

**HISTORIC EVIDENCES OF SOCIO-CULTURAL DEVELOPMENT
AMONG ASIAN SIKH COMMUNITY**

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Dr Harjot Kaur

Historian and Physician

Inspiration Care, Kalyani Nagar, Pune

(India)

Ms. Huma Tariq

MPhil Scholar

Department of Islamic Studies

Fatima Jinnah Women University Rawalpindi

(Pakistan)

Email: tariqhuma87@gmail.com**Abstract:**

Sikh community is one of the monotheistic cultures of Pakistan in Asia because the core belief of Sikh community is worshipping only one God who is Ik Onkar. This article addressed two questions; what is the concept of prayers and how do Asian Sikhs practice their daily prayers? The present work mainly focused on the concepts specifically through the history of Asian Sikh community. The research methodology includes; the historic records method in which the researcher is concerned with Books of Sikh Dharam regarding concepts and history. The purpose of this research was to study the knowledge and history of prayers of Asian Sikh community. As a result, it has been concluded that the concept of the Sikh prayer is based on three fundamental teachings of Guru Nanak Dev Ji; Naam Japo, Kirat Karo, and Vand Chako. In Sikh community, the term prayer is used for the remembrance of Waheguru. This remembrance connected the Sikhs with Waheguru deeply. Prayer Sikh people remember Waheguru by praying Nitnem Baanis and Naam Simran. Nitnem Baanis and Naam Simran are individual prayers of the Sikhs which can be performed at any place; home, office, garden, or in the Gurudwara.

Keywords:

Concepts of Prayers, History of Asian Sikh community, Waheguru, Periods of Sikh community, Nitnem Baanis,

Introduction

In the contemporary era, 4300 cultures are being followed around the globe. Almost every culture has a concept of prayers and practices rituals according to the commandments. God has laid down the rules of worship or praying. Praying is a natural process by which one's gives full attention to God with consciousness. The term prayer has been used with different meanings. Sometimes, it has been used as an appeal, petition, supplication, forgiveness, and praise. Sometimes it has been used in the sense of peace, goodness, and righteousness. From the religious perspective, it is considered an important element that expresses the purity of culture. Prayer is a request or act that looks to activate a close and harmonious relationship in which the people or groups concerned with each other understand the feelings and ideas of an object of worship through careful communication. It is an act of supplication directed toward God. Generally, the concept of prayer is an important practice of cultures that expresses the wider relationship between God and humans. Different cultures of the world express the relationship between God and humans in different ways; by praising, appealing to, or by the remembrance of God. Some others prescribed certain actions to sake the pleasure of God. These actions included; serving the creation of God, or helping them (Lopez, 1999).

Like other cultures, Sikh community which is a prominent Asian culture has a concept of prayers. In Sikh community, a Prayer is an act that has been practiced only for the sake of the pleasure of God. Prayer in Sikh community means spending time in the company of God. The concept of prayer is based on the Sikh's belief in the Oneness of God which is *Ik Onkar*, the key principle of Sikh community. Sikhs do not pray for self-well-being but pray for the prosperity and well-being of entire humankind without any discrimination of caste and gender or culture.

Asian Sikh people practiced prayers individually as well as collectively. '*Nitnem Banis*' is a specific term that is used for Individual prayers in Sikh community. The individual prayers of Sikhs can be performed even while walking or doing gardening or doing other activities. Sikhs practice individual prayers on daily basis such as in the Morning before starting the day, evening, or at the night before

going to bed. There are no specific rules or rituals to perform individual prayer. On the other hand, Sikhs perform a specific prayer which is known as '*Ardaas*'. *Ardaas* cannot perform individually. It is mandatory to practice *Ardaas* at the Sikh Worship place (Gurdwara). In Sikh community, it is not allowed to worship the figurative form of God such as any images or photographs or graves, or other objects. Sikhs worship only one God.

This article addressed the concept and practices of Sikh community in Asia. The researcher collected data through historical records research method for the concept of prayers in which books on Sikh community, sacred books of Sikh community, journal articles, and Internet websites, are included.

Prayer Meanings in Different Languages

The term Prayer comes from the word 'pray' which is the old French word *prier* which means "to pray". In Latin, the root word of prayer is 'Precari' which means 'beg' or 'entreat'. Entomologically, prayer is an English language word which is from Medieval Latin 'Precaria' which means petition. The other words used for prayer are appeal, supplication, entreat, petition adjure, cry-for, and, so on. In different languages prayer has different meanings, in Hindi and Punjabi language it means "*Bhajan*" and "*Praarthana*" (Meriam, 2021).

