The Lord is perfection personified. He is eternal and manifests Himself through His miracles. He is generous in granting His bounties. He is merciful and delivers us from this world.

He grants peace and security and is always merciful in forgiving us for our sins. He holds our hand and guides us. He is provider of our sustenance and charms everyone.
He is the king of kings who is guiding us all the time. He shows his benevolence on all. He is without colour, incomparable and formless.

He possesses no material things nor has He an army. He is merciful and grants all the pleasures of the heavens.

The Pure one is above everything in this universe. His glory is all pervasive. He bestows us with gifts. He is present everywhere.
The merciful Lord grants us all the gifts and meets the needs of every one throughout the world.

He is Lord of the universe. He is merciful and provides sustenance to all. His charm and grandeur cannot be matched by anyone.

The Lord is intelligence personified. He protects the poor and the helpless and destroys the wicked.
The Virtuous One gives justice to all. Nothing is hidden from Him. He is the inspiration of Koran.

The all-knowing Lord seeks the learned. He is aware of all happenings. He is present everywhere.

He has the knowledge of everything in this universe. All cosmos is moving as per His command.
The great Lord is regulating everything in the world about which He has complete knowledge.

Aurangzeb! I have no trust in your oaths anymore. (You have written that) God is one and that He is witness (between us).

I don't have trust even equivalent to a drop (of water) in your generals (who came to me with oaths on Koran that I will be given safe passage out of Anandgarh Fort). They were all telling lies.
If anyone trusts (you) on your oath on Koran, that person is bound to be doomed in the end.

If anyone comes under the shadow of Huma bird, no one can lay its hands on it—not even a brave crow.

Aurangzeb! I am under the protective shadow of Lord Himself, who has always saved me; you could not cause any harm to my person or even twist my single hair—verse 44.

If a man sits behind the back of a lion, neither anyone can catch him nor a goat or a sheep or a deer can even pass nearby.

Aurangzeb! I stand in shadow of the Almighty, and your men who are like goats, sheep and deer could not harm me in spite of your deceptions.
If I had deceived by taking oath on Koran like the way you have done, I would not have brought my dear fighters to this position of disadvantage (by bringing them out of Anandgarh fort).

IN VERSES FROM 19 TO 41 BELOW, GURUJI GIVES AN ACCOUNT OF THE BATTLE OF CHAMKAUR Fought ON 22 DECEMBER 1704 AND THE REASONS THAT FORCED HIM TO TAKE UP THE SWORD AGAINST THE MUGHAL FORCES AND HILL CHIEFS

What can forty hungry men do, when suddenly ten-lac strong army pounces upon them?

KE PEIMAN SHIKAN BE-DRANG AAMDAND MI-AAN TEG-O TEER-O TUFANG AAMDAND
That the promise breakers launched a surprise attack with their swords and arrows and guns.

It was out of sheer helplessness that I came in the battle field. (Having thus decided) I came with all the battle plans and munitions.

When all the stratagem employed for (solving) a problem are exhausted, (only) then taking your hand to the sword is legitimate.

This is the most quoted verse of Zafarnama. 300 years ago, Guru Gobind Singh Ji had laid down the circumstances when a person or a nation can pick up the sword against the other.
What trust can I have on your oath on Koran? Otherwise you tell why should I have taken this path (of taking up the sword).

I do not know that this person (Aurangzeb) is cunning like a fox. Otherwise I would never have come to this place i.e. Chamkaur (by vacating Anandgarh on the false oaths of Aurangzeb and his men).

If any person believes an oath on Koran, he should neither be tied (arrested) nor killed.
They (the enemy) dressed in black and like flies came suddenly with great uproar.

Any person who came out from behind the wall, took one arrow (on his body) and was submerged in blood.

Any person who did not come out from (behind) that wall, did not take an arrow and (hence) did not become miserable (die).

When, since I saw (first person past of DEEDAN-to see) that name of the general of Aurangzeb’s forces came (AAMAD-third person past of AAMDAN-to come),
When I saw that Nahar had come out from behind the wall for battle, he immediately took one of my arrows on himself (and died).

