

Political and Economic Philosophy of Sikhs

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Abstract

Political philosophy or political theory is the study of government specifically its nature, scope, powers, responsibilities, and limits. It defines people's interaction with government. A political philosophy also influences economics. It defines role and scope of government interference in economic activity. Political philosophy and economic philosophy go together. It greatly influences the quality of life people live. Hence its importance. The political and economic philosophy of the Sikhs is closely related to Libertarian Capitalism (Austrian School/Thought of Economics). It is definitely not socialism or any forms of collectivism. Sikh philosophy (Sikhi) has been hijacked and distorted for more than 150 years. It was heavily corrupted by comrade academics funded by Soviet Union. One of the ways it was distorted is to equate Sikh concept of 'Sarbat-da-Bhala' (prosperity for all) with Socialism. Sikh concept of 'Sarbat-da-Bhala' is the goal, not the means or path. This paper gives unique insight into the political philosophy and economic philosophy of the Sikhs based on Sikh scriptures Guru Granth Sahib, Sikh ethos, and Sikh History. It also shows Sikh philosophy has nothing to do with socialism or any form of collectivism. Lastly, it shows how, why, and when Sikh philosophy was distorted to serve Nationalist interests.

Keywords: Sikh, Libertarian Capitalism, Austrian Economics, socialism, Marxism, comrade, fascism, serfdom, property rights.

Political and Economic philosophy

Prof. Walter Block explains in 'Toward a Libertarian Society' that the three essential elements of a political philosophy are "foreign policy, economic policy, and policy concerning personal liberties" (Block, 2014).

Sikh Kingdom had a non-interventionist foreign policy with no interest in other countries or empire building. Empires involve subjugating others and conquering their lands. Sikh rule (*Khalsa Raj*) was a Kingdom, not an Empire. Sikhs were not unilateralist pacifists ripe for conquest. Sikhs are a martial race, and ever ready to defend themselves. Sikh Kingdom had a legendary army, legendary warriors in the *Nihangs*, and legendary General Hari Singh Nalwa. Sikhs conquered lands all the way to Khyber Pass, and the Bala Hisar Fort used as a staging fort. It was done to stop the regular invasions from *Khorasan* (present day Afghanistan and Central Asia) to their north west. It was not empire building.

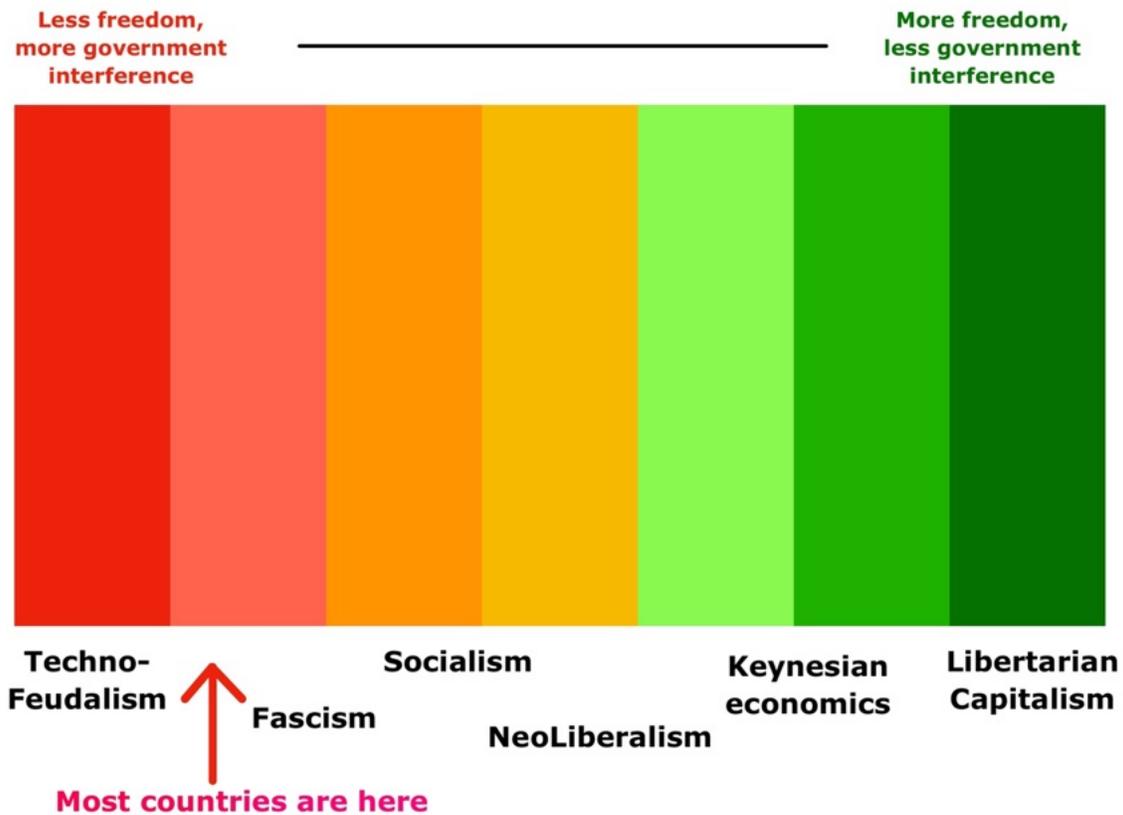
Personal liberties were ensured due to Sikh's painful memory and history of persecution; and enshrining non-coercion in *Guru Granth Sahib* and Sikh culture.