Prayer is used in Urdu as 'عبادت کرنا', 'دعا کرنا', and 'درخواست کرنا'. In Arabic, it means to change into '*Salah*' which means righteousness, goodness, and peace. The word *Salah* means to show obedience to GOD by way of certain actions. In English, prayer refers to a short religious service at which people gather to pray it can be referred to as prayers (Collins, 2019).

According to the above-mentioned terms, the meaning of prayer is "spiritual closeness with God or an object of worship as in supplication OR "is the act of addressing supplication to a culture, especially to true God. It is an offering of adoration, confession, supplication, and thanksgiving to God as publicly or personally (Lopez, 1999).

Technically, prayer is a request or act that looks to activate a close and harmonious relationship in which the people or groups concerned with each other understand the feelings and ideas of an object of worship through careful communication. It is an act of supplication directed toward God.

Concept of prayers

Every creation of this universe has a creator. Human beings also have a creator who laid down the rules of living. God has laid down the rules based on human nature. The concept of worship or praying is present in every human bio. This concept is present in every culture either Semitic or non-Semitic. Prayer is a natural process by which ones gives full attention to God with consciousness to praise and seek the will of God. Prayer is an important practice of cultures that expresses the wider relationship between God and humans. From the religious perspective, prayer is considered an important element that expresses the purity of culture (Naik, 2018).

Different scholars described the importance of prayer in such words; “there can be no question of culture without prayer (William James)” (James, 2010). Another scholar Sadhu Sardar Singh who is a modern mystic of India stated that “praying is important as breathing” (Hamman, 2020). Thus, prayer is the expression of the human desire to enter into a relationship with God. It is the feeling of the presence of God with or without any image or figurative form (Gleaner, 2020).

(Fosdick, 1916) said People from different cultures worship God by using various forms and techniques. A prayer act is considered a technique of closeness with God. It is a regular activity that has been performed morning and evening.

It is a continuous friendship with God by which human not only demands to fulfil their needs but also share their sorrows, grief's, and helplessness and surrendered themselves to God. By closeness with God, it helps to relieve stress, tensions, and other difficulties.

Here are some points that show the significance of prayer in humans' life;

Obedience of God

Prayer is significant in such a manner that it is a way to show obedience to God by adhering to his rules. God has laid down the rules for every aspect of life and humans have to adhere to such rules. Humans can show their obedience by certain actions such as praying to God, praising him, adoring him, requesting him for something, etc.

Means of Communication

(Gleaner, 2020) mentioned that communication is very important for every human to make a relationship with each other. Without communication, humans can't build a relationship with others. The same is the case with the relationship with God. In this sense, a prayer is a significant act or a way to communicate with God.

(Hamman, 2020) Prayer is not only to demand from God gifts or other things but it is a way to relieve the stress and helplessness which people face in daily life. Through prayer as a communion act, a person can make a deep and strong relationship with God which gives calm and peace to the heart and mind.

Request to God

(Merriam, 2021) Prayer is significant because it is a way to request God. Request or petition is used as synonyms for prayer from a religious perspective. It has a core role in culture. Although, the request cannot be ignored in prayer whether it is for material things, spirituality, worldly success, and many other desires. Human beings request God for their needs and desires by the way of prayer.

Help Others

(Lawrence, 1918) Prayer is also significant as a way or an act to provide service to others. To work for others and to help others is an adorable act for God. In this sense, prayer is a system that provides help to supply social needs. Prayer also can repair emotional wounds. Praying for others is a social act that meets public needs.

Sort out Problems

(Hamman, 2020) Prayer is a way to sort out problems that people faced in their daily lives. Prayer is a path to resolving problems. When a person communicates to God it may open the doors for many solutions. Prayer gives strength to the heart and increases willpower by which one becomes able to find out the solution to difficulties.

History of Sikh community

(Shackle, 1986) describes Sikh community as the fifth-largest culture in the world starting in the 15th century. The origin of Sikh community started with Guru Nanak and ended with the last Guru Gobind Singh. The history of Sikh community has been divided into different phases. The first phase is known as ‘the age of Gurus’, which is recognized as the developmental age (1469-1708). The second

stage is the 'heroic age', which is known as the Khalsa period (1708-1849)

The age of Gurus (1469-1708)

The situation in India

(Safdar et al, 2018) explain it was a time of political instability and social disorder in the history of India. The caste system was developed when the Aryans come, who were the worshippers of nature objects (such as the rising sun, moon, stars, thunder, etc.). On the other hand, the people of northern India were worshipers of idols. Aryans divided the common people into different castes, such as Brahmin, Kshatriya, vaishyas, and Sudras. As a result of this discrimination, the social disorder was at its peak. In this situation, many Hindus and Muslims started reformist movements against caste discrimination. In the 11th century, the reformist movement started in Hinduism by the name of the Bhakti movement against the caste system and idol worship.

