

**A Traveler's
Guide**

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Chapter 01

INTRODUCTION

Sikhism is one of the most misunderstood religions, and although it is common for many Westerners to mistake the followers of Sikhism as Hindus or Muslims, Sikhism is a distinct worldview with its own theology, scriptures, morals, ethics, and rituals. Originating in the fifteenth century AD in India, Sikhism began as a way of seeking harmony between the warring factions of Hinduism and Islam, and although Sikhism maintains that it began through divine revelation and not merely as a means of seeking religious and political peace, most outsiders see the pursuit of harmony and peace as the central characteristic of the Sikh way of life.

To encounter a Sikh is to meet a person deeply devoted to spirituality, relationship with God, and co-existence among the religions of the world. Sikhs practice several forms of devotion aimed at bringing harmony and union between them and God. These forms of devotion include serving others, receiving baptism, adopting new names, and wearing special clothing. Sikhism, much like Baha'i, also contains characteristics that make it attractive to progressive, pluralistic societies of the modern West. For example, Sikhs reject the Indian caste system and are committed to the pursuit of equality among all men and women.

Sikhism, however, remains strongly rooted in Indian culture and heritage, which limits its expansion among Westerners. Still, the worldview of Sikhism has influenced the West for many decades, and Christians are likely to encounter Sikhs whether in the United States or abroad. Thus, gaining an understanding of Sikhism's beliefs and practices can help Christians engage Sikhs with the gospel.

1.1 What is Sikhism?

Sikhism is considered a hybrid between Hinduism and Islam. For this reason, it may be the most misunderstood of all major religions, as many outsiders assume that Sikhs belong to other religions than their own. The confusion stems primarily from traditional Sikh clothing (turbans and dresses) and the fusion of beliefs, concepts, and principles from Hinduism and Islam. Despite having roots in these two religions, Sikhism has developed into an entirely separate belief system with its own books, founders, practices, and doctrines.¹

Sikhism originated in Punjab (northern India) in the fifteenth century when its founder, Guru Nanak, had a divine revelation to reconcile Hinduism and Islam as an alternative religious path. Its later teachings were shaped by nine other gurus

and compiled into a sacred book, the Guru Granth Sahib, which is the central and final authoritative guide to their lives, practices, devotions, and worship.² Sikhs are monotheists, believing in one eternal God, and they recognize the spark of divinity in each person that compels them toward service, unity, and equality among human beings.³

Sikhism's symbol is the Khanda, constituted by one sword, two kirpans (ceremonial daggers), and a chakkar (a circular throwing weapon). To Sikhs, the Khanda represents the power of God, divine justice, freedom, eternity, and their duty to serve and protect each other.⁴

Although Sikhs have many forms of devotion aimed at achieving harmony between themselves, God, and fellow human beings, a few prominent practices distinguish Sikhs as a unique religious group:⁵

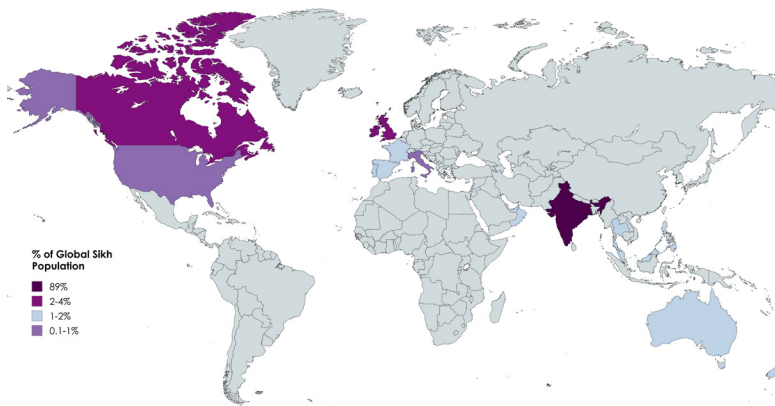
1. Pursue equality between all men and women and reject the caste system.
2. Khalsa: Full dedication in body, mind, and soul.
3. Initiation (Baptism): The ceremony takes place in a temple and consists of drinking sugared water and committing to abstain from removing any body hair (kesh), using intoxicants like alcohol, eating sacrificed meats, or committing adultery.
4. Adopt a new name: Men choose a name that includes "Singh," which means lion, and women choose a name with "Kaur," which means princess.
5. Adopt the five symbols of Sikhism known as the Five Ks.
6. Commit to observing the Nam Japna (continuous prayer), the Kirt Karna (moral work), and the Vand Chhakna (charity) while avoiding the five evils.
7. Adopt a dress code representative of Sikhism: The women wear a salwaa kameez and a chunni while the men wear the Kurta Pyjama.

