

# ਫਤਹ ਨਾਮਾ **فتح نامہ** FATEHNAMA

੧ ਬ-ਨਾਮੇ ਖੁਦਾਵੰਦ ਤੇਗੋ ਤਬਰ  
ਖੁਦਾਵੰਦ ਤੀਰੋ ਸਨਾਨੋ ਸਪਰ

بنام خداوند تیغ و تبر  
خداوند تیر و سنان و سپر

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

\*B-NAAM-E -in the name of \*KHUDAVAND-God \*TEG-sword \*TABAR-axe \*TEER-arrow \*SANAAN- 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 ਮਰਦਾਨੈ ਜੰਗ ਆਜਮਾ  
ਖੁਦਾਵੰਦ ਅਸਪਾਨੋ ਪਾ ਦਰ ਹਵਾ

خداوند مردان جنگ آزما  
خداوند اسپان پا در هوا

KHUDAVAND MARDAAAN-E JANG AAZMAA

KHUDAVAND ASPAAN-E PAA DAR HAWAA

\*MARDAAAN- brave, courageous \* JANG- battle \* AAZMAA- from AAZMAAYASH- test, examination \* ASPAAN- plural of ASP- horse \* PAA- feet \* DAR- in, at \*HAWAA-air

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

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

ہمیں کو ترا پادشاہی بداد  
بما دولت دین پناہی بداد

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

\*HAMAAN- the same, that very \* KU- that he \*TURA- your, you \*PADSHAHI- kindom \* 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 protecting the faith

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

ترا تركنازی 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- hypocrisy , deception, falsity \* MARAA-I, me \* CHAAREH- remedy, cure\* CHAAREH SAAZI- application 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 ਫਾਰੇਬ

نہ زبید ترا نام اورنگزیب  
ز اورنگزیبیاں 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- royal 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

੬ ਤਸਬੀਹਤ ਅਜ਼ ਸੁਜਾ ਓ ਰਿਸ਼ਤਾ ਏ ਬੇਸ਼  
ਕਾਜ਼ਾਨ ਦਾਨਾ ਸਾਜ਼ੀ ਵਾਜ਼ਾਨ ਦਾਮ ਏ ਕੁਵੇਸ਼

تسبیحت از سجد و رشتہ بیش  
کزان دانہ سازی وزان دام 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 the 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 entrap others in your snare

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

تو خاک پدر را با کردار زشت  
با خون 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- act, deed \* ZISHT-grisly, ugly  
\*KHOON- blood \* BARAADAR- brother \* DAADI- you have given (second person past of DAADAN-to give, to  
bestow ) \* SIRISHT- mix, self

Aurangzeb! By your grisly act, you have put your father's name in the  
dust; 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

وزان خانہ خام کردی بنا  
برای در دولت 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, in order  
to \* DAR- door \* DAULAT- riches, kingdom \* KHAWEESH-self, yourself \*RA-particle

And from that (by imprisoning your father and murdering your brothers) you  
have laid a weak foundation of your kingdom

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

من اکنوں با افظال پرش اکال  
کنم ز آب آهن چنان برشگال

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

\*MANN- 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) -\*Z-from  
\* AAB-water \* AAHAN-iron \*AAB-E AAHAN- water of steel(amrit) \* CHUNAA-such \*BARSHGAAL-rainy season

Now by the grace of the Lord, I have made the water of steel (Amrit  
for my warriors) which will fall upon you like a torrent

੧੦ ਕ ਹਰਗਿਜ਼ ਅਜਾਂ ਚਾਰ ਦੀਵਾਰੇ ਸ਼ੂਮ  
ਨਿਸ਼ਾਨੀ ਨ-ਮਾਨਦ ਬਰੀਂ ਪਾਕ ਬੂਮ

کہ ہرگز ازان چار دیوار شوم  
نشانی نماد بریں پاک بوم

KE HARGIZ AZAAN CHAAR DEEWAR-E SHOOM  
NISHAANI N-MAANAD BAR-EEN PAAK BOOM

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

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

੧੧ ਜ ਕੋਹੇ ਦਕਨ ਤਿਸ਼ਨਹ ਕਾਮ ਆਮਦੀ  
ਜ ਮੇਮਾੜ ਹਮ ਤਲਖ ਜਾਮ ਆਮਦੀ

ز كوه دكن تشنه كام آمدی  
ز میواز هم تلخ جام آمدی

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

\*Z-from \*KOH- mountain\*DAKAN-south\*TISHNEH-thirsty\*KAAAM-aim,object\* AAMDI- you came (second person past of AAMADAN- to come)\* MEWAAR-area of Rajputs\* HAM- also, too\*TALKH- bitter,acrimonious\*JAAM-cup, goblet

