

# GIRBHAVALI BY PIR SADRUDDIN

## (TRANSLITERATION, TRANSLATION & EXPLANATION)

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The word *girbhavali* has two letters, *garbh* (uterus) and *vaali* (*vaanni*) means narratives of the uterus or embryology, relating to gestation, uterus, fetus etc. In other words, it is a science of development of an embryo from fertilization of the ovum to the fetus stage.

Girbhavali is a treatise (*granth*) attributed to Pir Sadruddin (1300-1416) (1). It has two published versions, **Girbhavali Nani** (Embryology, small) or **GBV** and **Girbhavali Shastr Likhi'yate'** (Scriptural treatise of embryology) or **GBVS**. Both are masterpiece composed in prose having great force of expression. (2) The ginans contain exhaustible source of intellectual and spiritual reflection, providing rise to ever-proliferating interpretations.

We will deal here the **GBV**. It seems that Pir Sadruddin intended to exhort artifice of divine creation in cosmos and human body, he composed **GBV**, in which he retained old prevalent traditional trend and faculty of the Hindus and designed five imaginary interrogations of the goddess Parvati to the Divine Lord (*Ishavar Sami*) on cosmology, cosmogony, embryology, physiological deliberations and human anatomy.

It is generally viewed that the versions of **GBV** and **GBVS** are polyglot, inexplicable, indecipherable and rustic due to constitute oldest layers of the Sanskrit vocabularies (3).

The speculation for Girbhavali being polyglot is fairly not justifiable. One can observe that the ginans/granths are now freely translated, which also contain these dialects, but why not for **GBV** and **GBVS**? The main reason is not rustic vocabularies, but the transcriptional errors rendering stodgy in translation.

The scrutiny of the ginans suggests that the transcription of the ginans was in operation in the period of the Pirs, but its individual copying began almost in 16<sup>th</sup> century. This is by virtue of the fact that the missionary Juma Bhagat (1868-1935) surprised the court in Bombay to its extreme during the Haji Bibi Case on August 5,

1908 by producing two rare oldest manuscripts of the ginan. One manuscript dated 1565 A.D., and another 1576 A.D. In 1982, I have mentioned in my monograph, **Authenticity of Buj Niringan** when I didn't know properly worth and importance of the old manuscripts that a certain Devdas Khetta left a manuscript in 1902 in Ahmadabad, India, which contained **Anant Akhado** of Pir Hasan Kabiruddin. There is a note: "I visited Jerruk, Sind in 1838 when I was 27 years old, where I saw a wooden box of late Kamadia Bhimu in possession of Alarakhia Sumar. It contains **Das Avatar** of Pir Sadruddin and other granth of 1574 Samvat (1518 A.D.). One another manuscript belonged to Khoja Bhimji Pindidas, dated 1594 Samvat (1538 A.D.). A personal diary of Remu Moloo of Nagpur, India was accessed, having 231 pages. Its 1<sup>st</sup> to 90 pages contained ginans, while other pages were reserved for the account of his ancestors. It however contained two dates, 1608 Samvat (1552 A.D.) and 1613 Samvat (1557 A.D.).

It is probable that the transcribing practice must have been confined to few persons working with the Pirs and their written copies would have been placed in the prayer halls for reading and memorizing. When the split of Imam Shahi sect reached to its final nook, it seems that the copying the ginans would have been begun both from oral and fragment of texts in the 16<sup>th</sup> century.

Earlier, there existed no any institution or group to collect and transcribe this wonderful tradition orderly. The first such group however emerged was the Akhund stock in Jerruk, Sind who mostly migrated from Bhuj, Kutchh in 18<sup>th</sup> century. They collected and transcribed ginanic copies and sold in Indian regions in plausible rate, the only means of their bread and butter. Later, most of them migrated towards Zanzibar and Uganda.

In those days, a certain Alauddin Ghulam Hussain (d. 1914) was working in the Oriental Printing Press in Bombay since 1864. Later, he also started his profession to transcribe the Ismaili literature in Khojki character since 1867. Later, he also established his own printing press in 1880. Alauddin Ghulam Hussain and his son continued publishing ginans and farmans in letho print. These books however were costly that the average Ismailis could not afford. For instance, a book of 100 ginans was sold in Rs. 3.50 and the booklet of Dua in Rs. 0.75. This was the main reason that he received orders from Varas Ibrahim Ismail (d. 1897) of Junagadh every year to print the book of *dua* and the *ginans* for making free distribution in the Ismailis.

Then, Mukhi Laljibhai Devraj (1842-1930) appeared in literary forum. His inestimable services was peerless in the field of the publication of the ginans. He

unearthed voluminous manuscripts in India. In 1901, Bhagat Karimbhai Mohan Vertej, Visram Virji, Bhagat Remu and few other were hired to make manual copies of the ginans at the rate of 4 annas per 1000 words, but it seems that these copies were not examined or verified by no means.

The process of manual copying ceaselessly continued for about three years (1901-1903), and a host of these copies spread mostly in India and East Africa. When its demand enhanced, Laljibhai Devraj started lithographic print to make more copies of the manual texts. He visited Germany in 1903 and succeeded to prepare the Khojaki types and fonts. Soon after his return, he launched Khojaki typography and established Khoja Sindhi Printing Press on June 27, 1903. He continued to publish ginans for 17 years. When he noticed adverse reactions from the community members mostly from East Africa, he made his declaration in the **Ismaili Satpanth Prakash** (Bombay, April 12, 1918), appealing to bring to his knowledge the oversights and shortcomings in the published ginans, so as to make it flawless in next editions (4). He however rectified whatever was apprised, but what about those manual copies prepared by the scribblers during three years (1901-1903) which had been circulated to great range in India and East Africa? The scholars must take into account that these flawed, scrawled and immethodical copies prepared at random bear transcriptional errors are included in the domain of the old manuscripts!! These are absolutely not old manuscripts (5).

Harking back, the **GBV**, **GBVS**, and other granth, the scribes needed to count with the help of pen from one to thousand for claiming 4 annas. During manual counting, it is probable that few dots of ink would have touched the paper and these were not removed with rubber or other means. These dots are visible in many manual copies. There must be one dot on a word, but appended more than one, such as *Khand* became *Khandang*, *Akhand* as *Akhanand*, etc. (6).

It is a thoughtful, rather a grave enigmatic consideration: how to reconstitute? We don't know how long the published ginans would be reckoned standard editions? This write-up however takes no sides in this debate. This is however by virtue of the fact that it was also apprehended inaccuracy in Devraj's edition by the missionaries and scholars of the Recreation Club Institute. Neither we replace nor sort out original words. In case, we endeavor a little bit, it will be branded interpolation. Thereupon, we cannot modify any word, but show its original form into bracket. The paraphrase or tampering, if any, void of concrete reason is never acceptable. None should start his own religious franchise in this context.

Once any modification is done, it no more remains being words of the Pirs. If the ginans are studied with a proper bent of mind, one would find heap of untold treasure of knowledge and wisdom. Its purity therefore, must be guarded.

It was the mandate of the Recreation Club Institute (1921-1944) to revise editions of Mukhi Laljibhai Devraj, but it was never executed at least certain amount of scholastic attention, even by the Ismailia Associations for India and Africa (1944-1986) and then the Tariqah Boards. The Institute of the Ismaili Studies, London has amassed major manuscripts, but it has neither yet been catalogued nor revision of Devraj's edition. According to **Ismaili Hymns from South Asia** (London, 1992, p. 17), "The Devraj edition long remained standard, until the changes in the direction of the community necessitated its revision."

I have heard from late missionary Alibhai Nanji (1893-1978) in about 1971-2 that he and some other missionaries of the Recreation Club Institute asked Imam Sultan Muhammed Shah at Bombay in 1934 that it was difficult to decipher **Girbhavali** and as a result they have replaced about 40 to 50 words by another words to decode and avoid several layers of its meaning. The Imam declined their proposed interpolation or cognate substitutions and said, "Don't modify words. Do you want that your status may be like Uthman? You come and ask me!" These missionaries hardly meet together in Bombay because of their sermons in different quarters for the forthcoming Golden Jubilee of Imam Sultan Muhammad Shah in 1936, and consequently this sublime plan could not be materialized.

I have gone through many old manuscripts and write-ups relating to the **GBV** and **GBVS**. The earliest literary attempt seems to have been launched by Mukhi Laljibhai Devraj, who simply analyzed in ten pages. It seems that he was not convinced in his brief venture, and that is why he did not publish it in his periodical, **Ismaili Sitaro** (1908) or **Khoja Mitr** (1910). The early literary attempt was published in the **Nizari Magazine** (Bombay, Dec., 1928, January to April, 1929) by Missionary Nur Muhammed Hasham under the head of **Aatam Gnaan**, but he referred to few portions of the **GBVS**. Bhagat Kara Ruda (18812-1931) was well-versed in Indian vernaculars and excellently summarized its interpretation. I have inspected his Gujrati illegible and incomplete manuscript of 169 pages. It will be however helpful to certain amount in my study of **GBVS**. Missionary Murad Ali Juma (1878-1966), also known as Bapu Missionary, the father-in-law of Missionary Rai Abu Aly Alybhai Aziz (1921-2008) had delivered his lecture on **GBVS** to his

students. Its audio-cassettes are well-recorded, but his effort was half-baked and inexplicable.

Let me remark that this is an ideal time to say that my relation with late missionary Abu Alu A. Aziz was cemented as a son and father due to our close family link via my mother-in-law with him. I have undoubtedly acquired much knowledge from him. During his last visit in Karachi, he told that he was working on the **Girbhavali**. He however blessed me to work on it too. Unfortunately, I failed to find his work.

The approach of certain petty writers appears to have based purely on their own whims. All these available materials at disposal, however have not touched the scientific notions.

Science and scientific observations and findings cannot be generally acceptable as criteria for the genuineness of the doctrine of the ginans, although at this point in time there are many significant instances to be cited for the concordance between science and the ginans on certain questions. However, the mystically tinged ginans are the sacred hymns and treatises, notably a spiritual guidance, and neither a book of science nor a mine of cryptic notes on scientific facts. In brief, the Ismailis believe the ginans specifically a noble tool of guidance exhorted by the Pirs/Sayeds, whereas the science is a human endeavor, which alters their theories from time to time seems to be in support of it or not.

