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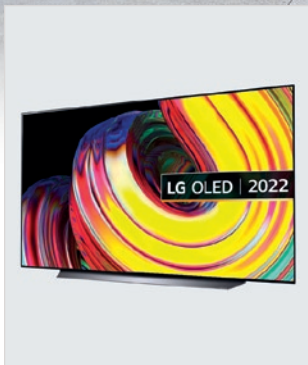
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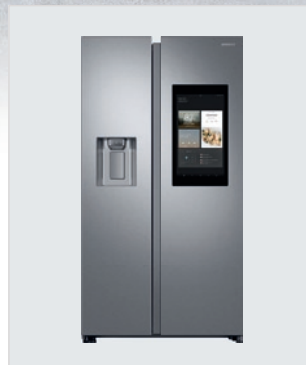
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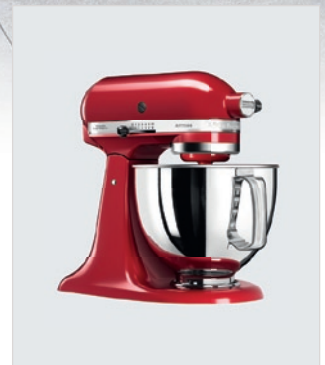
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Editorial

The birth of Sikhism dates back to the date of the birth of Guru Nanak in this mortal world. In calendar, it was the full moon night of the month of Kartik year 1469. The mission so brought by Guru Nanak, from the Almighty, was nourished by succeeding nine Gurus and was declared completed by the tenth Guru, Guru Gobind Singh, when he created the Khalsa, in 1699.

According to the Divine command Guru Nanak spread the message of God all over the then known globe. He composed 974 hymns which Guru Arjan set in 19 raga and put them in the eternal Scripture – ‘Guru Ganth Sahib’ along with the compositions of other Gurus.

Guru Nanak’s method of preaching was Bhagti way, the reciting of God’s Name and singing His glories. He did not approve the prevalent practices of rigorous Jap and Tap. He said that God lives in a happy home and not in caves, hill tops and forests.

His method of meditation was further spread by Guru Angad, Guru Amardas, Guru Ramdas and Guru Arjan. This peaceful movement of Bhagti attracted many followers and the numbers of devotees of Guru Nanak’s mission increased by the passage of time. The Mughal government did not like this swing to Guru Nanak’s Bhagti movement, by both Hindus and Muslims. They hatched a conspiracy to put a stop to this movement. They levelled a false charge on the fifth Guru and tortured him to death. This horrific act changed the psyche of Bhagti movement and converted it into a Shakti crusade. The sword which Guru Hargobind raised against injustice and atrocities, holding in his right hand, and the holy prayer book in the left hand, became a symbol of Miri and Piri. Later, the birth of Khalsa gave to Sikhs the name of Saint Soldier.

Today, a Sikh is both a devotee of Nam and an upholder of justice. He always stands for the truth and morality. During the recent pandemic of Covid-19 and the Ukraine war, he was seen everywhere with baskets of food and boxes of medicines to help the needy, not caring for his own life. Again at the Chinese and Pakistani borders he has been standing firm as a soldier to defend His Motherland.

A Sikh is born to help the needy, to feed the hungry, to cover the naked and to provide cover to the shelter less.

I am proud to be a Sikh.



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BHAI MANI SINGH

Dr. Sukhbir Singh Kapoor OBE

LIFE LONG COMPANION: BHAI MANI SINGH

Basic facts:

Date and place of birth: 10th March, 1644 at village Alipur, near Multan now in Pakistan

Parents: Father Mai Das and mother Madribai

The following seven sons of the Mai Das were from his wife Madribai:

1. *Bhai Jetha Singh, martyred at Alowal in 1711.*
2. *Bhai Dial Das, accompanied Guru Teg Bahadur to Delhi where he was martyred in 1675.*
3. *Bhai Mani Singh, martyred in Lahore in 1734.*
4. *Bhai Dan Singh, killed in the battle of Chamkaur in 1705.*
5. *Bhai Man Singh, killed in the battle of Chittorgarh in 1708.*
6. *Bhai Amar Chand, died in infancy.*
7. *Bhai Roop Singh, killed with his elder brother Jetha Singh in Alowal in 1711.*

The following five sons of Mai Das were from his wife Ladki:

1. *Bhai Jagat Singh, martyred together with Bhai Mani Singh in Lahore in 1734.*
2. *Bhai Sohan Chand, killed in the battle of Nadaun in 1691.*
3. *Bhai Lehna Ji, killed in the battle of Gular in 1696.*
4. *Bhai Rai Singh, killed in the battle of Muktsar in 1705.*
5. *Bhai Hati Chand, killed in the battle of Bhangani in 1688.*

Wife: Bibi Seetobai (daughter of Lakhi Shah).

Lakhi Shah, when Guru Teg Bahadur was beheaded in Delhi, recovered the Guru's body, took it home and set fire to his home in Raisina in order to cremate the Guru's body. At that site now stands Gurdwara Rikabganj

Children: 10 sons

The following is a list of Bhai Mani Singh's sons and their heroic deeds:

1. Chitar Singh, martyred with Mani Singh in Lahore in 1734.
2. Bachitar Singh, martyred in the battle of Nihan near Anandpur Sahib in 1704.
3. Udai Singh, martyred in Sahi Tibi near Anandpur Sahib in 1704.
4. Anai Singh, killed in the battle of Chamkaur in 1704.
5. Ajab Singh, killed in the battle of Chamkaur in 1704.

6. Ajaib Singh, killed in the battle of Chamkaur in 1704.
7. Gurbaksh Singh, martyred with Mani Singh in Lahore in 1734.
8. Bhagwan Singh
9. Balram Singh
10. Desa Singh - the author of the Rehatnama (Code of conduct) of the Khalsa.

Bhai Mani Singh in-Service of Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadur

Age 13 (1657) – at Kiratpur in the service of Guru Har Rai

Age 17 (1661) – at Kiratpur in the service of Guru Har Krishan

Age 20 (1664) – at Bakala in the service of Guru Tegh Bahadur

Age 41 (1685-1688) – Bhai Mani Singh accompanied Guru Gobind Singh when he went across the banks of the Yamuna River to Paonta, Himachal

Age 44 (1688) – Bhai Mani Singh fought in the Battle of Bhangani in 1688 to defend Paonta from the joint attack of all the hill rajas. Mani Singh showed his prowess with the sword. In this battle his younger brother Hati Chand was killed.

Age 46 (1690) – In 1690, in the Battle of Nadaun, Mani Singh showed great bravery and prowess with the sword; so much so that after the victory of the Guru's forces, Guru Gobind Singh bestowed on Mani Singh the title of Diwan (Minister).

Age 55 (1699) – at Anandpur in the service of Guru Gobind Singh

After initiation in the Khalsa Brotherhood. Guru Gobind Singh sent Bhai Mani Singh and five other baptised Sikhs to Amritsar with instructions to take possession of the Harmandir Sahib. Bhai Mani Singh was appointed Granthi of the Harmandir Sahib as well as Jathedar of Akal Takhat. Mani Singh thus became the third Granthi of the Harmandir Sahib, after Baba Buddha and Bhai Gurdas.

When Guru Teg Bahadur heeded the appeal of the Kashmiri Pandits and their request for help in saving the Hindu religion, Guru Teg Bahadur decided to proceed to Delhi. Bhai Jetha and Mani Singh and some other Sikhs remained at Anandpur with Guru Gohind Singh to look after him. Bhai Mati Das, Bhai Sati Das and Bhai Dial Das accompanied Guru Teg Bahadur to Delhi.

Bhai Mani Singh was a childhood companion of Guru Gobind Singh. Mani Singh accompanied the Guru to Paonta Sahib where Guru Gobind Singh spent three years exclusively given to literary work.

In 1685, when Guru Gobind Singh went to Nahan, at the invitation of Raja Medni Prakash, Bhai Mani Singh was one of the Sikhs who accompanied the Guru.

In 1687, when the Guru received a request for help from the widow of Ram Rai, Guru Gobind Singh accompanied by Mani Singh went to Dera Doon and punished all guilty masands.

In 1688, at the death anniversary of Ram Rai, Guru Gobind Singh sent Mani Singh at the head of a Jatha of 50 Sikhs to represent him.

Baptism from Guru Gobind Singh

In 1699, on Vaisakhi day when Guru Gobind Singh established the Khalsa Panth and Bhai Mani Singh took Amrit at the hands of Guru Gobind Singh and from Mani Ram he became

Mani Singh. On this day Bhai Mani Singh's brothers, Rai Singh, Roop Singh and Man Singh were initiated and five of Mani Singh's sons were also initiated as Khalsas. They were:

1. Bachitar Singh
2. Udai Singh
3. Anaik Singh
4. Ajab Singh
5. Ajaib Singh

In the first battle fought by Guru Gobind Singh after the creation of the Khalsa Panth in 1699, against Raja Ajmer Chand and his Mughal supporters, Bhai Mani Singh and his sons were in the first line of the Guru's forces.

1704 – Bhai Mani Singh took an active role in the battle of Naduan in 1704.

