

**SIKH SHRINES IN THE PUNJAB: A STUDY OF THE
19TH AND 20TH CENTURIES**

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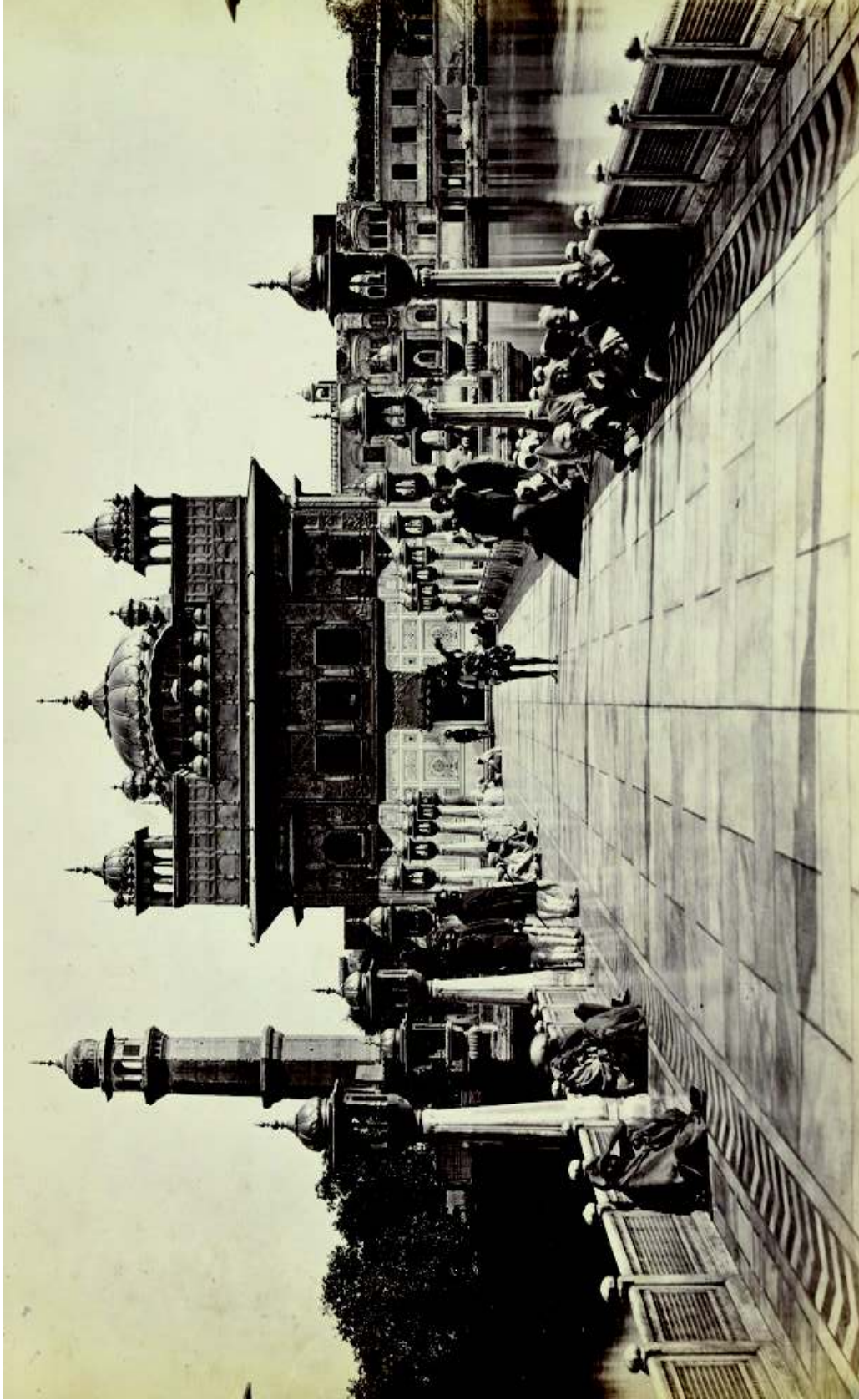
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The Golden Temple at Amritsar in the 18th Century

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CONTENTS

1.	INTRODUCTION	1-33
2.	THE SIKH SHRINES IN THE EARLY 19 TH CENTURY	34-76
3.	IDENTIFICATION AND DISTRIBUTION OF SIKH SHRINES: 1850-2000	77-130
4.	ORGANIZATION AND MANAGEMENT OF THE SIKH SHRINES	131-165
5.	STRUCTURE AND ARCHITECTURE OF THE SIKH SHRINES	166-208
6.	CONCLUSION	209-230
	APPENDIX-I—List of Gurdwaras in the Early 19 th Century	231-236
	APPENDIX-II—Distribution of Gurdwaras from mid 19 th to mid 20 th Century	237-248
	APPENDIX-III—List of Gurdwaras from mid 19 th to mid 20 th Century	249-272
	APPENDIX-IV—List of Gurdwaras from mid 20 th to the end of 20 th Century	273-283
	APPENDIX-V—List of Gurdwaras Committees from mid 19 th to the end of 20 th Century	284-314
	APPENDIX-VI—List of Elements of Architecture of Sikh Shrines	315-340
	BIBLIOGRAPHY	341-350
	News in The Tribune Newspaper	353-356
	Research Papers	

LIST OF MAPS

1	Undivided Punjab	33
2	Gurdwaras in the 18 th century	74
3	Gurdwaras in the early 19 th century	75
4	Gurdwaras in the mid 20 th century	129
5	Gurdwaras in the Late 20 th to the end of 20 th century	130

LIST OF PICTURES

1	Gurdwara Kartarpur Sahib at Lahore	35
2	Gurdwara Baoli Sahib at Goindwal in Amritsar	36
3	The Golden Temple at Amritsar	38
4	The Darbar Sahib at Tarn Taran	39
5	Gurdwaras Sri Akal Takht Sahib at Amritsar	40
6	Gurdwara Ber Sahib at Sialkot	42
7	Gurdwara Rori Sahib at Eminabad	43
8	Gurdwara Baba Atal in Amritsar	47
9	Gurdwara Panja Sahib at Hasan Abdal in Attock	50
10	Gurdwara Mal Ji Sahib in Pakistan	51
11	Gurdwara Charan Kamal Sahib of Guru Nanak Dev at Kiratpur Sahib	52
12	Gurdwara Achal Sahib at Batala in Gurdaspur	54
13	Gurdwara Dehra Sahib at Lahore	57
14	Gurdwara Baoli Sahib of Guru Arjan Dev at Lahore	60
15	Gurdwara Daroli Bhai Sahib in Ferozepore	63
16	Gurdwara Hemkunt Sahib at Hemkunt	207
17	Gurdwara Baru Sahib in Himachal Pradesh	207
18	Gurdwara Sahib at Leamington in United Kingdom	207
19	Gurdwara Fermont Sahib at California in U.S.A	208
20	Gurdwara Nanaksar Sahib at Dubai	208

1

INTRODUCTION

Sikhism is the youngest of all the major religions in the world. It came into being at the beginning of the sixteenth century when the people of the Punjab became followers of Guru Nanak Dev (1469-1539), the founder of the Sikh faith. Guru Nanak rejected the beliefs and practices, ritualism of orthodox religion from the very outset.¹ The Nanak panthi Sikhism is a religion, which originated, developed and flourished in India. Sikhism was born in the Punjab and most of its followers are in this state. Yet many have migrated to other parts of India and the world and many more in America and Europe have embraced it. Though Indian in origin, Sikhism is a universal religion which visualises the entire world as one family and all religions and worship as fundamentally one aiming at the realization of the same one God.² The chapter is divided into four sections, the first section will provide the information about Sikhism, its origin and development, the second section will deal with gurdwaras, their origin and development, the third section will cover the detail of the existing works which deals with the gurdwaras and the last fourth section will give an idea about the aims, areas, time period and scope of the present study.

I

Sikhism was established and further developed by ten Gurus during the period from 1469 to 1708. Each guru appointed his successor. Guru Nanak Dev was the first guru and Guru Gobind Singh the last Guru in human form. Guru Gobind Singh designated Sri Guru Granth Sahib (the holy book) as the ultimate and the final Sikh Guru. The guru's period can be divided into two parts, the first up to the time of fifth Guru, Guru Arjan Dev and the second thereafter. The execution of Guru Arjan Dev in 1606 was a turning point in Sikh history. After this, the Sikhs gradually turned from a peaceful sect of *Nanak Panthis*³ into a militant organisation.

¹ Kashmir Singh, *Law of Religious Institutions: Sikh Gurdwaras*, Amritsar: Guru Nanak Dev University, 1989, p.69.

² Ibid.,

³ The Nanak-panthi means the society of those who acknowledged the way taught by Nanak as the means of liberation from the spiritual ills that surrounded us.

Guru Nanak Dev was born on April 15, 1469, in a small village called Talwandi⁴ now known as Nankana Sahib in the Sheikhpura district of West Pakistan. His father Mehta Kalu was a Patwari (a village revenue officer), appointed by the feudal chief of the village namely Rai Bular. His mother name was Tripta and Guru Nanak had an elder sister, named Nanaki, four years senior to him.⁵ Guru Nanak Dev travelled throughout India and far beyond into Arabia, Mesopotamia, Ceylon, Afghanistan, Burma and Tibet. For over twenty years of his life he covered all these areas on foot, accompanied by one of his most devout followers, Mardana, a Muslim who played on the *rabab* (traditional musical instrument) while Guru Nanak sang to audiences his spiritual message. Guru Nanak realised the great truth of the brotherhood of religions. He spread the message of unity and love and gave the slogan “*Na ko Hindu, Na ko muslman*”. Guru Nanak’s teaching can be summed up in the injunction: *Naam Japo* (meditate on God), *Kirt Karo* (earn by your own effort) and *Wand Chako* (share your earnings with the unprivileged). He preached that his followers should mediate on God and godly ideals to get their bearings on life, to distinguish between the important and the trivial and to lose their ego in the wonder of God’s creation.⁶

Bhai Lehna, who became Guru Angad Dev was born on March 31, 1504 in Sarai Naga, a village in the Lakhi jungle, now in the newly created district of Muktsar of the Punjab. Kesar Singh Chhiber informs that after the death of Bhai Pheru, the family had shifted to Harike village close to the river Sutlej in the *pargana* of Patti. Around 1535, Lehna moved to Khadur now a small town in the district of Amritsar.⁷ He was at the age of forty five when he came to Guru Nanak. He improved and introduced a script, named *Gurmukhi* and wrote the saying and memoirs of his master in this script. The script was widely used even before him by the *Khatri*s for keeping their accounts. His aim was to make *Gurmukhi* a complete vehicle of Guru’s spiritual

⁴ There were many villages with the names of Talwandi in the Punjab and the name of this Talwandi was ‘Talwandi Rai Bhoie Ki’ which distinguish to it from other Talwandis. Sometimes between 1421 to 1434 the person namely Rai Bhoie managed to obtain a large number of villages from Mubarak Shah, the second ruler of Sayyed dynasty and on this ruined site he raised his habitation. He chose to make it his own permanent abode and then it came to be known as Talwandi Rai Bhoie Ki.

⁵ Surjit Singh Gandhi, *History of the Sikh Gurus Retold (1469-1606)*, Vol. I, New Delhi: Atlantic Publishers, 2007, p. 81.

⁶ Surjit Singh Gandhi, *History of the Sikh Gurus Retold (1469-1606)*, pp. 126-27.

⁷ Kesar Singh Chhiber, *Bansavalinama Dasan Patshahian Ka*, (ed.) Ratan Singh Jaggi (Parakh, vol.II), Chandigarh: Panjab University, 1972, p. 16, Giani Gian Singh, *Twarikh Guru Khalsa*, vol.II, Patiala: Punjab Language Department 2003 (4th Edition, first published in 1878), p. 285.

message and thereby taking away the Sikhs from the caste-ridden tradition of the Sanskrit literature considered to be the sacred and sole vehicle of the Hindu spiritual tradition, with Brahmins as its exclusive masters. The initiatives taken by Guru Angad Dev enabled the Sikhs to drift away from the mainstream Hindu society. He continued the work of Guru Nanak for thirteen years after him.⁸

Guru Amar Das was born on May 5, 1478 at the village Basarke in Amritsar district. He was a farmer-trader and met Guru Angad at an advanced age. His contribution to the Sikhism is manifold. He made the institution of *langar* (community kitchen) so important that no one, rich or poor, could see him or participate in his *sangat* (congregation) until he partakes food from the *langar*. Even the Emperor Akbar is believed to have followed this practise when he came to meet the guru. Guru Angad Dev created twenty-two teaching and administrative *Manjis* for the propagation and organisation of the Sikh society in areas far and wide. Guru Amar Das condemned the cruel custom of *sati* (a religious funeral practice in which a recently widowed woman would have immolated herself on her husband's pyre), *Purdah* (veil) and female infanticide and advocated the remarriage of widows. He persuaded his disciples to desist completely from the practice of *Sati*.⁹ It can be surmised that Guru Amar Das guruship was a landmark in the process of defining and crystallization of Sikh religion and was a definite phase in the building of Sikh society.

Guru Ram Das, also known as Bhai Jetha, was born on September 24, 1534 at Chuna Mandi, Lahore. His father Hari Das, a Sodhi by caste was a petty trader. His mother Anup Kaur, named Daya Kaur after her marriage was a woman given to the life of devotion and prayer. Guru Ram Das was married to Bibi Bhani, eldest daughter of Guru Amar Das. He served as a Sikh Guru for seven years only, but he made the significant decision of founding the city of Ramdasapur, now called Amritsar in 1577. He developed the new city, as the sacred centre of new community, which has since then played a crucial role in Sikh history. He obtained a grant of the site together with 500 *bighas* of land from the Emperor Akbar, on payment of Rs. 700 to the *zamindars* (who owned the land). Another step, which contributed a lot towards the organisation and dissemination of Sikh religion, was the setting up of *Masand* system, which was

⁸ Surjit Singh Gandhi, *History of the Sikh Gurus Retold (1469-1606)*, p. 203.

⁹ *Ibid.*, pp. 272-73, 294.

introduced by Guru Ram Das. Under this system, the Guru sent his trusted Sikhs to spread Sikh faith and collect offerings to be remitted to the guru after every six months. *Masand* system played a great role in consolidating Sikhism.¹⁰

The fifth Guru Arjan Dev was born on 15th April 1563 in Goindwal, a small town in Amritsar district. He was the youngest son of Guru Ram Das. He was a brilliant poet, a philosopher in his own right, a builder and a great organiser. Guru Arjan Dev served as the Guru for twenty years. He completed the construction of Amritsar and founded other cities such as Tarn Taran, Kartarpur and Sri Hargobindpur. The most important work of Guru Arjan Dev was the compilation of the *Adi Granth*. He collected all the work of the first four Gurus and got it compiled in the form of verses in 1604. Guru Arjan Dev did excellent job as a compiler and editor of *Adi Granth*. The guru's collection of the material and editing speaks of the high-water-mark of his persistent perseverance and ingenuity. It was no easy thing to procure material but thanks to his devotion that he succeeded in collecting requisite material. He was the first martyr in Sikh history.¹¹ The creation of the *Adi Granth* became the main reason behind the martyrdom of Guru Arjan Dev because many people of Muslim and Hindu religion also followed the principle of *bani* and underlying philosophy of Guru Granth Sahib. The Muslim Ulema instigated to Jahangir against Guru Arjan Dev because the popularity of Guru Arjan Dev was growing among the Muslim people. The result of this was that on 16, June 1606 Guru Arjan Dev was executed by Mughal Emperor Jahangir. The martyrdom of Guru Arjan Dev was an event of tremendous importance as it influenced considerably Sikh religion, Sikh society and the contemporary government. The martyrdom of Guru Arjan Dev also engendered the spirit to die for indicating, upholding and sponsoring the truth of a noble cause rooted necessarily in the service of the humankind as a whole.

Guru Hargobind was born on June 7, 1595 at Vadali, a village near Amritsar. The martyrdom of Guru Arjan was a turning point in Sikh history and made the Sikhs hostile towards the rulers. In Sikhism, Guru Hargobind brought *Miri-Piri* (temporal-spiritual) concept in the forefront. He was only eleven years old when he appointed as the sixth Guru. He donned two swords declaring one to be the symbol of the temporal

¹⁰ Surjit Singh Gandhi, *History of the Sikh Gurus Retold (1469-1606)*, p. 321.

¹¹ *Ibid.*, p. 346.

power (Miri) and other of the symbol of the spiritual (Piri). Thereby making it clear the future role the Sikh society was to play. As a concomitant to the Guru's design to articulate *Miri-Piri* aspect of Sikhism, he felt obligated that the concept should be institutionalized and the requisite infrastructure raised to practice it. He therefore, planned to erect Sri Akal Takht just a few yards away in the west of *Darshai Deodhi* of Sri Harmandir Sahib. Guru Hargobind Singh laid the foundation of Sri Akal Takht on 15th June, 1606 and the rest of the work was assigned to Bhai Budha and Bhai Gurdas who jointly completed the construction. The construction was given the name 'Akal Takht—Timeless throne or throne of the Timeless one.'¹² Guru Hargobind travelled throughout the country and visited Kashmir where he converted many people to his faith. He also travelled in Uttar Pradesh and went to as far east as Pilibhit, built shrines to the memory of his predecessors and created followers. He started the process of transformation of the peaceful followers of Nanak into militant sect. The period of Guru Hargobind was of open militarisation and conflict with the empire. The military training was started and even mercenaries were enlisted. There were open clashes with the forces of the state. A fort was constructed at Amritsar and Akal Takht, the centre of political activity, was started side by side with Harmandir Sahib. Two flags of *Miri* and *Piri* were raised at the common compound between the Harmandir Sahib and Akal Takht. The guru made it known to his followers that he would welcome offerings of arms and horses instead of money. He trained a body of soldiers and spent much time in martial exercise and hunting. He also built a small fortress, Lohgarh (the castle of steel) in Amritsar. It can be surmised that the Guru's personality sparkles like a sun in the sky. He was at once a great spiritual and temporal leader. Under him, the Sikh movement not only steered clear through difficulties but also progressed in all its dimensions. Bhai Gurdas has well said of him "The smasher of enemy's ranks, the brave, heroic Guru, yet a lover of mankind."¹³

Guru Har Rai was born on 30th January, 1630 at Kiratpur.¹⁴ Not much is known of his early life, but this much is certain that he was brought up in an atmosphere surcharged with Sikh ethos. From the beginning, he had shown a fine

¹² The word Akal a negative of *Kal* (Time) is equivalent of timeless, beyond time, everlasting and Takht in Persian language means "Royal Throne". Surjit Singh Gandhi, *History of the Sikh Gurus Retold (1469-1606)*, p. 558.

¹³ Ibid., p. 556.

¹⁴ The date of birth of Guru Har Rai is based on the *Gurbilas Padshahi Chhemi*.

amalgam of strength and tenderness. Although, he was a man of peace, he never disbanded the armed cavalry and kept a cavalry of 2200 Sikhs ready to defend the faith, earlier maintained by his grandfather, Guru Hargobind. He always boosted the military spirit of the Sikhs, but he never himself indulged in any direct political and armed controversy with the contemporary Mughal Empire. He not only pursued the policy of militarization, but also went to the extent of meeting with the rebel Dara Shikoh, a brother of Aurangzeb and offering him military help. During the whole period, the Guru pursued missionary activities with great zeal and never gave an opportunity to clash with the Mughal rule. He died in 1661 handing over his charge to his tender son, Har Krishan.¹⁵

Guru Har Krishan succeeded to the pontificate throne on September 23, 1661. At that time, he was five years two months and sixteen days. The installation ceremony was performed by Guru Har Rai himself in the *Shish Mahal*, a spacious building constructed by Guru Hargobind. Unfortunately, the Guru died at the age of eight years because of small-pox.

Guru Tegh Bahadur was the youngest son of Guru Hargobind and Bibi Nanaki and was born on April 1, 1621 at Amritsar. From a young age, Baba Buddha and Bhai Gurdas trained him in the martial arts and religious affairs. Guru Harkrishan suddenly fell ill at Delhi in 1664. Before his death, being too weak to move or speak, the Guru had said his successor would be in Baba Bakala (a town in Amritsar district). Hearing that the last Guru referred Baba Bakala as the place of the new Guru, many claimants to the throne settled there and created confusion in the minds of the Sikhs as to who in fact the guru was. But devout Sikhs found out Tegh Bahadur and installed him as the Guru, at the age of forty four. To shake the people out of their fear and to strengthen his Sikhs for the major struggle ahead, the ninth Guru felt that the occasion was ripe for him to sacrifice himself for the faith. Guru even declined the offer of the Emperor that if he desisted from political activities he would not be disturbed in his religious interest. He chose to intervene and protest against religious persecution and attack by the Empire on the freedom of Kashmiri *pandits*. He was beheaded in Delhi in 1675.¹⁶

¹⁵ Surjit Singh Gandhi, *History of the Sikh Gurus Retold (1469-1606)*, p. 564.