**You came thirsty (defeated) from the mountains of South;the Rajputs have also made you drink the bitter cup (of defeat).**

੧੨ ਬਰੀਂ ਸੁ ਚੁੰ ਅਕਨੂੰ ਨਿਗਾਹਤ ਰਵਦ  
ਕਿ ਆਂ ਤਲਖੀ ਓ ਤਿਸ਼ੰਗੀਤ ਰਵਦ

بریں سو چوں اکنوں نگاہت رود  
کہ آن تلخی و تشنگیت 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\*NIGAH- sight ,glance \*NIGAAHAT- your sight,your glance\*RAWAD-it is looking (third person present of RAFTAN - to go,to take after)\*KE- that\* AAN-that\*TALKHI-bitterness, hardship \*TISHANGEET - your thirst

**Now you are casting your sight towards this side (Punjab). Here also your thirst will remain unquenched**

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

چنان آتش زیر نعلت نهام  
ز پنجاب آبت نہ خوردن دهام

CHUNAN AATASH-E ZEER NAAL-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-KHURDAN-DEHAM- not let you drink(KHURDAN- to drink, DEHAM-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

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

چہ شد گر شغال با مکرو ریا  
ہمیں کشت دو بچہ 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 (third person past of KUSHTAN- to kill)\* DO- two\* BACHEH- children\* SHER-tiger

What is so great if a jackal kills two cubs of a tiger by deceit and cunning?

੧੫

ਚੂੰ ਸ਼ੇਰੇ ਜ਼ਿਆਂ ਜ਼ਿੰਦਾ ਮਾਨਦ ਹਮਿ  
ਜ਼ ਤੂ ਇੰਤਕਾਮੇ ਸਿਤਾਨਦ ਹਮਿ

چوں شیر ژیاں زنده ماند همی  
ز تو انتقام ستاند همی

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

\*CHUN- since \* SHER- tiger \* ZI-AAN- formidable, strong \* ZINDEH- alive \* MANAD- stays ( third person present of MAANDAN- to stay ) \* HAM-E- prefix indicating continuation or progression \*Z-from \* 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 ਗਰਾਯਮ ਬਾ ਨਾਮੇ ਖੁਦਾਤ  
ਕਿ ਦੀਦਮ ਖੁਦਾ ਵਾ ਕਲਾਮੇ ਖੁਦਾਤ

نہ دیگر گرایم با نام خدات  
کہ دیدم خدا و کلام خدات

NA DEEGAR GARAA-YAM BA NAAM-E KHUDAAT  
KE DEEDAM KHUDA VA KALAAM-E KHUDAAT

\*NA- no, not\*DEEGAR-more, any longer, any more \*GRAA-YAM- I intend, I believe (first person present of " GIRAA-YEEDAN"- to intend, to desire) \*NAAM- name\* KHUDAA- God \* KHUDAAT- your God \*VA-and\* 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

੧੭

ਬਾ ਸੌਰੀਦ ਤੂ ਏਤਬਾਰੇ ਨਾ ਮਾਨਦ  
ਮਰਾ ਜੁਜ਼ ਬਾ ਸ਼ਮਸ਼ੀਰ ਕਾਰੇ ਨਾ ਮਾਨਦ

با سوگند تو اعتبار نہ ماند  
مرا جز با شمشیر کار 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,

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

੧੮ ਤੁਈ ਗੁਰਗੇ ਬਾਰਾਂ ਕਸ਼ੀਦਹ ਅਗਰ  
ਨਹਮ ਨੀਜ਼ ਸ਼ੇਰੇ ਜ਼ ਦਾਮੇ ਬ-ਦਰ

توی گرگ باران کشیده اگر  
نهم نیز شیر ز دام 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 \*Z- from \* DAAM-trap \* B-DAR- outside (BADAR means full moon)

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

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

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

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

\*AGAR-if\*BAAZ-extended, spread out, open\*GUFT-word, speech\*SHANEED-heard, listened(from SHANEEDAN- to hear,listen)\* GUFT-O SHANEEDAT-your conversation \* BA- with, by \* MAAST- I am (MA- I, me IST- is, am)  
\* NUMAAYAM- I will show \* TURA- you \*JAADEH- path, way \*PAAK- pure, clean, chaste \* RAAST- true