When Guru Gobind Singh left Anandpur on the night of December 20, 1704, his family got separated at river Sirsa in the confusion created by the Mughal attack. Bhai Mani Singh took Mata Sundri and Mata Sahib Devan to Delhi.

In 1705, Bhai Mani Singh escorted Guru Sahib's wives to Damdama Sahib (Talwandi Sabo) where the Guru was staying after defeating the Mughal army at Muktsar. Here Guru Gobind Singh compiled the current version of the Guru Granth Sahib and Bhai Mani Singh had the honour to be its scribe.

In 1716, at the advice of Mata Sundri, Bhai Mani Singh collected the Bani of Guru Gobind Singh and compiled it in the form of Dasam Granth (Book of the Tenth Guru). In the same year, according to some Hukamnamas, he was appointed Head Granthi was Harimandir Sahib.

In his capacity as a Granthi of Harimandir Sahib, Bhai Mani Singh is also stated to have composed the Ardas (Supplication) in its current format; he also started the tradition of mentioning deeds of various Sikh Martyrs with the supplication.

In 1737 Bhai Mani Singh applied for permission to hold the Diwali festival at the Harmandir Sahib. The permission was granted for a fee of Rs.5,000. Bhai Mani Singh hoped that he would be able to pay the sum out of the offerings to be made by the devotees. He, then issued invitations to the Sikhs of all places. The Governor Zakria Khan alongside Diwan Lakhpat Rai had different intentions and wanted to teach Sikhs a lesson. They sent secret orders to the Mughal forces to make a surprise attack on the Sikhs during the festival. Bhai Mani Singh came to know of this plan and sent messages to tell the Sikhs not to come. The Sikhs who had already come were asked to leave for safety reasons. Thus, very little money could be collected, and Bhai Mani Singh was unable to pay the stipulated fee. He was arrested and tried for failing to pay the stipulated fee.

After a fake trial, he was taken to Lahore in chains and was given a choice of either to convert to Islam or embrace death by dismemberment. On refusal to convert to Islam, he was executed at Nakhaas Chowk (later called Shaheed Ganj), Lahore in December, 1738.

Dr Sukhbir Singh Kapoor OBE

A TRUE DEVOTEE'S ARDAS

Dr. Navtej Singh PhD

All too often we hear people say “I recite an Ardas regularly and yet God does not hear me or grant my wishes”.

This article tries to present a viewpoint of what the Ardas actually is, what to ask for in an Ardas and some possible reasons why one's Ardas is “not answered” by God. In addition, as we go through this very important time of Vaisakhi, we should reflect on the qualities mentioned in the Ardas which should inspire many of us to embark on a journey to becoming purer Sikhs or Khalsa. During the Vaisakhi celebrations of 1699, Guru Gobind Singh revealed what qualities an ideal human being should have to attain mukthi.

The Ardas is a continuation of Guruji's theme and reminds us what qualities God is looking for us to develop as the ideal human being in our **journey** through life. Do we have to be this ideal person before our Ardas is answered? We will try and answer this question in the paper below.

Our insatiable desires: Sant Singh Maskeen was a renowned preacher, who, in one of his discourses or Katha, very accurately states that, 95% or more of us go to the Gurdwara with “baggage”. We go, not to unite with God, but because we have unfulfilled desires which we pray will become fulfilled. The issue, he says, is not with **some** of these desires themselves but with the fact that we have no genuine lasting belief, devotion or love for God. Many of us are not even concentrating when we recite the Ardas.

When we think of a loved one such as our child, father, mother, husband or wife, our heart wells

to the brim with love and emotion and brings happiness to our face. Yet this same emotion is missing when we think about God. No similar love surfaces despite the fact we read shabads about God such as “You are my father, my mother, friend and brother”.

So how should we concentrate on God, express our love and devotion to Him? To enable this, we need to understand what the Ardas is, its structure and the tools within the Ardas to aid this concentration.

In addition, we need to know what and how to ask so that our wishes can genuinely be granted.

Ardas-Summary: The word Ardas is derived from the Persian word 'Arazdashat'. Literally, the Ardas is the petition of a Sikh devotee to the Great Master, God Himself.

The Ardas is a request, a supplication, a prayer, or an address to a superior authority. When performed with sincerity, concentration and submission, it is a form of communication with the Almighty. It is a Sikh prayer that is also done before performing or after undertaking any significant task.

For instance, it is recited after the daily Banis (prayers); or completion of a service like the Paath, kirtan (hymn-singing) program or any other religious program. This short prayer can be a plea to God to support and help the devotee with whatever he or she is about to undertake or has done.

It can be an appeal to Waheguru to thank Him for his bounties, His protection and care and a plea for the welfare and prosperity of all mankind.

The main features and benefits of Ardas are:

- ❖ It is a petition to God, the merciful creator of the universe. It is direct communication with God when said with sincerity and feeling.
- ❖ It lowers one's ego and brings calmness to one's mental state.
- ❖ Teaches one Nimrata (Humility), Daya (Compassion), fearlessness and Chardi Kala.
- ❖ One is reminded of the level of dedication required to become a better human being.
- ❖ It gives one inner strength and energy to face obstacles and rein back joys and bounties given by Him.
- ❖ It links the mind with the 'pure ones' from human history.
- ❖ It elevates one's spiritual state and builds one's confidence.
- ❖ It brings a sense of "community" to the person.
- ❖ In the Sangat, it is very powerful because the whole Sangat is vibrating with the Naad at that time, God Himself is in the Sangat and being a merciful and benevolent God, He listens to His devotees. This is the message that Guru Arjan is narrating in Raag Bhairo on Page 1152.

Satgur apunay sunee ardaas. The True Guru has listened to my prayer.

Kaaraj aa-i-aa saglaa raas. All my affairs have been resolved.

Maan tan antar parabhoo Dhi-aa-i-aa. Deep within my mind and body, I meditate on God.

Gur pooray dar sagal chukaa-i-aa. ||1|| The Perfect Guru has dispelled all my fears. ||1||

The Ardas is usually done standing up with 'folded hands' and, as a prayer, is unique in the sense that it has not been written in its entirety by the Gurus. The **Ardas** cannot be found within the pages of the Guru Granth Sahib due to the fact that it is a continually changing devotional text that has evolved over time in order for it to encompass the feats, accomplishments, and feelings of all generations of Sikhs within its various stanzas (see Structure below).

The power that this single prayer possesses is astonishing. Starting with "pritham bhagaatee simar kai, Gur Nanak laee dhiaa-e phir Angad gur tay Amardaas, Raamdaasai hoee sahaee and ending with Naanak naam charhdee kalaa, tayray bhaanay Sarbaht dah Phahla, the Ardas encompasses so many Sikh and Humanistic values. It is more than just a prayer; it is a therapy for the elevation of the human spirit, mind and body. The mere act of thanking Him is very healing.

In a congregational setting in the Gurdwara, the Ardas is recited by one member of the assembly, normally the priest, with everyone standing reverentially, hands in prayer pose, facing the Guru Granth Sahib. Throughout the recitation, the congregation repeats the word Waheguru in order to bring their attention back to the Waheguru and to support the idea that God, the Wondrous Guru, is the Supreme Being capable of anything. At the completion of Ardas, the congregation bows down as one and places their foreheads on the floor to symbolise humility. In essence, they are placing themselves as the servants of God. Upon rising, the Sangat (congregation) proclaims Waheguru Ji ka Khalsa, Waheguru Ji ki Fateh, "the Khalsa belongs to God to whom also belongs the Victory". Immediately after uttering these words, one member of the assembly states the phrase, Bole So Nihal, "he who pronounces these words shall be fulfilled".

In response to this statement, the entire Sangat heartily says, Sat Sri Akal or "Truth is the Timeless Waheguru".

The Gurus themselves used the concept of the Ardas to communicate with God in the Sangat (congregation) because God Himself is in the congregation. This happens when the congregation is connected with the Waheguru and the Naad or cosmic energy is vibrating in synchrony within the Sangat. A prayer where a plea or supplication is made with sincerity and submission to the Waheguru is heard by Him and does not go unheeded.

Having said this, the individual Ardas can be recited anywhere with or without the presence of the Guru Granth Sahib with the same sincerity and feeling and can be heard by Him, even without folded hands.

Ardas Structure: The Ardas is divided into three distinct sections each one of which deals with a distinct aspect.

The Ardas normally commences with a recitation from the Sri Sukhmani Sahib "Tu Thakur tum paih Ardas, Jio pind sab teri ras". This recitation when sung with devotion and submission not only calms and focuses the mind because singing sets the Naad or cosmic energy to vibrate in synchrony within the Sangat, but reciting the words themselves inform the Waheguru that we are His children and thankful for His many bounties.

Next, the Ardas may start with a couple of invocational lines in praise of the Waheguru or to instil further humility within the congregation such as:

Teenay taap nivaaranhaaraa dukh hantaa sukh raas. The Waheguru is the One who removes the three fevers; He is the Destroyer of pain, the warehouse of peace. (Page 714 of SGGS)

Taa ka-o bighan na ko-oo laagai jaa kee parabh aagai ardaas. ||1|| No obstacles block the path of one who prays before God. ||1||

This is then followed by the opening stanza of the **Var Sri Bhagauti Ji** written by Guru Gobind Singh Ji (The Var Sri Bhagauti Ji is contained with the Dasam Granth). This ode begins by going through the order of meditation by placing Waheguru foremost above all else, and then systematically referring to each of the other Gurus in turn, asking the devotee to concentrate ("Dhian Dhar kay bolo ji Waheguru") beseeching these Gurus for aid and protection at all times. The opening invocation and repeating Boloji Waheguru is the manner in which concentration should be developed within the individual. This section was composed by Guru Gobind Singhji and must never be changed in an Ardas.

