

Chapter 1 : Authenticity Of Zafarnama | Sikh Philosophy Forums

Persian, the medium used by Guru Ji in composing Zafarnama and Fatehnama, is a beautiful language. It is quite easy to understand since it generally follows a set pattern in changes in its verbs, nouns etc.

He is eternal and through His miracles He shows His presence. He is generous in granting us His bounties. He is compassionate and merciful. He holds our hand and guides us in this world. He is provider of our sustenance and charms everyone. He showers his benevolence on all. He is without colour, incomparable and is formless. He is merciful and grants us all the pleasures of the heavens. His glory is all pervasive. He bestows us with gifts. He is right before us all the time. He is merciful and provides sustenance to all. His charm and grandeur cannot be matched by anyone. He protects the poor and the helples and destroys their enemies. Nothing is hidden from Him. He is the inspiration of Koran. He seeks the learned, intelligent and truthful. He is present everywhere. Every thing is being kept in its place by His presence. Your army general and advisor who came to me with your oaths on Koran were all telling lies. I am under the protection of Waheguru Himself, who saved me and you could not even touch my single hairverse But having decided to battle with your forces, I came with all the battle plans and munitions. Otherwise you tell what I have to do by taking this path of disbelieving you. Otherwise I would never have come to this place i. Chamkaur by vacating Anandpur on the false oaths of Aurangzeb and his men. I believed your oath on Koran that if I leave Anandpur, you would give me safe passage. You still attacked and broke your oath. However some of these were intelligently launched and some were sheer madness. They killed two of my men and also gave their own lives as well. You even do not understand the Almighty and you do not firm faith in Him. You should complete this work to bring peace and tranquillity. He should not say something with his mouth and have something else in his stomach. But strange is your justice and strange are your attributes. It is pitiable hundreds of times. You speak anything but the truth and that will ultimately hurt you. Your blood will also be shed by the heavenly sword. He is the creator of all men and the universe. He does not need any self-praise from any quarter nor does He need any material things. You have made the conflagration brighter and more furious. He does not want you to continue having this great wealth Aurangzeb! Your kingdom is coming to an end by the will of Almighty. Neither I will take the way that leads to your court. I will go where ever the Almighty wishes me to go. He is a good swordsman and an agile horseman. He is the provider of all the necessities of the people and lords over the world with his military might. He is bountiful in distributing the riches of his kingdom. In war he is like a mountain. He is the lord of the world and has all the riches of this age. But he is far from religion. They are idol worshipers and I am the idol breaker. When it sets itself after some one, it inflicts injury and harm. His reach is such that He can get ten lac annihilated by only one. That He is generous and always forgiving. And He lets us sing praises for His benevolence showered on us. On the other hand I am looking towards the Almighty to whom I am always grateful. Be aware that this world is like an inn where each person comes to stay just eight days. And once his time is over, he yields his place to others. Stop using your force to torment and maiming the innocents. Do not oppress these hapless people on false oaths.