## **Early Mission of Pir Sadruddin**

It is necessary to have a cursory glance at first on the early historical background of the mission of Pir Sadruddin in Indian sub-continent when Pir Shams (d. 1356), Pir Nasiruddin (d. 1362) and Pir Saheb al-Sin (d. 1373) were active in proselytization in other regions of India. Before it, the following two holy farmans of Imam Sultan Muhammad Shah are worthy to focus in mind:-

**“Pir Sadruddin had shown you real faith, not indicated all of a sudden. First, he exhorted Hinduism, then combined track of Satpanth with their religion and thereafter, this faith was promulgated” (Zanzibar, 13th July, 1899) and “Pir Sadruddin was all alone and promulgated one hundred thousand murids” (Bombay, 22<sup>nd</sup> March, 1923)**

Pir Sadruddin came India in 1361 and posed and draped as a Hindu priest. He studied Hinduism, their traditions, tendencies, aptitude and social customs. He was a linguist

and mastered local languages like Sanskrit, Hindi, Gujrati etc., and immersed in Indian customs. While studying the ginans/granths, it explicitly denotes that Pir Sadruddin had deeply studied the Rig-Veda, Ayur-Veda, Sam-Aveda, Athar-Veda, Upanishads, Smriti, Puranas etc. He was also well known interpreter of the Koran and Hadith. He was a great preacher, dialectician and well steeped in astronomy, astrology and physiology. He was the first Gujrat and Sindhi poet. He is the only Pir who is referred to 21 times by Imam Sultan Muhammad Shah. His name also appeared twice as Pir Sadardin, also twice with an epithet of Bar Gur in our old Dua. It will not be an exaggeration to say that Pir Sadruddin indeed towered in history like an Everest with no Alps around. (7)

According to the Arab proverb, “Speak to men to the amount of their faculty” (*Tukkalli man nasa ala qadr uqulihim*). Likewise, Pir Sadruddin mixed up with the Hindus in their temples and exhorted them simply the Hinduism. When he gained confidence and reliance, he rationally propounded and manipulated his Hindu disciples vividly the advent of Islam was predicted in their scriptures, notably Athar-Veda, Upanishads etc., and remarkably imparted that the tenth incarnation of Vishnu, for whom they were waiting had manifested in Salmal Deep (Arabia) as a Naklank (Ali), who was then in the dress of Shri Salam Shah (Islam Shah), residing in Irak Khand (Iran). It appears explicitly that his Hindu disciples took deep interest. He imparted them thereupon Satpanth doctrine, but did not applied the term “Ismailism.” On that time, he composed few bhajan (hymns) or ginans in which he identified himself as Gur Soho’dev, Harichandra and Satgur Bharhma. The **GBV** was one of the compositions of those times, which contains no Arabic or Persian words, but only Sanskrit, Hindi, Gujrati and other Indian vernaculars. It is to be added that Pir Sadruddin’s 218 varying ginans were published in 1952 by the Ismailia Association for India, in which 27 ginans contained name of the composer as Soho’dev, and these would have been also composed during the first stage of his proselytization.

During the early stage, the number of the followers in the Satpanth were about one hundred thousand, and then augmented to millions in second to fourth stages. Pir Sadruddin was alone in his mission, which he spread widely in Sind, Kutchh, Kathiawar, Gujrat etc., and then he appointed 12 well trained persons to look after the mission works.

Summing up the peculiar missionary method of Pir Sadruddin, Ishtiaq Husain Qureshi writes in **The Muslim Community of the Indo-Pakistan Subcontinent**

(Karachi, 1977, pp. 41-2) that, “There are several instances on record where an Ismaili missionary (Pir Sadruddin) posed as a Brahmin or Hindu priest and instead of flatly contradicting the doctrine of the faith, he sought to subvert, he confessed its basic assumptions and introduced some of Ismaili beliefs in a disguised form and thus slowly and gradually paved the way of a mass conversion. Lack of total adherence has never worried the Ismailis, because they are fully confident that the convert will ultimately accept the faith fully. This kind of conversion is achieved in a peculiar manner. At the outset, the appeal is not on the basis of dogma or beliefs, but an attempt is made to convince the potential convert of the spiritual greatness of some persons. In the early days, the missionary himself was a man of exemplary character. Very often Ali was depicted as an incarnation of Vishnu among the Vaishnavities. In short, after some personal loyalty has been created, the disciple was taken through various stages into full-fledged belief in the teaching of Ismaili Islam.” W. Ivanow also writes in his **Collectanea** (Leiden, 1948, p. 34) that, “The Pirs apparently found it impossible to uproot the ancestral outlook of their Hindu converts, based on the belief in immortality of the soul, and rebirth in accordance with the Karma theory.” He also comments, “Either by intuition or sound and clever reasoning, the Nizari Ismaili missionaries devised...method depending on two principles. One was their bold tactics in separating the meaning and spirit of Islam from its hard Arabic shell. The other was their concentration of efforts on a few definite castes.” (**ibid.** p. 21)

Thereupon, the new converts were brought into Satpanth from **one to four stages (7)**. Pir Sadruddin consciously safeguarded his followers’ Islamic root and identity on the fourth stage. Eventually, the boundaries between the Muslims and Hindus were well-defined in the ginans. He formed a symbolical bridge between Islam and Hinduism analogically – a landmark characteristic of his noble mission, which took him about 35 years (1361-1396).

In the second stage of mission, Pir Sadruddin sorted out and imparted the disciples the common analogies in their philosophical ideas and laid massive value upon the inner aspects, and put aside their external formalism. Saiyid Athar Abbas Rizvi writes in **History of Sufism in India** (New Delhi, 1978, 1st vol., p. 109) that, “The Ismaili missionaries were enthusiastic, who unhesitatingly modified their esoteric system to suit their converts.” This stage offered the disciples to pick up the refined teachings linked in the Satpanthi essence with no hard Arabic shell.

Various ginans were composed in the second stage of mission, in which Pir Sadruddin incorporated his name as Sohodev and Pir Sadruddin. In this stage, the **Gibhavali Shastr Likiyate'** (**GBVS**) seems to have been composed, in which the Pir had appended his name, Sadardin for 9 times.

Be noted cautiously that the **GBV** was composed in the first stage of mission, while **GBVS** belongs to the second stage. It is however curious that the former granth was branded in the Devraj edition as **Nani**, and the later as the **Motti**, which is utterly inappropriate. In the ending lines of the **GBV** and **GBVS**, only the name **Girbhavali** is mentioned without addition of **Nani** or **Motti**. In 1991-2, I have examined an oldest manuscript in possession of a certain Mamu Bhagat in Jerruk, in which the present **GBV** and **GBVS** were given the heading of only **Girbhavali**.

Writing on the mission of Pir Sadruddin, Ali Ahmed Brahe says in his **History of Tombstones** (Hyderabad, 1987, pp. 133-4) that, "Anyone who embraced Ismaili dawa was free to practice his traditional cult and even retain his previous names, castes, identity with the additional declaration of faith in Imam and veneration for Pirs and descendants of Ali. By adoption of such liberal attitude a great many powerful tribes, such as Langah, Soomras and Lohannas, were attracted to the Ismaili Satpanth."

There are numerous significant examples of the concordance betwixt Science and the Ginan on certain questions. The Ginan exclusively is a hub of sacred religious hymns. It is neither a treatise of science nor a mine of cryptic notes on scientific discoveries. Science is a human ceaseless ongoing endeavor, which is altered from time to time, whereas what the Ginan refers scientifically, if any, it is the outcome of the insight of the composers and the science will have to admit despite being facilitated with latest apparatus.





# **TRANSLITERATION, TRANSLATION & EXPLANATION**

I have divided the prose or un-versified version of **GBV** into six parts in order to understand it subject-wise.

The following first to four parts refer to cosmology and cosmogony.

(1) *Shri Satgur Bharhma ho vaacha,*

*Shri Unni'yad a'sankh jug tang budh varann'g. Dharam rekhang rup nirinjanang. Paanchamu'n edhan'nang. Endh phodi'ne' bhahe'u navkhand. Tare' rache'iou'n mer mandhann kivanna'sag. Tare' kahore' pindhato kimanne' kiltaar. Wa konn khetr konn beej kheer (khinn) samudr madhi'e' janni'e'?*

**“Shri Satgur Bharhma says,**

***(First) God created myriad eras in pre-primeval period, (second) these were intelligently straitened to large amount. (Third) the dogmatic cult was not sketched (fourth) when He was in Transcendent form. The fifth, there was a rotating cosmic oval (in space) which was collided, resulting formation of nine continents (on earth). He (also) created celestial bodies. Now tell who created human being? What was its germ and root when the valleys were engulfed by the oceans?”***

- a) *Shri* is a polite form to address, means *Honorable Sir*. Its synonymous in Arabic is *Hazrat* means *presence, appearance*.
- b) The name *Satgur* means *dispeller of darkness* and *Brahma* means the *Lord Creator*. Hence, *Satgur Brahma* means *the true remover of the nescience (of the) Lord Creator*, an epithet of Pir Sadruddin. In other words, *Satgur* is Pir Sadruddin and *Brahma* is the Imam. The second parts of the granth, **Khat Nirinjan** and opening of **Bavan Bodh** of Pir Sadruddin also begin with the phrase, *Shri Satgur Brahma ho vaacha*. According to the granth, **Sol Thad** attributed to Sayed Imam Shah that Pir Sadruddin was the *Satgur Brahma* in present Kaljug.
- c) The word *nirinjan* is derived from Sanskrit *niranjana* means *invisible*. The Divine Being is Transcendent, not perceivable by physical senses and is never depicted in effigy. His other attributes are *nargunn* (without qualities), *niraakar* (formless) or *niralanb* (without connection) etc.

- d) The Prophet said, “God created the world in darkness” (*Inn allaha khalaqal khalaqa fiz zulimatin*). The Koran also says, “From smoke (*dukhan*), the seven heavens were created.” (41:11). The universe (cosmos) existed in gloomy shape, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. God, desiring to produce beings of many kinds from His own self, first with a thought created the waters and placed His seed in them. The seed became a cosmic egg in brilliancy equal to the sun, which violently and unceasingly rotated and revolved in space.

The rotating cosmic oval in space collided refers to the Big Bang theory. The Big Bang denotes the cosmic gigantic explosion that marked the beginning of the universe between 12 and 14 billion years ago. The universe (cosmos) in its primordial form was one unit of creation. It was in state of gaseous, known as the primeval atom or primary nebula, wherein the atoms of matter strongly attached. The high and low temperature turned it into a solid matter, or it became a mass of elements joined together. It was in the form of an egg-like ball and was rotating disorderly. This elliptical nebula subsequently split up into multiple fragments with very large dimensions and masses, so large indeed, that the specialists in astrophysics are able to estimate their mass from 1 to 100 billion times the present mass of the sun. Bickerton, Chameralain, Moulton Artheneus, Jaffereys and Jeans have a version of theory that the Presolar Clouds in an egg-form, consisted of gas and dust, rotated in space and collided in an accident, resulting formation of sun, moon, earth, planets etc. This is called the Big Bang Theory (the moment of creation). In 1920, the scientists proposed the theory of Big Bang being the origin of universe.



