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Welcome to
DAYS OF PRAYER

FOR SIKHS

2026

April 12-April 16

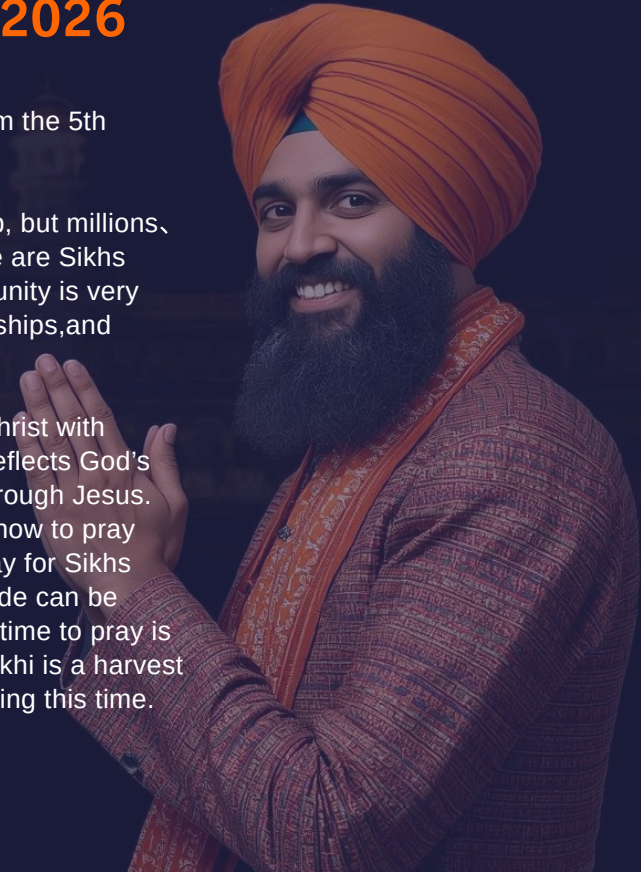
WELCOME: Sikh World Prayer Guide 2026

About 28 million people in the world identify as Sikhs, making Sikhism the 5th largest organized religion by population.

Most Sikhs live in India, particularly in their homeland state of Punjab, but millions have emigrated all over the world. Wherever you live, it is likely there are Sikhs nearby - living, studying and working alongside you. The Sikh community is very friendly and welcoming. They are hard-working, value family relationships, and are generous to those within and outside their community.

As disciples of Christ, we want to share the truth we have found in Christ with the Sikh people around us as a reflection of His love. This longing reflects God's heart, that all people may know His love and be reconciled to Him through Jesus. This guide will help you, as a Christian, learn more about Sikhs and how to pray for them with greater understanding. It will also encourage you to pray for Sikhs around the world to have the opportunity to hear the gospel. This guide can be used to pray at any time during the year, but an especially important time to pray is at the time of the Sikh festival, Vaisakhi, which begins April 14. Vaisakhi is a harvest festival, and we can ask the Lord of the harvest to see much fruit during this time.

THANK YOU FOR PRAYING WITH US!



ABOUT SIKHISM

ONENESS OF HUMANITY

Guru Nanak, the founder of Sikhism, was a visionary thinker, spiritual teacher, and social reformer who challenged the deep-rooted inequalities and religious divisions of his time. His teachings laid the foundation for a faith rooted in the oneness of God and the equality of all human beings. Central to his message were three guiding principles: Naam Japna – remembering and meditating on God's name; Kirat Karna – earning an honest living; and Vand Chakna – sharing with others, especially those in need. These principles encouraged people to live with integrity, compassion, and social responsibility.

Guru Nanak's rejection of rigid rituals, caste hierarchies, and religious exclusivity was revolutionary. He emphasized the Shabad—the Divine Word—as the true teacher, making spiritual connection accessible to everyone, regardless of caste, creed, or gender. His teachings were not confined to theory; they were embodied in action. One of his most radical reforms was the establishment of Langar, the community kitchen, where people from all backgrounds sat together to share a meal. This simple practice dismantled caste barriers and promoted unity and equality.