1.2 Statistics and Regions

With only 25 million adherents, Sikhs comprise less than 1% of the world's population. Although Sikhs are predominantly located in the Punjab region of India (northern India), many live abroad in parts of Europe and Asia. Roughly 80,000 adherents live in North America.⁶

Quick Facts

- Religion:** Sikhism
- Adherents:** Sikhs
- Population:** 25 million
- Primary Region:** Northern India (Punjab)
- Founder:** Guru Nanak
- Began:** 15th century AD
- Type:** Monotheistic
- God:** Waheguru
- Scriptures:** Guru Granth Sahib
- Primary Sects:** Orthodox Sikhism, Ninankaris, Nirmalas, Akhand Kirtani Jatha



Chapter 02

THE HISTORY OF SIKHISM

In 1469, a boy named Nanak was born to a Hindu family of merchants in Punjab, the northern section of India. During this time, the Islamic Mughal Empire ruled the region of Punjab, and conflicts between the minority Muslims and majority Hindus were common. Nanak was exposed to the Hindu faith by his family and to Islam by a friend named Bhai Mardana.⁷



At the age of thirty, he left his clothes near the shore of a stream and disappeared for three days. Later, he returned proclaiming he had experienced a mystical encounter with “God.” This experience compelled him to give away his possessions and travel the countryside, declaring a message: “There is neither Hindu nor Muslim, but only man. So, whose path shall I follow? I shall follow God’s path.”⁸

Nanak went on to live a life of pacifism, teaching that salvation and unity with God are closely tied to an individual’s right behavior and service toward others. His followers began calling him Guru Nanak, and they became known as Sikhs, which means “disciples” in Sanskrit. Nanak became the first of ten gurus (spiritual leaders) of the Sikh movement.

Though Sikhism is still a relatively new religion in the scope of human history, its history is marked by genocides, martyrdoms, and persecutions.⁹ Nanak founded the first Sikh community in 1522, but the religion's rapid growth was mirrored by increased hostility from Hinduism and Islam – the religions it left behind. Many Sikhs were imprisoned, and later gurus were executed for their beliefs.

Are They Sikhs or Muslims?

Sikhs' clothing gives them a unique appearance. The turban is the most iconic of Sikh clothing, and it is easily distinguishable from the types of head-dress worn by Muslims in the Middle East. However, it is still common for Westerners to confuse Sikhs with Muslims. Sadly, this misunderstanding has led to anti-Muslim hate crimes against the Sikh community in the United States and Europe. For example, after the September 11th terror attacks on the United States, some Americans, driven by a sense of "patriotism", committed violent acts against Sikhs because they mistook them as Muslims.

Despite hostilities against Sikhs, they have grown slowly in numbers throughout the centuries, and today, Sikhism is one of the world's prominent religions. Although it tends to thrive in pluralistic societies and even presents several progressive values palpable to Western audiences, Sikhism's own distaste for mission work and proselytizing may hinder its spread beyond traditional Indian families.¹⁰



Chapter 03

MAJOR BRANCHES OF SIKHISM

■ 3.1 Namdhari

Namdharis are considered the orthodox branch of Sikhism and maintain the religion's core teachings. They believe in a particular line of succession that eventually leads to Guru Ram Singh, a guru who lived and reportedly died in the nineteenth century. However, Namdharis believe that Guru Ram Singh did not actually die but is currently living as an “eternal guru” and will return one day. While they follow the sacred text, Guru Granth, and keep the main foundations of Sikhism, they dress in a particular way, tying a white turban horizontally around their heads and abstaining from black and blue colors.¹¹



■ 3.2 Nirankari

The Nirankaris sect was founded by a nineteenth-century guru named Bada Dyal Singh who became alarmed that the acceptance of Hindus into Sikhism was creating a problem of idolatry. They differ from Orthodox Sikhs only in one respect: they reject the successors of Guru Nanak and instead follow the successors of Baba Dyal Singh.¹² Nirankaris' teachings focus on God's formless quality (Nirankar).

■ 3.3 Nirmala

Nirmalas are scholarly, celibate, and monastic Sikhs. They follow the Hindu Vedas and Puranas doctrines in the same way that they follow the teachings of the Guru Granth Sahib and the ten gurus.¹³ Today, these monastics are mostly

recognized for their ascetic lifestyles and their distinctly orange garments. The name Nirmala means “pure” or “without blemish” in Sanskrit, indicating the emphasis this sect places on purity. Nirmalas have played a significant role in the dissemination of Sikh teachings and culture.