The other couplets of the ginans also refer Big Bang Theory as under:-

*Te indo shah upaviyo, an'e ten'e ha'th mahe'n te rakhio ketlik va'r*

*“The Lord fashioned cosmic egg and kept it in hands for few times.”*

It means that before the creation, the rotating egg-like solid mass in the space was under the control of God, whose duration is mentioned as *ketlik va'r* (few times). It does not mean few days or years but million years, which is clearly described in the following couplet:-

*Eji satr jug ne athavis gadiyu'n, Shah ind utha kar dariya'ji*

*“The Lord lifted the cosmic egg (under His control) for a period of 17 jugs*

(1, 51, 20,000 years) as well as 28 gadis (27, 21, 60,000 years)." It means 28, 72, 80,000 years.

***Te indo zulav'e samiji a'pana ha'th , an'e teno kidho bahu vista'r; Ta'r'e samiji na man mahe'n emaj a'aviyu'n, je a'a inda mahe'n thi te karu'n utpati apar'r'e.***

*"The Lord tossed the egg under His control, augmented its volume to large amount. Then, an idea flashed to God that He might make multifarious creations from cosmic egg."*

The act of tossing egg refers its rotation in space. George Lemaitre pointed out in 1931 that for some reasons a giant blob of matter or a cosmic egg in space exploded like a bomb. This marked the creation of the universe. Lemaitre, T.C. Chamberlin and F.R. Moulton endorsed the catastrophic theory.

***Eji kudrat mere saheb'ki dekho, phinn thaki ek ind upai;  
ind fodi chaud bhaman rachavia, sub jug dhand'e lagga***

*"Lo! The artifice of my Lord, Who originated an oval out of the foams (primary nebula). He created universe by bursting the cosmic egg, infixed them functioned in all ages."*

The central body is now sun, wherefrom the moon, earth and planets were separated due to the collision in space.

***Eji ind'ma'thi tatva jo kida, tenu a'asman sarjiyun'n sa'r***

*"The celestial bodies were created from the matters sprung from the cosmic egg."*

The whole universe in which the net of stars and planets is spread covers an area of 3,502,500,000 miles. This covered area was known as firmament (*a'asman*) in olden times.

After the creation of the sun, moon, earth and planets, the heavenly bodies were at chaos with irregular system.

***Cha'r ba'tta khudavand kiya, tam'e suno muniver bhajji;  
Ek ba't to jameen a'asman'e suni, tansu jameen a'asman thambaya'ji***

*"Listen, O' believer brothers! God revealed four programs. The earth and planets heard the first decree, and thus the earth and planets became steady."*

***Eji jameen a'asman'ku saheb'e a'ankh dikhai, an'e tansu a'aramj paya'ji.***

*"The Lord cast His eyes on earth and firmament, which caused peace (in universe)."*

It suggests that the chaos condition ended in the space and a system for stars and planets came to be regulated, known as the Solar System. The Koranic word (37:6) “lower heaven” refers to the solar system. According to the scientists, the solar system began almost 4,600,000,000 years ago. It is a system in which our earth and eight planets revolve round the sun under a natural process as per following ginan:-

***Chandr suraj pavan panni, sung chal'e sau janna***

*“The moon, sun, wind and water (referring to earth) revolve all together.”*

***Eji dharati jadant'e jug pa'nch gaya, evo nil gayo dhandhukar***

*“Five jugs consumed in creation of the earth (and with it), the entire gloomy era (in the universe) vanished.”*

There were four jugs (periods), known as Karta (17,28,000 years), Treta (12,96,000 years), Duapur (8,64,000) and the present Kaljug (4,32,000 years), making 43,20,000 altogether. Its average is 10, 08,000 years, and by adding sum total, it becomes 53, 28,000 years for the estimated period of above mentioned five jugs.

In brief, the cosmic egg or the cosmos in the oval shape is called the manifestation of material energy. Its layers of water, air, fire, sky in thickened one after another. With this egg is the universal form of the Divine Being, of whose body the 14 planetary system (*chaud bhamann*) are parts.

The Big Bang theory is also sounded in the following Koranic verse (21:30):-

“On high He raised it canopy and He has given it order and perfection. He made dark its night and brought out its light. And after that He hurled out the earth.” (79:27-33).

Here the words *wal arz ba'ad zalek dahaha* means “after that He hurled away the earth” refers to a part of the glowing mass from Presolar Clouds (the sun) and was thrown away the earth.

“Have not those who disbelieved considered that the heavens (celestial bodies) and the earth were joined together as one unit (*ratqan*), then We separated them.” (21; 30).

More to the point, the creation of the universe is remarkably also gleaned from the Koranic verse (7:54) that, “God created the heavens and the earth in six days.”

The word *Sittati Ayuamin* means “seven days.” The “days” cannot be literal days or the 24 hours solar day, but it is a metaphorical allusion of six periods of time, or six stages of a long length of time In other words, the measures of time we use in our earthly lives are only measures of technological convenience.

The summary of all this reasoning is that by unwavering mathematical law, we can undoubtedly prove that our universe was designed and executed by a Great Engineering Intelligence, and that is our Creator and Sustainer, God, the Almighty.

- e) The *Khand* means *portion, region* or *continent*. Like other planets, earth formed from the leftover cloud and gas orbiting the young sun. All the planets, except for earth, were named after Greek and Roman gods and goddesses. However, the name Earth is a Germanic word, which simply means, *the land*. Our universe was born from the Big Bang about 13.5 billion years ago. Our solar system began forming about 4.6 billion years ago with a concentration of interstellar dust and hydrogen gas called a molecular cloud.

The earth's continents were once part of an enormous, single landmass unit called Pangaea existed about 240 million years ago. By about 200 million years ago, this major continent having size of 57.83 million square miles crumbled and its fragments slowly assumed their positions as the Continents we recognize today. The continent simply means one of the larger continuous landmasses on earth. In geology, the areas of continental crust include regions covered with water.

The earth is the third planet from the sun and fifth largest planet in the solar system in terms of size and mass. It is divided into seven continental masses being surrounded by five major bodies of water. There are more than 326 million trillion gallons of water on earth. The seven continents today on earth are:

1. **Asia** = 17.2 million square miles.
2. **Africa** = 11.6 million square miles.
3. **North America** = 9.4 square miles.
4. **South America** = 6.9 square miles.
5. **Antarctica** = 5.5 square miles.
6. **Europe** = 3.8 square miles and
7. **Australia** = 3 million square miles.

Whereas, the *nav khand* means *nine continents*. The names of nine oldest continents are Bharatha, Ketumula, Hari, Ilavrit, Kuru, Hiranyaka, Pamyaka, Kimpurusha and Bhadrasva. What about two oldest missing continents?

Indonesia is the largest archipelago in the world having 1758 islands located between the Pacific and the Indian oceans. It bridges two continents, Asia and Australia extending 3200 miles east to west. In ancient time, these islands were a continent between southern Indonesia and northern Australia. It was rocked by an earthquake and now the 1758 islands are the ashes of highest mountains of past. This was of course the 8<sup>th</sup> continent. Secondly, there is a lost continent below Southern Europe called Gondwana, the 9<sup>th</sup> continent. It was emerged and broke up about 1800 million years ago. It eventually split into landmasses we recognize today Africa and South America.

Thereupon, Nav Khand or the Nine Continents existed in past, but now there are only seven continents. There is yet controversy in present period that there must be nine continents, not seven. The geologists from New Zealand, New Caledonia and Australia concluded that New Zealand fulfills all necessary requirements to be considered a continent, the world's smallest continent. Besides, from the French term oceanie, the southern Pacific Islands and Australia conceived as a continent.

More to the point, the Indian cosmography claimed that the terrestrial world is also divided into seven concrete islands (*Sapt Dwipa*), separated by the seven encircling oceans, each double the size of the preceding one. The word *dwipa* is rooted from an older form *dui-hpa* means, having water on two sides or an island washed by water on two of its side or the peninsula. The word is applied particularly to the seven grand divisions of the earth, each being surrounded by a sea. The Seven Dwipa are Jambu, Plaksha, Shalmali, Kusha, Kraunca, Shaka and Pushkara. The Jambu dwipa was in the middle of the earth.

**(2) *Vide'aas eto purakh nirinjan tame' kiya sunno're Devi Parvati. Tare' Parvati puchhe' Ishwar Saami'ku'n, "Eh Saami'ji! konn jug aarambh kiya? Konn jug nar girbha vaase' raheya? Konn jug mahe'n liyo avatar? Konn jug mahe'n thaapeo son'saar? Aho namo Ishwar vaacha tame's sonno're' Devi Parvati."***

***"Asankh jug to aarambh kiya. Tiya'n chhatris jug nar girbha vaase' raheya. Ar'bandh jug mahe'n liyo avatar. Nar bandh jug madhe' Saamiji'e' thaapeyo son'saar. Aho namo Ishwar vaacha: Tame' shoo'more' Devi Parvati."***

***"Listen Devi Parvati: It was created by the Supreme Being, the Transcendent God." Parvati asked Divine Lord, "Who made operation of the aeon? How many aeon the Lord stayed un-manifest? In which aeon He embodied in mortal form? In which aeon terrestrial world was inaugurated? God says: You own Divine words, listen Devi Parvati!"***

***"Myriad aeon were inaugural, in which the Lord stayed un-manifest for 36 celestial ages (3, 88, 80,000 years). He embodied in mortal form when there was cataclysm on earth. The Lord established terrestrial world during chaotic era on earth. You own Divine words, listen Devi Parvati."***

- a) The word *Sami* is derived from Sanskrit *shyam* means *dark complexioned, dark blue or wheat-colored*. It was the title of Lord Krishna.
- b) *Parvata* is one of the Sanskrit words for "mountain." "Parvati" derives her name from being the daughter of king Himavan (also called Himavat, *Parvat*) and mother *Mainavati*. King Parvat is considered lord of the mountains and the personification of the Himalayas; Parvati

implies "she of the mountain". The Hindus composed many old stories in their *bajan* (song) in past in the pattern of Question & Answer or parlance between Parvati and Ishwar Sami. Pir Sadruddin retained Hindus tendency in **GBV**. Here Parvati be reckoned as an imaginary metaphorical character.

