



### Massacre of Sikh in 1984

Delhi 1984 is not only a tragic chapter in Sikh history due to the thousands of Sikhs who were butchered, but also because it was one of the first times Sikhs weren't able to defend themselves and in large numbers even cut their hair to save their lives. Here is one example of tyaar bar tyaar Khalsa with the real Sikh Spirit.

Bhai Darshan Singh jee was a very skilled Akhand Pathi Singh. He also did wonderful kirtan. Bhai Darshan Singh was a nitnemi, amrithdari Singh who was always in Chardi Kala. He was an employee in the Indian Intelligence Bureau but most of the nights he would spend doing Akhand Paaths rauls (path seva). On October 31, 1984 Indra was assassinated and as pre planned,

hoards of Cong-I workers, started attacking Sikh Institutions and the Sikhs themselves. Bhai Darshan Singh was in Uttam Nagar (Delhi) at Bhai Preet Singh place busy with Akhand Paath seva when the news reached that Sikhs were being killed across Delhi. It was 10.30am when someone called out from outside that the local Gurdwara was being attacked. Bhai Sahib motioned with his hands that he wished to be relieved from his raul at Akhand Paath As Bhai Sahib rose, Bhai Preet Singh said, "Bhai Sahib, please keep doing Paath seva as it is not safe to go out at this time." Bhai Darshan Singh would not hear it and he got on his cycle. As he was leaving, Bhai Sahib said, "The Gurdwara has been attacked and I am going to receive Shahidi." Bhai Sahib himself lived in Uttam Nagar. When he reached home, he threw his cycle aside and ran to get his kirpan. 4-5 other Singhs also joined him. Bhai Sahib told the Singhs that the Gurdwara Sahib was under attack and they should do everything in their power to safeguard it and if they were blessed with Shahid in this seva, it would be their great fortune. A young girl grabbed a nishaan sahib and the other Singhs with their kirpans began to walk towards the attacking mob. The mob began to throw rocks and bricks from afar and tried to make the Singhs run away but the Singhs charged forward and sent the mob running. However all of the Singhs including Bhai Darshan Singh were injured badly. The mob returned with twice their original strength and fell upon Bhai Darshan Singh. Bhai Sahib fought back in a way that is perhaps impossible to match. In the end however, he too fell to the ground and the mob smashed his head with iron bars.

Never forget Sikh sacrifices for Europe's freedom



Vergeet nooit de Sikh opoffering voor Europa's Vrijheid

### Remembrance (Armistice) Day

On Armistice Day on 11 November hundreds of Sikhs from Belgium, the Netherlands, France, Germany and the UK will gather in the Belgian town of Ypres to commemorate the sacrifices of Sikh soldiers who fell in the First World War

### Guru Nanak Dev Ji's Parkash Purab Celebration

Arambh Akhand Path	5.00am	18.11.2016
Bhog Akhand Path	8.00am Keertan till 12.00 pm & langar	20.11.2016
<b>GURPURABS &amp; PROGRAMME November 2016</b>		
Gurgaddi Sri Guru Granth Sahib Ji (Sunday Prog. 6 Nov.)		01-11-2016
Joti Jot Guru Gobind Singh Ji (Sunday Prog. 6 Nov.)		05-11-2016
Parkash Guru Nanak Dev Ji (Evening Prog 14 Nov.)		14-11-2016
On first Friday of every month	<b>Youth Program</b> held at Gurdwara Sahib from 6-8pm	

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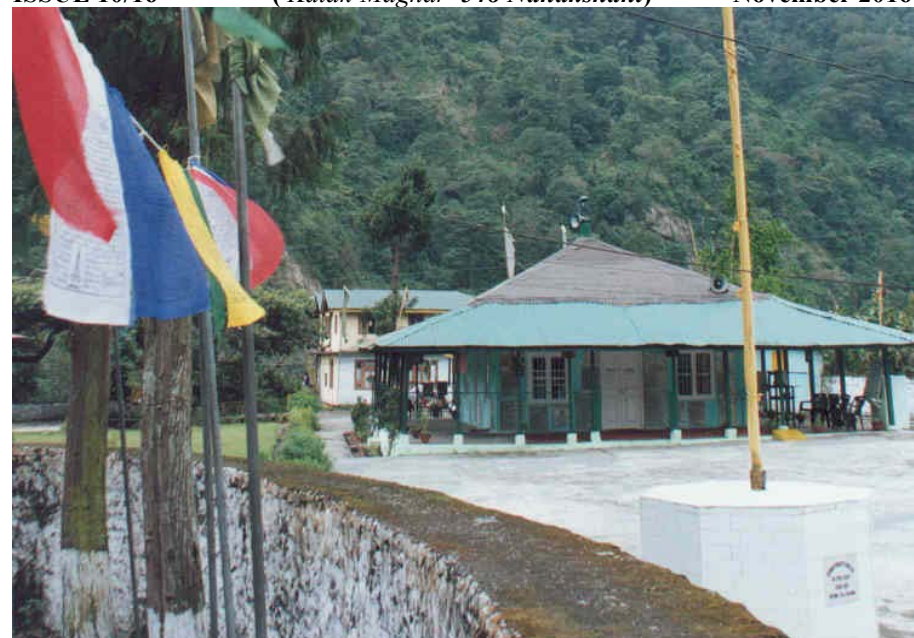
# Nit Chardi Kala