■ 3.4 Akhand Kirtani Jatha

This branch originated in the 1930s through a revolution against the British Empire. The leader of the revolution, Bhai Sahib Randhir Singh, was the founder of this sect. Adherents of this sect are characterized by a rejection of kesh (uncut hair), which is a prominent practice of most Sikhs. Instead of growing their hair out, they use a small turban under a larger one (keski) to give off the same appearance. They are distinct from other Sikhs in placing hymn singing (kirtan) as the highest form of spiritual devotion.¹⁴



■ 3.5 Sahajdharis

Sahajdharis are not considered a distinct offshoot or sect of Sikhism. Rather, they consist of the Sikhs who have not been initiated into the Khalsa and exempt themselves from kesh (uncut hair).

This category of Sikhs emerged during times of persecution when some followers avoided looking like Sikhs to avoid threats and punishment. Despite following the Sikh teachings and doctrines, they do not practice the 5 Ks or take the surname Singh. Thus, other Sikhs view this branch as a “gradual path to Sikhism.”¹⁵



Chapter 04

MAJOR BELIEFS AND TEACHINGS

I 4.1 Deity

Sikhs have different names for God: Naam (Sanskrit for “name”) or Waheguru (wonderful guru), or Akal Purakh (timeless one). Sikhs believe God is a “genderless, formless, omnipresent, all-pervading spirit” who can be contacted through meditation, enlightenment, and prayer (e.g., repeated chants of “Waheguru”).¹⁶

I 4.2 Creation

Sikhs believe Waheguru is the origin and end of all things. He created everything that exists, the universe and galaxies, through his word. He made three worlds of life on Earth: water, land, and air. He existed billions of years before the moment of creation, and all that he made will return to his spirit one day.¹⁷

I 4.3 Gurus

From the 1400s until 1708, Sikhism has been led by successive gurus, beginning with Guru Nanak and finishing with Guru Gobind Singh. The latter commanded that no leader would rule after him; instead, Sikhs should rely only on their sacred book, the Guru Granth Sahib, as their eternal guidance.¹⁸



■ 4.4 Scriptures

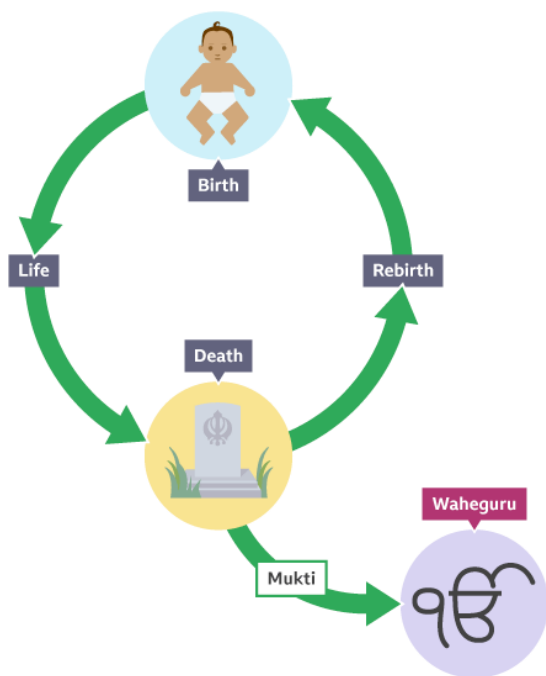
The Guru Granth Sahib is Sikhism's main book of divine revelation. Its composition started with Guru Nanak in the 1400s and continued to be updated by later gurus until its final form in 1708. It contains the doctrines of Sikhism and spiritual guidance for a life of Sikh devotion.¹⁹

Another sacred text is the Adi Granth, which predates the final form of the Guru Granth Sahib. The Adi Granth (meaning “the first book”) was composed by the fifth guru, Guru Arjan, in 1604 and contains his foundational teachings and those of prior gurus. It also contains thousands of hymns used in Sikh worship. It is considered the first version of the Guru Granth Sahib, which was completed in 1708 and became the official successor of the final guru.



■ 4.5 Karma

The predominance of Sikhism in India explains its cyclical perspective of life. Like other Indian religions, Sikhism holds to reincarnation and teaches that a person's actions in this life will impact their next life in a cyclical manner. However, Sikhs differ from other Indian religions in that they seek liberation through daily morality and not through asceticism, the caste system, or transcendental meditation.²⁰



■ 4.6 Hukam and Seva

Hukam refers to God's divine will and their belief in his sovereignty over the whole universe. To be liberated from reincarnation, Sikhs must seek harmony with hukam by avoiding haumai (pride).

Seva refers to selfless actions, evidenced by one's service to the community. Sikhism considers service a core practice of devotion and Seva a fundamental value.²¹ Sikhs are very conscientious about serving their communities, improving the environment, and giving back to their neighborhoods.