As some scholars note, Guru Nanak emerged as a spokesperson for working-class people, advocating for their rights and dignity. His message was not just spiritual—it was deeply social. He envisioned a society built on justice, equality, and shared humanity, rejecting the caste system as a man-made construct that contradicted the divine truth of human unity. This vision is captured in the verse from the Guru Granth Sahib: "Ek Pita Ekas Ke Hum Barik, Tu Mera Gur Haai" (There is one Father, and we are all His children. You are my Guru.) This verse expresses the heart of Sikh belief: all human beings are equal, born of the same divine source and guided by the same spiritual truth. Thus, Guru Nanak's vision of Sikhism was rooted as deeply in the oneness of humanity as it was in the oneness of God.

Prayer Point

Pray that the Sikh community would recognize the enduring injustice of the caste system, and come to see that in Christ, all dividing walls are broken down.

But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility.

Ephesians 2:13-14

ABOUT SIKHISM

GURU ANGAD DEV

Guru Angad Dev (1504 – 1552)



When selecting his successor, Guru Nanak sought someone who embodied unwavering devotion and steadfast obedience—qualities that Bhai Lehna exemplified with remarkable sincerity. In 1539, Guru Nanak appointed him as his spiritual heir, bestowing upon him the name Angad, meaning “a part of my own body.”

Bhai Lehna was born in 1504 in Muktsar Sahib, Punjab, India, into a devout Hindu family. He was originally a worshipper of the Hindu goddess Durga. At the age of 27, after hearing the hymns of Guru Nanak recited by Bhai Jodha, a devoted disciple, Bhai Lehna felt compelled to journey to Kartarpur to meet the Guru. That single encounter profoundly transformed him. So moved was he by Guru Nanak’s teachings that he renounced his former faith and became a devoted Sikh, dedicating his life to the Guru and his mission.

As the second Guru of the Sikhs, Guru Angad made significant contributions to the faith. He developed the Gurmukhi (meaning “from the mouth of the guru”) script, which enabled the teachings of Guru Nanak and future Gurus to be recorded and preserved for generations to come. Gurmukhi also helped unify the Sikh community linguistically, promoting literacy and education. Unlike the complex Persian and Sanskrit scripts, Gurmukhi was phonetic and accessible—designed for everyday people, from farmers to merchants—allowing all to engage directly with the sacred texts.

Guru Angad composed 63 Shabads (sacred hymns) and Shlokas (short poetic verses), which are now enshrined in the Guru Granth Sahib. He also strengthened the institution of Langar (community kitchen), initiated by Guru Nanak, ensuring that all—regardless of caste or status—could share a meal together. Additionally, he introduced the tradition of Mall Akhara (wrestling arenas), emphasizing physical health as a complement to spiritual growth.

Before completing his earthly journey in 1552, Guru Angad Dev appointed Guru Amar Das as the third Guru of the Sikhs, continuing the legacy of spiritual leadership and service.

Prayer Point

Pray that the Sikh community would come to see that true devotion belongs to God alone, and that salvation is found solely in Jesus Christ—freely given by grace, not earned by human effort.

For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast.

Ephesians 2:8-9

ABOUT SIKHISM

SUKHMANI

Sukhmani Sahib is part of the Sikh holy book called SRI GURU GRANTH SAHIB. It's very popular with many Sikhs who read it regularly to achieve peace in their lives. The literal translation of the title is "The Jewel of Peace."