**(3) *Tare' Parvati puchhe' Ishwar Saami'ku'n, "Eh Saami'ji, konn kari dharati ne' konn kareo aakas? Konn kareo mer parvat kavlas? Kon kareo vaahi'u vann bhedaj vahe'? Konn kareo cha'ndo suraj doi tape'?"***

***"Parvati at this juncture asked Divine Lord., "O' Lord! Who fashioned earth and who made celestial bodies? Who created Mount Meru and Mount Kavlas? Who made rivers flowing without interruption? Who made moon and sun, both being blazing?"***

***Tare' Ishwar vaacha, tame' sunno're' Devi Parvati:***

***"Sate'n kari dharati ne' sate'n kareo aakas. Sate'n kareo mer parbhat kavlas. Sate'n kario vaahi'u vann bhedaj vahe'. Sate'n kareyo cha'ndo suraj doi tape'" Ishwar vaacha, "tame' sunno're' Devi Parvati."***

***"Then, God says, "Listen Devi Parvati! The Absolute Truth fashioned earth and celestial bodies. It was the Supreme Being to have originated Mount Meru and Mount Kavlas. The Absolute Truth made rivers flowing without interruption. The Supreme Being created moon and sun, both being blazing."***

- a) The Mount Meru is the topmost glittering peak of a mountain located at the center of the earth having a height of 84000 yojans (one yojan equals 8 miles). The Hindus believe that it should be somewhere between the Himalayas and the North Pole. The Buddhists believe that it is a holy invisible mountain. It is also said that Mount Meru or Sumer is located in the center of the modern Pamir mountain range. The Mount Kevlas in Sanskrit *Kailasa* means crystal located at snow peak analogous to Alp or Himalaya.
- b) The word *Sat* or *Satya* is rooted from Sanskrit *Sattva* means *pure, truth* or *eternal*. It also means *being true and consistent with reality, absolute truth*. *Sat* is a common prefix in ancient Indian literature. The ancient texts, fusion word based on *Sat*, refer to *Universal Spirit* or *Universal Being*. Its cognate in Arabic is *Haq* means *truth*. *Al-Haq* is one of the attributes of God. It is often used to refer to God as the Ultimate Reality (*al-Haqq*). The Arabic word *haq* comes from the root *haa-qaaf-qaff*. This root appears 287 times in the Koran in seven derived forms. Example of these forms include *haqqa* (proved true), *ahaqqu* (more right), *al-haqq* (the truth) and *al-haqqatu* (the inevitable reality). According

to the Koran (39:5, 6:73 and 39:44), “He created the heavens and earth in truth” (*illa bil-haqq*). God also calls Himself as *Al-Haqq* means *The Absolute Reality* on nine occasions in the Koran. In brief, the word *Sat* means God Being - the Absolute Truth or Supreme Being. In fact, in Truth out of which these creatures sprang up.

- c) The heavenly or celestial bodies are seven, such as the Stars, Planets, Satellites, Comets, Asteroids, Meteors & Meteorites and Galaxies. The **Stars** have their own heat and light, which they emit in large amounts. For example, the sun is a star. The **Planets** are the large spherical objects that revolve the sun in fixed orbits. The **Satellites** are the objects that revolve around planets. The **Comets** are small chunks of ice and rock that come from the outer edge of solar system. The **Asteroids** are irregularly shaped rocks made up of metal or minerals that orbit the sun. The **Meteors & Meteorites** are objects from space that enter our atmospheres as they are pulled by earth’s gravity. When they are small are called Meteors, while the large are called Meteorites. The **Galaxies** are large groups of stars held together by gravity. The sun and the solar system are part of a galaxy known as the Milky Way.
- d) It is narrated here both for the sun and moon that are blazing. It is to be repeated that the egg-like nebular revolved and subsequently split up into multiple fragments with very large dimensions and masses, so large indeed that specialists in astrophysics are able to estimate their mass from 1 to 100 billion times the present mass of the sun. And therefrom a large mass separated and rotated, which is called the sun. After a long period, a mass again separated from the sun and from that mass again isolated one another mass. The first mass is called the moon and second the earth.

The moon does not shine, but gets light from the sun.

*Chanda suraj ki jayotaj pave' (ginan)*

*“The moon acquires light of the sun.”*

Hence, the blazing light of the sun and moon as similar with a difference that the light of the sun is hottest, while the light of moon is coolest. Regarding the sun and moon, the Koran explicative and says, “And (God) made the moon therein a light and made the sun a lamp.” (71:16) and also, “Blessed is He it is, Who made the constellations in the heavens and placed therein a sun and a moon, (both) giving light.” (25:61).

The word *siraj* means, blazing lamp, the sun as *munir* means, light, the moon.

The sun = blazing heavenly body of the day.

The moon = cooling body of the night.

In the Koran (71:15-16), the sun is also called a shining glory (*diya*) and the moon a light (*nur*).



The sun is a star that generates intense heat and light by its internal combustions, and that the moon, which does not give off light and is an inert body merely reflects the light received from the sun.

The sun has tremendous mass than any of the other objects in the solar system. In fact, about one million earths could fit inside the sun. In the core of the sun, hydrogen particles come together to form helium particles. In other words, the sun core fuses about 600 million tons of hydrogen into helium every second. This reaction produce massive energy.

**(4) Tare' Parvati puchhe' Ishwar Saami'ku, "Eh Saami'ji! Pahelo soon ke' pahelo su'thal? Paheli dharati ke' pahelo aakas? Pahelo pop ke' pahelo baal? Pahelo pavan ke' pahelo panni? Pahelo thood ke' pahelo daar? Pahelo deen ke' paheli raat? Paheli mai ke' pahelo baap? Pahelo phool ke' pahelo phal? Pahelo karam ke' pahelo dharam? Paheli jeebh ke' pahela daa'nt? Pahelo poon ke' pahelo paap? Pahelo Gur ke' pahelo daas?" Satgur kahe' gavari, sanmbharo m'n karam kan'tho paramann Ved vanni dehe' san'manni."**

**Parvati thereupon asked Divine Lord, "O'Lord! Which was first (cause), either nothingness or gross body? First earth or celestial bodies? First pore or hair? First wind or water? First stem or bough? First day or night? First (right of) mother or father? First flower or fruit? First (virtuous) deed or religion? First tongue or teeth? First virtue or vice? First Guide or devotee?" "Listen! Lady! Have peace of mind", says the True Guide, verily these are (also) depicted facially in the words of the Vedas."**

The Divine Lord responded as under:-

**Ishwar vaacha, tame' sunno're Devi Parvati:**

**"Pahelo soon pachhe' su'thal. Paheli dharati pachhe' aakas. Pahelo pop pachhe' baal. Pahelo pavan pachhe' panni. Pahelo thud pachhe' daar. Pahelo deen pachhe' raat. Paheli mai pachhe' baap. Pahelo phoon pachhe' phal. Pahelo karam pachhe' dharam. Paheli jeebh pachhe' daant. Pahelo poon pachhe' paap. Pahelo Gur pachhe' daas." Satgur kahe,' "Gavari saanmbharo m'n karam kantho peer'maann Ved vanni dehe' san'manni." Ishwar vaacha, "Tame' sunnore' Devi Parvati."**

**God said, "Listen! Devi Parvati! First (cause was) nothingness then gross body. First earth then celestial bodies. First pore then hair. First wind then water. First stem then bough. First day then night. First mother (is rightful) then father. First flower then fruit. First (virtuous) deeds then (duties of)**

**religion. First tongue then teeth. First virtue then vice. First Guide then devotee.” The Satgur says, “O’ lady! Listen: Have peace of mind. These are (also) depicted facially in the words of the Vedas.”**

- a) Here 12 questions have been asked as to which were first or second. This is very interesting and meaningful parlances.

The following part refers to embryology, a branch of science relating to the formation, growth and development of embryo. These are main topics, making the granth to name as **Girbhavali**. This is a masterpiece narrative of the **GBV**.

**(5) Taare’ Parvati puchhe’ Ishwar Saami’ku’n, “Eh Saami’ji kaho te maanavi’nu’n mandann. Kimanne’ maase’ jan’lu’nni’ma neer? Kimanne’ maase’ pal’tae’ kheer? Kimanne’ maase’ ragat’na gotta? Kimanne’ maase’ nav gotta? Kimanne’ maase’ phate’ phoote’? Kimanne’ maase’ jot peer’ka’sse? Kimanne’ maase’ san’poot dhaat ni kaheya? Kimanne’ maase’ nav du’ar mugata? Kimanne’ maase’ asat’ki jog? Kimanne’ masse’ janam dehi dhari? A’oonth haath ni kaya hoi rahi, ho Ishwaro!”**

**Tare’ Ishwar vaacha, “Tame’ sunno’re’ Devi Parvati. Pahele’ maase’ nirmal neer. Beeje’ maase’ to paltaa’viya kheer. Trije’ maase’ to ragat na gotta. Chothe’ maase’ to nav gotta. Panchame’ maase’ to phate’ phoote’. Chhathe’ maase’ to jot peer’ka’sse’. Saat’me’ maase’ to saput dhaat’ni kahe’a. Aa’thame’ maase’ to asat’ki jog. Nav’me’ maase’ to nav duar mugata. Dasame’ maase’ to janam dehi dhari. A’oonth haath ni kaya hoi rahi, ho Parvati.”**

**“Then, Parvati asked the Divine Lord, “Explain forth mortal’s organism (in uterus). In which month embryo is sperm-like fluid? In which month, it adheres to leech? In which month it becomes blood’s lumps? In which month it turns to nine emissions? In which month these emanate (for growth)? In which month soul is eradiated? In which month it issues forth an absolute seven elemental body? In which month nine pulses split? In which month it hatches and in which month body is born having measure of 3½ hatha?”**

**“Thereupon, the Divine Being replies: You listen, Devi Parvati! In first month, it is stainless sperm (in uterus), it adheres to leech on second month. In third month, it becomes blood’s lumps. In fourth month, the nine emissions start throbbing. In fifth month, it emanates fertilization (ovum). In sixth month, the fetus is imbibed with eradiation of the soul. In seventh month, it issues forth an absolute seven elemental body. In eighth month, it**

***is ready to hatch birth. In ninth months the nine pulses start operation. (In outset of) tenth month, the body takes birth having measure of 3½ hatha.”***