■ 4.7 Haumai and Nimrata

Haumai refers to self-centeredness or pride that erects a barrier to spiritual growth, and Nimrata refers to the virtue of humility. Sikhs believe that the way to seek Nimrata over Haumai is to meditate on God and practice selfless service (seva).²²

■ 4.8 Mukti (Salvation)

Mukti is a Sikh parallel to moksha in Hinduism. It means salvation or reunification with God. When a person overcomes his self-centeredness, he will attain liberation or enlightenment from the cycle of reincarnation. Sikhs receive mukti ultimately as a gift from God, not an entitlement arising from their own actions.²³

To reach mukti, or salvation, Sikhs must continually pursue five core virtues that lead them into a closer relationship with God:

1. Sat: truth-speaking
2. Santokj: contentment or acceptance of life's circumstances
3. Daya: compassion or mercy
4. Nimrata: humility
5. Pyare: love of God and others

In contrast, Sikhs must avoid five evil vices to reach mukti. The five vices are universal personal struggles that must be subdued as an act of full devotion to God:

1. Kaam: lust and addiction
2. Lobh: greed and materialism
3. Krodh: rage and anger
4. Moh: worldly attachment and discontentment
5. Akankar: conceitedness and pride

■ 4.9 The Three Pillars

The Three Pillars are the three basic tenets taught by Guru Nanak. The first pillar is Naam Japna, which refers to the meditational repetition of God's name. The second is Kirit Karni, which refers to a Sikh's focus on honesty, sincerity, and truthfulness in words and actions. The third pillar is Vand Chhako, which emphasizes community and the practice of giving and sharing with others.²⁴

■ 4.10 **Death and the Afterlife**

Because Sikhs believe in reincarnation, they value the soul above the physical body. The body is only a clothing or vehicle for the soul. When a Sikh dies, the body is cremated by family members who scattered the ashes in the nearest river.²⁵ Sikhs believe that after death, God judges the life of the person to determine if the soul will be reincarnated or remain with Him, thus breaking the cycle of birth and rebirth.

■ 4.11 **Sin and Repentance**

Sikhs define sin as any obstacle that impedes unity with Waheguru. Ego is the root of most evil and vices such as the Five Thieves (lust, rage, greed, attachment, and ego).

For Sikhs, purification comes from within and is reflected in the submission of impulses, negative actions, and temptations that will lead away from the path of liberation. Atonement for evil goes hand in hand with prayer, meditation on Waheguru, seva, and the pursuit of the Five Virtues.²⁶

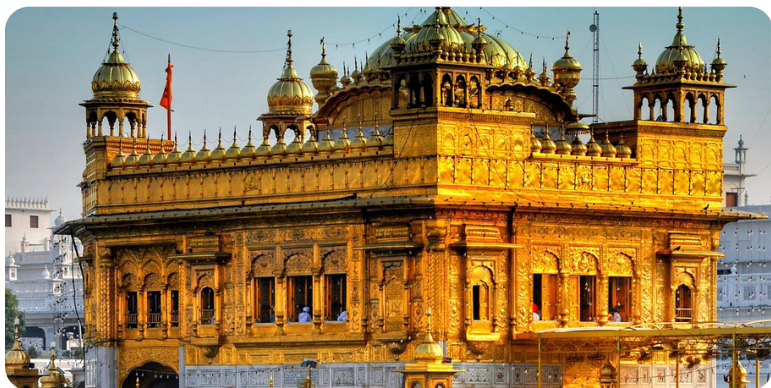


Chapter 05

COMMON PRACTICES AND CUSTOMS

I 5.1 Temples and Worship

Sikh temples are called Gurdwaras, which means “place of God” or “house of the guru.” The Gurdwaras have no physical idols or altars in them. Each gurdwara has a central hall called the Darbar Sahib and a free communal kitchen (langar) to host a daily community meal. This tradition is intended to show equality among people regardless of their background.²⁷



The Darbar Sahib holds a copy of the Guru Granth Sahib. As a sign of humility toward the holy book, Sikhs cover their heads, remove their shoes, place an offering of coins, bow to the ground with their heads, and sometimes, though not strictly, segregate themselves by gender.²⁸

Music plays a key role in Sikh worship services. Congregational singing, with harmonies and drums, is led by worship leaders called ragis. Their worship comes from songs in the Guru Granth Sahib sung in Punjabi (the native language of northern India).²⁹

Overall, Sikh worship is characterized by listening to readings of the Granth Sahib, singing hymns, and sharing a meal at the Gurdwara. The Gurdwaras are open and offer a communal worship service daily.³⁰ Sikh temples are also usually open for personal devotions. A midweek service is held for women in addition to a combined, and therefore male-dominated, service, now usually held on Sundays. Visitors to the temple must wash their hands and feet and cover their heads. Visitors must avoid culturally disrespectful actions like turning their back on the holy book or sitting with their feet pointing toward it.



