

WELCOME TO

5 DAYS of PRAYER
for **SIKHS**
APRIL 11 - APRIL 15 **2025**



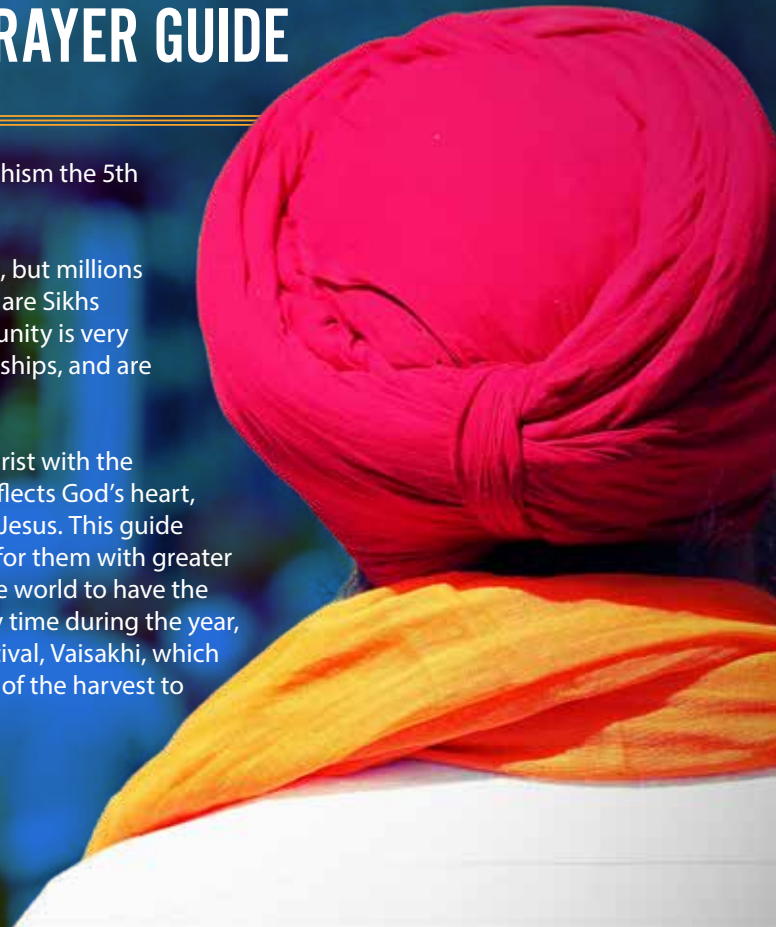
WELCOME TO THE SIKH WORLD PRAYER GUIDE

About 28 million people in the world identify as Sikhs. This makes 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 and be 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 13. 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

