

REGISTRATION NO. 1137019

REGISTERED CHARITY NO. 1054913

ISSN. 2054-9067



**The
Sikh Courier
INTERNATIONAL**

www.sikhcourierintl.org

**GURU NANAK'S 550TH BIRTH ANNIVERSARY
SPECIAL ISSUE**

**A JOURNAL OF
THE WORLD SIKH FOUNDATION
(THE SITA AND AMAR SINGH CHHATWAL SIKH TRUST)**

AUTUMN-WINTER 2019



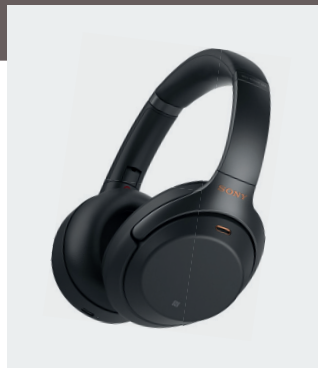
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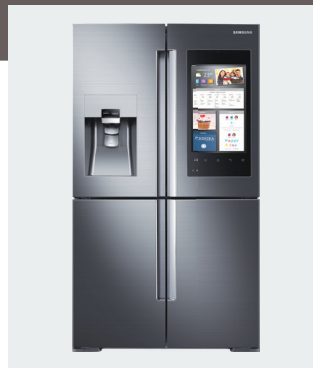
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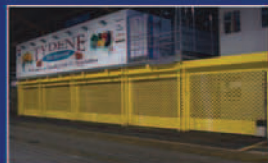
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The Sikh Courier

INTERNATIONAL

BI-ANNUALLY

First Published October 1960

Volume 76

AUTUMN-WINTER 2019

No.: 128

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THE SIKH COURIER INTERNATIONAL Established 1960

THE ONLY WIDELY CIRCULATED SIKH RELIGIOUS MAGAZINE IN ENGLISH PUBLISHED OUTSIDE INDIA
33 Wargrave Road, Harrow, Middlesex HA2 8LL UK.

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Editorial

Guru Nanak descended on this earth to bring down the Divine message of love and unity. His message is enshrined in his 974 hymns included in Guru Granth Sahib. The compositions of Mool Mantar and Japji were revealed to him by the Almighty when he disappeared in River Beni for three days. Other compositions were revealed to him while he was preaching around different corners of the then known world.

The message, he spread, was very clear and vibrant. He said worship only One God who Himself is the creator, sustainer and destroyer of his creation. He said that the mode of His worship does not entail hard ‘*tap*’ and rigorous ‘*jap*’, but simply believing, listening and singing of His Word (Shabads). In Japji, these three modes are illustrated in Pauris: 3, 8-15.

Popularly it is said that Guru Nanak’s 3 Nobel Truths are:

1. Nam Japo – This means that firstly, everyone should read or listen the Shabad, which has already been written and included in Guru Granth Sahib i.e., do Nitnem, and Secondly, one must do Ardas i.e., one to one talk with the Master. Here, one must believe, that if the Master is sitting next to them and they tell Him their worries and comforts in absolute privacy.
2. Kirt Karna – This means that one must live an honest and truthful life, and work with dedication and purity of mind.

3. Wand-ke-chhakna – This means that one must share one’s belongings with the needy. It is a concept of giving something out of the bounties bestowed by God for the welfare of less fortunate and deserving people.

The above three jewels incorporate the whole philosophy of Sikhism i.e., one must practise humility, modesty, love and restraint and there is no room of hatred and revenge in Sikhism. Remembering God’s names in heart and reciting on lips, one must cultivate the seed of truth in one’s burning battlefield of life.

Guru Nanak’s God is all benevolent and compassionate. He loves all and hates none. Guru Nanak’s God is not revengeful and shows no anger, rather changes wrong doers with affection and warmth.

Dr Mohammed Iqbal, a great Urdu poet and modern day Philosopher called Guru Nanak’s Sikhism as higher Islam. He said that there is no revenge and retaliation in the kingdom of Guru Nanak.

Guru Nanak’s religion is people’s religion, in it, there are no caste distinctions and no rank and gender differences. Equality and human harmony is the core of this religion.

This year, is the period of the celebrations of 550th Prakash Divas of the great Guru, about whom Bhai Gurdas, a spiritual poet wrote, that Guru descended to illuminate the darkness of the world and to make the people swim the world’s burning ocean, using the raft of the Divine hymns (shabads).

Many qualities of Guru Nanak make him stand at the top of the ladder of prophets. He is the most travelled prophet in history. He travelled about 14,000 miles to spread God's message. His visits include China in the north, Sri Lanka in the south, Mecca in the west and Bangladesh in the East.

He is the most read prophet in the world history. He was a linguist. He composed hymns using words of Arabic, Persian, Sanskrit, Panjabi, Hindi, Sindhi and Multani languages.

He is among the most respected prophets in the known world. He was warmly welcomed by the great Moghul Zahir-ud-din Mohammed Babar, Raja Shivnabh of Ceylon, Pir Dastgir of Bagdad, Sidhs practising sidhis at various parts of Himalayas, Head priests of Hindu Dhams, and many others.

He was a great spiritual poet and exponent of music. His 974 compositions have been recorded in 19 Indian classical ragas in Guru Granth Sahib.

He had the mastery of other world religions and their scriptures. He frequently quoted from Hindu and Islamic scriptures in his hymns.

For 72 years (1947-2019) Sikhs have been praying for restriction free visits to Sikh Shrines, which have been left in Pakistan, and, with the blessings of the Almighty, on 9th November 2019, this dream of the Sikhs came true when Kartarpur Corridor was declared opened by the Prime Ministers of India and Pakistan and the first delegation of the Sikhs was officially given green signal to go by Prime Minister Modi and warmly received by the Prime Minister Imran Khan. Indeed it was with the blessing of Guru Nanak.

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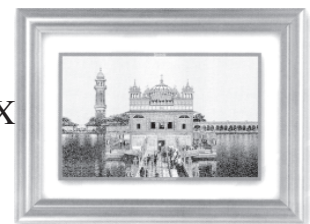
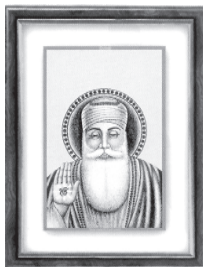
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TEACHINGS OF GURU NANAK

Dr. Sukhbir Singh Kapoor

The central teaching of Guru Nanak is that there is only one God of the whole universe, and that all of us have direct access to Him with no need of rituals or intermediary priests. His revolutionary social, political and religious teachings condemned the caste system and taught that everyone is equal, regardless of caste, creed, religion or gender.

The teachings of Guru Nanak can be grouped under the following headings:

A. Religious Teachings

A.1

❖ **There is one God of the whole universe.**

Guru Nanak taught the Unity of God to all. He said that Allah and Rama are the names of the same entity and that we all are His children.

In raga Asa, page 350, he says:

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥

My Master is One;

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥

He is the One and Only; O siblings of destiny, He is the One for all of us. ||1|| rahau||

Thus, according to Guru Nanak, Jehovah (Jews), Lord Christ (Christians), Allah (Muslims) and Ishwar (Hindus) are different names of the same entity.

A.2

❖ **God, Himself, is the Creator, Sustainer and Destroyer.**

Guru Nanak said that God Himself is the creator, the sustainer and the destroyer of all that exists, and has created and destroyed it many a times.

He says in the Var, raga Asa, pauri 24:

ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

He is the Creator, all-lowerful and benevolent; He gives sustenance to all beings.

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੇਡੀ ਤਿੰਨੈ ਪਾਇ ॥

The mortal does that work, which has been pre-destined from the very beginning.

ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

O Nanak, except for the One Master, there is no other place at all.

ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ

He does whatever He wills. ||24||1|| Sudh||

Every time, He creates a universe, He puts a life time table on it, at the expiry of which, it is automatically destroyed.

ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥

In so many ways, He has unfolded Himself.

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥

So many times, He has expanded His expansion.

ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥

Forever and ever, He is the One, the One universal Creator.

ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ ॥

Many millions are created in various forms.

ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥

From God they emanate, and into God they merge once again.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥

His limits are not known to anyone.

ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥੭॥

Of Himself, and by Himself, O Nanak, God exists. ||7||

No world scripture and no pundit or qazi knows the date of the creation and the date when it would be destroyed

He says in Japji pauri 21

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

What was that time, and what was that moment?
What was that day, and what was that date?

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਛ

What was that season, and what was that month,
when the universe was created?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

That time is not known to the Qazis, who study the Koran.

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

The day and the date are not known to the Yogis,
nor is the month or the season.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

The Creator who created this creation, only He Himself knows these secrets.

In the universe He has built countless stores of provisions needed for the existence of life, and the stores have been filled up once for all.

Guru Nanak says in Japji, pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰੁ ॥

In the world after world are His seats of Authority and His storehouses.

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰੁ ॥

Whatever was put into those storehouses, was put there once and for all.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

Having created the creation, the Creator Master watches over it.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰੁ ॥

O Nanak, True is the Creation of the True Master.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥

The Primal One, the pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. ||31||

A.3

❖ Unconditional submission to God's Will

Guru Nanak said that we all must submit to the Will of God without question.

In raga Asa the fifth Nanak says, page 394

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

Your actions seem sweet to me and I accept them in total without questioning.

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

Nanak begs for the treasure of the Naam ||2||42||93||

Again in raga Asa M1, page 418

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਵਡਿਆਈ ॥੧੦॥੧੩॥

Whatever pleases His Will, O Nanak, is glory for me. ||10||13||

And again in Raga Tilang M2

ਆਪੇ ਹਰਿ ਇਕ ਰੰਗੁ ਹੈ ਆਪੇ ਬਹੁ ਰੰਗੀ ॥

The Master Himself is absolute; He is The One and Only; but He Himself is also manifested in many forms.

ਪਰਮਾਤਮਾ ਆਪ ਹੀ (ਨਿਰਗੁਣ ਸਰੂਪ ਵਿਚ) ਇਕੋ ਇਕ ਹਸਤੀ ਹੈ, ਤੇ, ਆਪ ਹੀ (ਸਰਗੁਣ ਸਰੂਪ ਵਿਚ) ਅਨੇਕਾਂ ਰੂਪਾਂ ਵਾਲਾ ਹੈ ।

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥੨੨॥੨॥

Whatever pleases Him, O Nanak, that alone is good. ||22||2||

ਹੇ ਨਾਨਕ! ਜੇਹੜੀ ਗੱਲ ਉਸ ਨੂੰ ਚੰਗੀ ਲੱਗਦੀ ਹੈ, ਉਹੀ ਗੱਲ ਜੀਵਾਂ ਦੇ ਭਲੇ ਵਾਸਤੇ ਹੁੰਦੀ ਹੈ ।੨੨।੨।

A.4

❖ Simran

Guru Nanak said that the simran is an ideal way of worship, and it means remembering the Divine by reciting His name, which should emerge from the heart, rather than from the tongue. In Simran the soul merges with the Master, simran produces a kind of ecstatic state which Gurbani describes as an elixir of enjoyment.

In Sukhmani Sahib, raga Gauri, Ashtpadi, 5th Nanak says (Ashtpadi 1, stanza 1), page 29

ਅਸਟਪਦੀ ॥

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

Meditate, meditate, meditate in remembrance of Him, and find peace.

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

Worry and anguish shall be dispelled from your body.

ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥

Remember in praise the One who pervades the whole Universe.

ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥

His Name is recited by countless people, in so many ways.

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖੁਰ ॥

The Vedas, the Puraanas and the Simritees, and all other pure utterances,

ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖੁਰ ॥

Were created from the One Word of the Name of the Master

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥

That one, in whose soul the One Master dwells

ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

the praises of his glory cannot be recounted.

ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੋ ॥

Those who yearn only for the blessing of Your Darshan (vision)

ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੋ ॥੧॥

- Nanak: save me along with them ||1||

A.5

❖ No ritual

Guru Nanak declared that to have the darshan (face to face audience) of God, no special rituals and intermediaries are needed. God is above all rituals. He can be found by love and not by tricks.

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

God (The Truth) was there before the start of the time, He was there when the Time started.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

He is there now. O Nanak, and will be there forever. ||1||

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

He cannot be achieved by useless rituals.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

If you want to please Him by remaining silent, you are wrong.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

If you want to have Him by fasting, you are mistaken.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

If you want to have Him by playing tricks, you are misguided.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Then how can one achieve Him (Be with Him)? And how can the veil of falsehood, which has separated us from Him, be smashed.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

He will come and be with us, only, if we bow to His commands and follows His law.

Again Guru Nanak says in raga Prabhati, page 1343.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੈ ॥

You may perform exercises of inner purification, and fire up the furnace of the Kundalini, inhaling and exhaling and holding the breath.

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੁਝਿ ਮਰੈ ॥

Without the grace of God, you will not understand; deluded by doubt, you shall drown and die.

ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ ॥

The spiritually blind are filled with filth and pollution; they may wash, but the filth within shall never depart.

ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ ॥੧॥

Without the Naam, all other rituals are useless, they are like the tricks of a magician who deceives through illusions. ||1||

Guru Nanak said that those who make:

Pilgrimage to holy places with sinful mind. (Muslims go to Mecca for Hajj and Hindus go to four Dhams for liberation). Pilgrims must do these visits with purity of mind to qualify for God's grace.

Observe various ritualistic fasts with corrupt thoughts. (e.g., Muslims observe fasts in Ramadan, Hindus in Maha Shivratri, Navratri and Karva Chauth, and Christian during Lent.) They must observe these fasts with honesty and sincerity.

Make donations to charity taking pride in beliefs, e.g., Dasvand (giving 1/10th in charity in Sikhism) and Zakat (giving 1/80th in charity in Islam). The donations must be paid for help and not for glory.

Their actions and rituals, if committed with corrupt mind, are useless, like the elephant, who rolls in dust, after taking a fresh bath.

A.6

❖ No priesthood

Guru Nanak said that all his followers are priests in themselves. They can perform all religious ceremonies on their own and no special priest is needed to do the ceremony. Unlike Christianity, Islam, Hinduism or other religions, **Sikhism does not have an ordained priesthood.**

B. Social Teachings

B.1

❖ Wellbeing for all

Sikhism is founded on the basic principle of Sarbat da bhalla i.e., working towards the "common good of all". Sikhs pray daily for the well-being of all of community. The Sikh Ardas ends with the following wordings:

ਨਾਨਕੁ ਨਾਮੁ ਚਰਦੀ ਕਲਾ ਤੇਰੇ ਭਾਨੇ ਸਰਬੱਤ ਦਾ ਭਲਾ

Here, Chardi Kala represents a state, where there is no fear, no enmity and no ego. It is a state of exaltation of optimism. It points to a firm belief in God and His rules.

'Bhana' represents God's will; 'Sarbat' means all, and 'Bhalla' states prosperity.

Sikhs respect all religions and faiths. It believes in the unity of man and fatherhood of God. It rejects the theories of chosen people and high and low castes.

B.2

❖ Speaking the Truth

Guru Nanak preached the power of Truth. He said that Truth is eternal. It is imperishable and suggested a truthful life. He said that Truth is high, yet Truthful life is still higher.

In raga Sriraga, page 62, He says:

ਮਨਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas.

ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥

There are so many entanglements for the soul. Only as Gurmukh do we find the gate of liberation.

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

Truth is higher than everything; but higher still is truthful living. ||5||

Many other Sikh institutes, such as Guru-ka-Langar, Kirtan, Paath, etc., depend on the performance of Sewa by many in the congregation

B.3

❖ Sewa

The principle of Sewa underpins many Sikh values - such is the importance given to Sewa in Sikhism. But sewa must be performed without any thought of reward or personal benefit.

