

# **Twenty first century Sikh perspective**

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**Sikh religion is the latest religion of the world, having been founded in the fifteenth century. It is now in the list of first five religions of the world. It is free from myths and superstitions and satisfies the developed scientific and juristic mind of to day. It is the practical way of life with emphasis on Truth, Name of God and pious deeds, besides, the earning with honest means and sharing with the needy. In Sikhism, Truth is above every thing but higher still is Truthful living. The scholars of world religions like, HLBradshaw have commented, Sikh religion to be a religion of the present age, capable to answer the problems of the modern age, and, Prof. Toynbee, that Sikh religion and its scripture will always have a special value for the world. Some of the eminent scholars have blamed the Sikhs to have not discharged their duty to bring Sikh religion to the notice of the world. This blame may be justified, but Sikhs remained in struggle for religious freedom and sovereignty from the very beginning. First, against the Mughals and then against the Afghan invaders, who were bent upon to crush the freedom of religion and all the basic fundamental human rights. They established their sovereign Sikh state, wiping out them. Then they had to face the conspiracies of the Britishers against their state, who had already occupied rest of India. Then they had to take their Gurdawaras under their control from the Mahants who had become anti-Sikh. Time had come for their participation in the Indian freedom movement. In the Republic of India they had to struggle as well for their rights. Sikhs are no doubt obliged to discharge their solemn duty in this regard. They are to likely discharge this duty in this century as they are now spread over throughout the world. However Sikhs have to face some challenges, to which they can be successful with the honesty of purpose and selflessness, under the Divine guidance of the higher values of their religion, rising above the self-egoistic tendencies.**

**The first challenge is that most of the Sikhs and particularly the Sikh youth are drifting away from Sikh code of conduct. Due to the lack of preaching of Sikh religion some of them even think that perhaps it is not a part of their religion. It has to be explained to them that it is a part of Sikh religion and mandatory for them. One, who believes in Sikh religion and in no other religion, who believes in one God. Ten Sikh Gurus and Guru Granth Sahib and their teachings, who gets initiation of Amrit and lives in Sikh code of conduct as prescribed by Guru Gobind Singh, tenth Sikh Guru, is Sikh. Only Some Sikhs who do not get initiation of Amrit and do not follow Sikh code of conduct in that respect, and some of those who want to dilute Sikh identity to suite their propaganda, that Sikhism is part of Hinduism and Sikhs are a sect of Hindus, raise the controversy as to the Sikh initiation of Amrit and Sikh code of conduct that it is no where provided in Guru Granth Sahib in the Divine proclamations of Sikh Gurus. Such matters, which relate to organization of Sikh religion, are not contained in Guru Granth Sahib. Which contains the spiritual aspects of Name of God. It also contains the Divine Hymns of several Saints in that regard who were Muslims and Hindus as well and not Sikhs. However the basic requirement of Sikh code of conduct of keeping unshorn hairs finds support from the very first Divine declaration of Guru Nanak, founder of Sikh religion, at page one of Guru Granth Sahib, that, one must live under the Divine Will of God the Almighty. The hairs on the body are under the Will of God and if shorn, it would obviously be the defiance of Will of God, which is not permitted in Sikh religion. All Sikh Gurus and their devoted followers kept their hairs unshorn.**

**Sikh religion was founded by Guru Nanak Dev and developed by his nine successors, while Guru Gobind Singh, tenth Sikh Guru, completed its final phase. He made very important and fundamental Divine declaration in that process for Sikh religion to be mandatory for Sikhs. It was to prescribe the Sikh initiation of Amrit, five Sikh emblems and the Sikh code of conduct, on Baisakhi of 1699 and himself prepared the Amrit and administered it to Panj Pyaras. He gave the authority to them to administer the Amrit to other Sikhs in that very manner and also to any five initiated Sikhs strictly adhering to Sikh code of conduct He himself got the Amrit from those Panj Pyaras to whom he administered it. He directed all the Sikhs present there to get the Amrit at that time. History records that over twenty thousands of Sikhs got the Sikh initiation of Amrit on that day who all had their keshas and hairs**