Non-interventionist foreign policy and Personal Liberties are connected and go together. Those Nation-States that build Empires, subjugate others, and cannot live in harmony with others; usually turn on their own people as well to sustain the empire. This is what we see now in the West. Prof. Walter Block quotes Lew Rockwell about the "connection between an imperial policy abroad and abuses and outrages at home" (Block, 2014).

Mainstream Political and economic philosophies

It is important to understand relationship of Power and People, and control it, for it can be used to for great good or great evil. "Oppressive government is more terrible than tigers" (Russell, 1938). People should choose the system that gives power to them in the form of more freedom and less government interference.

As Bertrand Russell said, “Fundamental concept in social science is Power” (Russell, 1938). If we don’t discuss the why, who, what, when of Power, we are not applying Social Science. Who will have Power? Why will they have Power? What form will this power dynamics take? What agreements will be in place to prevent misuse as well as overreach. When will this happen? This is fundamental to Social Science.



The mainstream political and economic philosophies of the World.

Sadly, people choose convenience and illusions over freedom. Morally degraded and dysfunctional masses want someone else to pay for things for them. They have no use for power because they are morally degraded and dysfunctional. They give power away rather than acquire it. They don’t even ask for checks and balances around its misuse. They don’t want Liberty. They want

‘bread and circus’ given to them by their ‘Leaders’. Politicians step in and make criminal promises to steal from the most productive to give to the dysfunctional masses. “Every election is a sort of advance auction sale of stolen goods” (H. L. Mencken).

Once they are elected, the politicians just keep the stolen goods for themselves and their crony sponsors. This is Socialism. It is what Friedrich Hayek called ‘Road to Serfdom’.

Few are ready to recognise that the rise of Fascism and Nazism [in Europe before WWII] was not a reaction against the socialist trends of the preceding period, but a necessary outcome of those tendencies (Hayek, 1944).

Economic model of the Sikhs

Some believe that religion should only concern itself with some aspects of life, and keep away from other aspects of our life. What is the basis of this belief? Where does this arbitrary restriction come from? If politics can drive economics, governance, science, then why can’t religion? Sikh religion does not confine itself to just spirituality.

The realm of religion is widened to cover man's worldly concerns and social responsibilities (Prof. Gurdarshan Singh Dhillon, 1992).

Sikh religion (Sikhi) has concept of ‘*miri-piri*’. the King (*mir*) and the Saint (*pir*) is one. There is oneness of religion and politics. There is supreme authority of religion over all domains spiritual and temporal (worldly). Politics and economics are definitely within the domain of Sikh religion.



Akal Takht – literally the Throne of God.