(Stephen, 2004) illustrated Shankara and Ramananja were the two main parts of this reformist movement. Shankara was a Brahmin and believer of monotheism, the God without any object and non-figurative form. Ramananda was a follower of Shankara's teachings. This Movement had a great influence on Sikh community as a doctrine of Bhakti which means Salvation or the way to devotion. On the other hand, Muslim Sufis introduced the concept of universal brotherhood as a religious combination between Hindus and Muslims. It was the time when the clashes between Hindus and Muslims were at their peak. The Muslim defeat the non-believers and destroyed their sacred places. In this negative situation, the positive attitude of Muslim Sufis highly attracted people from lower castes towards Sufism. As a result, many people embraced Sufism which might be helpful to abolish caste discrimination.

Birth of Guru Nanak

(Shackle, 1986) At this time, Guru Nanak who was the founder of Sikh community was born on 15th April 1469 in the house of Mehta Kalwaran at Talwandi (which is currently known as Nankana Sahib) in northwest India called Punjab. He was born into *Kshatriya* (warrior/ruler) caste. He learned his basic and ethical teaching from Muslim Nobleman Syed Sharif Shah.

(Safdar et al, 2018) At the age of seven, he wrote a puzzle poem 'Learning' which was prominent among Hindus and Muslims. He learned Sanskrit and the Hindu Scripture from a Hindu teacher. At the age of nine, he gets admission to a Muslim school and learned the Arabic and Persian languages.

(Brekke 2014, P.11) explains that in Nanak's time, Islam and Hinduism were prominent in India. Guru Nanak belonged to the saint tradition which was a blend of religious movements that were against ritualism and unoriginal forms of traditional Hinduism. Saint was the devotional culture and its basic message was love and love of God by practicing specific rituals, worship acts, or selflessness.

(Bigger 2004, P. 9) further explains that Guru Nanak was observing all the religious and political disunity and hatred. So he decides to come into the field and work for humanity. For this, he raises the voice of compassion to promote love. He also works for peace and unity of humanity. Later, Guru Nanak promoted the tradition of love, selflessness, and loyalty, and established a separate nation as a devotional culture. His famous saying is "There is neither Hindu nor Muslim so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Muslim and the path which I follow will be God's path".

Period of Guru Nanak

(Safdar 2018, P. 227) narrated that after promoting a separate nation, Guru Nanak returned to Punjab to start a community of adherers of Sikh community who are known as Sikh 'the learner'. Sikhs started to live their lives according to the teachings of Guru Nanak. He started visiting the sacred places of different cultures in and outside India. He travelled for thirty years in many places such as Arabia, Mesopotamia, Afghanistan, Tibet, Burma, and Ceylon. His intention was not to unite Hinduism and Islam but to develop a separate nation that is free from dishonesty and disunity.

Guru Nanak promoted the concept of the oneness of God and universal brotherhood. Nanak was severely against the social distinction and caste system. To promote social unity, he introduced the concept of 'Langer' the Community Kitchen. Guru Nanak's teachings are based on three commandments; '*Kirt Karo*', i.e., 'do your duty,

“*Nam Japo*”, i.e. 'repeat the Name of God' and 'Vand Khako' i.e. 'give in charity. The Sikh community successfully maintained its identity as a religious identity in the starting years under the guidance of Guru Nanak and his successors.

Period of Angad (2nd Guru, 1539-1532)

(Khalsa, 1997) Nanak chose Angad his successor because of his humbleness and discipline. He was the servant of Guru Nanak. He was the one who together with the words of Guru Nanak for the first time. He had great contributions to the progress of Punjabi literature. He introduced the first script in Punjabi which was Gurumukhi.

Period of Guru Amar Das (the 3rd Guru, 1552-1574)

(Khalsa, 1997) After Guru Angad, Amar Das was the next Guru of the Sikh community. He was born in 1479. When he was seventy-three years old, he was selected as a third Guru in Sikh community. He had great contributions to the development of Sikh community. He continued the social and political practices of Guru Nanak. He had done great work for the rights of women. He raises his voice against the burning of widows on their husband's death. He promoted marriages between different castes and marriages of widows.