If you come to me for detailed and frank talks, I shall show you the  
path of purity and truthfulness

੨੦ ਬ-ਮੈਦਾਂ ਦੋ ਲਸ਼ਕਰ ਸਫਆਰਾਏ ਸ਼ਾਵੰਦ  
ਜ਼ ਦੂਰੀ ਬ-ਹਮ ਆਸ਼ਕਾਰਾ ਸ਼ਾਵੰਦ

بمیدان دو لشکر صف آرای شوند  
ز دوری بهم آشکارا شوند

B-MAIDAAN DO LASHKAR SAF-AARA-E SHAWAND  
Z DOORI B-HAM AASH-KAARA SHAWAND

B-MAIDAAN- in the battle field \*DO-two \*LASHKAR-army, fighters \*SAF-AARA-E-alignment, arraying  
\*SHAWAND- become, happen ( third person present plural of SHODAN- to become)\* Z-from\*DOORI-distance  
,separation\* B-HAM- against each other, together \*AASH-KAARA-openly,overtly \*SHAWAND- become, happen

Let the forces from both sides array in the battlefield at such a  
distance that they are visible to each other

੨੧ ਮਿਆਂ ਹਰ ਦੋ ਮਾਨਿੰਦ ਦੋ ਫਰਸੰਗੇ ਰਾਹ  
ਚੂੰ ਆਰਾਸਤਾ ਗਰਦਦ ਈ ਰਜ਼ਮ ਗਾਹ

میاں ہردو ماند دو فرسنگ راه  
چوں آراستہ گردد این رزم گاہ

MI-AAN HAR DO MANAD DO FARSANG-E RAAH  
CHUN AARASTAH GARDAD EEN RAZM GAAH

\*MI-AAN- in the battlefield \* HAR DO- both \*MANAD-should stay (third person present of "MAANDAN-to stay)\*DO FARSANG RAH- at a distance of two furlongs \*FARSANG-furlong \*CHUN- such \*AARASTAH-arranged, decorated (from AARASTAN- to decorate) \*GARDAD-from GARDEEDAN- to turn around, to become \*EEN-this \*RAZM GAAH- battle field \*RAZM- battle, combat \*GAAH-time, place

The battle field should be arranged in such a manner that both the forces should be separated by a reasonable distance (of two furlongs)

੨੨ ਅਜਾਂ ਪਸ ਦਰ ਆਂ ਅਰਸਹ ਦੇ ਕਾਰਜਾਰ  
ਮਨ ਆਯਮ ਬ-ਨਾਜ਼ਦੇ ਤੂ ਬਾ ਦੋਸਵਾਰ

ازان پس در آن عرصہ کارزار  
من آیم بنزد تو با دو سوار

AZAAAN PAS DAR AAN ARSAH-E KAARZAAR  
MANN AAYAM B-NAZD-E TU BAA DO SWAAR

\*AZAAAN- from that, there \*PAS-after, back, behind \*DAR- in\*AAN- that\*ARSAH- open space,arena\*KAAARZAAR- battle, combat \*MANN- I, me \* AAYAM- I will come(first present of AAMADAN- to come)\*NAZD-near \* TU- you \* BAA- with\*DO-two \*SWAAR-riders

Then I will advance in the battle field for combat with your forces along with two of my riders

੨੩ ਤੂ ਅਜ ਨਾਜੋ ਨੇਮਤ ਸਮਰ ਖੋਰਦਹ  
ਜ ਜੰਗੀ ਜਵਾਨਾਂ ਨਾ ਬਰ ਖੁਰਦਹ

تو از ناز و نعمت ثمر خورده  
ز جنگی جوانان نا بر خورده

TU AZ NAAZ-O NE-MAT SAMAR KHORDEH  
Z JANGI JAWAANAN NA BAR KHORDEH

\*TU- you \*AZ-from \*NAAZ-coyness \*NE-MAT-easy life, comfort \*SAMAR- fruit, yield \*KHORDEH- eaten (from "KHORDAN- to eat) \*Z- from \* JANGI JAWAANAN- the warriors \*NA- not \*BAR-at, on

So far you have been enjoying the fruits of a cosy and comfortable life but never faced the fierce warriors (in the battle field ).

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

بمیدان بیا خود با تیغ و تبر  
مکن خلق 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 AAMADAN- to come )\* KHUD- self, yourself  
\* BA- with, by \* TEG-sword \* TABAR-axe \* MAKUN- don't do(negative imperative of KUN-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 and stop tormenting  
the people who are the creation of the Lord.**