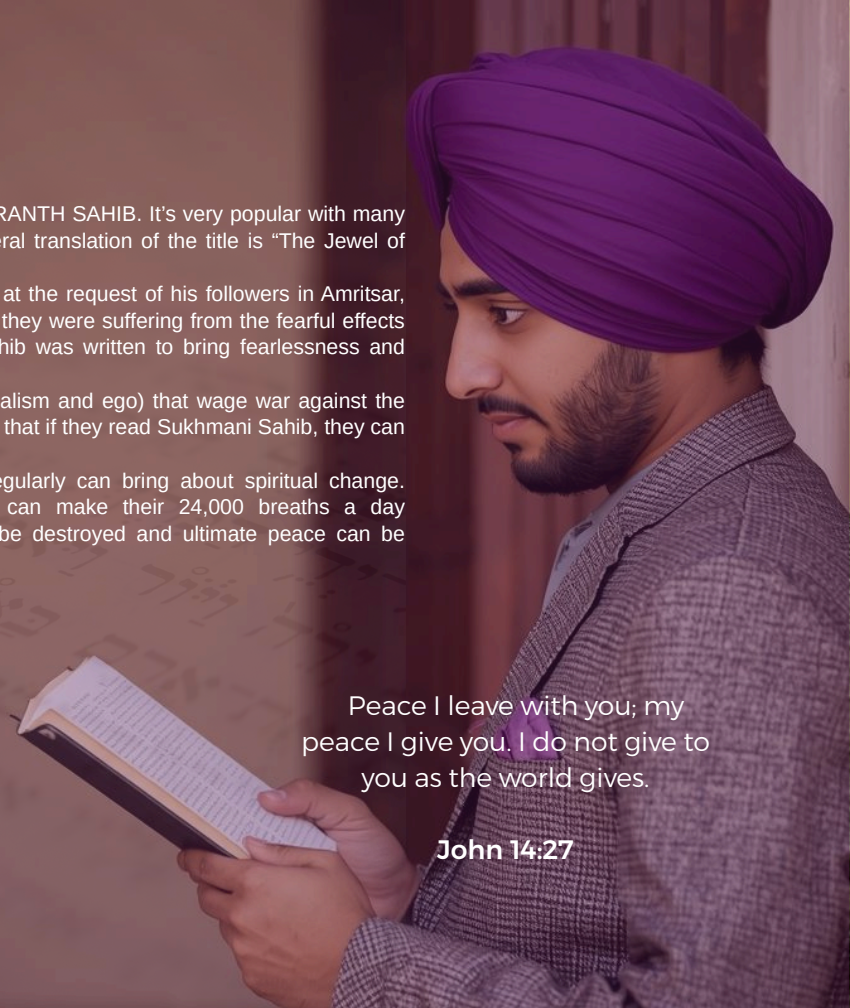
Sukhmani Sahib was compiled by the 5th Guru Arjan around 1602 at the request of his followers in Amritsar, Punjab, India. The followers of the guru made this request because they were suffering from the fearful effects of kalyuga (evil time). So the main purpose of why Sukhmani Sahib was written to bring fearlessness and peace to the followers of the guru.

Sikhism teaches that there are five evils (lust, anger, greed, materialism and ego) that wage war against the soul through the mind to take control of the person. So Sikhs believe that if they read Sukhmani Sahib, they can defeat the five evils and take control over their soul.

Many Sikhs believe that reading Sukhmani Sahib for 40 days regularly can bring about spiritual change. Sukhmani Sahib has 24,000 words and if it is read daily, it can make their 24,000 breaths a day successful/fruitful and in this way the cycle of reincarnation can be destroyed and ultimate peace can be experienced.

Prayer Point

1. *Pray that Sikhs would begin to seek lasting peace that comes from God through Christ Jesus, The Prince of Peace, which Sukhmani Sahib can't provide.*
2. *Pray that Sikhs would realize that reading Sukhmani Sahib would not set them free from five evils and the cycle of reincarnation and begin to seek the truth in Christ.*
3. *Pray that the Holy Spirit would plant in the hearts of Sikhs to read the Bible and to know the real and only way of salvation.*



Peace I leave with you; my peace I give you. I do not give to you as the world gives.

John 14:27

ABOUT SIKHISM

REINCARNATION

Reincarnation in Sikhism: The Cycle and Its Purpose

Reincarnation, or avagaavan, refers to the cycle of birth and death through which the soul wanders, driven by karma (actions) and haumai (ego). Sikhism teaches that the soul is eternal and passes through chauraasi lakh (8.4 million) life forms. This cycle is not desirable; it signifies the soul's separation from its true source—Waheguru (God).

Human birth is regarded as a rare and precious opportunity because only in this state can one realize God and break free from the cycle. The Guru Granth Sahib stresses that liberation (mukti) does not come through rituals or ascetic practices but through Naam Simran (meditation on God's Name), living truthfully, and aligning with Hukam (Divine Will). As the Granth Sahib declares: "Bahut janam bichhure thay madho, eh janam tumare lekhe." (For many births I have been separated, O Lord; this life is dedicated to You.)

The ultimate goal in Sikhism is not endless reincarnation but union with Waheguru. When the soul sheds ego and merges with the Divine, the cycle of birth and death ends. This state is called Sach Khand (Realm of Truth), where the soul experiences eternal bliss.

If a person fails in one life to meet the Guru, discover the true Name, join the society of saints, and live by pure ethics, they may do so in the next life—and with increasing probability, as divine wisdom spreads. Despite frequent references to God's pre-ordained order, Guru Nanak did not dismiss the gift of free will. Human effort matters alongside divine grace.

