

MULMANTAR: VICTIM OF MINA TRADITION

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The Purpose of this article is to challenge and refute the claim of Gurinder Singh Mann (1,2) that the original *Mulmantar* in the *Bani* of Guru Nanak *is* found in the *Harsahai Pothi*, the earliest available version or manuscript of Adi Granth or Kartarpur Bir (Sikhs' Holy Book). According to Mann, "If the *Harsahai Pothi* was not the original manuscript that the early seventeenth century sources attribute to Guru Nanak, it may have been a copy of the manuscript that represented the core of the Sikh scriptural corpus." One should not forget that *Harsahai Pothi* had been a Mina heirloom. Instead of doing any analytical study, Mann uses the Pothi to prove his pre-conceived formulations. For example, he makes four assertions regarding *Mulmantar* in his thesis:

- (1) The *Harsahai Pothi* is composed of two sections, the *Mulmantar* of the first section reads as, "*Ekomkar sachnam Kartar,*" and that the second version reads as "*Ekomkar satigur Prasadi.*"
- (2) "The complex text and the function of the *Mulmantar* in the *Adi Granth* have been misunderstood by relating it to the Hindu context, and it seems to take on a more appropriate meaning when put against the background of the *Qu'ran.*"

- (3) “There is no evidence to support the claim that the *Mulmantar* placed at the head of the *Adi Granth* was intended to represent the thematic core of the whole scripture and was supposed to have had a force similar to the mantric uttering of the Hindus. *Mantra* has no role to play in Sikh theology.”
- (4) “The primary function of the *Mulmantar* in the *Adi Granth* is structural: it serves as an invocation at the opening of each section.”

The four aforesaid Mann’s assertions sequentially correspond to:

(a) Constitution, (b) Context, (c) Structure, and (d) Theology (function) of *Mulmantar* of Guru Nanak present in the *Guru Granth Sahib* – the universally recognized scripture of Sikhism.

(a) Constitution

The Sikh Scripture begins with *Mulmantar* and there are over 100 exegeses of *Japu* beginning with the discussion of *Mulmantar*. The *Mulmantar* of *Guru Granth Sahib* is composed of thirteen words plus a numeral 1:

(1) (Ik) (2) Oamkar (3) Sati (4) Nam (5) Karta (6) Purakh (7) Nir-bhau (8) Nir-vair (9) Akal (10) Murat (11) Ajuni (12) Saibhung (13) Gur (14) Prasadi.

According to Mann, the original *Mulmantar* of Guru Nanak is composed of (I) one (II) Omkar (III) Sati (IV) Nam (V) Kartar

(One God, the true name, the Creator). He copied this version from Giani Gurdit Singh's version of *Harsahai Pothi* number one (3).

Both Mann and Giani Gurdit Singh incorrectly read the handwritten page 1 of *Harsahai Pothi*. Giani reads it as:

Ekomkar Satinam – Baba Nanak (3)

Mann reads it as:

Ekomkar Sachnam kartar (1)

The correct version in *Harsahai Pothi* is:

Oamkar Suchnamu Kartar Baba Nanak (3)

Obviously Mann added “Ek”, deleted Baba Nanak and changed ‘Satinamu’ to ‘Sachnamu’ to suit his conjectures. After making self-serving modifications in the original *Mulmantar* of Harsahai Pothi, he picked the word ‘Sachnamu’ to suggest that it is the original word used by Nanak because ‘*satnamu*’ does not occur in Nanak *Bani* (Hymns). True, however ‘sati’ and ‘namu’ do occur many times as individual words.

Sati:

Sat vartaey gaihir (Maru—1023)

Sat santokh nagar meh (Maru-1037)

Namu:

Aesa nam niranjan hoi (Bilaval -796)

Aesa nam rattan idh (Parbhat-1330)

Regarding his emphasis on Sachnamu, it does occur but only once in Nanak Bani suggesting that it carries no special importance for Guru Nanak.