The two flags joined together signify *Miri-Piri* – the King and the Saint is one. It is also a proud and visual proclamation of oneness of religion and politics, and supreme authority of religion over all domains spiritual and temporal (worldly).

(Picture from author's collection.)

The political and economic model of the Sikhs is closest to Libertarian Capitalism (Austrian School/Thought of Economics). Its elements are discussed below.

1. Non-coercion: not to use force or threat

Libertarianism - Liberty (freedom) is in the name.

It is no exaggeration to say that the most important distinction in all of libertarian theory is that between coercion [using force or threat] and non-coercion. Obliterate this divergence and there is nothing left to libertarianism at all. This is so important, it bears repeating: libertarianism consists of

nothing more than the implications of this one single solitary distinction (Block, 2014).

It is clearly enshrined in Guru Granth Sahib where Guru ordered Sikhs not to make anyone cry with force/power/threat (coercion) in a benevolent Kingdom.

ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥

ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥

ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥

It is an order from almighty,
do not make anyone cry from power,
live in peace in your benevolent kingdom
(Sikh Samridhi Siree Raag, 2025).

It is an *order* from Sikh Guru, not a suggestion. This ‘order’ (ਹੁਕਮੁ) from Sikh Gurus is to not use power/force/coercion (ਪੈ ਕੋਇ ਨ) as the basis of benevolent (ਹਲੇਮੀ ਰਾਜੁ) Sikh Kingdom. This is what we call today Non-Aggression Principle (NAP).

The political system we will build is contained in a single moral premise: no man may obtain any values from others by resorting to physical force (Rand, 1963).

Sikhs have also suffered from coercion (force or threat) from governments of the time. They are naturally inclined towards not using force or threat for governance. Guru Nanak graphically described government officials of that time harassing the public.

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ ॥

ਚਾਕਰ ਨਹਦਾ ਪਾਇਨਿ ਘਾਉ ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ ॥

[Graphic description of government officials harassing the public]
(Sikh Samridhi Raag Malaar, 2025).



Sikhs have been cruelly persecuted throughout their history
by governments of their time.

Price was put on Sikh's heads by most governments of the time.

Pictures from author's collection of Museum of Sikh History at Gurdwara Mehdiana Sahib.

Sikhs do not want to see a repeat of it or do it to anyone else. The two Sikh Kingdoms were also well known for non-coercion. Coercion, property confiscation, serious crime, and imprisonment was unheard of in the two Sikh

Kingdoms. Barron Charles Hugel was a European traveler who visited South Asia during the time of Maharaja Ranjit Singh. He wrote:

Never perhaps was so large an empire founded by one man with so little criminality [of the State]; ; and when we consider the country and the uncivilized people with whom he has had to deal, his mild and prudent government must be regarded with feelings of astonishment (Hugel, 1845).

All governments and law enforcement (police) today enjoy and boast of coercion and prosecuting to maximum extent for trivial and minor issues and offences. Most countries of the world are 'fine' countries, with a fine for everything you do. That is not the Sikh Way.

2. Property Rights

There can be no freedom or prosperity without property rights. All governments have gone rogue with intrusive tax returns, KYC, capital controls, financial repression, freezing bank accounts, rising property taxes, eviction moratoriums, squatter rights, deemed dispositions, talk of gold confiscation, and ultimately confiscating property. It is the season for government to treat other people's property as a freebie to be given to their corporate overlords, and crumbs to the masses. People who legally acquired wealth and property are being demonized. It is the first step to eventual seizure of their property. Over-zealous bureaucrats don't see the need for laws. They introduce regulations overnight for confiscating other people's resources. They should be reminded of the lesson from the ancient book of wisdom 'The Richest Man in Babylon':

One may not condemn a man for succeeding because he knows how. Neither may one with justice take away from a man what he has fairly earned, to give to men of less ability (Clason, 2000BC).