This section ends with "And the Tenth Master Guru Gobind Singh Ji, father of the Khalsa who has blessed us with the gift of Amrit – may we enjoy his protection everywhere" The last stanza was introduced by scholars.

The second section

The second portion of the Ardas narrates the sacrifices made by various Sikhs throughout history.

The sacrifices made by these noble individuals may range from the sacrifices that Sikh children, including Guru Gobind Singh's own young children, have made - to the memory of Sikhs who were tortured. The second section reminds one of the Panj pyare, the four sahibzade, and the forty brave Sikhs who were martyred.

It goes on to remind us and to concentrate on minds on all those Sikh men and women who, for the sake of Dharma (righteousness) and the religious and spiritual freedom of all people,

have given their heads; allowed themselves to be cut apart, limb by limb, joint by joint; had their scalps torn from their heads; were stretched and broken upon wheels of torture and those who were beaten and sawn apart, but never gave up their faith and their determination to live as Sikhs, to their last breath. Let us always remember those Gursikhs who despite experiencing these tortures still uttered no words of protest, but instead, placed their trust, and their lives, in the Hands of God, in sweet surrender to His Will.

This section also reminds us never to forget the importance of the 5 Takhts, Akal Takht, Kesh Ghar Sahib, Hazoor Sahib, Patna Sahib and Dam Dama Sahib and all the other historic Gurdwaras where important events and sacrifices were made.

Despite beseeching in the first section to all the Gurus for their help and then in second section about what the “Will of God truly means and Submission”, many of us, including this writer, still have not concentrated so far and are already thinking about our long “wish list” that we want to ask of the Waheguru in the Third Section.

Third Section

The third section’s composition towards the end varies from one oration to the next. It is in this section that Sikhs specify what they are reciting Ardas for, make their supplications to Waheguru, to thank Him and ask for forgiveness for any mistakes made during the recitation of any and all prayers.

This section is also an extension of Guru Gobind’s vision of creating a pure being or Khalsa. We ask God to protect all the Sikhs wherever they may, to bless them with humility and yet give them much wisdom (“maan neevah maat uchi”), the gift of belief, and that righteousness may flourish. A special plea is

made for the gift of Sikhi which covers all the virtues that Guru Gobind Singhji wanted in his warrior saints – Truth, Contentment, Compassion, Love and Humility, Fearlessness and Courage. A plea is made for protection of the Sikhs and Gurdwaras located in areas of the world have been torn by conflict such as Nanakana Sahib, birth place of Guru Nanak Pakistan, where Sikhs have limited access.

In addition to our personal specific requests, the third section finishes by thanking the Waheguru for His bounties, making a supplication requesting the forgiveness of many sins, errors and omissions, and to help us, keep ourselves pure, in the face of the challenges and temptations of the world. To bless us with His Naam and destroy our pains and anxieties, to inspire us to walk on the path of **Sikhi** shown to us by Him through the Holy Word of Gurbani.

The last sentence, which is unique to Sikhism, must be said and practiced with sincerity if one truly believes in the concept that God resides in all of us. “Nanak naam chardikala teray bhanae sarbat da bhala” – “Dear God, through the teachings of Guru Nanak and the other Gurus, let us always be upbeat, blissful and optimistic, even in adversity and more importantly, we seek blessings, welfare and prosperity for everybody” (We bear no hatred or ill feelings towards anyone)

These three sections together constitute Ardas.

In summary, as one of the most universal prayers in the Sikh faith, the Ardas maintains its uniqueness due to the fact that rather than trying to read or recite the Guru’s prayers, it is an example of a mortal communicating with God, offering up his/her own prayer to Waheguru asking for forgiveness and guidance and thanking Him. It is direct dialogue with God when recited with sincerity.

Ardas can be read anytime for any suitable occasion but specifically at the end of naming ceremonies, engagements, and the beginning of the Anand Karaj marriage ceremony. During the funeral ceremonies, Ardas is said as the body is being taken away, while consigning the body to fire, when the pyre is fully aflame, upon returning to the Gurdwara, and after Anand Sahib is recited.

The personal Ardas: Aside from all of the above occasions, **Ardas** is also recited during special circumstances in order to pray to Waheguru for good luck and help in one's future endeavours such as at the beginning of school or before setting off on a journey.

Why is my Ardas not heard? There are two kinds of individuals mentioned in the Sri Guru Granth Sahib - the Gurmukh and the Manmukh.

The Gurmukh wants happiness, inner peace, food, clothing, shelter, as does the Manmukh. However, the Manmukh derives his happiness from material things and has a list of desires. Whilst the Gurmukh accepts and submits to the Will of God unconditionally, the Manmukh fights it and asks why his prayer was not answered. He sets conditions such as, "Please grant this job and I will do an Akhand paath in your honour to thank you".

Whilst we as human beings are not privy to God's complex formula for granting wishes, there may be several reasons for these not happening, such as 1) the manner in which the Ardas was done. Metaphorically, it is like communicating with God on a telephone. When one is reciting the Ardas with sincerity, the line is "crystal clear" allowing clear dialogue with God. When one's mind is not focussed and there is no concentration or sincerity, then one may as well be communicating over a line with poor signal or even a dead line!! 2) our desires are not in tune with what God would

want. Even our parents, when we were younger, did not give us everything we asked for. It was often based on reward for being good. God may also do this based on our karmas or deeds ... or even when the time is right.

Finally, as Sant Singh Maskeen says, we should not lose hope if our Ardas is not "heard". Practice Sikhi's three principals of Naam japna, Vaand Chakna, Kirat Kamai and leave everything else to Waheguru. The one thing everyone should ask for in their Ardas is for His Naam and union with Him. Sant Maskeen says we should leave all other desires outside the Gurdwara like we leave our shoes outside the Darbar Sahib. When we do so, we are better able to concentrate on God with sincerity and love for Him. By so doing, God, who is compassionate and loving, hears us on His clear line and rewards us accordingly.

On a final note, a beautiful piece of writing from Dr. S.S. Kapoor's book, the Sikh Ideology:

Our Wants versus our Needs

- ❖ I asked for strength and God gave me difficulties to make me stronger.
- ❖ I asked for wisdom and God gave me problems to solve.
- ❖ I asked for prosperity and God gave me intellect and brains to work harder to prove my worth.
- ❖ I asked for courage and God gave me obstacles to overcome.
- ❖ I asked for love and God gave me enemies to diffuse their hatred.
- ❖ I asked for favors and God gave me opportunities and determination.
- ❖ **In fact.... I received nothing I wanted but received everything I needed.**

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HASSAN ABDAL - GURDWARA PANJA SAHIB

Colonel Dr. Dalvinder Singh Grewal

After visiting Nankana Sahib, we reached Hasan Abdal railway station at about 2 AM on 15 November 2016. Hasan Abdal is best known for Panja sahib, 'The Hand mark of Guru Nanak on a boulder.' According to a version, Guru Nanak reached Hassan Abdal through Attock. From Khairabad the Guru crossed Attok River in Vaisakh 1578 Bikrami and reached Hasan Abdal, now famous for Panja Sahib.[2] (Giani Gian Singh, p.286). This is an Ancient city situated at a distance of 45 kilometres from Rawalpindi to the west side of the mountain. It is hilly area. A few places have natural fountains. Sainly persons usually take abode there. Hasan Abdal was established around a *dharamsala* constructed by a '*gujar*' (person rearing milk animals) named Hassan. The name of the place 'Hassan Abdal' is said to have origin in the name Hassan itself[3]. 'Hassan's grave still exists near the hill'. [4] Guru Nanak is said to have met Hassan while he was looking after his pet animals. He presented milk to the Guru, which was taken both by the master and Mardana. [5].

As per a legend Guru Nanak and Mardana had been traveling in the heat of summer. Reaching Hasan Abdal he sat in the cool shadow of a peepal tree and started singing hymns in praise of the divine on the music of rebec played by Mardana. Congregations of people from all around the area gathered around the Guru. Keen to listen to the discourses of the Guru, the people turned up from far and near. They were entranced by the sublime hymns. Close by a fakir named Wali Qandhari used to live on the hill. Wali Qandhari' belonged to Rafzi Sect of Shias.

His original name was Yar Ali'.[6] His ego was hurt seeing the large gathering around the Guru but could not help. After the singing came to an end, Mardana expressed that he felt very thirsty. When he inquired where to obtain water to drink, he learned that a scarcity of water plagued the area. The only water available had been diverted by Wali Qandhari (Kandahar), dwelling at the top of the hill who had a reservoir fed by a natural spring. Guru Nanak advised Mardana to walk up the hill, introduce himself, and request a drink from the Wali's spring. Mardana went to the spring of water near Wali Qandhari's residence.