SIKH WORLDVIEW

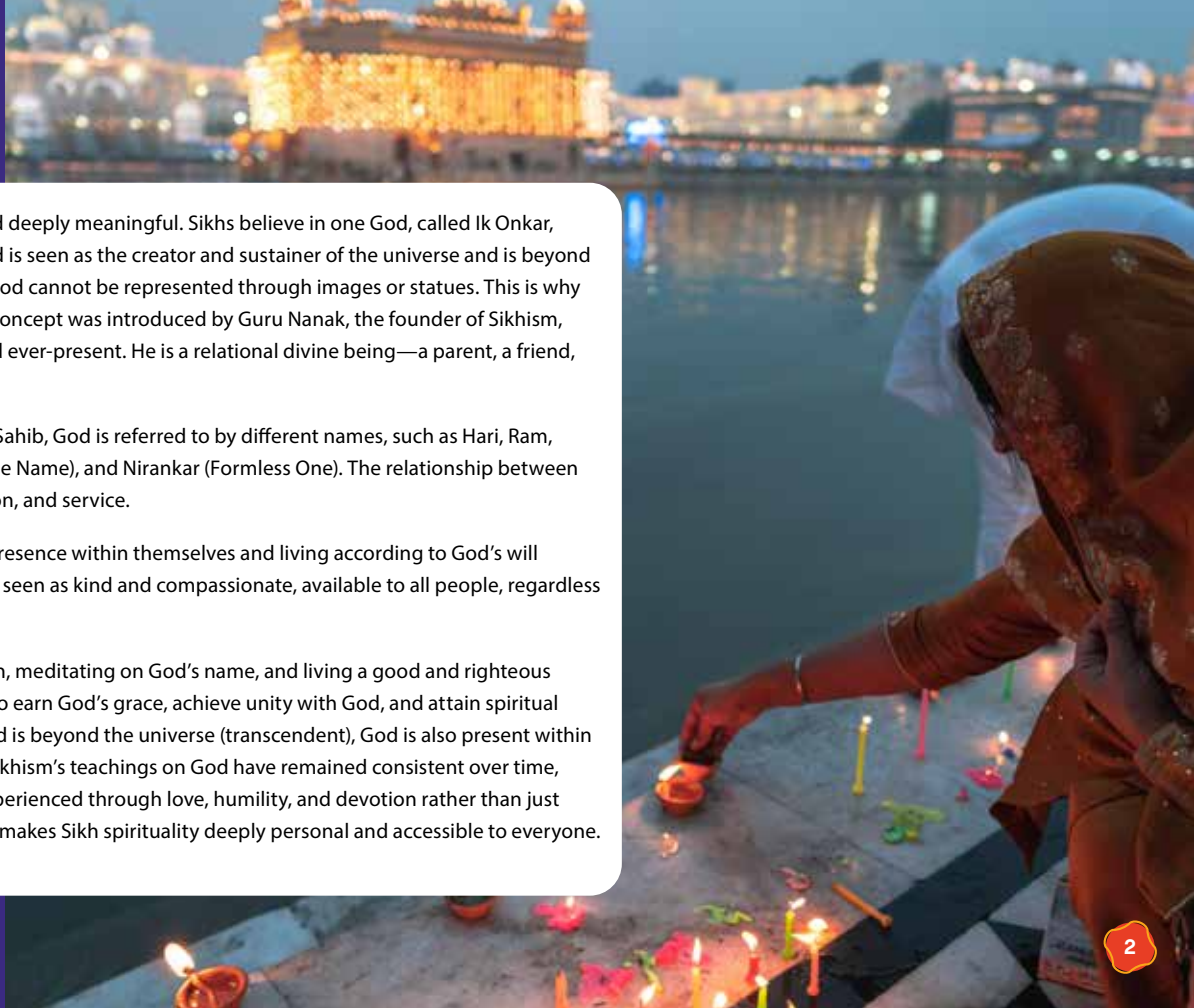
ABOUT GOD

In Sikhism, the belief in God is central and deeply meaningful. Sikhs believe in one God, called Ik Onkar, which means “One Supreme Reality.” God is seen as the creator and sustainer of the universe and is beyond human understanding. Because of this, God cannot be represented through images or statues. This is why Sikhs do not believe in incarnation. This concept was introduced by Guru Nanak, the founder of Sikhism, emphasizing that God is one, eternal, and ever-present. He is a relational divine being—a parent, a friend, and a guide to humanity.

In central Sikh scripture, Sri Guru Granth Sahib, God is referred to by different names, such as Hari, Ram, Waheguru (Wonderful Lord), Satnam (True Name), and Nirankar (Formless One). The relationship between people and God is based on love, devotion, and service.

Sikhs believe that by focusing on God’s presence within themselves and living according to God’s will (hukam), they can grow spiritually. God is seen as kind and compassionate, available to all people, regardless of caste, creed, or gender.

A key part of Sikh practice is Naam Simran, meditating on God’s name, and living a good and righteous life. Through these practices, Sikhs seek to earn God’s grace, achieve unity with God, and attain spiritual liberation. Sikhism teaches that while God is beyond the universe (transcendent), God is also present within it and within every person (immanent). Sikhism’s teachings on God have remained consistent over time, focusing on the idea that God is to be experienced through love, humility, and devotion rather than just through intellectual understanding. This makes Sikh spirituality deeply personal and accessible to everyone.