Sach namu sachi vadiaee (Maru-1023)

It is interesting to note that Mann deleted the word 'Ek' from Mulmantar mentioned in his book (2) as compared to the one included in his thesis (1). This clearly suggests that he is not sure what he is trying to prove.

Absence of numeral 1 (One) and other attributes of Ekoamkar, and the mentioning of personal name of Nanak in the *Mulmantar* of *Harsahai Pothi* would suggest that Guru Nanak developed a personalized and lame Mulmantar. This assertion would be directly in conflict with the Sikh canon because personification is anti-Sikhism.

There is nothing unique in the so called Mulmantar of Harsahai Pothi. The four words, *Oamkar*, *Sach*, *Naam*, *Kartar*, are commonly used interchangeably for gods and God in Vedic literature suggesting their volatile nature as individual word. These words only obtain their special meaning and significance when used coherently in an appropriate sequence as is exemplified in Mulmantar of Guru Granth Sahib. The *Mulmantar* of Guru Nanak portrays a contextual essence of Guru Granth Sahib and its significance is inherent in Nanak Bani. (4)

(1) Numeral 1: Insertion of numeral 1, from the definite science of mathematics, before the word Oamkar is an indubitable thinking of Guru Nanak which emphasizes the indivisible nature of God. The word “*Ekam*” is available in Upanishad (*Ekam Brahma divitiyo nasti* (Brahma is one, there is not two believing in one reality) (5). But the word “*Ekam*” signifies god Brahma, not the Supreme Being. Guru Nanak clarified in his *Bani – Dakhni Oankar* that Brahma is also created by God (6).

The monotheism of Islam and Judaism, though rigid and uncompromising, lacks the solidified image of Oneness of God due to two reasons. One reason is dualistic and the other linguistic in nature. The dualistic content is inherent in the first Islamic Kalma, *Tayyab* which says that there is but one God (*La ilaha illa'llah*) but also accepts that Mohammad is God's messenger (Mohammad *rasul allah*). Here the prophet Mohammad is portrayed interchangeably with the image of God. In the New Testament Christ says, “I am the way,” again suggesting equality (an identity equal) to God.

The Linguistic inadequacy is inherent in the word “Ek”. “Ek” does not signify the essence or core of Oneness; rather it merely gives outward meanings of God. That is why Vishnu, Brahma, and Shiva (all the Hindu gods) are incarnations of the outward images of the Supreme Being – God. The word “Ek” from the structural point of view does not explore the inner core or attributes of God. When we reduce God to the level of deities, it evokes a rational image. But, as German philosopher, Otto (7) says, God is beyond

rationality. Moreover, the word “Ek” structurally evokes antithetic image of “*Anek*” (many), whereas digit 1 does not have any other connotation or meaning. The Oneness is contained as an independent and definitive entity; it can only correlate to 0 (zero) or next integral, 2 (two). Mathematical 1 does not create the type of confusion of linguistic uncertainty of meanings of words as suggested by the theory of structuralism proposed by Saussure and discussed by Barthes (8). According to this theory, ‘words portray arbitrary rather than definitive meanings.’ Guru Nanak, due to the requirement of prosody, has used word like Ek, Eko, Ekas in the text depicting oneness of God (see Ragas Siri, Majh-var and Tukhari). However, the usage of numeral 1 in *Mulmantar* indicates the definitive nature of oneness of God. This is the supreme contribution of Guru Nanak parallel to none in the history of world religions.

(2) Oamkar: Oam of Vedas was transformed into Oamkar in Upanishads; in Mandukya Upanishads Oamkar denotes Supreme Being. Its root word Oam signifies Akar, Ukar, and Mkar corresponding to Brahma, Vishnu, and Mahesh, respectively suggesting polytheistic concept of God (9). Upanishad philosophy tried to negate the view of Oamkar but Hindu belief of polytheism never faded and was prevalent during the times of Guru Nanak. That is why Guru Nanak distinctively associated (one) with *Oamkar*. The universality of Oamkar is fully explored in Nanak’s Bani namely *Dakhni Oamkar*.