■ 5.2 Religious Leaders

Every gurdwara has a Granthi (caretaker) who performs liturgical tasks, such as reading the Guru Granth Sahib and caring for the facilities. However, Sikhs do not believe in intermediaries between God and men or any priest-like figure. In addition, a sevadar is a volunteer at the gurdwara in charge of waving a chaur sahib (a fan or brush) above the Guru Granth Sahib as they simultaneously perform the Simran, the practice of meditating on the names and qualities of God. This selfless service by the volunteer shows respect for the book.³¹



■ 5.3 Prayer

Sikhism holds to three main modes of prayer. The first is Simran (“rememberance”), which is an individual or communal meditative repetition of the name of

God (Waheguru) that takes place at any time during the day. Simran is designed to help the believer calm the mind, connect with God, and live according to hukam (God's will). The second is Nitnem ("daily habit"), which consists of Sikhs reciting five passages from the Guru Granth Sahib three times a day: morning, evening, and night. Finally, the Ardas is a formal prayer where Sikhs stand with their hands folded and supplicate for God's protection, blessing, and welfare for mankind.



■ 5.4 Baptisms

Amrit Sanchar is a baptism ceremony initiating a Sikh into the Khalsa order, a community of baptized Sikhs who have committed to the Sikh way of life. This rite usually occurs upon reaching adulthood. It involves drinking some sugar water and sprinkling it on their eyes and hair in the presence of six other Sikhs.³² When a person has full membership in the Sikh community, they adopt a life of devotion and regular participation in the gurdwara services.³³

■ 5.5 The Five Ks

After a Sikh commits to the Khalsa order and is baptized, he wears the five articles of faith or Five Ks. These elements are essential to the Sikh identity. The Sahajdharis, the Sikhs who have not been baptized, traditionally do not wear all Five Ks, but only a few voluntarily.³⁴

1. Kachera: a drawstring undergarment used to remind Sikhs to control their sexual impulses and prevent them from seeing their fellows as objects of desire.

2. Kesh: Sikhs abstain from cutting any body hair to show submission to God's will and to reject vanity.
3. Kanga: a special comb that holds the hair in place. Sikh men are required to comb their hair twice a day.
4. Kara: is a steel bracelet worn on the right wrist to symbolize unity with God and others and to avoid five vices.
5. Kirpan: a special dagger that visually reminds Sikhs to protect the helpless and stand for the faith.



Although a turban (dastaa) is not part of the Five Ks, it is one of the most essential elements of Sikhs outward appearance. It represents equality among people and, more practically, protects the long hair. Dastaa has become mandatory for adult male Sikhs, and smaller turbans are optional for women.³⁵



■ 5.6 Weddings

A Sikh wedding is called an Anand Karaj. Both the groom and bride must confess their Sikh faith before marriage. Traditionally, Sikh weddings take place in the temples and include recitations from the Guru Granth Sahib, the singing of hymns, and prayers. The groom arrives on horseback and meets the bride's family. The bride and groom perform a circling of the Guru Granth Sahib with a single sash, and the rest of the people recite the Ardas while standing. The ceremony concludes with the distribution of karah prashad, a type of dessert.³⁶



■ 5.7 Funerals

When a Sikh dies, the community performs a purification ritual for the body. A funeral pyre is made, the body is cremated, and the ashes are scattered in a river.

Sikhs are not permitted to show grief at their funerals, so they do not place memorials or gravestones to honor the deceased. Throughout this ceremony, the reading and singing of the Guru Granth Sahib is predominant.³⁷



■ 5.8 Holidays and Festivals

When visiting a culture with a strong Sikh presence, it is common to encounter several Sikh holidays. Many of their holidays are assimilations of mid-sixteenth-century Hindu festivals and practices. However, Sikh holidays are often tied to special anniversaries related to important gurus.³⁸ While Sikhism celebrates many important holidays, here are a few prominent ones:

1. Birth Of Guru Gobind Singh (January 5): The date is known as Parkash Utsav Dasveh Patshah or “Celebration of the Tenth Divine Light” and is marked by parades, devotional singing, and stories about the guru’s life and teachings known as Akhand Path.
2. Vaisakhi (April 14): The date coincides with the Punjabi harvest festival and celebrates the founding of the Khalsa brotherhood and adoption of the Sikh identity in 1699. This holiday is marked by gurdwara services before dawn, followed by a parade where people wear new clothing and fly triangular tasseled flags.
3. Guru Nanak Jayanti (November): This is a three-day celebration of the birth of Guru Nanak, when Sikhs light candles, shoot fireworks, and gather in temples to read the Guru Granth Sahib. This is one of the most sacred festivals in Sikhism.
4. Bandi Chhor Divas (October or November): It coincides with Diwali, a Hindu festival. It commemorates the release of Guru Har Gobind, the sixth guru, from imprisonment by the Mughal emperor Jahangir in 1619. On this day, Sikhs decorate their homes with candles and attend gurdwara services.