The real reason for asset confiscation is *not* to help the poor, homeless, or those who fall on hard times, or prevention of money laundering or preventing terrorism or emergency. The real reason is to force the sale of assets from small-time asset owners to corporate overlords. The masses are given crumbs to justify it. It is part of Techno-feudalism New World Order (NWO) - to have a

few large feudal lords, and most people as their dependent serf slaves. 'Caring sharing society', social justice, social egalitarian systems like socialism, and many other government initiatives are nothing more than what Prof. Peter Turchin calls 'Wealth Pump' - pumping wealth from the middle class to the top 1% (Peter Turchin, 2024).

Government agencies and large corporations working together to confiscate public property is textbook definition of fascism from Mussolini. There is no prosperity under fascism.

There is an important lesson to be learned from Lee Kuan Yew as he describes in his book 'From Third World to First: The Singapore Story: 1965-2000'.

Within days of the oil crisis in October 1973, I decided to give a clear signal to the oil companies that we did not claim any special privilege over the stocks of oil they held in their Singapore refineries. If we blocked export from those stocks, we would have enough oil for our own consumption for two years, but we would have shown ourselves to be completely undependable. This decision increased international confidence in the Singapore government, that it knew its long-term interest depended on being a reliable place for oil and other business (Yew, 2011).

Lee talks of how investors weighed business risks. He created condition so investors are reassured that "their businesses were safe from confiscation." Even if we put moral, ethical and legal considerations aside, it makes business sense to not confiscate or nationalize what does not belong to you. Property Rights are critical to prosperity, and investor confidence. Confiscation is the worst thing a government can do. It is not just immoral, unjust, but also stupid to confiscate or nationalize in the name of public good or national good.

This is an important lesson today for governments, voters, and malevolent institutions who have all jumped on the bandwagon to enable confiscation and confiscate other people's property under the false premise of public good, handling an emergency, and national interest.

The two Sikh Empires respected property rights. No person's property was confiscated by the State for 'the greater good' as is fashionable today with

eviction moratoriums, squatter rights, rent control, deemed disposition, and other forms of State approved looting.



Government officials delight in confiscation from the public at the point of a sword. Sikhs have been and continue to be at the receiving end of aggression, coercion, and confiscation of property.

(Picture from author's collection.)



World's largest and longest protest (2020-21) led by farmers of Punjab over Property Rights (2020–2021 Indian farmers' protest, 2020).

3. Freedom of Speech

Freedom of Speech is absolute. Critics always bring up extreme edge cases and try and find flaws in free speech absolutism. Should there be freedom of speech for a leader that instigates a riot? Is hate speech allowed? Is bomb making manual allowed? The long tail of these edge cases takes up all the air time. Existing laws take care of that.

What we should focus on is the non-edge cases where 99% of public discourse is. We live in a world of complexity and uncertainty. We need absolute freedom of speech to understand and benefit from this complexity and uncertainty. Absolute Freedom of Speech creates a marketplace of ideas. Without it, only the single narrative approved by the State is allowed. There will be no prosperity if we don't allow outdated, inefficient, corrupt practices to be questioned. There will be no prosperity if we don't allow alternatives and contrarians views to be fearlessly discussed. The world is big enough for all people with all their beliefs. They all contribute in their own way.

It is wrong to think restricting freedom of speech is necessary to maintain communal harmony, law and order, public health during a pandemic, or save a nation. Do not ever under any circumstances let the government or media companies or academia punish or cancel anyone for what they say. If you let anyone punish someone for what they say, the same process will be used tomorrow to punish you. The response to speech you don't like is more free speech. Alternatively, ignore them. "Right to free speech is more important than the content of free speech" (Voltaire, 2025). "The most improper job of any man, even saints (who at any rate were at least unwilling to take it on), is bossing other men. Not one in a million is fit for it, and least of all those who seek the opportunity" (Tolkien, 2025).

All censorship exist to prevent anyone from challenging current conceptions and existing institutions. All progress is initiated by challenging current conceptions, and executed by supplanting existing institutions. Consequently, the first condition of progress is the removal of censorship (George Bernanrd Shaw, 2025).

People ask for restrictions on speech to protect their business interests or protect their ego and illusions. The two Sikh Kingdoms never persecuted anyone for their speech or religious beliefs.

