॥

ਬ-ਯਕ ਤੀਰ ਲਾਚਾਰ ਬਖ਼ਸ਼ੀਦਮੇ ॥੩੫॥

*Dareghā ! agar rūe o didame.*

*Ba-yak tir lāchār bakhsbidame.35.*

Alas! If only had I got a glimpse of his face,  
With an arrow would have killed him apace.35.

ہم آخر بے زخم تیر و تفنگ۔

دو سُوئے بے کشتہ شد بیدرنگ۔ ۳۶

ਹਮ ਅਖ਼ਿਰ ਬਸੇ ਜ਼ਖਮ ਤੀਰ ਓ ਤੁਫੰਗ ॥

ਦੋ ਸੂਏ ਬਸੇ ਕੁਸ਼ਤਹ ਸ਼ੁਦ ਬੇਦਰੰਗ ॥੩੬॥

*Ham ākhir base zakhm tir o tufang.*

*Do sūe base kushtah shud bedarang.36.*

Many had been wounded by bullets and arrows,  
Many on both sides had died quickly by the close .36.



بے بار بارید تیر و تفنگ۔  
زمیں گشت ہچوں گل لالہ رنگ۔ ۳۷

ਬਸੇ ਬਾਰ ਬਾਰੀਦ ਤੀਰ ਓ ਤੁਫੰਗ ॥  
ਜ਼ਿਮੀਂ ਗਸ਼ਤ ਹਮਚੁੰ ਗੁਲੇ ਲਾਲਹ ਰੰਗ ॥੩੭॥

*Base bār bārid tir o tufang.  
Zimīn gasht hamchūn gule lālah rang.37.*

Bullets, and arrows flew, so numerous around,  
That crimson red, turned the battle-ground.37.

سر و پائے انبوه و چنداں شدہ۔  
کہ میداں پر از گُو و چوگاں شدہ۔ ۳۸

ਸਰੋ-ਪਾਇ ਅੰਬੋਹ ਚੰਦਾਂ ਬੁਦਹ ॥  
ਕਿ ਮੈਦਾਂ ਪੁਰ ਅਜ਼ ਗੁ ਓ ਚੌਗਾਂ ਬੁਦਹ ॥੩੮॥

*Saro-pāe anbob chandān shudah.  
Ki maidān pur az gū o chaugān shudah.38.*

With severed heads and limbs strewn around,  
The battlefield looked like a vast polo-ground.38.



ترنگارِ تیر و ترنگِ کماں -

بر آمد کیے ہا و ہوازِ جہاں۔ ۳۹

ਤਰੰਕਾਰਿ ਤੀਰ ਓ ਤਰੰਗਿ ਕਮਾਂ ॥  
ਬਰਾਮਦ ਯਕੇ ਹਾ ਓ ਹੁ ਅਜ਼ ਜਹਾਂ ॥੩੯॥

*Tarānkāre tīr o tarānge kamān.*  
*Barāmad yake hā o hū az jabān.*39.

Caused by twanging bowstrings and clanking arrows,  
From the frightened throng high pitched shrieks arose.39.

دگر شورشِ کبیر کینہ کوش -

ز مردانِ مردانِ بُروں رفت ہوش۔ ۴۰

ਦਿਗਰ ਸ਼ੋਰਸ਼ਿ ਕੈਬਰਿ ਕੀਨਹ ਕੋਸ਼ ॥  
ਜ਼ਿ ਮਰਦਾਨੇ ਮਰਦਾਂ ਬਿਰੁੰ ਰਫਤ ਹੋਸ਼ ॥੪੦॥

*Digar shorashe kaibare kīnah kosh.*  
*Zi mardāne mardān birūn rafat hosb.*40.

Then the lunging spears such a havoc wrought,  
Which left the bravest utterly distraught.40.



ہم آخر چہ مردی کُند کارزار۔  
کہ بر چہل تن آیدش بے شمار۔۴۱

ਹਮ ਆਖਿਰ ਚਿਹ ਮਰਦੀ ਕੁਨਦ ਕਾਰਜ਼ਾਰ ॥  
ਕਿ ਬਰ ਚਿਹਲ ਤਨ ਆਯਦਸ਼ ਬੇ-ਸ਼ੁਮਾਰ ॥੪੧॥

*Ham ākhir chih mardī kunad kārzār.  
Ki bar chihal tan āyadash be-shumār.41.*

What can be achieved in battle, by mere bravery,  
When forty men are attacked, by countless adversary.41.

چراغِ جہاں چوں شدہ برقع پوش۔  
شبِ شب بر آمد ہمہ جلوہ جوش۔۴۲

ਚਿਰਾਗੋ ਜਹਾਂ ਚੂੰ ਬੁਦਹ ਬੁਰਕਾ ਪੋਸ਼ ॥  
ਸ਼ਬੇ ਸ਼ਬ ਬਰਾਮਦ ਹਮਹ ਜਲਵਾ ਜੋਸ਼ ॥੪੨॥

*Chirāghe jahān chūn shudah burqā posh.  
Shabe shab barāmad hamah jalvā josh.42.*

When the Lamp of the world, put on a sable raiment,  
The lord of the night then emerged fully luminant.42.



ہر آں کس بقولِ قرآن آیدش۔

کہ یزداں برو رہنما آیدش۔ ۴۳

ਹਰ ਆਂ ਕਸ ਬਕੌਲਿ ਕੁਰਾਨ ਆਯਦਸ਼ ॥  
ਕਿ ਯਜ਼ਦਾਨ ਬਰ ਓ ਰਹਿਨੁਮਾ ਆਯਦਸ਼ ॥੪੩॥

*Har ān kas baqaule Qurān āyadasb.*  
*'Ki yazdān bar o raibnumā āyadasb.43.*

Whosoever on a vow taken in God's name, truly depends,  
The Lord like a guardian angel that person attends.43.

نہ پیچیدہ مُوئے نہ رنجیدہ تن۔

کہ بیروں خود آگردد دشمن شکن۔ ۴۴

ਨ ਪੇਚੀਦਹ ਮੁਏ ਨ ਰੰਜੀਦਹ ਤਨ ॥  
ਕਿ ਬੇਰੁੰ ਖੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ ॥੪੪॥

*Na pechīdah mūe na ranjīdah tan.*  
*Ki berūn khud āvurd dushman shikan.44.*

No wound did I receive nor was distressed in any way,  
The Slayer of foes, Himself took me from harm away.44.



نہ دانم کہ این مرد پیال شکن۔  
کہ دولت پرست است و ایماں فگن۔۴۵

ਨ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਪੈਮਾਂ ਬਿਕਨ ॥  
ਕਿ ਦੌਲਤ ਪਰਸਤ ਅਸਤ ਓ ਈਮਾਂ ਫਿਗਨ ॥੪੫॥

*Na dānam ki īn mard paimān sbikan.  
Ki daulat parast ast o imān figan.45.*

Never I knew that this man, of his word is untrue,  
That a votary of Mammon is he and faithless too.45.

نہ ایماں پرستی نہ اوضاع دیں۔  
نہ صاحب شناسی نہ محمد یقین۔۴۶

ਨ ਈਮਾਂ ਪ੍ਰਸਤੀ ਨ ਔਜਾਇ ਦੀਂ ॥  
ਨ ਸਾਹਿਬ ਸ਼ਨਾਸੀ ਨ ਮੁਹੰਮਦ ਯਕੀਂ ॥੪੬॥

*Na imān prastī na auzāe dīn.  
Na sāhib shanāsī na mubammad yakīn.46.*

Neither true in religious worship nor in concept true,  
Neither you believe in Mohmmad nor Lord-aware are you.46.



ਹਰ ਆਂ ਕਸ ਕਿ ਇਮਾਨ ਪ੍ਰਸਤੀ ਕੰਦ-  
ਨੇ ਯਿਮਾਨ ਖੁਦਾਸ਼ ਪੇਸ਼ਿ ਵ ਪੇਸ਼ਿ ਕੰਦ-ੴ੬

ਹਰ ਆਂ ਕਸ ਕਿ ਇਮਾਨ ਪ੍ਰਸਤੀ ਕੁਨਦ ॥  
ਨ ਪੈਮਾਂ ਖੁਦਾਸ਼ ਪੇਸ਼ ਓ ਪਸਤੀ ਕੁਨਦ ॥੪੭॥

*Har ān̄ kas ki imān̄ prastī kunad.  
Na paimān̄ khudash pesh o pastī kunad.47.*

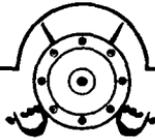
Every man who in religious worship is true,  
He adheres to his word unswervingly too.47.