(3-4) Sati-naam: prefix 'sati' of this word is often used in relation to God and its synonymous; Sach denotes phenomenal attributes of nature (4). Naam is deduced from yogic tradition where it is associated with mysticism of yogic rituals involving physical practices of mind and body. In *Mulmantar*, *Naam* stands for Eternal Truth and is interchangeably used with Shabad. Shabad has esoteric meaning as the Eternal Reality. Meditation of *Naam* does not involve rituals in Sikh tradition (see Var Asa M.1), rather it is the way of obtaining mystical union with the Supreme Being. In Jap Ji, Guru Nanak says:

To all creation does Thy Name extend,
Beyond Thy Name doth nothing portend.

(5-6) Karta-Purukh: Word Purukh is derived from Purush of Vedic literature. It has Upanishdic connotation and conveys a relative significance of various deities such as Brahma, Vishnu, Mahesh and Shiva in the creation of Primal Nature. But in *Mulmantar* it expresses the creative power of God (see Ragas Majh and Siri M.1) and Primal Nature is a manifestation of God's will. Words Karta and Purush appear numerous times in Guru Nanak's Bani (see Ragas Ramkali, Majh-var and Bilaval etc.).

(7) Nir-Bhau: Nir-Bhau is derived from Nir-bhayam of Upanishad, Mandukya in which it is used in relation to Brahma. In *Mulmantar*

it represents one of the unique attributes of God with different connotation than Eastern religions, Judaism Christianity. Nir-Bhau means fearless implying without anger or annoyance (see Ragas Maru, Asa and Sorath). Anger usually stems from internal fear. Contrastingly, other religions believe in the concept of fear and jealousy. Jehovah, the God of Jewish religion, believes in punishing and cursing those who worship any other God or god. This fact is supported in the first two Commandments. For example, Commandment 1 preaches that, "You shall have no other god besides me." Commandment 2 says that, "I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children in the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments". Similarly Islam also preaches some what similar message. Allah is merciful on those who adhere strictly to Islamic faith. He protects his followers against His enemies, the Infidels. Among the many attributes of Allah, two portray Him as al-Jabbar (The Oppressor) and al-Qahhar (The Avenger). Prophets Moses and Mohammad are God's messengers; therefore, it seems that the concepts of oppression, anger, jealousy and fear belong to them. They were crept into the Old Testament and Qu'ran due to the phenomenal thinking of nature by their scribes.

(8) Nir-Vair: The concept of Nir-Vair is purely of Nanakian philosophy in nature. It signifies the universality of the divine

grace and compassion and contrasts with Jewish and Islamic religions

(9-10) Akaal--Murat: This word is basically Guru Nanak's original contribution to Sikh cannon denoting eternal or immortal. It depicts a direct negation of the concept of Trikaal of Mandukya Upanishad. *Akaal* is pivotal concept in Sikh spiritual thought. It denotes the concept of time, and time has no existence with ought the concept of space, a view later proved by Einstein in his theory of relativity. Word Murati means 'being' and being has no meaning without existence. Einstein's theory of "relativity" and Sartre's philosophy of "Existentialism" are both inherent in the concept of *Akaal Murat*. *Akaal* and *Murat* both conceptualize that the Supreme Power is beyond the pale of time and space. Since the entity of God alone defies time and space, therefore, He is Eternal. His creation, the universe, is within the confines of time and space. Man being a toy in the hands of time and space, is nothing more than another perishable thing in His Natural scheme of the Universe.