Under the blazing noonday sun, going up the hill was no easy task. Mardana had to climb mostly on his hand, and knees as the stones were slippery. Panting and fluffing, he went up to Wali Qandari and requested for water'5.

Wali Qandari looked up and said "Who are you and what brings you here?"

"I and my master are on our way to Kartarpur. I felt thirsty. As there was no water anywhere near, I came to see if you could help me".

"What is your name?"

"Mardana"

"Who is your Master? What is his name?"

"Guru Nanak: A Hindu by caste but a man of God: A prophet: A Nobel soul."

"A prophet, and a Hindu, you said? Go and get water from him. I have nothing for you an infidel."

Mardana returned deeply disappointed and narrated all to Guru Nanak. Guru Nanak said, "You must not have displayed enough humility. Remember! We fakirs have these weapons; weakness, humility and sweet words. Go back and humbly request for water". Mardana gathered strength and went up the hill perspiring. "You are back again?"

"Salaam-a-Lekam: My master sends you greetings and requests for some water for me", Mardana bowed and said softly. "Go away and ask your master to find you the water. I cannot understand how a Muslim can accept a Hindu as his Peer. You are an apostate and can expect no mercy from me". Dejected and depressed, Mardana returned to Guru Nanak and told what had happened again.

Mardana returned to the Guru in a very sullen mood and told all what happened at the hill to Guru Nanak. Guru Nanak moved a small boulder nearby: Lo! The water gushed out. Actually this was an outlet of the spring at the hill. Gushing out water of the spring down below, drained the spring at the hill. This angered Wali Qandhari who was watching this. In anger he pushed a huge boulder downwards. As the boulder rolled down on to the Guru, the Guru stopped it with his hand. The mark of his palm was etched on the boulder instantly. Seeing Guru Nanak unharmed and the boulder stopped by the Guru on his palm, Wali Qandhari realized his fault and ran down the hill and held discussions with the Guru, which are recorded hereunder.

Wali, "What is your name"?

Guru Nanak "My name is Nanak Nirankari"

Wali, "Whose follower are you"?

Guru Nanak, "I am God's man".

Wali "Is your God alive or dead"?

Guru Nanak, "My God is everyone's God and is ever living".

Wali "How can one reach him"?

Guru Nanak: "He is everywhere. You just have to remember and He will listen to you".

Guru Nanak told him about God's True Existence.

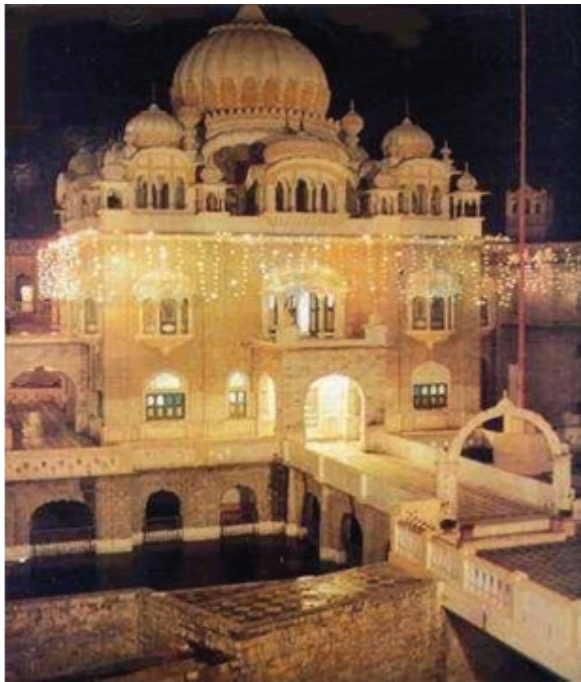
(Yak Arz Guftam pes to dar Gas kun Kartar Haka Kabir karim tun beaib Pervardgar)
Tilang Mahila 1 SGGS, P.721)

'I utter, one supplication before thee. Hear it 'O' my Creator you are the True, Great, Merciful and Faultless Cherisher. The world is perishable; know it for certain in your mind. Azrail, death's courier, has caught me by the hair of head. Yet I know it not in the least in my heart. When I fail and the time of last prayer comes, there shall be no one to rescue me. Night and day, I wander in avarice and think of and do evil. I do not, ever do good deeds, I am unfortunate as also miserly negligent, shameless and without Your fear, O Lord. Says Nanak, I am your slave and the dust of the feet of Your servants.'

Guru Nanak told him to hold his ego and anger and treat all men as equal since all are the creation of One and the same God. He blessed him that, "Your lamp will keep burning."

Wali Qandhari was enchanted by Guru's discourse and fell at Guru Nanak's feet and asked for forgiveness. Guru Nanak told him that love is the one and the only thing by which one could win over God and His people.

A magnificent Gurdwara, known as Panja Sahib has been built at the place. The stone, with the imprint of Guru Nanak's hand (*Panja*) forms part of the pool adjacent to the Gurdwara. The town of Hassan Abdal is now called Panja Sahib.



Gurdwara Panja Sahib

Guru Nanak stayed at Hassan Abdal for some days and then proceeded towards Kartarpur on the main Peshawar-Lahore road constructed by Sher Shah Suri.

Hassan Abdal is 48 km from Rawalpindi. The spring Guru Nanak opened continues to provide pure water which flows from a natural fountain beneath the boulder where his hand print is embedded. Despite attempts to remove it, the guru's hand print adorns the boulder to this day and can still be seen at the *sarovar* of Gurdwara Sahib Panja Sahib in Pakistan.[7]

The control of the administration of the Gurdwara remained with the hereditary Mahants. After Mahant Mittha Singh passed away a march was led by Bhai Kartar Singh Jhabbar to get control of Gurdwara. The Jatha reached Panja Sahib on 18 November, 1920 and the S.G.P.C. gained possession.. A Singh resides in the campus of the Gurdwara from the board and maintains the pious *Maryada*.[8]

Our travelling has been during nights only and we were not able to observe the area or general condition of the people en-route. After getting down the train we boarded into Government organized buses paying the nominal charges of Rs 30/- per passenger and reached the room allotted in the Panja Sahib complex. This rate of bus travel was the same from and to all the railway stations during our journey. A 12x12 room was allotted for 10 people. It was difficult to sleep in such cold in one blanket which I could arrange. Since the day was going to dawn soon, I preferred to have bath, go to Gurdwara Sahib; have a dip in water tank around the Gurdwara and *darshan* of the hand mark (*panja*) of Guru Nanak.

As I proceeded towards the Gurdwara, I found the total calm, serenity all over in the early hours of the morning. The Gurdwara appeared majestic in the flood of coloured lights. The water of the tank was extremely clean. Large fish of many colours swam in the water with



Mark of Guru Nanak's hand

great magnanimity. Water was flowing out of the *chashma* (fountain) from near the boulder thrown on Guru Nanak by Wali Kandhari. What a heavenly feeling to be there at this hour of time! I felt really blessed to enjoy such a magnanimous moment and sat in silent in front of the sanctum sanctorum to meditate. I recalled the great even how in the scorching heat, Mardana feeling thirsty was asked by the Guru

to climb up the hill and get a sip of water. I could feel the limping Mardana climb three times to hear a big 'NO' each time and also requesting Guru Nanak to save his life. I also felt the water gushing out once the Guru removed a stone and flowing out majestically in the form of stream which it still does till date. There was no surprise watching thirsty Mardana rushing towards the water and gulping it down as if it was the first



Sanctum sanctorum Panja Sahib Gurdwara

time he had seen the water. Next came to my mind the scene of roaring boulder coming down from the hill which scares Mardana away but Guru Nanak sitting calmly taking out his palm to stop. I had not heard anyone else doing this except the great Guru Nanak. It was no doubt amazing! Feeling the presence of Guru Nanak nearby itself was so solacing and ecstatic to be beyond words to describe.

It was quite a time when I had been linked to the great scene when I heard the reverberating *shabads* sung by the Ragis from Gurdwara. These added to the heavenly atmosphere. By this time it was about 5 AM when *path* of 5 **Banis** started and I had the privilege of enjoying the *path* as well in full mental peace.

elegant residential block has been constructed. There is a school with other facilities in the Gurdwara complex. The Gurdwara is being maintained well by Evacuee Trust Property Board, Government of Pakistan and many development works like 100 additional rooms in the residential complex, double storey langar hall, landscaping of the park, installation of solar energy panels for uninterrupted power supply, overhead water tank with a capacity of 5,000 Gallons and marble flooring of the entire complex

The largest fair of *Vaisakhi* is organized here when thousands of Sikh pilgrims come to the place from all over the world. Congregations of devotees take place four times a year. Guru Granth Sahib is recited daily.



Gurdwara complex was very huge with inbuilt accommodation for over 3000 people and a school for the children of the Sikhs residing there in. It was told that about 300 families of Sikhs were in Hasan Abdal. A very

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KHAYAL STYLE IN SIKH MUSIC HISTORY

Dr. Paramjit Kaur Virdee

Khayal is a major form of Hindustani classical music in the Indian subcontinent. Its name comes from a Persian/Arabic word meaning “imagination”. Khayal is associated with romantic poetry and allows the performer greater freedom of expression than dhrupad. In Khayal, ragas are extensively ornamented, and the style calls for more technical virtuosity than intellectual rigour.