Period of Guru Ram Das (the 4th Guru, 1574-1581)

(Khalsa, 1997) describes that the name Ram means 'the slave of God'. He was the son-in-law of Guru Amar Das. Ram Das continued the social reform which was started by the First Guru and also introduced the words and prayers at weddings and funerals. The Sikh community increased in population during the time of Ram Das.

Period of Guru Arjan (the 5th Guru)

(Singh et al, 2016) The period of Guru Arjan is known as the developmental period of Sikh community because the Sikh community increased in number at the time of the fifth Guru. He has done a lot of work for the future development of Sikh community. He constructed the worship places of Sikhs such as the construction of the temple in the middle of Amritsar which is the sacred pond of Sikh community.

(Singh, 2006) mentioned that another great event was the compilation of the first Holy Scripture which is known as Adi Granth, which consists of the

poetry of the first five Gurus and the saints of Hindus and Muslims.

(Fenech, 2001) Sikh community developed as a political community during the period of Guru Arjan. Mughal Empire was ruling, and Jahangir was the emperor at that time. He was against the non-Muslims so, in 1606, Guru Arjan was arrested and killed on the order of the emperor in Lahore.

Period of Guru Hargobind (6th Guru)

(Khalsa, 1997) After the martyrdom of the fifth Guru, the situation becomes critical and the son of Guru Arjan (Hargobind) becomes the sixth Guru. He started establishing a Sikh army to fight against Mughal power. This was the turning point in the history of Sikh community when the peaceful group of Sikh community changed into a fighting order. Guru Hargobind established a Sikh Guru authority to deal with political matters. This authority is divided into two parts; the first is 'PIRI', and the second is 'MIRI'.

Period of Guru Har Rai (the 7th Guru, 1644-1661)

(Singh, 2013) After Guru Hargobind, the next spiritual leader of Sikhs was Guru Har Rai. He was born in Sodhi house and become Guru at the age of 14. He had great contributions to the progress of the Sikh community. (Louis, 2014) He tries to resort to the conflicts of militaries that were raised at the time of Hargobind Singh. In the practices of Sikh's daily prayers; he introduced devotional music during worship. He also introduced different styles of recitation of Holy Scripture such as *Katha*, *Kirtan*, etc. Har Rai also started the congregational *Kirtan* singing tradition which is known as *Jotian da Kirtan*.

Period of Guru Hari Krishan (the 8th Guru)

(Duignan, 2022) Hari Krishan was born in 1656 in Kiratpur which is presently in the Uttar Pradesh State of India. He was just five years old when he was nominated as a Guru next to Har Rai. He was gifted with extraordinary skills of spirituality. According to the history of the Sikhs Gurus, there was widespread cholera in the era of this Guru. He was famous to heal people who suffered from this disease. By doing help to others, he demolish smallpox and died in 1664 in Delhi.

Period of Guru Tegh Bahadur (the 9th Guru)

(Duignan, 2022) When Guru Hari Krishan was on his deathbed, he expressed his desire for the next

Guru should be from the village of Bakala. After his death, a deputation went there and starts searching for the Guru. After the search, they found Tegh Bahadur (the son of Guru Hargobind) and appointed him as the ninth Guru.

Tegh Bahadur was born in 1621 in Amritsar in Indian Punjab. In his period, the political and religious situations were unstable. King Aurangzeb ordered the Kashmiri Hindus to embrace Islam. At that time, Hindus seek help from Tegh Bahadur and ask for their protection. In response, the Guru helped them without caring about the opposition of the Mughal power. The Guru said to Hindus to inform King Aurangzeb that they will be converted to Islam if the Guru becomes Muslim. After the announcement, he travelled to Delhi to defend the Hindus with no intention of conversion. When he was on the way to Delhi, he was arrested by the order of the King with his five Sikh fellows. He had no option left but to embrace Islam. He didn't compromise his faith. His Sikh fellows were treated badly as some were sawn, others were simmered, and suppressed alive. Tegh Bahadur refused to accept Islam and chooses the option of death. Before execution, he recited the morning Baani Japji Sahib and was executed publically.

