In the name of the Lord who manifests Himself as weapons of war viz the sword, the axe, the arrow, the spear, and the shield.

The Lord is with the brave warriors who fly through the air on their horses.

The Lord who has bestowed upon you the kingdom has granted me the honour of protection of the faith.
TURA TURKTAAZI BA MAKAR-O RAYAA
MARAA CHAAREH SAAZI BA SIDAK-O SAFAA

*TURAA- you, your * TURKTAAZI-ravaging, plundering *MAKAR-ruse, deceit, falsity * MARAA- I, me * CHAAREH- remedy, cure * CHAAREH SAAZI-applying or thinking of a remedy *SIDAK-truth, accuracy * SAFAA-purity, sincerity

Where as you are engaged in plunder by deceit and lies, I am on the path of truth and purity

NA ZEEBAD TURA NAAK AURANGZEB
Z AURANG ZEEBAN NA YAABAD FAREB

*ZEEBAD- to seem to be beautiful, to befit * TURAA- you, your * NAAM-name * AURANG-throne * AURANGZEB-beauty of the royal throne *YAABAD-to find, to get *FAREB-deceit

The name "Aurangzeb" does not befit you, since a king who is supposed to bring honour to the throne, will not indulge in deceit like you

*TASBEEN-rosary * TASBEENAT-your rosary * AZ-from * SUJA-bead * RISHTE-thread * BESH-more * KAZAAN-and from that * DAANA SAAZI-moving of beads * VAZAAN-and from that * DAAM-trap, snare * KHWESH-self, yourself

Aurangzeb! Your rosary is nothing more than a bundle of beads and thread. With every move of a bead, you plan to entrap (people), in your snare
TU KHAAK-E PIDAR RA BA KIRDAAR-E ZISHT
BA KHOON-E BARAADAR B-DAADI SIRISHT

*TU- you * KHAAK-dust * PIDAR- father * BA- with, by * KIRDAAR- action, deed * ZISHT- grisly, ugly *KHOON- blood * BARAADAR- brother * DAADI- you have given (second person past of "daadan"-to give, to bestow* SIRISHT- nature, temperament

Aurangzeb! By your grisly act (of putting your own father behind bars) you have brought bad name to your father and by murdering your own brothers you have added to the list of your evil deeds

VAZAAN KHAANA-E KHAAM KARDI BINAA
BARAA-E DAR-E DAULAT-E KHAWEESH RA

*VAZAAN- and from that * KHAANA- home * KHAAM- raw, uncooked * KARDI- you have made (Second person past of "kardan"- to do 'to make) *BINAA- structure, foundation *BARAA-E- for the purpose of * DAR- door * DAULAT- riches, kingdom * KHAWEESH-self, yourself

And from that ( ie by the act of imprisoning your father and murdering your brothers ) you have laid a weak foundation of your kingdom which will ultimately collapse

MAN AKNOON BA AFZAAL-E PURSH-E AKAAL
KUNAM Z AAB-E AAHAN CHUNAA BARSHGAAL

*MAN- I, me * AKNOON- now, at present * BA-with * AFZAAL- plural of FAZAL- favour, grace * PURSH-E AKAAL- the Lord * KUNAM- I have done / made (first person present of " kardan"- to do, to make * AAB-water * AAHAN- iron * CHUNAA- such *BARSHGAAL-rain

Now by the grace of the Lord, I have given the water of steel (Amrit) to my Khalsa warriors who will come on you like a torrent

KE HARGIZ AZAAAN CHAAR DEEWAR-E SHOM
NISHAANI N-MAANAD BAR-EEN PAAK BOM
And with this (torrent of Amrit), your sinister kingdom will vanish from this holy land without a trace.

You came thirsty (defeated) from the mountains of South and the Rajputs of Mewar have also made you drink the bitter cup (of defeat. Your days are numbered now).

Now you are casting your sight towards this side (Punjab). Here also you will be defeated.

Z KOH-E DAKAN TISHNEH KAAM AAMDI  
Z MEWAAR HAM TALKH JAAM AAMDI

You came thirsty (defeated) from the mountains of South and the Rajputs of Mewar have also made you drink the bitter cup (of defeat. Your days are numbered now).

Now you are casting your sight towards this side (Punjab). Here also you will be defeated.

CHUNAAN AATASH-E ZEER NAL-AT NAHAM  
Z PUJAB AABAT NA KHURDAN DEHAM

*KE- that  * HARGIZ-never, ever  * AZAAN- from that (torrent)  * CHAAR- four  * DEEWAR-walls  * CHAAR DEEWAR- your abode, kingdom  * SHOM-sinister, ominous * NISHAANI-sign  * MAANAD-third person present of “maandan”- to stay, to be left  * BAR-EEN- at this (torrent)  * PAAK-chaste, pure* BOM-region, country

Z KOH-E DAKAN TISHNEH KAAM AAMDI  
Z MEWAAR HAM TALKH JAAM AAMDI

*KOH- mountain * DAKAN- south * TISHNEH- thirsty * KAAM- aim, object * AAMDI- you came (second person past of “aamdan”- to come) * MEWAAR- area of Rajputs * HAM- also, too  * TALKH- bitter, acrimonious * JAAM-cup, goblet

BAR-EEN SU CHUN AKNOON NIGAHAT RAWAD  
KE AAN TALKHI-O TISHANGEET RAWAD

*BAR-EEN- at this  * SU- side, direction * CHUN-as, like * AKNOON- now * NIGAH- glance, attention * NIGAHAT- your glance * RAWAD- it is looking (third person present of “raftan” - to go, to take after) * KE- that * AAN-that* TALKHI- bitter * TISHANGEET- your thirst * RAWAD- it will get (third person present of “raftan”)

CHUNAAN AATASH-E ZEER NAL-AT NAHAM  
Z PUJAB AABAT NA KHURDAN DEHAM

*CHUNAN- like this * AATASH- fire * ZEER- below * NAL- horse shoe * NAAL- your horse’s shoe ie feet of your horses ie your feet * NAHAM- I will put (first person present of “nahaadan”- to put, to place * PUJAB- state of Punjab * AAB- water * AABAT- your water or water for you * NA- no, not * KHURDAN- to drink, to eat * DEHAM- I will not yield/offer (first person present of “daadan”- to give, to offer, to yield)
I will put fire under your feet when you come to Punjab and I will not let you even drink water here

What is so great if a jackal kills two children of a tiger (Sahibzada Zorawar Singh and Sahibzada Fateh Singh) by deceit and cunning?

Since that formidable tiger still lives, he will definitely take revenge (from the jackal)

I no longer trust you or your God since I have seen your God as well as his word (Here Guru Ji is referring to the oath of
Aurangzeb and his henchmen when they asked him to leave Anand Garh fort. This oath was written on the blank pages of Koran.

I do not trust your oaths any more and now there no other way for me except to take up the sword.

If you are an old fox, I will too keep my tigers out of your snare.

If you come to me for talks, I shall show you the true path...
Let both the armies face each other and stand at such a distance that they are visible to each other.

Both the armies should stand at a fairly good distance from each other and the battlefield should be so arranged there.

At that time, I will come alone in the battlefield and advance towards you for combat while you will be protected by two of your horsemen (Guru Ji has offered advantage to Aurangzeb in this proposed combat).
You have been enjoying the comforts of life so far without wielding the sword in the battlefield yourself (now you will be doing this for the first time when I come for battle with you).

Now come into the battle field with your weapons (to fight with me) and stop tormenting the people who are the creation of Almighty.