- a) The word *embryo* is derived from Germany *Embryon* means “unborn young.” It is the study of early development of organism in the human in its immature state from the fertilization of an ovum to the birth of a baby. During the first 8 weeks as embryo, and then from 8 to 38 weeks as fetus. The German physician Von Baer discovered in 1827 that the size of the embryo in very early stage is 95 to 117 micromilimeters. It is interesting to note that it is a significant description pertaining to the science of embryology in **GBV**.
- b) It emanates from modern theory that the nine pulses are: (1) Temporal (2) Carotid (3) Apical (4) Brachial (5) Radial (6) Femoral (7) Popliteal (Posterior) (8) Tibial and (9) Dorsalis Pedis. The *Nav Naad* also refers to nine tubular vessels. In case, we translate *Nav Naad* being nine nervous systems, then it is the sensory and control apparatus consisting of a network of nerve cells. The nervous system has two main parts. (1) The central nervous system is made up of the brain and spinal cord. (2) The peripheral nervous system is made up of the nerves that branch off the spinal cord and extend to all parts of the body. These nine nervous are the nervous tissues, neurons, neuroglia, brain, spinal cord, nerves, meninges, cerebrospinal fluid and sense organs. In Sanskrit, the nervous system is called the *tantrika tantr*. On other hand, the word *nav gotta also* means “nine doors of emission” or orifices of the body. Its Sanskrit word is *nava dwara* (nine out-letting doors) in the body viz. two eyes, two ears, two nostrils, one mouth, an anus or extremity and one phallus/ vagina.
- c) There are varying opinions in the world religions regarding ensoulment in mother’s uterus. The Jews maintain that the soul entered the body only at birth. The traditional Islamic scholarship places the point of ensoulment anywhere between 40 and 120 days after conception. The Hindus hold that the soul does not attach the body until the 7<sup>th</sup> month. The Bahai’s believe that the soul or spirit comes into being when egg gets fertilized. The Buddhism maintain that soul comes in baby at 7<sup>th</sup> month. The modern medical science is of the view of 4<sup>th</sup> month after conception.

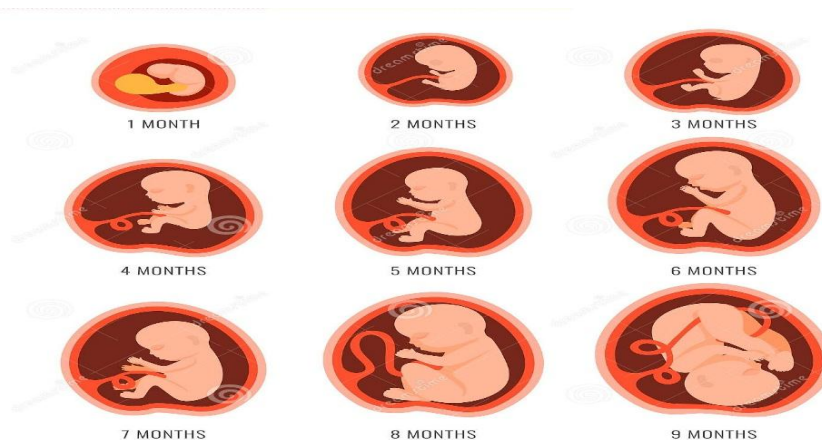
It is however the finding of Pir Sadruddin that in the 6<sup>th</sup> month, fetus goes on rotating in the womb, it means the baby is ensouled. The child begins to move on the right side of the mother’s abdomen. Soon after the birth, the child remains just like a bird in a cage without having freedom of movement.

- d) The correct words of the phrase *Saput Dhaat’ni Kahe’a* is *Sapta Dhaatu’ni Kaya* means the body of the seven elements. The word *Dhaat* gets its origin from the Sanskrit *Dhatu* means “elixir that constitutes the body.” These seven elements that support the basic structure of the body are as under:-

1. **Rasa dhatu** (lymph or plasma). Its dominant element is water. It circulates nutrients, hormones and proteins in the body.
2. **Rakta dhatu** (blood). It has fire as primary element. It preserves human life by transporting oxygen in the body.
3. **Mamsa dhatu** (muscles). It is a tissue that covers all organs of body.
4. **Medha dhatu** (fat). It is solid and firm being the storage site for excess fat in body.
5. **Asthi dhatu** (bone). It gives body its stability, making body strong.
6. **Majja dhatu** (marrow). It is associated with nervous system, governing metabolic process in the brain and spinal cord.
7. **Shukra dhatu** (reproductive fluid). It is said to be the essence of all *dhatu*s (elements) as it is responsible for life, vitality and energy.

e) Science has used microscope, uterine wash-outs, post-mortem examination, X-Rays and ultra-sound to come to the conclusion what Pir Sadruddin had expounded 600 years ago.

f) The Koran in this context also says: “Then We make the life-germ (*nutfah*) in a place of settlement, firmly fixed, then We make the clot into a lump of flesh (*alaqah*), and then We change the lump of flesh into the chewed lump (*mudgahah*), then We make out of that chewed lump the skeleton, bone (*izam*), then We cloth the bones with muscles (*lahm*), then We cause him to grow and come in being and attain the definite (human) form.” (23:12-14), “Was he not a drop life-germ in sperm emitted? Then he was a clot; so He created him and made him perfect.” (75:37-8) and “He creates you in the wombs of your mothers one after another, in three veils in darkness.” (39:6)



**First Month.** After an egg has been fertilized and implants into the uterine lining, a sac grows around it, becoming the amniotic sac and will hold the amniotic fluid and cushion the embryo.

**Second Month.** Buds that will eventually be limbs begin to develop. The cartilage in the embryo begins to be replaced by bone, making the body about one inch long.

**Third Month.** The limbs, as well as the hands, feet and toes, become well developed. The finger and toe nails begin to form. The external ears and teeth begin their growth as well. The body weighs about an ounce and is 4 inches long.

**Fourth Month.** Hairs, eyelids, eyelashes and nail become well developed. The heartbeat is now clearly audible through a Doppler instrument. The body is about 6 inches long and weighs 4 ounces.

**Fifth Month.** The mother starts to feel the baby's stirring. The baby is about 10 inches long and weighs from .5 lbs-1 lbs.

**Sixth Month.** The fingerprints and toe prints become well developed. This is when the mother experiences baby's hiccups in jerk-like motion. The baby is about 12 inches long and weighs close to 3 lbs.

**Seventh Month.** The baby continues to grow the existing organs and system, also a layer of fat will begin to be stored. The baby is about 13 inches long and weighs between 2-4 lbs.

**Eight Month.** The baby continues to mature, but the lungs still need time to mature, and also can see and begins to kick more. The baby is 18 inches long and weighs 5 lbs.

**Ninth Month.** The lungs become mature during this time in preparation for birth. The baby will move into a position for birth with the head down near the birth canal. The baby is about 18-20 inches long, weighing at least 7 lbs.

In brief, the conception occurs as sperm meets menstrual blood in the uterus: (1) Small mass. (2) Small mass is solidified. (3) Appearance of organs and limbs. (4) Embryo gets fixed and limbs well marked with bones. (5) Augmentation in flesh and blood. (6) Soul or an incorporeal essence of a living being is radiated and the growth of intelligence and sensitiveness, formation of blood vessels, arteries, hair-follicles and skin. (7) Limbs well developed and eyelids open. Also the baby is tossed downward by the airs that press the embryo during the weeks preceding delivery. (8) Skin entirely coated with vernix caseosa and lanugo begins to disappear. (9) Growth of the baby.

Besides, the Sanskrit word *Aunth Hath* means 12½ inches being the size of the newborn baby. Modern physiologists believe that the baby's size is between 19 and 21 inches long, with a head circumference of about 13½ inches. Also the average weight for a body is normally around 7.5 lb. (3.5 kg). In general, boys are usually a little heavier than girls. The first babies are normally lighter than later siblings.

The average period of delivery is 280 days, but the duration of pregnancy is 266 days (38 weeks) or it is the age of a baby. How a baby remains in mother's womb? Its image is drawn in the following ginanic couplets:-

*jiyar'e tu'n girbha'sthan vasanto, tai'e tu'n hato ginan vanto?  
und'e mustak upar charann, evi kashati bhog'vato're*

*“Don't you know when you dwelt (nine months) in uterus? You were held down with legs coiled up forehead. You endured such miseries.”*



It is to be added that the baby is positioned head-down during birth, which is called cephalic presentation. As the end of the pregnancy approaches, the baby will start to move into position for birth. This typically involves flipping over, so that the baby is head down in mother's birth canal. This position makes it easier and safer for the baby through the birth canal.

Henceforward, the human anatomy is lastly described.

**(6)** *Tare' Parvati puchhe' Ishwar Saami'ku'n, "Eh Saami'ji kaho te' pind'nu'n vistaar, Tare' pind'nu'n vistaar kahe'oo chhe'?" Ishwar, "Tame' sunno're' Devi Parvati eh kaya pind'ni vaat. Sava haath nu'n akhand haad. Churi'nu'n keepaar bavan pal'ni. Gooja chhapan pal'ni. Bhooja a'oonth pal'ni. Veer'ja sava taank'nu tej. Eaqqees haath'na aantarda. Batris da'nt mukh mahe'n. Baar haya'ni (hatha'ni) pa'sadi. Soro shandha nav naad kahea mahe'n chhe'. Bahuter kotha kaya mahe'n chhe'. Paanch pavitr chhathe' sanno'ntar. Eaqqees aangari'ni kothari. Baar aangari'nu kalejo. Soro aangari'nu phe'phadu'n. Chh aangari'ni paataal'ni kothali. Baar aangali'ni jeeb'ni maleki. Tran aangali'na naasaka. Chaar aangali'na mukh'na do paat. Aath aangari'nu neerad'nu'n paat. Eva transo ne saath kat'ka haad'na kaya mahe'n chhe'. Ek haieoo ne beejo ooroho. Tame' sunno re' Devi Parvati. Gur bhala je na chukaa aunth karod room rahe'. Chapan krod meg mandann. Oobhane' dharati chaando ne suraj, nav lakh tara mandann. Ast qul parbat. Nav qul naag. Saat saher navaso navannu'n nadiyu'n kaya mahe' chhe'. Adhaar bhaar vanaspati. Tame' sunno're' Devi Parvati."*

**“Then. Parvati asked Divine Lord, “O'Lord! Explain body's dilation?” The body's dilation thereupon is being shown.” God said, “Listen, Devi Parvati narrative of gross body. The complete bones of 1¼ hatha (with) skull and forehead. The rectum is 52 palas. The upper arms are 56 palas. The spleen is 3½ palas. The fat weighs 1¼ ta'nk. The intestine is 21 hatha, 32 teeth in the mouth. The rib is 12 feet and 16 sockets' joints with nine tubular vessels**