intact and unshorn and that over eighty thousands of Sikhs got Sikh initiation of Amrit in that week. It is more than sufficient to establish that Sikh initiation of Amrit was meant for all the Sikhs. Guru Gobind Singh issued Hukam Nama to all the Sikhs in the very next month of Jeth to get the Sikh initiation of Amrit and to keep the five Sikh emblems and to strictly follow Sikh code of conduct as prescribed by him. He made it very clear in his divine proclamations that there can be no exemption to it, being mandatory for all the Sikhs. Guru Gobind Singh had the authority to prescribe such Sikh initiation of Amrit and the code of conduct for Sikhs. All the Sikh Gurus had the same Divine Spirit. One who declares him to be a Sikh is bound to follow the injunctions of Guru Gobind Singh, tenth Sikh Guru, including the Sikh initiation and Sikh code of conduct prescribed by him, being a part of Sikh religion.

The other divine declaration of Guru Gobind Singh was to ordain the Sikhs to accept Guru Granth Sahib, the Divine Spirit of Sikh Gurus, Eternal Sikh Guru in perpetuity for all the times to come and to get the Divine wisdom from its Divine proclamations with purity of heart, being the Word of God. Every Sikh and even others admit it that Guru Granth Sahib is Guru of Sikhs and there is no controversy over it.

There is no controversy as well, as to the belief of a Sikh in Sikh religion, in one God, in ten Sikh Gurus and Guru Granth Sahib and their teachings. It is obvious that the requisite qualifications to be a Sikh are uniform and the same. There are no classifications or categories in Sikhs. One is a Sikh or not. However due to the lack of the correct understanding of Sikh initiation, Sikh emblems, Sikh code of conduct and of Sikh historical perspectives, the self made classifications have been propagated as of, Amritdhari Sikhs, Keshdhari Sikhs, Sehajdhari Sikhs and Khalsa Sikhs. Which can have no recognition in Sikhism, as these Sikh forms are mandatory for all Sikhs without any exemption. There can be no personal choice or discretion in the mandatory dictums of a religion. Every religion has got its own form of initiation, emblems and code of conduct to be binding on its followers, besides its own ideology, doctrines and religious practices. Every one is free to follow the religion, which he prefers and once he decides to follow a certain religion, he has to obey the dictums of that religion. He can have no right to change or interpret any of the dictums to his personal views as it may misrepresent that religion and disturb its uniformity and

consistency. This is what is going to happen to Sikh religion if these self created classifications or categories are not stopped by Sikhs as these are misrepresenting Sikhs and Sikhism. Some Sikhs and particularly Sikh youth are drifting away from Sikh code of conduct and Sikh way of life with the creation of such confusions.

Some Sikhs who do not get Sikh initiation and observe Sikh code of conduct, have gone to the extent of asserting that these requirements to be a Sikh should be abrogated by Sikhs themselves as majority of Sikhs do not comply with it, instead of asserting that they should comply with these requirements and make other Sikhs to understand and comply these essentialities, being part of Sikh religion.. They also put forth the argument that in no country except India, Sikhs have been given the legislative right to wear kirpan and to enter any service with beard and turban and so it is not possible to keep the Sikh emblems. It is on the face of it a misconception. The edicts and emblems of a religion can never be defied on such a ground. It is the historical truth that in the Mughal regime Sikhs had been offered any service of their choice in civil or military if they would give up their emblems and adopt that of Islam, and otherwise they would be tortured and killed but they out rightly refused such offers and opted for death. It was this high spirit that they remained in struggle for about a century against those tyrants and wiped them out and established their own empire. Those autocratic rules are of bygone days. It is now the era of democratic world. Had the Sikhs themselves not given up their initiation, emblems and Sikh code of conduct in the countries to which they migrated, the Govts? of those countries would have long before accepted their rights in this regard. Still if some one was prosecuted for carrying kirpan, he was ultimately acquitted. If some one was discriminated for wearing turban, it was ultimately undone. If all the Sikhs follow the Sikh initiation, emblems and code of conduct, their rights will be accepted through statutes in all the countries, automatically. There are considerable numbers of initiated Sikhs observing Sikh code of conduct now in every country, so it can be got done with a little lobbying. It has to be done sooner or later. The remedy is not to abrogate by the Sikhs themselves, being suicidal to them, but to get the legal recognition from the countries in which they reside. Sikh emblems and Sikh code of conduct, prescribed by tenth Guru, are a part of Sikh religion. No Sikh has any right to change it. Sikhs are rather duty bound to follow it.