Chapter 06

BARRIERS TO THE GOSPEL

When interacting with Sikh believers, it is important to acknowledge that their belief system can appear quite similar to Christianity during a surface-level discussion. Christians should be careful with agreeing on things that seem to be the same, like the concept of sin, God, and even repentance. Sikhism not only denies the incarnation, the Trinity, the reality of sin, and the Bible, but also affirms reincarnation. Even the nature of God as the uncreated Creator is not the same.³⁹

I 6.1 **Contrasting Definitions**

Despite apparent similarities in religious language, fundamental differences distinguish Sikh and Christian worldviews. Although Sikhs and Christians use similar terms like “sin” and “God,” the meaning behind these terms differ greatly because, unlike Christianity, Sikhism lacks an objective view of truth and morality.

One major difference is Sikhism’s approach to personal moral improvement. Sikhs try to adhere to a strict code of conduct and reject the evils of lust and addiction, rage, greed, worldly attachment, and ego through their own efforts. Christianity holds that human beings are incapable of avoiding these sins on their own because human nature is already corrupted by them.



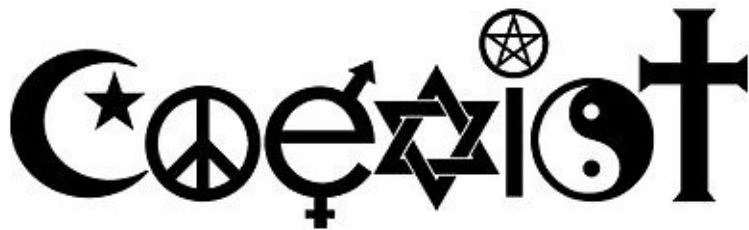
■ 6.2 Evil and Sin

Sikhs believe that evil is present only within the human mind. This means that Satan and evil spirits outside the mind do not really exist. Rather, these are “spirits” driven solely by one’s ego. The only way to overcome sinful tendencies is to follow the Guru’s advice and following the way of Sikhism.

In contrast, the Christian worldview says that evil is present both inside and outside of the human person. Not only is the human person sinful, but evil spirits are real and seek to harm human beings by tempting them into sinful lifestyles. Rather than demanding strict moralism, Christianity demands a complete surrender of one’s body and mind to Jesus Christ, who has the power to free people from sin and death.

■ 6.3 Pluralism

It can be difficult to share the gospel with Sikhs because they tend to see many faiths as different paths to the same God. In fact, Sikhs consider Christians to be fellow believers on their own path toward a relationship with God. Because of this pluralistic worldview, a Sikh will likely reject the claim that Jesus Christ is the only way to God. This creates a challenge when sharing the gospel, as any presentation of the Christian message necessarily entails a rejection of all other worldviews and faiths.



■ 6.4 Secularism

The encroachment of secularism is an often overlooked problem within Sikh communities. Sikhs have fought for their survival ever since their inception in the 1500s, especially during periods of intense persecution by Muslims and Hindus. However, secularism presents a new threat to Sikhism's cultural and religious roots. Philosopher of religion Winfried Corduan explains,

*"All religions must face an ongoing battle with secularism, but the threat is more serious for a religion that is tied to a particular culture or community...Such religions demand a cultural and communal context, which makes private practice of the religion next to impossible. That condition applies strongly to Sikhism. At the very heart of the Sikh belief system is the Sikh community. Leaving the community means breaking religious commitments (and, quite likely, vice versa)."*⁴⁰



Sikhism's situation is made worse by the fact that Sikhs do not anticipate a future messianic state or goal. Also, there is little incentive to practice Sikhism once someone is disconnected from their community. Sikhs' attachment to their religious community may be greatly weakened as they integrate more and more into a secular culture. As the pressures of secularism continue to mount, Sikhs may react to Christianity in different ways. Older generations may view Christianity as an aspect of Western secularism and, therefore, part of the threat to their community; younger generations may be strongly influenced by secularism and consequently see Christianity as just one of many religious (and impractical) worldviews.⁴¹

Chapter 07

BRIDGES TO THE GOSPEL

I 7.1 Community

Sikhism is a communal religion, so Sikhs are very concerned about the community around them. They share meals in their services and are often very hospitable to others in their homes. Their focus on strong communities allows Christians to build authentic relationships and show how the gospel transformed once disparate people into the family of God. There are many commonalities between Christian fellowships at church and Sikh communities in temples. Christians should embrace the opportunities to interact with Sikhs if invited into their homes and places of worship. These can be fruitful times of dialogue and outreach with the hope of sharing the good news of Jesus Christ.