Thus, Sikhism views reincarnation as a temporary condition. Liberation is achieved through grace (nadar), devotion, and the Guru's wisdom. Rather than fearing rebirth, Sikhism calls Sikhs to strive for spiritual realization in this life—through love, humility, and remembrance of God—so the soul attains its true purpose: union with the Eternal.

Prayer Point

Pray that the Sikh community would receive the revelation that it is appointed for people to die once and then face judgment, and that only through the atoning blood of Jesus Christ can anyone stand justified before God.

And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time... to save those who are eagerly waiting for him.

Hebrews 9:27-28



DAY 1 - APRIL 12 *HOPELESSNESS AMONG SIKHS IN PUNJAB*

In recent years, hundreds of thousands of Sikh young people have emigrated from India in hopes of building a better life in another country. Fleeing India's high unemployment, intense competition for jobs and increase in organized crime, many Sikhs have moved to study or work in countries like Canada, the United States, the UK and Australia. Their search for education, opportunities and financial security has led families to make huge sacrifices to make these dreams a reality.

Recently, many Western countries have been changing immigration policies, making it increasingly difficult for people to stay permanently and obtain citizenship in the countries where they have moved. These tightened visa rules, combined with record high cost of living and scarce jobs, have led many Sikhs to decide that moving overseas is no longer worth it. The result of this has been a large migration of Sikh young people back to India, and a deep sense of despair and discouragement among those who feel their only hope for their future has been abandoned.

Prayer Point

1. *Pray for economic growth and stability in India, giving young people a secure, successful and safe future in their own homeland.*
2. *Pray for Sikh young people to seek first God's kingdom and righteousness and know His gracious care in their lives.*

For the Gentiles seek after all these things...But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Matthew 6:32-33



DAY 2 - APRIL 13 *TRUCKERS IN NORTH AMERICA*

Punjabi truck drivers have quietly become a major force in North American freight. North American Punjabi Trucking Association (NAPTA) estimates that on the U.S. West Coast Sikhs make up around 40% of truck drivers; nationwide that figure is estimated at about 20%. Many hail from the Punjab region of India. Driving down any major highway in North America, you can see the great number of Punjabi truck drivers. Their trucks are often arrayed with Gurmukhi writings, lions, or some other form of Sikh pride.

Alongside this wave of trucking has sprung up a network of roadside eateries — known as dhabas — modeled on Punjabi highway diners back home. Roughly 40 such dhabas now dot U.S. truck-stop interchanges, offering familiar dishes like paratha, dal, paneer, chai and “home-style” meals to drivers who log long hours between loads.