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### Dhan Guru Nanak Dev – Charia Sodhan Dharat Lokaie

Gurdwara Nanaklama, Sikkim This is a picture of gurdwara in Chungthang Sikkim India where locals hang scriptures along with Nishan sahib in prayer in bodhic style. It is believed Guru Nanak Dev ji visited this place and dug his walking stick at a place there ; where stick has grown into a tree which has trunk in stick shape and leaves are below the rounded trunk which looks like handle of stick. An amrit kund was also made to appear there by Guruji .Place was visited by chance by S. Jaspreet Singh who shot this picture around 2002, while touring Sikkim on way to Kanchanchanga base camp. The local people of the area and Lamas confirm Guru Nanak's visit to these areas. The Lamas from these areas have been visiting Golden Temple, Amritsar, regularly to pay obeisance to their beloved Guru Rimpoche, Guru Nanak, also known as Nanak Lama.

UNITED SIKH VOLUNTEERS AUSTRALIA ਸੰਯੁਕਤ ਸਿਖ ਸੇਵਕ ਔਸਟ੍ਰੇਲੀਆ

## THE ACCOUNT OF GURU NANAK'S JOURNEY TO ARABIA

(An eyewitness account based on the diary of an Arabic writer Taajudin Naqshabandhi who accompanied Guruji during his travels in Arabia - Punjabi Book "Babe Nanak di Baghdad Pheri" by Kunwarajit Singh) Khwaja Jainul Abdin, the author of *Tarikhe Arab*, wrote the first-person account of Guru Nanak Dev Ji's Arabian journey. In his Arabic book, he writes, "I was with Guru Nanak Dev Ji when Guru Ji met Qazi (an Islamic religious judge) Rukn-ud-din." As they came face-to-face, Rukn-ud-din offered his Salam, and the Guru replied, "Sat Shri Akal, Gurbar Akal" (The Lord immortal is the sole truth; the all-powerful timeless God). Rukn-ud-din asked, "Fala Alla Mazahbu," meaning "which religion do you belong to?" The response was, "Abdulla Allah La Mazahabu," meaning "I am God's servant; I have no religion." The whole day passed in questions and answers. There were three hundred and sixty questions in total. About the ban on singing in Islam, the Guru said: "it is written in Hadees that your Prophet Mohammed Sahib went to a wedding in the Quresh tribe where women were singing. Seeing Hazrat Mohammad, they stopped singing folk songs and started singing hymns. Mohammad Sahib Ji said they should sing folk songs and God will bestow respect on them." Stumped, Rukn-ud-din said, "ya rabi tahroo fi al kabool-ul rab," meaning "you have been sent to me by God; please bless me with the ability to recognize." Rukn-ud-din then argued that, in Islam, it is acceptable to cut hair, but that the Guru keeps his hair uncut. In response, the Guru said, "this is not correct. Even your Quran does not allow this." Rukn-ud-din was taken aback, and asked, "do I go against what the Quran says? Do you mean, 'I read the Quran, but don't understand it?' Please explain." Then, Guru Ji said to refer to paragraph two Surat Badar Raku 24 Ayat 195 (2\* The translator found the reference in question in Ayat 196 instead of 195), where it is specified that cutting hair is prohibited for the ones who go to the Hajj and wish to lead a spiritual life. On the issue of whether or not God lives in Kaaba, the Guru said: "even the Quran challenges the notion of considering Kaaba as God's abode. The God addressed Mohammad and said 'Nakhan Akarth Wa Allahay Min Habul Vareed,' meaning, 'I am closer to every human than his own jugular.'" Hearing this, the audience called out, "Marhaba! Labank!! Zazak Hum Allah Tala," meaning, amazing! We surrender in your service. May God bless you with boon and goodness." Over the next days, the Guru continued daily services of *kirtan* (singing God's praises) and sermons. His services blissfully drew people who were in search of God and truth. People would bring milk, dates, and honey as offerings, which were then distributed amongst the congregation. One day, the congregation requested guidance for salvation so that their human wanderings could end. According to the author, Jainul Abdin, Guru Nanak Dev Ji sang the following *shabad* (hymn) in *raag* (melody) Tilang, page 721 SGGS:

*Yak araj guftam pes to dar gos kun kartar.*

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

*Hakā Kabīr karīm tū be aib parvardāgār. ||1||*

(You are true, great, merciful, and faultless, O Cherisher Lord. ||1||)