4. No Welfare State

Both Sikh religion and Libertarian Capitalism is against *Welfare State*. They are against use of *public* funds collected by taxes to be distributed as charity by the government.

Sikhs have their own *private*, voluntary, non-government, community managed social security centered on the Gurdwara. It not a charity but community social security. Everyone in the community is expected to participate in it. Sikhs take personal responsibility for their welfare without needing government support. It is not *Welfare State*. State is not involved. Private charity is people doing things with their money. People can do what they want with their money. Private charity and private social security e.g. community managed social security in Gurdwara, is more efficient than anything the Government does.

In contrast, with public/government charity or welfare, 'welfare bureaucracy', where continued disasters call forth greater and greater budgets... Why, specifically, have private charities run rings around their public counterparts in terms of easing poverty? This is because the former, not the latter, insist that the poor not remain passive, but rather undertake efforts in their own behalf. Often, they are called upon to personally or by letter thank the specific donors responsible for their upkeep, there being no "welfare rights" in this sector of the economy (Block, 2014).

Welfare State and public charity is a way to destroy the country by taking using threat (coercion) and monopoly of violence of the State from those who work to give to those who are dysfunctional. The State gets bigger. Everyone else loses. Welfare State and public charity also destroy the people we are trying to help by getting them addicted on government help. This in turns creates more problems and solves none.

Private, voluntary, non-government social security or charity or philanthropy with people's own money is the way to help those in need. It is a functioning system in use at thousands of Gurdwaras all over the world.

Fake altruism and collectivism of 'caring' government, social services, and cradle to grave welfare state is used to justify the extraction of resources by the criminal State.



Pangat: People eat food cooked in community kitchen (*Langar*) while sitting together (*Sangat*) in rows (Golden Temple, 2025).

It is private, voluntary, non-government, community managed social security centered on the Gurdwara.

The key is no government involvement.

5. No socialist egalitarianism measures

Less developed or new States go downhill very fast when they adopt socialist egalitarianism systems such as Welfare State or Socialism. Socialist egalitarianism mindset and measures is poison for less developed economies.

Once they are injected into the mindset of its governors, the whole governance is corrupted by infectious populist ideas. Everyone starts competing to see who can promise something for nothing. The State starts cannibalizing its most productive, and then its children. This is called Youthanasia.

Thanks to their enjoyment of relative economic freedom for many years, the capitalist west can now afford a modicum of pernicious socialism. In contrast, free enterprise being virtually unknown in the third world, socialist egalitarianism is the death knell of their economy (Block, 2014).

If there is benefit of some endeavor to certain group of people, they can pool together and find ways to get it done for their benefit. If farmers need an irrigation canal, they can pool and pay for it if it is economically viable. What is the morality or economic logic of government taking money from doctors, nurses, and teachers against their wishes, and use it to fund an irrigation canal? Will the government then take money from farmers to build hospitals? Why can't these groups do what they want themselves for the economic benefit they expect to get?

This is the problem of "concentrated benefits and diffused costs" and "fallacy of overlooking secondary consequences" explained well by Henry Hazlitt writes in his book 'Economics in One Lesson' (Cato Institute, 2025). Sikh Kingdoms did not have history of taxing the teachers to benefit the farmers.

Who will build roads, irrigation canals, airports, schools, and hospitals? Sikhs have concept of '*kar seva*' (community service). This is extensively used and is a working model for small scale community level projects without government involvement. The key here is no government involvement and those who benefit pay for it and do it. There is no 'robbing Peter to pay Paul' model where government taxes one group to benefit another group.

Neither the people, nor the academia, nor the political powers in Punjab - land of the Sikhs - understand this. There is a race for "concentrated benefits and diffused costs". Those the powers want to favor get concentrated benefits, and the costs are diffused among the masses. It is a consequence of government involvement in every sector of the economy. In contrast, the Sikh way *kar seva*

(community service) does not involve taxing one group of people to benefit another group. Those who will benefit spend money. People serve themselves rather than the government confiscating from everyone to benefit the few and themselves.