ਕੇ ਆਂ ਮਰਦ ਰਾ ਝੌਰਾ ਏਬਾਰ ਨੇਸਤ-  
ਚੇ ਕਸਮੇ ਕੁਰਾਨ ਅਸਤ ਯੇਦਾਨ ਯੇਕੇਸਤ-ੴ੮

ਕਿ ਏਓਂ ਮਰਦ ਰਾ ਝੌਰਹ ਇਅਤਬਾਰ ਨੇਸਤ ॥  
ਚਿ ਕਸਮੇ ਕੁਰਾਨ ਅਸਤ ਯੇਦਾਨ ਯੇਕੇਸਤ ॥੪੮॥

*Ki in̄ mard rā zarrāh etbār nesat.  
Chi qasme Qurān̄ ast yazdān̄ yakesat.48.*

For this man I do not have a wee bit trust now,  
What is One God to him, What is the Quranic Vow.48.



چو قسم قرآن صد کند اختیار۔  
مراقطه نہ آید از و اعتبار۔ ۴۹

ਚੁ ਕਸਮੇ ਕੁਰਾਨ ਸਦ ਕੁਨਦ ਇਖਤਯਾਰ ॥  
ਮਰਾ ਕਤਰਹ ਨਾਯਦ ਅਜ ਓ ਇਅਤਬਾਰ ॥੪੯॥

*Chu qasme Qurān sad kunad ikhtiyār.*  
*Marā qatraḥ nāyad az o etbār.49.*

Even if a hundred times, on Quran you take a vow,  
I would not a little bit, believe in you now.49.

اگرچہ تڑا اعتبار آمدے۔  
کمر بستہ پیشوار آمدے۔ ۵۰

ਅਗਰ ਚਿ ਤੁਰਾ ਇਅਤਬਾਰ ਆਮਦੇ ॥  
ਕਮਰ ਬਸਤਹ ਏ ਪੇਸ਼ਵਾਰ ਆਮਦੇ ॥੫੦॥

*Agar chi turā etbār āmde.*  
*Kamar bastah e peshvār āmde.50.*

If you had faith in your own integrity,  
You would have come, determined before me.50.



کہ فرض است بر سر ترا ایس سخن۔  
کہ قول قرآن است قسم است بمن۔ ۵۱

ਕਿ ਫ਼ਰਜ਼ ਅਸਤ ਬਰ ਸਰ ਤੁਰਾ ਈਂ ਸੁਖ਼ਨ ॥  
ਕਿ ਕੌਲਿ ਕੁਰਾਨ ਅਸਤ ਕ਼ਸਮ ਅਸਤ ਬਮਨ ॥੫੧॥

*Ki farz ast bar sar turā in sukhan.  
Ki qaūle Qurān ast qasam ast baman.51.*

So in this respect, it devolves on you,  
To your Quranic Vow and word prove true.51.

اگر حضرت خود ستاده شود۔  
بجان و دل کار واضح شود۔ ۵۲

ਅਗਰ ਹਜ਼ਰਤੇ ਖ਼ੁਦ ਸਿਤਾਦਹ ਸ਼ਵਦ ॥  
ਬਜਾਨ ਓ ਦਿਲੇ ਕਾਰ ਵਾਜ਼ਹ ਸ਼ਵਦ ॥੫੨॥

*Agar hazrate khud sitādah shavad.  
Bajān o dile kār vāzah shavad.52.*

Had your good self before me personally appeared,  
Everything would have been sincerely cleared.52.



شمارا چو فرض است کارے کنی۔  
مہموجب نوشتہ شمارے کنی۔ ۵۳

ਬੁਮਾ ਰਾ ਚੁ ਫ਼ਰਜ਼ ਅਸਤ ਕਾਰੇ ਕੁਨੀ॥  
ਬਮੁਜਬ ਨਵਿਸ਼ਤਹ ਬੁਮਾਰੇ ਕੁਨੀ॥੫੩॥

*Shumā rā chu farz ast kāre kunī.  
Bamūjab navishtah shumāre kunī.53.*

It is now upon you absolutely incumbent,  
Your written promise to accordingly implement.53.

نوشتہ رسید و بگفتہ زباناں۔  
ببائید کہ ایں کار راحت رساں۔ ۵۴۔

ਨਵਿਸ਼ਤਹ ਰਸੀਦ ਓ ਬਗੁਫ਼ਤਹ ਤੁਬਾਨਾਂ॥  
ਬਿਬਾਯਦ ਕਿ ਈਂ ਕਾਰ ਰਾਹਤ ਰਸਾਨਾਂ॥੫੪॥

*Navishatah rasid o baguftah zubānī.  
Bibāyad ki in kār rāhat rasānī.54.*

I did receive your message, oral and in writing,  
You should gracefully this work to completion bring.54.



ہمیں مرد باید شود سخنور۔  
نہ شہمِ دگر در دہانِ دگر۔ ۵۵

ਹਮੂੰ ਮਰਦ ਬਾਯਦ ਸ਼ਵਦ ਸੁਖਨਵਰ ॥  
ਨ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨਿ ਦਿਗਰ ॥੫੫॥

*Hamūn mard bāyad shavad su<sup>k</sup>hanvar.  
Na shikme digar dar dahāne digar.55.*

A man should be truthful, in his utterance verily,  
Betwixt his word and intent, there no difference be.55.

کہ قاضی مرا گفت بیرون نہ ام۔  
اگر راستی خود بیاری قدم۔ ۵۶

ਕਿ ਕ਼ਾਜ਼ੀ ਮਰਾ ਗੁਫ਼ਤ ਬੇਰੂੰ ਨ ਅਮ ॥  
ਅਗਰ ਰਾਸਤੀ ਖ਼ੁਦ ਬਿਯਾਰੀ ਕ਼ਦਮ ॥੫੬॥

*Ki qāzī marā guft berūn na am.  
Agar rāsati <sup>k</sup>hud biyārī qadam.56.*

I shall abide by, what your Qazi conveyed to me,  
If truthful you are come meet me personally.56.



خراگر باید آں قولی قراں۔  
به نزیو شمارا رسانم هماں۔ ۵۷

ਤੁਰਾ ਗਰ ਬਬਾਯਦ ਆਂ ਕੌਲੇ ਕੁਰਾਅ ॥  
ਬਨਿਜ਼ਦੇ ਬੁਮਾ ਰਾ ਰਸਾਨਮ ਹਮਾਂ ॥੫੭॥

*Turā gar babāyad ān qaule Qurān.  
Banizde shumā rā rasānam hamān.57.*

If you so desire, your written oath to see,  
That document itself I shall send to ye.57.

که تشریف در قصبه کانگر کند۔  
وزاں پس ملاقات باہم شود۔ ۵۸

ਕਿ ਤਸ਼ਰੀਫ਼ ਦਰ ਕ਼ਸਬਾ ਕਾਂਗੜ ਕੁਨਦ ॥  
ਵਜ਼ਾਂ ਪਸ ਮੁਲਾਕ਼ਾਤ ਬਾਹਮ ਸ਼ਵਦ ॥੫੮॥

*Ki tashrif dar qasbā kāngar kunad.  
Vazān pas mulāqāt bāham shavad.58.*

If you grace Kangar town with your presence,  
The two of us shall have a meeting thence.58.



نه ذره درين راه خطرہ تراست۔

ہمہ قوم بيرا از حکم مراست۔ ۵۹

ਨ ਜ਼ਰਹ ਦਰੀਂ ਰਾਹ ਖ਼ਤਰਹ ਤੁਰਾਸਤ ॥  
ਹਮਹ ਕੌਮੇ ਬੈਰਾੜ ਹੁਕਮੇ ਮਰਾਸਤ ॥੫੯॥

*Na zarah darin rāh khatrah turāsat.  
Hamah qaume bairār hukme marāsat.59.*

You have nothing to fear coming down this way,  
As the Brars of this area are under my sway.59.

بیا تا سخن خود زبانی کنیم۔

بروئے شما مهربانی کنیم۔ ۶۰

ਬਿਯਾ ਤਾ ਸੁਖਨ ਖ਼ੁਦ ਜ਼ਬਾਨੀ ਕੁਨੇਮ ॥  
ਬਰੂਏ ਸੁਮਾ ਮਿਹਰਬਾਨੀ ਕੁਨੇਮ ॥੬੦॥

*Biyā tā sukhan khud zabānī kunem.  
Barūe shumā meharbānī kunem.60.*

Come here that we may converse freely face to face,  
And interact we mutually with good will and grace.60.