I 7.2 Assurance of Salvation

It is essential to remember that Christianity, in contrast to Sikhism, provides a great hope: the assurance of personal eternal life and the consummation of history at Christ's second coming. This fact does not in itself make Christianity true; rather, because Christianity is true, it can fill the void.⁴²

Sikhism teaches that one must continually perform good moral deeds and acts of service to others in order to escape reincarnation. With this worldview, the Sikh does not have true hope that he will reunite with God in the afterlife. In fact, God is more likely to reincarnate the soul than to reunite it with the divine. This is where Christianity can offer hope to the Sikh and freedom from striving toward salvation from reincarnation. Jesus Christ paid for our sins on the cross and offers us salvation through faith in Him. The Christian can alleviate Sikh restlessness by presenting Christ's finished work on the cross, which provides a tangible

solution to the human problem of sin that goes beyond moralistic striving, meditations, and mystical experiences.⁴³



7.3 God’s Revelation

Sikhism affirms the reality of divine revelation. They believe God has revealed special truths to their gurus throughout the centuries. Thus, the notion that God can reveal Himself to mankind in certain ways is not foreign to Sikhism.



When interacting with Sikhs, Christians can create conversations by pointing out that the Christian worldview also affirms that God revealed Himself – but not through a guru. Rather, God revealed Himself through the incarnation of Jesus Christ in the world. With Jesus as the full expression of God on earth, we do not need a guru or teacher. Rather, we need to follow the teachings of Jesus, who

loves us and has shown us the true way back to God.

Furthermore, Christians can point Sikhs to the Bible, a book they greatly respect, to explain the person and work of Jesus. The historical reliability of the Bible along with its manuscript evidence may prove intriguing to a Sikh. After all, Sikhs take pride in the preservation of the original copies of their gurus' teachings passed down from the fourteenth century. The Bible also has substantial historical evidence to support its claims that Jesus is the Son of God. By respectfully presenting the Bible as God's revealed will for our lives, we can lift up Jesus as the exclusive savior of the whole world.



Appendix

ADDITIONAL RESOURCES

I Books and Articles

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2. Corduan, Winfried. *Neighboring Faiths: A Christian Introduction to World Religions*. 2nd ed. Downers Grove: IVP Academic, 2012.
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- ²Boyett, *12 Major World Religions*, 148.
- ³Boyett, *12 Major World Religions*, 141.
- ⁴Boyett, *12 Major World Religions*, 141, 148.
- ⁵Caner, "Sikhism," 449-450.
- ⁶Winfried Corduan, *Neighboring Faiths: A Christian Introduction to World Religions*, 2nd ed, (Downers Grove: IVP Academic, 2012), 373.
- ⁷Boyett, *12 Major World Religions*, 144.
- ⁸Boyett, *12 Major World Religions*, 144.
- ⁹Boyett, *12 Major World Religions*, 142-143.
- ¹⁰Boyett, *12 Major World Religions*, 159.
- ¹¹Boyett, *12 Major World Religions*, 157.
- ¹²Boyett, *12 Major World Religions*, 158.
- ¹³Boyett, *12 Major World Religions*, 158.
- ¹⁴Boyett, *12 Major World Religions*, 158.
- ¹⁵Boyett, *12 Major World Religions*, 158-159.
- ¹⁶Boyett, *12 Major World Religions*, 148.
- ¹⁷Boyett, *12 Major World Religions*, 148.
- ¹⁸Boyett, *12 Major World Religions*, 148.
- ¹⁹Boyett, *12 Major World Religions*, 149.
- ²⁰Boyett, *12 Major World Religions*, 149.
- ²¹Boyett, *12 Major World Religions*, 149.
- ²²Boyett, "12 Major World Religions," 149.
- ²³Boyett, *12 Major World Religions*, 149.
- ²⁴Boyett, *12 Major World Religions*, 149.
- ²⁵Boyett, *12 Major World Religions*, 151.
- ²⁶Boyett, *12 Major World Religions*, 157.
- ²⁷Boyett, *12 Major World Religions*, 152.
- ²⁸Boyett, *12 Major World Religions*, 154-155.
- ²⁹Boyett, *12 Major World Religions*, 157.
- ³⁰Boyett, *12 Major World Religions*, 154.
- ³¹Boyett, *12 Major World Religions*, 154.
- ³²Boyett, *12 Major World Religions*, 155.
- ³³Corduan, *Neighboring Faiths*, 384.
- ³⁴Boyett, *12 Major World Religions*, 150.
- ³⁵Boyett, *12 Major World Religions*, 150.
- ³⁶Boyett, *12 Major World Religions*, 155, 157.
- ³⁷Boyett, *12 Major World Religions*, 151.
- ³⁸Boyett, *12 Major World Religions*, 156.
- ³⁹Caner, "Sikhism," 451.
- ⁴⁰Corduan, *Neighboring Faiths*, 386.
- ⁴¹Corduan, *Neighboring Faiths*, 386-387.
- ⁴²Corduan, *Neighboring Faiths*, 387.
- ⁴³Corduan, *Neighboring Faiths*, 387.