Many Afghans who used to tell tall stories (about their bravery) also ran away from the battlefield.

That large number of other afgans came for the battle like a flood of arrows and bullets.

According to some translations “one more Afgaan came for the battle”. This is erroneous view since one person cannot be compared to a “flood”. The word “deegar” means “another” as well as “more.”
They launched many brave attacks. (However) some of these attacks were intelligently launched but some were sheer madness.

They launched many attacks and they took many wounds upon themselves. They killed two (of my) men and also gave their own lives as well.

That coward Khawaja (who was hiding behind the wall) did not come out in the battlefield like a brave man.
Alas! If I had seen his (Khawaja’s) face, I would have sent him to the other world just with one arrow.

In the end many fighters from both sides died quickly after being wounded by arrows and bullets.

Many arrows and bullets rained and the battlefield turned red (with blood) like the red coloured laaleh (tulip) flowers.

Guru Ji had just 40 fighters with him when the battle started. If the battle field had turned red with blood, most of the dead must be from the Mughal forces. This speaks about the fighting capabilities, courage and bravery of the defenders of Chamkaur.
The battlefield was full of (severed) heads and legs, which gave the impression as if these were balls and sticks.

If the battlefield was full of severed heads and legs (which could not be counted), it again reflects on the heavy price the Mughal forces had to pay at the hands of the defenders of Chamkaur.

The whizzing of arrows and vibrations of the strings of bows produced huge commotions. And cries of “hai-hu” were coming from the whole battlefield.
And the dreadful noises of weapons had their affect on the bravest of brave men who gave the impression as if they had lost their mental balance.

And finally what could the bravery of my forty warriors do in battle when countless of these (Afghans) fell upon them.

There is a hint here that by the evening, most of the defenders had attained martyrdom. Why didn’t the enemy finish the job? The only plausible explanation can be that they were under the impression that there was still a large force inside the garhi. As the night fell, they must have retired to take on the remainder forces in the morning.

When the lamp of the world (the Sun) had covered itself (had set), the king of the night (the darkness) came out with all its glory (it became pitch dark).

Through this verse, Guru Ji has described the night scene when he came out of the Chamkaur Garhi. Some people have translated “Shah-e Shab” “to mean “the moon”. This will imply that when Guru Ji came out of the Garhi, the night sky was bright with moonlight; that would have made his escape extremely difficult. Hence “Shah-E Shab” the “king of the night” has been translated as “darkness”.

HAM AAKHAR CHE MARDI KUNAD KARZAAR
KI BAR CHEHAL TAN AAYAD-ASH BE-SHUMAR

*HAM-AAKHIR-at last, end *CHE- what *MARDI-bravery *KUNAD-can do (third person present of KARDAN - to do) *KAR-ZAAR-battle, combat *XI- that *BAR-at, upon *CHEHAL-forty *TAN-person *AAI-DASH- come upon (AAYAD-third person present of AAMADAN-to come) *BE-SHUMAR-countless

And the dreadful noises of weapons had their affect on the bravest of brave men who gave the impression as if they had lost their mental balance.

And finally what could the bravery of my forty warriors do in battle when countless of these (Afghans) fell upon them.

There is a hint here that by the evening, most of the defenders had attained martyrdom. Why didn’t the enemy finish the job? The only plausible explanation can be that they were under the impression that there was still a large force inside the garhi. As the night fell, they must have retired to take on the remainder forces in the morning.