یکے اسپ شائستہ یک ہزار۔  
بیا تا بگیری بہ من ایں دیار۔۶۱

ਯਕੇ ਅਸਪ ਸ਼ਾਇਸਤਹ ਯਕ ਹਜ਼ਾਰ ॥  
ਬਿਯਾ ਤਾ ਬਗੀਰੀ ਬ ਮਨ ਈਂ ਦਯਾਰ ॥੬੧॥

*Yake asp shāistah yak hazār.  
Biyā tā bagīrī ba man īn dayār.61.*

Come so that from me, you may here obtain indeed,  
From amongst a thousand horse the finest steed.61.

اگر تُو بہ یزداں پرستی کنی۔  
بکارِ مرا ایں نہ سستی کنی۔۶۲

ਅਗਰ ਤੂ ਬਯਜ਼ਦਾਂ ਪ੍ਰਸਤੀ ਕੁਨੀ ॥  
ਬਕਾਰਿ ਮਰਾ ਈਂ ਨ ਸੁਸਤੀ ਕੁਨੀ ॥੬੨॥

*Agar tū bayazdān prastī kunī.  
Bakāre marā īn na sustī kunī.62.*

If your Sovran Lord, you worship veritably,  
In acting on my words don't you dilly dally.62.



باید کہ یزداں شناسی کنی۔  
نہ گفتمہ کے کس خراشی کنی۔ ۶۳

ਬਿਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ॥  
ਨ ਗੁਫ਼ਤਹ ਕਸੇ ਕਸ ਖ਼ਰਾਸ਼ੀ ਕੁਨੀ॥੬੩॥

*Bibāyad ki yazdān shanāsī kunī.  
Na guftab kase kas kharāshī kunī.63.*

It is imperative that Lord-awareness you realize,  
And on Someone's say, not anyone else tyrannize.63.

تُو مند نشیں سرور کائنات۔  
کہ عجب است انصاف این ہم صفات۔ ۶۴  
ਤੂ ਮਸਨਦ ਨਸ਼ੀਂ ਸਰਵਰੇ ਕਾਇਨਾਤ॥  
ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ ਏਂ ਹਮ ਸਿਫ਼ਾਤ॥੬੪॥

*Tū masnad nashīn sarvare kāenāt.  
Ki ajab ast insāf in ham sifāt.64.*

Lord of the people you are, occupying king's office,  
For a person thus endowed, strange is your justice.64.



کہ عجب است انصاف و دیں پروری۔  
کہ حیف است و صد حیف این سروری۔ ۶۵

ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ ਓ ਦੀਂ ਪਰਵਰੀ ॥  
ਕਿ ਹੈਫ਼ ਅਸਤ ਸਦ ਹੈਫ਼ ਈਂ ਸਰਵਰੀ ॥੬੫॥

*Ki ajab ast insāf o dīn parvarī.*  
*Ki haif ast sad haif īn sarvarī.* 65.

Strange is your justice, your upholding of piety,  
Fie! A hundred times indeed on your regality. 65.

کہ عجب است عجب است تقواہ شمایں۔  
بجز راستی سخن گفتن زیاں۔ ۶۶

ਕਿ ਅਜਬ ਅਸਤ ਅਜਬ ਅਸਤ ਤਕਵਾਹ ਸੁਮਾਂ ॥  
ਬਜ਼ ਰਾਸਤੀ ਸੁਖਨ ਗੁਫ਼ਤਨ ਜ਼ਿਆਂ ॥੬੬॥

*Ki ajab ast ajab ast taqvāh shumān.*  
*Bajuz rāstī sukhan guftan zayān.* 66.

Your continence is curious, indeed very curious,  
To speak other than truth, is an utterance injurious. 66.



مزن تیغ بر خون کس بیدریغ۔

تُرَا نِیز خُونِ چَرخِ رِیزد بہ تیغ۔۶۷

ਮਜ਼ਨ ਤੇਗ ਬਰ ਖ਼ੁਨੇ ਕਸ ਬੇ ਦਰੇਗ ॥

ਤੁਰਾ ਨੀਜ਼ ਖ਼ੁੰ ਚਰਖ ਰੇਜ਼ਦ ਬਤੇਗ ॥੬੭॥

*Mazan tegh bar khūne kas be dregħ.*

*Turā nīz khūn charkh rezad bategh.67.*

Use not the sword without compunction to kill men,  
For your blood shall be shed by the sword of Heaven.67.

تو غافل مشو مرد یزداں شناس۔

کہ او بے نیاز است او بے سپاس۔۶۸

ਤੂ ਗਾਫ਼ਿਲ ਮਸ਼ਉ ਮਰਦ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ ॥

ਕਿ ਓ ਬੇ ਨਿਯਾਜ਼ ਅਸਤ ਓ ਬੇ ਸਪਾਸ ॥੬੮॥

*Tu ghāfil mashau mard yazdān shanās.*

*Ki o be niyāz ast o be sapās.68.*

Remain ye not unmindful but become Lord-aware,  
For the Lord is above flattery and above care.68.



کہ او بے محاب است شاہانِ شاہ۔

زمین و زماں سچے پاتشاہ۔ ۶۹

ਕਿ ਓ ਬੇ ਮੁਹਾਬ ਅਸਤ ਸ਼ਾਹਾਨਿ ਸ਼ਾਹ ॥  
ਜ਼ਮੀਨ ਓ ਜ਼ਮਾਨ ਸੱਚਹ ਏ ਪਾਤਸ਼ਾਹ ॥੬੯॥

*Ki o be muhāb ast shāhāne shāh.*  
*Zamīn o zamān sachchah e pātshāh. 69.*

He is above awe and is the Sovran of sovereigns,  
He is the Lord True of the earth and Heavens.69.

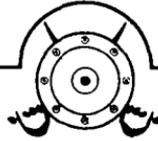
خداوند ایزد زمین و زماں۔

کننده است هر کس مکین و مکاں۔ ۷۰

ਖੁਦਾਵੰਦ ਏਜ਼ਦ ਜ਼ਮੀਨ ਓ ਜ਼ਮਾਨ ॥  
ਕੁਨਿੰਦਹ ਅਸਤ ਹਰ ਕਸ ਮਕੀਨ ਓ ਮਕਾਂ ॥੭੦॥

*Khudāvānd ezad zamīn o zamān.*  
*Kunīndah ast har kas makīn o makān. 70.*

Of the Earth and Heavens, He is the Sovereign King,  
And Creator of every living and non-living thing.70.



ہم از پیر مورو ہم از پیلتن۔  
کہ عاجز نوازست غافل شکن۔ ۷۱

ਹਮ ਅਜ਼ ਪੀਰ ਮੋਰੋ ਹਮ ਅਜ਼ ਪੀਲਤਨ ॥  
ਕਿ ਆਜਿਜ਼ ਨਵਾਜ਼ ਅਸਤ ਗ਼ਾਫ਼ਿਲ ਸ਼ਿਕਨ ॥੭੧॥

*Ham az pīr moro ham az pīltan.  
Ki ājiz navāz ast ghāfil shikan.71.*

From the feeble ant to the big-bodied elephant,  
He is the Exalter of lowly, Killer of nescient.71.

کہ او را چو اسم است عاجز نواز۔  
کہ او بے سپاس است او بے نیاز۔ ۷۲

ਕਿ ਓ ਰਾ ਚੁ ਅਸਮ ਅਸਤ ਆਜਿਜ਼ ਨਵਾਜ਼ ॥  
ਕਿ ਓ ਬੇ ਸਪਾਸ ਅਸਤ ਓ ਬੇ ਨਿਯਾਜ਼ ॥੭੨॥

*Ki o rā chu asm ast ājiz navāz.  
Ki o be sapās ast o be niyāz.72.*

He is called the Exalter of the lowly,  
He is beyond praise and is care free.72.



کہ او بے نگیوں است او بے چنگوں۔  
کہ او رہنما هست او رہنمویں۔ ۷۳

ਕਿ ਓ ਬੇ ਨਿਗੁੰ ਅਸਤ ਓ ਬੇ ਚਗੁੰ ॥  
ਕਿ ਓ ਰਹਨੁਮਾ ਹਸਤ ਓ ਰਹਨਮੁੰ ॥੭੩॥

*Ki o be nigūn ast o be chagūn.*  
*Ki o rabnumā hast o rabnamūn.* 73.

Without imperfection is He and sans peer too,  
Of all earthly beings, He is the Guider true.73.

