

ਫਤਹ ਨਾਮਾ فتح نامہ FATEHNAMA

੧ ਬ-ਨਾਮੇ ਖੁਦਾਵੰਦ ਤੇਗੋ ਤਬਰ
ਖੁਦਾਵੰਦ ਤੀਰੋ ਸਿਨਾਨੋ ਸਪਰ

بنامے خداوند تیغ و تبر
خداوند تیر و سنان و سپر

B-NAAM-E KHUDAVAND TEG-O TABAR
KHUDAVAND TEER-O SINAAN-O SAPAR

*B-NAAM-E - in the name of * KHUDAVAND- God * TEG- sword * TABAR-axe * TEER- arrow
* SINAAN- spear * SAPAR- shield

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

੨ ਖੁਦਾਵੰਦ ਮਰਦਾਨਹ ਜੰਗ ਅਜਿਮਾ
ਖੁਦਾਵੰਦ ਅਸਪਾਨੇ ਪਾ ਦਰ ਹਵਾ

خداوند مردانہ جنگ آزما
خداوند اسپانے پا در هوا

KHUDAVAND MARDAAN-EH JANG AZIMAA
KHUDAVAND ASPAAN-E PAA DAR HAWAA

*MARDAAN-EH- brave, courageous * JANG- battle * AAZIMAA- from "aazmayash"- test, ordeal
* ASPAAN- horses (plural of " asp"- horse) * PAA- feet * DAR- in, at *HAWAA-air

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

੩ ਹਮਾਂ ਕੁ ਤੁਰਾ ਪਾਦਸ਼ਾਹੀ ਬ-ਦਾਦ
ਬ-ਮਾ ਦੌਲਤੇ ਦੀ ਪਨਾਹੀ ਬ-ਦਾਦ

ہماں کو ترا پادشاہی بداد
بما دولتے دیں پناہی بداد

HAMAAN KU TURA PADSHAHI B-DAAD
B-MAA DAULAT-E DEEN PANAAHI B-DAAD

*HAMAAN- the same, that very * KU- that he ("ke- that , "o"-he) *TURA- your, you
*PADSHAHI- kinddom * DAAD- has given (third person past of "daadan"- to give) * B-MAA-
to me *DAULAT- riches *DEEN- religion * PANAAHI- asylum, shelter, protection

The Lord who has bestowed upon you the kingdom has granted me the honour of protection of the faith

੪ ਤੁਰਾ ਤੁਰਕਰਾਜ਼ੀ ਬਾ ਮਕਰੋ ਰਯਾ
ਮਰਾ ਚਾਰਹ ਸਾਜ਼ੀ ਬਾ ਸਿਦਕੋ ਸਫਾ

ترا تركتازی با مکر و ریا
مرا چاره سازی با صدق و صفا

TURA TURKTAAZI BA MAKAR-O RAYAA
MARAA CHAAREH SAAZI BA SIDAK-O SAFAA

*TURAA- you, your * TURKTAAZI-ravaging, plundering *MAKAR-ruse, deceit*RAYAA-deception, 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

੫ ਨਾ ਜ਼ੀਬਦ ਤੁਰਾ ਨਾਮ ਓਰੰਗਜ਼ੇਬ
ਜ਼ ਓਰੰਗਜ਼ੀਬਾਂ ਨਾ ਯਾਬਦ ਫਰੇਬ

نہ زبید ترا نام اورنگزیب
ز اورنگزیبان نہ یابد فریب

NA ZEEBAD TURA NAAK AURUANGZEB
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

੬ ਤਸਬੀਹਤ ਅਜ਼ ਸੁਜਾ ਓ ਰਿਸ਼ਤਾ ਏ ਬੇਸ਼
ਕਜ਼ਾਂ ਦਾਨਾ ਸਾਜ਼ੀ ਵਜ਼ਾਂ ਦਾਮੇ ਖ਼ਵੇਸ਼

تسبیحت از سجد و رشتہ بے بیش
کزاں دانہ سازی وزاں دامے خویش

TASBEEHAT AZ SUJA O RISHTEH-E BESH
KAZAAN DAANA SAAZI VAZAAN DAAM-E KHWESH

*TASBEEH-rosary * TASBEEHAT- your rosary * AZ- from * SUJA-bead * RISHTEH-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