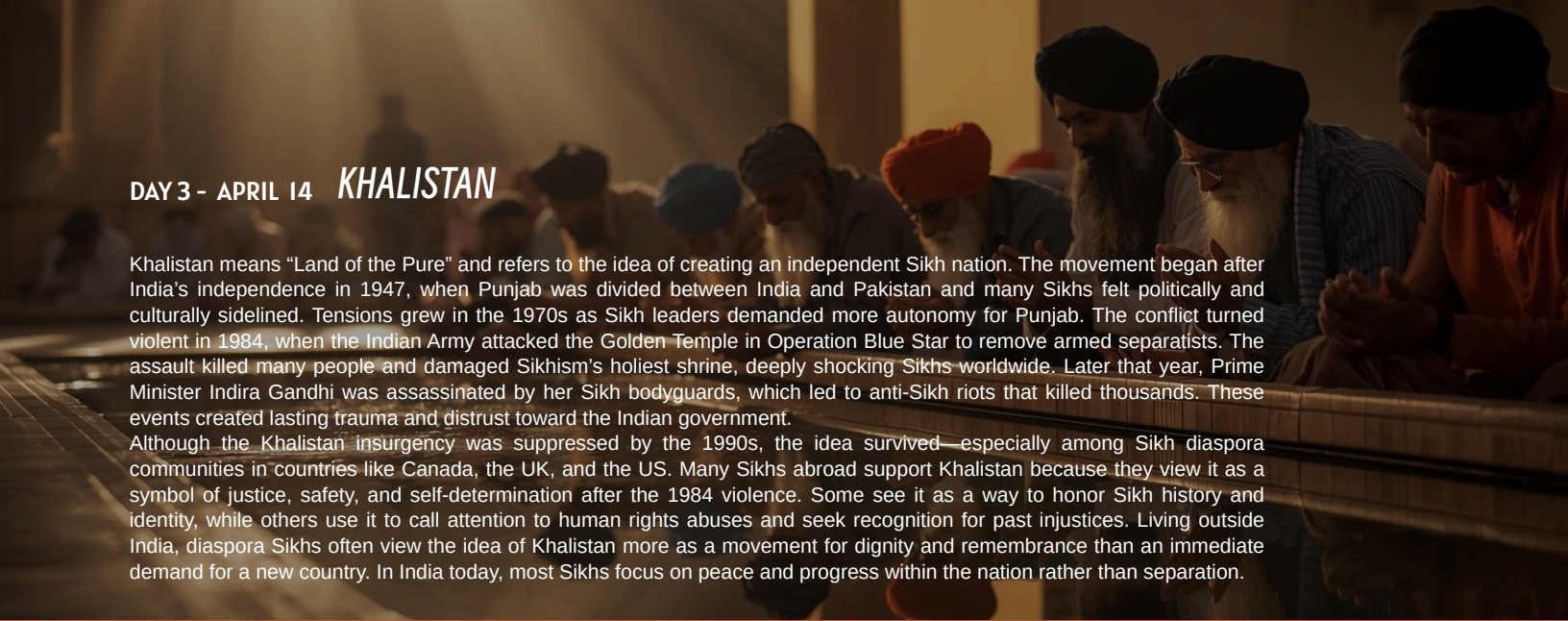
These dhabas and trucking businesses form more than just economic niches: they strengthen cultural identity, create community networks, and challenge traditional images of the American trucker. The large number of Punjabi truckers has also helped the Punjabi community spread out all across North America, transforming some communities.

Prayer Point

1. *Pray that Punjabi truckers encounter the truth of Jesus while driving across the country. That they would hear the gospel from fellow truckers or people at truckstops and dhabas (small Indian restaurants).*
2. *Pray that God would use this trucking industry as a tool to bring Sikhs to know and love him.*

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: ‘How beautiful are the feet of those who bring good news!’

Romans 10:14-15



DAY 3 - APRIL 14 **KHALISTAN**

Khalistan means “Land of the Pure” and refers to the idea of creating an independent Sikh nation. The movement began after India’s independence in 1947, when Punjab was divided between India and Pakistan and many Sikhs felt politically and culturally sidelined. Tensions grew in the 1970s as Sikh leaders demanded more autonomy for Punjab. The conflict turned violent in 1984, when the Indian Army attacked the Golden Temple in Operation Blue Star to remove armed separatists. The assault killed many people and damaged Sikhism’s holiest shrine, deeply shocking Sikhs worldwide. Later that year, Prime Minister Indira Gandhi was assassinated by her Sikh bodyguards, which led to anti-Sikh riots that killed thousands. These events created lasting trauma and distrust toward the Indian government.

Although the Khalistan insurgency was suppressed by the 1990s, the idea survived—especially among Sikh diaspora communities in countries like Canada, the UK, and the US. Many Sikhs abroad support Khalistan because they view it as a symbol of justice, safety, and self-determination after the 1984 violence. Some see it as a way to honor Sikh history and identity, while others use it to call attention to human rights abuses and seek recognition for past injustices. Living outside India, diaspora Sikhs often view the idea of Khalistan more as a movement for dignity and remembrance than an immediate demand for a new country. In India today, most Sikhs focus on peace and progress within the nation rather than separation.

Prayer Point

- 1. Pray for Sikhs to find the dignity that they seek in Jesus Christ.*
- 2. Pray that Sikhs would heal from their past traumas, and find their true citizenship not in India or Khalistan, but in the Kingdom of God through Jesus Christ.*

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.

Philippians 3:20



DAY 4 - APRIL 15 **FARMERS IN AUSTRALIA**

Sikh farmers have become an important part of Australia's agricultural landscape, particularly in regions like Victoria, New South Wales, and Queensland. Originally migrating from Punjab, India, many Sikhs have found success in farming due to their deep-rooted agricultural traditions and strong community networks.