Scholars of Sikh religion have held these to be mandatory for Sikhs. Suffice it to quote British Scholar, Jeans Culler,

**-“ Eliminate your symbols, my dear Singh, and watch the Khalsa crumble. Take off the turban, Shave the beard, cut the hairs, throw aside the Kara, I can tell you truthfully the result would be**

**Embarrassing as well as disastrous. These five symbols had held the Sikhs in united brotherhood They serve to make a Sikh and act as a Sikh. They endow him with courage to accomplish feats, which otherwise would be impossible for an average man. To make a long story short.Five symbols have a psychological bearing on the man who wears them. They are manifestation Of Guru, the Eternal.”**

**Prof. Puran Singh, the eminent Sikh scholar, remarked,**

**“It is very strange that when a Sikh is baptized, he feels new life come to him as if the Guru still Lives and sends in one glance a wave of life and inspiration.”**

**British eminent historian, J.D.Cunningham, commented,**

**“ It was on the basic principles of Guru Nanak, that Guru Gobind Singh formed such a nation Which elevated every one politically and religiously after doing with class system/”**

**It is an historical fact that as long as Sikhs remained in Sikh initiation and Sikh code of conduct, they were always victorious and even established their sovereign state after wiping out the mughals and Afghans in a prolonged struggle of about a century but when they ignored it,they could not get their ordinary demands conceded. Sikhs have to follow all the dictums of their religion and become true Sikhs inwardly and outwardly without any reservations. SGPC and the management committees of all Gurdawaras have to ensure it by preaching Sikh religion with honesty of purpose.**

**The second challenge for Sikhs is that false assertions and glaring misrepresentations have been made as to several important aspects of Sikh religion and history since long. These are now even made in the textbooks published by NCERT, for syllabus of schools throughout India, which is under the supervision of Govt. of India. The Divine Sikh Gurus have even not been spared. It may amount to blasphemy o f a religion. Guru Nanak Dev has been mentioned to have abandoned house holder life while Guru Gobind Singh to be a devotee of Durga, the Hindu Goddess, which are in total contradiction to their Divine teachings and altogether false. Sikh religion has been propagated to be a**

part of Hinduism and Sikhs to be a sect of Hindus, obviously a false assertion as Sikh religion is a separate and independent religion just like other world religions. If the false assertions and misrepresentations are not negated fully then there can be no correct understanding and appreciation of Sikh religion, The Sikhs, as a whole have not taken the desired action in this serious matter of far reaching consequences, which should no longer be overlooked.

First of all the false assertions and misrepresentations against Sikh religion and history have to be identified as some of these are still hidden and then to be falsified. It has to be done by the scholars of Sikhism. A committee of eminent Sikh scholars will have to be formed to entrust this work to it The scholars should do the research work and after discussions interse, come to the unanimous conclusions to falsify the misrepresentations. It should be then published. Action, if any available may be taken against the persons at fault, so that no one indulges in such falsifications in future. In fact the entire Sikh history needs to be reviewed as it has been written by most of the Sikh adversaries initially, when the Sikhs were engaged in the struggle against Mughals and Afghans for freedom and sovereignty. There seem to be interpolations in Dasam Granth even, as bulk of its compositions relating to Hindu legends and translations of Markandepuran, besides, wails of women, can never be of Guru Gobind Singh, being in total contradiction to his Divine thought. The interpolations and misrepresentations anywhere in Sikh religion are very easy to be detected, as these can be obvious if tested with the divine declarations of Guru Granth Sahib and its Divine thought. SGPC should lead this campaign as it has the vast resources and finances at its command, being duty bound to it as well, with the co-ordination of other Sikh organizations.