Guru Nanak says in raga Sriraga, page 25

ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥

This body is softened with the Word of the Guru's Shabad;

ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥

One shall find peace, doing sewa (selfless service).

ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥

All the world continues coming and going in reincarnation. ||3||

Fifth Guru Nanak, says further in raga Gauri page 286

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥

One who performs selfless service, without thought of reward,

ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

shall attain his Master.

ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ ॥

He Himself grants His Grace;

ਨਾਨਕ ਸੇ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ ॥੨॥

O Nanak, that selfless servant lives the Guru's Teachings. ||2||

Yet at other place, in raga Gauri, page 176,

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

Do sewa - selfless service; follow the Guru's Teachings, and vibrate the Master's Name

ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

Abandon pride, falsehood and arrogance.

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

Remain 'Jiwan Mukht', and you shall be welcomed in the Court of the Master. ||3||

Guru says in raga Suhi, page 751

ਰੰਗੇ ਕਾ ਕਿਆ ਰੰਗੀਐ ਜੇ ਰਤੇ ਰੰਗੁ ਲਾਇ ਜੀਉ ॥

How can one who is already dyed in the colour of the Master's Love, be coloured with any other colour?

ਰੰਗਣ ਵਾਲਾ ਸੇਵੀਐ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਜੀਉ ॥੧॥
ਰਹਾਉ ॥

So serve God the dyer, and focus your consciousness on the True Master. ||1|| rahau||

In Sikhism Sewa is vital for the uplifting of spiritual life. It is one of the highest Sikh value.

The third Nanak says in raga Asa, page 423:

ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥

Service to the Guru is the most excellent and sublime penance of penances.

ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੁਖ ਵਿਸਾਰਣਹਾਰੁ ॥

The Master dwells in the mind, and all suffering departs.

ਦਰਿ ਸਾਚੈ ਦੀਸੈ ਸਚਿਆਰੁ ॥੪॥

Then, at the gate of the True Master, one appears truthful. ||4||

ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥

Serving the Guru, one comes to know the three worlds.

ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

Understanding his own self, he obtains the Master.

ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥

Through the True Word of His Bani, we enter the Mansion of His Presence. ||5||

ਗੁਰ ਸੇਵਾ ਤੇ ਸਭ ਕੁਲ ਉਧਾਰੇ ॥

Serving the Guru, all of one's generations are saved.

ਨਿਰਮਲ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰੇ ॥

Keep the Immaculate Naam enshrined within your heart.

ਸਾਚੀ ਸੋਭਾ ਸਾਚਿ ਦੁਆਰੇ ॥੬॥

In the court of the True Master, you shall be adorned with True glory. ||6||

ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਿ ਸੇਵਾ ਲਾਏ ॥

How very fortunate are they, who are committed to the Guru's service.

Broadly, the Sewa can also be classified as follows:

- ❖ Physical (Taan qn): That is rendered through physical means, e.g., sewa in a Gurdwara, in a hospital, in a care home etc.
- ❖ Mental (Man mn): That rendered through the mental gear. In it the focus is on creating true value, loyalty and trust, in whatever serwa one is doing.
- ❖ Material (Dhan Dn) That rendered through one's financial resources, e.g., donations

The first of the above Sewa is considered to be the highest of all and is imperatively prescribed for every Sikh. "Cursed are the hands and feet

that do not engage in sewa” (Bhai Gurdas, Varan, 27.1).

B.4

❖ Life devoid of sins

Guru Nanak taught that the influence of Lust, Anger, Greed, Attachment, and Ego on human beings is very penetrating and one must put one's utmost effort to keep them under strict control. These five evils pollute the mind and take human thoughts away from the closeness of God.

The five evils, also called as sins, listed above, are termed as follows in the vernacular terminology:

- ❖ Kam (Lust),
- ❖ Krodh (Rage or uncontrolled anger),
- ❖ Lobh (Greed),
- ❖ Moh (Attachment or emotional attachment) and
- ❖ Ahankar (ego)

Lust (Kam)

Lust is a barrier to all human activity and can turn a normal human being into an animal. It is a feeling of strong sexual desire for someone. Sex outside marriage is strictly prohibited in Sikhism and is a sin of the first degree.

Guru Nanak says in raga Gauri, page 152, Shabad 4/5

ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਪੋਟ ॥

The seeds of sin and virtue are bound together.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੋਟ ॥

Sexual desire and anger are the wounds of the soul.

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੇ ਮਨਿ ਖੋਟ ॥੨॥

The evil-minded ones forget the Naam, and then depart. ||2||

Anger (Krodh)

The anger is an emotional state. It involves a strong uncomfortable and hostile response to a perceived provocation, hurt or threat. It is the general term for sudden violent displeasure accompanied by an impulse to retaliate. A person is at his lowermost, when he is angry. In anger everyone loses his balance and whatever he does, sometimes, destroys him/her.

Fourth Nanak says in raga Sriraga page 40, Shabad 4/2/66

ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਸੇ ਭਾਗਹੀਣ ਵਸਿ ਕਾਲ ॥

Those who have not met the Primal Being, the True Guru, are most unfortunate, and are subject to death.

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਵਿਚਿ ਵਿਸਟਾ ਕਰਿ ਵਿਕਰਾਲ ॥

They wander in reincarnation over and over again, as the most disgusting worms in manure.

ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥

Do not meet with, or even approach those people, whose hearts are filled with horrible anger. ||3||

Greed (lobh)

Greed is a selfish and excessive desire for more of something (such as money, status etc.) than is needed. It is a very strong wish to continuously get more of something, especially money and status.

Srirag Mehlā 5, page 77

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥

In the third watch of the night, O my merchant friend, the blind and ignorant person gathers poison.

ਪੁਤ੍ਰਿ ਕਲਤ੍ਰਿ ਮੋਹਿ ਲਪਟਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ॥

He is entangled in emotional attachment to his wife and sons, O my merchant friend, and deep within him, the waves of greed are rising up.

ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ਪਰਾਨੀ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵੈ ॥

The waves of greed are rising up within him, and he does not remember God.

ਸਾਧਸੰਗਤਿ ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੋਨੀ ਦੁਖੁ ਪਾਵੈ ॥

He does not join the Saadh Sangat, and he suffers in terrible pain through countless incarnations.

ਸਿਰਜਨਹਾਰੁ ਵਿਸਾਰਿਆ ਸੁਆਮੀ ਇਕ ਨਿਮਖ ਨ ਲਗੋ ਧਿਆਨੁ ॥

He has forgotten the Creator, his Master, and he does not meditate on Him, even for an instant.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਬਿਖੁ ਸੰਚੇ ਅੰਧੁ ਅਗਿਆਨੁ ॥੩॥

Says Nanak, in the third watch of the night, the blind and ignorant person gathers poison. ||3||

Attachment (Moh)

Moh is a **deep** and enduring emotional bond that connects one person to another across time and space. **Moh** does not have to be reciprocal. One person may have a **Moh** to an individual which is not shared. **Moh** can also be defined as too much attachment to an individual or object.

Love when it is woven with the strings of Attachment is call **Moh**.

Love when it is woven with the strings of Freedom is Divine.

One must learn to love others without expectations. Love them but don't hold them. Love them, but let them be free. Love them, but don't expect this love to be given back to you. Love them, but don't possess them. Love them as you would Love a flower in the garden, enjoy its fragrance, but don't pluck it from its stem with the desire to possess it. Let it be free, Love is Freedom.

Raga Sriraga M3, page 33

ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਦੂਜਾ ਭਾਉ ਵਿਕਾਰੁ ॥

thrai gun sabhaa dhaath hai dhoojaa bhaao vikaar |

Everything under the influence of the three qualities shall perish; the love of duality is corrupting.

ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ ਮੋਹ ਬਾਧਾ ਨਹ ਬੂਝੈ ਬਿਖਿਆ ਪਿਆਰਿ ॥

The Pandits, the religious scholars, read the scriptures, but they are trapped in the bondage of emotional attachment. In love with evil, they do not understand.

Ego (Ahankar)

The ego represents one's conscious mind, the part of identity that one considers him/her "self". If you say someone has "a big ego," then you are saying he is too full of himself/herself Ego also means, considering oneself, superior and better than others. Self Importance, pride, arrogance and over confidence add on to one's ego.

In religious studies, ego is the first degree sin, as God and ego cannot live together. One has to kill one's ego to pave the way for the entry of God.

Raga Bilaval Third Nanak, Guru Amardas, page 850

ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਹਉਮੈ ਰੋਗੁ ਗਵਾਇ ॥

One whose heart is filled with the Master, is freed of egotism and disease.

ਹਉਮੈ (ਦਾ) ਰੋਗੁ ਦੂਰ ਕਰ ਕੇ ਜਿਨ੍ਹਾਂ ਦੇ ਹਿਰਦੇ ਵਿਚ ਸਦਾ ਪਰਮਾਤਮਾ ਵੱਸਦਾ ਹੈ ਉਹ ਮਨੁੱਖ ਹਨ (ਅਸਲ) ਬ੍ਰਾਹਮਣ ।

ਗੁਣ ਰਵਹਿ ਗੁਣ ਸੰਗ੍ਰਹਹਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

He recites the Master's Praises, gathers virtue, and his light merges into the Light.

ਪਰਮਾਤਮਾ ਦੀ ਜੋਤਿ ਵਿਚ (ਆਪਣੀ) ਸੁਰਤਿ-ਜੋੜ ਕੇ ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ ਯਾਦ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ ਤੇ ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ (ਆਪਣੇ ਅੰਦਰੋਂ) ਇਕੱਠੇ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ ।

ਇਸੁ ਜੁਗ ਮਹਿ ਵਿਰਲੇ ਬ੍ਰਾਹਮਣ ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਚਿਤੁ
ਲਾਇ ॥

How rare are those Brahmins who, in this age,
come to know God, by lovingly focusing their
consciousness on Him.

ਪਰ ਹੇ ਭਾਈ! ਇਸ ਮਨੁੱਖਾ ਜੀਵਨ ਵਿਚ (ਇਹੋ ਜਿਹੇ) ਬ੍ਰਾਹਮਣ
ਵਿਰਲੇ ਹੀ ਹੁੰਦੇ ਹਨ ਜੋ ਮਨ ਲਾ ਕੇ ਪਰਮਾਤਮਾ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ
ਪਾਈ ਰੱਖਦੇ ਹਨ ।

ਨਾਨਕ ਜਿਨ੍ ਕਉ ਨਦਰਿ ਕਰੇ ਹਰਿ ਸਚਾ ਸੇ ਨਾਮਿ ਰਹੇ ਲਿਵ
ਲਾਇ ॥੧॥

O Nanak, those who are blessed by the Master's
glance of Grace, remain lovingly attuned to the
Name of the True Master. ||1||

ਹੇ ਨਾਨਕ! ਜਿਨ੍ਹਾਂ (ਇਹੋ ਜਿਹੇ ਬ੍ਰਾਹਮਣਾਂ) ਉਤੇ ਸਦਾ ਕਾਇਮ
ਰਹਿਣ ਵਾਲਾ ਪਰਮਾਤਮਾ ਆਪਣੀ ਮਿਹਰ ਦੀ ਨਿਗਾਹ ਕਰਦਾ
ਹੈ ਉਹ ਸਦਾ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਵਿਚ ਸੁਰਤਿ ਜੋੜੀ ਰੱਖਦੇ
ਹਨ ।੧।

raga Gauri Mehla 1, page 228

ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਸੋਈ ॥

Those whose hearts are filled with the Master
ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ ॥੪॥

Gazing upon the blessed vision of their darshan,
peace is obtained. ||4||

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ ॥

Among all beings, the One Master is
pervading.

ਮਨਮੁਖਿ ਅਹੰਕਾਰੀ ਫਿਰਿ ਜੂਨੀ ਭਵੈ ॥੫॥

The egotistical, self-willed manmukhs wander
in reincarnation. ||5||

**Raga srirag, Third Nanak, Guru Amardas,
page 28**

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਸਦਾ ਪਤਿ ਹੋਇ ॥

O siblings of destiny, the Gurmukhs are honoured
forever.

ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਮਲੁ ਹਉਮੈ ਕਵੈ ਧੋਇ ॥੧॥
ਰਹਾਉ ॥

They meditate forever on the Master, and they
wash off the filth of egotism. ||1|| rahau||

Raga Asa Second Nanak, M2, page 466

ਮਹਲਾ ੨ ॥

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

This is the nature of ego, that people perform
their actions in ego.

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

This is the bondage of ego, that time and time
again, they are reborn.

ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥

Where does ego come from? How can it be
removed?

ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥

This ego exists by the Master's Order; people
wander according to their past actions.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

Ego is a chronic disease, but it contains its own
cure as well.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

If the Master grants His Grace, one acts according
to the Teachings of the Shabad.

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥

Nanak says, listen, people: in this way, troubles
depart. ||2||

**Swaya, Fifth Nanak, Mukhvak M5, page
1389**

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਤਸਰ ਤ੍ਰਿਸਨਾ ਬਿਨਸਿ ਜਾਹਿ ਹਰਿ ਨਾਮੁ
ਉਚਾਰੀ ॥

Lust, anger, egotism, jealousy and desire
are eliminated by reciting the Name of the
Master.

ਹਰੀ-ਨਾਮ ਨੂੰ ਸਿਮਰਿਆਂ ਕਾਮ, ਕ੍ਰੋਧ, ਅਹੰਕਾਰ, ਈਰਖਾ ਤੇ
ਤ੍ਰਿਸ਼ਨਾ...ਇਹ ਸਭ ਨਾਸ ਹੋ ਜਾਂਦੇ ਹਨ ।

ਇਸਨਾਨ ਦਾਨ ਤਾਪਨ ਸੁਚਿ ਕਿਰਿਆ ਚਰਣ ਕਮਲ ਹਿਰਦੈ
ਪ੍ਰਭ ਧਾਰੀ ॥

The merits of cleansing baths, charity, penance,
purity and good deeds, are obtained by enshrining
the lotus feet of God within the heart.

(ਤੀਰਥਾਂ ਦੇ) ਇਸਨਾਨ ਕਰਨੇ, (ਓਥੇ) ਦਾਨ ਕਰਨੇ, ਤਪ ਸਾਧਣੇ
ਤੇ ਸਰੀਰਕ ਸੁੱਚ ਦੇ ਕਰਮ... (ਇਹਨਾਂ ਸਭਨਾਂ ਦੀ ਥਾਂ) ਅਸਾਂ
ਪ੍ਰਭੂ ਦੇ ਚਰਨ ਹਿਰਦੇ ਵਿਚ ਧਾਰ ਲਏ ਹਨ ।

Raga Srirag M5, page 51

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥

The world is drunk, engrossed in sexual desire,
anger and egotism.

ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੁਖੁ ਅੰਧਾਰੁ ॥੨॥

Seek the sanctuary of the Saints, and fall at
their feet; your suffering and darkness shall be
removed. ||2||

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

Practice truth, contentment and kindness; this is
the most excellent way of life

C. Socio-Political Teacings

C.1 No discrimination

Guru Nanak was strongly against all artificially
created divisions and all discrimination, both in
word and deed. He said that the caste of a person
is based on what he does. His idea of a caste-
free society transpired also in his concepts of
Sangat and Pangat.

Sikhism believes in equality and strongly
disagree with discrimination and prejudice.