ABOUT SIKHISM

GURU GOBIND SINGH

Guru Gobind Singh (1666-1708) was the tenth and final human Guru in Sikhism. He was born to Guru Tegh Bahadur, the ninth Sikh Guru, and Mata Gujri. His father was martyred in 1675 by the Mughal emperor Aurangzeb for defending the religious rights of Hindus and Sikhs, which left a profound impact on young Gobind Singh and shaped his sense of justice and leadership. He then became Guru at the age of nine after his father was martyred.

Guru Gobind Singh founded the Khalsa in 1699, a community of committed Sikhs who uphold values of bravery, righteousness, and equality. This brought the “Saint-Soldier” identity to the Sikh faith. He also gave Sikh men the surname Singh (meaning lion) and women Kaur (meaning princess), underscoring equality and strength in the face of injustice. He led his followers in many battles against the Mughal Empire to defend their rights and faith. A warrior-saint, Guru Gobind Singh was also a scholar and poet, fluent in several languages.

He had four sons—Ajit Singh, Jujhar Singh, Zorawar Singh, and Fateh Singh. His elder sons, Ajit Singh and Jujhar Singh, were killed in battle at Chamkaur, fighting valiantly to defend their faith. His younger sons, Zorawar Singh, and Fateh Singh, were brutally executed by being bricked alive by Mughal forces for refusing to convert to Islam.

Before he died in 1708, Guru Gobind Singh made a historic decision by declaring the Guru Granth Sahib, the Sikh holy scripture, as the eternal Guru, ensuring that the scripture itself would guide Sikhs forever. His contributions ensured the survival and flourishing of Sikhism in difficult times, and his legacy continues to inspire Sikhs around the world today.



GURU
GOBIND
SINGH



PRAYER POINTS

- » *Pray for Sikhs to have an encounter with the true God, and the name above all names.*
- » *Many Sikhs serve others and believe that their good deeds will save them. Pray that they may know that salvation is a free gift of God through Jesus.*
- » *Pray for opportunities for believers to partner with Sikhs doing seva to introduce them to our Servant King Jesus.*

A man with a beard, wearing a light blue button-down shirt and an orange turban, is shown in profile, looking down at a small red book he is holding with both hands. The background is a soft-focus image of a document with text in Gurmukhi script.

ABOUT SIKHISM JAPJI SAHIB

Japji Sahib is a foundational scripture in Sikhism, authored by Guru Nanak Dev, the religion's founder, and later compiled by Guru Angad Dev. It serves as an essential spiritual guide for Sikhs and is integral to daily prayers, encapsulating the core principles of Sikh theology. As the first composition in the Guru Granth Sahib, Japji Sahib is celebrated for its profound philosophical insights and its role in shaping the spiritual framework of Sikh beliefs and practices. Its teachings continue to resonate, offering guidance on ethical living and spiritual realization in contemporary society.

The text is structured into 38 paudis (stanzas) and a concluding slok (verse). It begins with the Mool Mantar, which succinctly defines the nature of the divine. It employs various poetic meters associated with traditional Indian ragas, reflecting a rich cultural heritage. The verses address critical themes such as the importance of meditation on the Divine Name (Naam), the alignment with Divine order (Hukam), and the pursuit of truth and humility. Each stanza not only presents spiritual concepts but also serves as a roadmap for ethical conduct, emphasizing selfless service and compassion toward others.

Japji Sahib also emphasizes the concept of selfless service (seva) and the importance of earning an honest living while keeping God in mind. The prayer serves as a reminder of the oneness of all creation and the equality of all human beings in the eyes of God.

In modern spiritual practice, recitation of Japji Sahib is a daily ritual for many Sikhs, believed to purify the soul and foster a deep connection with the divine. The act of reciting or singing its verses is regarded as transformative, reinforcing the text's enduring legacy as both a source of spiritual insight and a guide for ethical living within the Sikh community.

