

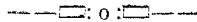
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The Founder of Sikhism



**How he received the Hindu and
Muslim Doctrines.**

BY

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IDEALS

1. Service of Islam.
2. Unity of Islam
3. Defence and Propagation of Islam.

WORK

1. Establishing Islamic Missions.
2. Preparing Muslim Missionaries.
3. Translating Holy Quran.
4. Preparing Islamic Literature.

OUR BELIEFS

1. We believe in the finality of prophethood in Muhammad. In the words of the Founder of the Ahmadiyya Movement "No prophet, old or new, will come after our Holy Prophet"; The man who denies the finality of prophethood must be considered as having no faith in, and outside the pale of, Islam."

2. We believe the Holy Quran to be the final and perfect Book of God, no portion of which has ever been or shall ever be abrogated.

3. We look upon every one as a Muslim who professes faith in the *kalima*, *Law ilah ill-Allah Muhammad ur Rasul ullah*, to whatever sect or school of thought in Islam he may belong.

4. We accept Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya Movement, as the *Mujaddid* of the 14th century, and we affirm that he never claimed to be a prophet, as he himself writes: "I lay no claim to prophethood, but claim only to be a *Muhaddath*" (a non-prophet to whom God speaks); "I am not a claimant to prophethood; on the other hand, I regard such a claimant as outside the pale of Islam;" "They have devised a lie against me who say that I claim to be a prophet."

NOTE:—The doctrines held by the Qadian section that the founder of the Movement is a prophet and that all non-Ahmadis are *kafirs*, have been repeatedly refuted by us.

1. THE FOUNDER OF SIKHISM DENOUNCES HINDU INSTITUTIONS AND DOCTRINES.

Guru Nanak was born at a time when not only the message of Islam had penetrated to the remotest nook and corner of India but also the Crescent, the national flag of Islam, was firmly implanted on this soil. By this impact with the culture and civilization of Islam, the Hindu race had to some extent thrown off the shackles of age-long superstitions and even flocked to the fold of Islam by the thousand. The vast bulk of the population, however, were still wallowing in darkness and given to ancestral rites and rituals. In the midst of this, there appeared on the firmament of India a resplendent moon which deriving light from the sun of Islam, shattered these clouds of ignorance and superstition. This was the great Guru Nanak who proclaimed the message of Divine Unity to a superstition-ridden race.

The following is a mantra which may be called the corner stone of Guru Nanak's teachings, the sum-total of his message. In plain vernacular, it sums up the Islamic conception of God as may be seen from the following:—

Sikhism.

Islam.

Protector of All is One.	He, God, is One (Quran (<i>Japji</i>) 112:1).
He is Truth.	„ So exalted be God, the True King (Ibid 24:116),

Creator of the Universe	(<i>Japji</i>)	He is God the Creator, the Maker. (Ibid 59:24).
He pervades all	..	God encompasses all things. (Ibid 4:126).
He is fearless	..	He is God the Mighty, the Supreme. (Ibid 59:23).
Does enmity to none	..	Surely God does not do any injustice to men. (Ibid 10:44).
He is immortal	..	Every one on it must pass away. And there will endure for ever the person of thy Lord, the Lord of Glory and Honour. (Ibid 55:26-27)
He is not begotten	..	Nor is He begotten. (Ibid 112:3).
He is without a peer	..	None is like Him. (Ibid 112:4)
Brings out of darkness into light	..	God is the guardian of those who believe: He brings them out of the darkness into the light. (Ibid 2:257)
Beneficent, Merciful	..	He is the Beneficent, the Merciful.. (Ibid 59:22).

Even if no other teaching had come down to us from the Guru Sahib, this one mantra should have sufficed to proclaim the distinct Islamic impress the Guru's religious out-look decidedly bears. But there are good many things besides, which have been handed down from him and they

all confirm that he was disgusted with what passed for Hinduism and was enamoured of the teachings of Islam. We will take one by one his scathing denunciation of things associated with Hinduism as he found it.

The Sacred Thread.