Chapter 2 : Zafarnamah - The Full Wiki

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Right from his adolescent years till he left the place in , the Hill Rajas were constantly harassing him. They resented his religious and social reforms and could not relish his leveling of all castes and raising of Shudras to a position of equality with the Brahmins and Kashatriyas. Their aim was to dislodge him from Anandpur Sahib. The harassment, which started with pin pricks, culminated in open hostilities beginning with the battle of Bhangani in which resulted in total rout of the Hill Rajas. In every subsequent battle, the Sikhs inflicted crushing defeat on their combined forces. Having miserably failed in their nefarious aim, Raja Ajmer Chand of Kehlur and his cohorts from the area submitted a petition to Aurangzeb representing Guru Gobind Singh as a mortal foe of Mughal empire, Islam and Hindu religion. They sought the help of Imperial forces to exterminate the dangerous common enemy. The emperor was infuriated; he felt that the Guru was becoming a real potent danger for the Mughal rule. Consequently in , a large Imperial force was sent to Punjab to subdue Guru Ji; they were supported by the Pahari Rajas in this endeavour. The Sikhs met this combined force near Ropar and inflicted heavy losses on the enemy. They, therefore, decided to lay siege to the city of Anandpur; this was in summer of A solemn promise was made to him earlier under oath on Cow and Quran that he will not be molested if he did so. But the enemy did not keep their word and attacked the Sikhs who bravely checked their advance. Guru Ji reached Chamkaur by the evening of 21 December, after crossing Sirsa stream which was in spate on that day, and took defensive position in a raised mud house Garhi with his 40 surviving Sikhs. A battle ensued in the morning next day morning ie 22 December But in spite of heavy odds against them, the Sikhs showed exemplary courage in repulsing the attacks of the enemy forces. By the evening, most of the defenders of Chamkaur had attained martyrdom. Guru Ji managed to leave the Garhi during the night after the surviving Sikhs within the Garhi caused confusion amongst the enemy forces. The emperor was camping in South India at that time. Even though Guru Ji had lost every thing his four sons, his mother, his fighters , he felt that in spite of his apparent reverses he had won a moral victory over the crafty Mughal who had broken all his vows. The whole letter reads like a rebuke addressed by a superior personality to the one on a lower place, rebuking him for his weaknesses and excesses. The tone of the letter is in keeping with its title. The Zafarnama has been written in exquisite Persian verse, composed of verses. At mentioned above he wrote this letter during his stay at Dina which is about two miles from Kangar; he has referred to the latter place in verse Guru Ji has devoted 34 verses of Zafarnama in praise of God, 20 verses describe the battle of Chamkaur, 15 verses convey rebuke to Aurangzeb for breaking oath by him and by his agents, 36 refer to his shortcomings as a just ruler and his invitations to Guru Ji for discussions. He had also warned Aurangzeb about the resolve of the Khalsa not to rest till his evil empire is brought to an end verses 78 and Guru Ji has also written six verses 89 to 94 in praise of Aurangzeb, which shows that he was not against the individual or his religion but against his policy of oppression. Guru Ji was not in favour of war, which was forced on him verse In fact all battles in which he was engaged, were fought in self-defence; he never attacked anyone for territorial or military gains. After defeating the Pahari Rajas in the battle of Bhangani, he did not confiscate their land and property Is there any parallel example in the history of world where a victor has treated the vanquished in such a manner? He has even laid down that war should be the last resort when all other means to solve a problem are exhausted verse Lastly Guru Ji has referred to the other enemy viz the Pahari Rajas, whom he was trying to emancipate from the Mughal yoke but instead was forced to take up the sword against them verse If these Hill Rajas had not played into the hands of the Mughals and joined forces with the Guru Ji and accepted him as their guide and liberator, the Mughal power would have been broken effectively sooner. There would have been no tyrants like Mir Mannus, and Furrukhsiyars later and further conversion campaigns would have ended. How did the Zafarnama, in its present form, reach us? Original letter written in the hand of Guru Ji in not available. However it is said that a copy of Zafarnama, written in the hand of Guru Ji, was found