¹⁶ *Ibid.*, p. 617.

Guru Gobind Singh, the tenth pontiff of the Sikhs was born on December 22, 1666 at Patna in Bihar.¹⁷ He was the only son of Guru Tegh Bahadur and Mata Gujri. Guru Gobind was only nine years of age when he was appointed as the Guru in a time of tribulation and stress. From an early age, he strengthened his military preparations, fortified Anandpur and proclaimed it independent political status. He recruited mercenaries for his army. On the day of Baisakhi in 1699, the Guru created the Khalsa and revealed the prime objective of his mission. He selected the five beloved leaders of the community based on their willingness to sacrifice themselves for the Guru's cause. Four of them belonged to lower castes. In order to establish the Khalsa brotherhood, the Guru first baptised all five of them and later requested those five to administer *amrit* (the sacred water) to the Guru himself. He fulfilled the mission of Guru Nanak by creating a casteless and classless brotherhood, the Khalsa, to fight for justice and against all socio-political injustices. In the struggle with the Mughals, he lost all his four sons and his mother, but he continued the confrontation uninterrupted and undismayed. In 1708, the Guru passed away, leaving the Guru Granth as the spiritual guide of the Sikhs and the Khalsa as the active instruments of concluding the ideological battles of life.¹⁸

To conclude, it can be said that after the creation of the Khalsa, the 18th century began with warfare that involved the Mughal authorities of Sirhind and the Sikhs. The Khalsa started showing results within a short period of time after the demise of the tenth Guru in 1708. The Sikh forces led by a devoted follower of the last Guru, named Banda Bahadur. After the death of Banda Bahadur in 1716, Sikh grouped themselves into small *Jathas* (groups) and began their old tactics of harassing the government by their aggressive expeditions and guerrilla warfare. After that, the Sikhs had divided themselves into states or unions twelve in number and the term used to denote such a union was the Persian word "Misl" meaning alike or equal. *Misls* helped to keep the Sikh organisations united and in the development and spread of Sikhism. All these Misls were united under one name, Dal Khalsa in a large congregation of Sikhs held in 1748 in Amritsar known as 'Sarbat Khalsa'. The Sarbat Khalsa appointed *jathedars* (group leaders) chose agents and entrusted them with powers to negotiate on behalf of the Sikhs. These group leaders were known as Sikh

¹⁷ The date of birth of Guru Gobind Singh is based on the *Gurbilas Padshahi Dasmī*.

¹⁸ Surjit Singh Gandhi, *History of the Sikh Gurus Retold (1469-1606)*, p. 687.

chiefs. These Sikh chiefs faced many invasions like Persian invasion of Nadir Shah and Afghan invasion from Ahmed Shah Abdali until the annexation of Punjab by Maharaja Ranjit Singh. Then a brilliant story of military struggle and military success, crowned at last by the splendid victories of Maharaja Ranjit Singh, the Lion of the Punjab. The period of Maharaja Ranjit Singh (1799-1839) forty years remains the golden age for the Sikh political achievement. British did not take over Punjab because the Sikhs were a dominant force under Ranjit Singh.¹⁹ After Maharaja Ranjit Singh's death on 27 June, 1839, the Sikh empire began to collapse. The Punjab was annexed by the British on 23 March, 1849 after ten years the death of Ranjit Singh. After the annexation, there were many changes that were introduced in the Punjab by British bringing about a transformation in the region. The Punjab was now a larger territory placed in a new global political and economic context. A new administrative structure, missionary work, new education, new means of communication and agrarian development ushered in a new environment. The emergence of a new middle class, printing press and the beginning of social religious reform movement in the Punjab added to this changing social arena, creating conflict and competition. At that time, the significant social issue for the Sikh community was that the Arya Samajis were trying to reconvert the Sikhs people. The Sikhs now became concerned with issues of their identity. The *keshdhari* Khalsa Sikhs were threatened with extinction as large numbers began to abandon the external forms (unshorn hair and beards) and became *sahajdhari* Sikhs. The British government accorded *keshdhari* Sikhs with economic and political privileges. This induced the *keshdhari* Khalsa to distance themselves from the *sahajdhari* as well as from Hindus. Thus, the new social environment of the Punjab had far-reaching consequences for the people of the region in general and the Sikhs in particular.

II

The place of worship for the Sikh community is the gurdwara. Earlier, the places of worship of the Sikhs were known by the name of '*Dharamsal*', which literally meant a religious place, or a religious rest house. It generally denoted a building used for devotional singing and prayers. The setting up of *dharamsal* is attributed by some of the commandants of the God himself. It is said that God addressed to Guru Nanak,

¹⁹ W. H. Mcleod, *Sikhism*, New Delhi: Penguin Books, 1997, pp. 11-12.

“As the Vaishnavas have their temples, the yogis their *asan* and the Muslim their mosque so your followers shall have their *Dharamsalas*.”²⁰ According to W. H. Mcleod, the *dharmasala* are based on the study of the *Janamsakhis*. He suggests first of all that the *dharmasala* was the ‘cult centre’ and was located in a building capable of holding a small group of people. They met there as a congregation (*sangat*) for singing devotional songs (*kirtan*), which was ‘the principal corporate activity’ of local Sikhs.

From the period of Guru Nanak Dev to Guru Arjan Dev the *sangat* congregation place was known as *Dharamsal*. But after the installation of Guru Hargobind Singh as Sixth Guru the *dharamsal* came to be called as Gurdwara.²¹ The authors Harjot Oberoi and W. H. Mcleod also authenticate this view. According to these authors, initially the *dharmsal* was used for buildings, which had a definite connection with one of the gurus. Later it was applied to those, which possessed a copy of Guru Granth Sahib.²² The term *dharmasala* occurs in the Guru Granth Sahib at many places. The evidence of Bhai Gurdas about *dharmasala* is more comprehensive. According to him, Guru Nanak at Kartarpur established the first *dharmasala*. His successors too established *dharmasalas* in their own time. Indeed, there was a *dharmasala* in every house where *kirtan* was held as if every day was the day of Baisakhi. Presumably, the representative of the Guru looked after the *dharmasalas* established at many places away from the central institution established and maintained directly by the Guru himself. The references of Bhai Gurdas about *dharmasalas* are far numerous. The Guru gave instructions first and then established the *dharmasala* where the Sikhs could serve the *sadh-sangat*. The *dharmasala* is compared to Mansarovar where the Sikhs swans taste the pearls of the *kirtan* of the *shabad* of the Guru.²³ The *dharmasala* is par excellence the place where the Sikhs come together for worship. Therefore, the term *sadh-sangat* is synonymous with *dharmasala*. Indeed, the Sikhs meet in the *dharmasala* as *sadh-sangat*. Even when the term *dharmasala* is not used, the *sadh-sangat* is presumed to meet in the *dharmasala*.

²⁰ Cole, W. O and Sambhi, *The Sikh: Their Religious Beliefs and Practices*, New Delhi: Vikas Publishing House, 1978, p. 23.

²¹ Surjit Singh Gandhi, *Gurdwaras in the Eighteen Century*, The Spokesman Weekly, Guru Nanak Number, 1978, p. 19.

²² J. S Grewal, *The Gurdwara*, in J. S. Grewal (ed.) Religious Movements and Institutions in Medieval India, New Delhi: Oxford University Press, 2006, p. 534

²³ *Ibid.*, p. 536.

The *Rahitnama* of Chaupa Singh lays down that wherever there are five, seven, ten or hundred Sikhs homes in a habitation, the Sikhs must have an *asthan* of the Guru, that is *dharmasala*, constructed.²⁴ According to Bhai Kahn Singh Nabha, the *dharmasala* and the gurdwara stand equated as repositories of Guru Granth Sahib and in terms of their functions. It is not the building, which is so important, it is the gathering together of the Sikhs in the presence of Guru Granth Sahib which gives the gurdwara a special place in the Sikh life. The presence of Guru Granth Sahib is indispensable in a gurdwara because the Sikhs bow before it and not before the bricks and walls. In a gurdwara, Guru Granth Sahib is enthroned for paying respect and reading and for presiding over regular ceremonial congregational prayers, singing of hymns and religious discourses. Religious celebrations commemorating the historical events are also celebrated in the gurdwaras.²⁵ Therefore, the gurdwaras became the centres of religious life of the Sikhs. Initially, the gurdwaras were founded by Guru's themselves and later by the Sikh people in memory of ten Gurus and places of historical significance during various points of times.²⁶ The Centre of worships were established wherever Baba Nanak set foot. All the Sidh centres (i.e religious centres) in the world became centres of Nanak's teachings. Every house became a *Dharamsal* and *Kirtan* was sung as if it was unending festival.²⁷ Therefore, wherever Guru Nanak went he founded *dharamsalas* for the dissemination of his mission. The gurdwara being the abode of the Guru the Sikhs go there to be in presence and company of their guru for spiritual benefit. This is a place to remember Lord's name and his greatness and sing his praises and virtues along with *Sangat*. At gurdwara one listens, to God's praise, meeting with *Satguru*, one utters God praise from one's mouth.²⁸ Though the term 'Gurdwara' became popular later but references mentioning its spiritual significances are available in the Adi Granth. For example, Guru ordered to his followers to go to gurdwara and remember the Lord and the followers learns a lot by

²⁴ J. S Grewal, *The Gurdwara*, p. 539.

²⁵ Surinder Singh Johar, *The Sikh Guru and their Shrines*, Delhi, Vivek Publishing Company, 1976, p. 28.

²⁶ G. R. Sethi, *Sikh struggle for Gurdwara Refroms*, (Amritsar, 1927) P. L, K. C. Gulati, *Akalis Past and Present*, Delhi, 1974, p. 23.

²⁷ Jodh Singh, *Varan Bhai Gurdas: text, transliteration and translation*, Patiala: Vision and Venture, 1998, p. 27.

²⁸ Gurbachan Singh Makin, *Essence of Sri Guru Granth Sahib: translation in English prose*, Chandigarh: Guru Tegh Bahadur Educational Centre, 1998, p. 102.

going to a gurdwara.²⁹ Therefore, it is prescribed as a religious duty of all the Sikhs to visit the gurdwara daily to listen to the recitations from Guru Granth Sahib.³⁰ According to Harjot Oberoi a distinctive sacred places are necessary for sustaining a separate religious identity and that the Khalsa Sikhs of the eighteen century knew this very well. That was why they established ‘firm control’ over the central shrine at Amritsar and turned it into ‘a major site of pilgrimage.’³¹

In the present scenario, according to Sikhism, a Sikh can perform his prayers to God anytime and anywhere he likes. Even a few people living at a particular place anywhere in the world can construct a *gurdwara* for performing religious ceremonies. The building of the *gurdwara* may be big or small, even as simple as a temporary shack, depending on the resources of the devotees. No other book, however sacred and revered, is to be installed in a *gurdwara* in the form in which *Sri Guru Granth Sahib* is placed. No ceremony other than the Sikh ceremonies is to be performed in the *gurdwara*. The *gurdwara* can be visited by any person without distinction of religion, caste or creed. There is no restriction on anyone’s entrance to the *gurdwara*. However, he is expected to take off his shoes, wash his feet and cover his head. No intoxicants are allowed inside the *gurdwara*. The first thing a devotee does on entering the *gurdwara* is to bow before the *Granth Sahib* and then standing up with folded hands and heads bowed down, he salutes the congregation with the cry of *wahiguru ji ka khalsa, wahiguru ji ki fateh*. In the *gurdwara* devotees sit on the *durris* spread on the floor irrespective of their status, high or low. No distinction is made between man and woman or between Sikh and non-Sikh. No extraordinary respect is given to any individual by providing him a special seat a cushion or a carpet. Women are not expected to be veiled while sitting in the *gurdwara*. In each *gurdwara* is unfurled a flag, yellow or dark blue in colour surmounted with a double-edge sword called Nishan Sahib. This flag is an indication even from a distance of the location of a *gurdwara*. No priest is required for offering the prayer. Anybody, man or woman, young or old can lead a prayer. New additions were made to the prayer from time to time.

²⁹ Ibid., p. 105.

³⁰ Jodh Singh, *Varan Bhai Gurdas: text, transliteration and translation*, p. 127.

³¹ J. S Grewal, *The Gurdwara*, p. 532.

The gurdwara became a part and parcel of the social life of the Sikh community. Besides the historical ones, the gurdwaras are constructed by the local Sikhs at all the places wherever they have lived. Therefore, it is correctly said that wherever the Sikhs, there are gurdwaras also. In fact, it is difficult to imagine the Sikhs without their gurdwaras.³² Thus, the social life of the Sikhs is very largely centered around gurdwaras. The various ceremonies connected with birth, baptism, betrothal, marriage and obsequies are performed in the presence of the Guru Granth Sahib and often within the precincts of gurdwaras.³³ The gurdwaras are unique amongst religious institutions for meeting equal treatment to all regardless of religion, race, colour or sex etc. Everyone can enter the gurdwara. Everyone is to be seated on the carpet spread on the floor irrespective of status and position. To discourage caste distinctions and untouchability, *Karah Prasad* a preparation of wheat flour *ghee* and sugar is distributed at the end of the service to all present. *Guru-ka-Langar* i.e free community kitchen is open to all pilgrims travellers and others without any distinction whatsoever. Thus, practical lessons of equality are imparted in a gurdwara through the institutions of *Sangat* and *Pangat*.

The gurdwara is also a most appropriate place for learning humility and service to human beings. A contemporary account of the Gurus describes that “Men from all the four Varanas freely entered into Sikh *dharmsalas* and partook the sacred *Prasad* and free meals served in *Guru-ka-Langar*.”³⁴ It may be relevant to mention here that sub clause (2) (b) of Article 25 of the Indian Constitution, authorizing the State to make laws to throw open the religious institutions to all the classes and section of that religion is unnecessary extended to the Sikhs through Explanation II of that Article because Sikh gurdwaras are already open for all. The gurdwaras have also the provision of free lodging for pilgrims. The historical gurdwaras also provide free food for victims of floods, earthquakes, riots, any terror attack and political upheavals. The role of gurdwara at the time of the partition of the country in 1947, the Indo-Pak wars in 1965 and 1971 and Sikh massacre in November, 1984 is worth applauding.

³² S.K. Bajwa, *The Sikh Gurdwaras Act 1925* (unpublished M.A. dissertation), Patiala: Panjabi University, 1971, p. 3.

³³ Khushwant Singh, *A History of the Sikhs, (1839-2004)*, Vol.2, New Delhi: Oxford University Press, 1999, p. 193.

³⁴ Ganda Singh (ed.), *Guru Nanak and Nanak Panthis* (English translation of the portions of *Dabistan-i-Mazahib* relating to the Sikhs) published in the Panjab Past and Present (Guru Nanak Number), September 1969, p. 61.

For example, in recent on 23 May, 2017, at the Manchester terror attack in United Kingdom in which twenty-two person dead and fifty-nine were injured than the local gurdwara in Manchester offered shelter to those affected and stranded by the blast.³⁵ There are many other examples where the local gurdwaras always provides the help to the homeless people.

The gurdwaras with time acquired political significance. During the freedom struggle, the freedom movement of India took its roots in the most dedicated form in some of the Sikh gurdwaras such as in California, Vancouver, Malaya and Hong Kong that the Sikh colonists had established abroad.³⁶ The movement for the freedom of gurdwaras of 1920 had merged itself entirely with non-violent struggle for freedom of India. The political leaders including like Pt. Madan Mohan Malaviya, Mohammed Ali Jinnah, Mahatma Gandhi, Jawahar Lal Nehru also supported the movement. One chapter of this movement was described as “a first decisive battle for India’s independence was won.”³⁷ All the religious-cum-political struggles of the Sikhs were initiated, guided and controlled from these gurdwaras especially from the Akal Takht due to the notion that region and politics are inseparable for the Sikhs. The gurdwaras also serve as a meeting place to discuss and decide political questions besides the religious ones. The historical shrine Akal Takht is the supreme temporal authority of the Sikhs. It issues commandments for the guidance of the Sikh community. Many historical decisions of far reaching importance had been taken at Akal Takht. The Sikh shrines historically have always given protection to political refugees like Prince Khusrau during the Mughal period and many freedom fighters during the struggle for Indian independence in British Raj days. Even during the emergency of 1975-76, the Akalis masterminded a struggle against it from these very shrines.

The gurdwara therefore, is a multi-purpose institution of the Sikhs. It is not just a place of worship or a religious centre but much more than that.³⁸ According to Principal Teja Singh, “the Sikhs have their religion in their temples which are not only places of worship but training grounds of social science, public deliberation and

³⁵ *The Tribune*, Chandigarh, 24 May 2017, Vol. 137, No. 142, p. 1.

³⁶ Gopal Singh, *History of the Sikhs People*, New Delhi: WSUP, 1979, p. 30.

³⁷ Kashmir Singh, *Law of Religious Institutions Sikh Gurdwaras*, p. 70.

³⁸ Giani Partap Singh, *Akali Lehr*, Amritsar: Shiromani Gurdwara Parbandhak Committee, 1975, p. 22.

other kinds of practical religion as well.”³⁹ Another writer gives a beautiful account by saying, “The Sikh temple is a school for the students, a monastery for the divine scholars, a dispensary for the physical sufferers, a free Kitchen for the hungry and needy, an asylum for the unprotected, a fortress for the honor of female sex and an inn for the wayfarer.”⁴⁰ Bhai Kahn Singh Nabha noted scholar of Sikhism describes, “There can be a school, a hospital, a kitchen for the needy attached to gurdwara. It can be used for giving protection to women and providing resting place for travellers, it can further be used for propagation of religion.”⁴¹ Thus apart from being a place of religious congregation and worship, the gurdwara are also a rest house for travellers, a school for the children, a meeting place to discuss various religious and temporal affairs, a gathering place for social functions and sometimes a dispensary also. These are the additional attributes of a gurdwara. Thus, the gurdwaras are the traditional centres of religious, social, political and cultural life of the Sikhs. Such a multiple role is assigned to the gurdwaras not by historical accidents but by the gurus themselves. Guru Nanak himself set up a *dharmshala* at Kartarpur and demonstrated its role. It functioned as a full-fledged commune where besides *path*, *kirtan*, *katha* lodging and boarding of itinerants, the Guru toiled along with his disciples in tilling the land. Thus, the guru demonstrated the unity of work and worship aiming at the well-being of the people material as well as spiritual.

Guru Amar Das developed the institution of *Sangat* and *Pangat* emphasizing the equality of all human being in his gurdwara at Goindwal. He made it a condition precedent for each of his visitors to have his meals in company with all others. Even Akbar the Mughal emperor, had to fulfil this condition before he could see the Guru. Public welfare was foremost in the mind of Guru Ram Das when he founded Amritsar, a central place for worship and gathering. He invited traders and artisans to settle in the city. Guru Arjan Dev who completed the project Golden Temple, founded the town of Tarn Taran and opened an asylum for lepers there. Guru Har Gobind besides maintaining the traditions also encouraged the sports like wrestling, horse riding, archery, hunting running etc. He himself participated in the training of

³⁹ Teja Singh, *Essays in Sikhism*, Lahore: Sikh University Press, 1944, p. 180.

⁴⁰ Bhai Kahn Singh Nabha, *Gurshabad Ratnakar Mahankosh*, Patiala: Bhasha Vibhag, [reprint 1974], pp. 16-17.

⁴¹ *Ibid.*, p. 17.

these sports. The last of the Sikh prophets Guru Gobind Singh regularly held annual marital art (*gatka*)⁴² at Anandpur Sahib on Hola Mohalla. Thus, the all round well being and development of the Sikhs is the concern of the gurdwara.

This is the role assigned to the gurdwara originally and with the development of the society, the obligation of the gurdwara have increased manifold. The leaders of the gurdwara reform movement in the first quarter of this century promised with the people that if they acquire the control of gurdwaras, they would properly utilize the income and property of gurdwara whereby Sikhism will be propagated to every nook and corner of the world and every Sikh would be educated. Technical and industrial schools shall be opened and unemployment shall be eradicated. Evils like drinking, litigation etc. shall be rooted out. Free dispensaries and school shall be opened along with gurdwaras in every village. In fact, these are the various functions and obligations, which were assigned upon the gurdwaras by the gurus. The managers of the gurdwaras are expected to properly play these multiple roles assigned in their shrines.

III

Much has been written on the history of the Sikhs and also on the history of the Punjab, but the Sikh shrines have not received much attention from scholars focusing on the Punjab region. Some Sikh scholars have written briefly on Sikh shrines for example J. S. Grewal, Ruchi Ram Sahni, Ganda Singh, Mehar Singh, Surinder Singh Johar, Gurmukh Singh, Madanjit Kaur, Pardeep Singh Arshi, Kashmir Singh, Patwant Singh, Jasbir Singh Sarna and Iqbal Singh Kesar but there is no focussed work on the Sikh shrines. Several work on the Golden Temple, Amritsar are readily available but the other historical gurdwaras of Punjab region have not been taken up for discussion in the existing literature. The existing literature can be divided into two categories. The first category includes the main primary sources with chronological order from the inception of the gurdwaras. The second category includes the secondary sources, which provides the scattered information about the Sikh shrines.