Guru Nanak does not use the conjugative words *Akaal-Murat* in his *Bani*, however, there are many Shabads that imply the concept of time and space. For example' he says:

Ajpa japu na veesaray

Aad jugaad samaiy (Malhar Var)

(11) Ajuni: Ajuni is another word coined by Guru Nanak associated with the timeless Supreme power, God. *Ajuni* emphasizes the Eternity of God beyond the conceptual power of any other world religions. Old Testament, New Testament, Quran, and particularly Hindu texts personify their Prophets in the context of history. That is why Sirdar Kapoor Singh calls them history-grounded religions. Unlike these religions, Sikhism categorically denies any divinity to the person of Guru (Prophet) as a messenger of God in any dimension whatsoever.

Like *Nir-Bhau* and *Nir-Vair*, the word *Ajuni* is found in Nanak *Bani*.

Jo Brahma ajuni hai bhi honi ghat

Bhagirath dekh Murari jeeo. (Raga Sorath)

The perception of word *Ajuni* is also inherent in the opening verse and stanza 5 of *Japu Ji* and the opening verse of *Var Asa* (ballad in *Raga Asa*). In essence Guru Nanak says, God can neither be installed nor shaped. He is formless and self-existence and does not reincarnate into the circle of births because He is omnipresent timeless being.

(12) Saibhangh: This word is modified version of *Swayam-Bhu* from the Upanishads. It portrays the essence of self-existence of God in nature suggesting Eternity of God. *Saibhangh* does not appear in Nanak *Bani* as such, however, its essence is interwoven

in Guru Granth Sahib, particularly In *Maru Sohalay* of Guru Nanak.

(13-14) Gur-prasadi: The word Gur denotes God and Prasadi means ‘through Divine grace.’ Many writers including Gurinder Singh Mann, interpret the meaning of word *Guru-Prasadi* as, “with the grace of personal Guru.” suggesting that God is experienced with the help of Guru. This contrasts with the other attributes of God inherent in all other words of *Mulmantar*. *Mulmantar* is about Supreme Being and His attributes. Guru Nanak has tried to define the attributes of God without naming Him (*Raga Sri M.1*). Sikhism is the religion of ‘*Naam*’ that is, a Supreme entity which is beyond personification. Most learned scholars of Sikhism like Bhai Kahn Singh Nabha, Gurbachan Singh Talib and Kapur Singh agree with this interpretation of the word *gur-prasadi*.

The aim of the above discussion and interpretation of words used to synthesize the concept of *Mulmantar* was to show that most of these words have roots in Vedic and Upanishadic literature. However, it should be pointed out that the original meanings and in some cases the shapes of words such as *Oamkar*, *Naam*, *Karta-Purush*, *Nir-Bhayam* and *Sawayam-Bhu* has gone under changes from Sanskrit to Punjabi, through Pali and Apbhransh dialects during the evolution of Indian languages. These words were modified to correctly depict the attributes of Supreme power. In Vedic and Upanishadic literature these words has been used in

relation to God and gods. Guru Nanak modified these words and added some brand new word combinations (*Nir-vair, Akal, Gurprasadi*) to specify their essence in relation to God.

Most of the words are available in Nanak *Bani* (8) with their appropriate usage strictly in accordance with the meanings given to them in *Mulmantar*. The interrelationship of attributes of God through words in *Mulmantar* and with their correlative (Ik=aekas, Karta=Kartar, Nirbhau=Nirvair) and contrasting relationships (Ajuni=Junan ton rahit, Akal=Kal ton rahit, Ik= Anek) in Nanak *Bani*, espically *Japu*, proves without doubt that *Mulmantar* was conceived and revealed by Guru Nanak. Singh (10) has shown, using linguistic structural analysis, a definitive ideological bond between *Mulmantar* and *Japu Ji*. Moreover, other attributes of God such as *Sargun, Nirgun* and *Antarjami* found in *Japu Ji*, are complementary to those depicted in *Mulmantar* suggesting the authenticity of divine insight of Guru Nanak.