Period of Guru Gobind Singh (the 10th Guru)

In 1666, the relations between Aurangzeb and Sikhs become more complicated at the time of the tenth Guru Gobind Singh. The reason was that, his father Tegh Bahadur, who was the ninth Guru of Sikh community killed by Aurangzeb in Delhi. After the death of Tegh Bahadur, Gobind Singh becomes the successor. He was born in 1666 in Patna. He acquired his education from Punjab and recognized his Guruship in Anandpur.

(Brekke 2013, P. 69) describes that in 1699 on the day of Baisakhi; he founded Khalsa (the religious order) and invited every Sikh to join this order. The Khalsa which means Pure, its members are identified by some symbols; such as uncut hair and beard (*kes*), carrying a comb (*kanga*), wearing knee-length breeches (*Kach*), wearing a steel bracelet (*Kara*), and carrying a *Saber* (*Kirpan*). The concept of Khalsa has introduced a new relationship between Guru and his adherers and also the code of conduct which is known as '*Rahit*'. This was another great event that occurred in the history of Sikh community.

2.2.2. The Heroic Age (1708-1849)

(Stephen, 2004) Guru Gobind Singh stopped Guruship because his four sons were killed during his lifetime, so he announced the final Guru '*the Guru Granth Sahib*' for the guidance of the Sikh community. This was the end of the age of Gurus and the start of the Heroic Age. After the death of Guru Gobind Singh, the situation becomes more complicated. The Sikh community gathered at Amritsar and developed a '*Dal of Khalsa*' army of Khalsa to fight against the Mughal emperors. On the other hand, a dominant ruler of Lahore introduced a policy of unkind controls and announced a reward for catching the Sikh's heads and bringing them to him. In 1746, the first "Ghalughara" which is known as the 'lesser Holocaust' the unkind control of rulers ended in Amritsar and the damage of the Golden Temple was followed by murder or defeat of Sikh forces.

(Sethi, 1998) stated that, in 1747, Ahmad Shah Abdali of Afghanistan attacked Punjab with the desire to dominate the area of Sikhs. In 1757, Baba Deep Shah come into the field and was a martyr in the defense of the Holy shrines. In 1762, another great destruction of Sikhs, which is known as the 'Great Holocaust' under the attacks of Abdali, was a painful and struggling period in the history of Sikh community. The Sikh community was fighting for the protection and freedom of their faith and community. Sikhs started a movement, '*Raj Kary ga Khalsa*' (Khalsa shall rule) which was successful. After a long struggle, in 1799, Sikhs gained a victory under the command of Ranjit Singh, who is known as the Lion of Punjab. In his period, the Sikh community grew in numbers and gained political success. The repairing of the Holy shrines, Golden temple, and other Holy places had also been done in the region of Ranjit Singh. This Khalsa period ended after the two Anglo-Sikh wars which were fought in (1845-1846) and in (1847-1849). Beginning 1849 to 1947, the British penetrated the Sikh land. As a result of penetration, the Sikhs' actions were destroyed particularly in the field of status and sexual category. At the time of the division of India, the huge area of Indian Punjab was set for the Sikhs. In 1947, Sikhs contracted with the Hindu leader to be a part of India. In the same year, Sikhs were fraught and in 1984 Indira Gandhi commanded to assert the Golden Temple. After this situation, the

Sikhs relocated to the west for the protection and value of their identity to moral and ethical standards. To secure their identity they become highly active in social life.

(Brekke, 2013) The above-cited history shows that the Sikhs faced a lot of troubles and tragedies regarding their faith and identity. In the protection of faith and identity, Sikhs sacrifice their heads. The Gurus communal their strong points to promote harmony, knowledge, and impartiality and defend the Sikh faith. The history of Sikh community also shows the importance of their daily practices of prayers, vows, unity, and identity in their lives.

Concept of Prayers in Sikh community

(Admin, 2008) It is a well-known statement that all cultures of this universe promote the same basic realities. Some principles could be changed that resemble different cultures but the most important thing is what makes cultures unique or different from one another. Generally, the concept of prayer is to please God but the prayer concept is different in Sikh community. Prayer in Sikh community means spending time in the company of God.