Khayal, the main singing style of modern times has been developed and modified from time to time by various musicians and scholars. Although Khayal has a long list of followers who sing, listen and appreciate it all over the world including people from India and abroad, but still a large number of people are there unaware of this excellent art form.

In Sikhism, the tenth Sikh Guru, Guru Gobind Singh Ji’s Shabad “*Khayal Patshahi - 10 - Mitra Pyare Nu Hal Mureedan Da Kehna*” has remained unnoticed by the scholars of Indian musicology. This composition has a unique significance as it indicates the origin of the Khayal style, which would eventually virtually replace the older Dhrupad style. While dhrupad came out of a classical tradition steeped in the Sanskrit tradition of classical and courtly poetry, khayal (Urdu for imagination) was more lyrical and lighter, focusing on musical embellishment and improvisation. By the mid-eighteenth century, khayal became the most popular and preferred form for rendering ragas, and thus greatly influenced the style in which

Shabad kirtan was presented from the tradition of Punjab.

This Shabad is composed by Guru Gobind Singh Ji in Shabad Hazare...

ਖਿਆਲ ਪਾਤਿਸ਼ਾਹੀ ੧੦॥

khiaal paathishaahee 10|

Khyal By the Tenth King

ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ ॥

mithr piaarae nanoo haal mureedhaa dhaa kehinaa |

Tell the Beloved Friend (God) the plight of us, the Disciples.

ਤੁਧੁ ਬਿਨੁ ਰੋਗੁ ਰਜਾਈਆਂ ਦਾ ਓਢਣ ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਿਣਾ॥

thudh bin rog rajaaeeaa dhaa outan naag nivaasaa dhae rehinaa |

“Without You, it is a torment to wear quilts (in winter) and living in imposing mansion is like dwelling with snakes.”

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰੁ ਪਿਆਲਾ ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਿਣਾ ॥

sool suraahee khanjar piaalaa bing kasaaeeaa dhaa sehinaa |

The flask is like a (honed) spike, the goblet is like a dagger and (your separation) is akin to enduring the thrust of a butcher's knife.

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸੱਥਰੁ ਚੰਗਾ ਭੱਠ ਖੇੜਿਆਂ ਦਾ ਰਹਿਣਾ ॥੧॥
੧॥ ਈ॥

yaararrae dhaa saananoo saathar changaa
bhaath khaerriaa dhaa rehinaa | 1| 1| 6|

The bare floor of (our Beloved) Friend is acceptable to us. Living in towns is like living in a furnace.(1)(1)(6)

This is the beautiful Shabad by Guru Gobind Singh Ji recited in the Machhivara Forest when Guru Sahib Ji was separated from everyone; not everyone because the connection to the Master remains strong as always.

From Mukhaarbind (mouth) of Guru Gobind Singh Ji; this Shabad was sung by him on the night of the cold winter when Guru Sahib Ji had earlier in the day led the Khalsa forces in the battle of Chamkaur where Guru Sahib Ji fought with the huge army of enemies of Khalsa Panth. His sons embraced martyrdom in front

of his own eyes fighting for Khalsa ideals. Guru Sahib Ji in this shabad yearns for remembrance of Waheguru despite the extreme hardships and tough times.

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Dr. Paramjit Kaur Virdee

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RAGA 6 – Raga Devghandhari

Dr. Jaya Patil

Today Devagandhari is a rare, little known, ancient raga. Its performance time is the morning hours. Historically it has had three forms; the less ornamented type is described here. In the Ragmala, Devagandhari is a ragini of Malkauhsa. Today it belongs to the Asavari thata. Its mood is one of prayerful supplication presenting a heroic effect. The texts set to this raga reveal a heroic search for these qualities which lead one to the Lord. This raga was used primarily by Guru Arjan. Forty-Seven hymns

were composed to it including three by Guru Tegh Bahadur and six by Guru Ram Das.

Aroh : Sa Re Nfa Pa Dha Sa Avroh Sa Ni Dha Pa, Ma Pa, Dha Pa, Nfa Ga Re sa

Pakar : Dha M Dha Pa, Ma Ga, Sa Re Ma, Ga sa Re Ga sa

Vadi:Ma Samvadi : Sa

Gana, Gandharba (Raga Devghandhari Mehla 5, shabad, page 535)

ਗਣ ਗੰਧਰਬ ਸਿੰਘ ਅਰੁ ਸਾਥਿਕ ॥ ਸੁਰਿ ਨਰ ਦੇਵ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਦਿਕ ॥ ਚਤੁਰ ਬੇਦ ਤੁਚਰਤ ਦਿਨੁ ਰਾਤਿ ॥ ਅਗਮ ਅਗਮ ਠਾਕੁਰੁ ਆਗਾਥਿ ॥ ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਮਨੁ ਨਾਨਕ ਕਹਨੁ ਨ ਜਾਝੀ ਪਰੈ ਪਰਾਤਿ ॥ ੨ ॥ ੨ ॥ ੩੫ ॥

ਗਣ ਗੰਧਰਬ ਸਿੰਘ ਅਰੁ ਸਾਥਿਕ ॥ ਸੁਰਿ ਨਰ ਦੇਵ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਦਿਕ ॥ ਚਤੁਰ ਬੇਦ ਉਚਰਤ ਦਿਨੁ ਰਾਤਿ ॥ ਅਗਮ ਅਗਮ ਠਾਕੁਰੁ ਆਗਾਥਿ ॥ ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਭਨੁ ਨਾਨਕ ਕਹਨੁ ਨ ਜਾਈ ਪਰੈ ਪਰਾਤਿ ॥ ੨ ॥ ੨ ॥ ੩੫ ॥

|| The Servants of God, the Celestial Singers, the Siddhas and the seekers, the angelic and divine beings, Brahma and those like Brahma, and the four Vedas proclaim, day and night, that the Master is inaccessible, unapproachable and unfathomable. Endless, are his glories, they cannot be described—they are beyond our reach. || 2 2 35 ||

Gana

Ganas or Ganas devtas are the troops of deities. The commander of these troopers is Ganesh. These trooper stand in attendance of Shiva.

Gandharba

They live in the sky. Their abode is thus considered a mirage.

Mireg Trishna (Devghandhar Mehla 9, Shabad 2, page 536)

॥ ਮਿੰਗ ਤ੍ਰਿਸਨਾ ਜਿਤੁ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਮਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਹੋਤ ਚੁਧਾਰ ॥ ੨ ॥ ੨ ॥

॥ ਮਿੰਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਹੋਤ ਚੁਧਾਰ ॥ ੨ ॥ ੨ ॥

|| The created world is like an illusion, a mirage — see this, and reflect upon it in your mind. Vibrate forever the name of Waheguru, which shall deliver you. || 2 It 2 ||

In deserts when rays of sun touch sand, then it gives a false impression of being a pool of water.

Deers run towards this but find nothing except sand. This is called mireg trishna.

RAGA 7 – Raga Bihagra

Bihagara is very similar to the modern and yet, popular raga Biliag. The resemblance is so close that many performers have trouble maintaining the significance of each. Bihagara is not given in the Ragmala. Today it is classified under the Bilaval thata. Guru Rain Das, Guru Arjan and Guru Tegh Bahadur set a total of 17 sabdas, chhants and a var to this raga. The performance time is between 7 p.m. and midnight, and the mood is devotional and tranquil. The texts composed to this raga describe the complete

peace and response that come to man when he surrenders all to the Lord.

Aroh : Sa Ga sa Avroh : Sa Ni Dha Pa Dha Pa
Dha Ga Ma Ga Re sa

Vadi : ga

Samvadi : Ni

Dharamrai (Raga Bihagra, Var Mehla 4, pauri 17, page 555)

ਪਚੁੜੀ ॥ ਜਾ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਹੋਵੇ ਹਰਿ ਸੁਆਮੀ ਤਾ ਆਪਯੋ ਨਾਨੁ ਹਰਿ ਆਪਿ ਜਪਾਵੇ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ
ਆਪਯੋ ਸੇਵਕੁ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥ ਆਪਯਿਆ ਸੇਵਕਾ ਕੀ ਆਪਿ ਪੈਜ ਰਖੈ ਆਪਯਿਆ ਭਗਤਾ ਕੀ ਪੈਰੀ ਪਾਵੈ ॥ **ਧਰਮ
ਰਾਇ** ਹੈ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ ॥ ਜੋ ਹਰਿ ਕਾ ਪਿਆਰਾ ਸੋ ਸਭਨਾ ਕਾ ਪਿਆਰਾ ਹੋਰ ਕੇਤੀ ਝਾਖਿ ਝਾਖਿ ਆਵੈ
ਜਾਵੈ ॥ ੧੭ ॥

**ਪਚੁੜੀ ॥ ਜਾ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਹੋਵੈ ਹਰਿ ਸੁਆਮੀ ਤਾ ਆਪਣਾਂ ਨਾਉ ਹਰਿ ਆਪਿ ਜਪਾਵੈ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ
ਸੁਖੁ ਦੇਵੈ ਆਪਣਾਂ ਸੇਵਕੁ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥ ਆਪਣਿਆ ਸੇਵਕਾ ਕੀ ਆਪਿ ਪੈਜ ਰਖੈ ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਪੈਰੀ
ਪਾਵੈ ॥ ਧਰਮ ਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ ॥ ਜੋ ਹਰਿ ਕਾ ਪਿਆਰਾ ਸੋ ਸਭਨਾ ਕਾ
ਪਿਆਰਾ ਹੋਰ ਕੇਤੀ ਝਾਖਿ ਝਾਖਿ ਆਵੈ ਜਾਵੈ ॥ ੧੭ ॥**