੭ ਤੂ ਖ਼ਾਕੇ ਪਿਦਰ ਰਾ ਬਾ ਕਿਰਦਾਰੇ ਜ਼ਿਸ਼ਤ
ਬਾ ਖ਼ੂਨੇ ਬਰਾਦਰ ਬ-ਦਾਦੀ ਸਿਰਿਸ਼ਤ

تو خاکے پدر را با کردارے زشت
با خونے برادر بدادی سرشت

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

੮ ਵਜ਼ਾਂ ਖ਼ਾਨਾ ਏ ਖ਼ਾਮ ਕਰਦੀ ਬਿਨਾ
ਬਰਾਏ ਦਰੇ ਦੌਲਤੇ ਖ਼ਵੀਸ਼ ਰਾ

وزاں خانہ سے خام کردی بنا
برائے درے دولتے خویش را

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

੯ ਮਨ ਅਕਨੂੰ ਬਾ ਅਫ਼ਜ਼ਾਲੇ ਪੁਰਸ਼ੇ ਅਕਾਲ
ਕੁਨਮ ਜ ਆਬੇ ਆਹਨ ਚੁਨਾਂ ਬਰਸ਼ਗਾਲ

من اکنوں با افضالے پرشے اکال
کنم ز آبه آهن چناں برشگال

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

*MAN- I, me * AKNOON-now, at present * BA-with * AFZAAL- plural of FAZAL- favour, grace * PURSHE 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

੧੦ ਕਿ ਹਰਗਿਜ਼ ਅਜ਼ਾਂ ਚਾਰ ਦੀਵਾਰੇ ਸ਼ੋਮ
ਨਿਸ਼ਾਨੀ ਨ-ਮਾਨਦ ਬਰੀਂ ਪਾਕ ਬੋਮ

کہ ہرگز ازاں چار دیوارے شوم
نشانے نماند بریں پاک بوم

KE HARGIZ AZAAN CHAAR DEEWAR-E SHOM
NISHAANI N-MAANAD BAR-EEN PAAK BOM

*KE- that * HARGIZ-never, ever * AZAAN- from that (torrent) * CHAAR- four * DEEWAR- walls * CHAAR DEEWAR- your abode, kingdom * SHOM-sinister, ominous * NISHAANI-sign * N-MAANAD- will not be left (NA- no, not, MAANAD- third person present of "maandan"- to stay, to be left * BAR-EEN- at this (torrent) * PAAK-chaste, pure * BOM-region, country

And with this (torrent of Amrit), your sinister kingdom will vanish from this holy land without a trace

ੴ ਜ ਕੋਹੋ ਦਕਨ ਤਿਸ਼ਨਹ ਕਾਮ ਆਮਦੀ
ਜ ਮੇਮਾੜ ਹਮ ਤਲਖ ਜਾਮ ਆਮਦੀ

ز کوہ سے دکن تیشنہ کام آمدی
ز میواڑ ہم تلخ جام آمدی

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

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)

ੴ ਬਰੀਂ ਸੂ ਚੂੰ ਅਕਨੂੰ ਨਿਗਾਹਤ ਰਵਦ
ਕਿ ਅੰ ਤਲਖੀ ਓ ਤਿਸ਼ੰਗੀਤ ਰਵਦ

بریں سو چوں اکنوں نگاہت رود
کہ آن تلخی و تیشنگیت رود

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 * NIGAAHAT- your glance * RAWAD- it is looking (third person present of "raftan" - to go, to take after) * KE- that * AAN-that * TALKHI- bitter * TISHANGEET- thirst * TISHANGEET- your thirst * RAWAD- it will get (third person present of "raftan")

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

ੴ ਚੁਨਾਂ ਆਤਸ਼ੇ ਜ਼ੀਰ ਨਾਅਲਤ ਨਹਮ
ਜ ਪੰਜਾਬ ਆਬਤ ਨਾ ਖੁਰਦਨ ਦੇਹਮ

چناں آتشیے زیر نعلت نہم
ز پنجاب آبت نہ خوردن دهم

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

*CHUNAN- like this * AATASH- fire * ZEER- below * NAAL- horse shoe * NAALAT-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 * PUNJAB- state of Punjab * AAB- water * AABAT- your water or water for you * NA- no, not * KHURDAN- to drink, to eat * DEAHM- 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

੧੪ ਚ ਸੁਦ ਗਰ ਸ਼ਗਾਲੇ ਬਾ ਮਕਰੋ ਰਯਾ
ਹਮੀਂ ਕੁਸ਼ਤ ਦੋ ਬਚਹ ਏ ਸ਼ੇਰ ਰਾ

چہ شد گر شغالیے با مکرو ریا
ہمیں کشت دو بچہ ے شیر را

CHE SHUD GAR SHAGAAL-E BA MAKR-O RAYAA
HAMEEN KUSHT DO BACHEH-E SHER RA

*CHE- what * SHUD- happened (second person past of " shodan"- to become) * GAR- if * SHAGAAL-jackal * BA- with, by * MAKR- deceit, ruse * RAYAA- deceit, falsity * HAMEEN- this very, only this * KUSHT- killed (from " kushtan"- to kill) * DO- two * BACHEH- children * SHER- tiger