کہ بر سر تر افروض قسم قرآن۔  
بگفته شما کار خوبی رساں۔ ۷۴

ਕਿ ਬਰ ਸਰ ਤੁਰਾ ਫਰਜ਼ ਕਸਮਿ ਕੁਰਾਨ ॥  
ਬਗੁਫਤਾ ਸੁਮਾ ਕਾਰ ਖੁਬੀ ਰਸਾਨ ॥੭੪॥

*Ki bar sar turā farz qasme Qurān.*  
*Baguftā shumā kār khūbī rasān.* 74.

By your vows on Holy Quran, surely bound are you,  
So sincerely accomplish what you pledged to do.74.



باید تو دانش پرستی سگی۔  
بکار شُما چیرہ دستی سگی۔ ۷۵

ਬਿਬਾਯਦ ਤੂ ਦਾਨਿਸ਼ ਪ੍ਰਸਤੀ ਕੁਨੀ ॥  
ਬਕਾਰੇ ਬੁਮਾ ਚੀਰਹ ਦਸਤੀ ਕੁਨੀ ॥੭੫॥

*Bibāyad tū dānish prastī kunī.  
Bakāre shūmā chīrah dastī kunī. 75.*

It now devolves on you to act with wisdom,  
In your work apply yourself to the optimum.75.

چہاشد کہ چوں بچکاں کُشتہ چار۔  
کہ باقی بماندست پیچیدہ مار۔ ۷۶

ਚਿਹਾ ਬੁਦ ਕਿ ਚੁੰ ਬੱਚਗਾਂ ਕੁਸ਼ਤਹ ਚਾਰ ॥  
ਕਿ ਬਾਕੀ ਬਮਾਂਦਸਤ ਪੇਚੀਦਹ ਮਾਰ ॥੭੬॥

*Chihā shud ki chūn bachchgān kushtah chār.  
Ki bāqī bamāndast pechīdah mār. 76.*

What though my four sons have you slain,  
My Khalsa the coiled snake, doth yet remain.76.



چہ مردی کہ اگلر نموشاں کئی۔  
کہ آتش دماں را فروزاں کئی۔ ۷۷

ਚਿ ਮਰਦੀ ਕਿ ਅਖਗਰ ਖਮੋਬਾਂ ਕੁਨੀ॥  
ਕਿ ਆਤਿਬ ਦਮਾਂ ਰਾ ਫਿਰੋਜ਼ਾਂ ਕੁਨੀ॥੭੭॥

*Chi mardī ki akhgar khamoshān kunī.  
Ki ātish damān rā firozān kunī.77.*

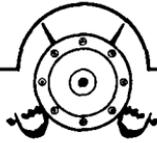
In snuffing out sparks what bravery have you shown,  
By this big fires into conflagrations shall be blown.77.

چہ خوش گُفت فردوسئ خوش زباں۔  
شتابی بود کارِ آہر مناں۔ ۷۸

ਚਿ ਖੁਸ਼ ਗੁਫਤ ਫਿਰਦੌਸਿਏ ਖੁਸ਼-ਜ਼ੁਬਾਂ॥  
ਸ਼ਿਤਾਬੀ ਬਵਦ ਕਾਰੇ ਆਹਰ ਮਨਾਂ॥੭੮॥

*Chi khush guft firdausie khush-zubān.  
Shitābī bavād kāre āhar manān.78.*

How rightly Firdausi, the eloquent doth say,  
To do things in haste is the Devil's way.78.



کہ ما بارگہ حضرت آئید شما۔  
ازال روز باشید شاہد شما۔ ۷۹

ਕਿ ਮਾ ਬਾਰਗਹ ਹਜ਼ਰਤ ਆਯਦ ਸੁਮਾ ॥  
ਅਜ਼ਾਂ ਰੋਜ਼ ਬਾਸ਼ੇਦ ਸ਼ਾਹਿਦ ਸੁਮਾ ॥੭੯॥

*Ki mā bārgah hazrat āyad shumā.  
Azān roz bāshed shāhid shumā.79.*

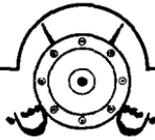
Whenever at my dwelling place you happen to arrive,  
You shall then by yourself the whole truth derive.79.

اگر کارِ این بر تو بستى کر۔  
خداوند باشد ترا بهره ور۔ ۸۰

ਅਗਰ ਕਾਰਿ ਈਂ ਬਰ ਤੂ ਬਸਤੀ ਕਮਰ ॥  
ਖੁਦਾਵੰਦ ਬਾਸ਼ਦ ਤੁਰਾ ਬਹਰਹ ਵਰ ॥੮੦॥

*Agar kāre in bar tū basti kamar.  
Khudāvānd bāshad turā baharah var.80.*

To do this good work if you sincerely decide,  
You shall find the Lord God, gracious beside.80.



وگر نه تُو ایں را فراموش کُند۔  
تُرَا ہم فراموش یزدان کُند۔ ۸۱

ਵਗਰ ਨ ਤੂ ਈਂ ਰਾ ਫ਼ਰਾਮੋਸ਼ ਕੁਨਦ ॥  
ਤੁਰਾ ਹਮ ਫ਼ਰਾਮੋਸ਼ ਯਜ਼ਦਾਂ ਕੁਨਦ ॥੮੧॥

*Vagar na tū in rā farāmosh kunad.  
Turā ham farāmosh yazdān kunad.81.*

If all this unmindfully you forget to do,  
The Sovran Lord shall then forget you too.81.

کہ ایں کار نیک است و دین پروری۔  
چو یزدان شناسی بجاں برتری۔ ۸۲

ਕਿ ਈਂ ਕਾਰਿ ਨੇਕ ਅਸਤ ਓ ਦੀਂ ਪਰਵਰੀ ॥  
ਚੁ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਬਜਾਂ ਬਰਤਰੀ ॥੮੨॥

*Ki in kāre nek ast o dīn parvarī.  
Chu yazdān shanāsī bajān bartarī.82.*

For this work is noble, in religious conformity,  
Showing Lord awareness and true magnanimity.82.



تو من نہ دانم کہ یزداں شناس۔

بر آمد ز تو کارہا دلخراش۔ ۸۳

ਤੁਰਾ ਮਨ ਨ ਦਾਨਮ ਕਿ ਯਜ਼ਦਾਂ-ਸ਼ਨਾਸ ॥  
ਬਰ ਆਮਦ ਜ਼ਿ ਤੂ ਕਾਰਹਾ ਦਿਲ-ਖ਼ਰਾਸ਼ ॥੮੩॥

*Turā man na dānam ki yazdān-shanās.  
Bar āmad zi tū kārahā dil-kh̄arāsh.83.*

I donot believe that you are Lord - conscious indeed,  
As from you have accrued many a heart-rending deed.83.

شناسد ہمیں تو نہ یزداں کریم۔

نہ خواہد ہمیں تو بدولت عظیم۔ ۸۴

ਸ਼ਨਾਸਦ ਹਮੀਂ ਤੂ ਨ ਯਜ਼ਦਾਂ ਕਰੀਮ ॥  
ਨ ਖ਼ਾਹਦ ਹਮੀਂ ਤੂ ਬ-ਦੌਲਤ ਅਜ਼ੀਮ ॥੮੪॥

*Shanāsad hamīn tū na yazdān karīm.  
Na kh̄vāhad hamīn tū ba-daulat azīm.84.*

The Compassionate Lord also does not recognise you,  
And likes you not despite your great wealth too.84.



اگر صد قرآن را بخوردی قسم۔

مرا اعتبارے نہ این ذره دم۔ ۸۵

ਅਗਰ ਸਦ ਕੁਰਾਨ ਰਾ ਬ-ਖੁਰਦੀ ਕ਼ਸਮ॥

ਮਰਾ ਇਅਤਬਾਰੇ ਨ ਈਂ ਜ਼ਰਹ ਦਮ॥੮੫॥

*Agar sad Qurān rā ba-khurdī qasam.*

*Marā etbāre na in zarah dam.85.*

Even if a hundred times on Quran you take a vow,  
I shall not in any of them believe a little bit now.85.

هضوری نه آئیم نه این ره شوم۔

اگر شه بخواد من آل جا روم۔ ۸۶

ਹਜ਼ੂਰੀ ਨ ਆਯਮ ਨ ਈਂ ਰਹ ਸ਼ਵਮ॥

ਅਗਰ ਸ਼ਹ ਬਖ਼ਾਹਿਦ ਮਨ ਆਂ ਜਾ ਰਵਮ॥੮੬॥

*Hazūri na āyam na in rah shavam.*

*Agar shah bakhāhad man ān jā ravam.86.*

I shall not come before you nor make a move that way,  
Where my Lord wills me there shall I go rightaway.86.