Kar seva (community service).

Sikhs do not need government involvement for infrastructure projects
(Amritsar Times, 2019).



Sikhs private, non-governmental, community managed and funded model
in use after floods of 2025 (The Tribune, 2025).

6. Entrepreneurship, and small but good governance

This culture of honest work and entrepreneurship is alive today in Punjab. American economist Milton Friedman wrote about Ludhiana, Punjab, during his visit there, “There is rather a self confident, strident, raw capitalism bursting at the seams” (Friedman, 2000).

Punjab and the Sikhs do not need big government, socialism, and government ‘support’ of business. Punjab needs small government, and sensible rules strictly enforced. Prof. Kishore Mahbubani quotes Amrtya Sen and says that “For countries to develop, they need the invisible hand of free market, and the visible hand of good governance” (Kishore Mahbubani, 2025).

Government should be a referee, not an active player (Friedman, 2025).

Sadly, Sikhs today do not have either free market or good governance. Government is not a referee but an active player in Punjab.

The root cause of so many problems today is that morally degraded and dysfunctional masses want someone else to pay for things for them. Politicians step in and make those criminal promises to steal from the most productive to give to the dysfunctional masses. Once they are elected, the politicians just keep the stolen goods for themselves and their crony sponsors.

When government-- in pursuit of good intentions tries to rearrange the economy, legislate morality, or help special interests, the cost come in inefficiency, lack of motivation, and loss of freedom. Government should be a referee, not an active player (Friedman, 2025).

Sikhs history of 175 years of repression corrupted their psyche and damaged their DNA from the stress of life in Malevolent Republic (K.S. Komireddi, 2020) that is India. There is a need to rejuvenate, spiritually nourish, and undo the deep trauma. Non-coercion, property rights, freedom of speech, personal liberties, and no socialist egalitarian measures are critical for Sikhs future.

One of the great mistakes is to judge policies and programs by their intentions rather than their results (Friedman, 2025).

It is the results that matter, not intentions. Socialist egalitarian systems do not lead to any benefits just because their intentions may be noble (they are not).

Sikh political and economic model is similar to Libertarian Capitalism. It has non-coercion, non-interventionist foreign policy, personal liberties, property rights, no confiscation, small government, freedom of speech, no welfare state, no socialist measures, and entrepreneurial culture.

Hijacking of Sikhi

Sikhs have been relentlessly persecuted by the governments of the time for most of their history. At the time of Sikh *Misl* (confederacy) rule 1715-99, soldiers and mercenaries alike were paid for each head of Sikh they brought in. Sikhs were engaged in guerilla warfare and had to hide in the forests or escape to the deserts. They could not take care of their Gurdwaras (centers of Sikh activity) or their institutions.

It was an opportunity for malicious religious entrepreneurs to capture and hijack Sikh institutions, collude with powers of the time, and weaken the Sikh institutions from inside to neutralize the threat of Sikhs to tyrannical political forces and manipulative elite. This gave rise to 'sikhs of convenience and opportunity' who became religion entrepreneurs. The book 'The Hijacking of Sikhi' by Dr. Karminder Singh Dhillon, explores this in detail.

Sikhi as it is practiced today, is no longer the Sikhi that was taught to us by our Gurus. It is a spirituality that stands distorted, corrupted and tainted. Its scripture – Gurbani – has been distorted through vedic and puranic slants in interpretations and translations; its history muddled in unbelievable tales of miracles called Sakhis, and its religious practices consist of those smuggled in from rejected and discarded rituals of pre-1469 faiths. It's a faith that has been hijacked from its unique path and equally distinct goals. Combined effect of the prolonged efforts of the three deviant groups would be that Sikhi would take on a severely ritualistic mode... the spiritual plane of Sikhi would be systematically but surely hijacked and taken back to the same destination it intended to break away from. Sikhs who have become aware of the hijacking and desire to return to authentic SGGS based Sikhi are looked upon

as “deviants” while the adherents of the hijacked version are considered as “true” and “genuine” Sikhs (Dr. Karminder Singh Dhillon, 2018).