When the Master himself becomes merciful, he himself causes his Name to be chanted. He himself leads us to meet the true Guru, and blesses us with peace. His servant is pleasing to him. He himself preserves the honour of his servants; He makes others fall at the feet of his devotees. The righteous judge of Dharma, Dharamraj is the creation of the Master; he does not even dare approach the true humble servant of the Master. One who is dear to the master, is dear to all; a great many others come and go in vain. || 17 ||

According to the Hindu mythology Dharamraj is the judge of our karmas. The spirits of the dead reach him for judgement. His twin sister is Yami and his son is Yudhishtira, the eldest of the five Pandav brothers. A soul, when it leaves

the body, goes to the transit lounge in the lower regions. The recorders Chitar and Gupt read out the account of the karma and Dharamraj administers justice according to the balance of the karmas.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਭੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥ ਹਰੁਮੈ ਮਾਝਿਆ ਬਿਖੁ
ਹੈ ਮੇਰੀ ਜਿੰਦੁਭਰੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ ॥

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਭੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥ ਹਰੁਮੈ
ਮਾਝਿਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਭੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ ॥

RAGA BIHAAGRA MEHLA 4: The of Waheguru is Amrit (Nectar), O my soul; through the
Guru's teachings, this Nectar is obtained. Egotism and maya are poison, O my soul; through the
Nectar of the Name, this poison is eradicated.

According to the Hindu mythology when the milk-ocean was churned fourteen precious things were found, amrit was one of them which gods took away from the demons. The fourteen precious things and their claimants were as follows:

1. Moon — it was taken by Shiv
2. Parjat tree — it was taken by Indra
3. Airavata elephant — it was also taken by Indra
4. Kamadhenu cow — it was taken by rishis
5. Varuni, the goddess of wine with a bowl of wine — it was drunk by gods.
6. The apsaras or nymphs — they were asked to live with Gandharvas.
7. The white horse Uchchaisravas — it was first given to Bali, from whom it was taken by Indra after he defeated Bali.
8. The goddess Lakshmi seated on a full-blown lotus and holding a water-lily in her hand — She was taken by Vishnu who made her his consort.
9. A conch shell — it was taken by Vishnu.

10. A mace — it was taken by Vishnu.
11. A jewel called Kausthabha — it was also taken by Vishnu.
12. A cup of poison — it was drunk and held in throat by Shiv.
13. Dhanwantari — the author of Aryurvedic system of medicine — he stayed there and later walked away with the fourteenth exploration 'amrit'.
14. Amrit -it was drunk by gods.

When the Amrit was found, there was a scuffle between the gods and the demons. Vishnu, then appeared in the form of a beautiful damsel (Mohini) and brought a truce between the two. She gave the amrit first to gods and then disappeared with the bowl. With the strength of Amrit, gods then defeated demons. One demon, however had disguised as a god and had drunk the Amrit. Sun and Moon who were sitting on either side of the demon had recognised him and pointed it to Vishnu who immediately cut him into two halves. Since the demon had taken the amrit both of his portions remained animate. The upper portion was called Rahu and the lower portion was named Ketu. It is said that Rahu is the staunch enemy of the sun and moon and the eclipse occur when he tries to devour them.

Betal (Raga Bihagra Mehla 4, chhantno.2, page 539)

ਜੋ ਸੋਹਿ ਸਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਸੇਰੀ ਜਿੰਦੁਝੀਝੇ ਸੇ ਸਨਮੁਖ ਸੂਝ **ਬਿਤਾਲੇ** ਰਾਮ

ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁਝੀਝੇ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬਿਤਾਲੇ ਰਾਮ

Those who focus their consciousness on a notional attachment to maya, O my soul — those self-willed manmukhs become ghosts (bhoot praet)

According to tradition if a ghost enters a dead body he/she is called a 'Betal'. It is a very horrible and inferior life.

Dr. Jaya Patil

★★★

TAAJUDIN DIARY PART 4 (Continued)

Syed Prithpal Singh

Taajudin's Diary is an account of a Muslim author who accompanied Guru Nanak from Makkah to Baghdad, The Diary was discovered in Madina Library by Sant Syed Prithipal Singh ne' Mushtaq Hussain Shah (1902-1969). This has been Edited & Translated By: Inderjit Singh.

This book describes Guru Nanak's travel to far off countries that were the mainstay of Muslim culture and Islamic religion. Guru Nanak attached great importance to this mission of his. The present book describes Guru's journey to Middle Eastern countries and gives introductions to his visits to some other places. It details many dialogues that the Guru had with Muslim clergy and their followers

This book is essentially a diary of Guru Nanak's travels to the Islamic world by the Arab followers of the Guru. Syed Prithipal Singh deserves credits for recognizing its value and collecting from the Arabian sources. He is entirely responsible for the verification and its evidence.

This article is a continuation of last issue's article (part 3) by Syed Prithpal Singh.

Meeting with Shah Saraf

Giani Gian Singh in his book *Twarikh Guru Khalsa* writes that Guruji travelled through areas around Dera Ismail Khan to Nithankot where five rivers meet. This place was the last border town of Maharaja Ranjit Singh's kingdom.

A great monument to Guruji stands in Nithankot where he reformed a cruel and hypocritical Brahmin. From here Guruji travelled along the

river, blessing the local people. He passed Rohri the town of seven rivers and stopped at an Island near Sukkur.

Baba Vankhandi Das of Udasi Sect of Sikhism rediscovered this spot and built a great monastery known as 'Sadh Bela' which is widely revered by people in the Sindh province.

After leaving this island, Guruji preached near the port of Karachi, where Sikhs established a gurudwara named 'Akal Bunga' after great sacrifices.

Sikhs launched an agitation for the right to manage this gurudwara. I (Prithipal Singh) had the good fortune of joining a batch of 2,000 Sikhs to court arrests in this agitation In the October of 1938.

From Karachi, Guruji crossed the sea and reached Aden. There stands a beautiful place here in memory of the Guru just outside the big fort in Aden.

From there Guruji went to Jeddah Sharif and sat near Eve's grave. There too is an important commemorative place called 'Nanak Shah Qalandar'.

Udasi sect is made of celibate monks and was started by Baba Siri Chand ji, the son of Guru Nanak Dev ji.

Taajudin writes that roughly twenty-two miles from Jeddah, Guru Nanak joined a caravan and started walking in front of the Shah Saraf's camel.

Shah Saraf was leading a group of Hajj pilgrims from Panipat (India). He was a spiritual, God-

loving person. In Taajudin's account, Shah Saraf asked his camel-minder, "Who is walking in the front?"

The camel-minder asked Guruji, "Who are you?" The Guru replied,

"I am neither Hindu nor Muslim. My body is made of five elements, and they call it Nanak."

The camel-minder reported to Shah Saraf, "The man is called Nanak. He appears to be a Hindu."

The Shah got off his camel and approached the Guru and asked respectfully, "Where are you going?" The Guru said, "The same place where everybody else is going."

The Shah felt that he was dealing with a holy saint, and so started a discourse.

In all, he asked sixty-two questions, such as: Awal Fakiri Chisat? Aakhar Fakiri Chisat? Khana Fakiri Chisat? [Meaning What is Fakiri

Muslims believe that upon expulsion from heaven, Adam landed in Sri Lanka and Eve in Jeddah. Jeddah is named after Arabic word "Jeddah" meaning, "grandmother" of all mankind

Qalandar is a sect of Muslim Monks

(conduct of a recluse)? Where does Fakiri end? What is the key to Fakiri?

The Shah and the other hajjis were satisfied by the Guru's answers. In the end, the Shah respectfully stated,

"O Nanak Fakir, you know the mysteries of the house of wondrous Allah. But my people have a shortcoming: they will brand you a Hindu and will not let you in Kaaba." On hearing this, the Guru chose to part with the caravan.

Five months later, when Shah Saraf's group reached Makkah, they were surprised to hear that Nanak Shah had arrived in Makkah five months ago. They also heard about Kaaba circumambulation, and the fact that many famous people of the town, including Qazi Rukan-ud-din, had become disciples of Nanak.

Shah Saraf was already impressed with Nanak, and hearing this, he too became a disciple.

These questions and answers between the Guru and Shah Saraf have been found in writings dated around the early 1600s. Kulwant Singh in his book *Meccey Medine Di Gost* (the dialog of Makkah Medina), published by the Punjabi University, researched historical manuscripts and compiled the Guru's dialog with different people from Arabia. Please refer to Appendix B for translation of Questions and Answers between the Guru and the Shah.

Liberation of Pir Baghdad

Taajudin writes that after receiving direction from the Guru, Karoon passed his throne to his son, renounced everything and devoted his time to worship.

From here, the Guru proceeded to Mashhad Sharif, the tomb of Hazrat Ali, and blessed many souls. From Mashhad, the Guru travelled to Baghdad, the famous city of Abdul Qadar Jilani.