Comparing *Mulmantar* of Guru Granth Sahib with that of *Harsahai Pothi*, one finds fundamental conflicts and flaws in relation to the tenants of Sikhism. A couple of basic questions will focus my point of view.

(1) Did the attributes of God mentioned in *Mulmantar* of *Harsahai Pothi* evolved with the evolution of time (from Nanak to Arjan) to command modifications depicted in *Mulmantar* of Guru Granth Sahib?

(2) Did Guru Nanak's divine insight, intellectual perception, scholarship, and comprehension of the idea of God fell short of his successor's divine insight that resulted in the modification of Guru Nanak's original *Mulmantar*, and led to the compilation of the current *Mulmantar present in Guru Granth Sahib*?

From the religious and theological point of view, these questions are very damaging for Sikhism. God is a nonrational and nonphysical concept occurring beyond the forces of evolution. Guru Nanak's opening couplet of Japu, which is the beginning of Guru Granth Sahib, says:

“Aad Sach Jugad Sach

Hai Bhi Sach Nanak Hosi Bhi Sach.”

(True in the beginning, True in the primeval age, True He is and True He shall be.) The couplet leaves no room for evolutionary concept of God, and therefore his attributes. If we accept the assertions of Dr. Gurinder Singh Mann about the evolution of *Mulmantra* during the Guru period, then we have to accept that the philosophy of Guru Nanak is of subsidiary importance as compared to his successors. This will also imply that Guru Nanak, the founder of Sikhism, is a second rate philosopher.

Context

Gurinder Singh Mann states that, “there are structural features that Sikh scripture shares with the Qu’ran. These are not just the ‘surface’ level—in the final presentation of the holy word—

but in its structure and content” (2). Let us look at his assertion from contextual and structural point of view.

Gurinder Singh Mann’s interpretation of contextual (not thematic) inadequacies between Hindu belief and the *Mulmantar* are praiseworthy. He says, “The *mantras* are replaced by the name of the lord in Sikh thought.” And there is no recitation of *Mulmantar* in the sense of the repetition of *mantras* in Hinduism. However, an issue can be taken with Mann’s claim that the *Mulmantar* seems to take on a more appropriate meaning when put against the back-ground of the Qu’ran. He states that, “the internal structure of the *Mulmantar* seems parallel to the statement of the core Islamic belief, as manifested in the *Shahadah* (the testimony of faith).” (1) He divides *Shahadah* into two parts:

- (1) *La ilaha illa’llah* (There is no god but God)
- (2) Muhammad *rasul allah* (Muhammad is the messenger of God).

There are many factual mistakes made by Mann in relation to the above sacred Islamic belief. Firstly, *La ilaha illa’llah*, and Muhammad *rasul allah*, belong to the first *Kalma*, *Tayyab*, not to the second *Kalma*, *Shahadah*. *Shahadah* reads as:

Ashhado anta ilaha illa’llahu wahidahu la shrika lahu wa ashhado anna Muhammadon abduhuhu wa rasul allahu. (I bear witness that there is no deity but Allah, Who is without partner and I bear witness that Muhammad is servant and Apostle) .

Secondly, none of the *Kalmas* are part of *Qu’ran* as such; their essence appears throughout the *Qu’ran*, however. Thirdly, none of

the *Kalmas* are used as headings or sub-headings in the *Qu'ran*. Therefore, from the contextual point of view the *Kalmas* cannot be compared with the *Mulmantar* of Sikh scripture. *Mulmantar* is used in front of most major sections, subsections and at other appropriate places in Guru Granth.

Structure

Gurinder Singh Mann says that the repeated Sikh usage of the *Mulmantar* in the scriptural text, is structurally identical to the usage of the *Bismillah rahman rahim* (in the name of God, the merciful, the compassion-ate) in the *Qu'ran*. They both appear at the head of each new section and are essentially invocation to God (1). This assertion is utterly baseless and misleading due to the following facts.