⁴² *Gatka* is a complete martial art, which uses spiritual, mental and physical skills in equal portions to help one fully competent in defending themselves and others. Although it uses the sword as its primary weapon but many other weapons are uses in the *gatka* art. Nowadays this art exists exclusively amongst the Sikh who has passed down the flamboyant techniques through generations, since the sixth Guru Hargobind wear two sword namely *Miri* (temporal) and *Piri* (spiritual). Furthermore, the ten Guru Gobind Singh also developed this art. <http://www.sikhiwiki.org/index.php/Gatka>, retrieved on 10 June, 2017 at 3.15 p.m.

In the first category, there are the four main sources which provides the thoroughly information about the Sikh shrines in the Punjab region. These are namely *Sri Guru Tirath Sangreh* (A.D. 1884) by Pandit Tara Singh Narotam, *Gurdham Sangreh* (A.D. 1919) by Giani Gian Singh, *Gurdware Darshan* (A.D. 1923) by Giani Thakar Singh and *Gurshabad Ratankar Mahankosh* (A.D. 1930) by Bhai Kahn Singh Nabha.

Pandit Tara Singh Narotam (AD 1884)⁴³ is perhaps the first Sikh scholar, who has given a detailed account of the historical Sikh shrines.⁴⁴ He was born in 1882 A.D at Kahnuwan village near Qadian in Gurdaspur district. At the age of twenty, he joined the Dera of Gulab Singh Nirmala at Patiala. There he gained some knowledge of the Sikh literature from Gulab Singh.⁴⁵ He was educated in Sanskrit and Vedic literature at Amritsar and Banaras. It is important to note that for his literary attainments, he had received patronage from the rulers of the Patiala state. Significantly, he himself had established a Nirmala Dera at Patiala known as Dharm Dhujia. He stayed at this place for a very long period. In 1875 A.D. he became 'Sri Mahant' of the Nirmal Panchayati Akhara at Haridwar after the death of his predecessor Mahant Kuberia. He died in Patiala in 1891.⁴⁶

The *Sri Guru Tirath Sangreh* is one of the famous works of Pandit Tara Singh. This source is based on the information supplied to him in written form by Giani Gian Singh, his disciple and close associate who had personally visited several Sikh shrines of historical importance.⁴⁷ *Sri Guru Tirath Sangreh* contains valuable information on the location and significance of the Sikh gurdwaras. The Sikh gurdwaras mentioned by Pandit Tara Singh Narotam in his work may be classified into different categories. As a large numbers of the gurdwaras and historical places are identified which were associated with the Sikh Gurus,⁴⁸ the *Sahibzadas* or sons⁴⁹ and wives of the Sikh Gurus.⁵⁰ The author has also given the references of some gurdwaras, which were

⁴³ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, Kankhal, 1884.

⁴⁴ Harjinder Singh Dilgeer, *The Sikh Reference Book*, The Sikh Educational Trust, Canada, 1997, p. 632.

⁴⁵ Harbans Singh (ed.), *The Encyclopedia of Sikhism*, Vol. IV, Punjabi University, Patiala, 1998, p. 315.

⁴⁶ *Ibid.*, p. 316.

⁴⁷ Giani Gian Singh, "Introduction," *Gurdham Sangreh*, Kendri Singh Sabha Academy, Chandigarh, 1999.

⁴⁸ Tara Singh Narotam, *Sri Gur Tirath Sangreh*, Ambala, 1884, pp. 12-282.

⁴⁹ *Ibid.*, pp. 208-236.

⁵⁰ *Ibid.*, pp. 237-270.

built with the name on those who were martyred during the times of the Sikh Gurus.⁵¹ There were total five hundred and one (501) gurdwaras were identified by the Pandit Tara Singh in his work.⁵² Besides the gurdwaras of the Sikh Gurus, the author has also given information about the birth places of the consorts of the Sikh Gurus. He also talks about Sikh martyrs and some valuable relics related with the Sikh Gurus. The author has described the legends associated with these gurdwaras.

Giani Gian Singh (AD 1919) was one of the 19th century Sikh scholars who took keen interest in writing the history of the Sikhs. He has written many books on Sikh shrines and sacred places of historical importance. The *Gurdham Sangreh* is one of the primary works done by Giani Gian Singh. Giani Gian Singh was born at a historic village of Longowal (in the present day Sangrur district of the Punjab) in 1822 A.D. in the house of Bhag Singh, whose descent is traced from Nigahia (Nighaha) Singh, brother of a great Sikh martyr, Bhai Mani Singh.⁵³ The author himself belonged to the fourth generation of the pedigree of Bhai Mani Singh, the grandfather of his father. Giani Gian Singh breathed his last at Nabha in Patiala district on 24th September, 1921.

In his *Gurdham Sangreh*, the author has given an account of the historic Sikh gurdwaras and places associated with the life of the Sikh Gurus. He has also emphasized the merit of making pilgrimage to such sacred places. The author has mentioned a total six hundred and fifty seven (657) gurdwaras related with the Sikh gurus in *Gurdham Sangreh*.⁵⁴ The author has mentioned the relevant information about all the gurdwaras in his work. He has mentioned the information about the

⁵¹ Ibid., pp. 271-284.

⁵² Out of five hundred and one (501) Sikh shrines, the total sixty four (64) were associated with Guru Nanak Dev followed by Guru Angad Dev had seven (7), Guru Amar Das with eleven (11), Guru Ram Das was nine (9), Guru Arjan Dev had thirty three (33), Guru Hargobind with seventy nine (79), Guru Har Rai was twenty six (26), Guru Har Krishan had least only five (5), Guru Teg Bahadur was hundred (100) and Guru Gobind Singh had the highest one hundred and sixty seven (167) gurdwaras in the region.⁵² It is noticeable that the gurdwaras of eight Guru Harkrishan is much less than others gurus. The one reason of this less number is that he had the shortest tenure of guruship than other gurus. He became the eight guru at the age of five and he died with the disease of smallpox at the age of eight. Therefore, he did not get the opportunity to serve the Sikh Panth for a long time. But the gurdwaras of Guru Gobind Singh were highest than all other gurus. The calculated data is based on *Sri Gur Tirath Sangreh*.

⁵³ Giani Gian Singh, *Panth Parkash*, Patiala: Punjab Language Department, 1970, pp. 951-52.

⁵⁴ Out of these six hundred and fifty seven (657) sacred places, the total ninety eight (98) were related with Guru Nanak Dev, followed by Guru Angad Dev had seven (7), Guru Amar Das with fourteen (14), Guru Ram Das with five (5), Guru Arjan Dev had thirty six (36), Guru Hargobind with one hundred and nineteen (119), Guru Har Rai had thirty (30), Guru Har Krishan had least only four (4), Guru Teg Bahadur was one hundred and thirty three (133) and Guru Gobind Singh had the highest two hundred and thirteen (213) gurdwaras in the region. The calculated information is collected from the *Gurdham Sangreh*.

bungas (hospices) which were located at Darbar Sahib at Amritsar and at Abchalnagar in Maharashtra. Besides this, the author has also given information of all those priests of the gurdwara who tried to misappropriate or misuse its moveable and immovable properties. The author has especially focussed on the Gurdwaras at Abchalnagar in Maharashtra. He has given the detail of the salary of the *granthis* (The scripture readers) and the *Ragis* (the musicians) of the gurdwaras at Abchalnagar. His information regarding the sources of income of the historical Sikh shrines both from the revenue free land grants and the offerings of the devotees is extremely important. At the end of his work, he has given the valuable information regarding the Sikh relics then available in some historic Sikh gurdwaras. He has mentioned some name of these relics, which were donated or gifted to Guru Gobind Singh by the rulers of princely states of Nabha, Patiala and Jind at various points of time.⁵⁵

Giani Thakar Singh (AD 1923) was eminent scholar whose father, Bhai Mahan Singh was soldier in Maharaja Ranjit Singh army camp. He was born on 10th November, 1838 at the village of Jandiala in Hoshiarpur district of the Punjab.⁵⁶ His contribution to the Sikh society is commendable. He was a founding member of the Chief Khalsa Diwan established in 1902. He was also supporter of the Gurdwara Reform Movement launched in 1920. He breathed his last at Amritsar on 5th January 1943 at the age of 104 years.

In his *Sri Gurdware Darshan* the author has devoted over 250 pages to the gurdwaras of the Sikh Gurus alone.⁵⁷ He has given information about the places of birth of wives of the Sikh Gurus⁵⁸ and their descendants in separate pages.⁵⁹ The author has also provides the information about the prominent Sikhs (disciples) of the Sikh gurus in more than 70 pages.⁶⁰ In his *Sri Gurdware Darshan* the author has mentioned a total five hundred and seventy eight (578) gurdwaras of the Sikh gurus.⁶¹

⁵⁵ Giani Gian Singh, *Gurdham Sangreh*, pp. 185-188.

⁵⁶ Harbans Singh (ed.), *The Encyclopedia of Sikhism*, Vol-IV, Patiala: Punjabi University, 1998, p. 346.

⁵⁷ *Ibid.*, pp. 12-273.

⁵⁸ Giani Thakar Singh, *Sri Gurdware Darshan*, Amritsar: Labh Singh and Sons, 1924, p.7.

⁵⁹ *Ibid.*, pp. 291-309.

⁶⁰ *Ibid.*, pp. 311-383.

⁶¹ Out of these five hundred and seventy eight (578) sacred places, the total the eighty one (81) were related with Guru Nanak Dev, followed by Guru Angad Dev had eight (8), Guru Amar Das with twelve (12), Guru Ram Das with ten (10), Guru Arjan Dev had eighty six (86), Guru Hargobind with eighty one (81), Guru Har Rai had twenty eight (28), Guru Har Krishan had least only two (2), Guru Teg Bahadur was one hundred and four (104) and Guru Gobind Singh had the highest one hundred and sixty six (166) gurdwaras in the region. The information is based on the *Sri Gurdware Darshan* compiled by Giani Thakar Singh.

The author has devoted considerable space to the relics of the Sikhs gurus in a separate section of his *Gurdwara Darshan*. He has given the detail of relics related with the Sikh gurus with ascending order. Almost, he covered all the relics related with the Sikh Gurus for example *chola* (Cloak), rosary (mala), *Sri sahib* (sword), *barsha* (Spear), *rabab*, *Loh* (Cauldron), a *khanda*, dagger, etc. Interestingly, many of the gurdwaras were built on the name of these relics for example Gurdwara Chola Sahib etc. Besides this, the author has mentioned the information about the head priest or the custodian of each gurdwara. The important feature of the *Gurdwara Darshan* is that the author provides some information about the control and management of the some gurdwaras under the Udasis and Nirmala Mahants. At the end, the author also gives the information about the income of some prominent Sikh shrines from the offerings, a regular source and the *jagir* lands and properties attached to them. The detail about the land attached to each gurdwaras has also given by the author and this is very informative work.

Bhai Kahn Singh Nabha (1930) was a renowned scholar of Sikh history and literature, a lexicographer and an encyclopaedist. One of his most important works *Gurshabad Ratnakar Mahankosh* (1930), sub-titled, as *Encyclopedia of Sikh Literature* is quite well known to the historians and researches of Sikh history, religion, language and literature as a reference work. Bhai Kahn Singh Nabha was born on August 30, 1961 in a Dhillon Jat Sikh family at the village of Sabaz Banera in Patiala State. Bhai Kahn Singh was the eldest of three brothers and one sister, Kahn Kaur. He died at Nabha on November 24, 1938 leaving behind a rich legacy. The Nabha's contribution to the history of the Sikhs and their literature is commendable and everlasting.

The *Gurshabad Ratnakar Mahankosh* was for the first time published by the Princely state of Patiala in 1930. Thereafter, it was published by languages Department, Punjab in 1974⁶² and finally the National Book publisher, New Delhi, reproduced it in 1990.⁶³ In *Gurshabad Ratnakar Mahankosh*, Bhai Kahn Singh has given the information about each gurdwaras of the Sikh gurus in an alphabetical order. Bhai Kahn Singh has mentioned the total five hundred and eighty five (585)

⁶² Bhai Kahn Singh Nabha, *Gurshabad Ratnakar Mahankosh*, Patiala: Punjab Language Department, 1974.

⁶³ Bhai Kahn Singh Nabha, *Gurshabad Ratnakar Mahankosh*, New Delhi: National Book Shop [Reprint], 1990.

gurdwaras and other sacred sites of the Sikhs in Mahankosh.⁶⁴ He provides a list of gurdwaras and references to the memorials or the sacred sites of the wives of the Sikh gurus in Mahankosh.⁶⁵ The author also provides the information about the sacred shrines of the direct descendants of the Sikh gurus.⁶⁶ The information about those sacred sites, which were connected with the prominent saints given by the author, is commendable. Besides this, the author gives the more detail about the historical relics of the Sikh gurus and the Sikh martyrs than his contemporary Sikh chroniclers. He gives some information about the administration and management of the gurdwaras. According to Bhai Kahn Singh out of the five hundred and eighty five (585) Sikh shrines, the Udasi and Nirmala Mahants managed the total two hundred and twelve (212) Sikh shrines independently. The information mentioned by the author about the income of the gurdwaras from both landed properties and offerings/gifts by the devotees is very meaningful. Moreover, the information provided by Bhai Kahn Singh is in more detailed than other authors like Pandit Tara Singh Narotam, Giani Gian Singh and Giani Thakar Singh. It is interesting to note that Bhai Kahn Singh Nabha work *Gurshabad Ratnakar Mahankosh* is in fact, an Encyclopaedia of Sikh literature and was not an exclusive work on Sikh shrines.

It can be said that although the sources *Sri Guru Tirath Sangreh*, *Gurdham Sangreh*, *Gurdware Darshan* and *Gurshabad Ratnakar Mahankosh* provides the authentic information about the Sikh shrines for the record. They also cover the vast number of Sikh shrines, some sources also gives the detail of those gurdwaras, which were related with the family members of the Sikh Gurus. But the limitations of these sources are that they covers the only one aspect of the Sikh shrines like their historical background. Besides this, these sources do not cover their management function and they even do not touch the aspects of structure, architecture, functions and activities of these Sikh shrines.

⁶⁴ Out of these five hundred and eighty five (585) sacred places, the ninety one (91) were related with Guru Nanak Dev, followed by Guru Angad Dev had six (6), Guru Amar Das with ten (10), Guru Ram Das with seven (7), Guru Arjan Dev had forty (40), Guru Hargobind with one hundred and thirty (130), Guru Har Rai had twenty eight (28), Guru Har Krishan had least only two (2), Guru Teg Bahadur was one hundred and seventeen (117) and Guru Gobind Singh had the highest one hundred and fifty three (153) gurdwaras in the region. The calculated information is based on the *Gurshabad Ratnakar Mahankosh*.

⁶⁵ Bhai Kahn Singh Nabha, *Gurshabad Ratnakar Mahankosh*, p. 913.

⁶⁶ *Ibid.*, p. 221.

The second category of works deals with the secondary sources, which provide information about the Sikh shrines. These sources provide the information about the individual aspects of the Sikh shrines like some books deal with historical background of the Sikh shrines, some give the information about individual gurdwara like The Golden Temple, Sri Anandpur Sahib, Gurdwara Fatehgarh Sahib, Gurdwara Dukh Niwaran Sahib, etc, some deal with the structure and architecture of few Sikh shrines, and very few provide the information about the control and management of Sikh shrines.

Ruchi Ram Sahni (1964) in his book entitled *Struggle for Reform in Sikh Shrines* focuses on the Sikh shrines. This book contained twenty-eight chapters. At the beginning, the author talks about the significances of the gurdwaras in the Sikh history. He also mentions some incidents related with gurdwaras like Rikab Ganj Affair, Nankana Sahib Massacre and the Guru-ka-Bagh Morcha at Jatio. He provides the brief history of Punjab from the political point of view and gives information about those movements, which favoured reform in the Sikh sacred shrines. The chapter twenty-five and twenty-six namely 'The first Gurdwara Bill' and 'The Second Gurdwara Bill' deal with legislation of the gurdwaras. These chapters tell us that what are the basic rules and regulation for any gurdwara. Except this, the book does not provide any information about the origin, number and distribution, structure and architecture and management of the Sikh shrines in the Punjab.

Mehar Singh (1975) in his book entitled *Sikh Shrines in India* gives the information about the prominent Sikh shrines, which are located in India. The author throws light on Sikhism and tells us how much the gurdwaras are significant for Sikh community. A brief description of the Sikh sacred places is also provided. The important thing of his work is that the author mentioned the year in which the Guru visited these places and later on the gurdwara was constructed at this place. The author however, does not provide any detail about the structure, architecture and management of any gurdwaras nor does it include all historical gurdwaras of the Punjab.

Surinder Singh Johar (1976) in his book entitled *The Sikh Guru and their Shrines* also throws light on the Sikh shrines in Punjab. This is very important and authentic work and the author provides the information about the Sikh shrines. His work is divided into seventeen chapters. The first seven chapters deal with Sikhism

like the Sikh Gurus, their rites and ceremonies of the Sikhs, code of conduct of Sikhism and the Sikh shrines, etc. The remaining chapters deal with the Gurus and their shrines from first to last Guru. He also gives details about the life of the gurus and identifies the sacred places related with them chronologically. He has devoted a single chapter for each Guru. He briefly provides the history of each shrine and mentions the years in which the gurus visited these places. This information includes the origin and location of the Sikh shrines but does not include the information about the structure, architecture and management of the Sikh shrines. Besides this, the author also added some illustrations of famous gurdwaras.

Narinderjit Singh (1977) in his book entitled *Around the Golden Temple* discusses the most important sacred place of the Sikhs namely the Golden Temple at Amritsar. The author gives detail of historical background of the Golden Temple; how and when it was built and how it became most popular sacred place for the Sikh community. He also provides the illustrations of Golden Temple, about its building and structure. He also talks about Sikhism and asks the question to every Sikh about their identity and their existence. In the last chapter, he gives detail about the historical temples in Amritsar city. Although the author provides little information about the Golden Temple but his focus is on Sikhism and on the fundamental duties of true Sikh.

Beryl Dhanjal (1980) in her paper entitled *Sikhism* deals with the Sikh shrines. In this paper, the author gives the detail of some gurdwaras in Punjab and talks about the institutions of the Sikhs. The author deals with some historical sacred sites associated with gurus and mentioned the brief history and location of these gurdwaras. She also provides some detail about the architecture of the gurdwaras. The most important thing is that the author notices the change in the architecture style from medieval to modern period. In one paragraph she talks about the Sikh Gurdwaras Act of 1925, and describes that how the Sikh shrines came under the centrally management body namely Shiromani Gurdwara Parbandhak Committee by the provision of the Act 1925. In the last, she provides the information about the structure and architecture of the gurdwaras and other elements whatever is required inside the gurdwaras.

Madanjit Kaur (1983) in her book entitled *The Golden Temple –Past and Present* provides detailed information about the Golden Temple. In the first chapter,

the author traces the origin of Harmandir Sahib, the factors which motivated the idea to establish a place of pilgrimage, acquisition of land, planning of the temple and execution of its project. The second chapter deals with the history of Harmandir Sahib from 1604 to 1977, splitting it into various periods for the convenience of its study. It covers all detail when the Harmandir Sahib and the *sarovar* was built. In third chapter, the history of the Harmandir Sahib under the S.G.P.C has been mentioned in detail. The fourth chapter deals with management and the staff personnel of the Golden Temple including *Granthis*, *Pujaris*, *Ragis*, *Rababis* and *Gianis*. In the fifth chapter, the learned authoress has very diligently studied the ceremonial practices and celebrations of the Harmandir Sahib, such as the day's routine, monthly and annual celebrations and rules of observances. The sixth chapter provides the detailed information about the art and architecture of the Golden Temple, including the architecture of the *Darshani Deodhi*, the central shrine, the structural dimensions and designs. Seventh chapter deals with the ancillary shrines of the Golden Temple complex and in its proximity and a detailed account of the *Bungas*. It is a substantive work on the Harmandir Sahib and is useful as a base for the study of other gurdwaras.

Pardeep Singh Arshi (1985) in his book entitled *Sikh Architecture in the Punjab* describes the detail about the art and architecture of the gurdwaras in Punjab. The book contains total seven chapters and appendix. The author starts the first chapter with the historical background and in the preceding chapters, he describes several dimensions of the Sikh architecture. The fourth chapter directly deals with the Golden Temple at Amritsar and gives full detail about its design and its architecture. In the last chapter, he gives the detail of architectural features, the decoration and ornamentation. The main emphasis in his book is given on an objective documentation of the buildings than a free exercise of speculation, which cannot be outright proved with the historical data known to us at this moment. His main concern is to compile the objective information, if possible of the architectural specification of the historical gurdwaras. He has concentrated more on objective study, than on the analysis of the buildings concerned. His work enables us to have a comprehensive idea of the Sikh architecture in the Punjab. He was the first scholar who did the work on the Sikh architecture in the Punjab. In the end, he gives the pictures of the old shrines, which were collected by him through fieldwork. However,

he does not cover the all-historical Sikh shrines of the Punjab but he classified the elements of Sikh architecture into many standard categories.