Woolgoolga is home to Australia's largest regional Sikh settlement, accounting for at least 20 % of the town's 6000+ population of this small coastal town in New South Wales. As World War II came to an end, Woolgoolga's banana farms, owned mainly by Italian immigrants at that time, were facing a labor shortage. The Punjabi Sikhs, with their agricultural expertise, stepped in to fill the gap. Many of these early settlers had initially worked as laborers on banana plantations. By the 1990s, they had acquired many of the plantations and essentially controlled the Australian banana industry, becoming wealthy along the way.

As banana farming became more competitive and vulnerable—due to market pressures, weather risk, and fluctuating prices—many Sikh farmers have diversified into blueberry cultivation, macadamias and greenhouse vegetables.

The Sikh community in Australia has made significant contributions to various sectors, including business, education, healthcare, and public service. The increased visibility of Sikhs in public life, including representation in politics, media, and sports, reflects their growing integration and acceptance in Australian society. They are known for their work ethic and contribution to both local economies and food production.

Additionally, Sikhs have been active in promoting social justice and community welfare, aligning with their religious principle of seva (selfless service).

Prayer Point

- 1. Pray that the Sikh community in Woolgoolga would experience peace, unity, and wellbeing within their families and wider community. Ask that their contributions to the town—culturally, economically, and socially—continue to be appreciated and supported.*
- 2. Pray for opportunities to build genuine friendships and understanding between Christians and Sikhs in Woolgoolga. Ask God to open hearts to spiritual conversations rooted in love, respect, and truth.*

But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.

But do this with gentleness and respect.

1 Peter 3:15

A photograph of a man with a beard and a black turban, looking directly at the camera with a serious expression. He is in a cluttered room, possibly a small shop or a home, with various items hanging on the walls and shelves in the background. To his right, a woman is seen from the side, looking down at two young children who are sitting on the floor. The lighting is somewhat dim, creating a somber atmosphere.

DAY 5 - APRIL 16 **SHATTERED DREAMS IN PHILIPPINES**

Many Sikhs make the journey from Punjab, India, to the Philippines, hoping for a bright future. The reality they encounter is often the opposite of what they dreamed. They face huge challenges: every day when they go out for business, they put their lives at risk, with no guarantee they will return home safely. There are frequent reports of people being killed or kidnapped for ransom. Often the kidnappers are not caught, and even if someone is arrested, they may be quickly released. After their release, they may target the person who reported them to the police. Because of this, many Sikh businesspeople live in fear and hesitate to go to the police when kidnappings or holdups happen. There is also intense competition among some Sikh businessmen, to the point that a few even harm one another by arranging kidnappings for ransom or having rivals killed, so they can take over their clients. Under this pressure, many fall into depression and turn to destructive habits. A number begin heavy drinking and continue until it destroys their health, and many have died at a young age.

In the last five years, many young Sikh businessmen who came to the Philippines have become trapped in alcohol and drugs because of fierce competition and the overwhelming stress they face. This is exactly where they need guidance and the gospel. Many whose lives are at this breaking point are now ready to surrender their lives to Christ.

Prayer Point

1. *Pray that those considering a move will understand the true reality of life and business in the Philippines before they decide to come.*
2. *Pray that those who have been victimized will come to know the living God—not only to see their businesses restored, but for their whole lives to be set on the right path.*
3. *Pray for gospel workers to be equipped with deep wisdom and a genuine burden to reach them, share Christ, and make faithful disciples among them.*

When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

Matthew 9:36–38

SALVATION TESTIMONY

My name is Shelley, I was born and raised in the suburbs of Toronto, Canada, in a conservative Sikh family immersed in tradition and religious ritual. As I grew, my faith tightened into rigid fundamentalism, and I became convinced that Sikhs should have their own country. I held a deep resentment toward India, so when my parents decided in 1993 that we would move there, I was shocked. We settled in North India, and I was thrust into a culture I had disliked from afar. I loved some Punjabi folk artists, but I had very little true religious understanding or meaningful connection to Indian or Punjabi culture.

In those years, I admired Sikh extremists, believing they alone practiced “true” Sikhism. I felt it was my duty to support their spiritual journey toward what I thought was enlightenment. Yet even then, an inner turmoil began to stir in me at a young age. When we eventually returned to Canada, I carried with me a complex mix of identities: Canadian, Sikh, and deeply influenced by Indian collectivist values. I chased belonging in religion, music, and culture, searching for a stable sense of self.