خوشش شاه شاهان اور نگیب۔  
کہ چالاک دستور چابک رکیب۔ ۸۷

ਖੁਸ਼ਸ਼ ਸ਼ਾਹਿ ਸ਼ਾਹਾਨ ਅੰਰੰਗਜ਼ੇਬ ॥  
ਕਿ ਚਾਲਾਕ ਦਸਤੂਰ ਚਾਬੁਕ ਰਕੇਬ ॥੮੭॥

*Khushash shāhe shāhān Aurangzeb.*  
*Ki chālāk dastūr chābuk rakeb.87.*

O' Emperor Aurangzeb verily you are very fortunate,  
A fine horseman and clever in the running of state.87.

به ترتیب دانش به تدبیر تیغ۔  
خداوند دیگ و خداوند تیغ۔ ۸۸

ਬਾ-ਤਰਤੀਬ ਦਾਨਿਸ਼ ਬ-ਤਦਬੀਰ ਤੇਗ ॥  
ਖੁਦਾਵੰਦ ਦੇਗ ਓ ਖੁਦਾਵੰਦ ਤੇਗ ॥੮੮॥

*Ba-tartib dānish ba-tadbir tegh.*  
*Khudāvānd deg o khudāvānd tegh.88.*

Through purposeful sword play and a well devised plan,  
Master of the land you became and a master swordsman.88.



کہ حُسنُ الجَمالِ است و رَوشنِ ضمیر۔

خُداوندِ مُلکِ است صاحبِ امیر۔ ۸۹

ਕਿ ਹੁਸਨੁਲ-ਜਮਾਲ ਅਸਤ ਓ ਰੋਸ਼ਨ ਜ਼ਮੀਰ ॥  
ਖੁਦਾਵੰਦ ਮੁਲਕ ਅਸਤ ਸਾਹਿਬ ਅਮੀਰ ॥੮੯॥

*Ki husnul-jamāl ast o roshan zamīr.  
Khudāvānd mulk ast sāhib amīr. 89.*

Brilliant of mind you are and handsome-looking,  
Lord of the land are you and the chieftain's king. 89.

کہ رَوشنِ ضمیرِ است و حُسنُ الجَمالِ۔

خُداوندِ بَخشندةٔ مُلکِ و مالِ۔ ۹۰

ਕਿ ਰੋਸ਼ਨ ਜ਼ਮੀਰ ਅਸਤ ਓ ਹੁਸਨੁਲ ਜਮਾਲ ॥  
ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦਹਏ ਮੁਲਕ ਓ ਮਾਲ ॥੯੦॥

*Ki roshan zamīr ast o husnul jamāl.  
Khudāvānd bakhsbīndabae mulk o māl. 90.*

Handsome looking you are and brilliant of mind,  
Royal bestower of pelf and honours of all kind. 90.



بہ بخشش کبیر است و در جنگ کوہ۔  
ملائک صفت چوں خُریا شکوہ۔ ۹۱

ਬਾ-ਬਖ਼ਸ਼ਿਸ਼ ਕਬੀਰ ਅਸਤ ਓ ਦਰ ਜੰਗ ਕੋਹ ॥  
ਮਲਾਇਕ ਸਿਫਤ ਚੂੰ ਸੁਰੱਯਾ ਸ਼ਿਕੋਹ ॥੯੧॥

*Bā-bakḥshish kabīr ast o dar jaṅg koh.*  
*Malāik sif chūn surayyā shikoh.91.*

Bestower great are you, like a mount resolute in war,  
Glorious like the Pleiades, angelical in traits you are.91.

منم کشته ام کوہیال پُر فیتن۔  
کہ آں بُت پرستند و من بُت شکن۔ ۹۲

ਮਨਮ ਕੁਸ਼ਤਹ ਅਮ ਕੋਹੀਯਾਂ ਪੁਰ ਫਿਤਨ ॥  
ਕਿ ਆਂ ਬੁਤ ਪ੍ਰਸਤੰਦ ਓ ਮਨ ਬੁਤ ਸ਼ਿਕਨ ॥੯੨॥

*Manam kushtah am kobīyān pur fitan.*  
*Ki ān but prastand o man but shikan.92.*

The hill chieftains I kill, for they are troublesome,  
While idolaters they all are, an idol breaker I am.92.



شہنشاہ اورنگزیب عالمیں۔

کہ دارائے دوراست و دوراست دیں۔ ۹۳

ਸ਼ਹਨਸ਼ਾਹਿ ਔਰੰਗਜ਼ੇਬ ਆਲਮੀਂ ॥  
ਕਿ ਦਾਰਾਇ ਦੌਰ ਅਸਤ ਓ ਦੂਰ ਅਸਤ ਦੀਂ ॥੯੩॥

*Shahanshāhe Aurangzeb ālmīn.  
Ki dārāe daur ast o dūr ast dīn.93.*

O' Emperor Aurangzeb, spread far and wide is your sway,  
King of times though, yet from true religion far away.93.

ہمیں گردشِ بے وفائے زماں۔

پس پُشتِ اُفتدِ رساندِ زیاں۔ ۹۴

ਬਬੀਂ ਗਰਦਿਸ਼ੇ ਬੇ-ਵਫਾਏ ਜ਼ਮਾਂ ॥  
ਪਸੇ ਪੁਸ਼ਤ ਉਫ਼ਤਦ ਰਸਾਨਦ ਜ਼ਿਆਂ ॥੯੪॥

*Babīn gardashe be-wafāe zamān.  
Pase pusht uftad rasānad ziyān.94.*

Look at the perfidious Time's, silent gyrations,  
Whom it turns against on him it rains ruinations.94.



ہمیں قُدرتِ نیکِ یزدانِ پاک۔

کہ از یک بہ دہ لک رساند ہلاک۔ ۹۵

ਬਬੀਂ ਕੁਦਰਤੇ ਨੇਕ ਯਜ਼ਦਾਨੇ ਪਾਕ ॥  
ਕਿ ਅਜ ਯਕ ਬ-ਦਹ ਲਕ ਰਸਾਨਦ ਹਲਾਕ ॥੯੫॥

*Babiñ qudrate nek yazdāne pāk.  
Ki az yak ba-dab lak rasānad halāk.95.*

Look at the Gracious might of the Lord Immaculate,  
He makes a single man, million others exterminate.95.

چہ دُشمن کُند مہرباں است دوست۔

کہ بخشندگی کارِ بخشندہ اوست۔ ۹۶

ਚਿ ਦੁਸ਼ਮਨ ਕੁਨਦ ਮਿਹਰਬਾਂ ਅਸਤ ਦੋਸਤ ॥  
ਕਿ ਬਖ਼ਸ਼ਿੰਦਗੀ ਕਾਰੇ ਬਖ਼ਸ਼ਿੰਦਹ ਓਸਤ ॥੯੬॥

*Chi dushman kunad meharbān ast dost.  
Ki bakhs̄shindagī kāre bakhs̄shindah ost.96.*

When the Lord is clement, what can your enemy do,  
For the Lord Gracious, bestows His Grace on you.96.



رہائی دہ و رہمائی دہد۔  
زُباں را بہ صفت آشنائی دہد۔ ۹۷

ਰਿਹਾਈ ਦਿਹ ਓ ਰਹਿਨੁਮਾਈ ਦਿਹਦ ॥  
ਜੁਬਾਂ ਰਾ ਬ-ਸਿਫਤ ਆਸ਼ਨਾਈ ਦਿਹਦ ॥੯੭॥

*Rihāi dib o rahnumāi dihad.*  
*Zubān rā ba-sift āshnāi dihad.* 97.

He is the Lord Liberator and truly guides always,  
And familiarizes the tongue with His own praise. 97.

خصم را چو کور اوسند وقت کار۔  
یتیموں سے بڑے ازار۔ ۹۸

ਖਸਮ ਰਾ ਚੁ ਕੋਰ ਉ ਕੁਨਦ ਵਕਤਿ ਕਾਰ ॥  
ਯਤੀਮਾਂ ਬਰੁੰ ਮੇ ਬੁਰਦ ਬੇ ਅਜ਼ਾਰ ॥੯੮॥

*Khasam rā chu kor ū kunad waqtē kār.*  
*Yatīmān barūn me burad be azār.* 98.

At the proper time, He turns their enemy blind,  
And takes out unharmed, the orphaned with Hand kind. 98.