**Guru Granth Sahib confirms it: raga Prabhati,
page 1349**

ਪ੍ਰਭਾਤੀ ॥

ਅਵਲਿ ਅਲਹ ਨੂਹੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

First, Allah created the light; then, by His
Creative Power, He made all mortal beings.

ਏਕ ਨੂਹ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥

From the One light, the entire universe welled
up. So who is good, and who is bad? ||1||

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

O people, O sblings of destiny, do not wander
deluded by doubt.

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸੂਬ ਠਾਂਈ
॥੧॥ ਰਹਾਉ ॥

The Creation is in the Creator, and the Creator is
in the Creation, totally pervading and permeating
all places. ||1|| rahau||

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

The clay is the same, but the fashioner has
fashioned it in various ways.

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥

There is nothing wrong with the pot of clay -
there is nothing wrong with the Potter. ||2||

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

The One True Master abides in all; by His
making, everything is made.

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥

Whoever realizes the Hukam, knows the One
Master. ||3||

C.2

No belief in superstitions

Guru Nanak instructed not to believe in good
or bad omens, grehs, numbers, days, months or
moments.

According to Sikhism all times are sacred if God
is with you.

Fifth Nanak says: raga Asa page 401

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸੂਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥

Peace, celestial poise and absolute bliss are obtained, singing the Kirtan of the Master's Praises.

ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ ॥੧॥

Bestowing His Name, the True Guru removes the evil omens. ||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਬਲਿ ਜਾਉ ॥

I am a sacrifice to my Guru; forever and ever, I am a sacrifice to Him.

ਗੁਰੂ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ ਜਿਸੁ ਮਿਲਿ ਸਚੁ ਸੁਆਉ ॥੧॥
ਰਹਾਉ ॥

I am a sacrifice to the Guru; meeting Him, I am absorbed into the True Master. ||1|| rahau||

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥

Good omens and bad omens affect those who do not keep the Master in the mind.

ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥

The Messenger of Death does not approach those who are pleasing to God. ||2||

ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮੁ ॥

Donations to charity, meditation and penance - above all of them is the Naam.

ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੋ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮੁ ॥੩॥

One who recites with his tongue the Name of the Master - his works are brought to perfect completion. ||3||

ਭੈ ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਗਏ ਕੋ ਦਿਸੈ ਨ ਬੀਆ ॥

His fears are removed, and his superstitious doubts and attachments are gone; he sees none other than God.

ਨਾਨਕ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਫਿਰਿ ਦੁਖੁ ਨ ਬੀਆ
॥੪॥੧੮॥੧੨੦॥

O Nanak, the Supreme God preserves him, and no pain or sorrow afflicts him any longer. ||4||18||120||

C.3

Importance of Guru

Guru Nanak's Guru was God Himself. He said that everyone must have a clean mind and seek knowledge through the Shabad. Guru Nanak had a direct connection with the Almighty, and whenever God spoke to him, he sang the Word which came directly from God, in his melodious voice, and his companion Mardana played the rebab (a musical instrument) to set the tune.

Without knowledge the darkness prevails and human pursuits are lost.

Second Nanak confirms it: raga Asa page 463

ਮਹਲਾ ੨ ॥

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥

If hundred moons were to rise, and a thousand suns appear,

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

even with such light, there would still be pitch darkness without the Guru (Shabad – Divine knowledge). ||2||

Thus Guru Nanak's teachings can be summed up in two broader words:

Believe in Fatherhood of God and practise Brotherhood of Humankind

Today, Guru Granth Sahib is the Guru of the Sikhs and no other living human dare equate himself/herself to Guru Granth Sahib. It is a collection of Divine Word (Bani), including Gurbani (Word revealed to Sikh Gurus), Bhagat Bani (Word revealed to selected saints) and Bhhat Bani (Word revealed to some Bhhats)

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★ ★ ★



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GURU NANAK IN CENTRAL ASIA

Dr. Dalvinder Singh Grewal

Central Asia is the core region of the Asian Continent. It stretches from the Caspian Sea in the west to China in the east and from Russia in the north to Afghanistan in the south. It is also sometimes referred to as Middle Asia. Central Asia has historically been closely tied to its nomadic peoples and the Silk Road. As a result, it has acted as a crossroad for the movement of people, goods, and ideas between Europe, West Asia, South Asia, and East Asia (Lee, 2014)

With the extension of Turkic empire Central Asia also became the homeland for Kazakhs, Uzbeks, Turkmen, Kyrgyz, Uighurs and other extinct Turkic peoples. During the 13th and 14th centuries, the Mongols conquered and ruled the largest contiguous empire in recorded history. Most of Central Asia fell under the control of the Chagatai Khanate. The dominance of the nomads ended in the 16th century. Russia, China, and other powers expanded into the region and captured the bulk of Central Asia by the end of the 19th century. From the mid-19th century, up to the end of the 20th century, most of Central Asia was part of the Russian Empire and later the Soviet Union, both being Slavic-majority countries. After the break of USSR, Turkmenistan, Uzbekistan, Kazakhstan, Tadjikistan, Tajikistan and Kyrgyzstan emerged as independent states in Central Asia. Islam is the religion most common in the Central Asian Republics; most being Sunni, though there are sizable Shia minorities in Tajikistan. The languages group is Turkic. Turkmen is mainly spoken in Turkmenistan. Kazakh and Kyrgyz spoken through-out Kazakhstan and Kyrgyzstan too are related languages of Turkic group. Uzbek

and Uyghur are spoken in Uzbekistan, Tajikistan and Kyrgyzstan.

Places visited and the Route

Chronicles show that Guru Nanak travelled almost all the Central Asian states after his visit to Iran. Sant Atma Singh of Budail is stated to have visited the places related to Guru Nanak in Central Asia for six years. He mentions of the *Dharamsals* in Uzbekistan to commemorate Guru Nanak's visit existing at 1. Jawehi City (Azerbaijan) 2. Bakun (Azerbaijan) 3. Andijan (Uzbekistan) 4. Nimangan (Uzbekistan) 5. Samarkand (Uzbekistan) 6. Karmina (Uzbekistan) 7. Bukhara (Uzbekistan) 8. Maumana (Iran) 9. Karki Bandar (Uzbekistan) and 10. Akcha (Afghanistan). *Makan (Dharamsal)* existed at Samarkand (Uzbekistan); platform existed at Panj Shambha (Uzbekistan) and springs existed at Naurata Village (Uzbekistan) and Shivbhalang (Afghanistan) and a spring at Suleiman Takhat (Iran).

Pandit Arjan Muni got these details from Sant Atma Singh and got published in Partap Hari Press on 20 June 1923. These were later reproduced by Dr. Ganda Singh in 1969 as Guru Nanak's fifth century Commemorative Volume in Vol. III at pages 92-96, serial 40 to 72 in Punjab Past and Present, Punjabi University Patiala. Later Giani Gian Singh (1892), Giani Lal Singh (1940) and Dr Surinder Singh Kohli (1969) used these as source.

Sequence of visit

From Iran (Persia) the Guru visited Turkmenistan, Uzbekistan and Afghanistan on

his return journey from West before returning to Punjab. Guru Nanak travelled from Mashhad in Iran through Ashgbat in Turkmenistan to Nukus, Khiva and Urgench (Urganj). Thereafter he went to Katarzai Karmeena (51, 56) and to Bukhara Bukhara Sharief (57) and visited Sabz Shahar. Crossing Seekan Parbat he visited Argooz (48), Katakurgan (49), Panjshamba Shahar (50) on the boundary of Russia-Bukhara and reached Samarkand. From Samarkand via Jizzakh he visited Tashkant and entered Kokand country visiting Tashkant, Kokand, Khojand, Andijan (53), Nimagan (54), and Uratapa and returned along River Syr reaching Karki Bander (59) and then entered into Afghanistan 's Akchaen route to Mazhar-e Sharief.

Period of visit

The time of visit of Kabul is given as Samvat 1576 (1519-1520 AD) by Pandit Arjan Muni (1923). Giani Gian Singh in Twareekh Guru Khalsa (1892), Giani Lal Singh Sangrur (1940) in Guru Khalsa Twareekh and Dr Surinder Singh Kohli (1969) in Travels of Guru Nanak (pp. 160-163) [23] give generally the same route and events related to Guru in Azerbaijan Iran, Turkmenistan and Uzbekistan. Detailed account of Guru Nanak's visit to these places is given as follows:

Khiva

Before the arrival of the Russians, present Uzbekistan was divided between Emirate of Bukhara and Khanates of Khiva and Kokand. Important spiritual and cultural values came from the large scientific centres of astronomy, mathematics and medicine that operated in this area centuries ago. A valuable heritage of knowledge was left here by internationally famous scholars such as Beruni, Agakhi and Nadjmiddin. Guru Nanak came here from

Ashkabad, stayed here for some time and then proceeded to Urgench.

Urgench

As per Dr.Kohli (1969, p.160) Guru Nanak travelled on the bank of Amu River and reached Urgench via Khiva. The Syr Darya and Amu Darya flow from Tien Shan and Pamir mountains. The country, through which they flow, is mostly dry and desert, but there are fertile upper valleys. From Urgench, the Guru continued his journey and reached Bukhara.

Bukhara Sharief (57)

Before the arrival of the Russians, present Uzbekistan was divided between Emirate of Bukhara and Khanates of Khiva and Kokand. Bukhara was established in the 8th century. Originally it was centre of an expanding Islamic kingdom and gradually became the core region for trade and education centre well known in Central Asia. The Great Silk Road connecting China with Iran, India and Europe, and passed through it. Bukhara has remained the capital of an Emirate for about seven and a half centuries.

Guru Nanak went and sat in the stable of king of Bukhara. People present asked them not to be seated there. Guru Nanak said, "The land belongs to the God. What belongs to you? You are mere visitors and will soon go giving place to the new". Having heard the news of occupation of land by Guru Nanak, the king ordered: "Capture and bring the person to me." The minister went to capture but was mesmerised seeing Guru's aura. He then went with a clean heart and was able to reach him and took him to the king. The king too became mesmerised at the aura. He too realized the truth and requested for forgiveness. When he prayed with a clean heart he too was able to see him. The king became Guru's follower. Now

at the place of stable there is a magnanimous *dharamsal*. Hundred shops belong to Hindus. The place is six stages from Karmina. The city belongs to Bali Raja. The state is called **Balik**. Muslims call it the country of demons. A stone on the top of the fort placed by Bali's men cannot be picked even by hundreds of persons. It appears that India had better sources than the British as such heavy stones could be taken to the top of the fort. The throne of Bali is seven yards long and five yards broad. It does not appear to be of stone; what material it is still under research. The grains of the art in this stone are magnanimous. Two hundred steps from this place is the cave of Bavan Bhgwan. Route through the cave is stated to be taking one to nether world. The cave is apparently too deep. ^[27] Since no one could find the end of the cave. Now a stone has been put to cover the mouth of the cave. Fruits in this area are extra-large; guava fruits here are of 1 Kilo and Kaunkcha melon is 5 Kilo and water melon is of 150Kilo. The almonds have so soft skin that even if you move a bit their skin is peeled off. (Arjan Muni, 1923, Sr. 57)

Arjan Muni states further: At Bukhara, there is a memorial of the Guru Nanak by the side of a spring which is said to have been dug out with his blessings. It is said that Mardana felt thirsty and he went to drink water at the place where a fakir named Afzal Qadri lived and requested for water. Afzal Qadri refused water to Mardana. Guru Nanak gave his staff to Bhai Bala, and to go to the river and draw a line from the river from there to the city of Bukhara. It is said that the river followed Bhai Bala. The water of the river now flows through the spring mentioned above. A *dharmasala* was constructed to commemorate the event. It is also said that the Sikhs installed Sri Guru Granth Sahib in this *dharamsala* in 1858 AD. Before partition of India in 1947 AD several Sikhs were found up to Bukhara but beyond this there were only a few. Guru Nanak's memorial

is near King's capital in Bukhara. The place is also called Lord Brahma's Throne. It is 96km in length. It has 1-1/4 lakh mosques in it. These people consider Prophet Mohammed sitting next to God in the seventh sky where from he gets his followers salvaged from all sins. Guru Nanak removed this superstition and said that 'one's own good deeds can save one from sins'. There is a *Makan* (*dharamsal* commemorating Guru Nanak's visit) Hindus have 6 shops at the place. It is four stoppages from Nimagan. (Arjan Muni, 1923, Sr. 57)

The slave trade in the Khannate of Bukhara became prominent and was firmly established here were between 25,000 and 60,000 Tajik slaves in Bukhara alone in 1821.(Levi, 2002, p.68) It is most probable that Guru Nanak sold himself as a slave boy many times to teach the slave traders a lesson.

Samarkand

The Guru continued his journey and reached Samarkand. Samarkand is in Takhat Bukhara area. It was a great cultural centre then. **Samarkand's history is 2750 year old.** Located on the left bank of the middle course of the Zarafshan River, it is in the centre of the **Republic of Uzbekistan**. During Timur's period it reached the prosperity and grandeur. Its importance was for its being at the crossroad on the Great Silk Road. The caravan used to stop and rest here. There was an evolution of the composite Greco-Buddhist Gandhara art, Bhagavat and Mahyana Buddhism through the contacts along the overland routes in Gandhara, Samarkand and Turkestan. This area was Buddhist oasis and its important centres were Khotan, Kashgar, Garghana and Samarkand. The numerous monuments of Samarkand and its suburbs impress tourists with their beauty and splendour. Guru Nanak is said to have discussions with the Qazis of the city.

The visit of Guru Nanak furthered this cultural link between India and Turkestan. (Kohli, 1969, pp.150-161)

Sabz Shahar

From Samarkand Guru Nanak showed Mardana the town of Sarsabz on the north bank across the Sindh River. (Arjan Muni, 1923) Next he crossed **Seekan Parbat** and passed through **Argooz city** (Arjan Muni, 1923, Sr. 48) and **Kattakurgan** (Arjan Muni, 1923, Sr. 49)

Kattakurgan

Along the Zeravshan River valley, in the Samarkand Region of east-central Uzbekistan Kattakurgan is a thickly populated oasis located on the road and railway between Bukhara and Samarkand. The name is Turkic that means "large town or Kurgan ". Being close to Samarkand during the attack of Alexander the Great on the centre of cultural life of the Zeravshan valley briefly shifted west around Katta-Kurgan. According to Pospelov a fortress was built on the current site by the local saint Sufi Allahyar and his two brothers, Farhat-Atalyk and Allah-Nazar-bii, in 1095 AH/1684 AD, and the town subsequently grew up around it. It is currently the second largest city in Samarkand Region. Population of Kattakurgan is of Uzbek nationality. Its coordinates are 39°53'56" E 66°15'22" N population is 76,562 (2009). (Wikipedia, Kattakurgan) Guru Nanak passed through Katta Kurgan (Arjan Muni, 1923, Sr.49)

Panjshamba Shahar (50)

From Kattakurgan Guru Nanak reached **Panj Shamba** city. Panjshamba Shahar is on the boundary of Russia-Bukhara. Here Peer Jalal Mardan Qazi Maulvi propagated the dreamy life like heaven cohabiting fairies. The Guru stopped

him from this apostasy and from offering sweets to achieve this, he guided the people to Divine name, truth and truthful living. This city is on the border of Russia and Bukhara. A platform commemorating Guru's visit to the place exists at the place. (Arjan Muni, 1923, Sr. 50)

Kerman or Karmina

From Panj Shamba Guru Nanak visited Katarzai city Karmeena Kerman or Katarzai Karmeena or Karmina. It has a *dharmshal* constructed at the place to commemorate Guru Nanak's visit. Guru Nanak went to the hill where a Naurata fakir was meditating. He was faced problem due to non-availability of water. Guruji dug out a spring at the place. Naurata village came up at the place. A fair is held on each Poornmashi (Full Moon night). The spring commemorating Nanak Pir is worshipped. No one kills the fish in the spring. (Arjan Muni, 1923, Sr.51) According to Arjan Muni Hindus have 17 shops. These people light the lamp at *dharamsal*. It is four stoppages from Samarkand. (Arjan Muni, 1923, p. 94 Sr. 56.) The people of Karmina are devoted to Guru Nanak Wali Hind and his discipline. (Kohli, 1969, p.161) Next Guru Nanak entered Bukhara and Kokand boundary

Kokand country (Tashkent)

In Kokand region Guru Nanak went to Tashkent. The Uzbek word "**Tashkent**" means "stone village". In fact, the city grew up on the site of the village with the same title, which was located at the intersection of the mountain roads, and therefore played an important role in trade between East and West. Tashkent was a mighty fortress, reflecting the raids of the nomadic tribes. **Tashkent** was founded more than 2000 years ago and was situated on the crossroad of the Great Silk Road, which helped to connect economic and cultural relations with

other countries. The preserved monuments of the past have been reflecting the art and culture of the buildings of different architecture. Now Tashkent is the capital city of Uzbekistan. It has a population of over 3 million people. The city is lined with a grid of straight and wide streets and avenues, decorated with emerald green parks, gardens, fountains imbued with crystal strands. The ruins on the hill Minguryuk and remaining feudal castles, double-fortified walls and huge towers indicate its considerable age. Modern **Tashkent** – is a large railway junction, the centre of a dense network of motor and air routes. There is an underground railway with its beautiful, artistically decorated stations. In the city there are the monuments of the past. Guru Nanak visited the city and the areas around in Kokand country.