(I) *Bismillah rahman rahim* is an invocation, whereas *Mulmantar* is a preamble or a doctrine. Invocations are usually used in the beginning of writings by the author in remembrance of the Almighty. Whereas, *Mulmantar* is the essence of the concept of God.

(II) *Bismillah rahman rahim* appears in the beginning of each *Sura* (There are total 114 Suras in the *Qu'ran*). The complete *Mulmantar* appears 22 times in *Adi Granth*, there are 33 sections of *Adi Granth*. The first section contains *Japu* and a few selected *paudis* (couplets/hymns); the final section is composed of assorted verse including the *Shlokas* and the *swayyas* (religious hymns) of the *bhagats* (devotees). The remainders of the sections are

numbered according to the 31 classical *ragas* (Indian classical music tunes). In addition to *Suras*, *Qu'ran* is also divided into 30 *paras*, but none of the *paras* start with *Bismillah rahman rahim*.

(III) Mann attempts to establish structural parallelism between *Bismillah rahman rahim* and “two elements” which appear in all the so-called five different versions of *Mulmantar* (1). The “two elements” according to him are

Ekomkar and *Gurprasadi*. Here he makes both factual and contextual mistakes. Factual in the sense that there is only one *Mulmantar* of Guru Nanak, other variations are distortions made by rival groups (Minas). Moreover, two versions of the so-called *Mulmantar* of *Harsahai Pothi* cannot be considered worthy of a *Mulmantar* of Guru Nanak because they contain minimum attributes of the Supreme Being i.e. “*Omkar, sachnam, Kartar*”, and “*Ekomkar satigur prasadi*”. The first of the two does not even contain one of the two elements – *gurprasadi* – as suggested by Mann (1). Conceptually, “*Bismillah rahman rahim*” translates into “in the name of Allah, the gracious, the merciful” whereas “*Ekomkar gurprasadi*” translates into “One Supreme Being, realized through His (God) own grace” concluding that the former pertains to the remembrance of God, and the later to the “essence” of God. Mann incorrectly interpreted *gurprasadi* as “with the grace of the Guru” meaning Guru in person. *Mulmantar* conceptualizes attributes of God, not the personification of a god (Guru). Guru, in the sense of a person, is out of context in the *Mulmantar*. For Guru Nanak, to use the word “Guru” for himself in the *Mulmantar* would

imply self praise which is anti-Sikhism. All the Sikh Gurus, in the continuum sense, place Nanak as an embodiment of Guru simply out of respect being the founder of Sikhism. But who was Nanak's Guru? Apparently, that was the Supreme Being (Sidhgosht – 44). This view of *gurprasadi* is shared by most Sikh scholars such as Dr. Bhai Jodh Singh, Dr. Gopal Singh, Dr. Trilochan Singh, Prof. Gurbachan Singh Talib, and Dr. Darshan Singh Maini to name a few.

Function

Gurinder Singh Mann vehemently claims that *Mulmantar* placed at the opening of *Adi Granth* was not intended to formulate, “the thematic core of the whole scripture.” (1). But renowned Sikh scholars consider it a basic formula, root belief, preamble, and basic doctrine of Sikh religious thought. According to Mann, the *Mulmantar* is functionally related to the *Shahadah* (the testimony of faith) of Islam. He asserts that two segments of *Shahadah*:

- (I) *La ilaha illa'llah* (There is no god but God), and
 - (II) Muhammad *rasul allah* (Muhammad is the messenger of God)
- respectively correspond to two segments of *Mulmantar*:
- (I) *Ekomkar, Sati-Naam, Karta-Purakh, Nir-Bhau, Nir-Vair, Akal Muruti, Ajuni, Sai-Bhang* (One god, true name, the creator being, without fear, without enmity, timeless, unborn, self-created), and
 - (II) *Gur Prasadi* (with the Guru's grace).