ہر آں کس کہ اور استبازی کُند۔

رحیمے برو رحم سازی کُند۔ ۹۹

ਹਰ ਆਂ ਕਸ ਕਿ ਓ ਰਾਸਤ ਬਾਜ਼ੀ ਕੁਨਦ ॥  
ਰਹਿਮੇ ਬਰੋ ਰਹਿਮ ਸਾਜ਼ੀ ਕੁਨਦ ॥੯੯॥

*Har āñ kas ki o rāst bāzī kunad.  
Rahīme baro raiham sājī kunad.99.*

Whosoever truly the path of truth follows,  
To him the Compassionate, His compassion shows.99.

کسے خدمت آید بے قلب و جاں۔

خداوند عظیم بر وے اماں۔ ۱۰۰

ਕਸੇ ਖਿਦਮਤ ਆਯਦ ਬਸੇ ਕਲਬ ਓ ਜਾਂ ॥  
ਖੁਦਾਵੰਦ ਬਖ਼ਸ਼ੀਦ ਬਰ ਵੈ ਅਮਾਂ ॥੧੦੦॥

*Kase khidmat āyad base qalb o jāñ.  
Khudāvañd bakhshīd bar vai amāñ.100.*

With his heart and soul who serves the Lord,  
The Lord to him doth His protection accord.100.



چہ دشمن براں حیلہ سازی کُند۔  
کہ بر وے خُدا رحم سازی کُند۔ ۱۰۱

ਚਿ ਦੁਸ਼ਮਨ ਬਰਾਂ ਹੀਲਹ ਸਾਜ਼ੀ ਕੁਨਦ ॥  
ਕਿ ਬਰ ਵੈ ਖੁਦਾ ਰਹਿਮ ਸਾਜ਼ੀ ਕੁਨਦ ॥੧੦੧॥

*Chi dushman barān hīlah sājī kunad.  
Ki bar vai khudā raibam sājī kunad.101.*

What can the enemy render with his machination,  
When the Compassionate saves one with compassion.101.

اگر یک بر آید ده و ده هزار۔  
نگهبان او را شود کردگار۔ ۱۰۲

ਅਗਰ ਯਕ ਬਰ ਆਯਦ ਦਹ ਓ ਦਹ ਹਜ਼ਾਰ ॥  
ਨਿਗਹਬਾਨ ਓ ਰਾ ਸ਼ਵਦ ਕਿਰਦਗਾਰ ॥੧੦੨॥

*Agar yak bar āyad dah o dah hazār.  
Nigabbān o rā shavad kiradgār.102.*

If a single man is attacked by million men,  
The Lord Creator becomes his protector then.102.



تُرا گر نظر هست لشکر و زر۔  
کہ مارا نگاہ است یزدانِ شکر۔ ۱۰۳

ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਹਸਤ ਲਸ਼ਕਰ ਓ ਜ਼ਰ ॥  
ਕਿ ਮਾ ਰਾ ਨਿਗਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਸ਼ੁਕਰ ॥੧੦੩॥

*Turā gar nazar hast lashkar o zar.  
Ki mā rā nigāh ast yazdān shukar.103.*

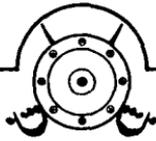
If your troops and treasure complacently you eye,  
My Sovran Lord with a look of gratitude I espy.103.

کہ اورا غرور است بر ملک و مال۔  
و ما را پناه است یزدانِ اکال۔ ۱۰۴

ਕਿ ਓ ਰਾ ਗਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕ ਓ ਮਾਲ ॥  
ਵ ਮਾ ਰਾ ਪਨਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਅਕਾਲ ॥੧੦੪॥

*Ki o rā gharūr ast bar mulk o māl.  
Va mā rā panāh ast yazdān akāl.104.*

O' Aurangzeb, proud you are, of your power and pelf,  
While I trust in the Refuge of the Lord Akal Himself.104.



تُو غافل مشو زیں سبھی سرائے۔

کہ عالم بگزر د سر جا بجائے۔ ۱۰۵

ਤੂ ਗਾਫਿਲ ਮਸ਼ੋ ਜ਼ੀਂ ਸਿਪੰਜੀ ਸਰਾਇ ॥  
ਕਿ ਆਲਮ ਬਗੁਜ਼ਰਦ ਸਰੇ ਜਾ ਬਜਾਇ ॥੧੦੫॥

*Tū ghāfil mashau zīn sipanjī sarāe.  
Ki ālam baguzard sare jā bajāe.105.*

Do not forget that this world is a transitory inn,  
As daily depart here and there inmates therein.105.

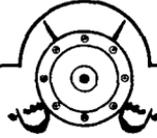
کجا شاہ تيمور و بابر کجا است۔

ہامایوں کجا شاہ اکبر کجا است۔ ۱۰۶

ਕੁਜਾ ਸ਼ਾਹਿ ਤੈਮੂਰ ਓ ਬਾਬਰ ਕੁਜਾਸਤ ॥  
ਹਮਾਯੂੰ ਕੁਜਾ ਸ਼ਾਹਿ ਅਕਬਰ ਕੁਜਾਸਤ ॥੧੦੬॥

*Kujā shāhe Taimūr o Bābar kujāsat.  
Hamāyūn kujā shāhe Akbar kujāsat.106.*

Where is emperor Tamerlane, and where is Babar,  
Where is emperor Humayun, and where is Akbar.106.



کجا شاہ اسکندر و شیر شاہ۔  
کہ یک ہم نماند است زندہ بہ جاہ۔۱۰۷

ਕੁਜਾ ਸ਼ਾਹਿ ਸਿਕੰਦਰ ਓ ਸ਼ੇਰ ਸ਼ਾਹ ॥  
ਕਿ ਯਕ ਹਮ ਨਮਾਂਦ ਅਸਤ ਜ਼ਿੰਦਹ ਬ ਜਾਹ ॥੧੦੭॥

*Kuja shāhe Sikaṅdar o Sher Shāh.*  
*Ki yak ham namānd ast zindah ba jāh.107.*

Where is Sher Shah, where is Alexander the great,  
Not a single one of them is left alive to date.107.

بہیں گردشِ بے وفائے زماں۔  
کہ بر ہر بگُزرد مکین و مکاں۔۱۰۸

ਬਬੀਂ ਗਰਦਿਸ਼ਿ ਬੇ ਵਫਾਏ ਜ਼ਮਾਂ ॥  
ਕਿ ਬਰ ਹਰ ਬਗੁਜ਼ਰਦ ਮਕੀਨ ਓ ਮਕਾਂ ॥੧੦੮॥

*Babīn gardishe be wafāe zamān.*  
*Ki bar bar baguzard makīn o makān.108.*

Behold the fickle Time's relentless gyration,  
It passes over each inhabitant and habitation.108.



تو گر جبر عاجز خراشی ممکن۔  
قسم را بہ تیشہ تراشی ممکن۔ ۱۰۹

ਤੂ ਗਰ ਜਬਰ ਆਜਿਜ਼ ਖਰਾਸ਼ੀ ਮਕੁਨ ॥  
ਕਸਮ ਰਾ ਬ-ਤੇਬਹ ਤਰਾਸ਼ੀ ਮਕੁਨ ॥੧੦੯॥

*Tū gar jabar ājiz khrāshī makun.*  
*Qasam rā ba-teshab tarāshī makun.109.*

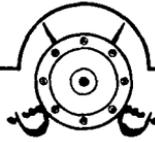
If mighty powerful you are do not the lowly torment,  
Donot chisel the intent, your vow to implement.109.

چو حق یار باشد چه دشمن کند۔  
اگر دشمنی را بسد تن کند۔ ۱۱۰

ਚੂ ਹੱਕ ਯਾਰ ਬਾਸ਼ਦ ਚਿ ਦੁਸ਼ਮਨ ਕੁਨਦ ॥  
ਅਗਰ ਦੁਸ਼ਮਨੀ ਰਾ ਬਸਦ ਤਨ ਕੁਨਦ ॥੧੧੦॥

*Chū haq yār bāshad chi dushman kunad.*  
*Agar dushmanī rā basad tan kunad.110.*

When the Lord befriends what harm can your enemy do,  
Even if he plies his enmity with hundred bodies too.110.