Kashmir Singh (1989) in his book entitled *Law of Religious Institutions: Sikh Gurdwaras* provides the detailed information about the regulations of the gurdwaras. The author defines the scope of regulation of religious institutions under the constitution. The chapter fifth deals with the role and significances of Sikh gurdwaras in the Sikh community. In the preceding chapters, he talks about the management of gurdwaras before statutory regulation. He gives the detail of its history and describes that how the *Masands* became corrupt. He also provides the history of every incident regarding the gurdwaras affairs. In the next chapter, he talks about the Sikh Gurdwaras Act, 1925 and provides the detailed information about it. He provides full information about S.G.P.C, its members, and its expenditure. In the last, he gave an epilogue and appendix, which discusses about the Sri Hazur Sahib Abchal Nagar Act, 1956, the Delhi Sikh Gurdwaras Act, 1971 and provides the list of S.G.P.C president until 30.11.1986. The author also provides the authentic detail about the management committees of the gurdwaras, which were managed through the section 87 under the Sikh Gurdwara Act, 1925.

G.S. Randhir (1990) in his book entitled *Sikh Shrines in India* also studied the Sikh shrines in India. The main objective of this work is to highlight some famous gurdwaras, which are located in India. The author has arranged the list of gurdwaras according to state wise in India. Firstly, he gives the history of the Sikhs and elaborates to Sikhism in a wider concept. He gives the full detail about their prayer, their daily routine and interpretation of some verses from the Guru Granth Sahib. He also deals with the institutions of the Sikhs. Besides this, he talks about the management of gurdwaras under the control of S.G.P.C. In the last, he briefly talks about the structure and architecture of the gurdwaras. He describes the requirement of some basic elements for each gurdwaras. He also gives the detail of those gurdwaras which were repaired and renovated in the end of 18th and in the early 19th century period. In his work, the author compared the architecture of many gurdwaras and find out the changes in the method of architecture with the passage of time but he gives the very brief information about these aspects.

Madanjit Kaur (1990) in her paper entitled *Sri Hari Mandir Sahib Evolution of the Shrine* describes the history of the Golden Temple and writes that it began to take

shape in the 17th century. She gives the detailed information about its *Darshani Deodhi* and its gateway to all directions. In her paper, she explains about the Sikhs that they spent lavishly in beautifying their holy temple. She talks about some Hindu traditions influenced on Sikh architecture. She describes that most of the fresco painting of the Golden Temple are representations of Hindu mythological themes. They reflect the original spirit of the Vaishnava cult, but the technique has suitably been modified to suit the needs of the Sikh art. At the last, she depicts that the overall majestic views of the Golden Temple standing like a lotus in the water is in itself the proof of the aesthetics of the people of the Punjab.

Kashmir Singh (1991) in his book entitled *Sikh Gurdwaras Legislation: All India Perspective* discusses about the rule and legislation of the gurdwaras. It is a little work and the book contains total four chapters. The focus in this book is given on the genesis and evolution of all India Sikh gurdwaras legislation. The author also provides some information about the management of the gurdwaras. In the last chapter, he deals with the revised draft bill. In these bills, he includes the definitions of the gurdwaras and gives the detail about the procedure of registrations for the gurdwaras. He also gives the appendix at the last, in which he provides the detailed information about the Palam Committee report and the draft of the Sikh Gurdwara bill. These bills provide the full information about the expenditure of Sikh shrines. This work provides the valuable detail about the aspect of management of the Sikh shrines.

Gurmukh Singh (1992) in his book entitled *Historical Sikh Shrines* gives the detail about the historical Sikh shrines in the Punjab and outside the Punjab. This is very authentic work and the author mentioned the Sikh shrines according to the region. Like Bhai Kahn Singh Nabha, the author has also mentioned the detail of grants, which was endowed by the rulers to these Sikh shrines during various points of times. The important thing in his work is that the author gives the scheduled number of many gurdwaras, which was fixed in the Sikh Gurdwara Act, 1925 for the identification of the gurdwaras. It is very updated and informative work in the field of Sikh shrines after Surinder Singh Johar. But this work does not provide any information about the structure and architecture of the Sikh shrines in the Punjab.

Ganda Singh (1998) in his paper entitled *Golden Temple, Symbol of Piety and Heroism* gives the detail about the history of the Golden Temple. In the beginning, he

defines the name of Amritsar and tells us that how the Amritsar became the house of God. Then he gives the detail about all Gurus in chronological order. The most important thing of his article is that the author describes that how Sikhism changed the mentality of the people. He throws light on this issue and explained it by giving the example of Khalsa. After this, he gives the brief information about the management of the Golden Temple in medieval times. In the last, he deals with the Shiromani Gurdwara Parbandhak Committee and talks about the gurdwara reform movement for the control of Sikh gurdwaras in the 19th and 20th centuries. This work deals with only Golden Temple and in the last, the author also gives some information about the Gurdwara Reform Movement.

Jagjit Singh (1999) in his book entitled *Temple of Spirituality or Golden Temple of Amritsar* also focuses on the Golden Temple. In the beginning, the author provides the information about the holy place of Amritsar and ‘persecution’ of Sikhs by the British. In the eight chapter entitled ‘Various Parts of the Temple’ he gives full details about Golden Temple, its structure and its daily routine programme. In the preceding chapters, he describes the significance of the Akal Takht and also gives the brief detail about the other places of worship around the Golden Temple. This book provides the spiritual concept of Golden Temple. The author repeatedly stresses on the point that the Golden Temple is to be given preference for its spiritual rather than for its structure. The inner gold of the Temple is to be preferred rather than outer gold. In a way, the author suggests that a temple is a thing not for seen, but to be felt. It is in this sense that the book provides solace and peace to the soul of one who is really after it. The book also provides information about various parts of the Temple complex and other places of worship. In a way, it is a pocket book of the Sikhs, which explains –their history and their shrines.

Abnashi Singh & Gurvinder Singh Ahuja (2004) in his book entitled *Historical Gurdwaras of Punjab (An Introduction to Sikhism-vol.5)* describes the Sikh shrines in the Punjab. The authors give a long list of the gurdwaras according to district wise. They included the seventeen districts in his work. All information is given in a sequential way. In the beginning, they started from the holy city of Amritsar, then the surrounding district of Amritsar. They divided the whole Punjab into belts like *Maja*, *Malwa* and *Doaba*, etc. They had listed the gurdwaras into district wise and briefly talks about the history of each gurdwara i.e how they originated and how they became popular with the passage of time. This is very basic

work and the work does not analyse the pattern of Sikh sacred places and changes therein nor does it provides the any detail about the architecture and management of the Sikh shrines. This work just provides the basic overview about the Sikh sacred places in the Punjab.

Gurdwaras: Sikh Religious Institutions, Chandigarh was published by Foundation for Development Research, Chandigarh (2006). The aim of this publication is to provide information to the people about management of the existing gurdwaras and their contribution to society. This work covers those gurdwaras, which were located only in Chandigarh city. This innovative compilation is mainly based on primary data collected from each institution. Firstly the author provides the full detail about Chandigarh i;e when the Chandigarh was constructed and when it became the capital of both states namely Punjab and Haryana. The detail includes their conceptual framework, their status, functions, location, establishment years, their registration and their finance, human and communication resources and their sponsorship, etc. The author writes a full page for each sector and gives the establishment year of gurdwara in each sector. Besides this, he includes those villages, which came under the territory of Chandigarh. Again, he managed a single page for each village. The work is very valuable and well researched and provides a new perspective in the fields of Sikh shrines.

Karamjit Singh (2012) in his Ph.D thesis entitled *Understanding Sikh Architecture through the Sikh Shrines in East Punjab* discusses about the Sikh architecture in the Punjab.⁶⁷ He is the second scholar who directly deals with the architecture of Sikh shrines after Pardeep Singh Arshi. The author gives the very valuable information about the Sikh architecture in the Punjab. In second chapter, he gives the detailed history of the Sikh period from its inception to the present period. In the third chapter, he talks about the meaning, role, social relevance and evolution of the gurdwaras, In fourth chapter he provides the full detail about the art work in the historical Sikh shrines. In the fifth chapter, he gives the case study of forty-five (45) Sikh shrines, which includes the detail of elements of architecture, which are used in the gurdwaras buildings. In the sixth chapter, the author gives the result of his work and analysed the elements of the gurdwaras. Being a student of architecture the author has provided the detail of some techniques, which were used for the

⁶⁷ Karamjit Singh, *Understanding Sikh Architecture through the Sikh Shrines in East Punjab*, [Ph.D Thesis], Amritsar: Guru Nanak Dev University, 2012.

construction of the building of the gurdwaras. This is very meaningful work in the field of Sikh architecture in the Punjab. The limitation of his works is that he does not cover the all-historical Sikh sacred places of the Punjab. He included the very small number of Sikh sacred places for his study.

Daljit Kaur Gill (2012) in her Ph.D thesis entitled *Sikh Shrines from Sikh Historical Literature (Late 19th and early 20th centuries)* deals with historical Sikh shrines in the Punjab.⁶⁸ Her work is divided into six chapters. In the first chapter, she gives the detail of the history of Sikhism its historical sacred places. In the preceding chapters, she analysed the primary sources namely *Sri Guru Tirath Sangreh*, *Gurdham Darshan*, *Gurdware Darshan* and *Gurshabad Ratnakar Mahankosh* and collected the information about Sikh shrines from these sources. According to the author these sources gives the vast detail of all Sikh shrines, which were directly or indirectly related with the Sikh gurus in the Punjab and as well as outside the Punjab. Besides this, the author has also mentioned the detailed information about the relics of Sikh gurus. In some pages, she also gives the detail of the wives and son (*sahibzadas*) of the Sikh gurus. This is very valuable work the author selected the primary sources for her work.

By analysing the above mentioned literature the review is made that the Sikh shrines in Punjab has been studied only in the fragmented form in the sense that these works either analyse the life of the gurus, the general history of the Sikhs, the struggle for reform in the Sikh shrines and also about the prominent Sikh shrines located in India. Only a few aspects of the Sikh shrines and scattered information on them listing of some prominent Sikh shrines in India and briefly the architecture of the gurdwaras and some information on the legislation have been examined in compartmentalized way. The prime area of concern in the said studies is political and social history of the gurus and the Sikhs, rather the religious and cultural history of the Sikh shrines. The attempt made in the works so far has been to understand the life of the Sikh Gurus, the transformation in Sikhism from religion to politics, the religious traditions of the Sikhs, the struggle for reforms in Sikh shrines, the list of some famous gurdwaras in Punjab and as well as in India, very few information about the structure and

⁶⁸ Daljit Kaur Gill, *Sikh Shrines from Sikh Historical Literature (Late 19th and early 20th centuries)*, [Ph.D Thesis], Amritsar: Guru Nanak Dev University, 2012.

architecture of individual gurdwaras and some works also about the legislation of the gurdwaras.

These studies so far do not present a collective understanding of the Sikh shrines in Punjab in historical perspective. There is no detailed study of the gurdwaras in the vast region about their history, organisation or management, about their structure and architecture nor has there been focus on changes in the Sikh sacred spaces with the passage of time.

IV

The present study intends to make an exclusive study of the Sikh shrines in Punjab and thereby plugging the gaps in the research works done so far on the gurdwaras in Punjab. It helps us to understand the changing Sikh community today. The present study attempts to focus on the number and distribution of Sikh shrines and changes in their location pattern over time, the detail about the organisation and management of the gurdwaras, the study about the structure and architecture of these shrines and the main activities and functions of these shrines, to understand their role in society. It helps us to understand how gurdwaras have modified and adapted to the changing scenario in the region. By this study, we also identified the changes in the shrines and in society at different points of time and also know about the connection of the Sikh people towards gurdwaras as a reflection of the social reality. This research added new information and new perspective to the study of past society.

The hypothesis of the present study is that the Sikh shrines constantly change in their nature and functioning with time. The political, social and economic environment that prevails in society also influences to the Sikh shrines. The Sikh sacred places adapt to meet the requirements of society.

The main objectives of the present study are to identify the pattern of Sikh sacred places over time, regarding their number, their location and their disappearance and appearance. To study the organisation and management of these Sikh sacred places over time. To understand the structure and architecture of the Sikh shrines and variation therein. To describe the activity and functions of these Sikh shrines and changes in it with the passage of time.

The present research includes the area of undivided Punjab including present day West Punjab, Haryana, Himachal Pradesh and present East Punjab. In the colonial Period the Punjab was divided into five Divisions, these were namely Ambala,

Jalandhar, Lahore, Rawalpindi and Multan and the districts came under their jurisdiction were Hisar, Rohtak, Gurgaon, Karnal, Shimla, Kangra, Hoshiarpur, Ludhiana, Ferozepore, Gurdaspur, Sialkot, Gujranwala, Amritsar, Gujrat, Jhelum, Rawalpindi, Attock, Mianwali, Shahpur, Montgomery, Lyallpur, Jhang, Muzffargarh and Dera Ghazi Khan. The study includes the larger post partition Punjab up to the period of 1966 including present Haryana and Himachal Pradesh and after that the study included the present day east Punjab up to the end of the 20th century.

The time period of the research is the 19th to 20th centuries. Although, the early 19th century period under Maharaja Ranjit Singh serves as a starting point to identify the changes in Sikh shrines but the period of 19th and 20th century i.e colonial and post colonial phases are the focus of the research. This is a transformation period in the region because of the Punjab was annexed by the British in 1849. Then the Punjab was divided into two parts namely East and West Punjab in 1947 and the area of Himachal Pradesh was also separated. Again, the Punjab was divided in 1966 and the Haryana became a separate State. The new political and economic structure at various points of time led to substantial changes in the social sphere as well. Thus, this phase is a significant one in the history of the region.

The present research includes the primary and secondary sources into Punjabi and English language. The Punjabi primary sources are *Janamsakhi* of the gurus, *Vars* of Bhai Gurdas, *Gurbilas Padshahi Chhemi* and *Gurbilas Padshahi Dasmi*, *Bansavalinama Dasan Patshahian ka*, *Sri Guru Tirath Sangreh*, *Gurdham Sangreh*, *Gurdware Darshan* and *Gurshabad Ratnakar Mahankosh*, *Twarikh Gurdwarian* and *Gurdwara Gazette* since 1925. The English primary sources are the British reports namely *Foreign Political Proceeding* and *Foreign Political Consultation Files* and some contemporary sources are *Umdat-ut-Tawarikh Daftar II and III*, *Char-Bagh-i-Punjab*, the *Punjab Government Gazette* since 1922, *Census reports* and the *District Gazetteers* of 1883-84, 1904, 1905, 1921, 1935, 1948, 1970, 1980, 1987, 2008 and 2010. The secondary source includes the books, encyclopaedias, research journals, articles, dissertations and unpublished thesis. Data from National Archives of India, the Nehru Memorial Museum and Library, New Delhi, the Punjab State Archives, Patiala and Chandigarh, the Haryana State Archives, Panchkula, Bhai Kahn Singh Library and Ganda Singh Reference Library at Punjabi University, Patiala, Bhai Gurdas Library, Guru Nanak Dev University and A.C. Joshi Library at Panjab University, Chandigarh is collected for this study. The comparative method is used to

identify the changing numbers and distribution of Sikh shrines from 19th to 20th centuries. Oral history is also included in this study it help us for understanding the social and cultural environment of Sikh shrines through interaction with the local people. Besides this, extensive field work is conducted for the interaction with local people and for the collection of data.

The research is organised into six chapters, the first chapter deals with the Introduction, the second chapter provides the information about the Sikh Shrines of the early 19th century period. The third chapter provides the same information about the identification and distribution of Sikh Shrines from the period of 1850 to 2000. The fourth chapter deals with the organisation and management of the Sikh Shrines from the inception of the gurdwaras to the end of 20th century. The fifth chapter provides the information about the structure and architecture of the Sikh Shrines and the last chapter six is the concluding part of this work.

The first chapter throw lights on the concept of Sikh sacred places. It defines the meaning of Sikh shrines and gives the definition of gurdwara. It provides the detailed information about *dharmshala*, which was the earlier name of the gurdwara. It also elaborates the word gurdwara in different aspect for example gurdwara is a place of worship, gurdwara a social, cultural and political centre. Besides this, it also gives the brief history of the Sikh gurus. The chapter also discussed the multiple role played by the gurdwaras during the natural calamity at different points of time. Besides this, the chapter includes the detailed review of literature.

The second chapter deals with the Sikh shrines of the early 19th century. It traces the origin and history of Sikh sacred places from the late 18th to the early 19th century period. The chapter identifies the number, location and distribution of Sikh shrines. It also provides information about the rulers and chiefs of the Punjab who repaired and renovated many Sikh shrines and they gave large number of grants to these Sikh sacred places at that time. It provides a base for the better understanding of Sikh sacred places because in this period solely Maharaja Ranjit Singh gave many grants to these Sikh shrines.

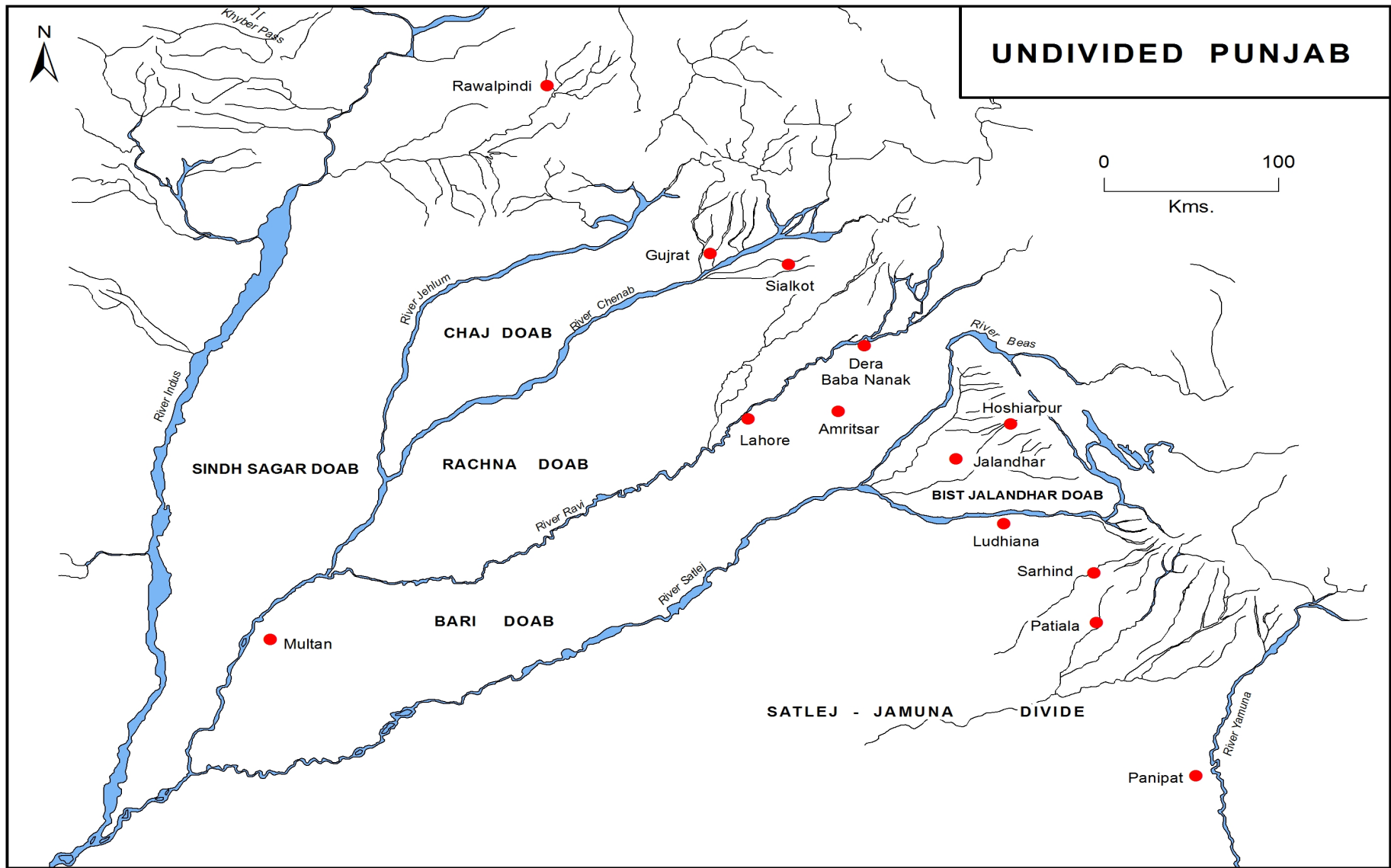
The third chapter traces the history of Sikh sacred places from the mid 19th to end of the 20th century i.e colonial period and post independence phase. It also identifies the number, location and distribution of Sikh sacred places from the period 1850 to 2000. The chapter provides the detail about the numbers of gurdwaras that how the numbers of gurdwaras is fluctuating with the passage of time. It also

describes the variation about the location of these sacred places with the passage of time. The chapter thoroughly discusses the two category of gurdwaras namely scheduled and unscheduled which came into existence in the early 20th century period. The chapter also compares the Sikh sacred places of east and west Punjab at individually level.