with the Mahant of Patna Sahib in and one Babu Jagan Nath made a copy; this copy was somehow misplaced by him. Since Babu Jagan Nath was himself a scholar in Persian language, he could reproduce it from his memory and got it printed in Nagri Parcharni Patrika in Benaras. He is also believed to have sent a copy to Sardar Umrao Singh Shergill in Amritsar who is said to have given it to Khalsa college and which in turn reproduced in Makhz-e Twarikh Sikhan. In Punjab newspapers, it first appeared in the Khalsa Samachar of 16 July. It is quite possible that in the process of translations and publications of Zafarnama at different stages, some verses were not reproduced correctly and what we have today is not the original Zafarnama of Guru Ji in its entirety. The abrupt end of Zafarnama also indicates that it is not complete and that some verses have been left out. Objections raised by some scholars on the authenticity of a few verses may be viewed in this context. Was the Zafarnama as we know today ever sent to Aurangzeb? Scholars have different views on this. While most agree that Zafarnama in the present form in verse was indeed sent, others have strong reservations. Some believe that a diplomatic communication, in prose, was indeed sent by Guru Ji not the Zafarnama as we know, which gave the details of excesses committed by the Nawab of Sirhind in collusion with and on the instigation of Pahari Rajas. All the historical incidents mentioned in the Zafarnama cover a period of a few months i.e. from end of December to the beginning of when Bhai Nand Lal was nowhere near Guru Ji. Gurmat Granth Parcharak Sabha Amritsar in its report of clearly stated that all these compositions of Dasam Granth including Zafarnama are in fact written by Guru Ji; many other Sikh scholars have confirmed this. This should remove all doubts of the sceptics regarding the authorship of Zafarnama. Having established that it is indeed composed by Guru Ji, the next question is: One can only conjecture that if it was indeed written by Guru Ji, it must have been sent. Guru Ji had castigated the emperor for the cold blooded murder of the young Sahibzadas at Sirhid; the Quazi there had quoted Kuran in support their execution. Since this act was in fact against the holy Kuran, it was more prudent for the emperor to have it just ignored by his paid court historians. There are a number of translations available which have clubbed Zafarnama with 11 Hikayats. The eleven Hikayats deal with the low level of morality of some women. Guru Ji had written these Hikayats or stories for the benefit of Sikhs so they could draw appropriate lessons for developing a strong moral character. These Hikayats in Persian language are like the stories of Charitropakhian both are included in Dasam Granth which are also stories of women with low moral values and which were written by Guru Ji for the same purpose. Such stories must have had a profound supplementary effect on the moral character of Sikhs. Scholars who have clubbed the Zafarnama with the eleven Hikayats have allowed their imagination to run wild. According to them, the Emperor was supposed to draw appropriate lesson from the stories of these women of ill repute! At the end of each Hikayat, such appropriate lesson has in fact been summarised for the benefit of the reader! It appears that these scholars have erred in clubbing these Hikayats with Zafarnam since these were also composed in Persian language. There are 24 verses of this letter. Here again there is difference of opinion amongst scholars. Some opine that this letter was sent before the Zafarnama while according to some, this is in fact a part of Zafarnama itself. The latter have started the Zafarnama with the 24 verses of Fatehnama; first verse of traditional Zafarnama becoming verse 25 in such compositions Zafarnama by Nanak Chand Naaz. I have followed the traditional view and have not clubbed the two; Fatehnama appears separately on this web site. There is another controversy about the year in which Guru Ji had left Anandgarh fort. According to some scholars this happened in December while others feel that Guru Ji left the fort in November. As per SGPC website, the battle of Chamkaur was fought on 22 December and the young Sahibzadas were martyred four days later i.e. on 26 December. The Sikh scholars, historians and intelligentsia owe it to the Sikh masses to get together and remove this minor controversy about these dates. The layout of the translation is as follows: Wherever required I have given a small commentary after some verses either to explain the meaning of the verse in detail or to compare the translation with others; this appears in English language, in italics. In conclusion I would like to comment on the translation of two verses of Zafarnama i.e. Verses No 42 and 43. The whole verse will then translate as when the king of the world i.e. It conveys that the night of 22 Dec was a full moon night. Initially I had also translated this verse like others. However I had my reservations since the full-moon night would have made the escape of Guruji extremely difficult considering the huge Mughal force that had surrounded the Garhi. Instantly he clarified that if Sun is the king of the day because it gives light, the king of the night has to

be absence of light ie darkness. This appears logical; I amended the translation accordingly in Software on Astronomy is available by which one can simulate the night conditions over a place anytime in the past or in the future. I did that for the night of 22 December over the general area of Punjab. It may be surprising to know that the Moon remained on the other side of horizon throughout the night and appeared days old at the horizon only at AM on 23 December This does reinforce the logic of translation as stated. Pitch-darkness, that prevailed throughout the night, would have facilitated successful escape of Guru Ji. Verse No 95 By the translation given by all including mine , it gives an impression that Guru Ji like Aurangzeb had not only killed the Paharias but had also indulged in Idol breaking. It is for the historians to conclude if Guru Ji ever indulged in this activity though generally it is accepted that he never broke any idols. Persian, the medium used by Guru Ji in composing Zafarnama and Fatehnama, is a beautiful language. It is quite easy to understand since it generally follows a set pattern in changes in its verbs, nouns etc. This website ie www.