The third challenge for Sikhs is, of their Sikh leadership, which needs to be of, honesty, integrity, capability and committed to Sikh cause. The Sikhs are now spread over throughout the world and they need one united world Sikh leadership, under which Sikhism may be brought to the notice of the world with uniformity in organized manner and the managements of the Sikh Gurdawaras may be made dispute free. The Sikh leadership needs to be well aware of world politics and history as admittedly due to its ignorance it caused a great harm to Sikh cause in

**the past. The present Sikh leadership is unfortunately not of this caliber. There is no world Sikh leadership. The Sikh leaders of Punjab are divided in several parties under separate Akali Dals. Open allegations of corruption are being made against several leaders of the main Akali Dal, which was the ruling party, besides of the insincerity to Sikh cause. In fact in the last half century, Sikh leadership has not been up to the standard of the norms needed, to which Sikhs were the victims. Both the Sikh agendas, religious and political, remained unfulfilled. Sikhs and particularly Sikh youth are drifting away from Sikh code of conduct. No Sikh demand was got conceded. It is for the Sikhs themselves to elect or select their leadership of true Sikhs of honesty and capability for which they will have to become true Sikhs themselves. The leaders and members of SGPC need to be of religious trend and above the narrow political aspirations so as to put their energy for the preaching of Sikh religion and management of Sikh Gurdawaras without any party pressure. Similarly the management committees of all other Gurdawaras should be of true Sikhs capable to preach Sikh religion. Rules and regulations need to be framed for the powers, appointments and dismissals besides other relevant matters for Jathedars of Akal Takhat and other Takhats by ascertaining the views of Sikhs world over. The holders of these offices must be honest and capable and befitting to these offices to preach Sikh religion with interse understanding and security of their tenure. There should be, one man-one-post system. The office bearers of the party should not hold other posts of political or religious offices. If any one wants to contest for any other office then he should resign from the party office. There should be the real democratic norms in the party and all the office holders should be elected at every level. Sikhs are already in minority and so they should have only one political representative party. That party can have one advisory council of high caliber Sikhs, known for the high standard of honesty, integrity, capability and commitment to Sikh cause, who should not be aspirant for any office. Highly reputed specialists should be appointed in charge of the separate departments of the secretariat of the party. The organization of the party has to be such as to infuse the confidence of all the Sikhs and to successfully pursue the Sikh agenda, with honesty of purpose. Sikhs need the change and reforms in all these matters to achieve their aims, Religious and political.**

**The fourth challenge for Sikhs is that as yet there are no translations of the Sikh Scripture, Guru Granth Sahib in other languages of the world. The books on Sikh history and other relevant Sikh literature are also too insufficient. There is no newspaper, no journal, no T V channel of Sikhs to correctly present the Sikh religion, Sikh history and Sikh point of view effectively with authenticity, which is a must in the present day advanced media technology. Internet websites are the effective tools of communication, of which no substantial advantage is availed of by Sikhs for Sikh Cause. It is the age of press, TV, Internet media, to which no one should lag behind for world communication. Sikhs must own these medias to bring their religion to the notice of the world and of Sikhs and particularly Sikh youth residing out side India who are used to it. SGPC should allocate the funds for this purpose and for the translations and printing of Guru Granth Sahib and other books of Sikh history and the Sikh literature to do the needful in coordination of other Sikh organizations. Due to the non availability of the authentic books on Sikh religion and history, some motivated writers distorted the crucial Sikh historical admitted facts to mislead the bona fide readers and some of other writers, who based their writings on those misrepresentations, which are harmful to the Sikh point of view. Sikhs and particularly the Sikh leaders must take these onerous tasks with honesty of purpose to meet this challenge.**