Pir Jilani is considered the Pir of Pirs and is called "Pir Dastgir of Islam" (the one who holds your hand and leads you). At the time of Nanak, the city was ruled by Khalifa Bakar, and Pir Abdul Rahman (fifth in line), occupied the seat established by Pir Abdul Qadar Jilani.

The Guru set up his camp to the east of the city in a dense forest of date trees in a cemetery. In the early morning, Mardana sang

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

There are nether worlds beneath nether worlds,
and hundreds of thousands of heavenly worlds
above.

ਓੜਕ ਓੜਕ ਭਾਤਿ ਥਕੇ ਵੇਦ ਕਹਨ ਓੜਕ ਵਾਤ ॥

The Vedas say that you can search and search
for them all, until you grow weary.

The modern day tomb of Hazrat Ali is Mazar-i-Sharif, Blue Mosque, Afghanistan. According to the legend, originally, Hazrat Ali (son-in-law and the cousin of the Prophet Muhammad) was buried at the site of his murder in Najaf, near Baghdad. Fearing desecration of his body, Ali's companions moved the body to a secret grave in Afghanistan. Mazar-I-Sharif, the site of the grave in Afghanistan was said to be rediscovered in the 12th century.

I believe a mistake has been made Abdul Rehman could not be fifth in line of Pir Abdul Qadar Jilani who died in 1166. It is not likely that, 340 years later (at the time of Nanak), there would only be the fifth person in line to the seat established by Pir Jilani. After his death, Pir Jilani's Qadriyya sect separated into many branches; it is possible that Pir Abdul Rehman was fifth in line in one of these branches.

ਸਹਸ ਅਠਾਰਿਹ ਕਹਨ ਕਤੇਬਾ ਅਸਲੂ ਇਕ ਦਾਤ ॥

Islamic scriptures say that 18,000 worlds started
from one God

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸ ॥

[In reality worlds are beyond count] If you try
to write an account of this, you will surely finish
yourself before you finish writing it.

ਨਾਨਕ ਵਡਾ ਆਖਿਏ ਆਪੇ ਜਾਣੇ ਆਪ ॥੨੨॥

O Nanak, call Him Great! He Himself knows
Himself. ||22|| - SGGS 5.”

A disciple of the Pir heard the singing and upon
finding out the meaning was beside himself. He
went to the Pir and pleaded,

“O Dastgir, injustice has lost its limits! Some
Hindi monks have arrived in the eastern
cemetery. They are saying in their native tongue
that Vedas proclaim that there are countless
planets and skies and that there is no end to
worlds. On top of that, they are singing with
music which is against Sharia.

The Prophet has told us that there are only
fourteen worlds [seven earths and seven
heavens].

O Hazrat! To me, these people look like Kafirs
(non-believers).”

Pir Abdul Rehman reddened with rage ordered,
“Bring me my horse immediately.” He mounted
his horse, and before galloping away, he
shouted, “I will bury these kafirs as soon as I
get there!”

Pir Abdul Rehman has written a book called
Guniya-Ut-Salehin to guide the seekers. In this
book, the Pir writes about his encounter with the
Guru:

“I was racing my horse, and all of a sudden, it
came to a stop. I spurred it with my heels and
whipped it, but the horse refused to move. I
looked up and saw the fakirs sitting a hundred
paces from me. One of them had the aura of a
bright sun around his face, and I could not keep
my eyes open. I heard my soul admonishing me:
even this animal is better than you. Even after
taking a beating from you, it's keeping itself and
you from committing an irreverent act. Come to
your senses; this is the same fakir around whom
Kaaba moved and on whose feet great ones like
Rukan-ud-din fell for salvation.”

The Pir said, “I indeed came to my senses. I
abandoned the horse, and out of respect, I even

took my shoes off and walked to the Guru and put my head on his feet.

Is there an independent corroboration of the name of Pir Abdul Rehman? Bhai Gurdas ji's vaar associates Pir Dastgir with the 'Patala Patal' incident but does not provide the name of the Pir. As implied by the name, Pir Dastgir most likely would have been a descendant of Pir Dastgir Jilani. Therefore Bhai Gurdas ji's vaar is consistent with Taajudin's account. There is a wiki article (<http://en.wikipedia.org/wiki/Qadri>) which states: The Qadriyya sect was established by Sheikh Abdul Qadar Jilani in twelfth century. During the Safavid rule of Baghdad, from 1508 to 1534, the sheikh of the Qadriyya was appointed chief Sufi of Baghdad and the surrounding lands. However, the wiki article has a missing citation for the name of this sheikh.

At that time, the following sentence came involuntarily out of my mouth:

"Eh Meere Dasatgir Ton Daste Maha Bageer. Dastam Channa Bageer Ke Goyund Dasatgir" which means "O Dasatgir Pir, please take hold of my hand. Please hold it firmly, so that when my disciples hear about it, they may tell others, without hesitation, that their mentor has sought direction from a man of Allah."

I [Pir] then said, "Shaha Ze Mushak Toay Allum Muatsar Asat. Takseere Nafash Mara Booay Name Rishad", which means "O Lord of Lords, by bringing people to one Allah you have spread bliss across the Arab lands like a fragrance, but I am still bereft. Please place your blessed hand on my head too."

The merciful Lord heard my prayers, and with his sacred hands, he lifted my head from his feet and said,

"O Fakir! Your request has been accepted in His court. But you had told your followers that you

would burn the kafirs. Your followers are now looking at you are sitting at the feet of the same kafir. They are confused and are losing respect for you. They may attack you. You should think of your safety."

I looked back and saw a crowd of about a thousand people in a state of shock. They were glaring at me. But this scene did not make me afraid. I knew that I had entered the circle of protection where nobody can exert fear.

I turned to the people and said, "Haza Faki Rulazi Bahat Munakba. Naahi Ahna Showkel Raubta", which means "Friends! Please do not be surprised or get angry just because I have bowed before this fakir. I have done so only after I have recognized his greatness."

"Balago Salami Alley Ya Seemosaban. Aanta Khuda Ya Safaki Wa Bitin." Which means, "You too shall bow and offer your salaam (greeting). He is not just a *pir* (saint), he is a prophet. Only if you could see through my eyes, you will find that he is Allah himself—the Lord of both the worlds."

"Lila Kaume Aaza Jowel Areze Mini. Fee Subhan Lelin Sajudannamu Kibtala" Which means "I ascertain that from where the universe started to where it ends, everybody bows before him day and night. You, too, should bow in respect."

"Illa Ya Ehle Hazal Haya Fee Runfin. Kanakum Jasmana Fee Hasasa Tun" Meaning, "He himself is immortal Allah. To doubt this is a cardinal sin."

"Hubal Gareeko Fee Kiblatun Jaddi. Hayatun Hazar Bee Mutlekaya Aakhi" Which means "Generations of my family have been your guides. They all died. I, too, will die. But this guide is above life and death."

After listening to my address, all in attendance bowed and offered their greeting and showed gratitude for the introduction.

Then I [Pir Dasatgir] said,

“Wakad Teera Wabahoova Sighu. Kaleema To Saruran Wa Khalas Hu.” Which means “Credit to those who recognize their duty. You used to read Kalma (word) of the Prophet. From now on, read the Kalma of Nanak, the Prophet, and you will find joy and salvation.”

I said, “Ahle Baghdadula Hazanabi Kalema To Fasjadu Fee Kana Balade Hi.” Which means “O people of Baghdad! You may be wondering what is the mystery of Kalma of Nanak, the Prophet? Pay attention and follow.”

“Niyyadi Allah Alla Rabularshey Muallah Mashafo. Ta Khutabul Arshay Ahla Hazaismu Hoo. Kablo Musa Wa Issa Dawood Nawarsule Hil Karima. Torat Injeel Hum. Haza Kalmato Fidiyana Tarkimatun. Al Arzo Wana Sun Shamsul Karim.” Which means “The merciful Allah’s true Name which is engraved on ‘the Preserved Tablet by His Throne’. The prophet Moses interpreted the same Name and gave the Torah, the heavenly book to his people. Later, Jesus, David and Muhammad Sahib did the same thing. The truth is that all of the four religious books are transcriptions of the same Name. Nanak’s Kalma is the same Name.”

Pir Abdul Rehman writes, “My address affected the crowd deeply, and the gathering of close to a thousand-people bowed before the Guru. The compassionate Lord showered mercy on all present.”

Someone from the crowd asked, “Why do you play music and sing?” The Sahib Nanak said, “If singing were sinful or prohibited, then the Prophet Muhammad would not have carried young Aisha on his shoulders to go listen to the singing.”

This answer with references to Islam and Muhammad Sahib - satisfied the crowd and people started reciting ‘Sat Kartar’. The Pir started joining the Guru’s daily congregation, and others in the city followed.