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CHIRAG-E JAHAN CHUN SHOD-E BURKA POSH
SHAH-E SHAB BAR-AAMAD HAMEH JALWA JOSH

*CHIRAG-lamp *JAHAN-the world *CHIRAG-E JAHAN- the sun *CHUN- since *SHOD-became (past of SHODAN- to become) *BURKA-cover *POSH- to wear *BURKA POSH- wore a cover (had set) *SHEH- shah, king *SHAB-night *SHAH-E-SHAB-king of the night (darkness) *BAR-AAMAD-came, arrived (past of BAR-AAMADAN- to come, arrive) *HAMEH-all *JALWA-manifestation, appearance *JOSH-boil *JALWA JOSH-displaying all its glory

When the lamp of the world (the Sun) had covered itself (had set), the king of the night (the darkness) came out with all its glory (it became pitch dark).
God becomes guide of any person who trusts someone’s oath taken on the holy Koran.

Aurangzeb! God helped me in coming out of Chamkaur Garhi because I had trusted your earlier oaths that were based on holy Koran.

And so without a scratch on my body or twist of my hair, Lord Himself brought me out (of the Chamkaur siege) after destroying the enemy.

Aurangzeb! I did not know that you are a perjurer; that you are mere worshipper of wealth and breaker of your faith.
You neither follow the teachings of Islam nor you understand its meaning. You do not know the ways of the Lord nor you have any faith in Prophet Mohammed.

Any believer of his faith, will not look here and there (while fulfilling) his own promises

This man (Aurangzeb) cannot be trusted even equivalent of a speck of sand and who swears by Koran as well as by One God.
(So now) if you swear hundred times on the Koran, I do not have trust in you even equivalent to a drop of water.

If you had trust in me, you would have come to meet me personally.

It is incumbent on you now to keep your word. You had given word in the name of God and had said, "I swear" (to keep your word of coming and meeting me personally)
If your majesty were present here, all actions undertaken so far would have been clarified (whatever has happened would be discussed).

It is incumbent on you to fulfil the task undertaken by you and stick to whatever you have written in your letter (about meeting me).

More details of the letter and the personal message of Aurangzeb are mentioned in the following verse.
I have received your communication and also heard your message (through your representative who met me here in Dina). You should now complete this task (of meeting me) that will usher in peace.

Guru Ji has referred to the visit of this representative in verse 46. This was the third communication that Guru Ji had received from Aurangzeb; the earlier two were received while he was still at Anadgarh Fort about which reference has already been made. It is worth noting here about the physical state of Aurangzeb’s health and political state of his empire. From 1681 onwards till his death in 1707, he was engaged in bitter military struggle against the Muslim rulers of Bijapur and Golconda States and the Marathas. Unable to achieve his military aims, he ultimately retired to Ahmednagar on 20 January 1706, weak in body and mind (He died there on 20 February 1707). At the old age of 90 when he was waiting for the summons of the Lord, he had realised the enormity of sins and crimes committed by him and his subordinates which is evident from the communications he sent to his sons during his last days. This third letter to Guru Ji must have been in response to that realisation.

A man should keep his word. (He should not say) something with his mouth and (have) something else in his stomach.

A man should keep his word. (He should not say) something with his mouth and (have) something else in his stomach.
What your representative has said (I agree with that) and I am
not out of it. If you are truthful, you will yourself come here
in the spirit of friendship.

Should you want, I can also have the copy of Quran delivered to
you, which has the (false) written promises

Important agreements amongst people were usually written, on
oath, on the blank pages of Koran to give them authenticity so
that no one will renege on the promises made through a holy book.
Here Guru Ji is referring to the oaths taken on Koran at
Anandgarh fort

If your majesty visits Kangar village (where I am staying) then
we both can meet each other
(If you come here) there will be no danger to your person at all since the Birad people (of Kangar area) are all under my command.

Aurangzeb! Come here and I will talk to you face to face and I will show my compassion for you (by forgiving you for your past sins of taking false oaths on Koran).

(Aurangzeb! you have written to me) to bring one expensive horse whose cost should be one thousand and that in return I can take this territory of Anandpur.

This offer of Aurangzeb that might have been conveyed to Guru Ji by the Kazi (verse 56) can be seen in two contexts. One it could be a ploy to capture Guru Ji by deceit; Guru Ji has categorically rejected the idea of visiting Aurangzeb vide verse 88. Secondly it could be due to political considerations since Guru Ji, after moving back to Anandpur, would have remained militarily engaged with Hill Rajas who were showing signs of independence from the
Mughal rule thus mutually weakening them selves. In the absence of Guru Ji, the Hill Chiefs could become a formidable force.