The Sikh ethos we see today is *not* the one prescribed by the Sikh Gurus. It has been intentionally corrupted, distorted, and hijacked.



ਮਿੱਤਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾ ਦਾ ਕਹਿਣਾ ॥

Every Sikh knows the story of their Sikh ancestors and Guru Gobind Singh hiding in the forest to escape persecution. (AI generated image by the author.)

Meanwhile Sikh Gurdwaras and institutions were hijacked by ‘sikhs of convenience and opportunity’ who were religion entrepreneurs and took mainstream Sikhi into a ‘deviant’ and ‘ritualistic’ mode.

Attack of the communists ‘*kaum nast*’ (ਕੌਮ ਨਸ਼ਟ)

Another wave of hijacking of Sikh philosophy was from 1960s to present times. Indian Nationalist Sikh academia and thinktanks were funded by Soviets. They adopted failed Soviet Marxist philosophy. Even after the fall of Soviet Union, Indian Nationalist Sikh comrade Marxist academia and thinktanks pushed failed Marxist ideology. That is all they knew as that was all they were taught.

Communists among the Sikhs are known as '*kaum nast*' (ਕੌਮ ਨਸ਼ਟ). They are seen as destroyers of Sikhs. Like a bad dream or a parasitic tick, they don't go away. The self-confessed modus operandi of '*kaum nast*' (ਕੌਮ ਨਸ਼ਟ) is to 'Get Karl Marx to ride on the shoulders of Guru Nanak'. They have adopted the labels of Sikh philosophy but they try and spread failed communist/Marxist ideology. Marxism masquerades as Sikhi amongst the Sikhs. Prime example of this is maliciously equating Sikh principle of '*Sarbat-da-Bhala*' as Socialism.

As Milton Friedman says, "One of the great mistakes is to judge policies and programs by their intentions rather than their results" (Friedman, 2025). Both Sikh philosophy and Socialism appear at first glance to work for the 'good of all'. However, Socialism is a failed malicious philosophy that is designed to rob natural resources and labor from the poorest to serve the rich. Socialism suits the government of the time and the oligarchs who control it. Socialist policies generally also lead to rise of Fascism. Nobel prize winning economist Friedrich Hayek writes:

Few are ready to recognise that the rise of Fascism and Nazism [in Europe before WWII] was not a reaction against the socialist trends of the preceding period, but a necessary outcome of those tendencies (Hayek, 1944).

Due to hijacking of Sikh religion and philosophy (Sikhi), and its subsequent destruction by comrade academics and bureaucrats, Sikhi could not develop as it should have. The ideas and religious/cultural practices laid down early on by the Sikh Gurus were not further expanded on as they should have been. The work of Mises Institute and Libertarian Capitalism is a good example of what Sikhi could have been had it been further developed and expanded.

Due to communist '*kaum nast*' (ਕੌਮ ਨਸ਼ਟ) comrades and their socialist policies thrust upon morally degraded and dysfunctional people, fascism and serfdom is well established in Punjab. Punjab and Sikhs are textbook case study in what Friedrich Hayek called '*Road to Serfdom*'.



Karl Marx masquerading as Guru Nanak to mislead the Sikhs and steal their money.

Failed communist/Marxist ideology masquerades as Sikhi.

(AI generated image by the author.)

***Patshahi Dava* (ਪਾਤਸ਼ਾਹੀ ਦਾਵਾ)**

Sikhs have a *Patshahi Dava* (claim to Sovereignty). Every Sikh is a Sovereign Individual. A Sovereign State may not intrude upon a Sovereign Sikh. Sadly, modern State does not understand this. Sikhs *Patshahi Dava* can only be realized in Libertarian Capitalism. It cannot exist in Socialism or any form of Collectivism where government can confiscate your wealth anytime in the

excuse of ‘greater good’, public service, maintaining law and order, security, pandemic, public safety etc. Sikhs *Patshahi Dava* (Personal Sovereignty) is based on non-aggression of State on individuals, respect for Property, and lack of financial repression. This idea is enshrined in the holy Sikh scriptures Guru Granth Sahib.