ABOUT SIKHISM

AMRIT SANCHAR

Amrit Sanchar (Nectar Ceremony), also known as Khande Baate Ki Pahul, is the Sikh initiation ceremony into the Khalsa brotherhood. First observed by Guru Gobind Singh on Baisakhi in 1699, this ceremony marked the Khalsa's foundation. Guru Gobind Singh called upon his followers to join the Khalsa. Five volunteers, born Hindus, became the first Panj Pyaras (five beloveds). Guru Gobind Singh himself then participated in the initiation by these Panj Pyaras.

Those who partake in Amrit Sanchar must bathe and wash their hair before attending. During the ceremony, one of the Panj Pyaras explains the Khalsa Panth's rules and obligations to those seeking initiation. After their assent, one of the Panj Pyaras utters a prayer to begin preparing Amrit. A passage (hukam) from Sri Guru Granth Sahib is read. An iron bowl is filled with water and sugar crystals. The Panj Pyaras stir the mixture with a Khanda (sword) while reciting five Banis (special prayers). The resulting solution is called Amrit. It is then given to the new adherents to drink.

Those who undergo Amrit Sanchar become Amritdhari Sikhs or Khalsas. They must always wear the Five K's (Kes (Uncut Hair), Kanga (Comb), Kara (Bangle), Kirpan (Sword), and Kachhera (Shorts)) and recite the Nitnem (a collection of Sikh hymns) daily. They must also follow a vegetarian diet.

Some believe that an early form of Amrit Sanchar, called Charan Amrit, existed during Guru Nanak's time, when water was poured over Guru's toes and the devotees drank it to join Sikhism.

Every Sikh is obligated to submit to the Khalsa's order. This pledge signifies the commitment to the ultimate reality. Being an Amritdhari is an honour within the Panth (worldwide Sikh community). Initiation can be administered to a boy or girl when they reach an intelligent age.

**"And I will put my Spirit
in you and move you to follow
my decrees and be careful
to keep my laws."**

Ezekiel 36:27



CANADA: STRUGGLE FOR IDENTITY

The Western Canadian cities of Vancouver, Surrey, and Abbotsford have had a long-standing Sikh population for over 100 years. It is also the location of notorious gang violence, in which many Sikh men have become prominent. A 2022 news release from the Vancouver Police Department warned the public to avoid 11 high profile men involved in gang conflict, 9 of whom were Punjabi.

How did the Sikh community, known for its admirable work ethic and generosity, also become the source of a drug trafficking and gang violence epidemic? Experts believe it is a combination of many factors, including the attraction to a life of power, the lure of easy money, and the strong influence of friends and others in their community. There are more subtle causes as well, such as feelings of being racially inferior or unwelcome in Canada.

New immigrants are especially vulnerable, as parents are consumed with providing for their families and may not be aware of the risk to their children. Many Sikh young people who have grown up in Canada feel culturally disconnected from the language and culture of their parents and grandparents. Finding belonging and identity in a gang can be a means of redefining their identity as they struggle to meet expectations of both worlds.

The issue of South Asians being involved in gangs is a source of great shame among the Sikh community. It is also a major concern for the parents of young Sikhs, many of whom moved to Canada to offer their children better education and protection from the prevalence of drugs and violence in India.

1

HOW CAN WE PRAY?

- » *Pray for protection for Sikh young people from the many influences that seek to steal, kill and destroy their lives.*
- » *Pray for the health of Sikh families and for wisdom in parenting their children through the risks of involvement in gangs and drug trafficking.*



DAY 2 • APRIL 12

SIKHS IN SINGAPORE

Singapore is one of the most metropolitan cities of the world. It boasts of a very heterogeneous mix of people and ethnic groups. With cultural influences from Malaysia, China, and India, it is a place of racial harmony, respect and space for everyone's religious and cultural beliefs.