خضم دُشمنی گر ہزار آؤرد۔  
نہ یک مُوئے اور ازار آؤرد۔ ۱۱۱

ਖਸਮ ਦੁਸ਼ਮਨੀ ਗਰ ਹਜ਼ਾਰ ਆਵੁਰਦ॥  
ਨ ਯਕ ਮੁਏ ਓ ਰਾ ਅਜ਼ਾਰ ਆਵੁਰਦ॥੧੧੧॥

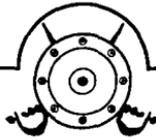
*Khsam dushmanī gar bazār āvurad.*  
*Na yak mūe o rā azār āvurad.111.*

If an enemy doth a thousand hostile acts perform,  
Not even a single hair of your head, can he harm.111.



جنگ نامہ  
ਜੰਗਨਾਮਾ  
JANGNAMAH





بِناَمِ خُداوندِ تَیغِ و تَیْر-

خُداوندِ تَیْر و سَیالِ و سَیْر-۱

ਬਨਾਮੇ ਖੁਦਾਵੰਦੇ ਤੇਗ-ਓ-ਤਬਰ ॥  
ਖੁਦਾਵੰਦੇ ਤੀਰੋ ਸਨਾਨ-ਓ-ਸਪਰ ॥੧॥

*Banāme khudāvānde tegh-o-tabar.*

*Khudāvānd tīro sanān-o-sapar.1.*

In invocation of the Lord of the battle-field,  
Lord of arrow, battle-axe spear, sword and shield.1.

خُداوندِ مردانِ جنگِ آزما-

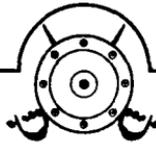
خُداوندِ اسپانِ پادرِ ہوا-۲

ਖੁਦਾਵੰਦੇ ਮਰਦਾਨੇ ਜੰਗ ਆਜ਼ਮਾ ॥  
ਖੁਦਾਵੰਦੇ ਅਸਪਾਨੇ ਪਾ ਦਰ ਹਵਾ ॥੨॥

*Khudāvānde mardāne jaṅg āzmā.*

*Khudāvānde aspāne pā dar havā.2.*

Lord of soldiers tested in ordeal of war,  
Lord of steeds whose feet wind fast are.2.



ہماں کو تورا پادشاہی بداد۔

بما دولتِ دین پناہی بداد۔ ۳

ਹਮਾਂ ਕੋ ਤੁਰਾ ਪਾਦਸ਼ਾਹੀ ਬਦਾਦ ॥  
ਬਮਾ ਦੌਲਤੇ ਦਿੰ ਪਨਾਹੀ ਬਦਾਦ ॥੩॥

*Hamān ko turā pādshāhī badād.  
Bamā daulate dīn panāhī badād.3.*

The same Lord, who kingdom bestowed on ye,  
With protection of religion has entrusted me.3.

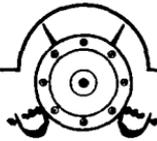
تورا ترکتازی بہ مکر و ریا۔

مرا چاره سازی بہ صدق و صفا۔ ۴

ਤੁਰਾ ਤੁਰਕਤਾਜ਼ੀ ਬਹ ਮਕਰ-ਓ-ਰਯਾ ॥  
ਮਰਾ ਚਾਰਹ ਸਾਜ਼ੀ ਬਹ ਸਿਦਕ-ਓ-ਸਫਾ ॥੪॥

*Turā turaktāzī bah makar-o-rayā.  
Marā chārah sāzī bah sidak-o-safā.4.*

He gave you the way of deceit and plunder,  
And me righteously to redressal render.4.



نہ زبید تیرا نام اور نگزیب۔  
ز اور نگزیباں نہ یابد فریب۔۵

ਨ ਜ਼ੇਬਦ ਤੁਰਾ ਨਾਮ ਔਰੰਗਜ਼ੇਬ ॥  
ਜ਼ਿ ਔਰੰਗਜ਼ੇਬਾਂ ਨ ਯਾਬਦ ਫ਼ਰੇਬ ॥੫॥

*Na zebad turā nām Aurangzeb.  
Zi Aurangzebān na yābad fareb.5.*

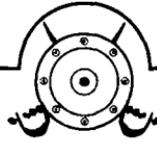
The name Aurangzeb does not suit you,  
As Aurangzeb's are sans deceit and true.5.

تسبیح از سجد و رشته بیس۔  
کزاں دانہ سازی وزاں دام خویش۔۶

ਤਸਬੀਅਤ ਅਜ਼ ਸੁਜਾਹ-ਓ-ਰਿਸ਼ਤਾਹ ਬੇਸ਼ ॥  
ਕਜ਼ਾਂ ਦਾਨਹ ਸਾਜ਼ੀ ਵਜ਼ਾਂ ਦਾਮੇ ਖ਼ਵੇਸ਼ ॥੬॥

*Tasbiat az sujab-o-rishtāh besh.  
Kazān dānah sāzī vazān dāme khavesh.6.*

Your rosary's thread and beads are only a ploy,  
For luring and enticing people which you employ.6.



تُو خَاکِ پِدَر رَا بَہ کَر دَارَے زِشْت۔  
بَہ خُونِ بَرَادَرِ بَدَادِي سَرِشْت۔

ਤੂ ਖਾਕੇ ਪਿਦਰ ਰਾ ਬ ਕਰਦਾਰੇ ਜ਼ਿਸ਼ਤ ॥  
ਬ ਖੁਨੇ ਬਿਰਾਦਰ ਬਦਾਦੀ ਸਰਿਸ਼ਤ ॥੭॥

*Tū khāke pidar rā ba kardāre zisht.*  
*Ba khūne birādar badādī sarisht.7.*

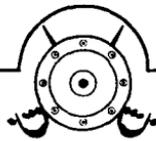
You have kneaded your father's pious dust,  
With your brother's blood and actions unjust.7.

وَزَاں خَاہِ خَامِ کَر دِي بِنَا۔  
بَرَاے دَرِ دَوْلَتِ خَوِشِ رَا۔

ਵਜ਼ਾਂ ਖਾਨਹ ਖਾਮ ਕਰਦੀ ਬਿਨਾ ॥  
ਬਰਾਏ ਦਰੇ ਦੌਲਤੇ ਖਵੇਸ਼ ਰਾ ॥੮॥

*Vazān khānah khām kardī binā.*  
*Barāe dare daulate khavesh rā.8.*

Over this foundation of sheer guilt,  
An adobe structure have you built.8.



من اکتوں بہ افضل پُرش اکال۔  
کُنم ز آبِ آہن چُنّاں بر شگال۔۹

ਮਨ ਅਕਨੂੰ ਬ ਅਫਜ਼ਾਲੇ ਪੁਰਸ਼ ਅਕਾਲ ॥  
ਕੁਨਮ ਜ਼ਿ ਆਬੇ ਆਹਨ ਚੁਨਾਂ ਬਰਸ਼ਗਾਲ ॥੯॥

*Maṅ aknūn ba afzāle purash akāl.*  
*Kunam zi ābe āhan chunān barsbgāl.9.*

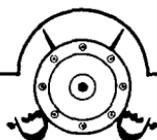
Now, I shall with the blessing of my Lord Akal,  
Hit it with steel-water like seasonal rainfall.9.

کہ ہرگز ازاں چار دیوارِ شوم۔  
نشانی نماند بریں پاکِ یوم۔۱۰

ਕਿ ਹਰਗਿਜ਼ ਅਜ਼ਾਂ ਚਾਰ ਦੀਵਾਰੇ ਸ਼ੁਵਮ ॥  
ਨਿਸ਼ਾਨੀ ਨਮਾਨਦ ਬਰੀਂ ਪਾਕ ਬੁਵਮ ॥੧੦॥

*Ki bargiz azān chār dīvāre shuvam.*  
*Nishānī namānad barīn pāk buvam.10.*

So that not a trace of this structure vile,  
Is left behind our sacred land to defile.10.



زِ کوهِ دکن تیشنه کام آمدی۔  
زِ میواڑ ہم تلخ جام آمدی۔۱۱

ਜਿ ਕੋਹੇ ਦੱਕਨ ਤਿਸ਼ਨਾਹ ਕਾਮ ਆਮਦੀ॥  
ਜਿ ਮੇਵਾੜ ਹਮ ਤਲਖ ਜਾਮ ਆਮਦੀ॥੧੧॥

*Zi kobe dakkan tishnāh kām āmadī.  
Zi mevār ham talakh jāṁ āmadī.11.*

Successful from Deccan hills, did you retreat,  
In Mewar drank you, the bitter potion of defeat.11.