ਦੂਖ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥

ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥

There is no place here for grief or anxiety. There is no financial repression.

There is no fear or crime or scarcity

(Sikh Samridhi Raag Gauree, 2025).

ਹਮ ਰਾਖਤ ਪਾਤਸ਼ਾਹੀ ਦਾਵਾ ॥

I am Sovereign.

The guiding principle, that a policy of freedom for the individual is the only truly progressive policy, remains as true to-day as it was in the nineteenth century (Hayek, 1944).

It is only individualism that leads to freedom and prosperity. Sikhs call this individualism *Patshahi Dava* (ਪਾਤਸ਼ਾਹੀ ਦਾਵਾ).

A society that puts equality before freedom will get neither. A society that puts freedom before equality will get a high degree of both (Friedman, 2025).

Comparison with American values

Sikh Kingdoms (1710-15, 1799-1849) and America (1776) were established at similar time in Human History. Granth Sahib. It is natural to compare them.

	Values	Sikh values	American values
Ideological	Belief in written word	Yes, <i>Guru Granth Sahib</i>	Yes, US Constitution
	Non-coercion	Yes, history of persecution from government feeds desire for non-coercion	Yes, constitution limits the power of Government
	Property Rights	Yes, deep and visceral connection to the land	Yes
	Personal sovereignty	Yes, ' <i>Patshahi dava</i> '	Yes
	Culture of personal responsibility	Yes	Yes
	Federalism	Yes, autonomy of <i>misl</i> s (tribes)	Yes, Federal States
	Dignity of Labor	Yes, dignity of all work including farming, soldiering, nursing, trading, driving.	Yes
	Right to bear arms	Yes	Yes
	Sycophancy	No culture of sycophancy.	No culture of sycophancy.
	Culture of fighting injustice and not be a moot spectator	Yes	Yes
Economic	Fiscal responsibility and Sound Money	Yes, up to the end of Sikh Empire in 1849	Yes, until 1971
	Low taxes	Yes	Yes
Political	Small government	Yes	Yes
	No welfare state	Yes	Yes
	No socialist egalitarian systems	Yes	Yes
	Private, voluntary, non-government social security	Yes, in the <i>Gurdwara</i>	Yes
	Governance	By the <i>Khalsa</i> – men trained in governance.	Yes, Plato's <i>epistocrats</i> .

Conclusion

History is a tussle between State Power and Individual Freedom. History is fight for an Economic and Political System that sustains you (capitalism) or enslaves you (socialism). Social sciences are about Power. Who will have power (people or free market or government). How much Power will they have? Why will they have power. What can they do with it. When will they have Power? Choice of Economic and Political System is not just an academic or philosophical discussion. There are tangible real world implications.

Sikhs have a long history of persecution and confiscation of property by the State. They are naturally inclined towards a system that respects their individualism, property rights, and personal sovereignty (*Patshahi Dava*). Sikh philosophy has been hijacked and corrupted for at least 150 years. It has also been hijacked and corrupted in modern times by Soviet trained Marxist comrade communist '*kaum nast*' (ਕੌਮ ਨਸ਼ਟ) academia, thinktanks, and Nationalist Sikhs.

Sikhs do not support or have history of any forms of collectivism such as socialism, Marxism, or communism. Sikhs do *not* have a Welfare State. Sikhs have their own private, voluntary, non-government, community managed social security centered on the Gurdwara. It not a charity but community social security. The key is no government or State involvement or funding from taxes.

Fake altruism and collectivism of 'caring' government, social services, and cradle to grave welfare state is used to justify the extraction of resources by the criminal State and their corporate overlords.

The political and economic model of the Sikhs is closely aligned with ideas of Ayn Rand, Bertrand Russell, Friedrich Hayek, Milton Friedman, and Libertarian Capitalism (Austrian School/Thought of Economics). Orders from Sikh Gurus as enshrined in the Sikh scripture *Guru Granth Sahib* support this. Sikh History and ethos also aligns with Libertarian Capitalism for prosperity for all (*Sarbat-da-Bhala*).

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