The first Sikh to come to Singapore was Bhai Maharaj Singh in 1849, a Sikh warrior who fought against the British in the second Anglo-Sikh war. He was sent to Singapore as a prisoner where he later died.

Life in the early years of Singapore were hard for ethnic communities. Sikhs gradually moved beyond their roles in the military or police force and successfully established themselves as wholesalers and retailers in textile. Today Singaporean Sikhs number about 15,000 forming the country's fourth largest sub-ethnic group within the Indian community and the sixth largest religious group. They have established seven Gurdwaras that function as a cultural and religious centre for the community.

Sikhs have established their presence in politics and the professional services. The community has been praised for its advancements made in Singaporean society whilst still holding onto its cultural and religious traditions. The Sikh community stepped up to do 'seva' during the Covid-19 pandemic.

At one time, more than 15,000 meals were being provided free of cost every week to Singaporeans irrespective of their race, nationality or religion.

The younger generation of Singapore Sikhs who have now assumed leadership positions in the community have turned their attention to building a progressive and unified Sikh identity. The community has focused its attention on the transmission of the Punjabi-Sikh tradition among Sikh youths since the 1990s.



2 HOW CAN WE PRAY?

- » *Pray that churches and believers would become burdened and pray for the Sikh neighbours. (2 Peter 3:9)*
- » *Pray that Sikhs understand that they are made in the image of God and that God wants a personal relationship with them. (John 6:44)*
- » *Pray for more witnesses to go out and share the Good News and their lives with the Sikh community in Singapore. (John 20:21)*



DAY 3 • APRIL 13

SIKHS IN NORTHERN ITALY

Attracted by economic opportunities, the Sikh community began moving to Northern Italy at the end of the 1980's. The most industrialized area of Italy is well known for what they call the "Motor Valley", where the great Italian automobile factories were founded and became famous. For many Sikhs, it was not the car industry but rather the agricultural area of the Po valley where they found work on cattle farms.

Novellara, a small town in that area of about 13,600 inhabitants is home to more than 50 different nationalities including many Sikhs. In fact, it has become a centre of the Sikh diaspora in Italy. Kirpal Singh from Novellara recounts how he arrived. "I came to Italy in 1982 to first work for a circus as my brother was able to get me a permit for Italy."

While Kirpal and the growing Sikh community were finding employment and building stable lives for themselves, they also worked hard to establish a religious home for their community—a gurdwara.

The local authorities in Novellara were very helpful, allowing the Sikhs to purchase land and build the first Gurdwara in 2002. Today there are more than 50,000 Sikhs spread across northern Italy where they have built more than 20 Gurdwaras.

Like all communities made up of immigrants, the Sikh community faces various challenges. The first is to ensure the transmission of faith to the younger generations. The second is that the next generations struggle to find employment consistent with their qualifications, and most are not willing to carry out the same farm jobs as their parents.



3 HOW CAN WE PRAY?

- » *Pray for Sikhs in northern Italy to have a spiritual hunger for truth and that their hearts would be prepared to seek and find Jesus.*
- » *Pray that young Sikhs would find employment according to their gifts and qualifications so that they can build stable families.*
- » *Pray for followers of Jesus to befriend Sikhs in northern Italy and share their lives with them.*

"For I am the Lord your God who takes hold of your right hand and says to you, do not fear; I will help you."

Isaiah 41:13

DAY 4 • APRIL 14

NEW ZEALAND

Beginning in the late 1800s, the first Sikh immigrants arrived from Punjab, northern India, seeking opportunity and a new life. What started as a small group has now grown to nearly 40,000 Sikhs across New Zealand, with the largest population residing in Auckland.

Many Sikhs have found their place in the heart of New Zealand's dairy farming industry. From the farmlands of Waikato to Canterbury, they have become a vital part of this sector. For these farmers, working the land isn't just a job—it's a way of life deeply tied to their cultural roots. Rising before dawn to care for their animals and tend to the land mirrors their agricultural traditions from Punjab, where farming has long been part of their identity.