The Zunnar or sacred thread is an indispensable religious necessity for the three high castes, the Brahmans, Kshatrias, and Vaishas. According to the Shastras, until this ceremony has been gone through, a member of any of these castes must be considered a *Shudra* and a *Chandal*. Guru Nanak belonged to the Kshatri caste and it was incumbent on him to observe this rite. But when the time of *Zunnarbandi* (putting the sacred thread formally around him) came, he refused to submit to it, saying: "A piece of thread of insignificant worth is bought and put around the body in the *Chauka* (the sacred enclosure). The Gayatri mantra is read in the ear and the Brahman is made the Guru. When man dies, this thread remains here and he goes into God's presence without any *Zunnar*. The thread is spun out of cotton. The Brahman twists it. A sheep is killed on this occasion and a feast enjoyed. Others are also told to observe this. When the thread wears out, it is thrown away and a new one put on. If it had any power in it, why should it have broken? O Brahman! If you have cotton of mercy, thread of fortitude, (given) knot of chastity and twists of righteousness—if a *Zunnar* such as this you have, do bring it and put it around me? This is the *Zunnar* that neither breaks nor becomes dirty nor wears out with time. Blessed is he

who, while he departs this life has this *Zunnar* around him." (Wār Asa M. I.)

Caste.

Caste is another indispensable institution of the Hindu religion. The Vedas and Shastras forbid a Shudra and a woman to read the Vedas or wear the sacred thread. In case a Shudra should have the misfortune to over-hear words of the Vedas, both his ears must be filled with molten lead. What does Guru Nanak say about it:

"The caste distinctions are absurd. The shelter of religion is for all alike. With God, superiority consists not in caste nor in might but whoever does good deeds, he is superior." (Sri Rag M. I. and War Asa M. I).

What a re-echoe of the clarion call of the Quran centuries ago:

"When the bugle is sounded *i.e.* on the day of Judgment, their mutual lineage shall not avail nor shall they be asked about each other." (Holy Quran 23: 101).

"Surely the most honourable of you is the one who is the most virtuous of you." (Ibid 49: 13).

Pilgrimage of Rivers.

According to the Hindus, a dip in the waters of the Ganges, Gaya, Godawari, Saraswati washes man clean of all sins. Guru Nanak says:

"I should bathe in sacred waters only if it is acceptable to God. When God does not like it it is useless to bathe. (*Japji*).

“A Hindu washes his body like his clothes and imagines that thereby he has become pure of sins. The fool does not know that an outer bath cannot wash off inner impurities. (War Majh M. I.)

“Water cannot purify the heart. It can only quench thirst.” (War Sarang M. I.)

Idol-Worship.

It is a doctrine of Hinduism that without a visible material image there could be no concentration on God and hence no worship. Guru Nanak thus exposes the futility of the practice:

“O Pandit! Why do you worship a piece of stone and in vain try to please it? Take the name of the Lord and have mercy on yourself. Why waste your life in watering a saltish soil? It is a wall of sand which is bound to crumble. Why waste cement on it.” (Basant Hindol M. I.)

Compare the Quranic verses:

“Avoid the sin of idolatry.” (Quran 22 : 30).

“Do not bow before the sun nor the moon, but bow before the One who created these.” (Ibid 41 : 37).

“Do you worship what you hew out?” (Ibid 37 : 95).

“And they worship besides the Lord what can neither injure them nor help them.” (Ibid 21 : 66).

Gods and Goddesses.

There are a number of gods and goddesses worshipped

by the Hindus such as Brahma, Vishnu, Shiv, Ram, Krishna, Kali, Nina, Jawala. Guru Nanak says :

“ Brahma, Vishnu and Shiv, all three are sinful. The whole world is sinful. They alone attain salvation who through their spiritual guide gain the knowledge of God. (Bharou Ashtpadi M. I.)

“ All the gods and goddesses are the victims of temptations of the flesh. Until one finds a *Murshid* (spiritual guide), fear of death cannot vanish. (Gauri M.I.)

“ Worship of gods and goddesses is useless. What can they give us that we may ask of them? It is like making the stone float on water. The inevitable result will be that it will go down itself and take you along with it too. (Sorath M. I.)

“ Brahma, Vishnu, Shiv, can help none. God, One God, is the Master and Protector of all.” (Maru M. I.)

The Quran says exactly the same :

“ Some people take for gods others than One God and love them as they should love God. But those who believe love God above all. (Quran 2: 165).

“ Say! O people of the Book! Come to an equitable proposition between us and you—that we shall worship nought besides God nor shall we associate ought with Him, nor shall some of us take others for gods.” (Quran 3: 63).

Transmigration.

Re-birth is another distinguishing feature of the Hindu religion. Guru Nanak discards this view showing the influence of Islam in this respect as well.