**The fifth challenge for the Sikhs is that most of the Sikh educational institutions are no more Sikh oriented. It was during the Singh sabha movement that Sikh schools and colleges were sought to be set up to inculcate the knowledge of Sikh religion and history in the Sikh students, besides the general education. The Sikh schools and colleges were set up in Punjab and out side where there was Sikh population for this purpose. These Sikh institutions did a lot to teach the religion and history to Sikh students and to give them the practical training of Sikh way of life which they followed in their life span, observing the Sikh code of conduct. However for the last few decades most of these Sikh institutions ceased to be Sikh oriented. Their managements remained no more in the hands of true Sikhs, resulting the teachers to be no more committed Sikhs. The natural consequence, the Sikh students drifted away from Sikh code of conduct and Sikh way of life. Sikhs must make these Sikh educational institutions to be Sikh oriented to serve the purpose for which these were set up. The managements should be in the hands of committed Sikhs observing Sikh code of conduct and so should**

be the teachers to ensure that Sikh students study Sikh religion and history in the schools and observe Sikh code of conduct. More Sikh schools and colleges may be set up, where there is the need for this purpose to ensure that all Sikh students come in Sikh way of life. Sikhs are now spread over worldwide. The Sikh Gurdawaras should be utilized for functioning the Sunday Gurdawaras schools once a week on the pattern of Sunday church schools for the teaching of Sikh religion and history and Punjabi language to Sikh students. Each and every member of the Gurdawaras must bring his children to the Sunday Gurdawaras School. Such schools for Sikh studies can cover all the Sikh students in the world as Sikhs have constructed the Gurdawaras in the areas of their residence throughout the world. The independent Sikh educational institutions can be set up in the times to come, wherever possible. The Sikh leaders should act with determination to meet this challenge.

The sixth challenge for the Sikhs is the lack of missionary spirit, which is a must for the preaching of a religion. No doubt there is no dearth of Sikh preachers in the form of Sikh kirtni jathas, Sikh kathakars and Sikh saints but most of them are not above monetary considerations. There is no organized Sikh system to provide the basic needs to the Sikh preachers to sustain them and their families. It has resulted in getting money for their living from their religious services at their whims, creating the sense of greed in most of them as some of them charge very huge amounts according to their popularity and professional skills. The preaching of the religion has thus been turned to a profession. Most of the so called Sikh saints have gone to the extent of creating the groups of their admirers who touch their feats with currency notes which has resulted in the formation of their deras, ignoring the strict observation of Sikh code of conduct and the humility and individual equality which have a great emphasis in Sikh religion. The consequences, no effective preaching of Sikh religion even amongst the Sikhs and most of the Sikhs particularly Sikh youth drifting away from Sikh code of conduct and Sikh way of life. The managements of Sikh Gurdawaras mostly exhibit the narrow egoistic trends instead of the missionary spirit, without which the preachers cannot be expected to grow the missionary spirit. Similarly the Sikh leaders will have to acquire such a spirit instead of any selfish vested interests. This challenge can be met by inculcating the higher values of Sikh religion.

**The last but not the least challenge for Sikhs is that most of the Sikhs need to earnestly understand and act upon the dictums of Sikh religion. They have to live under the Will of God, the Almighty. They have to meditate in the Name of one and only one God, which inculcates the virtues, burns the ego and eliminates the vices, resulting in truthful living. Unless the Sikhs themselves practically live in the Sikh way of truthful living, it is difficult to impress the others. Sikh history is a witness to the fact that Sikh religion spread automatically with the practical Sikh way of living of some of the true Sikhs. Sikhs have to consider them to be the ambassadors of Sikh religion to abide truly the dictums of their religion. The others will automatically become inquisitive to understand their religion and its higher moral and ethical values. Sikh religion has rejected cast and creed system. What impression will others get if sub casts are still with Sikh names and even Sikh Gurdawaras are named on casts in contradiction to Sikh teachings. Honesty and earning with honest means and sparing out of it to the needy is the teaching of Sikh religion. What will the others learn if Sikhs use the dishonest means and corrupt practices. Great stress has been laid on Humility and selfless service to humanity in Sikh religion. What will the others learn if Sikhs exhibit egoistic tendencies and selfish vested interests even in Sikh cause? Sikhs will have to adopt the real Sikh values and dictums to meet this challenge**