بریں سو چوں اکنوں نگاہت رود۔  
کہ آل تاشخی و تاشجیت رود۔۱۲

ਬਰੀਂ ਸੂ ਚੁੰ ਅਕਨੂੰ ਨਿਗਾਹਤ ਰਵਦ॥  
ਕਿ ਆਂ ਤਲਖੀ ਓ ਤਸ਼ਗੀਅਤ ਰਵਦ॥੧੨॥

*Barīn sū chūn aknūn nigāhat ravad.  
Ki ān talkhī o tashangiat ravad.12.*

Now this side you have turned your eyes amain,  
To quench your thirst, and some satisfaction gain.12.



چُنّاں آتّے زیرِ نعلتِ نہم۔  
ز پنجاب آبت نہ خُوردنِ دہم۔۱۳

ਚੁਨਾਂ ਆਤਿਸ਼ੇ ਜ਼ੇਰ ਨਾਅਲਤ ਨ ਹਮ॥  
ਜ਼ਿ ਪੰਜਾਬ ਆਬਤ ਨ ਖੁਰਦਨ ਦ ਹਮ॥੧੩॥

*Chūnān ātishe zer nāalat na ham.*  
*Zi puñjāb ābat na khurdan da ham.13.*

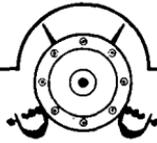
Under your feet shall I place firesin such a way,  
That I dont let you drink water in Punjab anyway.13.

چہ شد گر شغالے بہ مکر و ریا۔  
ہمیں کُشت دو بچّہ شیر را۔۱۴

ਚਿ ਸ਼ੁਦ ਗਰ ਸ਼ਗਾਲੇ ਬ ਮਕਰ ਓ ਰਯਾ॥  
ਹਮੀਂ ਕੁਸ਼ਤ ਦੋ ਬੱਚਾਹ ਸ਼ੇਰ ਰਾ॥੧੪॥

*Chi shud gar shaghāle ba makar o rayā.*  
*Hamīn kusht do bachchāh sber rā.14.*

What though the jackal in a cunning way,  
Has contrived, two cubs of a tiger, to slay.14.



چوں شیرِ ثیاں زندہ ماند ہے۔

زِ تُو انتقامے ستاند ہے۔ ۱۵

ਚੂੰ ਸ਼ੇਰੇ ਜ਼ਯਾਂ ਜ਼ਿੰਦਾਹ ਮਾਨਦ ਹਮੇ ॥  
ਜ਼ਿ ਤੂ ਇੰਤਕਾਮੇ ਸਤਾਨਦ ਹਮੇ ॥੧੫॥

*Chūn shere zayān zindāh mānad hame.*  
*Zi tū intqāme satānad hame.15.*

The tiger is alive, in a great fury,  
To wreak his vengeance upon thee.15.

نہ دیگر گرائم بہ نامِ خُداَت۔

کہ دیدم خُدا و کلامِ خُداَت۔ ۱۶

ਨ ਦੀਗਰ ਗਰਾਇਮ ਬ ਨਾਮੇ ਖੁਦਾਤ ॥  
ਕਿ ਦੀਦਮ ਖੁਦਾ ਓ ਕਲਾਮੇ ਖੁਦਾਤ ॥੧੬॥

*Na dīgar grāim ba nāme khudāt.*  
*Ki dīdam khudā o kalāme khudāt.16.*

No further as witness call upon the name of your Lord,  
I have seen for your God and Quran you have no regard.16.



نہ سؤگندِ تُو اعتبارے نہ ماند۔  
مرا جُز بہ شمشیرِ کارے نہ ماند۔۱۷

ਨ ਸੌਗੰਦੇ ਤੂ ਆਇਤਬਾਰੇ ਨ ਮਾਨਦ ॥  
ਮਰਾ ਜੁਜ਼ ਬ ਸ਼ਮਸ਼ੀਰ ਕਾਰੇ ਨ ਮਾਨਦ ॥੧੭॥

*Na saugānde tū āitbāre na mānad.  
Marā juz ba shamsbīr kāre na mānad.17.*

I, dont have now, any faith in your vow,  
I can't help but resort to the sword now.17.

تُوئی مگرِ باراں دیدہ اگر۔  
نہم نیز شیرے ز دایمے بدر۔۱۸

ਤੂ ਈ ਗੁਰਗੇ ਬਾਰਾਂ ਦੀਦਾਹ ਅਗਰ ॥  
ਨਹਮ ਨੇਜ਼ੇ ਸ਼ੇਰੇ ਜ਼ਿ ਦਾਮੇ ਬਦਰ ॥੧੮॥

*Tū ī gurge bārān didāh agar.  
Naham neze shere zi dāme badar.18.*

If a seasoned wolf are ye,  
I too keep my tigers free.18.



اگر باز گفت و شنیدت به ماست۔  
نمائم تورا جاده پاک و راست۔ ۱۹

ਅਗਰ ਬਾਜ਼ ਗੁਫ਼ਤ ਓ ਸ਼ਨੀਦਤ ਬ ਮਾਸਤ ॥  
ਨੁਮਾਇਮ ਤੁਰਾ ਜਾਦਹ ਪਾਕ ਓ ਰਾਸਤ ॥੧੯॥

*Agar bāz guft o shanīdat ba māsat.  
Numāim turā jādah pāk o rāsat.19.*

If ever, with one another, we meet to converse,  
I shall point to you the true path to traverse.19.

به میدان دو لشکر صف آرا شوند۔  
ز دوری بهم آشکارا شوند۔ ۲۰

ਬ ਮੈਦਾਂ ਦੋ ਲਸ਼ਕਰ ਸਫ਼ ਆਰਾ ਸ਼ਵੰਦ ॥  
ਜ਼ਿ ਦੂਰੀ ਬਹਮ ਆਸ਼ਕਾਰਾ ਸ਼ਵੰਦ ॥੨੦॥

*Ba maidān do lashkar saf ārā shavañd.  
Zi dūri baham āshkārā shavañd.20.*

In the field the two armies so positioned be,  
So far apart they are able one another to see.20.



میانِ رُو ماند دو فرسنگِ راه۔  
چوں آراسته گردد این رزم گاہ۔۲۱

ਮਿਆਨੇ ਰੂ ਮਾਨਦ ਦੋ ਫ਼ਰਸੰਗੇ ਰਾਹ ॥  
ਚੂੰ ਆਰਾਸਤਾ ਗਰਦਦ ਈਂ ਰਜ਼ਮ ਗਾਹ ॥੨੧॥

*Miāne rū mānad do farsaṅge rāh.  
Chūn ārāstā gardad īn razam gāh*21.

Between the two armies thus arrayed around,  
Let plenty space be there in the mid-ground.21.

ازاں پس در آں عرصه کارزار۔  
من آئم به نزد تو بادو سوار۔۲۲

ਅਜ਼ਾਂ ਪਸ ਦਰ ਆਂ ਅਰਸਾ ਕਾਰ ਜ਼ਾਰ ॥  
ਮਨ ਆਇਮ ਜਰੀਦਾਹ ਤੂ ਬਾ ਦੋ ਸਵਾਰ ॥੨੨॥

*Azān pas dar ān arsā kār zār.  
Man āim jarīdāh tū bā do savār*22.

Alone, shall I come in the field then,  
You may bring with you two horsemen.22.



تُو از ناز و نعمت شمر خورده۔  
ز جنگی جوانان نہ بر خورده۔ ۲۳

ਤੂ ਅਜ ਨਾਜ-ਓ-ਨੇਅਮਤ ਸਮਰ ਖੁਰਦਾਹ ॥  
ਜਿ ਜੰਗੀ ਜਵਾਨਾਂ ਨ ਬਰ ਖੁਰਦਾਹ ॥੨੩॥

*Tū az nāz-o-nemat samar khurdāh.*  
*Zi jaṅgī jawānān na bar khurdāh.23.*

You enjoy the benefits of ease and pelf,  
and have not faced a warrior, yourself.23.

بہ میداں بیا خود بہ تیغ و تبر۔  
مکن خلق غلاق زیروزبر۔ ۲۴

ਬ ਮੈਦਾਂ ਬਯਾ ਖੁਦ ਬ ਤੇਗ-ਓ-ਤਬਰ ॥  
ਮਕੁਨ ਖਲਕੇ ਖੱਲਾਕ ਜ਼ੇਰ-ਓ-ਜ਼ਬਰ ॥੨੪॥

*Ba maidān bayā khud ba tegh-o-tabar.*  
*Makun khālqe khallāq zer-o-zabar.24.*

Come fully prepared in the battle ground,  
No more any longer, Lord's creatures hound.24.