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

੧੫ ਚੂੰ ਸ਼ੇਰੇ ਜ਼ਿਆਂ ਜ਼ਿੰਦਾ ਮਾਨਦ ਹਮੇ
ਜ਼ ਤੂ ਇੰਤਕਾਮੇ ਸਿਤਾਨਦ ਹਮੇ

چوں شیرے زیاں زندہ ماند ہمے
ز تو انتقامے ستاند ہمے

CHUN SHER-E ZIAAN ZINDEH MANAD HAM-E
Z TU INTKAAM-E SITAANAD HAM-E

*CHUN- since * SHER- tiger * ZI-AAN- formidable, strong * ZINDEH- alive * MANAD- stays (third person present of " Mandan"- to stay) * HAM-E- this very * TU- you * INTKAAM- revenge * SITAANAD-will take, will get (from" sitaandan"- to take , to obtain)

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

੧੬ ਨਾ ਦੀਗਰ ਗਿਰਾਯਮ ਬਾ ਨਾਮੇ ਖੁਦਾਤ
ਕਿ ਦੀਦਮ ਖੁਦਾ ਓ ਕਲਾਮੇ ਖੁਦਾਤ

نہ دیگر گرایم با نامے خدات
کہ دیدم خدا و کلامے خدات

NA DEEGAR GIRAA-YAM BA NAAM-E KHUDAAT
KE DEEDAM KHUDA-O KALAAM-E KHUDAAT

*NA- no, not * DEEGAR- more, any longer, any more * GRAA-YAM- I intend, I believe (first person present of " GIRAY-YEEDAN"- to intend, to desire) * NAAM- name * KHUDAAT- your God * KE- that * DEEDAM- I have seen (first person past of " deedan"- to see) * KALAAM- speech, word, commandment

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)

੧੭ ਬਾ ਸੋਗੰਦ ਤੂ ਏਤਬਾਰੇ ਨਾ ਮਾਨਦ
ਮਰਾ ਜੁਜ਼ ਬਾ ਸ਼ਮਸ਼ੀਰ ਕਾਰੇ ਨਾ ਮਾਨਦ

با سوگند تو اعتبارے نہ ماند
مرا جز با شمشیر کارے نہ ماند

BA SAUGAND TU EITBAAR-E NA MAANAD
MARAA JUZ BA SHAMSHEER KAAR-E NA MAANAD

*BA-with, by * SAUGAND- oath * TU- you, your * EITBAAR- trust * NA- no, not * MAANAD- is left (third person present of " maandan" to stay) *MARAA- me, I *JUZ- except, other than *SHAMSHEER- sword * KAAR- work, task, duty * NA- no, not * MAANAD- is left

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

੧੮ ਤੂਈ ਗਰਗੇ ਬਾਰਾਂ ਕਸ਼ੀਦੇਹ ਅਗਰ
ਨਹਮ ਨੀਜ਼ ਸ਼ੇਰੇ ਜ਼ ਦਾਮੇ ਬ-ਦਰ

توی گرگے باراں کشیده اگر
نهم نیز شیرے ز دامے بدر

TU-EE GURG-E BARAAN KASHEEDEH AGAR
NAHAM NEEZ SHER-E Z DAAM-E B-DAR

*TU-EE- you * GURG- wolf * BARAAN- rain * KASHEEDEH-extended, protracted * BARAAN KASHEEDEH- old (man)* AGAR-if * NAHAM- I will place (first person present of " nahaadan" to put, to place)* NEEZ-also, too * SHER- tiger * DAAM-trap * B-DAR- outside and which is distinct from " badar"- meaning " full moon"

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

੧੯ ਅਗਰ ਬਾਜ਼ ਗੁਫਤੋ ਸ਼ਨੀਦਤ ਬਾ ਮਾਸਤ
ਨਮਾਯਮ ਤੁਰਾ ਜਾਦਹ ਏ ਪਾਕੋ ਰਾਸਤ

اگر باز گفت و شنیدت با ماست
نمایم ترا جاده ہے پاک و راست

AGAR BAAZ GUFT-O SHANEEDAT BA MAAST
NUMAAYAM TURA JADEH-E PAAK-O RAAST

*AGAR-if * BAAZ- again *GUFT-word, speech *SHANEED- heard, listened (from " shaneedan"- to hear, listen) * GUFTO SHANEEDAT- your conversation * BA- with, by * MAAST- I am ("ma"- I, me " ast"- is, am) * NUMAAYAM- I will show * TURA- you * JAADEH- path, way *PAAK- pure, clean, chaste * RAAST- true