In this section Mann has committed theological and conceptual blunders. The core Islamic belief, *La ilaha illa'llah*

Muhammad *rasul allah* is from *Kalma* called *Tayyab* whereas *Shahadah* is *Kalma number 2*, as mentioned above.

None of these two *Kalmas* are part of the *Qu'ran*, although they are integral parts of Islamic tradition. Therefore, these cannot be compared with the *Mulmantar*, which is the foundation of Sikhism. The contents of *Tayyab* translates as, “There is no god but God,” i.e., *La ilaha illa'llah* is found in many surahs. (11)

(b) For the sake of reasoning, let us compare the two segments of the *Mulmantar* with the two segments of *Tayyab* as Mann did. The first segment of *Tayyab* translates as, “There is no god but God” i.e. “There is only one God.” This part equates with *Ek, Oankar*, of *Mulmantar* (One God). The other attributes of God are missing in the segment one of the *Tayyab*. The second segment of the *Tayyab* translates as, “Muhammad is the messenger of God,” which has no relevance to the “*gurprasadi*” of *Mulmantar* as per reasons given before.

Mann says that, “There is no doubt that the *Adi Granth* embodies the meeting of sacred texts of the Indic and Semitic religious traditions.” (1, 2). In general, the Sikh scripture may be closer to the *Qu'ran* both functionally and structurally. However, the totality of attributes of God inherent in *Mulmantar* is unique and par excellence in comparison to other scriptures of the world.

Synthesis:

There is not a single word of *Mulmantar* derived from Arabic language, the sacred language of *Qu'ran*. Most of the words used in *Mulmantar* are either derived from Sanskrit, the language of Vedas and Upanishads and were skillfully moulded according to the prevalent Punjabi language by Guru Nanak. Gurinder Singh Mann puts main emphasis on the relatedness of contents of *Mulmantar* and *Qu'ran*. He forgets that Guru Nanak actually negated many Islamic rituals and social practices in his *Bani*. For example, Nanak *Bani* denounces the concept, nature and ritual of Islamic prayer (*Nimaz*) offered five times by a Muslim in a day.

Thou sayth thy prayers five times,

Giving them five names

Let truth be thy first,

Honest living the second,

The good of all, thy third,

Let the fourth prayer be the honest mind,

Thy fifth prayer of God.

Say thou, the prayer of Deeds, and be thou thus a true Muslim:

Any other prayer is false talk one gathers and false is their value

(Majh Var.1)

Guru Nanak further advises a Muslim:

Let mercy be thy Mosque,

Faith thy prayer-mate: honest living thy *Qu'ran*,

Humility thy circumcision;

Good conduct thy fast,

Thus dost thou become a true Muslim
If pious works be thy Kaaba,
Truth thy teacher and good deeds thy prayer,
And if thy rosary be of His Will,
The Lord will keep thy honor. (Raga Majh Var M...1)

There are numerous examples in Nanak *Bani* which criticizes many Islamic social and religious practices and rituals prevalent at that time (see Raga Asa).

Conclusion

In conclusion, Gurinder Singh Mann's idea of evolution of *Mulmantar* implies either evolutionary nature of God or an inadequacy of Guru Nanak's divine insight, or both. From the scientific and theological points of view these are very dangerous and unauthentic suppositions. God being non-physical, non-rational, is a conceptual idea. The idea of holy is beyond the idea of evolution. Without looking into the authenticity of the sources, Mann employs the Mina sources to buttress up an argument against the originality of the Mulmantra. His suggestion of evolution of *Mulmantar* from *Harsahai Pothi* to *Adi Granth* is absurd, baseless and erroneous. Guru Nanak, a religious philosopher *par excellence*, and the founder of Sikhism, cannot be reduced to a subsidiary importance in the development of the Sikh religious philosophy. The Sikh religious philosophy is inherent in

the *Mulmantar* and the Guru Granth Sahib is an extension of the idea of God, so beautifully embodied in the *Mulmantar*.

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