Some translations have totally different meanings of this verse. According to some, Guru Ji had asked Aurangzeb to bring 1000 horses to him in Dina and in return could get that area from Guru Ji. However this translation suffers from the infirmity that the opening word "YAK-E" has not been taken into consideration. Still some have translated this verse as if Guru Ji is telling Aurangzeb that he (Guru Ji) has a rare horse in his collection of 1000 horses which he will let loose (a la Ashwamedha Yag of Hindu god Ram) and dared Aurangzeb to catch it so that he (Guru Ji) could engage with him in battle again.

62

**SHAHAN-SHAH RA BANDEH-E CHAAKAR-AM**
**AGAR HUKM AA-YED B-JAAN HAAZAR-AM**

*SHAHAN-SHAH- king of kings (God) * RA- of, from *BANDEH- slave, servant *AA-YED-comes (third person present of AAMADAN-to come) *HUKM-order, command *B-JAAN-life*CHAAKAR- servant *HAAZAR-present

I am the menial servant of the Lord; I will come to your court only if He commands me to do so

63

**AGAR-CHEH BI-AA-YAD B-FURMAAN-E MAN**
**HAZOORAT BI-AA-YAM HAMEH JAAN-O TAN**

*AGAR-CHEH- all though, however *AA-YAD-it comes (third person present of AAMADAN-to come) *FURMAAN- command *MAN- I *HAZOORAT-your excellency *AA-YAM- I will come *HAMEH- all *JAAN-O-TAN- body and soul

If I get the command of the Lord, (only then) I will visit you
**If you worship the Lord, then you will not show any laxity in this affair (you will not delay in coming and meeting me).**

You should believe in the Lord Almighty; stop harming and tormenting people on the advise of your courtiers.

You are occupying the throne in the name of the Lord of the universe. But strange is your justice and strange are your attributes.
That strange is your justice and strange are the ways you practice your religion. And your lordship? What a pity! It is pitiable hundreds of times.

Strange are your religious proclamations. Speaking any thing but truth is to deceive oneself

Stop shedding the blood of people without any reason. Remember, the heavenly sword will also fall upon you for your blood
Aurangzeb! Beware and have fear of the Almighty for He is free from want and does not need any flattery.

God free from fear. He is the emperor of the universe and true sovereign

The Lord is the master of the universe. He is the creator of all men to whom He provides shelter.
He is the creator of all beings from small ants to huge elephants. He is protector of the meek and destroyer of the non-believers.

His very name means "protector of the meek". He does not need any self-praise from any quarter nor does He need any material things.

He is without any shape or colour or any form. He is the guide who leads.
You have the burden of the Koran’s oath on your head. You should now fulfil all that you have said earlier in a befitting manner.

Guru Ji has again reminded Aurangzeb about his promise of meeting him (Guru Ji) as already stated in verse 56

You should (at this time) show wisdom and handle the job taken by you skilfully (to visit my place for discussions).

What happened that you have killed four children (my sons), the coiled snake (in the form of my Khalsa) still remains.
What manliness you have shown by extinguishing a few sparks (Sahibzadas). You have made the conflagration brighter and more furious.

How nicely the sweet-tongued poet Firdosi has said that “to act in haste is the work of a devil”

Guru Ji is referring to the summary execution of the young Sahibzadas at Sirhind which he has termed as an act of a devil.

When I meet you in the court of your Lord, you will appear as a witness there (and answer all the crimes committed by you)
If you overlook this task (ie to fulfil the word given by you of meeting me), the Lord Himself will also overlook you.

If you get ready to fulfil this job (and come here), God will grant you prosperity.