“Whoever is filled with God, he adores God alone. God absorbs him in Himself. There is no re-birth. (Asa M. I.)

“Taking the water of life one wins immortal happiness and salvation. Remember God who has broken the superstition of re-birth. There is no re-birth. (Sorath M. I.)

“My heart is a temple. My body is a hermit’s symbol. I do *ashnan* (bath) in this body. One thing has become firm in my mind—there is no re-birth in this world.” (*Japji*),

Matter and Soul.

Contrary to the belief of Hinduism which looks upon both matter and soul as co-eternal with God, Guru Nanak says:

“Out of God’s word comes into being matter and by His command are born souls.” (*Japji*).

This is in accordance with the Islamic view.

The Vedas.

About the Vedas the Guru says:

“What good the reading of the Vedas do to the world? The Pandit has degenerated while reading the Vedas.” (War Sorath M. I.)

“The reading of the Vedas can do no good to the world. The Pandit who reads the Vedas has been entangled in worries. It is all useless without a knowledge of God. Salvation can be had only through the *Murshid*, spiritual guide.” (War Sorath M. I.)

So far we have seen only one side of the picture—*viz*; how, impressed by his contact with Islam, Guru Nanak vehemently denounced his ancestral religion. The other side will show what he thought of the teachings of Islam.

2.— THE FOUNDER OF SIKHISM ACCEPTS THE ISLAMIC DOCTRINES.

It has been shown that Guru Nanak completely broke away from his ancestral religion of the Vedas. Every follower of the Guru with any education not only admits this but even feels proud of it. The question now is whether after renouncing Hinduism he founded a religion of his own or renounced every form of religion. Unfortunately, the teachings of the great Guru have not come down to us intact. Notwithstanding the many alterations and admixtures, whatever has been handed down to us in the shape of the Granth Sahib proves beyond a shadow of doubt that the Guru after discarding the religion of the Vedas founded nothing new but openly adopted and preached the principles and teachings of Islam. The basic doctrines of Islam are :—

Belief in the existence of God.

Belief in the existence of Angels.

Belief in the Holy Quran.

Belief in the Holy Prophet.

Belief in the Hereafter.

Belief in the fact that the measures of good and evil have been inevitably fixed by God.

Belief in Resurrection.

To practise the prescribed observances—prayer, fasting, *Zakat* and pilgrimage to *Mecca*.

Now let us turn to the teachings of Guru Nanak to see what he says about every one of these.

A. Conception of God.

The most important point with regard to the question of God is not merely faith in His existence but a correct picture of Him. There are people who believe in the existence of God but confine Him to a particular locality. Some believe that God incarnates in Human form. Some again go so far as to identify Godhead with everything in Nature. Some look upon Him as a magnified man who forgives sins only after exacting due ransom. According to some it is altogether beyond God's power to forgive sins. There are also those who think that soul and matter are not His creation and He depends upon these things for the manifestation of His will. In short, there are a host of conflicting conceptions about God. Now the acid test to find Guru Nanak's religion out, is, to see what exactly was the conception of God he believed in. As the following of his sayings will show his conception of God is word for word the same as depicted in the Quran. He says :—

1. " God is one. He is Protector. He is without body. His name is Truth. He is the Creator of all.

He encompasses all. He is fearless. He has no enmity. He is immortal. He is above birth and death. He is self-subsistent. He is Guide, Merciful, Existence from eternity. He has ever been existent. He is even now existent. He will for ever be existent." (*Japji.*)

This constitutes the corner stone of Sikh religion. But anyone who has any knowledge of the Quranic teachings will at once see that all these attributes of God are just the same as mentioned in the Quran. It is the formula of faith of the Sikhs and is a translation of the Quranic verses as shown at the very outset.

2. To thee must we prostrate and thee must we ask for assistance. (Ram Kali M.I.)

This is exactly what The Holy Quran says:

Thee do we serve and Thee do we beseech for help. (Quran 1:4.)

3. "O heart! depend upon but One. Renounce all hopes of others. His name solves all difficulties" (Gauri M.I.)

4. "He is immaterial, self-subsistent. Neither has any one made Him nor shaped Him" (Japji.)

5. God is the highest-most being. His are all pure names and positions. (Sri Rag M.I.)

This is also taken from The Holy Quran which says: God. There is no God but He. His are the very best names. (Quran 20:8.)