Namangan

Namangan is a city in Kokand area in the northern edge of the Fergana Valley of eastern Uzbekistan. Namangan is Uzbekistan's third-largest city by population with a population of 475,700 in 2014. Uzbeks and Tajiks are the largest ethnic groups. It is the administrative, economic, and cultural centre of Namangan region. The city is served by Namangan Airport. Namangan has been an important craft and trade centre in the Fergana Valley since the 17th century. A large number of factories were built in the city during Soviet rule. According to Arjan Muni (1923, Sr, 54) Namagan was then the capital of Bukhara. "It is 600Km from Andijan. There is a Dharamsal commemorating Guru Nanak's visit but without a priest in *dharamsal*. (Arjan Muni, 1923, Sr, 54)

Andijan

According to Arjan Muni (1923, Sr. 53) 'Andijan has a *dharamsal* commemorating Guru's visit

to the place. It has a park attached to it. 35 shops belong to Hindus. This is on the border of China and Russia. After 7 stoppages/stages from Suleman comes Andijan. Each stoppage is of 72km. People there consider it equal to 36km.

Uratyube

After visiting Tashkent, Khojand and Nimangan Guru Nanak reached Uratyube, Urateobe or *Oratapa* on the bank of Syr River. It is on the boundary of Bukhara and Kokand. People here call themselves as followers of Wali Hind. They do not go to Mecca. It is said that in the area around UraTyube Guru Nanak benefitted the people greatly through his religious discourses. They had been the followers of Guru Nanak and none else and do not talk of any other preceptor except *Wali Hind*. People here are followers (*Murids*) of Guru Nanak. They do not go to Mecca. (Kohli, 1969, pp. 150-161) Having visited Fergana area Guru Nanak returned to Samarkand and visited Qarshi

Qarshi

Qarshi in southern Uzbekistan is the capital of Qashqa Daryo Region and has a population of 197,600 (1999 census estimate). The population of Qarshi on April 24, 2014 is approximately 222,898. It is about 520 km south-southwest of Tashkent, and about 335 km north of Uzbekistan's border with Afghanistan. Qarshi was a stop on the 11-day caravan route between Balkh and Bukhara. The Mongol Khans built palaces here on the site of Changez Khan's summer pasture. (Arjan Muni, 1923) In 1364, Timur also built a fortified palace with moats in what is now the southern part of the city. The modern name "Qarshi" means fort. With the decline of Shahir-e-Sabz in the 18th century, Qarshi grew in importance, and was the seat of the Crown

Prince to the Emirate of Bukhara. The city had a double set of walls, 10 caravan *sarais* and 4 madrassas during this time. (Grousset, 1970, pp. 341-2) Guru Nanak visited Qarshi while returning from Samarkand to Afghanistan, The memorial of Nanak *Kalandaris* situated to the south of the town.

Shirabad

Shirabad is a town in Surkhidaryo Region of Uzbekistan. The European route E60 passes through the town. The name is of Persian/Tajki origin, standing for 'Lion's Lair' ("sher/shir" for lion, and "abad/obod" for English term, abode). The city has a mixed Tajik and Uzbek population, with the former boasting a slim majority. (Wikipedia, Shirabad) Guru Nanak returned to Afghanistan from Uzbekistan through Shirabad and crossed Amu Darya at Karki Bandar before entering Afghanistan.

Karki Bander (59)

Karki Bander is port on Amu Darya on the border of Uzbekistan and Afghanistan. Bukhara area of Uzbekistan used to be up to Karki Bander. There is a dharmsal but without a priest. Seeing a strange person the local people threw bricks at Guru Nanak. There was a sudden flood in the river and the houses started getting washed into the river. The people ran to the Guru to save them. Guru Nanak advised them not to trouble any person without reason. Especially saintly persons must be cared for. Guru Nanak explained to them the path of truth and to worship Creator of All. A *dharmsal* was constructed under the guidance of the Guru. It is 6 stages from Mymene.

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GURU NANAK AND THE WORLD PROPHETS

Dr SS Kapoor

In religions, a Divine Person, called either a Guru or a Prophet or a Messiah or an Avtaris an individual who is in direct contact with the Divine and serves as an intermediary delivering messages from the Supernatural Source to the people here, on earth, and vice versa.

In Sikhism the Divine Person who has brought messages from the Supernatural Source is called a **GURU**. The first Guru was Guru Nanak, who was a great philosopher, a linguist and a distinct social reformer. He was very close to the Almighty and was specially chosen by Him to tour the whole world and spread the Heavenly message far and near. Two important Sikh law documents called 'Jap' Ji, and 'Moolmantar' were specially handed to Guru Nanak by Him.

Guru Nanak was succeeded by nine successors, to complete the work started by him. It was the tenth Guru, Guru Gobind Singh, who declared the mission of Guru Nanak completed, when he established the order of the Khalsa, on 30th March 1699, at Keshgarh in Anandpur.

The Sikh Gurus present an unbroken chain of Divine Beings, thus taking responsibility of Divine work, one after another, as designated by the previous Guru. It is believed that at the demise of the Guru, the Holy Spirit passed on to

the next Guru. Thus Sikhs revere all Gurus with the same esteem.

The perception of a Divine Person in Sikhism is, accordingly, different in comparison to other religions. The first difference is the continuity of Guruship and secondly, the equal reverence of all Gurus. These two characteristics are exclusive to Sikhism.

In contrast, for example, unlike Sikhism, important Hindu Avtars, Rama and Krishna, came to this world many thousands of years after each other, belonging to two different eras, so are the Prophets of other religions; again in Islam, unlike Sikhism, the four immediate successors of Hazrat Mohammed are not revered as Hazrat Mohammed himself, except Ali, the fourth Calipha, who is revered only by Shia Muslims.

The following table shows the names, the date of birth, date of departure and the period of Guruship of all ten Gurus

	Guru	Date of birth	Date of demise	Years of Guruship
1	Guru Nanak Dev	Nov 1469	20 August 1539	1469 to 1539
2	Guru Angad Dev	31 March 1504	28 March 1552	1539 to 1552
3	Guru Amardas	5 May 1479	1 September 1574	26 March 1552
4	Guru Ram Das	9 October 1534	16 September 1581	16 September 1574
5	Guru Arjan Dev	15 April 1563	30 May 1606	1 September 1581
6	Guru HarGobind	19 June 1595	2 March 1644	25 May 1606
7	Guru Har Rai	26 February 1630	6 October 1661	8 March 1644
8	Guru Har Krishan	23 July 1656	16 April 1664	20 October 1661
9	Guru Tegh Bahadur	1 April 1621	11 November 1675	20 March 1665
10	Guru Gobind Singh	22 December 1666	7 October 1708	11 November 1675

Many hymns in Guru Granth Sahib, read that there comes a stage in the life of a devotee when the intensity of his/her devotion is so deep that both devotee and the Almighty become one. Bhagat Kabir, says this in one of his Shabads, raga Ramkali, page 969.

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥

The Master and Kabir have become one. It is difficult to recognise who is Master and who is Kabir (No one can tell them apart). ॥6॥3॥

Bhhat Kirat also gives his thoughts in the following swaya, page 1395:

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥

The Master Himself wielded His power and entered the world (in the form of Guru Nanak)

(ਗੁਰੂ ਨਾਨਕ) ਆਪ ਹੀ ਨਰਾਇਣ-ਰੂਪ ਹੈ, ਜੋ ਆਪਣੀ ਸੱਤਾ ਰਚ ਕੇ ਜਗਤ ਵਿਚ ਪ੍ਰਵਿਰਤ ਹੋਇਆ ਹੈ ।

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥

The formless Master took form, and with his light, he illuminated the realms of the world.

ਨਿਰੰਕਾਰ ਨੇ (ਗੁਰੂ ਨਾਨਕ ਜੀ ਦਾ) ਅਕਾਰ-ਰੂਪ ਹੋ ਕੇ (ਰੂਪ ਧਾਰ ਕੇ) ਜਗਤ ਵਿਚ ਜੋਤਿ ਪ੍ਰਗਟਾਈ ਹੈ ।

ਜਹ ਕਹ ਤਹ ਭਰਪੂਰੁ ਸਬਦੁ ਦੀਪਕਿ ਦੀਪਾਯਉ ॥

He is All-pervading everywhere; the lamp of the Shabad, the Word, has been lit.

(ਨਿਰੰਕਾਰ ਨੇ) ਆਪਣੇ ਸ਼ਬਦ (-ਨਾਮ) ਨੂੰ, ਜੋ ਹਰ ਥਾਂ ਹਾਜ਼ਰ-ਨਾਜ਼ਰ ਹੈ, (ਗੁਰੂ ਨਾਨਕ-ਰੂਪ) ਦੀਵੇ ਦੀ ਰਾਹੀਂ ਪ੍ਰਗਟਾਇਆ ਹੈ।

ਜਿਹ ਸਿਖਹ ਸੰਗ੍ਰਹਿਓ ਤਤੁ ਹਰਿ ਚਰਣ ਮਿਲਾਯਉ ॥

Whoever gathers in the essence of the teachings shall be absorbed in the feet of the Master

ਜਿਨ੍ਹਾਂ ਸਿੱਖਾਂ ਨੇ ਇਸ ਸ਼ਬਦ ਨੂੰ ਗ੍ਰਹਣ ਕੀਤਾ ਹੈ, (ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ) ਤੁਰਤ (ਉਹਨਾਂ ਨੂੰ) ਹਰੀ ਦੇ ਚਰਨਾਂ ਵਿਚ ਜੋੜ ਦਿੱਤਾ ਹੈ ।

ਨਾਨਕ ਕੁਲਿ ਨਿੰਮਲੁ ਅਵਤਰਿਉ ਅੰਗਦ ਲਹਣੇ ਸੰਗਿ ਹੁਅ ॥

Lehna, who became Guru Angad, and Guru Amar Das, have been reincarnated into the pure house of Guru Nanak.

ਲਹਣੇ ਜੀ (ਭਾਵ,) ਗੁਰੂ ਅੰਗਦ ਜੀ ਦੇ ਨਾਲ ਮਿਲ ਕੇ (ਗੁਰੂ ਅਮਰਦਾਸ) ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਕੁਲ ਵਿਚ ਨਿਰਮਲ ਅਵਤਾਰ ਹੋਇਆ ਹੈ ।

ਗੁਰ ਅਮਰਦਾਸ ਤਾਰਣ ਤਰਣ ਜਨਮ ਜਨਮ ਪਾ ਸਰਣਿ ਤੁਅ ॥੨॥੧੬॥

Guru Amar Das is our saving grace, who carries us across; in lifetime after lifetime, I seek the sanctuary of your feet. ॥2॥16॥

ਹੇ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ! ਹੇ ਸੰਸਾਰ ਦੇ ਤਾਰਨ ਨੂੰ ਜਹਾਜ਼! ਮੈਂ ਹਰੇਕ ਜਨਮ ਵਿਚ ਤੇਰੇ ਚਰਨਾਂ ਦੀ ਸਰਨ (ਰਹਾਂ) ।੨।੧੬।

Prophet – Messiah - Avtar and Guru

A **Prophet** is God's messenger and speaks the voice of God to people. Jews call Moses a Prophet and Muslims also call Mohammed a prophet. **Moses** prophesied concerning the coming of the **Messiah**. **List of world's known prophets, before Guru Nanak is as follows:**

The Prophets of the Old Testament:

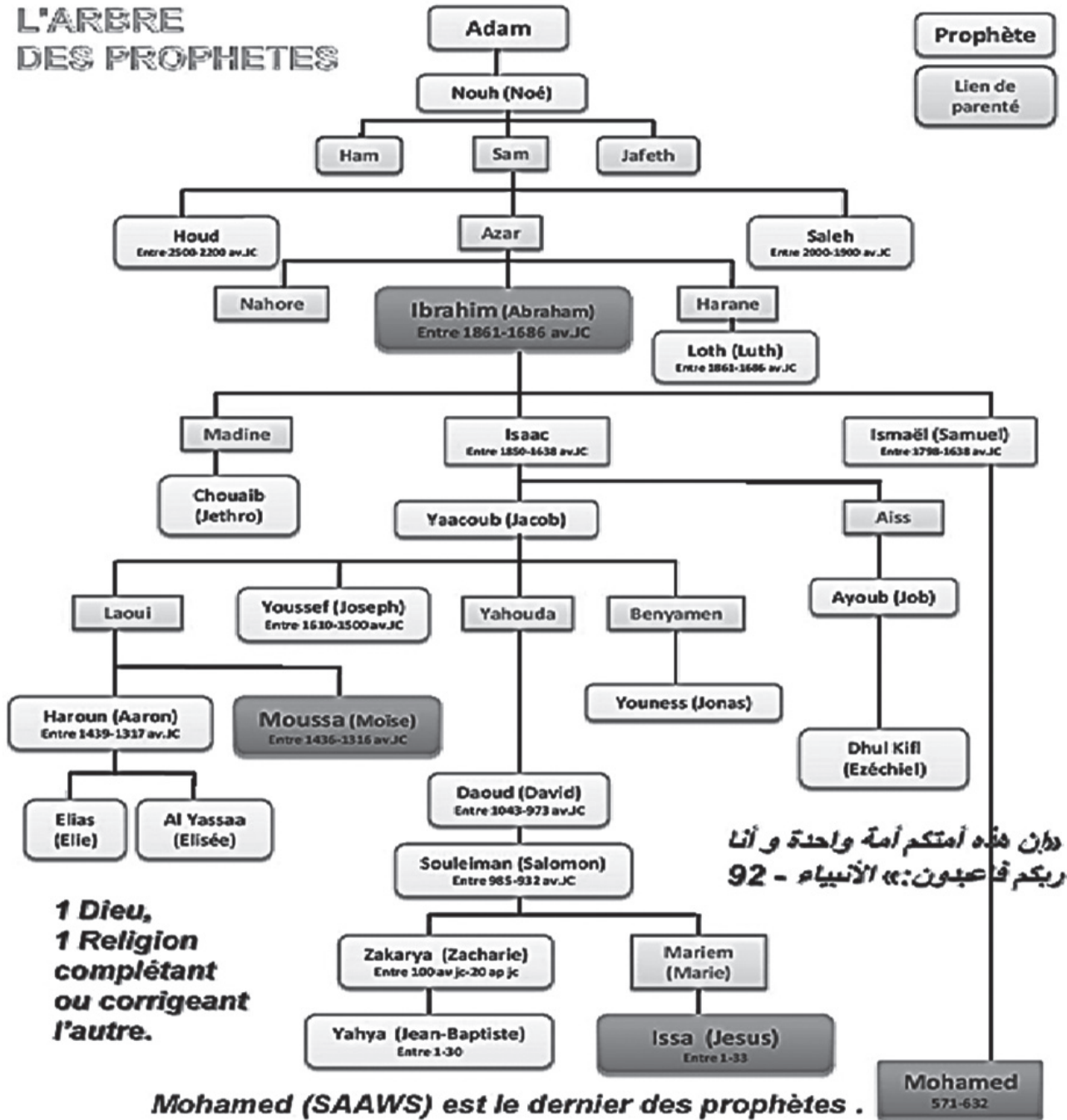
The King's Prophets - These are the Old Testament Prophets who guided the following Kings of Israel: **Saul, David, Solomon and Rehoboam**.