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Christianity

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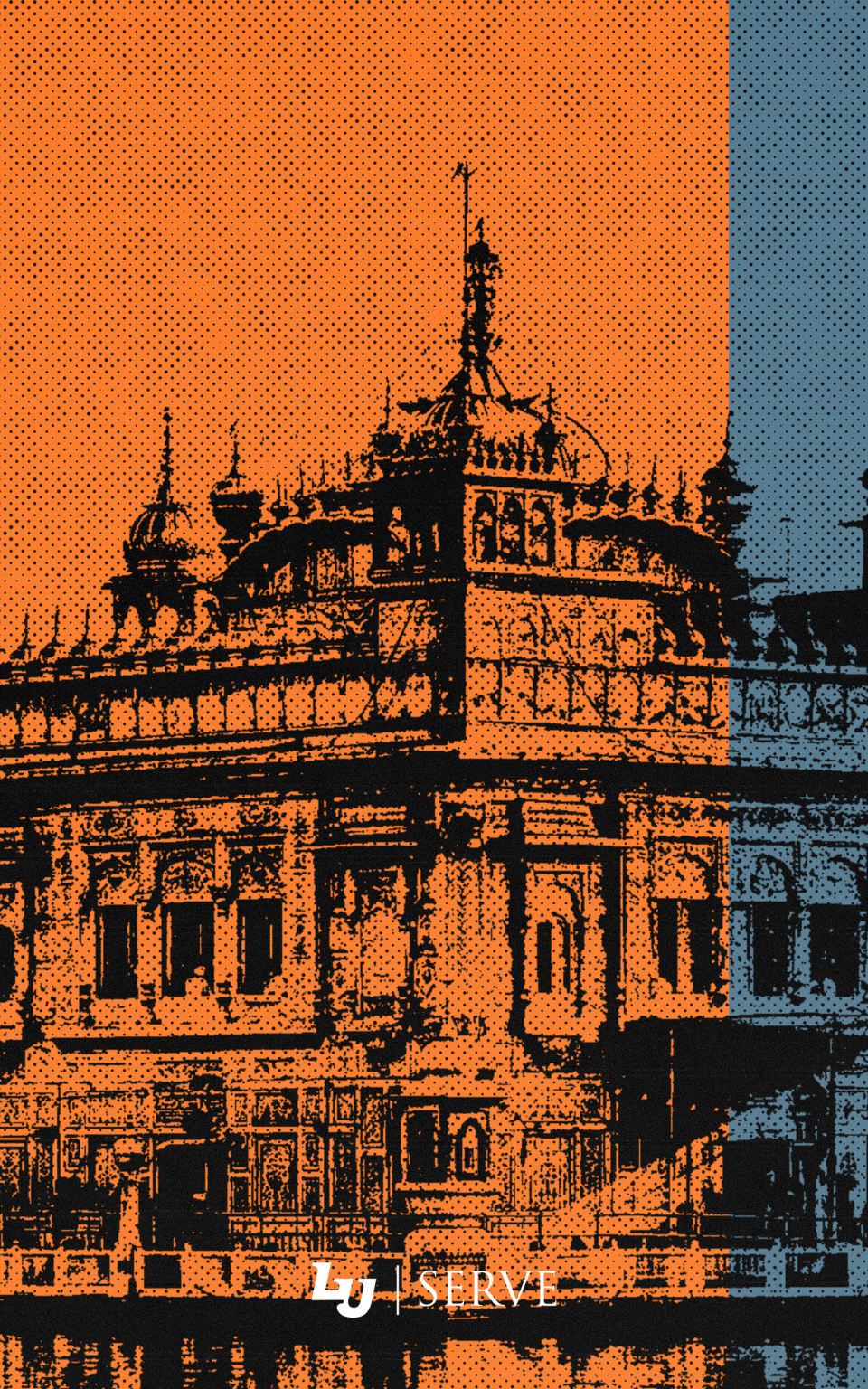
Shinto

Indigenous Religions

Baha'i

Each guidebook will teach you about (1) a religion's history, demographics, and regions of the world, (2) its major beliefs, customs, and practices, and (3) how to share your faith with adherents. Contact LU Serve at luserve@liberty.edu for more information.

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