6. "He is invisible, limitless, beyond all beyonds. Death overtakes Him not, nor is He bound by Karma. He is without caste. He is not born. He is self-subsistent. He is free from all fear and falsehood. He has no shape, no form, no features which may be seen. Revelation alone can lead to Him. He has neither mother, nor father, nor son, nor relation, nor family. He is immaterial—beyond all. The whole Nature manifests His glory." (Sorath M.I.)

7. "God is invisible, above comprehension, Almighty, Free Agent, Beneficent. The whole world is mortal. He alone is self-subsistent. The earth and the heavens are perishable. He alone is to survive. The sun travels by day, by night travel the moon and millions of stars. He alone is the changeless One Who is stationary. (Sri Rag M.I.)

8. "All living beings are forgetful. But there is no forgetfulness in that Master and Creator." (Sri Rag M.I.)

This description of God is exactly the same as given in the Holy Quran. Compare the verses:—

"God—there is no God but He; His are the very best names. (Quran 20:8) God is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep. (Quran 2:255) Nothing is like a likeness of Him (Quran 42:11) Wonderful Originator of the heavens and the earth! How could He have a son when He has no

consort, and He (himself) created everything, and He is the knower of all things. (Quran 6:102.) Thy Lord is not forgetful. (Quran 19:64.)

These are just a few quotations. If all the sayings of Guru Nanak about the attributes of God, that are absolutely identical with some Quranic verse or other, are collected, it should make quite a volume.

B. Angels.

Most of the Hindus do not believe in any such entities as angels. If the Guru had been a disbeliever in these entities, it would have been at least one mark to identify him as a Hindu and distinguish him from a Muslim. This however, is not so. He lays the same emphasis on faith in angels as does Islam. He says:—

1. "On the day of Judgment, God will open the ledger book of man and take his account. He will send for the rebels. Those against whom some arrears are shown will be dealt with by the angel Izrael. Falsehood will perish. Truth will at last triumph". (War Ram Kali M. I.)

2. "This world is perishable. The conviction has sunk deep into me. A day is at last to come when the angel Izrael will catch men by the jocks and hurl them down". (Yelang M. I.)

This is also in accordance with what the Holy Quran says:

Nay, if he desist not, We would certainly smite his forehead. A lying, sin-ful forehead. (Quran 96:15-16.)

C. The Holy Quran.

There is no sect of the Hindus which looks upon the Quran as worthy of respect and a code of life. Guru Nanak, however, speaks of the Book as the only code of life for the whole world.

1. "In this age of sin, there is only one Book which is acceptable to God. Its name is the Quran. The day of the Hindu Pandits and scriptures is gone. Rahman has become God's name. Believe in Him as Creator." (Ram Kali M.I.)

2. "What is lawful and what unlawful is given in detail in the Quran. Learn them from there." (War Majh M.I.)

D. The Holy Prophet.

"In the Sakhis, there are hundreds of sayings of Guru Nanak in praise of the Prophet Muhammad. Since, however, the Granth Sahib is considered more authentic we give a quotation from that book.

"Pirs, prophets, Sadiq, (righteous), Shuhada, Qazi Mullas, Dervish all send darood (blessing) on the Prophet and that is how numerous blessings are won by them?" (Sri Rag M.I.)

A plain hint that if some one wants to obtain Divine blessings, he must send darood (blessing) on the Prophet.

This is also in accordance with the Quranic verse.

“God and His angels bless the Prophet, O you who believe! call for (divine) blessings on him with a (becoming) salutation.” (Qūran 33:56)

The verse enjoins sending blessing on the Prophet.

So deep was Guru Nanak's love for the Prophet that it survived long after him among his disciples. His fifth successor, Guru Arjan says :—

“He who has no love of the Prophet passes his days and nights in distress, goes through torture and is at last thrown in hell.” (Gauri M. I.)

What a strong exhortation to love the Prophet, an exhortation, which should be made the motto of every Sikh house.

E. The Hereafter.

About the life to come and the accountability of deeds, Guru Nanak says :—

1. “If you do good in this life, you will get honour in the life to come.” (Sri Rag M.I.)

2. “This body is like fine raiment which must be left behind in this world. In the hereafter, the souls will meet the due awards of their good or evil deeds. Whoever has the least power in this life, enjoys himself to the utmost of his sweet will. In the hereafter, however, everyone shall have to pass through a dark and narrow pathway. When one will be taken naked towards hell, it will look most horrible and one will have to repent for his evil deeds.” (War Asa)

Compare the Quranic verse :—

“ And for those who disbelieve in their Lord is the chastisement of hell, and evil is the resort. When they shall be cast therein, they shall hear a loud moaning of its heaves. Almost bursting for fury.” (Quran 68:6-7)

In this discussion we have seen the complete identity between Guru Nanak's views and the Quranic teachings, so far as the principles of belief are concerned.