The Prophets in the Bible

The four major prophets of the Bible are **Isaiah, Jeremiah, Ezekiel, and Daniel**. These prophets served three specific roles in the Bible: they were preachers of Mosaic law, predictors of God's judgment and deliverance, and watchmen over the people of Israel.

The Talmud [*It is the comprehensive written version of the Jewish oral law and the*

L'ARBRE DES PROPHETES



subsequent commentaries on it] count was 46 male and 7 female Prophets.

7 Female Prophets

1. Sarah

2. Miriam

3. Devorah

4. Hannah (mother of Shmuel)

5. Avigail (who became a wife of King David)

6. Huldah (from the time of Jeremiah)

7. Esther

46 Male Prophets

1. Abraham	13. King David	25. Amos	37. Ezekiel
2. Isaac	14. King Solomon	26. Micha	38. Daniel
3. Jacob	15. Aidoin the Golah	27. Elijah	39. Baruch
4. Moses	16. Micha Ben Yamla	28. Elisha	40. Neriah
5. Aaron	17. Ovadiah	29. Yonah Ben Amitai	41. Sharyah
6. Joshua	18. Achiah Hashiloni	30. Yeshayah	42. Machsiyah
7. Pinchas	19. Yehu Ben Hanani	31. Joel	43. Hagai
8. Elkanah	20. Azaryah Ben Oded	32. Nachum	44. Zechariah
9. Eli	21. Haziell from Bnei Masni	33. Habakuk	45. Malachi
10. Samuel	22. Eliezer his cousin	34. Zephaniah	46. Mordechai
11. Gad	23. Morishah	35. Uriah	
12. Nossou	24. Hoshea	36. Jeremiah	

Prophets of Islam

The personnel who took over command of Islam after prophet Muhammad death were titled 'Khalifa'.

They are:

1. Abu Bakr
2. Omar Ibn Al-Khattab
3. Othman Ibn Affan
4. Ali ibn Abu Talib

Prophets in Quran

However, the Quran mentions the names of 25 prophets. It says: *“Of some messengers We have already told you the story; of others We have not; - and to Moses God spoke direct.”* (Quran 4:164)

The Names of the 25 Prophets, mentioned in Quran are as follows:

Adam
Idris (Enoch)
Nuh (Noah)
Hud (Heber)
Salih (Methusaleh)
Lut (Lot)

Ibrahim (Abraham)
Ismail (Ishmael)
Ishaq (Isaac)
Yaqub (Jacob)
Yusuf (Joseph)
Shu'aib (Jethro)
Ayyub (Job)
Dhulkifl (Ezekiel)
Musa (Moses)
Harun (Aaron)
Dawud (David)
Sulayman (Solomon)
Ilias (Elias)
Alyasa (Elisha)
Yunus (Jonah)
Zakariya (Zachariah)
Yahya (John the Baptist)
Isa (Jesus)
Muhammad

A Messiah is a deliverer. Christians call Jesus a deliverer

The Jewish Messiah originally meant a divinely appointed King; David, Cyrus, and Alexander are examples of them. Later, especially after the failure of Bar Kokhba's

revolt, the figure of the messiah was one who would deliver the Jews from oppression and usher in a new world'

Verses in the Bible tell that Jesus will come again as a Messiah.

Islamic tradition has a prophecy of the Mahdi, who will come alongside the return of Jesus. According to the Shia and Sunni versions of the Islamic eschatology the **Mahdi** (مهدی Mahdī, also **Mehdi**; "Guided One") is the prophesied redeemer of Islam who will stay on earth seven, nine, or nineteen years (depending on the interpretation) before the coming of the day of 'Qayamat' (literally "Day of the Resurrection"). Muslims believe the Mahdi will rid the world of error, injustice and tyranny alongside Jesus.

An Avtar is God, Himself, incarnated. Hindus call Rama and Krishna as Avtars

The term Avtar is used only in Hinduism and refers to God's own manifestation in this world. The names of ten such Avtars of Vishnu, are prominent in Hinduism. Their names are as follows:

- ❖ The first four Avtars are said to have appeared in the *Satya Yuga*
- ❖ The next three avatars appeared in the *Treta Yuga*,
- ❖ The next one (eighth) in the *Dwapara Yuga* and,
- ❖ The next one (ninth) in the *KalYuga*.
- ❖ The tenth, Kalki, is predicted to appear at the end of the *Kal Yuga*.

The names of the ten Avtars are as follows:

1. The fish-avatar who saved Manu – the progenitor of mankind from the great deluge and rescued the Vedic scriptures by killing a demon.
2. The tortoise-avatar, who helped in the churning of the milk ocean.

3. The boar-avatar, who rescued mother earth from the ocean, by killing her kidnapper-demon Hiranyaksha.
4. The Narasimha Avtar, the half man-half lion avatar, who killed the tyrant demon-king Hiranyakashipu.
5. The Vamana Avtar the dwarf-avatar, who subdued the king Maha Bali.
6. Sage Parashuram Avtar with the axe who killed the thousand-armed King Kartavirya
7. Ram Avtar, the hero of the epic *Ramayana*
8. Krishna Avtar, the king-avatar of Dwarka the reciter of *Bhagavad Gita*.
9. Buddha, the sage-avatar.
10. Kalki, an avatar who is expected to appear at the end of *Kali Yuga*.

From the above list of prophets/avtars it can be seen that before Guru Nanak, the Almighty had already sent a number of Divine personnel and a number of world scriptures had already been compiled.

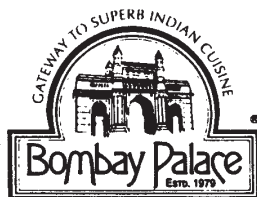
A detailed and comparative study of all of above reveals the following startling facts about Guru Nanak:

1. Guru Nanak was the most travelled prophet amongst all world prophets. He travelled about 14000 miles in 14 years, to fulfil his eternal duties.
2. Guru Nanak's responsibilities to spread the Divine message were much more than the others, as the area he covered for his preaching was much wider than covered by others.
3. Guru Nanak was a linguist amongst all of them, and has written hymns in many languages.
4. Guru Nanak was welcomed by all head of states and religious leaders with esteem and reverence.

5. Guru Nanak is a personality in history and not in mythology. His date of birth, parents, and place of birth are all real and not made up by astrologers.
6. Guru Nanak preached the power of Shabad rather than showing his divinity by the myth of miracles.
7. Guru Nanak had the unique distinction of visiting holy Mecca despite being a non-Muslim.
8. Guru Nanak's spiritual master was God himself and not any other mortal human being.
9. Guru Nanak himself wrote the hymns revealed to him by the Almighty. The Pothis in which he wrote and stored his hymns is called Guru Harsahai Pothis and is in the village called Harsahai.
10. Guru Nanak's message is about absolute monotheism. There is no room of Devil in Sikh thought.
11. Guru Nanak's God is all love, compassion and kindness. There is no room of Divine wrath in Guru Nanak's thoughts.
12. Guru Nanak's God, Himself, is all powerful. There is no room of division or delegation of powers of God.
13. Guru Nanak's thoughts are pure and simple. There is no room of magic, spells or superstitions.
14. Guru Nanak's religion is people's religion. There is no room of fasts, pilgrimages, and blessed days.
15. Guru Nanak's God is easily accessible. There is no room of rituals, priests and special ceremonies

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Guru Nanak's meeting with Mughal invader Babar, Raja Shivnabh, Pir Dastgir, Sidhs and Hindu head priests

Dr Harmanjit Kaur Sandhu

Guru Nanak meets Mughal invader Babar

Babar was the founder of the Mughal dynasty in India. He was born on 14 February 1483, thus he was 14 years younger than Guru Nanak. He descended as the fifth generation of Timur who was the founder of the Timurid Dynasty. Timur was the conqueror of Western, South and Central Asia in the 14th century, he is known in history for his barbaric conquests of India and Russia.

In 1504, Babur made himself master of Kabul. From 1517-1524, he made 3 attacks on India, entering India through the plains of Punjab. In his first invasion, he came as far as Peshawar, in the second he crossed the river Indus and, conquering Sialkot without resistance, marched on Saidpur (now Eminabad). This is where he met Guru Nanak. The town was ransacked, innocents killed and many carried into captivity. According to the Puratan Janam Sakhi (Sakhi no. 35, and also Gosht 139-140 in Mehrvanvali Janam Sakhi), Guru Nanak and Mardana, were also arrested. Guru Nanak was given a heavy load to carry on his head and a stone grinder (Chakki) to grind corn, and Bhai Mardana was given a horse to lead. But the jailor Mir Khan and other prison inmates saw that the Guru's bundle was hanging many inches above his head and the grinder was grinding automatically, while Guru Nanak was singing the hymns in the praise of the Almighty. Bhai Mardana's horse was also following him without the reins. These miraculous events were reported to Babar, who immediately rushed to the prison to see the

marvel. The JanamSakhis confirm that Babar kissed Guru Nanak's feet and gave immediate orders to release the Guru and on Guru Nanak's recommendation all other captives.

The meeting of Guru Nanak with Babar is not recorded in the 'Babar Nama', an auto biography of Babar, or was recorded and later deleted by an unknown historian. Babar's next invasion was on Lahore, and his final invasion was launched during the winter of 1525-26 and he became the master of Delhi. The Battle was fought between the invading forces of Babar and the Lodi Kingdom.

Babar died on 26 December 1530 at Agra. Several years later his body was moved to its present grave in one of the gardens of Kabul.

Guru Nanak meets Raja Shivnabh (Second journey 1510-1515)

Guru Nanak visited Ceylon, when it was divided in small kingdoms, during the rule of Portuguese. At that time there existed three independent Kingdoms and seven princedoms. The independent kingdoms were as follows:

1. The Kingdom of Kotte (visited by Guru Nanak, around 1510)
2. The Kingdom of Kandy
3. The Kingdom of Jaffna

Guru Nanak first went to the domain of Raja Shivnabh' and chose a barren garden to take rest. It is said that the garden became greener on the Guru's arrival. The gardener reported the

incident to the raja who came with his queens to meet the Guru.

Earlier Shivnabh's ministers had tried to test Guru Nanak by offering him gold and beautiful damsels, which Guru had very politely refused.



Shivnabh's queen had also come in disguise of a maid, whom Guru Nanak recognised amongst many. Shivnabh, then became Guru Nanak's follower.

According to Puranatan Janam Sakhi (Sakhi no. 47), while in Ceylon, Guru Nanak composed a hymn titled 'Pran Sangli' of twenty one stanzas describing the state of true religious judgement. A written script was made by Saido and left with Raja Shivnabh.

When Guru Arjan, began to collect the writings of previous Gurus for inclusion in the Pothi Sahib

(now called, Guru Granth Sahib). He sent one Bhai Paira to Ceylon in search of Guru Nanak's composition. The copy that he brought back was not regarded as authentic by Guru Arjan and was rejected. Bhai Banno, however included it under the title of Haqiqat Rah Maqam Shivnabh Raje Ki, in his copy of the Pothi Sahib.

After Guru Nanak left the island, Raja Shivnabh along with his family and many subjects followed the teachings of the Guru. He also set up a dharamsala (an inn/guest house) for prayer and meditation.

Original Gurdwara, called Gurdwara Pehli Patshahi, was built in his kingdom at Matiakullam (now named Baticulla). This place is about 137 km away from Colombo, the capital of Sri Lanka. This Gurdwara is now being rebuilt and decorated for 550 birth anniversary of Guru Nanak, which falls in November 2019.

In Colombo, there is a small Gurdwara, the sewa of which has been done by Karan Singh Thakral of Thakral groups of Singapore. At present (Jan 2019) 3 sewadars are looking after the Gurdwara. There are very few families living in Colombo. On Sundays and other important days, the Sikh resident families and Sikhs working in corporate bodies make a number of about 40.

Guru Nanak in Ceylon





An image of Gurdwara in Colombo.

Guru Nanak meets Pir Dastgir (Bagdad, Iraq)

The Sikh scholars, in their various articles, have confirmed the meeting of Guru Nanak and Pir Dastgir, though some scholar disagree and say that PirDastgir had died long before Guru Nanak's arrival in Bagdad.

However Bhai Gurdas's evidence cannot be denied. He states, the following, in his First Var (pauri 35):

ਫਿਰਿ ਬਾਬਾ ਗਿਆ ਬਗਦਾਦ ਨੋ ਬਾਹਰ ਜਾਇ ਕੀਆ ਅਸਥਾਨਾ॥

From Mecca Baba went to Baghdad and stayed outside the city.

ਇਕ ਬਾਬਾ ਅਕਾਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ॥

Firstly, Baba himself was in the form of Timeless and secondly, he had his companion Mardana, the re-beck player with him

ਦਿਤੀ ਬਾਂਗਿ ਨਿਵਾਜਿ ਕਰਿ ਸੁੰਨ ਸਮਾਨਿ ਹੋਆ ਜਹਾਨਾ॥

For Namaz (in his own style), Baba gave the call (azan), listening to which the whole area (Bagdad) went into absolute silence.

ਸੁੰਨ ਮੁੰਨਿ ਨਗਰੀ ਭਈ ਦੇਖਿ ਫਰਿ ਭਇਆ ਹੈਰਾਨਾ॥

The whole city became quiet and the Pir (religious head of the town) also got wonderstruck.

ਵੇਖੈ ਧਿਆਨ ਲਗਾਇ ਕਰਿ ਇਕੁ ਫਕੀਰੁ ਵਡਾ ਮਸਤਾਨਾ॥

Observing minutely he found (in the form of Baba Nanak) an exhilarated holy-man (Faqir).

ਪੁਛਿਆ ਫਿਰਕੈ ਦਸਤਗੀਰ ਕਉਨ ਫਕੀਰੁ ਕਿਸਕਾ ਘਰਿਆਨਾ॥

Pir Dastgir asked him, which category of holy-men you belong to and what is your parentage.