(Miller 2005, P. 29) has been mentioned in her dissertation about the concept of prayer is based on the Sikh's belief in the Oneness of God which is *Ek Onkar*, the key principle of Sikh community. This concept had been founded by Guru Nanak and mentioned in the Sikhs holy text called the *Sri Guru Granth Sahib*. Sikh prays to *Waheguru* to increase the inner strength to accept his will and authority over all his creatures. Sikhs do not pray for self-well-being but pray (*Sarbat Da Bhala*) which means the prosperity and well-being of entire humankind without any discrimination of caste and gender or culture. If this prayer is accepted and the prosperity of humankind has been attained it means that self-well-being is assured. In this phenomenon, Sikhs preferred to do work for others instead of doing work for themselves. Sikh community is based on three teachings of Guru Nanak, *Kirat Karo*, *Naam Japo*, and *Vand Chako*. *Kirat Karo* means that a person should work hard and earn money in a halal way. It is not allowed in Sikh community to violate the rights of others. *Naam Japo* means, that a person should spare some time in the company of *Waheguru* and build a strong relationship with him. Lastly, *Vand Chako* means, that a person should share earnings with poor and needy people as their

right. So, Sikhs' view regarding prayer is that praying for human well-being is better than praying for self because it indirectly leads towards self-well-being without giving any harm to other humans and creatures. Sikhs Gurus describe the concept of prayer in Sikh community, is to be selfless towards *Waheguru* and making this world God-centric the real heaven where *Waheguru* is at the core of the entire creation, not man.

2.3.1. Significance of Prayers in Sikh community

Prayer is an important practice in the Sikh culture. Its importance has been mentioned in the Holy Scripture Sikhs Guru Granth Sahib (Sari rag Mehla 5, Pauri: 2-3) in the following words;

ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੇ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥
 ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥
 Sukh-dāta bhāi bhānjno tis āgai kar ar-dās
 ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੩॥
 ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੩॥
 Mihar kare jis miharvān tan kāraj āvai rās||3||

Translation

(Khalsa, 2022, P. 44) so offer your prayers to Him, the Giver of Peace, the Destroyer of fear. Showing His Mercy, the Merciful Master shall resolve your affairs. ||3||.

This text shows the importance of prayer by believing in one God. If the Sikh does not believe in *Waheguru* as a giver of peace and destroyer of fear; the prayer will be meaningless.

Connect Mind and Heart with Waheguru

Prayer is an action that provides a way to connect the mind and heart to *Waheguru* with a high spirit. It is the way to communicate with *Waheguru* personally as well as collectively. As it has been mentioned by (Dev, Asa Mehla 1, Pauri: 1);

ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਹੈ ਸਚ ਨਾਮਿ ਸੁਹੇਲਾ ॥
 ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਹੈ ਸਚ ਨਾਮਿ ਸੁਹੇਲਾ ॥
 Nānak kī ar-dās hai sach nām suhelā

Translation

(Khalsa, 2022, P. 421) this is Nanak's prayer, that he may be adorned with the True Name.

Praise of Waheguru

Through prayer, the Sikh remembers his *Waheguru* by praising him to recall his blessings such as life, good health, wealth, safety and protection, etc. (Das, Gauri Mehla 3, Pauri: 7);

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

ਤਿਸੁ ਬਿਨੁ ਫੂਜਾ ਅਵਰੁ ਨ ਕੋਝੈ ॥
Fis bin dūjā avar na koī.

Translation

(Khalsa, 2022, P. 232) without Him, there is no other at all.

Guru Arjun, the fifth Guru of Sikh community, stated the significance of prayer in the following words;

(Singh, 2006, P. 45-46) the praising of his name is the highest of all practices. It has uplifted many a human soul. It slakes the desire of a restless mind. It imparts an all-seeing vision.

Prevent from Illness

Prayer is also significant in Sikh community because it prevents the person from illness and gives pleasure. It will cure all the harm (Dev, Bilaval Mehla 5, Paori: 1).

"ਬਿਰਥੀ ਕਢੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥
Birthī kaḏe Na hovay Jan kī arḏāḡs

Translation (Khalsa, P. 819) the prayer of the Devotee is never unfulfilled."

Spiritual Communication

Prayer is considered spiritual communication. It helps to improve spiritual power to change for good. Through spiritual communication, the person becomes more conscious about *Waheguru*, his creation, and the reality of life. It enhances the ability of tolerance and encouraged one to do good deeds. Prayer helps to prevent sin and bad company. When one prays regularly it kept away from unethical practices such as anger, lust, pride greed, etc.

Conclusion

As a consequence of the above literature review and analysis, it is found that the concept of Sikh prayers is to observe and obey God, a source to communicate with God and people, request God and help the people. Historic development in Sikh prayers developed some physical actions to add to prayers and enhanced the connectivity among the people of Sikh communities. It is also found that the concept of prayers in Sikh community developed clearer and more sophisticated.

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