Summing Up

The main objective of this work is to understand the nature of Sikh identity. Secondly, we wanted to know about the religious and historical paradigms of the Sikh identity. We observed that in this endeavour, Sikh thought is a base of its religious identity. Sri Guru Granth Sahib is the main source of Sikh thought. Guru Nanak has given a fresh vision of God by conceptualization and actualization of Wahegur/Akal Purkh. He creates the Sikh identity through his noble vision and truthful living. In the Sikh vision, Ý (Ek Onkar) is the Ultimate Reality, which is the source of Divine Nam. Nam is neither monotheistic nor polytheistic concept of God. It is distinct due to its nature and projection rather than other conceptualizations of Ultimate Reality.

Guru shows the true path of living. Through Sabda, he teaches the whole paradigms of both life of mundane and transcendental world. In the Sikh vision, Waheguru, the Ultimate Reality is only one truth but its multiple interpretations are possible.

Guru creates Sangat, which is a community of religious persons. There is no difference between I and you, self and other. Rather, Sangat teaches the lesson to serve the other. Other is not antagonistic in Sikh vision, which is appreciable mark of Sikh identity. The Sikhs have their own originalities and a distinct way of life that is very common to all. Anybody can join the Sikh community (Sangat) without any discrimination.
The third objective of this work is to understand the historical or practical paradigms of Sikh identity. Guru makes the luminas history. Sikh history is not a linear process. To build a distinct identity, the Guru creates Sikh institutions. The Sikhs recite Gurbani in Sangat and they realize the presence of Guru in Sangat. Gurdwara becomes the major institutional Sikh identity. Sri Harmandir Sahib and Sri Akal Takhat Sahib are the models of Sikh identity, which are the symbols of Sikh spirituality/sovereignty and religio-socio-political combinations. The sacredness, architecture, philosophy, vision and wisdom of these institutions create distinct identity of the Sikhs.

The tenth Nanak, Guru Gobind Singh creates Khalsa, which is a real representative of Sikh identity. The creation of Khalsa is a climax of Sikh identity. Khalsa wears the five blessed symbols (Kes, Kangha, Kirpan, Kra, Kacchehra) which are the symbols of distinct Sikh identity. Every symbol has its philosophy/ideology and practicality. Khalsa takes of care these symbols forever in his life in the Divine memory of their Gurus.

Ardas (personal and collective prayer) represents sacred experiences of Sikh identity, which is a part of daily life. It is just not a formal prayer. It is a marvelous practice to recollect the memories of the past. It is the recitation of Divine Nam and gratitude for everything. Ardas is the crux of the collective experiences of the Sikh history. Ardas is the projection of Sikh faith, sacredness, sacrifices, services, martyrdoms etc. The structure and formation of the verses of Ardas is unique. It is the not only the prayer of Sikhs rather it is a noble act on the behalf and for the humanity.
Finally, this study shows that Sikh theory and practice have sacred relations. The Gurus make it possible by their noble practices. The Sikh history is the practice of Sikh spirit/vision/ideology as per Sikh thought. In history, the Sikhs made the best effort to keep the Divine words of their Gurus and Gurbani and it is a perennial practice. A Sikh vows to imbibe Gurbani in the daily routine and commits to conduct life in its guidance. Gurbani is a spirit of Sikh identity.

Main Findings

1. The nature of Sikh identity projects the equilibrium state of Sikh mind. A Sikh has not fanaticism and rigidities in his/her life. He/she is the native of this planet with distinct identity. There are three main basics, which describe the Sikh identity as per whole. First, a Sikh identity depends upon faith on Guru/Waheguru. Second, magnetic commitment towards Guru makes it a substantial feature of Sikh identity. Third, the institutions like Guruship, Sangat-Pangat, Gurdwara etc. are the indispensable projections of Sikh identity.

2. Guru, the Gur-Parmesher is the founder of the Sikh identity. Guru Granth Sahib is the sacred source of Sikh identity. Through Gurbani, Guru creates the religious paradigms of the Sikh identity. Guru coins the third path of faith by the conceptualization of Ý (Ek Onkar). The conceptualizations of Sangat, Pangat, Seva, Simran, Kirtan etc. are the major religious paradigms, which are created by the Sikh Gurus. The creation of the Khalsa is the climax of Sikh identity.

3. The practices of Gurus and Sikhs show the historical paradigms of the Sikh identity. A Sikh becomes a great warrior, fighter, knight and martyr as per Sikh
thought. Countless martyrdom and the sacrifices of the Gurus and their Sikhs describe the commitment toward the Ultimate Divine.

4. Guru has made such a design of Sikh community that Sangat run all the institutions, which are based upon Sikh theory. Sangat or Panth, which has the right to take a decision in the presence of Guru/Guru Granth Sahib. Khalsa is responsible to impliment the vision of Guru Granth Sahib in practice. Khalsa is also committed to establish the Halemi Raj and Khalsa has an aim of fighting against injustice.

5. Finally, we found that the mediations between Sikh thought and practice are unique. In the love of Guru, countless Sikhs have sacrificed their lives to keep the Divine Word of Guru, which is the core instinct of Sikh identity.