ਨਾਨਕ ਕਲਿ ਵਿਚਿ ਆਇਆ ਰਬੁ ਫਕੀਰੁ ਇਕੋ ਪਹਿਚਾਨਾ॥

(Mardana told) He is Nanak, who has come into Kalyug, and, he recognises God and His faqirs as one.

ਧਰਤ ਅਕਾਸ ਚਹੁ ਦਿਸ ਜਾਨਾ ॥੩੫॥

He is known in all the directions of earth and Sky. (35)

During World War, Sikh soldiers discovered slabs with the name Nanak inscribed on them. They reported that:

“There was a stone not far away from the Tigris, on which Guru Nanak sat every day and delivered his inspiring sermons. Every day, the Dastgir Pir, and Bahlol Dana, another Sufi saint, sat near the Master, listened very carefully every word of his wisdom. There were illuminating discussions, inspiring songs, and mystic communion between the Master and his admirers. When Guru Nanak left Bagdad, Pir Bahlol Dana never forgot that the vision and mystic illumination of the Guru and he sat there in front of the stone with a few personal relics that the Guru had left, for sixty long summers and winters. When he died he asked to be buried near the place sanctified by the holy feet of his Master, Baba Nanak. On the stone his disciples engraved the story. There were two inscriptions one outside the shrine and one on the stone. The one on the stone is still there and the other has faded away or gone with the demolition of the wall.”

The above two evidences are very strong pieces of confirmation to prove Guru Nanak's meeting with Pir Dastgir.

Authors, who believe that Dastgir had died many centuries before Guru Nanak arrived in Bagdad say that, though Guru Nanak did not meet Pir Dastgir, however, there is every possibility that Guru Nanak had dialogue with the custodian of the shrine of Dastgir in Baghdad.

Rai Bular became one of the Guru's earliest devotees, intervening on his behalf when the young Guru incurred his father's wrath, and arranging for Nanak Dev to attend school. A gift of more than 18,000 acres from Rai Bular Bhatti to Guru Nanak's family is the site of historic Gurdwaras commemorating the gurus' childhood.

What is right or wrong, only further historical research can tell. But, unfortunately, Guru Nanak met Pir Dastgir is not the only question which needs an answer; there are many other questions which are haunting historians e.g., the date of birth of Guru Nanak; duration of Guru Nanak's life in Talwandi and Sultanpur; place from where Guru Nanak's wedding party left for his marriage; the place where Bhai Mardana died and many more. Sometimes, we have to depend on the traditions rather than history, for according to jurisprudence, a strong tradition is also a source of law.

For example, the tradition sets full moon of the month of Kartik as the date of birth of Guru Nanak, whereas many Janam Sakhis mention that the month of Guru Nanak's birth was Vasaikh. Similarly, tradition is that Bhai Mardana died in Kartarpur, though many historians say it was Bagdad. Regarding Guru Nanak's marriage, tradition is that the marriage party left from Talwandi, though, many history book quote Sultanpur. Again, regarding the number of years, Guru Nanak lived in Sultanpur Lodhi, the historians count different number of years.

The past is always unclear to all, including historians and scholars. The research of one scholar is nullified by others and the cycle of this battle moves on, and, perhaps, will remain so forever.

Rai Bular Bhatti (1425 – 1515) and Guru Nanak.

Rai Bular Bhatti of Muslim descent was the resident headman of village Talwandi, now Nankana Pakistan, where Guru Nanak was born to Hindu parents. Rai Bular was one of the first to recognize the spiritual disposition of Guru Nanak after witnessing several miraculous events:

- ❖ Restoration of crops damaged by cattle the Guru tended.
- ❖ Shadow of a tree remains fixed while shading the Guru.
- ❖ Cobra shades the sleeping Guru with its hood.

Guru Nanak meets head of Hindu, Muslim, Buddhists and Jain religious chiefs

During his journeys in all four directions, and visiting shrines of all religions, Guru Nanak had met leaders of almost all beliefs and had a lengthy discourse with them. At many places he composed hymns to educate the care takers of the shrines. In Jagannath Puri, Guru Nanak composed one of his most popular composition titled 'Arti', to educate Brahmins of the Mandir, the meaning of 'Arti'. Noble laureate Rabinder Nath Tagore has called this composition as 'International National Anthem'. The hymn reads:

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ ਓਗਓ ਧਗਓਨਓਸਰਾੰ ਏਹਲਓ ੧

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ
ਮੋਤੀ ॥

Upon that cosmic plate of the sky, the sun and
the moon are the lamps. The stars and their orbits
are the studded pearls.

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ
ਜੋਤੀ ॥੧॥

The fragrance of sandalwood in the air is the
temple incense, and the wind is the fan. All
the plants of the world are the altar flowers in
offering to You, O luminous Master. ||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

What a beautiful (Aarti), lamp-lit worship
service this is! O destroyer of fear, this is Your
Aarti.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

The unstruck sound-current of the Shabad
(hymn) is the vibration of the temple drums. ||1||
rahau||

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ
ਏਕ ਤੋਹੀ ॥

You have thousands of eyes, and yet You have
no eye. You have thousands of forms, and yet
You do not have even one.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ
ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

You have thousands of lotus feet, and yet You do
not have even one foot. You have no nose, but
you have thousands of noses. This play of Yours
marvels me. ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

Amongst all is the light and, in fact, You are that
Light.

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

By this Illumination, that light is radiant within
all.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

Through the Divine teachings, the light shines
forth.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

That, which is pleasing to You is the real lamp-
lit worship service. ||3||

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ
ਪਿਆਸਾ ॥

My mind is enticed by the honey-sweet lotus feet
of the Master. Day and night, I thirst for them.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ
ਵਾਸਾ ॥੪॥੩॥

Bestow the water of Your mercy upon Nanak,
the thirsty song-bird, so that he may come to
dwell within Your Name. ||4||3||

The Coverage of areas in the Missionary Journeys (total mileage 13,400, and total time period (24years) 1500-1524

Below is a brief summary of the confirmed
places which Guru Nanak visited and a selected
Sakhis which go by them:

- ❖ **FIRST JOURNEY:** (age range 30-36)
(7 years, 1500-1506 AD) Lasted about
7 years and covered the following
important places: Sultanpur, Tulamba
(modern Makhdumpur, (**Multan**),
Panipat, Delhi, Banaras (Varanasi),
Nanakmata (Nainital), TandaVanjara
(zila Rampur), **Kamrup (Assam)**,
Asa Desh (Assam), **Saidpur** (modern
Eminabad, Pakistan), Pasrur (Pakistan),
Sialkot (Pakistan).

In Multan: (*Sakhi 13, Puratan Janam Sakhi, Gost 73 of Mehrbanwali Janam Sakhis*)

In Multan, Guru Nanak stayed in an inn run by one Sheikh Sajjan, who was a highway robber and had killed many hundred people who had stayed in his inn. Guru Nanak had, in fact, come there to reform him. At night fall, when Sajjan was getting ready to kill Guru Nanak and Mardana and to rob them of their belongings, Guru Nanak sang a hymn in his most melodious voice. The hymn was directed towards Sajjan and had a message about his sins and the ultimate punishment, which he was going to get in the Divine realm. Listening the hymn, the Sajjan got completely frozen, he realized his immoralities and fell at Guru Nanak's feet for forgiveness.

The hymn Guru Nanak recited is recorded on page 729 of Guru Granth Sahib. It is in raga Suhi.

ਉਜਲ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥

Bronze is bright and shiny, but when it is rubbed, its blackness appears.

ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸੁਢਿ ਧੋਵਾ ਤਿਸੁ ॥੧॥

Washing it, its impurity is not removed, even if it is washed a hundred times. ||1||

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥

They alone are my friends, who travel along with me;

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥੧॥ ਰਹਾਉ ॥

and in that place, where the accounts are called for, they appear standing with me. ||1|| rahau||

In Nanakmata (*Sakhi 18, Puratan Janam Sakhi*)

The place was a Nath centre, and the Siddhs who were there at the time of Guru Nanak's visit, observed that a Banyan tree which had stood

withered for many years suddenly came to life, when Guru Nanak sat under the tree.

In Kamrup (modern Oddisa) (*Sakhi 23, Puratan Janam Sakhi*)

During those days, the place was known as a land of magicians. When, Mardana went in the village, a female magician turned him into a lamb. Later, when Guru Nanak came to the village, almost every single magician, including their leader Noor Shah, tried to do their magic on him, but failed miserably. Finally, they realised Guru Nanak's divinity and submitted.

In Saidpur (*Sakhi 35, Puratan Janam Sakhis; Gost 139-140 Mehrbanwali Janamsakhis*)

It is here, Guru Nanak met Babar and had a religious discourse with him

- ❖ **SECOND JOURNEY:** (age range 37-43) 7 years, (1506-1513 AD) Lasted about 7 years and covered the following important places: Dhanasri Valley, Sangladip (Ceylon).

In Ceylon(*Sakhi 47, Puratan Janam Sakhi*)

It is here in Ceylon that Guru Nanak met raja Shivnab and showed him the path of salvation.

- ❖ **THIRD JOURNEY:** (age range 45-49) (5 years, 1514-1518 AD) Lasted about 5 years and covered the following important places: Kashmir, Sumer Parbat, Nepal, Sikkim, Tibet

At Sumer Parbat (*Sakhi 50, Puratan Janam Sakhi, Gost 117 of Mehrbanwali Janam Sakhi and Var (pauris 28-31 of Varan Bhai Gurdas)*)

Here a lengthy discourse took place between Guru Nanak and the Sidhs. The Sidhs, showed a lot of miracles to Guru Nanak and asked Nanak to perform one. In reply, Guru Nanak,said that his miracle is the Divine Shabd and he does take aid of ridhis and sidhis.

In Leh (Ladakh)

Guru Nanak stayed in Leh and there is a Gurdwara in his memory. Local people call him Nanak Lama.

- ❖ **FOURTH JOURNEY**:(age range 49-52) (1519-1521 AD) Lasted about **3 years** and covered the following important places: Mecca, Medina, Bagdad and the Arab countries.

In Mecca, Medina and Bagdad (Sakhi 51, Puratan Janam Sakhi; Gost 135-136, Mehrvanvali Janaam Sakhi and Var 1, pauris 32-34, Varan Bhai Gurdas).

- ❖ **FIFTH JOURNEY** (age range 54-56) (1523-1524 AD) Lasted about **2 years** and covered important places in Punjab.

Between journeys, when Guru Nanak came back, he met his parent in Talwandi and then went to Pakho-Ke-Randhawa, now called Dera Baba Nanak to be with his wife and children.

After the journeys, Guru Nanak, with his parents and family, settled in a new town established by him at the banks of river Ravi. He named the new town Kartarpur, the place of the Almighty.

Dr Harmanjit Kaur Sandhu



The map, above, gives the visual impression of Guru Nanak's missionary journeys.

★★★

TAAJUDIN DIARIES PART 2

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 Prithpal 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 Prithpal 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 1) by Syed Prithpal Singh.

Reference to Uncut Hair from the Quran

Qazi Rukan-ud-din was no longer afraid of his companions. Instead, his query stemmed from his new spiritual state which sought the welfare of his companions so that their doubts could be

removed. The Guru answered, "I have taken the trouble to travel a thousand miles. I have come here for the sole purpose of offering true direction and answering any questions you may have. Please ask without hesitation and remove any doubts you may have."

Question: Our prophet has instructed that men trim the moustache which extends past the length of three fingers. The length of one's beard shouldn't be allowed to grow more than a closed fist. Similarly, he has advised removing underarm and pubic hair, and head hair at a length where it touches the neck. Why do you keep your hair uncut?

Answer: The Guru smiled and said, "I have been telling you for a while now that following another human being will turn you into fuel for hell. Live how Allah has wished for us, and worship only Him. Salvation lies only in following Allah. Worship of Allah is our objective, worshipping anybody else will trap us in delusion."

Rukan-ud-din said with folded hands, "Oh Prophet from India, I know not what Allah truly wishes from us. Please explain."

Guruji laughed and said, "Good man! Allah's word in the Quran provides you the direction." Rukan-ud-din: "Does the Quran solve this issue?" Guruji: "Quite well, in fact very clearly

Rukan-ud-din: "I know the Quran by heart. I read it daily, but I do not yet understand it. Please explain, so that Arabs can also receive instructions for the true path to salvation."

Guruji: “Refer to Sipara 2, Surat Baqarah, Ruku 24, Ayat 195. Read it yourself, and also read it to your friends.”

Rukan-ud-din rose up and addressed his companions, “Brothers! You were wondering why these Indians have grown their hair uncut and are not following sunnat-e-nabvi (the way of life prescribed by the Prophet). Listen! The decision imparted by the Quran, the word of
 امف مت رصح ا نإف لله قرم عا و جحلا اومتأ و
 pure the Allah: اوقلحت لا و يدلها نم رسي يتسا
 Waatimmoo alhajja waal AAumrata
 lillahi fain ohsirtum fama istaysara mina
 alhadyi wala tahliqoo ruosakum. Meaning:
 It’s essential for Muslims proceeding towards
 the house of Allah for Hajj to keep their hair
 uncut.”

Hajj is a foundation of Islam; it’s the beginning of a spiritual journey for Muslims. Hajj is like Baptism for Christians, Janeu (sacred thread) for Hindus and Amrit for Sikhs. For Hajj, the instruction from the Quran is:” Keep hair uncut for completing the Hajj, during this period cutting hair is strictly prohibited.” Muslims who pay only lip service to Islam may not follow it, but Muslims who are true to Islam, the ones who have surrendered their self to Allah, becomes their duty to maintain uncut hair. This principle is consistent with “ਸਾਬਤ ਸੂਰਤ ਦਸਤਾਰ ਸਿਰਾ. Consider the maintenance of God-given unaltered appearance as a sign of your respect (i.e. turban on your head) – SGGS 1084” and “Mukheshamsharni naha kasha na sharish– Yajurveda saruti).

The crowd of clergy was impressed by Guru’s explanation. Rukan-uddin was comforted by this change in attitude in the crowd, and requested

the Guru, “Your Eminence, we are beginning to understand. There is one more clarification which will help remove our doubts. I, therefore, have one more question: from the time of Prophet Ibrahim to Prophet Muhammad, all the prophets have acknowledged that the building of Kaaba is Allah’s abode. You have shown disrespect, and have slept with your feet touching Kaaba, but why?”

Clarification about Kaaba from the Quran

Rukan-ud-din saw that the Guru had courageously and wisely dismissed old stories propped up in the name of religion and had exploded superstitions created by the clergy. He also noticed that the crowd had softened to the Guru, so he took this opportunity to understand the matter of Kaaba.

It was now afternoon, and everybody was paying attention to what Guru is going to say about Kaaba. The Guru sitting steady like a mountain replied affectionately to the Qazi, “Same as before, your Quran does not allow that this building be called Allah’s home. Quran, the most gracious contradicts your belief
 برقا نحن
 ”:دي رولا لبح نم هيلا

Meaning: Allah had made it clear to Prophet Muhammad Sahib that I don’t reside in buildings and homes. Instead, I am closer to every human being than his jugular vein. As in Gurbani:

“ਪੁਰਖ ਮਧ ਜਿਉ ਬਾਸ ਬਸਤ ਹੈ ਮੁਕੱਰਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ। ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੈ ਨਿਰੰਤਰ ਘਟਿ ਹੀ ਖੋਜੇ ਭਾਈ

As fragrance is in flower and image in a mirror, so does God dwell inseparably inside; Oh my brother seek him in your own heart – SGGS 684”

Upon hearing this ayat of the Quran, not just Rukan-ud-din but all in presence bowed and cried out “مكازج الله ىلاعت Marhaba, Labaak, Jazakahmulahetaala,” meaning, “Welcome.”