3. THE FOUNDER OF SIKHISM AND THE ISLAMIC INSTITUTIONS.

That Guru Nanak had lost all faith in traditional Hinduism, its beliefs and practices and openly praised and preached the principles of Islam, has already been shown. His devotion to Islam was, however, not confined to a few general principles. He was equally full of praises for the various institutions of Islam such as prayer, fast, poor-rate (*Zakat*) pilgrimage to Mecca (*Haj*). To take up prayer first of all, let us see what does the Guru say about it :—

“There are five prayers for which there are five fixed times. Every prayer has a name of its own. The first is Truth, the second Halal (Lawful things), the third Charity, the fourth Devotion, the fifth Glorification of the Lord. In virtuous deeds, translate the Kalima and call yourself a Muslim.” (War Majh M. I).

That there are five daily prayers, in Islam, we all know. In saying that there are five definite times fixed

for these the Guru obviously seems to have in his mind the Quranic verse :

“Prayer has been enjoined on the Believers at the fixed hours”. (Quran 4:103) What, however, may puzzle most are the names which the Guru has assigned to each one of the five prayers-viz, Truth, Halal, Charity Devotion, Glorification. The common names by which these prayers are known are: *zuhr* (after noon), *asr* (late afternoon), *maghrib* (sunset), *Isha* (bed time) *fajr* (early morn). Rather than cause any surprise, this bespeaks, as I will presently show, a very close intimacy with the teaching and a deep insight into the spirit of Islam. The Quran, wherever it mentions the prayers, begins with *zuhr* (afternoon) as the first prayer; as for instance in the verse :

“Keep up prayer from the declining of the sun, i.e. (afternoon) to the darkness of the night and the recitation; for the morning recitation is witnessed indeed”. (Quran 17:78) A Hadith goes to the same effect :

“The Prophet said : Gabriel taught me Salat (prayer) twice near the *Kaaba*. Each time he started with *zuhr* (afternoon) when the sun has just passed the Meridian”. Guru Nanak, bearing this order of the prayers in mind, gives them each a name of his own in keeping with the appropriate moral virtue that each one is suited to inculcate. *Zuhr* prayer comes at a time when man is plunged deep in his daily business and dealing with fellow-men. The Guru calls it by the name of Truth, meaning that the *Zuhr* prayer should teach us that

virtue which is needed most at that hour of the day when we have to enter into a hundred and one dealings with others. In all these dealings we must hold fast to the high principle of Truth. Late afternoon is the time when the daily business draws towards a close and one is tempted to swell the daily income by all means, fair or foul. Hence the Guru has called it by the name Halal, meaning that the prayer should teach us to earn only by legitimate means. Sunset is the close of the day and the time when all business ends for the day and we strike the total of our profit. By giving this prayer the name of Charity, the Guru wants to invite attention to the fact that God's grace, having enabled us to earn, we must, out of gratitude to Him, show charity to His creatures by sharing our earnings with them. Night is the time of retirement after a whole day of busy life which, perhaps, must have dulled the edge of our spirituality. As an antidote to this, we must devote ourselves, heart and soul, to God and hence the name Devotion given to this prayer. At morning we must begin the day with the Glorification of the Lord so that He may guide our steps along with right path in the life which is so full of pitfalls. Hence the name.

This should leave no room for doubt that Guru Nanak not only spoke well of the five Islamic prayers but had also quite thoroughly imbibed the spirit underlying these. In fact, his biographies say in so many words that he himself was very particular about the observance

of Islamic prayer. Bhai Guru Dass writes :

“When the Guru, in the course of his travels, reached Baghdad, he encamped outside the town. One was the godly Baba Nanak, the other with him was Mardana, the guitar-player. When the Guru cried the Azan (call to prayer) it cast a spell over all present” (Waran Gurdas 1 : 32).

It was a common wont with Guru Nanak that he would himself deliver the Azan, if nobody else happened to be about. For instance, Bhai Gurdas says elsewhere :

“When Baba Nanak went to Mecca, he had a blue dress on and was carrying a walking staff in hand. The Quran was on his body. For ablutions he had with him a *lota* (jug). For saying prayers, he also carried a prayer-carpet. Crying the Azan and saying his prayers, he reached the *Kaaba* and halted there”. (Waran Gurdas 1 : 35).

