LULLABIES AND ARDAS (TAHARDUA) RELATED TO SAKHI-SARWAR

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Abstract

In this paper focus will be on the lullabies, Ardass (prayer) related to Sakhi-Sarwar and other Peers-Fakeers of Punjab. Most of the people follow this practice in Punjab and is an essential part of Punjabi folk religion. Although there are other specific religions such as Hindu, Muslim, Sikh, Christian, Jain, Budh, despite following these religions, majority of the people are followers of these peers and fakeer. In this paper, lullabies which are associated with human relation, offerings, rituals, importance of Peers-Fakeers and also the difference between lullabies and Ardass. As in every specific religion they have their own specific prayer as like Peers-Fakeers also have. These prayers are performed on occasion as marriage, formation of buildings, while caring the holy fire (chirags), digging of wells, opening of Langar. Lullabies related to mother, sister, and brother on fulfillment of offerings. These are basically associated with a new born child in which special focus is on the importance of Peers-Fakeers because by the blessing of these Peers-Fakeers lullabies are fulfilled.

Keywords: lullabies(Loriya), Prayer (Tahardua), Community kitchen (Langar), Holy fire (Chirag), Shekh Bhrai(one who pronounced lullabies), Mela (fair).

Lullabies:

There are different rituals related to human life and ceremonies associated with society. These rituals are such an important human phenomena, in which every phase of human life is linked. In Punjabi society, the initiations of these different rituals begin from the birth of man and continue till the end of the human life. In Punjabi folklore, birth of baby boy is very important. Due to this various rituals are associated with human life, which make them important

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in everyone's life. In Punjab society, the lullabies after the birth of child are also prevalent in culture. This ritual is practiced by the family member individually as well as collectively.

- Bhai Kahan Singh Nabha de fines the word lorias the mother caring to calm the crying baby or to get the baby in deep sleep. In the time some people sing lyrics called loriyan (lullabies)[1].
- According to Prof Kirpal Singh Khazak in Punjabi Sabheyachar Shabdawali Kosh lori is "A song sung by the mother for baby or the folk song which are sung by the mother in the Punjabi society for baby[2."]

In addition to the mother, the sister also receives some lullabies addressed to the younger child. Punjab society being male dominated society, so the birth of the baby boy is given special importance in the family of father in law. Even sister makes special reference of baby boy in folk song

"*Ek veer dayi ve rabba, soh khan nu bada chitt karda"*

So, it can be seen that in every family of Punjabi society the birth of baby boy is considered very important. Especially mother and sisters are overly affectionate and most of the lullabies are also given to the baby by mother and sisters such as

"Sone da pangooda, sone di katori
Tainu bhen deve lori, tainu maa de ve lori"

This shows the happiness of mother and sister compares his son /brother to be shine like gold and be successful in life. In addition to this, the status of boy is Rosses and King of the country. Where the lullabies are given to the baby to keep away from crying or to go into deep sleep.There is also mention of various relationships in lullabies as below:

Alad balad bave da, bava kanak leyavega
Bavi bhek shategi, soorupeya vategi
Ek rupeya khota, oda leyan da lotta
Lotte vch pani, maa teri rani
Peo tera raja, sone da darwaja
Chandi diya paudiya, satte bhena goriya
Ek bhen kali oh karma vali

In these lullabies given to the child where sister expresses the affection, there is also mention of social economic concern, close relatives as well as eating and drinking reference can