Chapter 3 : Full text of "Fatehnama And Zafarnama - Devinder Singh Duggal"

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When questioned about this apparent act of apostasy on his part, by his bewildered disciples, he is reported to have told them that he had had a vision about the birth of a new Prophet in the east, at Patna, to whom he was offering his obeisance. Having vowed to deny himself food or rest till he had found out the new Prophet, the Syed set out for Patna where he intuitively walked straight to the house he was seeking. When conducted into the presence of the new born child, the Muslim Saint placed before him two pots, one of milk and the other of water. The child, Gobind Rai, as he was then named, playfully placed each of his tiny hands on the two vessels. Syed Bikhani was elated and explained that the child Prophet, by his gesture, has assured him that he would bear an equal amount of love for the Hindus and the Muslims both, as indeed for all mankind. He did not, however, cut short his tour as he was engaged in reviving the religious centres established earlier by Guru Nanak in those areas, and, thus, ministering to the spiritual needs of the people. His efforts were further directed towards restoring peace and tranquility in that region, then torn by strife and mutual warfare. The ascendancy of Aurangzeb to the Imperial throne in A. In Aurangzeb they had found a monarch matching their mission and the non-Muslim subjects were now feeling their weight in full measure. In I A. En route, he had a brief halt at Patna where, for the first time, he saw his child, Gobind Rai, who had grown to be about three years of age. Blessing his son, he left for Punjab leaving instructions with his family to follow him there at the earliest. The marked shift in the stance of the State towards its non-Muslim subjects led to wide-spread panic among them. They were feeling helpless and lost with no body around to take up their cause and lend them courage. Back in Punjab, Guru Tegh Bahadur felt their agony and was deeply touched by it. He decided to stand by them in their hour of need and for this purpose, undertook extensive tour, especially of the Malwa tract, to lend them heart and hope. He assured them of his unflinching support and asked them to eschew fear. In him the people saw a saviour and began to gather around him with faith and hope. The mission of the Guru and his growing influence among the people? When the Guru refused to submit to the brutal will of the ill-advised King, he was publicly executed in Chandani Ch. The martyrdom of his holy father and his closest associates in a brutal manner was indicative of the temper of the State towards the Sikhs. The internal dissensions among them, as a result of mis-placed ambitions and family rivalries, were equally disconcerting. The hostility of the Hindu chieftains towards the House of Guru Nanak for its insistence to cut across all distinctions of caste and creed added further to the difficulties of the young Guru. Such a formidable array of inimical forces would have overwhelmed any lesser soul, but Guru Gobind Singh was cast in a different mould. He was born with a divine mission, "To spread religion and to uproot evil seekers. Purging all corrupt elements from among his ranks, he took up firm stand against all imposters who staked claims to the Spiritual throne of Guru Nanak. Ever since the times of Guru Hargobind, a small body of armed persons always stood by the Guru. Him self, the Guru acquired outstanding skill in the use of arms and the various arts of war. Side by side, he excelled in literary pursuits and spiritual domains. The state of Kahlur was then being administered by Raja Bhim Chand from whose father, Dip Chand, Guru Tegh Bahadur had bought the site of Anandpur, then known as Makhowal, where he established another Sikh centre, besides the one already at Kiratpur, situated in the State of Hindur, with which Kahlur was not on good terms. Guru Tegh Bahadur had stayed at Makhowal for sometime before he left for the eastern tour. Guru Gobind Singh saw through these designs and made known, in no uncertain terms, his firm resolve to resist and frustrate any such attempt which he regarded as an outrage on the integrity of his Faith. In the middle of A. Therefore, deputing suitable guards for the defence of Anandpur, he set out for Naban accompanied by his minister, Nand Chand, his relatives and five hundred Udasi & Sikhs. Raja Medni Parkash urged Guru Gobind Singh to stay there for a longer period and extended him all help, with men and material, for the construction of a fort for housing him and his men, which, now, included five hundred Pathans, employed at the request of Pir Budhu Shah of Sadbaura, who was an ardent devotee of the Guru. Guru Gobind Singh availed of the opportunity to bring about reapproachment