Life in New Zealand offers both challenges and rewards for the Sikh community. While they are committed to preserving their heritage, they've embraced the Kiwi way of life. Their children attend local schools, learning to balance the worlds of their ancestors with the life they've built in their adopted home. The Gurdwara, the Sikh temple, plays a crucial role in maintaining these connections. It's a place of worship and gathering, where Sikhs practice equality, kindness, and community service, and langar.

In the fields and the temples, the Sikh community has not only found work in this land but has found a home. Let us pray that they also find truth in Jesus.



4 HOW CAN WE PRAY?

- » *Pray that the Lord will continue to pour out His blessings on the Sikh community, that their work and labor would glorify Him, and that they may experience His provision and grace in every area of life.*
- » *Pray that God would bring Christians into their lives who reflect Christ's love, humility, and truth, and that these relationships would become avenues for sharing the love and gospel of Jesus.*
- » *Pray that God would open the hearts of the Sikhs in New Zealand to the wonders of His creation, drawing them to seek and know the Creator personally through Jesus Christ and the saving truth of the gospel.*

DAY 5 - APRIL 15

UNITED STATES: NEW YORK

The Sikh community in New York City reflects hard work and resilience. With over 150,000 Sikhs in the metro area, many have come from Punjab, India, seeking better lives for themselves and their families. Among them are countless hardworking individuals who play vital roles in shaping the city—particularly in construction, as well as in taxi, Lyft, and Uber services. Sikhs are also making strides in various business sectors, contributing to the city's economy.

However, the pursuit of prosperity often comes with heavy burdens. Many Sikhs work long hours on job sites or behind the wheel, their bodies weary from the physical demands of their labor. The dream of stable employment clashes with the high cost of living in the city, making it difficult to send money back home. These pressures are immense. Many women feel especially isolated in their homes, separated from loved ones on the other side of the world. The loneliness and stress can take a toll, especially when their husbands sometimes take out their problems on their wives. This can lead to a cycle of emotional, verbal, and even physical abuse, leaving women feeling trapped and powerless in their own homes.

It is troubling that the vast majority of Sikhs in New York have never heard the gospel message, and have no Christian in their lives. This reality reveals a profound opportunity for the church to share the love of Christ with a group that is largely unexposed to the transformative power of the gospel. Sikhs are yearning for peace and purpose, and that peace can only be found in Christ.



5 HOW CAN WE PRAY?

- » *Pray that Sikhs will discover the comfort and peace that come from knowing Jesus.*
- » *Pray that many Sikhs will realize that true happiness is found in Jesus, not in the pursuit of material wealth.*
- » *As some Sikhs open their hearts to Jesus, pray that Christians will seize opportunities in the bustling environment of New York City to make disciples and that vibrant churches will be planted by Sikh-background believers, transforming their communities with the hope of the gospel.*

SADHU SUNDAR SINGH TESTIMONY

Born in 1889 in Punjab, India, Sundar Singh was raised in a Sikh family and studied Hindu and Islamic texts, influenced by Sikh and Hindu teachers. His mother said he should become a Sadhu, a Hindu ascetic, and pursue faith over materialism. Attending a Christian missionary school exposed him to the Bible, though he rejected Christianity, even burning a Bible and throwing stones at preachers.

At 14, after his mother's death, he struggled with despair and considered suicide. On the brink of this decision, he prayed, asking God to show him the right path if He existed. Miraculously, Sundar Singh saw a brilliant light and the figure of Jesus, who spoke to him in Hindi saying, "How much longer are you going to search for me? I have come to save you. You prayed for the right path. Why have you not followed it?" This encounter led him to embrace the teachings of Jesus, get baptized, and live as a Christian Sadhu.

His conversion led to family ostracism, so he returned to a nomadic life traveling from village to village. Despite facing severe hardships, including attacks, extreme weather, and even a death sentence where he was thrown into a dry well, Sundar Singh experienced divine peace and protection. He communicated the message of Jesus in a way that resonated with the cultural and spiritual context of his audience. His profound spiritual insights, combined with his ability to articulate the teachings of Jesus in an accessible manner, made him a respected figure both in India and abroad. His commitment to living out the commands of Jesus affected many people, including some of his former attackers.