be found in metaphor. This in addition to these lullabies given to the mother and the baby at the individual level prevailing in the Punjabi society and some lullabies are in collective nature. There is also a custom to have lullabies from the temples and Dargah of Peers-Fakeers. Under Punjab folk religion the famous peer is Sakhi-Sarwar and fairs are also associated to him. Sheikh Bhrai(one who pronounced lullabies) gives lullabies to the baby with the music and chanting of drums. By praising the supernatural power of Sakhi-Sarwar, and he will protect the baby from difficulties. These lullabies are often given to the children who have already made vowsof the birth of son on the Dargah. After the vow is completed the child is taken to the Peers Dargah which is considered as a good sign. Sheikh Bhrai in a tune pronounces the lullabies. On this occasion people can be seen dancing and singing. So the main purpose of these lullabies is to make the baby feel relaxed. One of the Sheikh Bhrai lifts the baby in his lap, the rest of the sheikh starts the rituals and start singing after the first one. After handing the baby to the parents they get offering from the family as money, clothes, eatables. In general mindset regarding lullabies, it is believed that the children given these will always be happy with the grace of god and will be safe from demons. In Punjabi culture various rituals are related with the birth of child. These lullabies are prevalent in the psyche where mother's affection and sister's love is hinted as well as the special importance of the ditties and Peers-Fakeers while pronouncing the lullabies by sheikh Bhrai has special focus on peer Sakhi-Sarwar and other Peers-Fakeers are also mentioned in this lullabies. There are many rituals, customs, beliefs related to the human life which are performed from time to time.

Some of the lullabies related with Sakhi-Sarwar and with family members and relatives are as given below:

1. Related to Peer

Tera roja peera, tera roja sohna baneya
Heere nall oh peera, here nall jwahri jadeya
Peera palla tera main fadeya beperwah da
Lori main lal nu deva

2. From Mother to Peer

Peera de murada akhi dekha
Le k kushad mat hateka
Laj mathe di pal de

Tu lad lageya nu tar de

Lalan valeya peera

Lori main lal nu deva

Sohne diya vella vara

Lori main lal nu deva

Lal de shagun manava

Lori main lal nu deva

3. From Mother to son

Le lori le lori

Jive naal bhrava jodi

Shindeya le la lorive

Lori main lal nu deva

Sohne diya vela vara

Lori main lal nu deva

Lal de shagun manava

Lori main lal nu deva[3]

4. Danni jatti (mythology) to peer

Sohne peer da roja baneya

Chal k ayi lok ayee

Nalle namas him bata reya

Nale balon ayi

Danni jatti de v peer ji

Godi bal khila

Sarwara de murada

Lori main lal nu deva

Sohne diya vehla vara

Lori main lal nu deva

5. From Mother to peer for good health of son

Bacheya da dukh khasa hunda

Dhand kalje rakhi

Dudher putar dayi dateya

Odar ho jao ashi

Main tan tere darte bhai thi

Laj hamari rakhi

Lori main lala nu dewa

5. Related to Mother in law and Daughter in law

Sas nuh di hoyi ladai

Hoyi hatho payi

Sas ne fadeya danda sota

Nooh ne fad lai choyi

Mar budiya diyan dadha ka diya

Dandna bacheya koi

Chapni japi shwadesuti

Jo hoyi so hoi

Khendi a namata

Ral mil bathiye

Eko jehi hoi

Lori main lal nu deva

7. Related to Sakhi-Sarwar

Sarwar peera vali oh peera

Nam lava tan jeeva

Ass jamane bahut sarwara

De putta di jodi

Tere roja peera tere roje main app dhodi

Bacheya da dhan aisa le leya

Dhand kalje rakhi

Bacheya nu tan de dikhali

Sheetal ho jave akhi

Main ladte raseweya too lajan meriya rakhi

Lori main lal nu deva

8.**Related to Ishra (Mother of Bhagat Pooran**)

Ishrauthina k rusgayi

Raje gaye khlo

Ohne put put sutiya meediya

Sara chata suteya khoh

Uthnokhe put nu mil gayi

Balke nain gwayi naro

Sohneya lai la lori

9. Related to Sakhi-Sarwar

Sarwar peer lakhan da datta

Kul di ass puja e darbar mere peer da

Pheroo bharamin hai peer di nindeya kitti

Janam gwaeya hai baniya apni niti

Kaeyaru kwadedar bar mere peer da

Mavan put milave darbar mere peer da

Danni jatti hai peera di sewa kardi

10.Related to Lallanwala Peer(Sakhi-Sarwar)

Bheno lallan wala peer sunida

Lallan da vanjara

Bai aukhi vehle bahut sarwara

Kaki deya swara

Main jatti mukatsar di

Mainu dasiyo peer da dera

Main jatti mukatsar di

Main udasi yo toggevalle da dera

Main jatti mukatsar di

Saal pisho paun aye fera[4]