between him and the Raja of Nahan, both of whom promised to live in peace and mutual goodwill. The Guru himself also wrote extensively at this place. He "ould not countenance any threat to the treasures of his Fai. The Guru also received intelligence that all the hill Chiefs gathered on the occasion of the marriage had resolved, at the behest of Bhim Chand, to launch a combined attack on him. To meet this wanton and unprovoked threat of aggression. Undeterred, Guru Gobind Singh took up the challenge with the help of the hardcore of his followers who had come with him from Anandpur and inflicted a convincing defeat on the enemy who fled from the field, leaving behind 90 dead, a number of its more prominent and boastful leaders like Raja Hari Chand, Hayat Khan and Najabat Khan. They played a very useful role in the war which earned for the Saint suitable honours at the hands of the Guru. In his autobiography-Vachittar Natak-Guru Gobind Singh gives a very vivid and graphic account of this battle. The resounding victory over the combined forces of the hill Chiefs helped the Sikhs to rediscover themselves and be enthused with a renewed sense of courage and confidence to face the future challenges. Guru Gobind Singh now decided to leave the State of Nahan for, among other reasons, he was disillusioned with the attitude of its chief-Medni Parkash. He not only kept himself away from the armed conflict at Bhangani, but also seemed to be reluctant to see the Guru even after the event-perhaps for fear of antagonizing Raja Fateh Shah. Meanwhile, Bhim Chand was advised by his cousin sailors to seek rapprochement with the Guru. He saw through the advice. He was received cordially by the Guru who bestowed on him a robe of honour. An understanding seems to have been reached between the two. A chain of forts were built around it and they were stocked with arms and ammunition. The Governor despatched a strong force under Alif Khan for the purpose. Alif Khan started with an expedition against them, the other hill Rajas. Shim Chand appeared to be in great difficulty against the relentless pressure of the enemy. If anything, it very clearly showed that the hill chieftains could not be relied upon. The Guru decided to trust only his own arms. The growing influence of Guru Gobind Singh was brought to the notice of Aurangzeb by the elements inimically disposed to the House of Guru Nanak, in a manner which prompted him, to issue instructions to his Faujdars, in A. The advance of the Mughal. To meet the demands of this expedition, Dilawar Khan seems to have asked Hussain Khan to collect some sort of war levy, on his way to Anandpur, from the Rajas of the hill states. That probably explains why Hussain Khan. Bhim Chand lost heart and agreed to meet all the demands of the Mughal general. Most of the other Rajput princes also thought it prudent to follow suit. However, the Rajas of Guler and Jaswan, because of the excessive burden of demands on them, were forced into a fight with the Mughal forces. In the ensuing battle, Hussain Khan and the Kangra chief fell in the field, while Bhim Chand had to flee for his life. His commanders were killed while retreating. The repeated setbacks suffered by the Mughal forces in the hills seems to have disturbed Aurangzeb, who, in order to rehabilitate the imperial sway over these territories, commissioned his son, prince Muazzam, for the purpose. During this period, free from the shadows of war, Guru Gobind Singh engaged himself: No body, however, could have guessed that while writing Bachittar Natak and Ram Avtar, in this period, the mind of the Guru was actually set on giving the final shape to the Order of which the foundation was laid by Guru Nanak. On 30th March A. After about two hundred years of ground work, the time had now come when the followers of the Faith had to assume the responsibility for which they were being groomed and also to accept the norms and discipline within which they would have to work. The fear of God, purity of thought and deeds and an irrevocable and an all-time commitment to uphold social Justice and combat evil and aggression had to be the destiny of these sovereign people. They had to pledge their life and their soul to these Ideals at the time of their initiation into the fraternity of the Khalsa the Saint Soldiers, a new and a unique conception of truly religious and socially awakened persons. The Hindu orthodoxy, as represented by the petty princes of the hills, notwithstanding its humiliating position. During the last few years the Sikhs had unambiguously demonstrated their firm resolve to resist all those elements which sought to impinge upon the integrity of their Faith. After purging his ranks of all the corrupt elements, he summoned his followers for a grand gathering at Anandpur on 30th March A. Breathe there a soul, amongst you, who is willing to offer his head for the sake of his Dharma? My sword is thirsting for it. There was a rather protracted pause and the Guru repeated the call. Dya Ram of Lahore, a Kauria by caste, now advanced towards the rostrum and with folded hands bowing before the Guru said, " My