The fourth chapter deals with the organisation and management of the Sikh shrines. The chapter provide the detail of various phases of management of Sikh sacred places. It provides the information from the beginning when the *dharmsalas* were managed by the local *sangita*. Then these sacred places managed by *manjidars* and later on, the *masand* system came into existence. The lands and the property of the gurdwaras were occupied by the *mahants* in the 18th century. Then finally, the central Sikh organisation namely Shiromani Gurdwara Parbandhak Committee was established in the 20th century and the Sikh Gurdwara Act of 1925 was passed. With the implementation of this Act all, the historical Sikh shrines came under the supervision of S.G.P.C. Besides this, the chapter gives the information about the management of Sikh shrines in modern times. It deals with that how the local gurdwaras committees were constituted and how the local gurdwaras comes under these committees. Besides this, the chapter covers the detail of functions and activities, which are done by S.G.P.C.

The fifth chapter deals with the structure and architecture of the Sikh shrines. It gives the information from the early Sikh shrines to present day Sikh shrines. The chapter describes the pictures of the early Sikh shrines when these were in small and made from the mud bricks. It provides the information about the inner and outer elements of architecture of Sikh shrines like *Sanctum Santorum*, *Sukhashan* room (Rest room for the Guru Granth Sahib), *darshani deodhi*, location of hand wash and feet wash area, location of Nishan Sahib, *Jora Ghar*, *Gathri Ghar* (cloak room) provision and location of *sarovar*, number of floors, shape of the dome, outer structure of the shrines, location of the *parkash asthan*, etc. In the context of these elements, the present research included the case study of one hundred and thirty Sikh shrines. The chapter provides the detailed information about the inner and outer elements of these Sikh shrines.

The last chapter summarizes the main finding of the research and looks at the changes in the Sikh shrines in present society.



THE SIKH SHRINES IN THE EARLY 19th CENTURY

A study of the Sikh Shrines in the Punjab region would require a basic starting point or base line to attempt an identification of the Sikh sacred places and variation therein. The changes in their number and distribution as well as activities, with time, would provide insight not only to the changes in the site of shrines but also reflect the varied ideas and activities of the Sikh community itself. The aim of the present chapter is to create such a starting point and identify the number, location and distribution of Sikh sacred places in the late 18th and the early 19th century Punjab, i.e. c.1750 to c.1850. The chapter is divided into three sections, the first section focuses on the gurdwaras and their origin from the period of the 16th to till the end of eighteenth century. Similarly, the second section would provide the detail of those gurdwaras which emerged in the early 19th century i.e. 1800 to 1850. The second section will also look at the details of the grants, which were given by the rulers and chiefs of the Punjab, officials and non-official people, to these sacred places at various points of times. The last section attempts to underline the changes in the number and location of sacred places with the passage of time and the situation in the mid 19th century at the outset of colonial rule in the Punjab.

I

There were a two sacred places related to Guru Nanak Dev which can be traced to the 15th century, these places were Gurdwara Nankana Sahib and Gurdwara Kartarpur Sahib.¹ The Gurdwara Nankana Sahib is one of the most sacred shrines of the Sikhs because the founder of Sikh *panth*, the first Guru Nanak was born here. It became a sacred place for Sikhs, like Mecca for Muslims, Jerusalem for the Jews and the Vatican for the Roman Catholics. A huge number of people gather here on the birth anniversary of Guru Nanak Dev in the month of November every year.² At the sacred

¹ For the detail of these gurdwaras see Table no. 1 in Appendix-I

² Surinder Singh Johar, *The Sikh Gurus and Their Shrines*, Delhi: Vivek Publishing Company, 1976, pp. 95-98.

place of Gurdwara Kartarpur Sahib, Guru Nanak Dev himself set up a *dharmsal* as a place for congregational worship.³



Gurdwara Kartarpur Sahib at Lahore

There was one sacred place related with Guru Angad Dev which can be traced to the 16th century the Dera of Guru Angad at Khadur Sahib. When Guru Angad father shifted to Khadur Sahib from his ancestral home, Guru Angad Dev started living at this place. The legend about the sacred place of Dera of Guru Angad is that after ascending the *gaddi* of Guru Nanak, Guru Angad Dev made Khadur Sahib his headquarters for propagating the ideals and tenets of the faith founded by Guru Nanak. A spacious gurdwara has been built at the site where the Guru was cremated. Thousands of the Guru's devotees now visited this sacred shrine.⁴

Like Guru Angad Dev there is also one sacred place related with Guru Amar Das which can be traced to the 16th century. This sacred place was the Gurdwara Baoli Sahib at Goindwal which was built by Guru Amar Das in 1552. The place Goindwal is connected with the lives of three Gurus, Guru Amar Das, Guru Ram Das and Guru Arjan Dev. The Gurdwara Baoli Sahib is the most famous sacred spot at

³ Gurmukh Singh, *Historical Sikh Shrines*, Amritsar: Singh Brothers, 1992, p. 63.

⁴ Surinder Singh Jhoar, *The Sikh Gurus and Their Shrines*, pp. 151-52.

Goindwal. It is a well with 84 descending steps where it is believed that one can escape the eighty four lakh incarnations by reciting *Japji* on each step. After the construction of *baoli*, the Sikhs started visiting Goindwal instead of going to the Ganga at Haridwar and other Hindu places of worship. Outside the *baoli* an inscription says this is the first great centre of pilgrimage which Sri Guru Amar Das himself got built in 1552. He blessed that whosoever with a pure heart has a holy bath in the *baoli* and recites *Japji* 84 times will obtain release from the cycle of births and deaths. Guru Amar Das himself put in manual labour at the time of its construction. The construction work was started in 1552 when some digging done the devotees found that a big stone was hindering their progress. The Guru called to his follower to remove the stone but nobody was able to remove the stone. Then the big stone was removed by young man namely Manak Chand of Virowal, who was married to the Guru's niece. It is believed that Guru Amar Das gave a new life to Manak Chand by touching the stone with his feet, which miraculously helped him to lift it. Since Guru Amar Das only settled down at Goindwal after his appointment as a successor of Guru Angad Dev, not many other sacred places related with Guru Amar Das were built. The beautiful gurdwara was built here adjoining with the *baoli* for remembering this event.⁵



Gurdwara Baoli Sahib at Goindwal in Amritsar

⁵ Giani Gian Singh, *Twarikh Guru Khalsa*, vol. I, [n.d], p. 335.

There were two sacred places, namely The Golden Temple (Amritsar) and the Dukh Bhanjani Beri (Amritsar), associated with Guru Ram Das which can also be traced to the 16th century. The legend about the Golden Temple is that Guru Nanak visited the site of the temple in 1532 A.D. Later, Guru Ram Das, the fourth guru acquired the place by a grant from Akbar, the Mughal emperor, and founded a village known as Guru-Ka-Chak. Gradually the village expanded and came to be known as *Guru-ki-nagri* (the town of the Guru). Guru Ram Das converted the pool from where Guru Nanak used to take water during his stay into a tank from 1581 to 1606. He named the tank *Amritsar*-the Tank of Nectar from which the city has taken its name. Guru Arjan Dev also built a temple in the centre of the tank. Its foundation stone was laid by a renowned Muslim divine, Mian Mir, on the 1st Magh, Sambat 1645 (January, 1589). The construction of the temple was completed in 1601 and Guru Granth Sahib was installed therein on 1st Bhadon, Sambat 1661 (August, 1604). Baba Budha was appointed the first *granthi* (reader) of the holy scripture.⁶ Besides this later historical literature also provides the detail about the Golden Temple like Kesar Singh Chhibber provides a clue to the emergence of the Ramdaspur as the central *dharamsal* in the early 18th century.⁷ During the late 18th century, the Harmandir Sahib was well established as the most important gurdwara of the Sikhs. A *hukamnama* of 1759 refers to the Harmandir being reconstructed, after its destruction by Ahmad Shah Abdali in 1757 when Baba Deep Singh and other Sikhs had become martyrs in its defence.⁸ In April, 1762 the Harmandir was blown up with gunpowder by Ahmad Shah Abdali, the *bungas* was built around the sacred tank was destroyed and the tank was filled up with the debris of the demolished buildings.⁹ It is noticed earlier that according to Qazi Nur Muhammad, Ahmad Shah Abdali decided towards the end of 1764 to destroy once again the Harmandir which had been repaired by the Sikhs. When he arrived at Ramdaspur he found that some Sikhs had stayed back. ‘Those Sikhs were thirty in number: they did not at all any fear of being killed or dread of death.’ All the thirty Sikhs died fighting.¹⁰ In his writing, J.S Grewal refers to the sacred space as ‘the door of the Guru’ (gurdwara): by dying at this Gurdwara as a true Sikh, one

⁶ The Golden Temple is a source of eternal bliss and spiritual light to innumerable devotees and visitor who come here throughout the year from all parts of the world. *The Gazetteer of Amritsar District 1883-84*, Lahore: The Government of Punjab, 1884, p. 68

⁷ Kesar Singh Chhibber, *Bansavalinama Dasan Patshahian Ka*, ed. Ratan Singh Jaggi (Parakh, vol.II), Chandigarh: Panjab University, 1972, pp. 182-86.

⁸ Ganda Singh, *Hukamname*, Patiala: Punjabi University, 1967, pp. 232-33.

⁹ Ganda Singh, *Ahmad Shah Durrani: Father of Modern Afghanistan*, Bombay: Asia Publishing House, 1959, p. 282.

¹⁰ Qazi Nur Muhammad, *Jangnama* in J.S. Grewal (ed.), *Sikh History from Persian Sources: translations of major texts*, New Delhi: Tulika Publications, 2001, pp. 206-07.

acquired the merit of a thousand lives.¹¹ The increasing importance of the Harmandir and its sanctity during the 18th century is reflected in the observation of the contemporary writers. Writing in 1769, Kesar Singh Chhibber refers to ‘Sri Amritsar’ as the supreme place of Sikh worship.¹² Writing in 1776, Sarup Das Bhalla praises ‘Sri Amritsar’ as the Guru’s place which is the door to liberation; by seeing this place all sorrows vanish through God’s grace; by bathing in the *sarovar* all sins are washed through the grace of the destroyer of sins; by bathing at this place comes peace; the loving devotion of God is lodged in the heart at ‘Sri Amritsar’ as the door of liberation. According to Bhalla ‘Sri Amritsar’ is said to have been created by the Guru for the redemption of the world. God is believed to reside in the Harmandir. For Sarup Das this place is unique in the three worlds.¹³ Another sacred place the Dukh Bhanjani Beri is a sacred *jujube* tree within the complex of the Golden Temple. It is located near the eastern edge of the *sarovar*. The name Dukh Bhanjani means eradicator of the suffering. This place is associated with the legend of Bibi Rajani whose leper husband is said to have been cured of his malady by having a dip in the old pond, which had existed here since ancient times. The fourth Guru Ram Das decided to develop the reservoir into a proper bathing tank. He is himself said to have given the tree the name Dukh Bhanjani.¹⁴



The Golden Temple at Amritsar

¹¹ J. S. Grewal, ‘*Darbar Sahib and the Akal Takht*’, *The Sikhs: Ideology, Institutions and Identity*, New Delhi: Oxford University Press, 2009, p. 105.

¹² Kesar Singh Chhibber, *Bansavalinama Dasan Patshahian Ka*, p. 198.

¹³ Sarup Das Bhalla, *Mahima Prakash*, Vol. I, Shamsheer Singh Ashok and Gobind Singh Lamba (ed.), Patiala: Punjab Languages Department, 1971, pp. 293, 320-24.

¹⁴ Giani Gian Singh, *Twarikh Guru Khalsa* vol.II, Patiala: Punjab Language Department, 2003 (4th Edition, first published in 1878), p. 25.

There was one sacred place, the Darbar Sahib (Tarn Taran), related with Guru Arjan Dev existed in the 16th century. Guru Arjan Dev established this place in 1590. It resembles the Golden Temple of Amritsar in beauty and splendor, though it is not built in the centre of the tank, as that of Amritsar but constructed on one of its banks. The tank is very big and its area being 30sq meters. The water of this is considered holy and is said to possess properties for curing leprosy. On every *Amavas* a big fair held which is visited by thousands of devotees from the neighboring villages.¹⁵ In the 17th century, another sacred place related with Guru Arjan Dev can be traced. In Lahore the Gurdwara Dehra Sahib is associated with the martyrdom of Guru Arjan Dev. The shrine is said to have been established by Guru Hargobind who appointed Bhai Langha as its caretaker. The death anniversary of the Guru is still observed here on *Jeth-Sudi 4* (May-June) every year.¹⁶



The Darbar Sahib at Tarn Taran

There were four sacred places related with Guru Hargobind which can be traced to the 17th century.¹⁷ These sacred places were the Gurdwara Akal Takht Sahib (Amritsar), Gurdwara Guru Ka Kotha (Wazirabad), Gurdwara *Ker* Sahib or Padshahi

¹⁵ Gurmukh Singh, *Historical Sikh Shrines*, p. 70.

¹⁶ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, Delhi: National Book Shop, 1930, [reprint 1997], p. 1054.

¹⁷ For the detail of these gurdwaras see Table no. 1 in Appendix-I

Chhevin, Gurdwara Bibeksar Sahib (Amritsar) and Gurdwara Garna Sahib (Bodal). The legend about the Akal Takht Sahib is that earlier it was called the Akal Bunga later it came to be known Akal Takht. It is the first takht of the Sikhs and established by the sixth Guru Hargobind on 15th June 1606. According to *Gurbilas Padshahi Chhevin*, the Guru laid the foundation and Bhai Buddha and Bhai Gurdas completed the construction of this building, no other person permitted to take part in the process. It was of course then only a platform of mud and masonry on which the installation ceremony of Guru Hargobind was performed on 24th June 1606. A magnificent building over the Akal Takht has been raised during the time of Guru Hargobind himself.¹⁸



Gurdwara Sri Akal Takht Sahib at Amritsar

The sacred place of Gurdwara Guru ka Kotha in Wazirabad is associated with Guru Hargobind who halted here shortly while returning from his visit to Kashmir in 1620. Bhai Khem Chand a local Sikh placed at the Guru's disposal his own house (*kotha* in Punjabi) which was subsequently turned into what came to be known as Gurdwara Guru Kotha Padshahi Chhevin. According to the local tradition, Bhai

¹⁸ Tara Singh, *Twarikh Gurdwarian*, Amritsar: Bhai Buta Singh & Partap Singh Publishing, [n.d], pp. 42-43.

Khem Chand died during Guru Hargobind's stay here and the Guru himself performed his funeral rites. A memorial to him in the form of a tower was later raised within the premises of the gurdwara.¹⁹ The sacred place of Gurdwara *Ker Sahib* or *Padshahi Chhevin* is sacred to Guru Hargobind who stayed here for some time on his way back from Kashmir in 1620. Here he was met by the famous Muslim divine Shah Daula well known to a local Sikh, Bhai Garhia who also served as a *masand* in Kashmir preaching Guru Nanak's word. Gurdwara Chhevin Padshahi Sahib commemorating the Guru's visit is situated near Kabuli gate.²⁰ Another sacred the Gurdwara Bibeksar is situated on the eastern flank of the tank Bibeksar. This tank got dug by Guru Hargobind in 1628 for the convenience of the pilgrims. The Gurdwara lies northeast of Ramsar between Chativind and Sultanvind gates of the walled city.²¹

The 17th century also has a shrine related with Guru Tegh Bahadur. The sacred place of Gurdwara Keshgarh Sahib (Anandpur) is sacred to ninth Guru Tegh Bahadur. It is said that Gurdwara Kesgarh Sahib was first built by Durga Singh and Balram Singh, who were sent by the 10th Guru from "Hazur Sahib" in the Deccan to perform this mission. The Gurdwara Keshgarh Sahib is sacred to the 9th guru, who was executed at Delhi in 1675 A.D. His head was brought over to Anandpur by a Labana Sikh, and cremated by his son, the 10th Guru Gobind Singh. It was kept up by the Sodhis of Anandpur with the help of devotees. On the actual site of Guru Tegh Bahadur's cremation is a raised platform called Akalbunga.²²

There was one sacred place related with Guru Gobind Singh which can be traced also in the 17th century. The tradition about the Gurdwara Paonta Sahib is that Guru Gobind Singh visited Nahan in 1685 on the invitation of Raja Medini Prakash. The Raja offered him land on the bank of the Yamuna to build for himself a permanent abode. This led to the foundation of Paonta Sahib where Guru Gobind Singh stayed to till 1688.²³

Besides these sacred places established by the Gurus, many other gurdwaras had also emerged by the 18th century.²⁴ There were five sacred places connected with

¹⁹ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, Lahore: Department of Archaeology, Ministry of Education and Information, 1962, p. 36.

²⁰ Harbans Singh, *Encyclopedia of Sikhism*, Vol.I, Patiala: Punjabi University, 1999, p. 117.

²¹ Tara Singh, *Twarikh Gurdwarian*, p. 53.

²² *The Gazetteer of Hoshiarpur District 1883-84*, Lahore: The Government of Punjab, 1884, p. 213.

²³ Shamsheer Singh Ashok, *Parsidh Gurdware*, Patiala: Punjab Language Department, 1991, p. 28.

²⁴ For the detail of these gurdwaras see Table no. 1 in Appendix-I.

Guru Nanak Dev which emerged by the 18th century, these sacred places were Gurdwara Ber Baba Nanak (Sialkot), Gurdwara Baoli Sahib (Sialkot), Gurdwara Rori Sahib (Eminabad), Gurdwara Panja Sahib (Attock), Gurdwara Choa or *Chashma* Sahib (Rohtas) and Gurdwara Dera Baba Nanak (Gurdaspur). The Gurdwara *Ber* Baba Nanak marks the site where Guru Nanak had stayed under a *ber* tree still preserved at the time of his first visit in the town of Sialkot. It is said that Baba Nanak came to Sialkot during the reign of Emperor Babur. It was the summer season and he sat under a tree. But the tree had dried up and afforded no shade. Then Baba Nanak looked at the tree and instantaneously, it became green with fresh leaves and branches providing shade. Since that day, it became known as the *ber* of Baba Nanak and became a place of worship. This Gurdwara was established by Sardar Natha Singh of Shahid Misl who donated his entire life to this place.²⁵



Gurdwara Ber Sahib at Sialkot

Another sacred place the Gurdwara *Baoli* Sahib is situated in the western outskirts of the Sialkot town near the Sialkot-Daska road. The legend about this place is that once Guru Nanak was staying at one of his disciple's houses at Sialkot. By chance near the house, there was a stepwell that was a *baoli*. Its water was brackish.

²⁵ *Foreign/Political Proceedings Volume*, 14 January 1853, No.229,

When a disciple was leaving to bring drinking water for Baba Nanak the Baba asked him to get water from that stepwell itself. He did as commanded. The moment this water reached the lips of Baba Nanak, the water of the *baoli* became extremely sweet. For this reason that *baoli* became famous as the *baoli* of Baba Nanak.²⁶ At Eminabad the legend about the Gurdwara *Rori* Sahib is that Guru Nanak Dev made his bed on a platform of *rori* (pebbles) at this spot. This platform became a place of veneration for the Sikh people and a beautiful gurdwara was built here to commemorate the memory of the Guru Nanak. Some of the pebbles, which formed part of the platform on which Guru Nanak made his bed, have been preserved in the gurdwara. The story of milk and blood from the meal of Bhai Laloo and Malik Bhaggo respectively is also related with this sacred spot.²⁷



Gurdwara Rori Sahib at Eminabad

²⁶ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 24.

²⁷ *Ibid.*, p. 18.