40 Muslims believe that the Quran was copied literally from the divine original, which is engraved on the *Luh-i-Mahfuz*, or Preserved Tablet close by the throne of God [22]

Syed Prithpal Singh

THE INSPIRING TALE OF QAZI RUKN-UD-DIN

The First Sikh Martyr

Khwaja Jainul Abdin

The Background

In the early twentieth century, a young man from Mirpur (Kashmir), Syed Mushtaq Hussain by name, went to Mecca and Medina with his father. The father had come for the sole purpose of hajj, while the son had in addition, another assignment to accomplish. Syed Mushtaq was to study to become an Islamic scholar. While doing research in a library in Medina, he happened to stumble on two books:

1. A hand written manuscript, *Siyahto Baba Nanak Fakir*, by **Taajudin Naqshabandhi** (an Arabic and Persian writer). During Guru Nanak's journeys in the Middle East, Taajudin Naqshabandhi joined the Guru in his journey, in or around **Undlas** (a town between Erar and Bagdad). While staying with Guru Nanak, Taajudin kept a diary – the *Siyahto Baba Nanak Fakir* manuscript. Taajudin remained with Baba Nanak for roughly a year and a half to two years and documented his time with Nanak in great detail. He submitted this document to the library in Medina around 1512 AD. This suggests that Guru Nanak was in the Middle East – in Mecca and Bagdad for eighteen months to two years, around the years 1511 to 1513 AD. Four centuries later, Syed Mushtaq Hussain, a young man from Kashmir, while studying to become an Islamic scholar happened to come across this manuscript,

by chance and it changed his whole life. The document is a very authentic, eyewitness and firsthand account of Guru Nanak's visit to the Muslim world.

2. *Tarikh-i-Arab* by **Khwaja Jainul Abdin**. This book in Arabic is again a first person account of Guru Nanak's journey to Arabia. The writer was with the Guru when he met Qazi (an Islamic religious judge) Rukn-ud-Din. This meeting is narrated by the Arabic author in three hundred pages. Three hundred and sixty questions were asked and the whole day passed in question and answers. Syed Mushtaq Hussain, later Syed Prithipal Singh read this account and took notes from it. It is an authentic source on Guru Nanak's visit to the Middle East countries.

These two books had a deep impact on the young man and were to change his whole life. Syed Mushtaq Hussain resolved to become a follower of Guru Nanak and convert to Sikhism. Time passed and ultimately after a lot of discussions and tiffs with his father he became the famous Saint Syed Prithipal Singh of Patiala.

The story of Qazi Rukn-ud-Din

Qazi Rukn-ud-Din was a Qazi in Mecca, the heart of the Islamic world. He was held in immense respect and had a position of considerable power. The Qazi happened to meet Guru Nanak during his visit to Mecca. It had

been mentioned beforehand in the holy books that Nanak, a dervish (member of a Muslim religious group vowed to poverty and known for their wild rituals) would come and then water would rise in the wells of Mecca. On entering the holy precincts at **Mecca**, the weary Nanak went to sleep in the colonnade with his feet towards Kaaba (a building and the most sacred site, at the centre of Islam's most important mosque Masjid al-Haram, in Mecca, Saudi Arabia). It was time for the evening prayer; Qazi Rukn-ud-Din came to say his *namaz*. When he saw the Guru's feet turned towards the House of God, there was an outcry on the sacrilege, he had committed. Guru Nanak told them to turn his feet in the direction where God was not. Then Rukn-ud-Din dragged his feet around and to his astonishment found that in whichever direction he turned his feet the Kaaba also moved in that direction. The Qazi fell at the Guru's feet and cried, "Marvelous, Marvelous! Today I have seen a true fakir of God." A mention of this incidence is also found in the *Puratan Janam Sakhi*. In Bhai Gurdas's Var, 1. 32, the name given is Jivan (a man of Indian origin).

In his book *Tarikh-i-Arab*, Khwaja Jainul Abdin writes, "I was with Guru Nanak when he met Qazi Rukn-ud-Din." As they came face-to-face, Rukn-ud-Din offered his Salam, and the Guru replied, "Sat Sri Akal, Gurbar Akal." (The Lord immortal is the sole truth; the all-powerful timeless God). "Fala Alla Mazahbu?" inquired Rukn-ud-Din, meaning "Which religion do you belong to?" The Guru responded, "Abdulla Allah La Mazahbu," meaning "I am God's servant; I have no religion." This meeting is narrated by the Arabic author in three hundred pages. According to his book (*Tarikh-i-Arab*) which purports to be an eyewitness account of the

episode, Rukn-ud-Din started questioning the Guru. Finally, three hundred and sixty questions were asked and the day passed in question and answers. At every turn Guru Nanak's answers cut through the chain of orthodoxy in his mind and finally Rukn-ud-Din could do nothing more than to bow before the new Guru.

Paucity of space does not permit producing of the entire conversation in this article. Hence, only some essential and relevant excerpts are given hereunder:

About the ban on singing in Islam, the Guru said that it is written in Hadees that Prophet Mohammad went to a wedding in the Quresh tribe where women were singing. Seeing Hazarat Mohammad, they stopped singing folk songs and started singing hymns. Mohammad Sahib said that they should sing folk songs and God would bestow respect on them.

On Rukn-ud-Din arguing that it was acceptable to cut hair in Islam, but the Guru kept his hair uncut. Guru Nanak said that this was not correct. He quoted *paragraph two Surat Badar Raku 24 Ayat 1952*, where it was specified that cutting hair was prohibited for the ones who go on hajj and wish to lead a spiritual life.

Regarding the issue of God's presence in Kaaba, the Guru said that even the Quran challenges this notion. God addressed Mohammad and said that He was closer to every human than his own jugular.

He talked about far away galaxies and complex solar and planetary systems. He sang the hymn 'Patala Patal Lakh Agasa Agas' (There are nether worlds upon nether worlds, and hundreds of thousands heavenly worlds upon heavenly worlds) and explained the hymn in Arabic. This

contradicted the Muslim belief that there are seven earths and seven heavens.

Hearing all this the audience called out, “Marhaba! Labank!! Zazak Hum Allah Tala,” meaning, “Amazing! We surrender in your service. May God bless you with boon and goodness.”

Over the following days, the Guru continued the daily services of kirtan (singing the praises of God) and sermons. He drew large crowds. People would bring milk dates and honey as offerings. These were distributed among the congregation.

This is usually where the story ends in Sikh accounts and history books, but there is a powerful aftermath that is explained in the eye-witness account of Khwaja Jainul Abdin in his book *Tarikh-i-Arab*.

The Martyrdom of Qazi Rukn-ud-Din

After Guru Nanak’s departure, Rukn-ud-Din, who was imbued in God’s love, became aloof, and immersed himself in simran (constant remembrance of God). He would spend his time in solitude, in the caverns of mountains. The Mullahs of Mecca were horrified that one of their own would abandon his faith and bow down to some strange kafir foreigner. Amir (Shah) of Mecca received word that Rukn-ud-Din had adopted Nanak as his *murshid* (spiritual guide). The Mullah issued a fatwa (an authoritative ruling on a point of Islamic law), branding Rukn-ud-Din a kafir (non-believer). Rukn-ud-Din was arraigned from the mountains and they issued the following fatwa against him:

1. Rukn-ud-Din is a kafir, and his *murshid*, Nanak Shah, is also a kafir.
2. Give him thirty lashes and then lock him in a box without food for eleven days.
3. Drive his kin out from the country.
4. Confiscate all his wealth.
5. Paint his face black and then walk him through the streets of Mecca.
6. Hang him upside down.
7. Bury him up to the neck in sand, and then stone him to death.

In the summer heat, Qazi Rukn-ud-Din underwent all punishments undeterred. When they removed him the box after eleven days, people could hear God’s name from every pore of his body.

Finally, after twenty-two days, time came for the seventh fatwa to be executed. Rukn-ud-Din was carefree in eternal bliss and *simran*. There was no sign of sadness in him. Finally, the Shah of Mecca sent for pen and paper so that Rukn-ud-Din’s last words could be recorded before the stoning began. Rukn-ud-Din came out of his trance and remembered the words of his Guru: *Kirt karo, nam japo te vand chako* (work, worship and charity). There could have been no better time than this to share his experience; the masses of Mecca had gathered for the stoning. In front of everyone he gave his last statement which translated into English would read: ‘*My religion and my god is Nanak. I believe in him. If you wish for redemption, then seek Nanak’s shelter. Truth lies in the house of Nanak. Whoever reflects on this will go to heaven.*’ Upon saying this, his soul left his body. Those who had brought stones to hit him fell on their knees and genuflected before him. Many in the crowd turned their faith to Nanak. To this day,

the people of Bundu tribe, the descendants of Nanak's devotees, who are lion-hearted, live in Mecca and Baitul Makadas. As Sikhs they do not cut their hair. Rukn-ud-Din's tribe and descendants, who were ousted from Mecca, live around the Tirah Mountains in Afghanistan.

While the Guru was at Mecca, he was presented with a robe on which *ayats* of the Quran and the Guru's praises were printed. The Guru was also presented with five *seer* (a unit of weight measurement) of dates and honey. A second robe was presented to him by Karoon Hamid, the ruler of Egypt. This robe had an Arabic inscription as well. The robe kept in Dera Baba Nanak is one of these two robes.

The two books, *Siyahto Baba Nanak Fakir* (manuscript) by Taajudin Naqshabandhi and *Tarikh-i-Arab* by Khwaja Jainul Abdin need to

be located, translated into Gurmukhi, English and Hindi and made available to the public for reading, study and research.

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