**Twenty first century will be the Sikh century, if; Sikhs act upon the higher values of their religion and convert their narrow egoistic self centered minds to God tuned of higher consciousness as taught in Sikh religion and activate in all the socio-political affairs during the span of their lives with such higher values, Sikh leaders have honesty, integrity, capability, and sincerity to Sikh cause in both religious and political domains, Sikh preachers remain under the higher values of their religion with humility and above monetary consideration and Sikh scholars and writers find out the correct aspects of Sikh religion and history where ever twisted with misrepresentations, not imposing their personal views on Sikh point of view and Sikh collective decisions**

**Sikh religion believes in, Fatherhood of God, Brotherhood of mankind and Truthful living. Concept of God is, one and only one, creator of the entire creation, its sustainer and destroyer, without any incarnation, unborn and self illuminated, whose light shines in all.**

**Only His Name is to be meditated to abide in the mind, which burns ego, eliminates vices, inculcates virtues to lead a truthful living in Sikh way of life obeying the Will of God, the Almighty, awaiting His grace to unite with Him. Truth, Name of God and Pious deeds is the Divine message of Sikhism to convert the human mind from self narrow egoistic tendencies to God tuned of higher consciousness to be activated in all the socio-political affairs throughout the span of life. Divine knowledge is to be obtained from the Divine teachings of Sikhism but it is not the end of the matter as these are to be acted upon in the practical Sikh way of life. It automatically leads to truthful living in Sikh way of life, which is infect way of God.**

**Fatherhood of God also automatically leads to Brotherhood of Mankind, as the same is the creator of the entire creation, the same is His light which shines in all. The Divine message of Sikhism is that human race is one, without any distinctions or discriminations on any ground whatsoever. The religions, faiths, systems, which created divisions and discriminations in mankind were out rightly rejected in Sikhism and effective steps were taken to establish equality in mankind. Sikhism teaches love between man and man as love between man and God and the selfless service to humanity. The eminent scholars of world religions and history have appreciated it. Suffice it to quote,**

**Max Arther Macauliff, British eminent scholar, author of, The Sikh Religion,**

**“ It would be difficult to point to a religion of greater originality or to a more comprehensive ethical system than Sikh religion. The Sikh Scriptures contain sublime truths, the study of which cannot but elevate the reader spiritually, morally and socially. There is no tinge of sectarianism in them. They teach the highest and purest principles that serve to bind the man to man and inspire the believer with an ambition to serve his fellowmen, to sacrifice all and to die for their sake “**

**John Clark Archer, the eminent British scholar,**

**“ Sikhism, indeed itself reveals something of what in the last analysis religion is. It is an independent and conspicuous order of its own. The world today needs its message of Peace and Love”**