No fair-minded student of Guru Nanak can dismiss this evidence which shows, beyond a shadow of doubt, that the Guru strictly observed the five daily prayers of Islam. The Guru Granth Sahib contains an emphatic injunction as to the observance of *Namaz*, i.e. Islamic prayer :

“O *be-Namaz* (one who does not say prayer) dog! It is not good that out of five times, not once do you come to the mosque.”

Such was Guru Nanak, the great founder of Sikhism, and such his love for Islamic Azan and Islamic prayer.

Is it not a bitter irony of things that the followers and devotees of the self-same Guru, the Sikhs, should in these days resent Islamic Azan and prayer, and obstruct it with rioting and bloodshed?. They forget that their great godly Guru was so passionately fond of both that he took delight in crying the Azan in person, and carried his prayer-carpet all the way to Mecca.

Just as Guru Nanak appears not only a strict observer of *Namaz* (Islamic prayer) but also a preacher of the same, in like manner he was an ardent advocate of Islamic *Zakat*. *Zakat* is an obligatory charity at a fixed rate of one's income which, under proper organization and control, is spent on the poor members of society. Among the followers of the Guru Sahib, *Daswandh* i.e. one-tenth of One's income, is the recognized rate of charity under the Guru's orders. Referring to this the Guru says :

1. "Earn an honest living of labour. Out of this, spend something with your hand in the way of God. Then can you find the straight path." (War Sarang M. I).

2. "Only that stands one in good stead in the coming life which is earned with labour and spent in God's way". (War Asa M. I).

Then comes the Islamic fast. Here again, Guru Nanak is full of praises for this institution. Says he :

1. "The pious have cut asunder the chains of the world and eat and drink very sparingly. (War Asa).

2. "Woe unto the sort of life which is nothing but eating and swelling the belly. (War Suhi M. I).

3. "Make the thirty fasts your protectors and the five prayers your comrade. Otherwise the devil will tempt you and cause your name to be struck off. (Sri Rag M. I).

4. "The mosque teaches love and affection. Prayer teaches righteousness. The Quran explains what is permissible and what is forbidden. Following the sunnat makes one inculcate modesty. Fasting teaches forbearance. So it behoves you to be a Muslim". (War Majh M. I).

As regards *Haj* i.e. the pilgrimage to Mecca, the evidence is of the clearest possible nature so that it is agreed on all hands that Guru Nanak duly performed the Pilgrimage to Mecca. When on the way, the Guru had some Mullahs also in his company. They were ignorant of the true significance underlying the *Haj* and considered it a sort of atonement for past sins. The Guru's spiritual talks were not quite to their taste and so parting company, they went ahead. Guru Nanak, perceiving what was in their mind, deliberately stayed behind, so addressing Mardana :

"Mardana! Let these Hajis go. If it is our *kismet* (good luck) to perform the *Haj* of the Holy *Kaaba*, we will also reach it. Mardana! This is a path such that if we show love and affection and do religious service as we go along, we get blessings. If however we

indulge in nonsense gossip, mockery and mutual ill-will we are certainly no *Hajis*". (Sakhi of Bhai Bala page 130).

What a true conception of *Haj*! This indeed is the purpose of *Haj*-viz, that one should learn detachment from the world, sympathy and love for fellow-men and cultivate a spirit of service. If these things are not there, the *Haj* fails in its purpose. Bhai Gurdas thus describes Guru Nanak's Pilgrimage to the Kaaba :

"After that Guru Nanak went to Mecca. Wearing blue clothes, carrying a walking club in hand, slinging the Quran around his neck, having a jug for ablutions and a carpet for prayer, calling out the Azan and saying *Namaz*, he reached *Kaaba* and put up at the *Kaaba*. At night the Guru slept with his feet towards the *Mihrab*. At this, Mulla Jiwan kicked him and said : O sinner Kafir! Why are you lying with your feet towards God's House? Taking hold of his legs, he was going to turn them round but the *Kaaba* turned along with them. Thus did he show them his miracle". (Waran Gurdas 1 : 32).