My understanding of God shifted as I encountered Christianity and its message of grace. Grace, to me, became the astounding reality that God offers love and forgiveness as a free gift rather than something I must earn. This stood in stark contrast to my earlier worldview shaped by Sikhism’s emphasis on good works and liberation from the cycle of reincarnation. Slowly, through Scripture, the Holy Spirit, and a growing relationship with Jesus, I began to experience healing in my soul. My identity changed from striving for enlightenment to resting as a beloved child of God, walking a lifelong journey of wholeness and freedom.

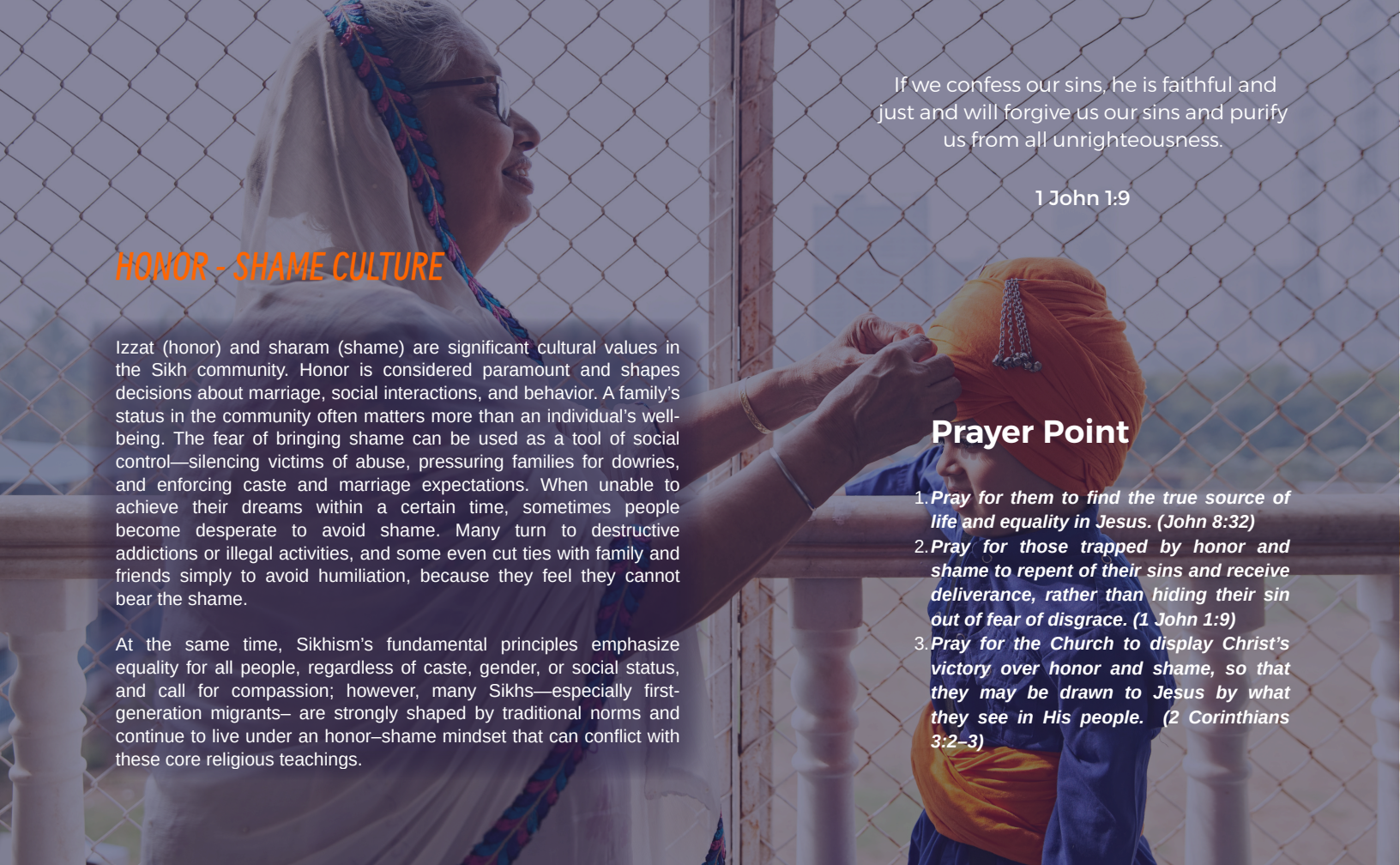


Prayer Point

Pray for many other Sikhs to experience healing in their soul and to become children of God, walking in wholeness and freedom.