The Gurdwara Choa or *Chashma* Sahib in Rohtas is dedicated to Guru Nanak Dev and it is situated just outside the Rohtas fort to the north of it. The legend goes that inhabitant here depended for water supply on a spring controlled by yogis of Tilla Bal Gudai about 14 kilometers away. At their request, Guru Nanak Dev diverted the water of the spring to the seasonal Ghan stream flowing past Rohtas so that it may become perennial source of water. Gurdwara Choa Sahib is situated on the bank of this stream.²⁸ The legends about the Gurdwara Dera Baba Nanak at Gurdaspur is that in the years between 1754 to 1774 A.D., the Bedis, descendants of Baba Nanak, purchased lands and laid the foundation of the town of Dera Nanak. There they built a *Kacha* temple on the spot where Baba Nanak used to sit or offer his prayers to god. Diwan Nanak Bakhsh, Wazir to the Nawab of a Hyderabad, Deccan, offered a sum of Rs.50,000 for the building of a brick temple. Subsequently, Raja Chando Lal contributed a large sum of money to its construction. In 1765 A.D., then construction of the temple was begun through the agency of Bedis. The work was finished in 1787 A.D.²⁹

Till the end of 18th century the number of sacred places of Guru Nanak Dev was the highest among all other gurus. There were the seven sacred place related with Guru Nanak Dev can be identified in the region. One of the reasons of the largest number of sacred places is because Guru Nanak visited many places in his life and travelled in the four directions e.g North to South, East to West and his travelling is known as four *udasi*. Sometimes an event was believed to have happened so the gurdwara was built on the site with that related event. For example, the Gurdwara Baoli Sahib (Sialkot) and Gurdwara *Rori* Sahib (Eminabad) are related with event or incident. There were many other places where the guru went but these places did not become a place of worship for the Sikh community. Sometimes the reason for not constructing a splendid gurdwaras at these places depended on the resources of the

²⁸ Gurmukh Singh, *Historical Sikh Shrines*, p. 22.

²⁹ The *Gazetteer of Gurdaspur District 1914*, Patiala: The Government of Punjab, 1915, p. 30. Besides the above mentioned sacred places there were many sacred places associated with Guru Nanak which existed outside the Punjab. Generally, wherever Guru Nanak Dev went mostly these places became a place of worship for the Sikh community. The beautiful gurdwaras were constructed at these places during the various points of times. Some of the prominent sacred places related with Guru Nanak Dev were the Gurdwara Nanak Piayo and Majnu-ka-Tila in Delhi, the Gurdwara Nanak Warra in Haridwar, Gurdwara Nanakmatta in Gorakhmatta, Gurdwara Guru-ka-Bagh in Varanasi, Gurdwara Guru Nanak in Gaya, Gurdwara Burcha Sahib in Assam, Gurdwara Nanak Shahi in Dacca, Gurdwara Bari Sangat in Calcutta, Gurdwara Mangu Math in Jagannath Puri, Gurdwara Nanak Jhira and Amrit Kund in Karnataka, Gurdwara Nanak Dhera in Sri Lanka. The others sacred places were located in Muttan (Kashmir), Mecca and Baghdad also.

local devotees. It is evident that the contribution of Guru Nanak Dev to the emergence of shrines is indeed noteworthy.

There were two sacred places related with Guru Arjan Dev which can be identified by the 18th century. These sacred places were Gurdwara Manji Sahib (Amritsar) and the sacred place of Guru Arjan Dev at Lahore. The Gurdwara Manji Sahib is adjacent to the eastern boundary of the Golden Temple and *sarovar*. The place was formerly known as Guru-ka-Bagh (the Guru's garden). This was the place where Guru Arjan used to hold the daily *diwan*. A marbled platform marks the spot where Guru used to sit on a *manji* (cot) on the ground in front of the Sikh *sangat*.³⁰ The sacred place of Guru Arjan Dev in Lahore was built by Guru himself and to be used as a congregation hall.³¹

There was one sacred place related with Guru Har Rai can be traced in the 18th century and this sacred place was the Gurdwara of Guru Har Rai at Kiratpur. The legend about the Gurdwara of Guru Har Rai is that Guru Har Rai often used to spend the rainy season at this spot and it is also marks the site of Guru's camp.³² The reason for the fewer sites linked with Guru Har Rai is that the Guru did not visit many places. Although, Guru Har Rai visited the Doaba and Malwa regions of Punjab where he preached to the Sikhs in huge numbers but there was no sacred places related with Guru Har Rai recorded in the sources. Guru Har Rai spent much of his time at Kiratpur Sahib, so the sacred places related with the activities of Guru were built only in Kiratpur Sahib.

The one sacred place related to Guru Gobind Singh can also be traced by the 18th century and this sacred place was Gurdwara Muktsar Sahib at Muktsar. The legend about the Gurdwara Muktsar Sahib is that it was the first shrine established at Muktsar by Sikh settlers here during the latter half of the 18th century. The gurdwara was built in the memory of forty *Muktas* who were martyred here while fighting with enemy. All these forty *Muktas* were cremated by Guru Gobind Singh himself at this sacred spot. Bhai Lal Singh of Kaithal and Sardar Hari Singh Nalwa raised a square shaped double storey domed building.³³ The tenth Guru Gobind Singh has a major place in Sikh history. He was the last Sikh guru and he has a divine knowledge. He

³⁰ Harbans Singh, *Encyclopedia of Sikhism*, vol.I, p. 112.

³¹ The building of this sacred place was reconstructed by Maharaja Ranjit Singh.

³² Gurmukh Singh, *Historical Sikh Shrines*, p. 40.

³³ Sohan Lal Suri, *Umdat-ut-Tawarikh Daftar II* (tr. V.S. Suri), Amritsar: Guru Nanak Dev University, 2002, p. 178. Sant Gurmukh Singh and Sadhu Singh Sevawale renovated it during the 1930s.

abolished the system of guruship (Gurta-gaddi) by giving all the power to Sri Guru Granth Sahib. He ordered to all Sikh community that henceforth Guru Granth Sahib would be your guru and all the Sikh community would be abide the principle of Guru Granth Sahib. He composed the hymns:

*"Agya bhai Akal ki tabhi chalayo Panth Sabh Sikhian ko hukam hai Guru
Maneyo Granth Guru Granth Ji manyo pargat Guran ki deh Jo Prabhu ko
milbo chahe khoj shabad mein le"*

Translation of the above:

"Under orders of the Immortal Being, the *Panth* was created. All the Sikhs are enjoined to accept the Granth as their Guru while considering the Guru Granth as embodiment of the Gurus. Those who want to meet God can find him in its hymns.

Besides the above mentioned sacred places the four sacred places related with the family members of the Sikh gurus or related with those Sikhs who attained the martyrdom during the period of the Sikh Guru's can also be traced in the 18th century.³⁴ Chronologically, these sacred places were Gurdwara Shahidganj (Lahore), Gurdwara Baba Atal, Dera Mata Jito Ji and Gurdwara Fatehgarh Sahib. The sacred place of Gurdwara Shahidganj is associated with the Sikh person Bhai Mani Singh and Bhai Taru Singh who attained martyrdom at this site. This place is now in the form of a square marble platform on a raised plinth and a Nishan Sahib near it.³⁵ The legend about the sacred place of Baba Atal is that Baba Atal Rai was the son of the Guru Hargobind. Once he performed a miracle and gave the new life to his friend Mohan who had died. But his miraculous power was not liked by his father Guru Hargobind who disapproved of it. A nine story octagonal tower marks the spot where Baba Atal Rai passed away on 9 Assu 1685 Bikrami, 13 September 1628. The construction of the present building was started in 1772 and was completed in 1835. The other sacred place Dera Mata Jito Ji is associated with Mata Jito Ji wife of Guru Gobind Singh. She died in December, 1700 and was cremated at this place later on the gurdwara was constructed here in the memory of Mata Jito Ji.

³⁴ For the detail of these gurdwaras see Table no. 1 in Appendix-I

³⁵ Ganda Singh, *History of the Gurdwara Shahidganj*, Lahore: Khalsa College Amritsar, 1935, pp. 39-40.



Gurdwara Baba Atal at Amritsar

The Gurdwara Fatehgarh Sahib is associated with the martyrdom of younger sons of Guru Gobind Singh namely Zorawar Singh and Fateh Singh. It is a huge three storey building. In the basement is the exact spot where the young sons of the Guru were martyred. It is called Bhora Sahib. The greater part is marbled but the low walls among which Fateh Singh and Zorawar Singh were bricked and the platform on which they stood have been left here. The old bricks have been left naked reminding posterity of the cruel event.³⁶

The sacred places related with the family members of Sikh gurus were also became a place of worship for the Sikh community because family members of the Sikh Gurus gave a great contribution for the sake of religion. Out of all the ten gurus the sacrifice of the four sons of Guru Gobind Singh is the significant example, because the two younger sons Fateh Singh and Zorawar Singh of Guru Gobind Singh were bricked at Sirhind at a tender age and the elder sons Ajit Singh and Jujhar Singh were executed by the enemy during the fighting at Chamkaur Sahib. The sacred

³⁶ The original shrine was constructed by Banda Bahadur in 1711 who razed the city of Sirhind to the ground in vengeance. The Shrine was rebuilt again in 1763 and 1813. Surinder Singh Johar, (1976), pp. 291-92.

places related with the family members of Guru Gobind Singh were highest in number than any other gurus.

It is evident that there were a total twenty seven (27) sacred places which can be identified till the end of the 18th century.³⁷ Out of these the thirteen (i.e 48%) sacred places were related to the historical background with special event or incident of religious significance like Golden Temple is the most sacred place for Sikhs, Nankana Sahib is the birth place of Guru Nanak Dev the founder of the Sikhism, Anandpur Sahib is the birth place of Khalsa and Sri Akal Takht Sahib is the high seat authority of the Sikhs who governed the Sikh community through *hukamnamas*. There were six (i.e 22%) sacred places which were related with merely the visit of the Gurus like Gurdwara Guru ka Kotha, Gurdwara Ker Sahib Padshahi Chhemi and Gurdwara Dera Baba Nanak. The beautiful gurdwaras were constructed by the local people at these places because these sacred places were visited by the Gurus during his tours. There were three (i.e 11%) sacred places related with the miracle which were performed by the Gurus like Gurdwara *Ber* Baba Nanak and Gurdwara Choa or *Chashma* Sahib. There were also three (i.e 11%) sacred places built with the name of *shahidi* gurdwaras like Gurdwara Shahidganj (Lahore) and Gurdwara Fatehgarh Sahib, etc. The Gurdwara Shahidganj Sahib is related with the Sikh person Bhai Mani Singh and Bhai Taru Singh who attained martyrdom at this place. The Gurdwara Fatehgarh Sahib is marked for the symbol of martyrdom of Guru Gobind Singh sons. Besides this, there were two (i.e 7%) sacred places were established on the name of sacred *baoli* like Gurdwara *Baoli* Sahib (Goindwal) and Gurdwara Baoli Sahib at Sialkot. Literally *Baoli* means a deep well or spring constructed for the use of the public.

II

By the early 19th century the number and location of Sikh sacred places was strikingly different from the earlier pattern. The Sikh shrines of the earlier times continued to exist in the early 19th century. In addition to this, several new gurdwaras had emerged. There were a total seventy four (74) sacred places of the Sikhs that can be identified in the early 19th century.³⁸ There were nineteen (19) sacred places related with Guru Nanak Dev which can be traced in the early 19th century, followed by Guru Angad

³⁷ For the detail of these gurdwaras see Table no. 2 in Appendix-I.

³⁸ The number and location of sacred places is based on information collected from the *Umdat-ut-Tawarikh* Daftar II and III, *Char-Bagh-i-Punjab*, *Gurushabad Ratnakar Mahankosh*, *Foreign/Political Proceeding Volumes* and *Foreign/Political Consultation Files*. For the detail of these gurdwaras see Table no. 3 in Appendix-I.

Dev who had one (1) sacred place, Guru Amar Das with two (2) sacred places, Guru Ram Das was associated with five (5) sacred sites, Guru Arjan Dev had eleven (11) sacred places, Guru Hargobind was associated with thirteen (13) shrines, two (2) sacred places existed for Guru Har Rai, Guru Har Krishan had one (1) sacred place, though there was no sacred place related with Guru Har Krishan recorded till the end of 18th century, Guru Tegh Bahadur had seven (7) sacred places, Guru Gobind Singh was also associated with seven (7) sacred places and the six (6) sacred sites were related with the family members of the Sikh Gurus can be identified in the early 19th century. Besides this there was no new sacred place related with Guru Angad Dev which can be identified in the early 19th century though the older sacred place of Guru Angad Dev of the 16th century continued to exist in the early 19th century period.³⁹

In the early 19th century, a total nineteen sacred places related with Guru Nanak Dev can be identified. The seven sacred places of the earlier period of Guru Nanak Dev continued to exist in the early 19th century⁴⁰ and twelve new places were added, like Gurdwara Panja Sahib, Gurdwara Bal Lila Sahib, Gurdwara Sachcha Sauda Sahib, Gurdwara Mal Ji Sahib, Gurdwara Charan Kanwal of Guru Nanak Dev (Kiratpur), Gurdwara Hat Sahib, Gurdwara Ber Sahib, Gurdwara Kothri Sahib, (Sultanpur Lodhi)⁴¹ Gurdwara of Guru Nanak (Khalra), Gurdwara Achal Sahib, Gurdwara *Tahli* Sahib (Gurdaspur) and Gurdwara Nanakiana Sahib. With compared to the earlier period it can be notice that the new sacred places had emerged in the eastern and south-eastern part of the Punjab like in the Bist Jalandhar Doab and in the Satluj-Jamuna Divide area in the early 19th century period where no sacred place related with Guru Nanak Dev had been recorded earlier. The total number of sacred places connected to Guru Nanak Dev increased from seven to nineteen by the early 19th century.

The legend about the Gurdwara Panja Sahib is that once Guru Nanak Dev visited Hasan Abdal. Here on the top of a hill Baba Wali Qandhari a Muslim Saint was lived and he was also known as Baba Hasan Abdal. When Guru Nanak Dev came here, he asked to one of his disciple to fetch water from the spring. The Baba however refused to give water to the disciple. Thereupon Guru Nanak miraculously made the

³⁹ For the detail of these gurdwaras see Table no. 4 in Appendix-I

⁴⁰ The seven sacred places of the earlier period were Gurdwara Nankana Sahib (Sheikhupura), Gurdwara Kartarpur Sahib (Kartarpur), Gurdwara Ber Sahib (Sialkot), Gurdwara Baoli Sahib (Sialkot), Gurdwara Rori Sahib (Eminabad), Gurdwara Choa or Chashma Sahib (Rohtas) and Gurdwara Dera Baba Nanak (Gurdaspur).

⁴¹ *Foreign/Political Consultation File*, 31 December 1858, Nos.1676-1679; *Foreign/Political Proceeding Volume*, 14 January 1853, Nos. 229 & 241.

spring to abandon that place and to flow from the spot where the saint was standing. The Muslim saint was much annoyed with the intruder and rolled down a rock to crush him. Guru Nanak however, gently stopped the rock by the push of his open hand. The hand left an impression on the rock. Subsequently, the rock became an object of great reverence for the followers of the Guru who started calling it Panja Sahib. Hari Singh Nalwa, during the reign of Maharaja Ranjit Singh constructed a gurdwara with a tank at this spot. Maharaja Ranjit Singh gave a grant of Rs. 500 to this sacred shrine during his visit at this place.⁴²



Gurdwara Panja Sahib at Hasan Abdal in Attock in Pakistan

The legend about the Gurdwara Bal Lila Sahib is that Guru Nanak during his childhood used to recite ‘*Sat Kartar*’ while playing with children of his own age. On the spot where he first played and subsequently spent nights in meditations, Rai Buller the landlords of the village built a small tank in the affectionate remembrance of the childhood of the Guru at a time when his fame had spread far and wide. The tank was enlarged by Kaura Mal viceroy of Lahore in the middle of the 18th century. Later on, a magnificent gurdwara was constructed at this place.⁴³ The Gurdwara Bal Lila Sahib received the grant of Rs.700 from Ranjit Singh. Another sacred place is the Gurdwara Sachcha Sauda, according to *Bhai Bala Janam Sakhi*, Guru Nanak father Baba Kalu to settle his son in a permanent vocation once gave him a sum of twenty rupees and

⁴² Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 17. In 1928 the Gurdwara Parbandhak Committee took over the management of the shrine and built a new magnificent three storied building in grey sandstone in place of the old shrine.

⁴³ *Ibid.*, p. 22.

asked him to go to the nearest market to purchase merchandise which could be sold at a profit and thus strike a good bargain (*sauda* in Punjabi). Bhai Bala was also sent from the village to accompany with Guru. They met with a large party of bare-skinned ascetics in different posture of penance on the way. Guru Nanak observed that the *sadhus* had been without food for several days. He spent all the money his father had given him feeding the hungry men and returned to home. When his father asked about his hard earned cash, Nanak only said that was the best bargain he could have made. Many years later devotees built a simple shrine where Guru Nanak had fed the ascetics. The land endowment of over 100 acres was made to it during the Sikh rule and the big gurdwara was constructed at this shrine.⁴⁴



Gurdwara Mal Ji Sahib in Pakistan

The Gurdwara Saccha Saudha received the total grant of Rs.600 from Ranjit Singh. The legend about the Gurdwara Mal Ji Sahib is that while herding the cattle Guru Nanak used to take rest under the shade of a tree. Once Rai Buller happened to pass that way and observed that the protecting shadow of the tree had remained stationary over the Guru and did not change like the shadow of the other trees with the sun's progress. According to another version, the shadow had moved away from the sleeper Guru but a large cobra had spread its huge hood over his face so that his sleep was not interrupted. This gurdwara was first built by Diwan Kaura Mal and later renovated by Maharaja Ranjit Singh.⁴⁵

⁴⁴ Harbans Singh, *The Encyclopedia of Sikhism*, vol. IV, p. 2.

⁴⁵ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 23.

The Gurdwara Charan Kanwal of Guru Nanak Dev (Kiratpur) commemorates the visiting place of Guru Nanak Dev. Here he held religious discourse with a Muslim divine Pir Buddhan Shah. The Pir lived on goat's milk, which he also offered to the Guru. According to the tradition, the Guru drank half of it and returned the other half to Buddhan Shah telling him to keep it till a Sikh of his came to take it. This, it is believed was an allusion to Baba Gurditta until whose arrival over a hundred years later Pir Buddhan Shah was still alive. The present building of this place was constructed by the Raja Bhup Singh of Ropar during the early half of the 19th century.⁴⁶ The Gurdwara Charan Kanwal (Kiratpur) got the total grant of Rs.10 and the land of 5 *ghumaon* from Mohar Singh.⁴⁷ The Gurdwara Hat Sahib in Sultanpur Lodhi marks the spot where Guru Nanak worked as a keeper in the *modikhana* of Nawab Daulat Khan. The eleven big and small set of polished stones representing the weights used by the Guru for measuring provisions are kept in a cup-board.⁴⁸



Gurdwara Charan Kamal of Guru Nanak at Kiratpur Sahib

⁴⁶ Tara Singh, *Twarikh Gurdwarian*, p. 18.

⁴⁷ Foreign Political Proceeding Volume, 10 June 1853, Nos.234-236.

⁴⁸ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, p. 166.

The Gurdwara Ber Sahib is situated on the left bank of the rivulet Kali *Bein* west of the old town. Guru Nanak Dev used to take his daily early morning bath in the *Bein* River at this place and sat in meditation under a *ber* (*zizphus jujuba*)⁴⁹ tree nearby. As the *Janam Sakhis* narrate the details Guru Nanak, one morning disappeared into the stream and was not seen for two days. When he reappeared at a spot 2-km upstream now known as Sant Ghat the first words he uttered was “There is no Hindu, there is no Musalman.” Gurdawara *Ber* Sahib is built by the side of an old *ber* tree where Guru Nanak used to sit in meditation. Maharaja Jagatjit Singh of Kapurthala raised the present building of this place. The cornerstone as laid was by Bhai Arjan Singh of Bagarian and the gurdwara was completed by Maharaja Yadavinder Singh of Patiala on 26 January 1941.⁵⁰ Another sacred place is the Gurdwara Kothri Sahib where the Guru is said to have been interned in a *Kothri* (small room) when someone accused him of embezzlement. But when the accounts were verified and found correct the Guru was honorably released.⁵¹ Another sacred place the Gurdwara of Guru Nanak is the merely visiting place of Guru Nanak Dev. The commemorative shrine established here is called Gurdwara Pehli Padshahi Guru Nanak Dev Ji. The Gurdwara of Guru Nanak (Khalra) received the total grant of Rs.50 annually from Jassa Singh Ahluwalia.