*in body. There are 72 glands, five are pure and six impure. The vacuums (spaces) are 21 angulas, the lever is 12 angulas. The lung is 16 angulas. The gallbladder is six angulas. The palate of the tongue is 12 angulas. The nose is 3 angulas. The two jaws are 4 angulas. The forehead is 8 angulas and there are 360 pieces of bones in body. One heart and two thighs. You listen Devi Parvati that the Gur has paramount insight, who does not fail to hit that there are 3.5 million hair-follicles, 560 million (wide-spread) gathering of clouds. The earth, moon, sun and one hundred and twenty five thousand stars in galaxy. 2.4 million Species of living organisms with 1,100,000 species of reptiles and insects (in abyss). (There are) seven oceans and 999 rivers in body, yet twenty hundred thousand species of vegetation too. You listen, O' Devi Parvati!"*

- a) The ancient units of measure are quoted here, which were prevalent before introduction of metric system during British India rule. The Angula or finger, Pala, Hatha etc. are the old units. The following chart shows old equal to the modern units:-

|          |   |   |
|----------|---|---|
| 1 Angula | = | Equal to 8 barley-corns or 4.5 cm.                          |
| 1 Pala   | = | Measure of 13½ Angulas. (Also a unit of weight of 48 grams) |
| 1 Hatha  | = | 10.16 cm (or 4 inches)                                      |
| 1 Ta'nk  | = | Unit of weight equal to 72 part of a seer.                  |

- b) The figure of **360 bones** in ancient osteology features as: Teeth (32), socket of the teeth (32), nails (20), phalanges (60), long bones (20), back bones (45), bones of breast (14), ribs (24), sockets of the ribs (24), tubercles fitting into the sockets (24), bones of the neck (15), base of the long bones (4), heels (2), ankles (4), wrist (4), fore-arms (4), legs (4), knee-caps (2), elbow-pans (2), hollow bones of thighs (2), hollow bones of arms (2), shoulder-blades (2), collar (2), hip-blades (2), pubic (1), windpipe (1), palatal cavities (2), lower jaw or chin (1), basal tie-bones of jaw (2), bone constituting nose (1), temples (2) and cranial pan-shaped bones (4)). (**Total 360 Bones**)

The modern physiology however varies in counting bones in human. The number of **207 bones** are however normally accepted. In old osteology, the following items have been included in addition:-

|                                     |   |            |
|-------------------------------------|---|------------|
| 1. Teeth, sockets of teeth and nail | = | 84         |
| 2. Phalanges                        | = | 60         |
| 3. Radius, Tibia and fibula         | = | 08         |
| 4. Trachea and bronchi              | = | 01         |
| <b>Total</b>                        | = | <b>153</b> |

It denotes that the teeth (32), sockets of teeth (32), nails (20), phalanges (60) and 9 out of 14 of breast (**total 153**) have not been included in modern count of **207 bones**.



On other side, the **GBVS** in addition also indicates that the blood contains in human body is equal to one and fourth part of water-pot (*sava gado ragat'no*). The modern medical science also admits that about 1.32 gallons (5 liters) of blood are in the body weighing 132 pounds (60 kilograms). The heart can make this amount of blood circulate in the body easily within a minute. Blood is a liquid that is created to give our bodies life. As long as it circulates within body, it warms, cools, feeds and protects by cleansing the body of toxic substance.

In 1628, William Harvey discovered in England the circulation of blood in human body. The modern research further indicates that the heart pumps 8-9 pint or 4½ to 5.1 liters blood per minute. The circulation of blood is shown in the following couplet of the ginan:-

***Mahe'n pavan, mahe'n panni, tara rida'ma sinchan'har***

*“Wind and liquid (blood) are within (body), watering your heart”.*

- c) According to the Bio-Electricity, also called Bio-Energy that the human body is formed by five roots, viz. **earth, water, fire, air** and **space** or **ether**. The electricity known in the west as Bio-Electricity, which is generated from muscles, veins, bones, etc. governs these roots. These five roots are called in the ginans as *Pa'nch maha bhoot* (five roots). The Greek philosopher Aristotle discovered only four roots, which were followed by the Arabs, known as *arba-i anasir* or *al-arkanul araba*.

According to the ginans, *Pa'nch tantav'no putalo, sami raj'e gadiyo gha't* (The Lord formed the body of five roots), also *Pa'nch tatava'no pind nipayo, an'e kudarat'e kido khel'ji* (It is a artifice of the nature that a body was fashioned by five roots).

In sum, on this earth planet, the human body is composed of five roots:- Prithavi (**earth**) Apas (**water**), Agni (**fire**), Vayu (**air**) and Akas (**space**).

1. Whatever is hard in the body is constituted of **earth**.
2. The liquid is of **water**.
3. The warm is from **fire**.
4. What moves in body derives the essence of **air**.
5. The hollow in body is the essence of **space**.



In other words, **Earth** (bone, skin, hair, flesh). **Water** (blood, saliva, sweat, urine). **Fire** (appetite, thirst, sleep). **Air** (respiration, walking, spreading) and **Space** (vacuum parts).

The **earth** provides support. The **water** is assimilation of food. The **fire** essence for illumination. The **air** distributes substances in body and the **ether** or **space** provides room within the body.

These roots ultimately revert to the origin place in dust after death, making body void of elemental qualities.

It is to be added that the life-span of human being in 1<sup>st</sup> Karta jug was 100,000 years, in 2<sup>nd</sup> Treta jug was 10,000 years, in 3<sup>rd</sup> Duapur jug was 1,000 years and in the present 4<sup>th</sup> Kal jug is 100 years, which will be reduced gradually to 20 years.

In addition to this, the structure of the body is mentioned in the following couplet:-

*Upar a'aliyo chamado, mahe'n nas jaria'na bandh*

*“The (body's) exterior part is clothed with skin and its interior part is a net of blood vessels.”*

The skin, which covers the entire body of a human being just like a sheath, is full of amazing features. Its ability to repair and renew itself, its non-permeability by water, despite the existence of tiny pores on its surface as opposed to its function of discharging water through perspiration, is extremely flexible structure, allowing free movement, as opposed to its being thick enough to avoid easy rupture, its ability to protect the body from the heat, the cold and harmful sunrays are only a few of the features of the skin that have been specially created for human beings.

The skin, which covers the entire body of a human being just like a sheath, is full of amazing features. Its ability to repair and renew itself, its non-permeability by water.

The general count of organs is 78, in which five are most important, such as stomach, liver, lungs, heart and brain. The organs of body and their functions have been narrated in beautiful words, whose few examples are given below:-

*A'a mathu'n mukh a'ankh na'k'nu na'r te ekaj chh'e, an'e tena jujava kida chh'e*

*a'kar; Ten'e nich'e ek kothi sirajia, tiya'n jai te sarv'e nar're*

*“The alimentary canal (gullet) of the head, mouth, eyes and nose are one unit, but varying in designs. Below it (gullet), a chamber (stomach) has been formed, where lead all gullets.”*

***Te mah'e ka'n'ne thekann'e ka'n didha, an'e matha'ne thekann'e kido matha'no  
a'kar; Ka'n te sambarva'ne kaj'e sirijiya, teno avaj thai chh'e matha minjar***

*“Within (body), the ears are placed at auditory zone, and the brain is located in the skull. The ears are formed to hear, whose (waves of) noise are sounded (through motor nerves) in the brain.”*

***Eji ma's tuchha keru khapati, transo sa'th sandanni, Vis khubi nakh'e su'n jadi, evi  
karigari tari kaya'ni***

*“The body is built by muscles by the joints of 360 bones. The twenty nails are embedded with skills, such is an artifice of your body.”*

- d) In olden time, there was no any apparatus like the modern Photometer to watch closely or guess quantity of the stars. Nevertheless, the modern calculation is controversial, rather incomplete. In 2016, it was suggested that there are 2 trillion galaxies in the observable sky. Cristopher Consilience, the professor of astrophysics at the University of Nottingham in England said that there were about 100 million stars in the average galaxy. According to the report of 2021, there are one hundred billion stars in our own Milky Way galaxy.

Here quantity of the stars are eluded one hundred twenty five thousands (*Sava Lakh*)! The term *sava lakh* is symbolically an epithet of infinite/incalculable figure. There is an old proverb for an elephant that, *Hathi jive' to lakh, mare' to sava lakh* means, “The price of the alive elephant is one *lakh* (one hundred thousands) and *sava lakh* (one hundred twenty five thousand) for the dead elephant.” It means that when an elephant dies, the ivory is harvested from its tusks, which realizes more amount than the value when it was alive. Hence, the term *Sava Lakh* is an appellation of innumerable figure.

To cut short the foregoing discussion, we will lastly refer a rational finding in the ginan that the term *Sava Lakh* is an appellation of innumerable figure. Pir Sadruddin says in the following ginan:-

***Eji Lanka jessa kot, samudar jessi khai, usare' Ravan ki khabar na pai,  
Eji ek lakh putr, sava lakh nathi, usare' Ravan ghar divada na baati.***

*“None knew whereabouts of that Ravan, who had a stronghold like Lanka and a sea (all around) like a trench. He had one hundred thousand sons and one hundred twenty five thousand sons-in-law, even neither a lamp or wick existed in Ravan's palace.”*

Ravana, a symbol of evil was an absolute powerful king of the island Lanka. He abducted Lord Ram's wife Sita and took her to his kingdom of Lanka. Later, Lord Ram attacked Ravana in Lanka, killed him and rescued his wife. Ravana had three wives with seven sons. According to the legendary accounts, he had 51 sons and 30 daughters. The exact figure of Ravana's sons and daughters cannot be verified. His age was however 148 years. Pir Sadruddin in the above ginan informed us that he had one *lakh* (hundred thousand) sons

and *sava lakh* (hundred and twenty five thousand) daughter's husbands. If its meaning is taken literally, the figure of his sons and daughters is illogical. Anyhow, here both *lakh* and *sava lakh* stand for uncountable figure.

The star, Greek *ster* means "self-luminous." The stars are arranged in groups, each group is known as galaxy. It has been discovered that about 7000 stars are visible by eyes, 2,00,000 are seen through camera, 800 million with telescope and 30,000 million by the world largest telescope of Mount Wilson Observatory in California. The Dutch astronomer, Kapteyn estimated 40 billion stars in our galaxy. The latest calculation suggests 20, 19,10,00,00,000 stars in our galaxy including planets. If each star is seen in a minute, it will take 38, 40,000 years to see all of them.