Pray for many other Sikhs to experience healing in their soul and to become children of God, walking in wholeness and freedom.

John 1:12



HONOR - SHAME CULTURE

Izzat (honor) and sharam (shame) are significant cultural values in the Sikh community. Honor is considered paramount and shapes decisions about marriage, social interactions, and behavior. A family's status in the community often matters more than an individual's well-being. The fear of bringing shame can be used as a tool of social control—silencing victims of abuse, pressuring families for dowries, and enforcing caste and marriage expectations. When unable to achieve their dreams within a certain time, sometimes people become desperate to avoid shame. Many turn to destructive addictions or illegal activities, and some even cut ties with family and friends simply to avoid humiliation, because they feel they cannot bear the shame.

At the same time, Sikhism's fundamental principles emphasize equality for all people, regardless of caste, gender, or social status, and call for compassion; however, many Sikhs—especially first-generation migrants—are strongly shaped by traditional norms and continue to live under an honor–shame mindset that can conflict with these core religious teachings.

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1 John 1:9

Prayer Point

1. *Pray for them to find the true source of life and equality in Jesus. (John 8:32)*
2. *Pray for those trapped by honor and shame to repent of their sins and receive deliverance, rather than hiding their sin out of fear of disgrace. (1 John 1:9)*
3. *Pray for the Church to display Christ's victory over honor and shame, so that they may be drawn to Jesus by what they see in His people. (2 Corinthians 3:2–3)*



Getting to Know Sikhs – Five Loaves/Rotis

Sikhs originate from Punjab which is known as the 'bread basket' of India because of its high wheat production—feeding millions of people. The staple diet of most Sikhs is a type of thin round unleavened flatbread called Chapatti or 'Roti' in Punjabi, the main language of Sikhs. It is similar to a tortilla but made from 'Atta' (whole-wheat flour) and traditionally eaten with a curry. Roti is also a general term for food/meal. Sikhs are hospitable and often invite people for meals, at which rotis are usually served. Rotis are also regularly served at the langar (complimentary communal canteen) in the Gurdwara, the Sikh place of worship.

Jesus is the Bread of Life or 'Jeevan di Roti' in Punjabi (John 6:35; 6:48). In one Biblical account, Jesus, the Bread of Life, multiplied and distributed five loaves/rotis and two fish to feed the hungry crowd (Matthew 14:19).

So why not share the love of Jesus and invite Sikhs you may know to your home to share a meal of five rotis or more, accompanied preferably with a fish curry (for non-vegetarians). Recipes can be found online. Then perhaps share this Biblical account with them and explain why Jesus is the Bread of Life/Jeevan di Roti who feeds hungry souls and gives eternal life. (John 6:51)



Punjabi Roti Recipe

Ingredients (Makes 6 chapattis)

- 150g (5½oz) 'Atta' or whole meal flour, plus extra for dusting
- 100–110ml (3½–3¾fl oz) water
- 2 tsp melted butter, for spreading (optional)

Method

1. Knead the flour and water into a soft, elastic dough. Add more flour if it starts to get sticky. Cover and leave it to rest for about 20 minutes.
2. Divide the dough into six equal pieces and shape into smooth balls. Flatten slightly with your palms.
3. Flour a work surface. Using a rolling pin, roll out the flattened dough ball to about 8cm (3¼in) diameter. Flip it over and repeat rolling to about 15cm (6in) in diameter.
4. Place it carefully on a pre-heated 'tava', griddle or shallow frying pan and flip over with a spatula once it becomes darker, firm and starts to bubble. Press the edges to ensure it is cooked evenly. The roti should puff up and golden brown spots will appear when it is cooked.
5. Remove from the tava and spread the melted butter over one side of the roti (optional). Wrap the roti in a clean tea towel to keep it warm. Repeat the process with the other five dough balls.

Serve the five rotis with a (fish) curry.

* 1 extra for practice!

Prayer Point

Pray that Jesus, the Bread of Life, will feed and satisfy the spiritual hunger of Sikhs, so they may never hunger again and receive eternal life. (John 6:35 6:51)

I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.

John 6:51

WITH THANKS TO OUR CONTRIBUTORS AND SPONSORS

If you would like to learn more ways to pray for Sikhs and receive resources on how to share the gospel with them, contact us at Sikh.WPG@gmail.com

We will be happy to co-labor with you in this way.



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