11. Related to Grand MotherandGrand Father

Le la lorive lal le la lorive

Le la sonu lariyan le la monu loriya

Peera diya loriya peer bnave jodiya

Shaguna di lori teri daddi ve dwaye

So so khushiya ye geet naal gave

Khushiya da aj bhareya khjana
Loriya deve tainu Sheikh diwana
Tera dada vande gudrodiy ave
Lal le la loriyave[5]

Ardass/Tahar-Dua

In Indian society prayers are very important and essential part which has been from the starting of religion. In psyche of mankind behind all the climatic changes there are many unseen and supernatural powers as evil, demon which affect the humankind either good or bad. To get rid of such problems, primitive man started prayers. After that those hymn become prayer in particular religion. Before discussing prayer (Ardas) in detail it is important to discuss the definition of **Ardas**

According to Bhai Kahan Singh Nabha "Ardas is derived from Arabic word Arj-datas which means prayer, requests, rules or to offer something."[6]

Encyclopedia of Religion and Epic, "Ardas in general, the expression of desire that is intended to affect the supernatural focus."[7]

Encyclopedia of Britanica, "Ardass is constructive form of request or to ask".

Thus it is clear from these definitions that Ardas is manifestation of men's desire to influence the noble spirit. This is why Ardas is able to realize the special importance in the psyche of Punjabi people[8]. Prayers were straightforward in simple words meant only to avoid nature misconduct meaning that these prayers were done only when these people were in kind of suffering. Slowly with the advent of specialist religion prayer began to take place in the meantime to prevent any calamity because people are beginning to believe in the psyche that they will continue to pray before God so to avoid any trouble from God's side. In today's world almost every person living in the society at the time of initiating of any work, after fulfillment of wishes Ardas has been used to thank God. Various prayers are established by the followers of every individual religion found in Indian society. For example it is customary in Hinduismas prayer (Aarti), in Islam Namaz, in Christianity Dua, in Sikhism Ardass which are same but different names of Ardass. Goddesses are worshiped in Punjabi folk religion just like the prayer offered in these distinguished disciplines. This discussion is about the prayer being transmitted to the Muslim peer Sakhi-Sarwar.

This is why places of worship of Peers-Fakeers in Indian society and folk religion is found in numerous Dargahs in every village, town of Punjab. On every Thursday devout people arrive at these Dargahs and perform peers worship where families seem to be praying for peace. Likewise in association to peer on 17 chet (local month) there is huge gathering as fair every year. To celebrate the fair various Sheikh Bhrai from different villages, towns of India marched towards the Dargah of peer. Peer believing devotees joining the travelling campaign and the devotees in the outgoing yatra are called sang yatra. People came to pray for their wishes even though the prayer offered by these devotees/sheikh bhrai are straight to Peer but they are also offered by society. Due to this, caste discrimination is also seen in the society. These Sheikh Bhrai himself is associated with Muslim caste and shows the belief that peers has entrusted them to pray for the goodwill of peoples. The prayer performed by Sheikh Bhrai is known as Tahar-Dua which is pronounced with the chanting of drum. Therefore when devotees are to pray for any of these aspirations in front of Peer, they are not considered to be accepted if it is not be performed by these BheikhBhrai[9]. The devotees of peer are forbidden to perform Tahar-Dua as it is the duty of Sheikh Bhrai. Duawas done by devotees is considered as a crime. Ardas is also named as Fariyad by the devotees. These devotees cannot pray to the name of peer because they are not related to Muslim caste. At the fairs devotees offer gift for doing Ardas. The fundamental purpose of the prayer is to remember the peer and to full the desire and peace for family.