According to the ginans:-

*Chanda suraj nirmala, donu a'ad ja'tr'e, tara a'ab janniyo, sarv'e mahe'n tant're*

*"The moon and sun are stainless (from) prime matter, both have primal root. The stars however radiated in the space – all these are from one substance."*

*Chand suraj saheb'e noor nipaya, nav lakh tara'nu tej ho*

*"The Lord blazed sun and moon with illumination of nine hundred thousand stars."*

It is said that some stars are 200 times bigger than the sun. Betelgeuse, a star has an energy of 3000 more than the sun. Regal equal to 18000 suns. Sdhoradus shines 300,000 times more than the sun. The recent discovery indicates the number of the stars equal to the size of the sun are more than 40,38,20,00,000. The Orion star among them is 22, 00,00,00,00,00,00,00,000 times bigger than the sun. Besides, Arcturus has over 100, Capella over 150 and Antares over 1000 times the luminosity of our sun. In 1937, Mount Wilson Observatory in California recorded a star bigger than the sun, named Nova Pulus, whose rays reached the earth in 1937 after seven million years. In sum, God has created not one but countless suns in the universe. According to the ginan:-

*Eji sava lakh suraj bahar av'e, tar'e ra't nahi din huva*

*"When incalculable suns would become visible, there will be no night, but day."*

*Chando suraj jug mahe'n sa'r, eva anant shahji'i jadiya apa'r*

*"Indeed, sun and moon are (visible) in world, but God has created multitudinous alike."*

Few words must be mentioned about the telescope, whose invention gave new life to the study of the astronomy. Galileo, the professor of Mathematics in the University of Padua in Italy invented telescope on January 7, 1610. It admitted about 100 times as much light

as the unaided human eyes. The eyes can see an object clearly at the distance of 10 inches. With the help of the telescope, the eyes can see an object of 100 inches at the distance of 10 inches. Long before the invention of the telescope, its theory was expounded in the *ginan* as follows:-

*Saheb aftar'ku avaz karenga, to najik avengo bhai'ji;  
Tab sad chasham'su suraj dekhong'e, jiyar'e farman thiya illahi.*

*"When Lord will give a shout to the sun, and it will begin to approach (earth). O' brothers! When the God decrees, you will see the sun at the span of 100 time eyes."*

- g) The seven oceans in the body refer to seven main blood vessels, such as arteries, elastic, arterioles, capillaries, venules, veins and sinusoid.
- h) The 999 rivers are obviously meant normal blood vessels in which blood flow ceaselessly like rivers in the body. The vast system of blood vessels is over 60,000 miles. That is so long enough to go around the world more than twice.

Summarily, the human body is an amazing workmanship of God. According to the Koran (41:53), "We will soon show them Our signs in the horizons of the external world and within themselves until it becomes clear to them that it is the Truth." When Hazrat Ali was asked interpretation of this Koranic verse, he said according to **Hayat al-Qulub** (3:112), "The (human) body is a micro world (*alam-e-sagir*) and is a model of macro world (*alam-e-kabir*) (*anhasabo anak jisamun sagir, wafiqqa vanava alamul kabir*). Within human body, in other words, the earth is folded like a prototype. According to **Islamic Cosmological Doctrines** (Tehran, 1977, p. 96) by Seyyed Hossein Nasr, "The universe, whose anatomy we have just described, is found once again in a complete but miniature model, in man considered as the microcosm, in accordance with the Arabic saying: "Man is the symbol of Universal Existence" (*al-insan ramz al-wujud*). According to **Radhakrishnan** (London, 1968, p. 315), "The body has been regarded, by some ancient thinkers of the East and the West, as the epitome of the universe."

J.E. Cirlot writes in **A Dictionary of Symbols** (New York, 1962, pp. 187-8) that, "Understand that you are another world in miniature and that in you are the sun, the moon and also the stars, are to be found in all symbolic traditions. In Moslem esoteric thought, man is the symbol of universe existence, an image of the universe. The analogical relationship is sometimes expressed explicitly, as in some of the more ancient sections of the Upanishads and the Chandogya for instance, where the analogy between the man organism and the macro-cosmos is drawn step by step by means of correspondences with the organs of the body and the senses. So, for example, the components of the nervous system are derived from fiery substance, and blood from watery substance. These oriental concepts first appear in the West during the Romanesque period: Honorius of Autun, in his **Elucidarium** (12<sup>th</sup> century) states that the flesh (and the bones) of man are derived from the earth, blood from water, his breath from air, and body-heat from fire. Each part of the body relates to a corresponding part of the universe: the head corresponds to the heavens, the breath to air, the belly to the sea, lower extremities to earth." Thus, the beauty of human body is abstruse mystery yet hidden beyond the horizon of mystery.

- i) There are about 391,000 species of vascular plants, of which about 369,000 species (or 94%) are flowering plants according to a report by the Royal Botanic Gardens in the United Kingdom.

The scientific research is ongoing, not yet come to the conclusion about peerless divine artifice in human body and there are unnumbered its examples. For instance, take an example of the human cells. Among scientists, it was long subject of debate about the micro-mini workmanship of the body. Its few examples are given below:-

- There are some 37.2 trillion cells, such as red blood, skin, nerve and fat cells.
- Body however produces 25 million new cells in every second. It means in 15 seconds, one will have produced more cells than there are people in the United States.
- Adult lungs have a surface area of around 70 square meters.
- Lungs contain almost 150 miles of airways and over 300 million alveoli.
- Heart beats around 100,000 times a day, 365, 00, 000 times a year and over a billion times if one lives beyond 30 years.
- In one year, the heart would pump enough blood to fill an Olympic size pool.
- If the blood vessels were laid end to end, they would encircle the earth four times.
- The smallest bone is located in the middle ear, which is 2.8 millimeters long.
- Body has enough fat to make seven bars of soap.
- There are about ten thousand taste buds on tongue.
- Blood contains enough iron to make a nail 2.5 cm.
- Brain contains one hundred billion neurons.

These are packed in a nutshell, how human body is exceptional, wondrous and mysterious machine. The divine workmanship, marvelous craftsmanship and artifice are unequal and so prodigious and comprehensive that none can apprise in words, and more so no amount of earthly volumes could contain. **Al-Hamdulillah!**

Why not one another most interesting fact of human body should be noted here? The body contains 15 out of 105 elements. The fat for making 17 soaps. One tea-spoon sugar. 10 gallons water. Iron to make one small nail. Calcium to white-wash a den of 10x6 feet. Phosphorous to prepare 1000 sticks of match. Magnesium or salt of 7 oz. Sulphur to drive away once the flies. Carbon to make

900 pencils or 13 begs of coal. Hydrogen gas to flow a balloon up to 3 miles and other chemical to make 75 candles.

If the price of above chemicals are enumerated, it costs mere 24 US dollars.

If you are 60 years of age, it means you ate 1460 tons food. Drank 21900 gallons water. Slept 20 years. Passed 27 years in working. Consumed 1320 days in illness. Walked 43800 miles. Passed 50 months in eating. Drank 3000 gallons tea.

- j) *Adhar Bhaar Vanaspati* means, twenty hundred thousand plant species existed in the rivers and streams, but now there are about 100,000 species. What's reasons? For restricting the flow of rivers and streams and make water storage, electricity, etc., many countries have built dams. According to the Report of ICOLOD's World Register, 2021, there are over 58,700 large dams in the world, which have now blocked and choked about two-third of the world's largest rivers and consequently the large dams have decimated, eliminated and wiped out major quantity of the plant species.

**In conclusion,**

*Girbhavali soonne' ne saan'bhale,' je koi vanche' enu vichaar, lahe' te nar amar bhom amarapuri saar.*

***“One who listens and harks Girbhavali and reads its thought, verily he will be requited an eternal abode of paradise.”***

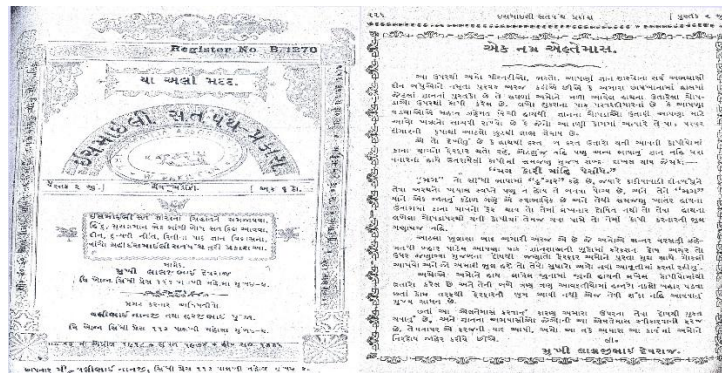
## **FOOT NOTES**

- (1) As we know, the name of Sadruddin is correctly spelled as Sadr al-Din. The word *Sadr* means, *main, primary, forefront or principle*. The Koran also speaks *Sadr* as the center of intelligence. In brief, Sadr refers to a person of forefront of the faith.
- (2) The prose (*gadh*) and poetry (*padh*) are two common forms of literature; wherein prose is written works, having sentences and paragraphs. The poetry is that form, which is aesthetic by nature, i.e., it has a sound, cadence, meter etc.

The peculiarity of the versified ginans or *padh* (poetry) for the most part begin with the signature remark, *Eji* (O'creature), *Jire' bhai* (be alive brother), *Ya Shah* (O' Lord), *Asha'ji* (O' my hope), *Ho jiyo jere' bhai* (O' be alive, the living brother), *Yara* (O'friend), *Jire' vala* (Be alive, O' beloved), *Eh jiyo* (O' be alive), *More' Ashaji* (O' my hope), *Jiyo bhai* (O' brother, be alive), *Jire' vira* (O' courageous, be alive), *Ya Allah re'* (O'God), *Bhai momanojo* (O' believer brothers), *Ke' jiyo* (Those be alive), *Sami mara' ji* (O' my Lord), *Bhai mara' ji* (O' my brothers), *Bhai* (O' brothers), *Eh vira bhai* (O' courageous brother), *Ho jire' mara hansa* ( O' be alive my souls), *Jire' pranni* (O' be alive mankind), *Jiyo ho*, (O' be alive) *Ho jere'mara hansa* (O' my souls) etc.

