

---

## EDITORIAL

---

### ETHICS AND RESPONSIBILITIES

The readers of the UNDERSTANDING SIKHISM kept waiting for the January-June 2008 issue till today. We had to combine this issue with that of second one, July-December 2008, because of two major reasons. i) We did not get enough articles for the first issue and I could not write any, ii) I was too busy in completing the book, *NANAKIAN PHILOSOPHY: Basics for Humanity*, and I had to go to India for its publication during December 2007. I had to stay there for 101 days (December 6, 2007 to March 18, 2008) for this purpose. I was staying at Jalandhar and had to go to Amritsar to the Singh Brothers in connection with the printing of the book many times.

Meanwhile when I was still busy with the completion of book two invitations came in for participation in two important conferences: *National Conference on Ethical Concern of World Religions* on February 22-23, 2008 at the Guru Nanak Dev University, Amritsar and the other one, *International Conference on Religion and Human Social Responsibility* on February 26-28, 2008 at the Punjabi University, Patiala. While I was busy in completing the above book, I got more busy in preparing for the above two conferences. Finally I handed over the manuscript in final form to Singh Brothers for printing on February 11, 2008.

Over and above all these tasks I was assigned another responsibility to prepare an **Inaugural Address** for the conference at the Guru Nanak Dev University Amritsar. The major emphasis in '*Inaugural Address*' and in my other paper '*Basics to Formulate Religious Ethics in Sikhism*' was that the religious authorities are very good to formulate ethics for others but there are no ethics for themselves. My paper, '*Religious and Social Responsibilities for World Peace*' for Patiala conference discusses that basic principles of Nanakian Philosophy have all the characteristics of universal acceptability, therefore, practicing of such principles could be a great help to establish one **World Order**. Therefore, my 101 days in India remained very busy and tiring. Luckily I survived this pressure. On my return back home I got busy with editing of articles for the combined issues (1 & 2) of Volume 10 for the year 2008. From this issue onward Dr Avtar Singh Dhaliwal would be Co-editor to lessen my burden. (In this editorial 'I' means DS Chahal). Dr Yurdagul Mehmedoglu, Marmara University, Istanbul, Turkey, joined me in India to present '*Understanding Human Rights and Faith Values - A Universal Perspective*' at GNU, Amritsar.

Besides another article on *Religious Responsibilities in Today's World of Conflict* by Dr Avtar Singh Dhaliwal is included which is very much related to the conference held at Patiala. In his paper Dr Dhaliwal reviews the position of various notions on religious responsibilities and how it relates to world conflicts and ultimately the search for peace.

We had two very important articles which were supposed to appear in the first issue. The first one is: *Sikhs and Idol Worship* by Dr Sarjeet Singh Sidhu from Malaysia: *Do Sikhs believe in idol worship? Are Sikhs idol worshippers? Ask any Sikh and the answer to each question will usually be an unequivocal 'NO'. Whilst Sikh philosophy does, in fact, back such an answer, the question remains whether current Sikh practices support these assertions.* His views were further strengthened by quoting appropriate verses from the Aad Guru Granth Sahib by Prof DS Chahal and Dr VS Grewal in their article, *Idol Worship and Nanakian Philosophy*.

The other important article is: *Research and Teaching on Sikhism in Turkish Universities* by Prof Hidayet Isik. The well researched article of Dr Isik clearly indicates paucity of historical evidence on 'Sikhism' in literature available at various Turkish Universities. He has also pointed out the reasons for that. However, it is clear from his article that more and more researchers are interested in study of Sikhism in Turkish universities.

Since it is clear from Dr Isik's article that very little is known about Sikhism in Turkish universities, therefore, I invited Prof Dr Yurdagul Mehmedoglu, Faculty of Divinity, Marmara University, Istanbul and her sister, Nebiye Konuk, PhD student at Istanbul University, Turkey to meet Sikh scholars to know more about Sikhism and Prof Mehmedoglu also presented her papers on both the conferences at Amritsar and Patiala. I also arranged a meeting with Singh Sahib, Joginder Singh Vedanti, Jathedar of Akal Takht and the Bibi Kiranjot Kaur, Member of Shiromani Gurdwara Parbandhak Committee, Amritsar so that she gets some idea about the administration of the Sikh Gurdwaras. Why did I invite particularly Prof Mehmedoglu? She was the best choice because she is involved in the Religious Education in Turkish Universities and she was our (DS Chahal and AS Dhaliwal) coordinator in research about the travels of Guru Nanak in Turkey. She arranged all the meetings with the concerned specialists at various universities in Turkey. Now we have close contact with various universities: Marmara University and Istanbul University at Istanbul, Selcuk University at Konya and hopefully with another University in the future on the study of Sikhism. The Institute for Understanding Sikhism (IUS) hopefully will also establish collaboration with Guru Nanak Dev University, Amritsar, which has mandate to conduct studies and research on the life and teachings of Guru Nanak. It is the same mandate of the IUS.

Finally we have given some information about the new book published by the Institute for Understanding Sikhism, *NANAKIAN PHILOSOPHY: Basics for Humanity*. This book has been evaluated as the "must read book" by many reviewers.

DS Chahal, Editor  
AS Dhaliwal, Co-editor

---