

the Battle of Camkaur (ਚਮਕੌਰ), which took place on 22 December 1704; 15 verses criticize Aurangzeb for breaking promise given by him and by his agents to the Gurū; In verses 78 and 79, Gurū Gobind Singh had also warned Aurangzeb about the resolve of the Khālsā not to rest till his evil empire is destroyed; 6 verses praise Aurangzeb. It is beautiful document. Below are examples of the different types of verses in the Zafarnāmāh. They show the love the Gurū felt for Vāhigurū, disappointment the Gurū felt in Aurangzeb for being a tyrannical leader and for breaking a vow made on the Koran.

Below is a sample of the translation of few verse from Zafarnāmāh. Full version is available at: <http://www.sikhs.org/transl5.htm>

### Zafarnāmāh

Vāhigurū is perfection personified. Vāhigurū is eternal and through Vāhigurū's miracles the presence is shown. Vāhigurū is generous in granting us bounties. Vāhigurū is compassionate and merciful.

I don't have trust in you (Aurangzeb) even equivalent to a drop of water. Your army general and advisor (who came to me with your oaths on Koran) were all telling lies.

If I had cheated by taking oath on Koran, I would not have made my dear (Khālsā) army lame (by bringing them out of Anandpur Sāhib fort and exposing them to an unequal battle).

*(In verses from 19 to 41 below, Gurū Sāhib gives an account of the Battle of Camkaur fought on 22 December 1704 and the reasons that forced him to take to the sword.)*

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

If any person believes one's oath on Koran, he should neither be attacked nor tied (arrested) nor be killed. (Aurangzeb! I believed your oath on Koran that if I leave Anandpur, you would give me safe passage. You still attacked and broke your oath).

Should you want, I can also have the copy of Koran delivered to you, which has the falsewritten promises

If your majesty visits Kāngar village (where I am staying) then we both can meet each other

Aurangzeb! Come here and I will talk to you face to face and this way I will show my compassion for you

You should recognize the Almighty (Vāhigurū) and, stop harming and tormenting the people  
on the advice of others

You are shedding the blood of people without any reason. Remember! Your  
blood will also be shed by the heavenly sword.

What happened that you have killed four children (my sons), the coiled  
snake (in the form of my Khālsā) still remains (to confront you).

What manliness you have shown by extinguishing a few sparks (sāhibzāde).  
You have made the conflagration brighter and more furious.

I do not know if you believe in the Almighty since you have performed too  
many deeds that were tyrannical

Auraṅzeb is beauty personified. He is bright minded i.e., quick-thinker and  
he is the lord of his kingdom;

Anyone who serves the Almighty with his heart and soul, He showers upon him all the peace  
and tranquility.

**Grade: 3**

**Lesson Number: 20**

**Course: Bolī**

**Title: Paragraph Writing – I**

### **Standards**

#### **Standard 4: Writing Coherent Sentences and Paragraphs**

- Students write coherent sentences and paragraphs that develop a central idea.
  - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*
  - *Students go through the writing process (prewriting, revising, and editing successive versions).*
  - *Students learn the formats to write personal and formal letters, thank-you notes, and invitations.*

### **Objectives**

1. Students will write a short detailed essay in Pañjābī using Gurmukhī script about the following topic:
  - If I could go back in history, I would go back to the period of ...

### **Prerequisites**

- None

### **Materials**

- Chart paper
- Markers
- Line paper
- Blank paper
- Pencils/erasers

### **Advanced Preparation**

- It is required that teacher completes this activity to share with the class before the students begin this activity – sometimes students understand a little bit better if they can see an example.
- Teacher should be familiar with different times in history to help children to talk about the events accurately.
- Teacher should bring as many resources (e.g., books and/or articles) that the students can use as reference for their research.

### **Engagement (20 minutes)**

- Greet the students and allow them to get settled.
- Teacher will ask students to think of different times in Sikh history. Some students will mention the Gurū-Period, others may mention the Misl period and yet others may mention more contemporary history like 1984. All ideas are constructive, please write them on the chart paper. If students get stuck, remind them about Gurū Nānak's childhood or various sākhīs like Gurū Nānak at Hardvār, Bandā Singh Bahādar's era,

Māi Bhāgo's era, being an eye-witness in Mahārājā Ranjīt Singh's darbār or being a witness during the 1984 attack. If students don't have enough information, allow them to do some research either on their own or guide students as to where they could find the information on the internet and or books for homework.

- Next, tell students that the list is not exhaustive - there are other topics that we didn't think of that can still go on the board.
- Tell the students that they will be working on an assignment where they will choose a period from Sikh history that they would have liked to be present for.
- Pass out blank paper to students and ask them to choose a topic – some students may have difficulty choosing – allow them to choose up to two topics (whichever one they have more information for will be their choice in the end).
- On the blank paper, students will write down their topic and begin brainstorming – they will then write down or draw everything they know about that topic or time period.
- During this time the teacher will walk around to make sure each student has a topic and is able to write something.
- Teacher can work in a small group with students that are unsure or stalled in the idea process.

### **Exploration (30 minutes)**

- Whether students have completed their brainstorming or not, ask them to stop for a few minutes to give them the rest of the instructions of the assignment.
- Students will write a short detailed essay about the following topic: If I could go back in history, I would go back to the period of ...
- In this essay, students will choose a period from Sikh history that they would like to have been present for.
- Next, they will describe that period in history – Who was Gurū? What was going on at that time?
- Finally, they will write about what their contribution would be during that time to Sikh history. It could be an active part that they choose to write about, or as a by-stander or historian – let them be creative.
- If students complete their essay, pair them up with a partner, let them edit each other's papers and then make changes.
- Next, teacher should read student papers and make necessary corrections.

### **Explanation/Extension (10 minutes)**

- Finally the student will write their final paper with corrections.

### **Evaluation (On-going)**

- During the next session, ask students to read their papers aloud. Ask half of the class to share this assignment with the class, and the other half of the class can share their papers during the next session.