Aurangzeb! This good act on your part will be like worshipping of the Lord; an act which is superior to life itself.
I do not know if you have any awareness about the Lord since you have performed too many acts that were tyrannical

The bountiful Lord does not recognise you. He even does not want you with all your wealth and riches

Now if you swear a hundred times on Koran, I will not trust you now even for a single moment
HAZOORI NI-AAYAM NA EEN RAH SHAWAM
AGAR SHAH B-KHAWAHAD NA AANJAH RAWAM

*HAZOORI-performed in one’s presence is going to the court of Aurangzeb *NI AAYAM- I will not come (NI- no, AAYAM-first person present of AAMADN-to come)*EEN RAH - this way *NA SHAWAM-it will not be or happen(SHAWAM-first person present of SHODAN-to become, to be) *AGAR-if *SHAH-Aurangzeb *KHAWAHAD-wants, wishes (third person present of KHAWAAN-to want) *NA- no, not*AANJAH- there*RAWAM-I go(first person present of RAFTAN-to go)

I will not come to your court. Neither I will not take the way (that leads to your court). I will not even go “there” as desired by you

By use of the word “aanjah” which means “there”, Guru Ji has very clearly told Aurangzeb that he even rejects the idea of meeting him at a neutral place which might have been proposed by his representatives when they met him at Dina

Aurangzeb is the king of kings and very prosperous. He is a good swordsman and an agile horse rider.

Aurangzeb is beauty personified. He is bright minded and he is the lord of his kingdom;
Aurangzeb is wise and knowledgeable and is skilful wielder of the sword. He is the provider of all the necessities of the people and lords over the world with his military might.

Aurangzeb is handsome and possesses a brilliant mind. He is bountiful in distributing the riches of his kingdom.

Aurangzeb’s magnificence is great. In war he is like a mountain. He has the attributes of angels and his splendour matches the Pleiades ("seven sisters" in the constellation Taurus).
Aurangzeb is the king of kings. He is the lord of the world and has all the riches. But he is far from the teachings of his religion.

I am also the annihilator of the hill rajas, the idol worshippers. They are idol worshipers and I am engaged in defeating “the very concept” of idol worship.

It is not correct to translate “but shikast” as an “idol breaker” as has been done in some translations. This will give the impression that Guru Ji had in fact broken idols; this is not borne by history for nowhere it has been recorded that Guru Ji had ever done this. However it is true that he was against idol worship.
Look at the turn of unfaithful world. When it sets itself after some one, it inflicts injury and does harm to him.

Look at the powerful and good Lord. His reach is such that He can get ten lac annihilated by only one.

What can the enemy do when the Almighty Lord is kind? That He is generous and always forgiving.
He gives us guidance and delivers us from this world; He lets us sing praises for His benevolence showered upon us.

In time of need, He blinds the enemy and takes out the helpless without an injury to him even from a thorn.

Guru Ji is referring to his escape from Chamkaur.

The Compassionate Lord always showers mercy upon any person who follows the path of truthfulness.
Anyone who serves the Almighty with total devotion is blessed with peace and tranquillity.

What deception can an enemy inflict on a person who is under the protection of Lord Himself?

If one lac strong enemy attacks a single loved one, the Lord protects and does not allow any harm to visit him.
Aurangzeb! While you are proud of your military might and all the wealth at your disposal, I am looking towards the Lord to whom I am always grateful.

Aurangzeb! While you are proud of your wealth and strength of your empire, I am under the protection of the Supreme Lord.

Aurangzeh! Be aware that this world is like an inn where each person comes to stay for a short period (just eight days). And once his time is over, he departs and yields his place to others while the world keeps moving.
Look at the unfaithfulness of the world that everyone is crossing
the house of others without any restriction
The strong ones are forcibly taking the possessions of the weak

Aurangzeb! Stop torturing the weak and the timid with your
military might. Do not oppress these hapless people on (false)
oaths

When God Almighty is one’s friend, what can the enemy do even if
he sends hundreds of men upon him.
If the enemy brings thousands of his men against an individual, (who has the protection of the Lord) not even a single hair of his will be harmed.