(3) The Sanskrit (*Sanskṛta*) means *prepared, refined* or *cultivated* is a classical literary language of South Asia and liturgical language of Hinduism, Buddhism and Jainism. It is one of the 22 official languages of India, also a predominant language of Hindu texts encompassing a rich tradition of philosophical and religious texts. It originated around in 600 BCE. It is a scholarly language synonym to the Latin in medieval Europe. It is an old Indo-Aryan tongue from which the Prakrit evolved during 11<sup>th</sup> century. The Prakrit then became mother of Hindi, Marathi, Bengali, Punjabi, Kashmiri, Oriya, Malayalam, Kannada and Gujrati languages. The Sanskrit for the most part was used in Hindu religious rituals, hymns and chants.

(4) The full text of the declaration of Mukhi Laljibhai Devraj is as under:-



(5) It is a serious matter that neither the Ismailis nor others did not take proper care of the old manuscripts, to which J.H. Lakhana, known as Chhotu Bhai wrote in his article, **Pir Sadar Din** that, “It is extremely regrettable that the people of our community entertain such an unbelievable indifference towards our ancient manuscripts. They are either so negligent as to dispense with them by selling by weight as scrap to realize a couple of annas or rupees or are over enthusiastic to keep them as something sacred which might, by its mere existence, serve as good omen or as souvenir, or ancestral heritage till it is rendered useless owing to worms or decay. There is still one more group that revers this literature and under the force of religious sentiments and respect for the preaching of the Pirs but unable to

read it throws this invaluable treasure either in a well or the sea or still to be on the safe side burns it to ashes.” (**Africa Ismaili**, (7) vol. 1-4, pp. 34-35).

It is to be added that Mukhi Laljibhai Devraj even did not mention dates and names of copyists of the manuscripts from which he prepared editions for research purpose of the scholars who followed him. On the contrary, it is however a tremulous report that most of the manuscripts were destroyed after getting them printed. W. Ivanow writes in **Collectanea** (Holland, 1948, p. 40) that, “I was told that when about three decades ago a certain collection of the ginans was printed, the manuscripts from which the edition was prepared were buried in the ground.” Dr. Azim Nanji remarks in his **The Nizari Ismaili Tradition in Indo-Pakistan Subcontinent** (1978, p. 12) that, “Once the task of collecting the old manuscripts was done and the printed editions of the ginans put out, a large number of the manuscripts was destroyed.” Vazir Ismail Mahomed Jaffer (1904-1978), the head of the Ismaili Association for India in 1930 also admitted that such inexplicable happening had been executed. (*ibid*, p. 154). Aziz Ismail also remarks in **A Scent of Sandalwood** (London, 2002, pp. 13-4) that, “Apparently, once the ginans were edited and standardized, a large number of the surviving manuscripts were destroyed.” Cristopher Shackle and Zawahir Moir writes in **Ismaili Hymns from South Asia** (London, 1992, p. 16) that, “Devraj is said to have systematically destroyed all the 3500 manuscripts which came into his possession by burying them. However, frustrating his radical procedure has proved to later scholars, it certainly had the effect of producing a canonical collection whose status was hard to challenge.” Ismail K. Poonawala also maintains in his **Bio-bibliography of Ismaili Literature** (Los Angles, 1977, p. 26) that, “After they (ginans) were printed most of the manuscripts were either neglected or destroyed, leaving very few extant.” Nonetheless, his invaluable and priceless services shall be remembered worldwide ever and anon.

- (6) There are incalculable foggy vocabularies in the ginans, which have lost originality during process of copying, its few instances are given below:-

| <u>Original</u> | <u>Corrupt</u> | <u>Meaning</u> |
|-----------------|----------------|----------------|
| Akaa'raj        | Akaa'rth       | Unworthy       |
| Ag'mai          | Agam           | Mysterious     |
| Alank           | Alang          | Decorated      |
| Anarth          | Awarth         | Meaningless    |
| An'jash         | An'tash        | Destroy        |
| Alop            | Aloop          | Invisible      |
| Anaak           | Anaath         | Inanimate      |
| Buz             | Bhoj           | Goat           |
| Gurq            | Gorakh         | Wolf           |
| Urusi           | Arushi         | Marriage       |
| Vat             | Vatr           | Sowing season  |
| Gad             | Gahd           | With           |



|        |        |            |
|--------|--------|------------|
| Nathi  | Natti  | Son-in-law |
| Balak  | Baluk  | Infant     |
| Savver | Savar  | Quick      |
| Than   | Thun   | Place      |
| Kothi  | Kaatha | Ware-house |

In addition, the following proper names also suffered:-

|            |            |
|------------|------------|
| Sind       | Sung       |
| Abuzar Ali | Bhudar Ali |
| Abdullah   | Abhdalah   |
| Joseph     | Jusab      |
| Damascus   | Damushq    |

It is curious that the granth, **A'radh** of Pir Sadruddin, for example contains at the end the name of Imam Sultan Muhammad Shah! (*Shah Garib Mirza fazal kar Mawlana Shah Sultan Muhammad Shah*).

- (7) In the second stage, the disciples were entrusted the solemn word (*guru mantra*, or *satshabada*) to mutter it privately on every midnight. Pir Sadruddin sorted out and imparted the common analogical elements from Islam and Hinduism. He found analogies in their philosophical ideas, and placed the greatest value upon the inner aspects, and put aside the external formalism. Saiyid Athar Abbas Rizvi writes in "**History of Sufism in India**" (New Delhi, 1978, 1st vol., p. 109) that, "The Ismaili missionaries were enthusiastic, who unhesitatingly modified their esoteric system to suit their converts." Hence, this stage offered the disciples to pick up the refined teachings linked in Islamic essence with no hard Arabic shell under the theory of Das Avatara. The disciples were imparted that the tenth incarnation of Vishnu was manifested at *salmal deep* (Arabia) as *naklank* (Ali), who was then in the dress of *Shri Salam Shah* (Imam Islam Shah), residing at *Irak Khand* (Iran). In this way, Pir Sadruddin reformulated, within the Hindu framework the Shiite doctrine of the Imamate as the Divine Epiphany.

The doctrine of the Imamate thus was integrated into the mission within the framework of Vaishnavite ideas, who were a dominant stream of Hinduism in northern India. In sum, the new converts saw in Satpanth a completion of their old faith, and through this orientation, they also found Prophet Muhammad and Imam Ali coherence in their own tradition.

True indeed it is, that Pir Shams was first to propound the theory of **Das Avatara** in a treatise, which was more concise, but Pir Sadruddin initiated it elaborately in his small treatise, entitled **Das Avatara**. It is to be noted that Sayed Imam Shah had also produced an amplified version on it.

Few other *ginans* were also composed in the second stage, differing little with the composition of preceding stage. Henceforward, the loan words and vocabulary drawn

from the languages of Arabic and Persian were permeated in the ginans, wherein Pir Sadruddin identified himself as Pir Sahodeva, Pir Harichandra, or Pir Sadruddin.

After being mastered, the disciples were given pure Sufic teachings with certain rituals in the third stage simply on Shiite pattern. Emphasis was continued to lay in getting absorbed in meditation, which ultimately bore them the titular appellation of *khoja* (get absorbed) in the same manner as we have discussed in the period of Pir Satgur. It however seems that the trading class of Lohana in Sind was the first to have emerged as the *khojas* publicly due to their dealings with outside circles. As a result, the people from all walks of life, had rendered its meaning as merchant or nobleman which was fairly irrelevant rendering in essence. This title however became a replacement for the original Hindu Lohana title *thakur* or *thakkar*, meaning lord, master.

The new converts ultimately emerged as the *khojas* were now capable to receive devotedly whatever they had been initiated. Pir Sadruddin indeed islamized the faith of the people mildly and never hampered in their culture, and the Hindus in masses absorbed the best of Islamic thought more Indian than foreign in character. Pir Sadruddin then began to censure the new converts for their Hindu rites, condemning under logical expressions, such as caste distinction, idol-worship, ritual bathing, the authority of the six schools of Hindu philosophy, and the traditions of asceticism and abstraction from the world, whose few examples are given below from the book of his *ginans*:-

“You will never attain salvation in worshipping pebbles and stones.” (142:2)

“You have designed the idol with lime after burning the pebbles and stones. How can it be called Lord Krishna?” (142:3)

“You go to Kasi to take bath in the Ganges. What is this water-pilgrimage? If liberation is availed in bathing, then the fish in it can attain salvation. The fish in the Ganges remains in it, being stunk all the times.” (183:4-6)

“O' careless ones! Why do you adore stone? Why do you designate it your deity, which does not bend or speak by itself.” (203:2)

“The Vedas are being listened bereft of purpose. How the sins be obliterated through its listening?” (167:8)

“The pandit says, ‘I do not eat meat.’ O'pandit! Let me know, wherefrom the curds and milk are procured?” (123:5)

“The Yogi adores Gorakh-Nath, while the Brahmin to Shiva and the Ascetic worships Paras-Nath. These three ones have gone astray in this world.” (96:3)

Hence, he consciously safeguarded his followers' Islamic root and identity. Eventually, the boundaries between the Muslims and Hindus were well defined in the ginans. He

formed a symbolical bridge between Islam and Hinduism analogically - a landmark characteristic of his mission.

It is however, much nearer to reasonable possibility to assert that the mass conversion took place in the proselytizing mission of Pir Sadruddin in Sind, Kutchh, Gujrat and Kathiawar. He seems to have discarded the old rituals introduced in the former missions, and gave them palpable shapes. "In this way," says Ansar Zahid Khan in his "**History and Culture of Sind**" (Karachi, 1980, p. 275), "Sadr al-Din was responsible for providing the final touches to the Nizari Ismaili sect." He also commissioned *vakils* (deputies) in different places to collect religious dues to be deposited at the main treasury in Uchh. He also started three times prayers in a day in Indian language tintured with Koranic verses. He is reputed to have articulated a Communal Bond among the Indian Khoja Ismailis. Earlier, the isolated followers could hardly know their co-religionists, residing in other places due to the lack of coordination. This communal bond is also sounded at present as a living force in the Ismaili world.



## **E & EO**

Materially, a lot of mechanisms of our physical body are still somewhat is unknown, Inshallah! These shall be unmasked in **GBVS** in near future.

I do not fly a banner and fix or stamp a label to my view, not at all. The interested scholars are humbly requested to make further study in this regard. Thanks.

**I am indebted to the honorable Kamadia Salim Dharas of Albuquerque, USA, the son of Vazir Ghulam Hussain Mohammad Ali Dharas (1903-1973), who insisted from time to time, helped and encouraged to work on the Girbhavali. I once again express my thanks to the core of my heart to Kamadia Salim Dharas.**

**xxxxxxxx**

**Karachi: January, 2022**