head, my Master, is at thy feet; I shall be blessed if it is accepted as a humble offering to my Guru. The Guru repeated the call for another head. When the Guru came out, his mood and his sword were all the more awe inspiring. The people here in the congregation were almost holding their breath in anticipation of what may follow next. Standing close behind, five Beloved Ones immaculately attired in blue and saffron, with angelic transparency on their faces, left no doubt in the mind of the people that they had attained the highest spiritual elevation. The Guru was baptised and initiated into the order of the Khalsa at the hands of his disciples. Before them, the Prophet of a Sociospiritual order stood, with folded hands, to be baptised by them. By owning them and elevating them, the Guru invested them with dignity which they could never even think of, as members of the Hindu social order. Those who now talk of ameliorating the lot of these people, euphemistically called Harijans, have much to learn from the precepts and preachings of Guru Gobind Singh. Let the four Hindu castes. Do not follow old Scriptures. Let none pay homage to the Ganges and, other places of pilgrimage which are considered holy in the Hindu religion. Let men of the four castes receive my Baptism of the Double-edged sword, eat out of the same vessel, and feel no aloofness from, or contempt for one another. Once a Sikh is baptised, he should never shave. He should not use tobacco and other intoxicants and the Sikhs should benevolently receive the baptism of the Double-edged Sword. Battoncourt " The Khalsa is a Superman saturated with the glories and powers of the infinite, yet exuberant with sweetness, innocence and brotherliness. It was rather a logical culmination of the basic tenets of the Faith, as enunciated by its founder Guru Nanak and as endorsed and enlarged by his successors. In this process he sharpened the distinct socio-religious character of the Sikh-Panth 10 The institution of the Order of Khalsa is a landmark in the history of India with implications stretching far beyond its borders. It brought about a complete metamorphosis in the attitude of its disciples towards the forces of Establishment. The price involved in the efforts to defend these inviolable rights could not deter them, because, at the time of their initiation into the Order of the Khalsa, they had been required to pledge their very lives for such a cause. Delineating the wider significance of the institution of Khalsa, Dr.

Chapter 4 : The Fatehnama of Guru Gobind Singh

Fatehnama and Zafarnama are two compositions of Guru Gobind Singh, in Persian verse, that he addressed to Aurangzeb; the then reigning monarch, after the fateful events that followed in the wake.