By 1929, during a missionary journey to Tibet, Sundar Singh disappeared, and his fate remains unknown. His life is a picture of John 10:27-28: "My sheep hear my voice, and I know them, and they follow me: And I give them eternal life; and they shall never perish, nor shall any man pluck them out of my hand."

Pray that many more Sikhs will hear God's voice and follow Him, and that they, like Sadhu Sundar Singh, would live their lives, telling others of God's love.



'A high five to you!

In Punjabi the word for five is 'PUNJ' and the colloquial word for hand is 'PUNJA'. Thus 'Hand of Five' is 'Punja da Punj'. A simple memorable way to pray for Sikhs regularly is to use the 'Hand of Five'.

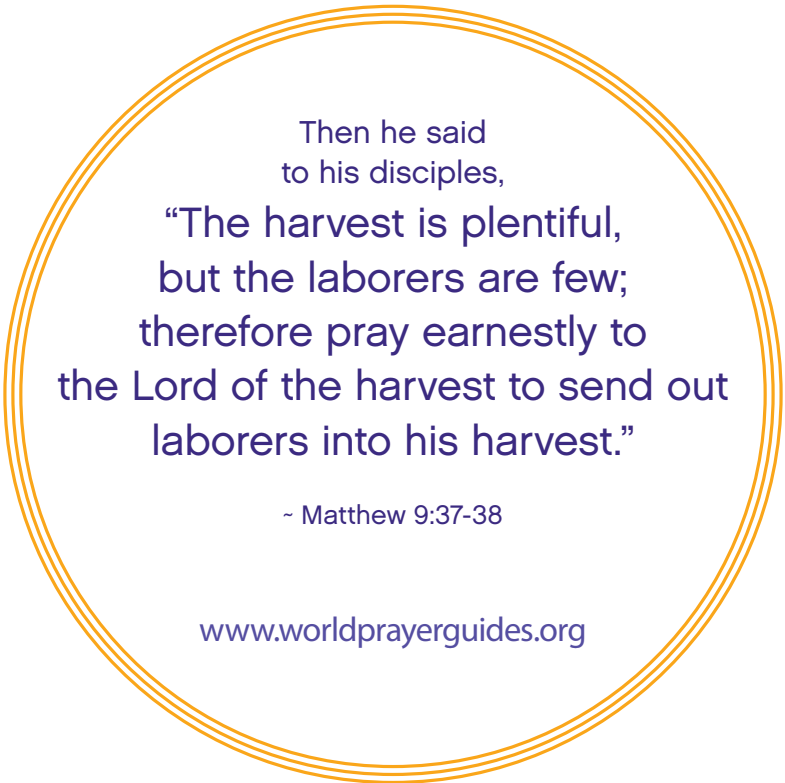
This involves using the 5 digits of the hand to pray daily for 5 specific Sikhs by name, where each digit represents 1 named Sikh. These could be Sikhs you know and personally interact with in your life or regularly engage with in your community, eg. at work, leisure, shops, educational establishments, healthcare facilities, etc.

If you do not know 5 Sikhs by name, you could pray for prominent Sikhs in your arena. These could be involved in entertainment, sports, business, politics, media, etc. Or you could contact us for suggestions.

Of course, you do not have to limit it to 5 Sikhs and could pray for as many Sikhs as you choose but this is an easy way to help you pray. It does not have to be complicated: you could simply pray, 'Lord, save Sikh [name 1] using the thumb, save Sikh [name 2] using the forefinger, and so on.'

"The heartfelt and persistent prayer of a righteous person is powerful and effective."

~ James 5:16



Then he said
to his disciples,
“The harvest is plentiful,
but the laborers are few;
therefore pray earnestly to
the Lord of the harvest to send out
laborers into his harvest.”

~ Matthew 9:37-38

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