If you come to me for talks, I shall show you the true path

੨੦ ਬਾ ਮੈਦਾਂ ਦੇ ਲਸ਼ਕਰ ਸਫ ਆਰਾ ਸ਼ਾਵੰਦ
ਜ ਦੂਰੀ ਬਹਮ ਆਸ਼ਕਾਰਾ ਸ਼ਾਵੰਦ

با میدان دو لشکر صف آرا شوند
ز دوری بهم آشکارا شوند

**B-MAIDAAN DO LASHKAR SAF AARAA SHAWAND
Z DOORI BAHAM AASHKARA SHAWAND**

*B-MAIDAAN- in the battlefield * DO- two * LASHKAR-army, warriors * SAF- rank, (battle) row * AARAA-decorate * SAF AARAA- arrayed troops * SHAWAND- happen, become (third person plural present of " shodan"- to become, to happen) * DOORI- remoteness, separation *BAHAM-against each other, each other * AASHKAARA-openly, overtly

Let both the armies face each other and stand at such a distance that they are visible to each other

੨੧ ਮਯਾਨੇ ਦੇ ਮਾਨਦ ਦੇ ਫਰਸੰਗੇ ਰਾਹ
ਚੂੰ ਆਰਾਸਤਾ ਗਰਦਦ ਈਂ ਰਜਮ ਗਾਹ

میانے دو ماند دو فرسنگے راه
چوں آراسته گردد این رزم گاه

**MI-AAN-E DO MAANAD DO FARSANG-E RAAH
CHUN AARASTEH GARDAD EEN RAZM GAAH**

*MI-AAN- middle, centre * DO- two * MAANAD- stay , be left (third person present of " maandan" to stay) * FARSANG-length of six kilometer * RAAH-way, path * CHUN- since * AARASTAH- arranged, made up * GARDAD- move, turn * EEN- this *RAZM-battle *GAAH-place

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

੨੨ ਅਜਾਂ ਪਸ ਦਰ ਅੰ ਅਰਸਾ ਏ ਕਾਰਜਾਰ
ਮਨ ਆਯਮ ਬ-ਨਾਜ਼ਦੇ ਤੂ ਬਾ ਦੋ ਸਾਵਾਰ

ازاں پس در آن عرصه ے کار زار
من آیم بنزدے تو با دو سوار

**AZAAN PAS DAR AAN ARSAA-E KAARZAAR
MAN AAYAM B-NAZD-E TU BA DO SAWAAR**

*AZAAN- from that ("az"- from, " aan"- that) * PAS- then, after * DAR- in, at * AAN- that * ARSAA- open space, arena * KAARZAAR- battle, combat * MAN- I, me * AAYAM- I will come (first person present of " aamdand"- to come) * NAZD- near * TU- you * BA- with,by *DO- two* SWAAR-horsemen

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)

੨੩ ਤੂ ਅਜ ਨਾਜੋ ਨੇਅ-ਮਤ ਸਮਰ ਖੁਰਦਹ ਏ
ਜ ਜੰਗੀ ਜਵਾਨਾਂ ਨਾ ਬਰ ਖੁਰਦਹ ਏ

ਤੂ ਅਜ ਨਾਜੋ ਨੇਅ-ਮਤ ਸਮਰ ਖੁਰਦਹ ਏ
ਜ ਜੰਗੀ ਜਵਾਨਾਂ ਨਾ ਬਰ ਖੁਰਦਹ ਏ

TU AZ NAAZ-O NE-MAT SAMAR KHURDEH-E
Z JANGI JAWANAAN NA BAR KHURDEH-E

*TU- you * AZ-from, by * NAAZ-coyness, demurring * NE-MAT- comfort, easy life * SAMAR-
fruit, yield * KHURDEH- you are consuming (from" khordan"- to eat/drink/consume/strike)
* JANGI JAWANAAN- soldiers of army * NA- no, not * BAR- at, on * KHURDEH- hit, strike

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)

੨੪ ਬ-ਮੈਦਾਂ ਬਿਯਾ ਖੁਦ ਬਾ ਤੇਗੋ ਤਬਰ
ਮਕੁਨ ਖਲਕੇ ਖੱਲਾਕ ਜੀਰੋ ਜਬਰ

بمیدان بیا خود با تیغ و تبر
مکن خلقے خلاق زیر و زبر

B-MAIDAAN BIYAA KHUD BA TEG-O TABAR
MAKUN KHALK-E KHALLAK ZEER-O ZABAR

*MAIDAAN- battle field * BIYAA- you come (imperative of " aamdān"- to come) * KHUD-
self, yourself * BA- with, by * TEG-sword * TABAR-axe * MAKUN- don't do * KHALK- maker,
creator *KHALLAK- creation, people * ZEER-below * ZABAR-above * ZEER-O ZABAR- upside
down, chaos

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