Zafarnama Zafarnama The existing text of Zafarnama appears spurious, as it totally conters the historical events that followed. Moreover, it contains statements allegedly made by the Guru, which could not be his, and also this letter allegedly did not give the purport of sending the letter to Emperor Aurangzeb, who had been stationed in southern India for more than 25 years and was totally ignorant of the factual situation then prevailing in the North, and had been fed on one sided bigoted views of the Hindu Hill Raja and bigoted Muslim officers, especially Nawab Wazir Khan of Sirhind.. At three miles distance from village Deena was another village called Kangar, now called Dayalpur. The Guru moved to Kangar village from Deena, from where he wrote a letter to Emperor Aurangzeb, the letter is called "Zafarnama". Having not undrstood village Kangar near village Deena, one of the Sikh writers stated that the Guru moved to a health resort in Kangra Hills. This is how our scholars write the history of the Gurus. The letter available does not appear to be the real letter of the Guru, but written by some other person from his imagination. It prepared the ground for a meeting between the Emperor and the Guru. Sainapat briefly gives the contents of the letter, but not its full text. It contains historical references and allusions. It lays down moral and ethical principles. But unlike the Bichitar Natak, it is enriched by poetical embellishments, which distract from its value as an authentic source of history. There are reasons to think that the original text of the letter is no longer available. There are verses, including four in Brij Bhasha, in one of the available texts. There is another fragmentary text, consisting of twenty complete couplets and one incomplete couplet, which is called Fatehnama. Both are written in dramatic form and in verse in the metre in which the Persian masnavis, as also the Shahnama, are composed. This is unusual in the case of a diplomatic communication. Moreover, there are some statements which can hardly be attributed to the Guru e. There is substance in the view that the communication actually sent to the Emperor and received by him was different from the current version of the Zafarnama. According to Poet Sainapat account given in Gur-Sobha the Guru gave the factual position that prevailed in the hilly regions of northern India. The existing forged letter conveys nothing to the Emperor. The following are the defects in the letter, which lead to the conclusion that this was not the real letter, but a forged one - 1 There are more than one version of "Zafarnama" available and also another fragmentary text of 24 verses, called "Fatehnama" is available. The Guru is alleged to have challenged the 91 year old Emperor to a duel with him, to settle the issue, instead of shedding blood of the innocent people of either side. And what was the issue, both texts of spurious "Zafarnama" and "Fatehnama" miserably lack. There is no mention of these elements in either of the two fictitious compositions, wrongly attributed to have been written by Guru Gobind Singh Ji. The Emperor wanted complete peace in the north, to complete his work in the south. He was totally kept in dark of the factual position in the hilly areas in the north, as the Hindu hill rajas were ever projecting a false picture of the Guru that he was a rebel and wanted to seize power from the Mughals and also from them. How could the All Wise Guru apportion blame on the Emperor for all the happenings in the north? In the words of Dr. Banerji, the letter "induced the Emperor to consider the matter personally, for, apart from the question of justice, it was necessary to establish peace in the Punjab Hills. None of the Gurus ever picked up quarrels with any one on personal issues, as this would have meant the Gurus stooping to the level of the aggressors! All along the Guru never dealt with such a perverted man directly. The complaint was appropriately to be lodged by the Guru as a good citizen with the Emperor only, which he did. Further, Emperor Aurangzeb in his reply to the Guru, apart from making a fervent request to meet with him in southern India for talks, did send an adequate condolence message to the Guru for the loss of his Four Sons. They worshipped idols, and I was an idol-breaker. The Guru sent the letter through Bhai Daya Singh, and deputed four other Sikhs to assist him in delivering this letter to Emperor Aurangzeb personally in Southern India. Poet Sainapat in Gur-sobha, Chapter 13, refers. Not that he should have one thing in his mind and another thing on his tongue. But your justice is strange. Strange also is your tributes and regard for religion. What regard for religion? O fie on such a sovereignty! Fie, a