These words prove, beyond a shadow of doubt, that Guru Nanak went to Mecca, and with what equipment is also obvious enough. He had nothing with him except what is necessary for a pious, devoted Muslim-viz, the Quran, jug, prayer-carpet, etc. The account also shows that he was not content with putting up in Mecca. He put up right at the *Kaaba*. As regards the incident of the feet, it is quite likely that it took place while he

was asleep. Mulla Jiwan whose name shows he was the typical narrow-minded Punjabi Mulla could not, however, excuse this unconscious slip and flew into a fit of rage. To disillusion him, however, that God was not in the *Kaaba* alone, the spiritual phenomenon (*kashf*) of the turning of the *Kaaba* was necessary. Not that the *Kaaba* actually did turn round; it seemed to be turning round—a phenomenon not unknown to the sufis and known as *Kashf*. The idea was to impress upon the thick-skinned Mulla that the limbs of godly people are not their own limbs but are, in a way, the limbs of God, and as such even the *Kaaba* turns around them. Muhyud-Din Ibn 'Arbi says that when he went to pay a visit to the *Kaaba*, the latter stood up to greet and honour him and went up towards the sky.

Those who think that Guru Nanak went to Mecca to propagate the Hindu religion are obviously mistaken. His disgust with that religion has already been shown. If he were against Islam, why did he put on the appearance of a Muslim Haji? To say that he put on this dress to disguise himself is to our mind an insult to the great memory of the Guru. The truth is that he went there in all sincerity as a true muslim, at heart as in appearance. If the Muslims call him Haji Guru Nanak (may God bless his soul,) they do so as a mark of high respect for him. Rather than resent it, the Sikhs should say that since you revere our religious founder as a great and holy saint, one of the chosen of God, we reciprocate the same sentiments towards your Prophet

and revere him as a chosen of God. That will surely foster fraternal feelings between the two communities.

4. THE RELICS OF THE FOUNDER OF SIKHISM.

In addition to the numerous utterances of the founder of Sikhism which show that he was sincerely convinced of the truth of Islam, there is at least one of his relics that bears testimony to the same truth. That Guru Nanak was as staunch Muslim is proved by his *Chola*—cloak, which is interwoven with Quranic verses. According to a Sikh tradition, this *Chola* was presented to the great Guru through an angel, while he travelled through Arabia on journey to perform the pilgrimage to Mecca.

Since the demise of the Guru, the *Chola* has been a source of attraction to innumerable votaries from all parts of Sikh India to Kirtarpur (Dera Baba Nanak), in Sialkot District. They adore it as a great relic of their master. Below we give a sketch of the *Chola* and the Quranic verses in it :

Translation of the Quranic verses of the *Chōla*.

Central Part.

1. In the name of God (Allah), the Beneficent, the Merciful. (Quran 1).

2. There is no god but God; Mohammad is his apostle. (Fundamental dogma of Islam).

3. Oh God.

4. (All) Praise is due to God, the Lord of the worlds. The Beneficent, the Merciful. Master of the day of requital, Thee do we serve and Thee do we beseech for help. Guide us on the right path. The path of those upon whom Thou hast bestowed favours. Not of those upon whom wrath is brought down, nor of those who go astray. (Quran 1 : 1-7).

5. A large number of the names of God occurring in the Holy Quran.

Right Side.

1. God is He besides Whom there is no god, the Ever-living Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he who can intercede with Him but by His permission?

He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what he pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and he is the Most High, the Great. (Quran 2:255).

2. When there comes the help of God and the victory, and thou seest men entering the religion of God in companies, celebrate the praise of thy Lord, and ask His forgiveness, for He is, oft returning (to mercy)
(Quran 110:1-3)

3. The (true) religion with God is Islam. (Quran 3 17).

4. Though the unbelievers may be averse. (Quran 61-8.)

None shall touch it save the purified one's. (Quran 56-79).

Left Side.

1. There is no God but God, Muhammad is His apostle.

2. I bear witness that there is no God but God and I bear witness that Muhammad is His servant and apostle.

3. Say He, God, is one, God is He on Whom all depend. He begets not, nor is he begotten, and none is like Him. (Quran 112 1-4).

4. God will perfect His light, though the unbelievers may be averse. (Quran 61-8).

5. There is no God but Thou, Glory be to Thee, I have made myself suffer loss. (Quran 21:87).

6. Those who swear allegiance to thee, do but swear allegiance to God. (Quran 48:10).

7. Verily God has power over all things. (Quran 2:20).

8. Oh! the Ever-living, the Self-subsisting by Whom all subsist! I beg Thy mercy and favour.

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