Soon the word spread in Makkah that the chief Qazi along with his companions has accepted Nanak Shah Fakir as their spiritual guide, and this became the talk of the town among the faithful.

The news reached the Amir (Ruler) of Makkah that Nanak Shah Qalandar, the Indian saint has descended with his powers in Makkah and that Amir’s chief Qazi himself had become Nanak’s disciple.

Guidance to Rukan-ud-din and his Companions

Taajudin, the author, writes that Makkah had split into two groups. On one side were the ones who had placed their faith in Master Nanak, on the other were the supporters of the Amir who were saying, “Nonbelievers have adopted a kafir (infidel) as their spiritual guide. Therefore, all of them including Rukan-ud-din are now infidels.”

The True Guru, the sun of the Bedi family, spent his second-night doing kirtan at Kaaba. The ones who were fortunate enough to sit at the Lord’s feet the previous day showed up again early in the morning. They bowed to the Guru and kissed his hands with great affection and reverence. The Arab congregation soon surrounded the merciful Lord like bumblebees around a flower.

Mardana ji sang kirtan with affection. Camel milk and offerings of dates piled up.

When the kirtan concluded, Qazi Rukan-ud-din, Khawaja Zainul Abidin (author of Twarikhe

Arab), Haaji Gulam Ahmad (a rich man and the Chief of the Quresh tribe), and Ibne Asawad (the Grand Chief of the Badhu Tribe) rose up. The four men took turns offering their tributes to the Lord, and then requested

“Oh Lord Nanak, master of both the worlds! You have blessed our land and removed our doubts. Could you please bless us with further guidance for our deliverance?” The merciful Lord said, “May remembrance of Kartar (Creator) remain in your heart always.”

The sound of ‘Kartar’ resounded around Kaaba, and the spiritual scene at this moment was beyond description. A short while later, brother Rukan-ud-din welling with love requested,

“You’re Eminence! Please show us a way so that we could pass through this world without desires and enter His royal-court with dignity.”

As in: ਜੇ ਤੂ ਤੁਠਾ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾ ਦੂਜਾ ਵੇਖਾਲਿ

If you are pleased with me, Oh merciful Lord, then don’t let me seek any other – SGGS 761. Keep me at your feet and break my attachments. The congregation in unison called out,

“Aameen, aameen in agreement.”

Upon hearing this love-filled supplication, Baba Nanak, the knower of hearts, closed his eyes and went into meditation. After a while when his trance broke, he sang this hymn in raag (melody) Tilang, – SGGS 721:

ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੇ ਦਰ ਗੋਸ ਕੁਨ ਕਰਤਾਰ ॥

I offer this one prayer to You; please listen to it, O Creator.

ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ ॥੧॥ You are true, great, merciful and spotless, O Cherisher.

ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ ਤਗਕੀਕ ਦਿਲ ਦਾਨੀ॥ The world is a transitory place of mortality - know this for certain in your mind.

ਮਮ ਸਰ ਮੂਇ ਅਜਰਾਂਈਲ ਗਿਰਫਤਹ ਦਿਲ ਹੇਚਿ ਨ ਦਾਨੀ
॥੧॥ ਰਹਾਉ ॥ Azraa-eel, the Messenger of Death, has caught me by the hair on my head, and yet, I do not know it at all in my mind. ||1||Pause||

ਜਨ ਪਿਸਰ ਪਦਰ ਬਿਰਾਦਰਾਂ ਕਸ ਨੇਸ ਦਸਤੰਗੀਰ ॥

Spouse, children, parents and siblings - none of them will be there to hold your hand.

ਆਖਿਰ ਬਿਅਫਤਮ ਕਸ ਨ ਦਾਰਦ ਚੁੰ ਸਵਦ ਤਕਬੀਰ॥੨॥
And when at last I fall, and the time of my last prayer has come, there shall be no one to rescue me. ||2||

ਸਬ ਰੋਜ ਗਸਤਮ ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ ਖਿਆਲ॥
Night and day, I wandered around in greed, contemplating evil schemes.

ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਈ ਚਿਨੀ ਅਹਵਾਲ ॥੩॥
I never did good deeds; this is my condition. ||3||

ਬਦਬਖਤ ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜਰ ਬੇਬਾਕ ॥ I am unfortunate, miserly, negligent, shameless and without the Fear of God.

ਨਾਨਕ ਬੁਗੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾਂ ਪਾ ਖਾਕ ॥੪॥ Says Nanak, I am Your humble servant, the dust of the feet of Your slaves. ||4||1||

Twarikhe Arab says that three hundred disciples heard the above sermon, and they started meditating in solitude. The above Twarikh has described the story of these love-crazed Arabic Gursikhs in three hundred pages.

Bhai (Brother) Rukan-ud-din Ji

I [Prithipal Singh] find it important to relate to the readers a brief description of Bhai Rukan-

ud-din Sahib, the chief of the Arabic Gursikhs. Rukan-ud-din did not set foot in his home after the sermon of Kaaba; nothing else matters to a beloved [soul] after she meets her love [the Guru]. The importance of the sacred Friday night of the Shawaal month of 916 Hijri cannot be described by anybody other than the one who tasted amrit [Rukan-ud-din] or the one who bestowed it [Guru Nanak].

The Guru and the disciple remained imbued in the kirtan which continued all night at Kaaba and joy knew no bounds. The author writes that he, too, enjoyed the sight before him and had all his desires satiate

Taajudin says that the Guru presented his big toe to touch the initiation water, and Rukan-ud-din instead of washing the toe sucked it with his mouth.

Then Rukan-ud-din proceeded to wash the toe, and the Guru said it's no longer necessary. Rukan-ud-din went into a trance. I proceeded to wake Rukan-ud-din up, and the merciful Baba Nanak signalled to me to stop and said, "Let him enjoy the Lord's royal court. Rukan-ud-din has to look after the entire Arab world."

Shortly after Rukan-ud-din said, "Kartar, Kartar" and opened his eyes. The Guru sprinkled some water on the Qazi's face and he became fully attentive. The Guru placed his hand on Rukan-ud-din's shoulder and said, "My dear man, whatever you saw just now, share that with your countrymen. You must bear the unbearable. Kartar will remain with you always."

Upon listening to the Guru's words about this unusual responsibility, Rukan-ud-din placed his head at the Guru's feet and said,

“Humul Phukra Ehlalai Haq. Lakad Haza Wabzeeka Alpharkhe Fakhra Humul Phukra Kad Sabaru Wa Jil. Pha Auwiz Hum Bizaksabaro Aajra Humul Phukra Wa Ausadata Hakun. Wa Min Hum Taksibul Akvani Itra Pha Kum Sabur Allai Jaimul Yabi. Wakad Hamdula Al Arsho Sira.”

Meaning: “Oh the one who is recognized in the court of the Lord, the holy of the holies! Please bless me so that I always receive contentment from your holy court. May I always enjoy your spiritual protection So that contentment may grant me the strength to endure the bliss which is beyond a human’s capacity to endure As a reward for enduring this unendurable bliss, may I always receive the fragrance of your feet. May my last breath be in your and Allah’s praise.”

The Guru blessed Rukan-ud-din, gave him his Kharav for memory, and then set out for Medina from Makkah.

The Account of Rukan-ud-din from Twarikhe Arab

Khawaja Zayn Al-Abedin wrote that, after bidding farewell to the Guru, Rukan-ud-din didn’t go home. Instead, he went to a nearby cave in the mountains and started meditating.

Meanwhile, mullahs in Makkah had complained to the Amir that Rukan-ud-din had turned into a kafir. They told the Amir that Rukan-ud-din has taken spiritual guidance from Nanak, the Indian saint, and has turned his back on Islam. The mullahs complained that Rukan-uddin has forsaken the rules of sharia and is sitting in caverns of Umra reciting false kalma. The Amir

sent a legal complaint to the Qazis, and the mullahs started issuing fatwas against Rukan-ud-din, which included:

- ❖ Rukan-ud-din is a kafir (infidel) as he followed Nanak Shah, a kafir whose teachings are blasphemous
- ❖ Confiscate all of his property
- ❖ Order his kin to leave the country
- ❖ Give him thirty lashes and then lock him in a dark box without food for eleven days
- ❖ Paint his face black and parade him through the streets of Makkah mounted on a camel
- ❖ Hang him upside down
- ❖ Bury him in hot sand. The historian writes, “When Rukan-uddin was dug out of hot burning sand, he was calm, and one could hear Allah’s name from every pore of his body.”

According to the last fatwa, Rukan-ud-din was to be buried up to his chest in sand and then stoned to death. The masses of Makkah stood around Rukan-ud-din with the skirts of their robes full of stones ready to rain death to please the Amir.

Rukan-ud-din, buried in sand up to his chest, was absorbed in simran and had his eyes closed. Instead of sadness, his face glowed in peace.

As per the tradition, the Amir asked two qazis to document Rukan-uddin’s last testament. The two men approached him and shouted,

“By the sharia law, you are about to be put to death. Give us your last statement.” Rukan-ud-din opened his eyes looked at the two men and smiled. He remembered his Guru’s last

words, “Whatever you saw just now, share that with your countrymen. You must bear the unbearable. Kartar will remain with you always.” The time to share with his countrymen had arrived.

In front of everybody, he stated his last testament: hazrat imame el khatiba Rubanian
”ملسم اهي ف نا هملكنا، كان ان قرض ح مامل ا يبر

Nanak ma, akallamehu ina feehay musle mun.” This meant that “my religion and my god is Guru Nanak. He brings the greatest sacred message and the book. I believe in him. If you wish for redemption, then seek Nanak’s shelter. Whoever reflects on this, will go to heaven.” Upon saying this, his neck slumped, and he left his body.

Sadness fell all around, stones fell on people’s own feet, and the guilt ridden crowd went home. Half of the people in the crowd turned their faith to Nanak, started simran and absorbed themselves in Kartar.

Even to this day, the people of the Badh tribe, who are lion-hearted, and who are descendants of Nanak’s devotees, still live in Makkah and Baitul Muqaddas. They still are Guru Nanak’s Sikhs.

On the west side of Makkah, there are three memorial dwellings named after: Hazrat Sultan Bahu, Sheikh Farid Sahib, and Nanak Shah. In the Nanak Shah dwelling, Guru’s Kharav (wooden sandal) is kept as a memento.

Another beautiful Guru’s memorial building which has a dome is in the middle of the town, houses Guru’s aasa (walking staff). I (Mushtaq Hussein) visited these places during my visit to Makkah.

Rukan-ud-din and his companions had offered to the Guru a silk robe which had the Quran ayats (verses) inscribed on it.

Karoon Hamid, an Egyptian ruler, also offered a robe to the guru, this robe too was adorned with inscriptions from the Quran. According to Taajudin, the Makkah robe had Surat Fatihah inscribed on it, and at the end, there was the inscription: “La Ilaha Illa Aamta Subhanka Inni Kun Te Minzalemin.” Surat Fatihah, which occurs in the beginning of the Quran and is read daily as part of Namaz, is:

“Alhamde Lilahe Rabul Alamin, Arahma Nighime, Maale Keyo Mideen, Iiya Kanahbudo Wa Iiya Ka Nastain, Eh Hado Nasira Talmusatkim, Wa Sira Taujeena, Anamta ale Him Geril Magdoo Be Alehim Wa ladawa Leen. Aameen.”

I do not know which of these two robes is kept in Gurudwara Dera Baba Nanak.

Medina

When the Guru was leaving Makkah, people were inconsolable at the thought of his departure. Taajudin writes that the Guru gave them his staff and said, “Aasa Man Fazale Rabeen Deedarun Pheere, Haka Ru Vaseera Tul Musatkim.” Translated, this means “Consider this staff a seal of Allah. It shall remind you of the path to Allah.” I have talked about this staff, it’s an object of reverence for the local people.

From Makkah, the Guru went to the nearby town of Amara. It was in Amara that the Guru granted benediction to the town’s chief, Janab Imam Gulam Kadar, son of Imam Jafar. To display his gratitude, the Imam dedicated

his family mosque to the Guru and his teachings.

To this day, (according to Mushtaq Hussain), this mosque is known as Masjide Wali Hind (Mosque of the Indian Prophet). The town's people had to build a separate mosque for themselves.

From Amara, the Guru went to Medina. Here, he made his presence known on the mausoleum of the Prophet Muhammad. He sang in Arabic, "Neehum, Hafat, Chahar Da Ha Salasa Wa Rubaya Nijota Ale Rubaya, Wala Illa Wahdatun Kaanu Le Ilaha La Nabiyun Jaya Waala Wahibayan Nazla" meaning, "the nine regions, the seven continents, and the fourteen worlds are all manifested in three qualities. Hinduism claims that the four Vedas have divided human life into four sections as per Allah's writ. Allah is one, and none is his equal. Allah has not restricted his message to a prophet, nor does he need such dependence."

Medina is a sacred Islamic city. Prophet Muhammad Sahib spent his last days here, and this is where he breathed his last. There is a great mausoleum built in Medina for the Prophet. When the Muslim community heard the singing—and on the mausoleum of Prophet Muhammad They grabbed whatever arms they could and ran, but as they raised their hands to strike and kill, they froze.

These events caused a stir in the town. Khalifa (leader; a successor of Prophet Muhammad), who was a descendant of Hazrat Ali (son-in-law of Prophet Muhammad), arrived at the scene with the four Imams and the local mullahs. Khalifa Sahib put his fingers in his ears to block out the singing and froze in this pose. The four

Imams—Imam Zaa-far Sahib, Imam Safi, Imam Jamal Din and Imam Kamal Din—were all wonderstruck.

Imam Zaa-far came forward and sat in the Guru's presence with reverence. At the end of the singing, he made a request,

"Oh Great One! These insolent people have been in contempt. Please in the name of your kindness, grant them forgiveness."

They were forgiven. All, including the Khalifa, bowed at the Guru's feet and received blessings. The town accepted the Guru as a prophet and revered him. Here Baba Nanak preached his message of universality for twenty-seven days. At the time of his departure, the congregation requested a memento, and the Guru obliged with the second foot of his kharavs; this kharav is available here for viewing.

Blessing for Kufa

Kufa is a beautiful ancient city near the Furat canal. Imam Muawiyah, who had common ancestors with Hazrat Muhammad Sahib, lived in Kufa. This is the city where Yazid had martyred Hussain (son of Ali) and his entire family. The place of martyrdom is located in the south corner outside the city and is known as Karbala. Not far from Karbala, in the cemetery, there is a memorial for Nanak Wali Hind (Nanak the Indian saint). The Guru had spent over three months here for the salvation of humanity. In this city, the majority of the people are descendants of Imam Mavia, and many in this city are the Guru's disciples. The priests at Nanak's memorial are descendants of Imam Mavia. Taajudin wrote that the benevolent Guru used to sit here entranced

in Kirtan, and a big congregation used to gather. Some seekers of peace loved to talk to the Guru. A woman who attended daily used to sit quietly in a corner to simply enjoy the bliss. Her name was Salima. Sometimes, she would bring food and serve it affectionately in the congregation. She was an extremely pious lady. Salima's husband, a camel trader, was off on a long trip abroad. As soon as he returned home, the busybodies rushed to him to complain about Salima. They told him that his wife had abandoned modesty and the veil and thrown all sharia decencies to the wind and that she spent her days and nights with hermits at the cemetery. There is no harm, they

said, in visiting a hermit once in a while, but your woman has practically moved in there. These hermits may fool some people, but we suspect they are kafirs. Your wife has given up namaz, Islamic hymns, and sharia commands and instead is fixated on these hermits.