hundred times!! Even if you issue such orders, I will not oblige you. You are an expert swordsman and a hore-man too. You are the master of lands, ruler and emperor. You are a master warrior and a man of cheritable disposition. Your body is handsome and mind is brilliant. Master of the world, but far from religion! Facts of History The Guru never faced any opposition from the Mughals as such, but always it was Hindu Rajas who brought them for their support against the Guru. Emperor Aurangzeb moved to southern India during and spent all the remaining 26 years in the south. Hindus never faced any privation from Mughals during this period. The petty Hindu Rajas in the hilly states during this period became over Lords, and began to crush the Guru and Sikhs to the bitterest end. They issued ultimatums to the Guru to move out from the hilly region, failing which they would crush him. In the last battle of Anandpur assurances were given to the Guru by Hindu Rajas and their Mughal supporters on oaths of their gods for a safe passage, if the Guru chose to leave Anandpur. When at last the Guru agreed to leave the place, they were not even content by his leaving the place, but destroying him and Sikhism root and branch. Such was the hatred of the Upper Castes Hindus against the Guru. The history bears testimony that when the Guru left Chamkaur and reached Dina, during that most trying period it were four Muslim lovers of the Guru, who served him at the risk of their lives. All Hindus closed their doors for him. The Emperor was in southern India since A. He had no real knowledge of the happenings in northern India. They all had formed a cooperative against the Guru. The Emperor on the basis of the representations of hill rajas and the recommendations of the officials at Sirhind and Delhi used to sanction the armed help to the rajas against the Guru. The main accusation of the rajas used to be that the Guru had disturbed the peace and was to raise the rebellion against the Mughal Rule and was after seizing power for himself. In southern India the Emperor was facing severe reverses, disappointments and failures of his maneuvers. Thus perturbed, the reports he used to receive from Delhi made him more restless and enraged. He was visualizing that it was the collapse of his Empire. All along the Emperor was fed with wrong and mischievous notions, and was forced to sanction armed action against the Guru. On reaching Deena, the first thing the Guru did was to write a detailed letter to Emperor Aurangzeb explaining to him the factual story of the unrest in the hilly region in the north. In the letter the true role of the Hindu hill rajas and also Mughal officials like Wazir Khan and others was given. The Guru re-iterates the Miri-Piri Doctrine The disharmony in the people which had existed since the past centuries, was being removed by the Guru. The Guru had no political ambitions whatsoever. How it could possibly be, when Sikhs were not even ten percent of the population in Punjab even. The Guru preached Equality of All People. How could this principle of equality be made applicable by establishing a minority rule? Even communal majority rule over minorities was considered as unfair and even evil. The Gurus stood for complete separation of Church from the State. These institutions were treated as distinctly separate two institutions and should not be mingled together. Intrusion of one institution into the affairs of the other institution and vice versa had created havoc during the past ages. In the administration of these two institutions, all were required to obey the Commands of God. The State is to serve the people in their secular affairs and in maintenance of peace and order. Truth must guide in the affairs of either of the two institutions. When God Truth is relegated and ignored, then the men become corrupt, and corrupt these two institutions too. The state which was to serve the people, becomes brute and harsh as the instrument of punishment and destruction. Consider the former as the supreme in the matters of religious and moral, and the latter only in worldly matters. Those who do not pay heed to Truth and Morality, they are robbed of the worldly wealth by the worldly power. They receive the punishment from the state, whose agents plunder and demolish their homes. Consider the former as supreme in matters religious and moral, and the latter as the worldly kings. Those who do not pay which is due to Guru Nanak Morality have the minions of their worldly kings exact money from them. They receive the punishment from the worldly kings, whose agents plunder and demolish their homes. Inayatullah in his Ahkam-e-Alamgiri on pages 7 - 9 says that Guru Gobind Singh had sought an interview with the emperor. The Prime Minister Monium Khan was instructed to provide him escorts on the borders of every province and pay him traveling expenses , if demanded. The Guru started for the south from Damdamma Sahib in October As a long time had elapsed, no further communication had been received from Ahmednagar, the Guru on his own left Sabo ki Talwandi for southern India on October 30, with a view to having a meeting with the Emperor. This contention cannot be accepted,

as the Mughal Government, Subedar Sirhind had promulgated orders to the effect that the Guru was a rebel and was to be arrested wherever found and handed over to the authorities to be suitably dealt with. In the circumstances, the traveling was not safe for the Guru. He became so much conscious of his barbarous and bigoted ways that he wrote a letter to his sons some time before his death, which inter alia reads: My years have gone by profitless. God has been in my heart but my darkened eyes have recognized not His light.

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Chapter 7 : Zafarnama (letter)

Then in , Kapur Singh ICS published it in Urdu Ajit of Lahore under the heading "Fatehnama". It is quite possible that in the process of translations and publications of the Zafarnama at different stages, some verses were not reproduced correctly and what we have today is not the original Zafarnama of the Guru in its entirety.

Chapter 8 : Zafarnama (letter) - Wikipedia

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