Eventually, it came time for Nanak *Shah Fakir* (\*3- *Shah Fakir* is a Muslim title. In India and abroad, Muslims regarded Nanak as their own and addressed him using Muslim titles.) to leave, and the congregation asked for parting words. The Lord Nanak said, "may God be in your mind always; meditate on Him. Your devotion has been accepted in the Guru's house." In this gathering, Hajji Gul Mohammad, Shiekhe-Arab Khawaja Jainul Abdin, the chief of the Quresh tribe, Aban Aswad, and the chief of the Basu tribe were all present. The news that Rukn-ud-din had accepted Nanak Shah as his spiritual guide spread like wildfire in Mecca (\*4 - Guru Nanak's meeting with Qazi Rukn-ud-din is also mentioned in the Guru's biography, accredited to Bhai Bala.) This meeting is narrated by the Arabic author in 300 pages. He further writes that Rukn-ud-din came into contact with the Creator on a Friday evening in 917 *Hijri* (\*5- *Hijri* is the Islamic calendar linked to Prophet Mohammad. 917 *Hijri* corresponds to 1511 AD.) Only the *qazi* knows the mystery of this contact. Lord Nanak presented the big toe of his feet to touch the initiation water (\*6- Before the Tenth Guru started the present-

day tradition of preparing Amrit (the Sikh initiation nectar) using a double edged sword, the initiation Amrit used to be created by Gurus as per the ancient Indian tradition of touching the water with their toe) but the *qazi* sucked Guru Nanak's toe in his mouth before washing it in water. The *qazi* went into a trance. I stepped forward to wake him up, but Lord Nanak stopped me and said, "let him enjoy the bliss." After Guru Nanak's departure, Rukn-ud-din, who was imbued in God's love, became aloof, immersing himself in *simran* (the constant remembrance of God). He would spend his time in solitude, in the caverns of mountains. Amir (Shah) of Mecca received word that Rukn-ud-din had adopted Nanak as his *murshid* (spiritual guide), and the Mullahs issued a *fatwa*, branding Rukn-ud-din a *kafir* (non-believer). These *fatwas* were read: 1. He [Rukn-ud-din] is a *kafir*, and his *murshid*, Nanak Shah, is also a *kafir*. 2. Give him thirty lashes and then lock him in a box without food for eleven days. 3. Drive his kin from the country (Rukn-ud-din's descendants still live around the Tirah Mountains in Afghanistan) 4. Confiscate all his wealth 5. Paint his face black and then walk him through the streets 6. Hang him upside down. 7. Bury him up to his neck in sand, and then stone him to death. - Rukn-ud-din was hauled from the mountains and in summer heat, Rukn-ud-din underwent all punishments undeterred. When they removed him from a box after eleven days, people could hear God's name from every pore of his body. Finally, after twenty-two days, the seventh *fatwa* of burying in sand and stoning approached. Rukn-ud-din was carefree in eternal bliss and *simran*. There was no sign of sadness in him. At the end, the Shah of Mecca sent for a pen and ink so that Rukn-ud-din's last words could be documented. Rukn-ud-din came out of his trance and remembered the words of his guru: "share with others what you experience." There could have been no better time for this; the masses of Mecca had gathered for the stoning. In front of everybody he stated his last testament: "*Rubanian khatiba el imame hazrat 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, he left his body. Those who had brought stones to hit him fell on his feet. Many in the crowd turned their faith to Nanak. Even to this day, the people of Badh tribe, who are lion-hearted, and who are descendants of Nanak's devotees, still live in Mecca and Baitul Makadas. As Sikhs, they do not cut their hair.

### Shahid Baba Deep Singhji (Baba Ji's Shahidi Diwas is on 13<sup>th</sup> November)



On hearing about the desecration of Harmandir Sahib by Jahan Khan, 80 years old Baba Deep Singh, decided to free the Harmandir Sahib. Many brave Sikhs responded to his call and joined him at Damdama Sahib. Baba Deep Singh drew a line with his Khanda, and addressed the Sikhs, "Only those should cross this line who are prepared to die and not turn their backs in the battlefield." 500 Sikhs crossed over and marched towards Amritsar under Baba Ji's command. Many more joined them on the way and by the time they reached Taran Taran Sahib, their number had swelled to 5,000. Five miles from Amritsar, Jahan Khan commanding an army of 20,000 soldiers confronted Sikhs. The Sikhs fought with such bravery that Jahan Khan's army ran for their lives. After this victory, the Sikh forces arrived at Ramsar. There Amman Khan a Mughal General surged forward to attack Baba Deep Singh, but Baba Ji felled him to ground with a single blow of his 'Khanda'. However Amman Khan also managed to inflict a severe cut on Baba Ji's neck. On being reminded of his resolve to lay down his life at Harimandir Sahib, Baba Ji held his wounded head with one hand and continued to fight. Finally Baba Ji breathed his last at the edge of the sacred tank.