Ardas:

Sunni alah de nam di peer mera

Peer sunda arj gulam di

Tera waqt hai namaz da

Mera waqt hai fariyad da

Chad kakki waleya peera

Dekhi izzat apni

Peer sach da jiva li allah

Peera bhulla nimarna

Mano nivisarna

Lad laggeya tutarna

Lad laggeya di ame kari

Peer sach da jiva lli alah

Peera da nijatti ne peer pukareya

Tero jedeewa baleya

Bahudi sunder kakki waleya

Meri godilalkhidade

Man mangiya murada pade

Peer sach da jiva llialah

Dhan Sakhi sultana

Tere gharghar bane mkana

Jhande jhulle char jahan

Tainur aj ek aran salam

Peer sach da jiva llialah

Peera kaki mere peer di

Te nor tmake

Sone da takhat chandi te pakhe

Peer sach da g valli allah

Shehar shakot dey aja meya

Gandhar deya subeya

Rohiya tera vassa

Chanan ka diya ratiyaan

Soo bhratu tare

Jhede jag ton v nyare

Peer sach da jiva llialah

Peera teri sangata yidooro chal k

Tekhade hath ban k

Tubhai tha galeecha mal k

Zara dekhi daftar dhal k

Peer sach da ji valliallah

Koulisa cheyabachni pooreya

Kitte barah kauljuban de

Peer sach da jivalliallah

Peera devi dudha puttadeya data

Tubakash de rijak da khjana
Peer sach diya lajjan rakhi
Ujad khede such vasa di allah
Ajj mava nu put miladaye allah
Peer sach da jiva lliallah
Chitiye dadiye per diye page
Main arjkar ransach peer de agge
Afaljandivel nu fall age
Peer sach da jivalliallah
Mayiaisha di kukho peer janmeya
Teja meya Milan vadaiya
Jode ghode doo manaiyan
Peer sach da jivalliallah
Perra de ntham de kinare
Teri siti firre sansare
Oh nagar kheda sukargujare
Jinne hire lalka madi chade
Peer sach da g valiallah
Peera tera waqa tha inamz da
Mera waqat hai fariyad da
Chaklota bagar shingar da
Make deya hajiya makkahaz gujarda
Peer sach da g valliallah
Nor vinniye page nor varse
Kite sheikh di pag nu dag nalagge
Peer sach da jivalliallah
Peera kaki nu dho k
Pass khado k hazar ho k
Beda sadh sangat da banne lavi
Peer sach da jivalliallah[10]

FARIYAD

Dhandhan Sakhi sultan , tere jagde diwan

Devi nain te pran, kari mushkal lanassan

Miya rana,dhoda khan baba

Khiab te bharonsha diya kare chor

Sakhi sultana bahut aisi ghdi

Danni jatti si mreya tukitiya mushkila hal

La ilahjekar ,illilhaja barkar

Main aziz banda tera ,meri fariyad ka boolkar

Bismillah-la-illa-illliha muhamad pakra soo lillah

Imam sultan jagde diwan

Mushkalan kari assan

Rizak dayi rizak di tahlidayi

Sadi fariyad tere agge

Teri sachi dargah de agge

Bhairon shatiyan peera da peer

Lakhi khan peera da peer

Janab das ti gauns pak

Hazrata li panj tan maula

Murtazali sheikh di madad kari

Jis bandhare v cho bandhare vala

Bandhara bar poor kari

Nagar khede da bhala kari

Kamayooya di kmaivchvadhakari

Dukh dalider door kari

Nagar kheda da bhalakari

Desi pardesi sai dateya

Dudh put da daan bakshi

Jodiya salamat rakhi lakhan diyan dattan

Mehar bhareya hath rakhi

Jithe yaad karna othe shai hona

Conclusion

So in the above mentioned paper the discussion is focused on the rituals, customs and beliefs that are related to lullabies which is an essential part of Punjabi folklore and mostly these are associated with the Sakhi Sarwar .In this there is clear psyche of the human behavior regarding the fear of God or are seen to get rid from sorrows so prayers are must. Prayers are not according to your wish but it is an essential part and people are bound to perform such to be in the good books of God and God will protect them from the evils, demons and others. As in the Punjabi folk culture and in folk religion lullabies are also very important as each of them are considered asan integral partof Gods wish for the new born child. These are not only associated with God but it is also related with the family members. So in this paper there is full information of the origin of lullabies, importance of prayers and procedure of performing prayer by Sheikh Bhrai and with addition to that some lories (lullabies) related to peers and families as well as the prayer which is pronounced by the Sheikh Bhrai is also given.

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