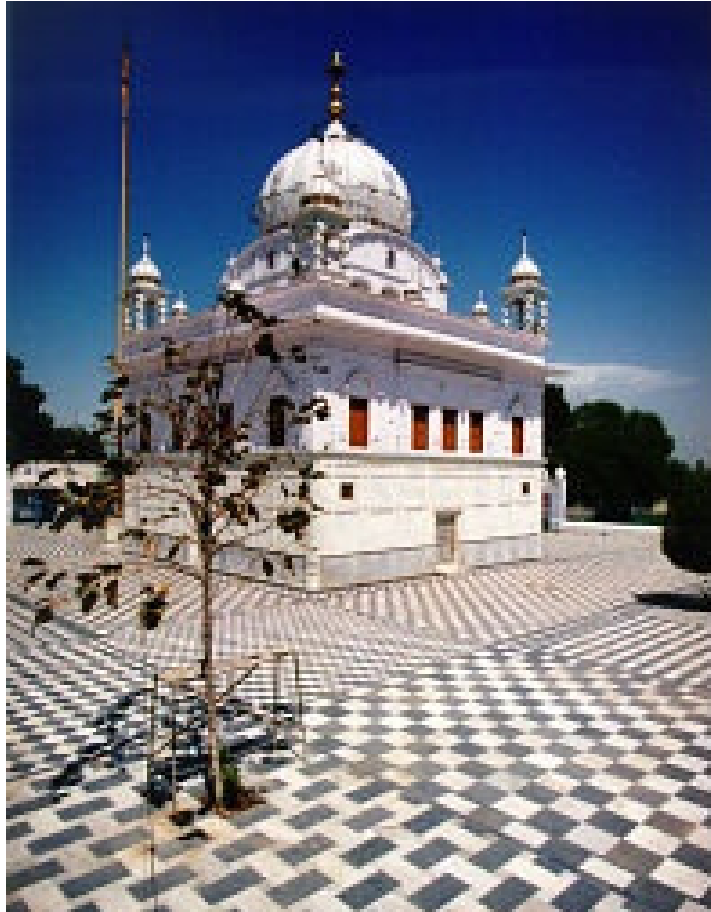
In Gurdaspur the Gurdwara Achal Sahib is associated with Guru Nanak Dev. Guru Nanak Dev visited Achal at Batala in 1530 on the occasion of *Shivratri* fair. The entire gathering at Achal fair flocked to Guru Nanak Dev as the people became aware of his holy presence there. The *yogis* and *siddhas* felt jealous on seeing crowds gathering round the Guru. They started showing their miraculous powers and performed miracles of black magic, one of them becoming a tiger and other a bird. The leader of the *yogis* Bhangarnath told to the Guru that if he has a power than he will performed some miracle. The Guru replied that miraculous powers were of no avail and that he could not perform any miracle. He only preached God name. Everyone derived his power from the one Supreme Being. All the *yogis* were silenced by the Guru reasoned discourse. A shrine has been built here in the memory of the Guru’s visit and is known as Achal Sahib.⁵²

⁴⁹ The spiny tree contains having dark red edible fruits.

⁵⁰ Harbans Singh, *Encyclopedia of Sikhism*, vol. IV, p. 270.

⁵¹ *Ibid.*,

⁵² Surinder Singh Johar, *The Sikh Guru and Their Shrines*, p. 107.



Gurdwara Achal Sahib at Batala in Gurdaspur

Another sacred place the Gurdwara Tahli Sahib in Gurdaspur was named from a large *tahli* or Shisham tree, which stood close to it. This Gurdwara was erected by Baba Sri Chand, the son of Guru Nanak Dev. In 1869, the Gurdwara was carried away by the Ravi, and in place of it, the people constructed another shrine on the other bank of the river in the village of Mulowali near the Fathegarh road, but it was again moved to the town to the north. The town also contains a precious relic in the shape of a coat, once worn by Nanak.⁵³

In Sangrur area, the Gurdwara Nanakiana Sahib was built in the memory of sacred visit of Guru Nanak Dev. There was a deep pool in the Mangwal village where Guru Nanak Dev stayed. According to local tradition, the Mangwal village was near this pool, which must have been convenient source of water supply during dry season when Guru Nanak Dev visited it. A small shrine was established during the visit of Guru Nanak Dev. When Guru Hargobind visited this village, he observed that there is a need of the sanctity of this pool and he told the villagers they should not use to the

⁵³ *Umdat-ut-Tawarikh*, Daftar III, p. 29.

pool as a receptacle of garbage and gutter water. Then the villagers obeyed the Guru and shifted the village to its present site and began to treat the pool as a sacred *sarovar* and the shrine became the holy Gurdwara Nanakaian Sahib. The Gurdwara Nankiana Sahib (Sangrur) received the land of 15 acres from Karam Singh of Patiala.⁵⁴

There were some sacred places related with Guru Nanak Dev of the earlier period which were endowed by Maharaja Ranjit Singh and rulers and chiefs of the Punjab in the early 19th century. For example, the Gurdwara Nankana Sahib at Lahore received the total grant of Rs.2607 from four rulers. The maximum grant to this place of Rs.1428 and the land of 20,000 acres for the service of *langar* was granted by Maharaja Ranjit Singh,⁵⁵ followed by Dal Singh Rs.900, Kharak Singh Rs.162 and Dalip Singh give Rs.21.⁵⁶ The Gurdwara Kartarpur Sahib (Kartarpur) received the total grant of Rs.2000 and the land of 70, *ghumaon* from Maharaja Ranjit Singh. The Gurdwara Ber Baba Nanak (Sialkot) received the total grant of Rs.6024 from two rulers. Natha Singh Shahid gave the maximum grant of Rs.5024 to this sacred place individually,⁵⁷ followed by Rs.1000 and the land of 40 *bighas* was given by Maharaja Ranjit Singh. Maharaja Ranjit Singh reconstructed the building of Gurdwara Ber Baba Nanak (Sialkot). He also gifted some golden pitchers to this sacred place. The Gurdwara *Baoli* Sahib (Sialkot) received the total grant of Rs.480 from two rulers it got the highest of Rs.400 from Maharaja Ranjit Singh⁵⁸ followed by Rs.80 from Prince Kashmir Singh.

The Gurdwara Rori Sahib (Eminabad) received the total grant of Rs.1556 from three rulers it got the maximum grant of Rs. 1135 from Mahan Singh Sukarcharia,⁵⁹ followed by Maharaja Ranjit Singh Rs.293, Man Singh Majithia Rs.128. The Gurdwara Dera Baba Nanak (Gurdaspur) received the maximum grant of Rs.53100 from two persons. It received the maximum grants of Rs.50,000 from Diwan Nanak Bakhsh⁶⁰ followed by Maharaja Ranjit Singh Rs.3100. In 1825 A.D. Maharaja Ranjit Singh offered a handsome contribution for the completion of the work of Gurdwara

⁵⁴ Gurmukh Singh, *Historical Sikh Shrines*, pp. 214-15.

⁵⁵ Harbans Singh (ed.), *The Encyclopaedia of Sikhism, Vol. III*, Patiala: Punjabi University, 1999, p. 199.

⁵⁶ *Foreign/Political Proceedings Volume*, 14 January, 1853, No.241.

⁵⁷ *Foreign/Political Proceedings Volume*, 14 January 1853, No.229,

⁵⁸ *Ibid.*, No.241, Harbans Singh, *The Encyclopedia of Sikhism*, vol. IV, p. 122.

⁵⁹ *Ibid.*, 14 January 1853, No.241.

⁶⁰ *Gazetteer of Gurdaspur District 1914*, Patiala: The Government of Punjab, 1915, p. 28.

Dera Baba Nanak (Gurdaspur) and it was completed in 1827 A.D.⁶¹ Rani Chand Kaur, on the occasion of her succession to the throne, caused a portion of the structure to be decorated with gold leaf.⁶²

The older sacred place of 16th century related with Guru Angad Dev was continued to exist in the early 19th century and there was no new sacred place of Guru Angad Dev added in the early 19th century period. The Dera of Guru Angad Dev (Khadur Sahib) received the total grant of Rs.3500 from Maharaja Ranjit Singh.⁶³

The total number of sacred places of Guru Amar Das increased from one to two by the early 19th century. There was only one sacred place related with Guru Amar Das in the early 19th century and the one sacred place of the 16th century of Guru Amar Das was continued to exist from the earlier period.⁶⁴ A new gurdwara emerged in Goindwal in connecting to Guru Amar Das. One gurdwara already existed here and another Gurdwara *Chaubara* Sahib also came into being, as it was at the site where the Guru had resided. The *Chubara* literally means the top floor room. The room where Guru Amar Das lived has its walls and ceiling artistically made with glass and stones of different colours set in multi-colored plastic designs. It was the place where Akbar came to meet Guru Amar Das all the way from Delhi. On the return of Akbar, he offered a large estate and money for running *Guru-ka-langar* and requested the Guru to accept his offering. This was the *jagir* where later Guru Ram Das built Amritsar the city of Golden Temple. The Gurdwara *Chubara* Sahib (Goindwal) got the total grant of Rs.1033 from Maharaja Ranjit Singh.⁶⁵

There were five sacred places related with Guru Ram Das that can be identified in the early 19th century, the two sacred places of the earlier period also continued in this period while three new places had emerged.⁶⁶ The new sacred places were *Dera* of Guru Ram Das (Lahore), Gurdwara of Guru Ram Das (Gujranwala) and Gurdwara Guru Ke-Mahal (Amritsar). These new sacred places were identified in the Rachna Doab and Bari Doab where no sacred places of Guru Ram Das were recorded

⁶¹ *Umdat-ut-Tawarikh*, Daftar III, p. 220.

⁶² *The Gazetteer of Gurdaspur District 1914*, p. 30

⁶³ Maharaja Ranjit Singh sent the grant to this sacred place through Baba Sarmukh Singh Mahant in 1827. *Foreign/Political Consultation Files*, 16 April 1852, No.48-51.

⁶⁴ The sacred place of the earlier period was Gurdwara Baoli Sahib at Goindwal.

⁶⁵ *Foreign/Political Proceedings volumes 27* May 1853, No.199; Hari Ram Gupta, *History of the Sikhs*, New Delhi: Munshiram Manoharlal, Vol. V, 1991, p. 418.

⁶⁶ The two sacred places of the earlier period were The Darbar Sahib (Golden Temple) and Gurdwara Dukh Bhanjani Beri at Amritsar.

in the late 18th century. The total number of sacred places of Guru Ram Das has increased from two to five by the early 19th century. In Lahore, the Dera of Guru Ram Das is the site of Guru's ancestral home and the birth place of Guru Ram Das. It is double storey square building with a marbled courtyard in front. The ground floor hall has a single door. The marbled sanctum used to be in the middle of the hall.⁶⁷ The Dera of Guru Ram Das (Lahore) got the grant of Rs.700 from Maharaja Ranjit Singh.



Gurdwara Dehra Sahib at Lahore

In Gujranwala, the Gurdwara Guru Ram Das was built in the memory of a sacred visit and it is situated in the west of the district. The Guru visited the place accompanied with Bhai Purana Singh and the Guru was stayed here for many days. A beautiful gurdwara was established during the Sikh rule.⁶⁸ Another sacred place of the Gurdwara Guru-ke-Mahal (Amritsar) is situated west of the Akal Takht. Guru Ram Das first constructed it as a modest hut in 1573, it was enlarged by Guru Arjan Dev and Guru Hargobind. The older house since has been converted into a gurdwara with the Guru Granth Sahib seated in a large rectangular hall. The historical event of this place is that Guru Tegh Bahadur was born here on 1 April, 1621.⁶⁹ The Gurdwara

⁶⁷ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 28.

⁶⁸ Tara Singh, *Twarikh Gurdwarian*, p. 72.

⁶⁹ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, p. 58.

Guru ke Mahal (Amritsar) got the total grant of Rs 40 and the land of 25 *ghumaon* from Maharaja Ranjit Singh.

Maharaja Ranjit Singh and chiefs of the Punjab endowed the sacred sites of the 16th century related with Guru Ram Das in the early 19th century period. The Golden Temple (Amritsar) received the maximum amount of Rs. 2,44,645 from the total twenty seven rulers. The maximum grant of Rs. 1,15,650 to this sacred place was given by individually Maharaja Ranjit Singh⁷⁰ followed by Raja Bikram Singh of Faridkot Rs.75,000,⁷¹ Lat Sahib Rs.11,250,⁷² Dalip Singh Rs.4000, Kharak Singh Rs.1475,⁷³ Bagh Singh Hallowaila Rs.1415,⁷⁴ Kanwar Nau Nihal Singh, Kanwar Sher Singh, Mai Nakian Sahila, Raja Hira Singh Jamadar, Sardar Tej Singh, Raja Kalan give Rs.1100 each, Raja Sochet Singh, Raja Gulab Singh Rs.750 each, Mai Sada Kaur Rs.600, Sardar Dhanna Singh Malwai, Kashmira Singh Rs.500 each, Nar Singh Chamariwala Rs.360, Bhai Ram Singh, Gobind Ram, Gurmuk Singh give Rs.250 each, Rani Chand Kaur Rs.200, Mackeson Sahib Rs.125,⁷⁵ Fateh Singh Ahluwalia Rs.75, Khem Kaur Rs.70, Thakur Singh Atariwala Rs.50, and Amir Singh Sandhawaliala presented seven horses to this sacred place.⁷⁶ Another sacred place the Dukh Bhanjani Beri received the total grant of Rs.1479 from three rulers it got the maximum grant of Rs.1425 from Maharaja Ranjit Singh, followed by Jai Singh Kanhiya Rs.30⁷⁷ and rulers of Nabha State Rs.24.

There were eleven sacred places related with Guru Arjan Dev that can be identified in the early 19th century, of which four sacred shrines were of the earlier period also continued to exist.⁷⁸ The new sacred places were Gurdwara Mau Sahib, Gurdwara *Sehra* Sahib, Gurdwara *Tham* Sahib (Kartarpur), Gurdwara Dukh Niwaran

⁷⁰ Maharaja Ranjit Singh visited the Golden Temple Eighty five (85) times during his life. Generally on the every *Sankrant* of the month he visited the Darbar Sahib and pay obeisance in front of the Granth Sahib. Afterwards, he made the *Sankalp* and gives the alms and charity to the needy people. This information is based on the *Umdat-ut-Tawarikh*, Daftar II & III.

⁷¹ Fauja Singh & R.C. Rabra, *The City of Faridkot- Past and Present*, Patiala: Punjabi University, 1976, p. 29.

⁷² Lat Sahib visited three time the sacred place of Darbar Sahib. *Umdat-ut-Tawarikh*, Daftar III, p.197.

⁷³ Dalip Singh had four and Kharak Singh visited six times the Darbar Sahib respectively. Ibid. p. 198.

⁷⁴ Bagh Singh Hallowaila had visited five times this sacred place. Ibid. p. 200. *Foreign/Political Proceeding Volumes* 13 August 1852, No.49; 10 June 1853, No.218.

⁷⁵ Sohan Lal Suri, *Umdat-ut-Tawarikh*, Daftar III, p. 265.

⁷⁶ *Foreign/Political Proceeding Volumes*, 3 June 1853, No.119.

⁷⁷ Ibid., 14 January 1853, Nos.234-36.

⁷⁸ The four sacred places of the earlier period were The Darbar Sahib (Tarn Taran), Gurdwara Dehra Sahib (Lahore), Gurdwara Manji Sahib (Amritsar) and The Sacred place of Guru Arjan Dev at Lahore.

Sahib (Tarn Taran), Gurdwara Ramsar Sahib, Gurdwara Chheharta Sahib⁷⁹ and the sacred *Baoli* of Guru Arjan Dev at Lahore. These new sacred places emerged in the Bist Jalandhar Doab though there had been no sacred place of Guru Arjan Dev in earlier period. The total number of sacred places of Guru Arjan Dev increased from four to eleven by the early 19th century. The legend about the Gurdwara Mau Sahib is that the Mau is the ancestral village of Mata Ganga who was married to Guru Arjan Dev here on 19th June 1589. There is a basement called *Bhora* Sahib below the main sanctum within the rectangular hall. The Gurdwara *Sehra* Sahib is dedicated to Guru Arjan Dev who passed through Sultanpur in 1604 on his way to Dalla for the marriage of his son Guru Hargobind. According to tradition the marriage celebration stayed overnight at this place and the *sehra* or ceremonial wreath was fastened round the bridegroom head here. Later on, a beautiful gurdwara was constructed at this holy place.⁸⁰ The land of 12 *ghumaon* was endowed to the Gurdwara *Sehra* Sahib (Sultanpur) by the Kapurthala State.⁸¹

In Jalandhar, the Gurdwara *Tham* Sahib is sacred to Guru Arjan Dev. While staying at Kartarpur the Guru felt the need of big *Diwan Khana* where congregation could be held and the Guru could preach the name of God. For the construction of *Diwan Khana* a big *Tham* was required. It is said that a demon was living under the trunk of the tree from which wood was to be cut for making the *Tham* and the demon was not allowing anyone to have wood from the tree. But he was persuaded by the Guru to allow the cutting of the wood. A 15 metre high post now stands in the shrine and it is called Gurdwara *Tham* Sahib. Maharaja Ranjtt Singh at this holy place constructed the shrine in 1833. The Gurdwara *Tham* Sahib (Kartarpur) got the total grant of Rs.500 from Maharaja Ranjit Singh. In Tarn Taran, the Gurdwara Dukh Niwaran Sahib literally means eradication of sorrow. This sacred place was visited by Guru Arjan Dev. Earlier there was only small pond, where Guru Arjan Dev used to wash his hands and feet after a visit to the work site at Tarn Taran and which was lined into a proper *sarovar* during the reign of Maharaja Ranjit Singh. It is believed that the water of this pond medicinal properties.⁸² The Gurdwara Dukh Niwaran (Tarn Taran) received the total grant of Rs.3000 from four rulers. It gets the maximum grant

⁷⁹ *Foreign/Political Proceedings Volumes*, 7 January 1853, No.219; 10 June 1853, Nos.218-19.

⁸⁰ *Foreign/Political Consultation Files*, 31 December 1858, Nos.1676-1679; *Foreign/Political Proceeding Volumes*, 14 January 1853, Nos. 229 & 241.

⁸¹ Bhai Kahn Singh Nabha, *Gurshabad Ratnakar Mahankosh*, vol.I, p. 560.

⁸² Bhai Inder Singh Maskeen, *Guru Asthan Darshan*, Gurdaspur, {n.d}, p. 9.

of Rs.1500 from Dalip Singh, followed by Maharaja Ranjit Singh, Kanwar Nau Nihal Singh, Kharak Singh Rs.500 each.⁸³

The tradition about Gurdwara Ramsar Sahib is that it was the place where Guru Arjan Dev completed the holy Guru Granth Sahib with Bhai Gurdas as his scribe during 1603-04. It is a small-domed building constructed in 1855. This sacred place got the grant of Rs.275 from some *zamindars* of village.⁸⁴ At the sacred place of Gurdwara Chheharta Sahib, Guru Arjan Dev got dug here a big well to be worked with six Persian wheels (Chheharat). It has come to be known as Chheharta Sahib. A shrine has also been built here in the memory of the Guru Arjan Dev. Another sacred place in Lahore is the *Baoli* of Guru Arjan Dev, the *baoli* was constructed here by Guru Arjan Dev with the money presented to him by Chhajju Bhagat. After the martyrdom of Guru, the *baoli* fell into disuse and filled up. Maharaja Ranjit Singh rebuilt the *baoli* in 1834 as he was advised by his astrologers to take bath with its holy water. A tank was also added. The site of the *baoli* is marked by the construction of a memorial gateway.⁸⁵



Gurdwara Baoli Sahib of Guru Arjan Dev at Lahore

There were some sacred places related with Guru Arjan Dev of the earlier period to which the grants was given by Maharaja Ranjit Singh and other rulers at various point of times. The Darbar Sahib (Tarn Taran) received the total grant of

⁸³ This sacred place received the grant worth 1500 from Dalip Singh in 1849 for its free Kitchen. The *Khalsa Darbar Records*, Bundle No.5, Vol.X, Part-II, p.349/1; Shamsheer Singh Ashok, *Parsidh Gurdwara*, p.11.

⁸⁴ The grant was given by the *zamindars* of a village in Amritsar in 1653, this grant was confirmed by Maharaja Ranjit Singh in 1811. *Foreign/Political Proceedings*, 10 June, 1853, No.218.

⁸⁵ *Ibid.*, p. 32.

Rs.15,680 from four rulers. It got the maximum grant of Rs.10,600 and some golden pitchers on the day of *Maghi* from Maharaja Ranjit Singh⁸⁶ followed by Dalip Singh Rs.5000,⁸⁷ Gulab Singh Bhangi Rs.80, Hari Singh Nalwa give the land of 20 *bigha*⁸⁸ to this sacred place.⁸⁹ The Gurdwara Manji Sahib (Amritsar) received the total grant of Rs.425 and the land of 125 *ghumaon*⁹⁰ from Ranjit Singh. There were some golden pitchers presented to the Gurdwara Dehra Sahib (Lahore) by Ranjit Singh during his visit to this sacred place. Maharaja Ranjit Singh raised the present building a typical model of the Sikh architecture.⁹¹

The thirteen sacred places related with Guru Hargobind can be identified in the region, in addition to the four sacred places of the 17th century were also continued to exist.⁹² These sacred places were Guru ke-Wadali (Amritsar), Gurdwara Lohgarh Sahib (Amritsar), Gurdwara *Tambu* Sahib (Alampur), Gurdwara *Tahli* Sahib, Gurdwara Garna Sahib (Bodal), Gurdwara Gurugarh Sahib (Sada Vart), Gurdwara *Jand* Sahib (Bhatinda), Gurdwara Gurusar Sahib (Moga) and Gurdwara Daroli Bhai Sahib also in Moga. The Guru Hargobind was the second guru who had the highest number of sacred places after Guru Nanak in the early 19th century. In comparison to the late 18th century, three new sacred places emerged in the Bist Jalandhar Doab though there was only one sacred place was existed in the late 18th century in the same area. Besides this, the three sacred places emerged in the Satluj-Jamuna Divide area where no sacred place of Guru Hargobind was recorded in this area in the late 18th century. Many of the sacred places related with the Guru Hargobind were emerged in the Bist Jalandhar Doab and in the Satluj-Jamuna Divide area especially in the east and south-eastern part of the Punjab. The total number of sacred places of Guru Hargobind increased from five to thirteen in the early 19th century.