To be continued in part 3 in the next issue.

Syed Prithpal Singh

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ਵਿਦਿਆ ਵਿਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ



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THE CONCEPT OF KHIMA AND THE LIVES OF THE GURUS

SS Ek Ong Kaar Khalsa Michaud and Dr. Bhai Harbans Lal

Hatred. Anger. Urge to Revenge. Despair. Pain. All of these emotions surface when something deeply traumatic is done to us or to those with whom we share a connection. Yet the Sikh *Ardaas* (prayer) is always for *Sarbat Da Bhalaa*. Goodwill to all people.

Goodwill to all. It is a noble sentiment. But is it realistic to have goodwill towards every single person, especially in the face of social illnesses such as racism, sexual violence, religious hatred or physical persecution?

Anger, grief, pain – these emotions surface naturally when we experience some kind of injury or trauma. Does *Sarbat Da Bhalaa* mean to not have those feelings? Do we pretend they don't exist or stuff them away to maintain appearances?

The teachings of the Sikh Gurus can often be misunderstood. When we get hurt, anger and pain are the emotions that inform us we are hurt. These feelings act as messengers, carrying vital information. Ignoring these emotions has the effect of blocking our ability to respond to the situation. This inability to feel our feelings and react to the information in an advantageous way causes us to live our lives in a state of emotional immobility.

But the Sikh Gurus offer us a method to feel the emotions and process them within a spiritual framework where the emotions can move and be transformed. We can acknowledge uncomfortable emotions within ourselves, such as anger, shame or grief; and then shift our

consciousness to a vaster perspective. From that broader framework, the emotions release and resolve into peace. This creates emotional health and maturity.

The teachings of the Sikh Gurus provide a sophisticated system to acknowledge and process our emotions within a spiritual framework that leads to emotional freedom and maturity. This framework does not deny the heavy emotions. Rather, it encourages us to find a place within ourselves where these challenging feelings can move through us. We discover the capacity to let go of animosity. To maintain compassion for ourselves and for others. And in the most egregious of circumstances, to experience *Nirbhao*, *Nirvair* – a state of divinely consciousness beyond both fear and vengeance.

This capacity to stay compassionately engaged even with those who have done harm to us is called, in Gurmukhi, *Khimaa* ਖਿਮਾ.

Khimaa ਖਿਮਾ. Sometimes gets translated as forgiveness. But when we look to the roots of what forgiveness means; and we look at the spiritual framework the Sikh Gurus taught – *khimaa* ਖਿਮਾ. is quite unique and the English term “forgiveness” does not quite do it justice. It is worth exploring what this difference looks like.

Before discussing *khimaa* ਖਿਮਾ, first let us reference the teaching that it is possible to view both friend and enemy as equivalent to one another. What does that mean?

Guru Arjan Dev ji describes the formula in the following shabad:

ਭੈਰਉ ਮਹਲਾ ੫ ॥ Bhairo Mehalaa 5

ਪ੍ਰਥਮੇ ਛੋਡੀ ਪਰਾਈ ਨਿੰਦਾ॥

First, I gave up slandering others.

ਅੁਤਰਿ ਗਈ ਸਭ ਮਨ ਕੀ ਚਿੰਦਾ॥

All the anxiety of my mind was dispelled.

ਲੋਭ ਮੋਹ ਸਭ ਕੀਨੋ ਦੂਰਿ ॥

Greed and attachment were banished entirely.

ਫਰਮ ਬੈਸਨੋ ਪਰਭ ਪੇਖਿ ਹਜੂਰਿ ॥੧॥

I see God ever-present, close at hand; I have become a great devotee. ||1||

ਐਸੋ ਤਿਆਗੀ ਵਿਰਲਾ ਕੋਇ ॥

Such a renunciate is very rare.

ਹਰਿ ਹਰਿ ਨਾਮ ਜਪੈ ਜਨ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ॥

Such a humble servant chants the Name of the Divine, Har, Har. ||1|| Pause and Reflect||

ਅਹੰਬਧਿ ਕਾ ਛੋਡਿਆ ਸੰਗ ॥

I have forsaken my egotistical intellect.

ਕਾਮ ਕਰੋਧ ਕਾ ਓਤਰਿਆ ਰੰਗ ॥

The hue of sensual desire and anger has vanished.

ਨਾਮ ਧਿਆਏ ਹਰਿ ਹਰਿ ਹਰੇ॥

I meditate on the Naam, the Name of the Divine, Har, Har.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਨਿਸਤਰੇ॥੨॥

In the Company of the Holy, I am emancipated. ||2||

ਬੈਰੀ ਮੀਤ ਹੋਏ ਸੰਮਾਨ॥

Enemy and friends have become the same to me.

ਸਰਬ ਮਹਿ ਪੂਰਨ ਭਗਵਾਨ॥

The Perfect Divine is permeating all.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨਿ ਸੁਖ ਪਾਇਆ॥

Accepting the Will of the Divine, I have found peace.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਦ੍ਰਿੜਾਇਆ॥੩॥

The Perfect Guru has implanted the Name of the Divine within me. ||3||

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਰਾਖੈ ਆਪਿ॥

That person, whom the Divine, in His Mercy, saves

ਸੋਈ ਭਗਤ ਜਪੈ ਨਾਮ ਜਾਪ ॥

That devotee recites and goes deeper into the Naam.

ਮਨਿ ਪ੍ਰਗਾਸ ਗੁਰ ਤੇ ਮਤਿ ਲਈ॥

That person who obtains understanding through the Guru's vision, his/her mind becomes illumined.

ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਪੂਰੀ ਪਈ ॥੪॥੨੭॥੪੦॥

– says Nanak, that person is totally fulfilled. ||4||27||40||

This *Shabad, hymn*, is so very rich. Yet the one facet that struck us the deepest is the first line about slandering others. The Guru instructs that when we stop slandering others, the mind leaves behind anxiety, greed and attachment. It is fascinating to us to learn that peace begins with our own decision to stop speaking or thinking negatively about other people. That by not slandering them, the anxiety in our minds disappears.

When we experience trauma, fear or pain, the instinct to lash out, to blame someone, shame someone, rage against someone, speak negatively about someone is a very normal way of life. Yet in this *Shabad*, the Guru suggests that speaking negatively about others keeps the mind in a state of dis-ease. And that making a choice to not think or say anything negative brings the mind to ease.

When we curb our predisposition to speak negatively, it gives the ability for our sight to soften and widen. To “see the Perfect One permeating all.” If we choose to not speak negatively, and we choose to see the Divine in every heart – then it follows quite naturally what the Guru says. That “enemy and friends have become the same to me.”

In other words, it does not matter whether a person is an enemy or a friend. My mind responds with the same emotional equanimity to both.

Accessing this state of consciousness is a tall order, no doubt. How can we cultivate the habit of not speaking negatively about others? Rather than just biting our tongue, how do we genuinely come to the state of not having anything negative to say?

I think this *Shabad* by Guru Naanak Dev ji gives us a clue. It illustrates the point by quoting an event detailed in the ancient Hindu history.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥ SGGS, p. 1344

ਘੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸ ਦੇਖਿ ਇੰਦ੍ਰੁ ਲਭਾਇਆ ॥

Ahalyaa was the wife of Gautam, the seer. Seeing her, Indra was enticed.

ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥੧॥

When he received a thousand marks of disgrace on his body, then he felt regret in his mind. ||1||

ਕੋਈ ਜਾਣਿ ਨ ਭੂਲੈ ਭਾਈ ॥

O Siblings of Destiny, rarely anyone knowingly makes mistakes.

ਸੋ ਭੂਲੈ ਜਿਸ ਆਪਿ ਭੁਲਾਏ ਬੁਝੈ ਜਿਸੈ ਬੁਝਾਈ ॥੧॥ ਰਹਾਉ ॥

He alone is mistaken, whom the Divine Herself makes so. He alone understands, whom the Divine causes to understand. ||1||Pause and Reflect||

ਤਿਨਿ ਹਰਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ ਕਾਗਦਿ ਕੀਮ ਨ ਪਾਈ ॥

Harichand, the king, and ruler of his land did not appreciate the value of his pre-ordained destiny.

ਅਉਗਣੁ ਜਾਣੈ ਤ ਪੰਨ ਕਰੇ ਕਿਉ ਕਿਉ ਨੇਖਾਸਿ ਬਿਕਾਈ ॥੨॥

If he had known that it was a mistake, he would not have made such a show of giving in charity, and he would not have been sold in the market. ||2||

ਕਰਉ ਅਢਾਈ ਧਰਤੀ ਮਾਂਗੀ ਬਾਵਨ ਰੂਪਿ ਬਹਾਨੈ ॥

The Divine took the form of a dwarf, and asked for some land.

ਕਿਉ ਪਇਆਲਿ ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੂਪਿ ਪਛਾਨੈ ॥੩॥

If Bal the king had recognized Him, he would not have been deceived and sent to the underworld. ||3||

ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤਾਂਨੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜ੍ਹਹਾਇਆ ॥

Vyaas taught and warned the king Janmayjaa not to do three things.

ਤਿਨ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥੪॥

But he performed the sacred feast and killed eighteen Brahmins; the record of one's past deeds cannot be erased. ||4||

ਘਣਤ ਨ ਗਣਾਂਣੀ ਹੁਕਮ ਪਛਾਣਾ ਬੋਲੀ ਭਾਇ ਸਬਾਈ ॥

I do not try to calculate the account; I accept the Hukam of the Divine's Command. I speak with intuitive love and respect all.

ਜੋ ਕਿਛ ਵਰਤੇ ਤੁਧੈ ਸਲਾਹਾਂਨੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੫॥

No matter what happens, I will praise the Divine. It is all Your Glorious Greatness, O Divine One. ||5||

ਗੁਰਮੁਖਿ ਅਲਿਪਤ ਲੇਖ ਕਦੇ ਨ ਲਾਗੈ ਸਦਾ ਰਹੈ ਸਰਣਾਈ ॥

The Guru Oriented Gurmukh remains detached; filth never attaches itself to such person. This individual remains forever in God's Sanctuary.

ਮਨਮੁਖੁ ਮਗਧ ਆਗੈ ਚੇਤੈ ਨਾਹੀ ਦੁਖ ਲਾਗੈ ਪਛਤਾਈ ॥੬॥

The foolish self-willed manmukh does not think of the future; that is overtaken by pain, and then regrets. ||6||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਚੀਐ ॥

The Creator who created this creation acts, and causes all to act.

ਹਰਿ ਅਭਿਮਾਨ ਨ ਜਾਈ ਜੀਅਹੁ ਅਭਿਮਾਨੇ ਪੈ ਪਚਐ ॥੭॥

O Divine One, our egotistical pride does not depart from the soul. Falling into egotistical pride, we are ruined. ||7||

ਭੁਲਣ ਵਿਚਿ ਕੀਆ ਸਭ ਕੋਈ ਕਰਤਾ ਆਪਿ ਨ ਭੁਲੈ ॥

Everyone makes mistakes; only the Creator does not make mistakes.

ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੋ ਗੁਰਪਰਸਾਦਿ ਅਘਲੈ ॥੮॥੪॥

Says Nanak, salvation comes through the True Name. By Guru's Gift, one is released. ||8||4||

The compassion in this *Shabad* (hymn) is so powerful. And this compassion has its roots in a non-dualistic perception of life.

"...no one knowingly makes a mistake....That one alone is mistaken whom the Divine makes so....The Creator acts and causes all to act.... Everyone makes mistakes; only the Creator does not make mistakes....I do not try to calculate the account; I accept the Hukam of the Divine's Command. I speak with intuitive love and respect all....No matter what happens, I will praise the Divine. It is all Your Glorious Greatness"

The lines from this *Shabad* convey the essence of non-dualistic compassion. That "I" have no power to compute the account. That the Divine is the Doer of everything. That whatever happens, happens in *Hukam* – in alignment with the Cosmic Play. That nobody chooses to make a mistake. Though we all do make mistakes.

This *Shabad* gives us very powerful, though challenging, psycho-spiritual medicine. To help us swallow this medicine, the Guru pulls examples from great myths and stories. King

Janmayjaa, King Bal, Indra. It is not so much about whether these stories are literally true or not. What matters is the Guru saying – even Kings and Gods get deceived. Even they have no power to avoid mistakes. Focus your mind on the Doer of All and do not try to figure out why things happen, because *Hukam* is beyond our human capacity to compute.

Just keep appreciating. Just keep singing, in positive ways. Do not let the mind go into slander.

It is said that Guru Hargobind went on a friendly hunting trip with Emperor Jahangir only a few months after the torture and death of his father, Guru Arjan Dev ji, by the Emperor's order. Similarly, Guru Gobind Singh ji presented a special Robe of Honor to Bahadur Shah when he succeeded the throne of his father, the Mogul King, Aurangzeb. Even though Aurangzeb had caused the martyrdom of Guru Gobind Singh ji's father and mother, his four children and countless Sikhs.

This is very difficult to accept and understand if we look at the event through every-day eyes. Yet, the Guru's life stories exemplify the virtue of *khimaa* ਖਿਮਾ. that was inculcated in the Sikh way of life. Guru Hargobind and Guru Gobind Singh had fully realized the truth embodied within the *Shabad Guru*. They had the character, courage and ability to look upon friends and enemies alike. They beheld everything that happened as *Hukam*, as part of the Divine Plan. This gave them the strength to stay positive in speech and action, to harbor no anxiety in their minds.

Khimaa ਖਿਮਾ. is a very refined, emotionally mature and spiritually elevated point of view of *Gurmat*, the Guru's pathway. The capacity to be kind and positive, from the non-dualistic heart of compassion, even to the person who tortured your Beloved family to death.

The following passage from a *Shabad* by Guru Nanak, on page 1013 of the *Guru Granth*, uses

the word *Khimaa* ਖਿਮਾ. And the context that surrounds it has the qualities that we have been discussing.

ਸੋ ਸੰਨਿਆਸੀ ਜੋ ਸਤਿਗੁਰ ਸੇਵੈ ਵਿਚਹ ਆਪ ਗਵਾਏ ॥

That person alone is a Sannyasi, who serves the True Guru, and removes self-conceit from within.

ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸ ਨ ਕਰਈ ਅਚਿੰਤ ਮਿਲੈ ਸੋ ਪਾਏ ॥

That person does not ask for clothes or food; without asking, they accept whatever they receive.

ਬਕੈ ਨ ਬੋਲੈ ਖਿਮਾ ਧਨ ਸੰਗ੍ਰਹੈ ਤਾਮਸ ਨਾਮਿ ਜਲਾਏ ॥

That person does not speak empty words; but gathers the wealth of tolerance (ਖਿਮਾ) and burns away their anger with the Naam.

ਧਨੁ ਗਿਰਹੀ ਸੰਨਿਆਸੀ ਜੋਗੀ ਜਿ ਹਰਿ ਚਰਣੀ ਚਿਤ ਲਾਏ ॥੭॥

Blessed is such a householder, Sannyasi and Yogi, who focuses their consciousness on the Divine's feet. ||7||

Accepting what is given. Not speaking pointlessly with ill will. The wealth of *Khimaa* ਖਿਮਾ develops and with it we can burn away our anger and anxiety. Here – *Khimaa* ਖਿਮਾ. is translated as “tolerance.” But the context of it implies a compassionate, surrendered tolerance that creates a sense of forgiveness, and a willingness to engage others with a fully open heart.

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