**Who is to deliver such a message? Only, the Sikhs, the followers of Sikh religion, who are rather duty bound to bring to the notice of world, the Divine teachings of their religion, which has been commented by some scholars of world religions to be, the religion of the present age; capable to solve the problems of the modern man. However the Sikhs will themselves have to get the full understanding of their religion and act upon it besides following the Sikh initiation and Sikh code of conduct. They will have to also ensure it for their younger Sikh generation. It is a matter of credit for the Sikhs that after their migration to several countries they kept their faith in Sikh religion and felt proud to be called Sikhs, though some of them could not observe Sikh code of conduct strictly. They retained their last name as Singh's and Kaurs and of their next generation as well though most of them did not get Sikh initiation. They constructed Sikh Gurdawaras in the areas of their residence and functioned those in accordance with Sikh traditions. There can be no difficulty for them to strictly adhere to Sikh code of conduct under right guidance and inspiration with polite persuasion. They should follow the Sikh code of conduct to exhibit their Sikh identity and adopt higher values of their religion. The real problem is of the younger generation, as Sikh students have no opportunity to study Sikh religion, Sikh history and Punjabi language in which Sikh Scriptures have been written. Sikh Gurdawaras can be utilized for this purpose to set up Sunday Gurdawara Schools for the study of these three subjects for two hours, each period being of 40 minutes, on the pattern of Sunday Church Schools. Every Gurdwara can easily function such School once a week without much expenses. All the members and visitors of each Gurdawara should be persuaded to bring their children to attend such Schools. Independent Schools, Colleges and Universities can be set up by Sikhs, where ever required and possible in the times to come. The knowledge of these three subjects is a must for the Sikh youth who are residing in the foreign countries to enable them to remain in Sikh code of conduct and Sikh way of life. It is the solemn duty of Sikhs to ensure that Sikh youth are provided such knowledge and live in Sikh way of life, to become and act as Sikhs.**

**However in Punjab and other states in India, Sikh colleges and Schools have been set up, but most of them, particularly in Punjab are no more Sikh oriented. It is one of the reasons for Sikh students to drift away from Sikh code of conduct. These Sikh educational institutions must be made Sikh oriented to serve the purpose for which these were set up.**

**The preaching of Sikhism is to be taken up with honesty of purpose to bring all the Sikhs in Sikh code of conduct, particularly by SGPC and Delhi Gurdawara management committee, having vast resources at their command. Sunday Gurdawara Schools may also be set up.**

**Sikhs are now spread over throughout the world. It is expected that they would bring to the notice of world, the higher values of Sikhism in this 21 st Century. It is the appropriate time, as the World peace stands disturbed and moral and ethical values stand ignored. The Divine teachings of Sikhism of higher moral and ethical values, and its message of, coexistence, love and peace, have the potential to set it right. It would enhance the prestige of Sikhs in the world, as remarked by the eminent British Scholar, Max Arthur Macauliff, who resigned the high post of Divisional Judge in Punjab to author the prestigious book, The Sikh Religion, published by Oxford University,**

**“ All the persons of discrimination acquainted with Sikhs, set a high value on them, but it appears that a knowledge throughout the world of the excellence of their religion would enhance even the present regard with which they are entertained. Not less important will be the result of Sikh teachings on the minds of religious Europe and America. Already the Khalsa has achieved a worldwide renown in the matter of bravery. In the matter of religion too the name of Khalsa will shine resplendently when the glorious deeds of their ancestors in the moral and religious world are made known far and wide.”**

**What more pride can be for the Sikhs of their religion and the inspiration to preach it in the world and to make the Sikh youth to be proud of it? Several other Scholars have also blamed the Sikhs for not discharging their solemn duty to bring Sikh religion to the notice of the world. The Sikhs should no longer get this blame.**

**The Sikhs had to suffer in the past due to their mistaken identity, as they could not establish in the countries to which they migrated, their own separate identity and of their religion by strictly observing the code of conduct and Sikh way of life. High tributes have been paid to Sikh religion by all the eminent scholars of word religions in spite of the fact that they belonged to other religions. The eminent western scholars and historians commented it to be a religion of the present age, capable to solve the problems of the modern man, being full of truth and the**

**comprehensive higher moral and ethical values, and bind man to God and man to man as well, creating the desire in him to serve the humanity selflessly. There could be no reason for the Sikhs not to strictly live in Sikh way of life as their religion had a high reputation already. The separate identity of a religion and its followers cannot be established unless the followers of the religion strictly observe the code of conduct of their religion and live in the way of that religion. Sikhs will now certainly ensure to make known their separate identity and their religion to the world so that there is no more mistaken identity of them.**