The sacred place of Gurdwara Guru ki Wadali was sanctified by the visit of Guru Arjan as also the birth of Guru Hargobind. Guru Gurgobind was born here on

⁸⁶ Maharaja Ranjit Singh visited Tarn Taran twenty five (25) times whenever he visited the Golden Temple than often he comes here and paid obeisance at this sacred place. He presented some Golden pitches to this sacred spot on 14 January, 1839. This information is based on the *Umdat-ut-Tawarikh*, Daftar II & III.

⁸⁷ *The Khalsa Darbar Records*, Bundle No.5, Vol.X, part II, p.349/1

⁸⁸ Indu Banga, *Agrarian System of the Sikhs*, New Delhi: Manohar Publication, 1978, p. 90.

⁸⁹ Vanit Nalwa, *Hari Singh Nalwa: Champion of the Khalsaji (1791-1837)*, New Delhi: Manohar Publication, 2009, p. 313.

⁹⁰ Indu Banga, *Agrarian System of the Sikhs*, p. 90.

⁹¹ D.S Dhillon, *Sikhism Origin and Development*, Delhi: Atlantic Publishers, 1988, pp. 204-207. For the detail of these gurdwaras see Table no. 4 in Appendix-I.

⁹² The four sacred places of the earlier period were Gurdwara Sri Akal Takht Sahib (Amritsar), Gurdwara Guru ka Kotha (Wazirabad), Gurdwara *Ker* Sahib Padshahi Chhemi (Gujrat) and Gurdwara Bibeksar Sahib at Amritsar.

June 14, 1595 and a shrine has been built to commemorate event of the birth ceremony. A fair is held here every year on the day of *Basant Panchami*.⁹³ The Gurdwara Guru ki Wadali (Amritsar) received the grant of Rs.300 from Sardar Dharam Singh Kadirabadia.⁹⁴ The Gurdwara Lohgarh Sahib marks the site of a fort of the same name constructed by Guru Hargobind for the security of city. The battle was fought here between royal army and Guru Hargobind in May 1629. There is also a little *beri* tree near the gurdwara which is preserved from the times of Guru Hargobind.⁹⁵ This sacred place received the grant of Rs.60 from Kharak Singh.⁹⁶ In Hoshiarpur, the Gurdwara *Tambu* Sahib (Alampur) is sacred to Guru Hargobind who stayed here for several days during an hunting expedition. The place where he pitched his tents (*tambu* in Punjabi) came to be treated as holy. Subsequently, the shrine established here was called Gurdwara *Tambu* Sahib Padshahi Chhevin.⁹⁷

The tradition about Gurdwara *Tahli* Sahib (Munak Kalan) is that Guru Hargobind had stayed here while going on his way to Kiratpur Sahib. He alighted under a *shisham* tree (*tahli* in Punjabi). The shrine later established came to be known as Gurdwara *Tahli* Sahib where he settled his camp.⁹⁸ The Gurdwara Garna Sahib (Bodal) was dedicated to Guru Hargobind who visited at this place. Once he was relaxing under a *garna* tree (*Capparis horrida*) near the Bodal village, Bhai Chuhar the village bard, entertained Guru by playing on his rebeck. The Guru advised him to learn to perform *kirtan*. The tree under which the Guru had sat came to be reverently called Garna Sahib and the name stuck to the gurdwara established later at this site, where the old tree still stands. The Gurdwara Garna Sahib was established during the rule of Sardar Jodh Singh Ramgarhia (d. 1816) over this part of Doaba.⁹⁹

Another sacred place the Gurdwara Gurugarh Sahib (Sada Vart) was built by Raja Bhup Singh of Ropar in the memory of regularly visiting place from Guru Hargobind to Guru Gobind Singh. The epithet 'Sada Vart' means constant working of any charitable institution. Raja Bhup Singh had also arranged here free kitchen open at all times of day and night. The shrine therefore came to be called Gurdwara Sada Vart. The sacred place of Gurdwara *Jand* Sahib in Bhatinda is mark the site of the *jand* tree where Guru Hargobind met Bhai Rupa and his father Bhai Sadhu and they

⁹³ Shamsheer Singh Ashok, *Parsidh Gurdwara*, p. 27.

⁹⁴ Karamjit Kaur Malhotra, *Social and Cultural Life of the Sikhs in the Punjab during the Eighteenth Century*, Ph. D Thesis, Chandigarh: Panjab University, 2009, p. 298.

⁹⁵ Ibid. p. 58.

⁹⁶ *Foreign/Political Proceedings volumes*, 10 June, 1853, No.219.

⁹⁷ Harbans Singh, *The Encyclopedia of Sikhism*, vol. I, p. 76.

⁹⁸ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, p. 550.

⁹⁹ Ibid., p. 398.

also served the cold water to Guru at this site. Maharaja Hira Singh of Nabha constructed the small building of this gurdwara. Another sacred place the Gurdwara Gurusar in Moga was built in the memory of sacred visit of Guru Hargobind who visited here twice, once on his way back from Nanak Matta and again after the battle of Mehraj. The memorial platform was constructed on the spot where the Guru had stayed in the open about one kilometer southwest of the village, Sardar Suhel Singh a retired *thanedar* of Chuhar Chakk raised a one room Gurdwara called Gurdwara Gurusar and also got a *sarovar* dug up near this place in the early 19th century.¹⁰⁰ In Ferozepore the Gurdwara Daroli Bhai Sahib is associated with many historical events. Firstly, it is the visiting place of Guru Hargobind Sahib who had stayed here for many days. There is a *smadh* of Mata Damodari Ji, which marks the cremation site of five deceased members of her family. Adjoining this there is also a birthplace of Baba Gurditta Ji inside the village where Bhai Sain Das house stood.¹⁰¹



Gurdwara Daroli Bhai Sahib in Ferozepur

¹⁰⁰ Giani Gian Singh, *Twarikh Gurdwarian*, p. 87.

¹⁰¹ *Ibid*, p. 87.

There were some sacred places related with Guru Hargobind of the earlier period to which the grants were given by Maharaja Ranjit Singh and other rulers at various points of time. For example Sri Akal Takht Sahib received the total grant of Rs.14,805 from four rulers. The maximum amount of Rs.12,105 was granted by Maharaja Ranjit Singh, followed by Bagh Singh Hallowalia Rs.2400,¹⁰² Prince Sher Singh Rs.300 and one silver canopied charpoy was presented by Amir Singh Sandhawalia to this sacred place.¹⁰³ The Gurdwara *Ker* Sahib (Gujrat) received the total grant of Rs.7400 from three rulers. It received the maximum grant of Rs.5100 and the land of 40 squares from Ranjit Singh,¹⁰⁴ followed by Mahan Singh Sukarcharia Rs.3200¹⁰⁵ and Desa Singh Mann Rs.100. Maharaja Ranjit Singh raised the Gurdwara Bibeksar in 1833. The Gurdwara Bibeksar (Amritsar) received the total grant of Rs.150 from two people, the highest Rs.110 was given by Sangat Singh of Jind and Rs.40 by Diwan Singh.

The two sacred places related with Guru Har Rai, which can be traced in the early 19th century, includes one sacred place of the 18th century, which continued to exist.¹⁰⁶ The total number of sacred places of Guru Har Rai increased from one to two in the early 19th century period. A new gurdwara emerged in Kiratpur in connection to Guru Har Rai. One gurdwara already existed here and another Gurdwara Harian Velan also came into being as Guru Har Rai had stayed here. The sacred place of Gurdwara Harian Velan is related with Guru Har Rai who visited here in 1651 on his way to Kiratpur. According to the local tradition, one Baba Parjapat provided heaps of *harian velan* (lit. green creepers) to feed the Guru horses. The Guru blessed him saying that his creepers will ever remain green. The sacred shrine of Harian Velan was established at the site of Guru's camp.¹⁰⁷ The Gurdwara Harian Velan got the land of 71 *ghumaon* from Maharaja Ranjit Singh.¹⁰⁸ Besides this, the *Dharmsal* of Guru Har Rai (Kiratpur) of earliest period also got the total grant of Rs.125 from Ranjit Singh.

¹⁰² *Foreign/Political Consultation Files*, 16 April 1852, Nos. 48-51; 22 April 1859, Nos. 41-48; *Foreign/Political Proceedings Volumes*, 10 June 1853, No.218.

¹⁰³ Sohan Lal Suri, *Umdat-ut-Tawarikh*, Daftar III, p. 250.

¹⁰⁴ *Foreign/Political Proceedings Volumes*, 14 January 1853, No.241, Bhai Kahn Singh Nabha, *Encyclopedia of the Sikh Literature Vol. II*, Patiala: Punjabi University, 2008, p. 881.

¹⁰⁵ *Foreign/Political Proceedings Volumes*, 14 January 1853, No. 241.

¹⁰⁶ The one sacred place of the earlier period was Gurdwara of Guru Har Rai at Kiratpur in Jalandhar.

¹⁰⁷ Gurmukh Singh, *Historical Sikh Shrines*, p. 145.

¹⁰⁸ Bhai Kahn Singh Nabha, vol.II, pp. 674-75.

There was only one sacred place related to the eighth Guru Har Krishan, which can be identified in the early 19th century. In fact, there had been no sacred site related with Guru Har Krishan, which had existed in earlier period. The sacred place of Guru Har Krishan was identified in the Satluj-Jamuna Divide area. The reason for the fewer number of sacred places of Guru may be due to Guru Har Krishan shortest tenure of Guruship, lasting only 2 years, 5 months and 24 days. At the age of five, he became youngest Guru on 7 October 1661, succeeding his father, Guru Har Rai. He is also known as Bal Guru (Child Guru).¹⁰⁹ In Ambala the Gurdwara Panjokhara Sahib is sacred to Guru Har Krishan who stayed here in the early years of 1664. In Panjokhara Sahib, a Brahman Krishan Lal lived who was proud of his learning. He sarcastically remarked that the young Guru who bore the name of Krishan could not even read the Krishan's Bhagwad Gita. Guru Har Krishan simply smiled at the Brahman's impudence and calling a passerby Chhajju the water-carrier made the latter give a discourse on Gita. Such was the erudition of Chhajju that Krishan Lal Ji Pandit bent his head in shame and besought the Guru's forgiveness. The Guru resumed his journey after three days stay at Panjokhara. A small memorial was established to mark the site where the Guru had stayed. Later it was replaced by a big gurdwara and called Gurdwara Panjokhara Sahib.¹¹⁰ The Gurdwara Panjokhara Sahib (Ambala) received the land of 200 *bigha* from Maharaja Ranjit Singh.¹¹¹

There were seven sacred places related with ninth Guru Tegh Bahadur which can be identified in the region, one sacred place of the 17th century was also continued to exist in this period.¹¹² There was a major change in the number of sacred places of Guru Tegh Bahadur because the six sacred places were added in the early 19th century. He was the fourth guru after Guru Nanak, Guru Arjan Dev and Guru Hargobind who had a large number of sacred places emerging in this period. He was the first guru whose sacred places of early 19th century were located only in the Satluj-Jamuna Divide area. No sacred place related with Guru Tegh Bahadur was located in the Bari Doab, Rachna Doab, Sindh Sagar Doab and Chaj Doab in the early 19th century Punjab. The total number of sacred places of Guru Tegh Bahadur was increased from one to seven in the early 19th century period. These sacred places were

¹⁰⁹ Harbans Singh, *The Encyclopedia of Sikhism*, vol. III, New Delhi: Hemkunt Press, 2009, pp. 96-97.

¹¹⁰ *Ibid.*, pp. 281-82.

¹¹¹ Bhai Kahn Singh Nabha, *Encyclopedia of the Sikh Literature* vol. III, p. 2018.

¹¹² The one sacred place of the earlier period was Gurdwara Keshgarh Sahib at Anandpur in Ropar.

Gurdwara Dhamtan Sahib, Gurdwara Moti Bagh Sahib, Gurdwara Dukh Niwaran Sahib (Patiala), Gurdwara *Thara* Sahib (Jhivar Heri), Gurdwara Manji Sahib Padshahi Naumi (Jind) and Gurdwara *Karha* Sahib in Karnal region. The Gurdwara Dhamtan Sahib was built in the memory of Guru Tegh Bahadur who visited it twice once during 1672-73 and again during his martyrdom journey towards Delhi in 1675. According to *Sakhi Pothi*, Guru Tegh Bahadur stayed here for a very long time. He was devotedly served by the local *masand* Bhai Daggo. Before his departure from here, the Guru gave to Bhai Daggo 101 gold *mohars* for the construction of the gurdwara and a well near it. However, Daggo constructed the well in his own land near the village. When Guru visited Dhamtan again in 1675 and came to know of Daggo's defalcation, he expressed his displeasure to him. The Maharaja Karam Singh built the present building and richly endowed the grant of Rs.3200 and also with a land grant of about 800 acres.¹¹³ This sacred place also got the grant of Rs.80 from Bhai Uday Singh of Kaithal.¹¹⁴

The other sacred place Gurdwara Moti Bagh is situated near the old Moti Bagh palace former residence of the rulers of Patiala. According to the tradition, Guru Tegh Bahadur during his journey to Delhi for his supreme sacrifice stayed here awhile in 1675. It was then jungle and no memorial was raised until Maharaja Narinder Singh of Patiala who had already built the Moti Bagh Palace constructed this gurdwara in 1852. The special religious gathering and Guru ka Langar mark the anniversaries of the birth and martyrdom day of Guru Tegh Bahadur.¹¹⁵ The Gurdwara Moti Bagh Sahib received the grant of Rs.300 from Maharaja Ranjit Singh. The Gurdwara Dukh Niwaran Sahib is sacred to Guru Tegh Bahadur. The legend reveal the history of this place is that one Bhag Ram a resident of Lehal village made the request to Guru that he might be pleased to visit and bless his village so that its inhabitant could be get rid of a serious and mysterious sickness which had been their bane for a long time. The Guru visited Lehal and stayed under a banyan tree by the side of the pond. The site where Guru Tegh Bahadur had sat came to be known as Dukh Niwaran literally meaning eradicator of suffering. The devotees have faith in the healing qualities of water in the *sarovar* attached to the shrine known as Gurdwara Dukh Niwaran Sahib.¹¹⁶ Another sacred place the Gurdwara *Thara* Sahib of Padshahi

¹¹³ Tara Singh, *Twarikh Gurdwarian*, p. 108.

¹¹⁴ *Foreign/Political Consultation Files*, 31 December 1847, No.1808.

¹¹⁵ Harbans Singh, *Encyclopedia of Sikhism*, vol. III, p. 319.

¹¹⁶ Surinder Singh Johar, *The Sikh Guru and their Shrines*, p. 211.

Naumi is about a furlong to west of the village Jhivar Heri where the Guru is believed to have encamped. According to the local tradition, the Guru here gave the discourse to a Sadhu Bhikhari Das that the actual cleanness of mind could only be done through *nam*, constant remembrance of God's name not by the outward bath of the body. A memorial platform *Thara Sahib* is said to have been built at this place by Lakkhi Shah Vanjara. Sardar Ajit Singh of Ladwa a contemporary of Maharaja Ranjit Singh established a big gurdwara here, called Gurdwara Thara Sahib, and donated a land for its maintenance.

The Gurdwara *Manji Sahib* in Jind commemorates the sacred visit of Guru Tegh Bahadur who visited it in 1675. The Raja Gajpat Singh the first Sikh ruler of Jind State constructed a big gurdwara to replace the old *Manji Sahib* that existed at the site of Guru's camp.¹¹⁷ In Karnal Gurdwara *Karha Sahib* was visited by four Gurus and therefore reverently called Gurdwara *Karha Sahib*. Guru Nanak Dev first visited it during his first *udasi*. Guru Hargobind visit took place either before or soon after his visit to Kurukshetra in 1638. Guru Tegh Bahadur came here probably during his sojourn at Chika on the way to Delhi in 1675. The ten Guru Gobind Singh who is likely have come here during his visit to Siana Sayyadan only 6 kilometers away early in 1702 to pay obeisance at the shrine, which had already been established to commemorate the visit of the earlier Gurus. Bhai Uday Singh of Kaithal constructed a gurdwara in the memory of these gurus' and made a land grant of 100 *bighas* (20 acres) for their maintenance. The Phulkian States of Patiala, Nabha and Jind had also allocated the grant for *Guru-ka-langar* here. Besides this, the one sacred place of the 17th century also gets the grants from the rulers of the Punjab. The Gurdwara Keshgarh Sahib (Anandpur) received the total grant of Rs.1675 from two rulers it got the maximum of Rs.1500 from Maharaja Ranjit Singh, followed by Debi Chand of Kahlur Rs.175.¹¹⁸

By the early 19th century, there were seven sacred places related with the tenth Guru Gobind Singh, which can be identified in the region while the two sacred places of the earlier period continued to exist.¹¹⁹ Like Guru Tegh Bahadur all, the sacred places of Guru Gobind Singh were identified in the Bist Jalandhar Doab and the Satluj-Jamuna Divide area. There was no sacred place related with Guru Gobind

¹¹⁷ Harbans Singh, *Encyclopedia of Sikhism*, vol. II, p. 381.

¹¹⁸ *Foreign/Political Proceeding volumes*, 9 January 1857, No.216; Karamjit Kaur Malhotra, *Social and Cultural Life of the Sikhs in the Punjab during the Eighteen Century*, p. 298.

¹¹⁹ The two sacred places of the earlier period were Gurdwara Paonta Sahib (Nahan) and Gurdwara Muktsar Sahib at Muktsar in Ferozepore district.

Singh, which can be identified in the Bari Doab, Rachna Doab, Chaj Doab and the Sindh Sagar Doab in the early 19th century. It was the tenth Guru Gobind Singh who never visited the Amritsar in his lifetime. The total number of sacred places of Guru Gobind Singh was increased from two to seven in the early 19th century period. The new sacred places were Gurdwara *Tahliana* Sahib (Raikot), Gurdwara *Toka* Sahib, Gurdwara Padal Sahib (Mandi), Gurdwara Lohgarh or Zafarnama Sahib (Dina) and Gurdwara Manji Sahib (Anandpur). In Ludhiana, the Gurdwara *Tahliana* Sahib is sacred to Guru Gobind Singh who reached Raikot and Rai Kalha the chief of Raikot who had already heard of the terrible battle of Chamkaur warmly received to guru. He forced the Guru to stay with him at Raikot but Guru preferred stay outside the town in a grove of *shisham* trees (*tahli* in Punjabi). Rai Kalha sent one of his men Nura Mahi as fast as possible to Sirhind to bring back news about the Guru's mother and younger sons the news about whose capture had already spread while the Guru was still at Machhiwara in Ludhiana. Guru Gobind Singh resumed his journey westward without waiting for the return of Nura who on arrival followed his trail and found him at Lamman-Jatpura. The commemorate shrine later established at the site of the Guru's stay came to be known as Gurdwara *Tahliana* Sahib after the grove of the *tahli* tree.¹²⁰

The Gurdwara *Toka* Sahib was built in the memory of the sacred visit of Guru Gobind Singh, who arrived here accompanied with 2200 horsemen while going on his way to Nahan on 2 April, 1685. The *Gurushabad Ratnakar Mahankosh* of Bhai Kahn Singh Nabha and *Tawarikh Guru Khalsa* of Giani Gian Singh also mentioned that Guru Gobind Singh stayed here for a few days on his way back from Paonta towards Anandpur Sahib in 1688. The Gurdwara Toka Sahib (Ambala) received the land of 100 *bigha* from the Bhai Uday Singh of Kaithal. Another sacred place the Gurdwara Padal Sahib in Mandi was visited by Guru Gobind Singh on the invitation of the chief Raja Sidh Sen of Mandi State and stay at his palace. The Guru accepted the invitation but instead of staying at his palace preferred to stay on the bank of Beas River. Inside the river there was a big stone on which the Guru used to hold his *darbar*, which was attended, by hundreds of devotees and this stone can be seen even today. Sardar Lehna Singh Majithia governor of this region under Maharaja Ranjit Singh endowed this gurdwara with a land grant in Ballah village. Some sacred relics like a cot and a rifle of the guru has been preserved in the gurdwara. The Gurdwara Padal Sahib

¹²⁰ Bhai Inder Singh Maskeen, *Guru Asthan Darshan*, p. 113.

(Mandi) got the grant of Rs.85 annually from Lehna Singh Majithia¹²¹ In Faridkot the legend about the Gurdwara Lohgarh or *Zafarnama* Sahib at Dina is that when Guru Gobind Singh arrived at Dina he was warmly received by Shamira, Lakhmira and Takht Mal the three grandsons of Rai Jodh a devotee of Guru Hargobind. The Guru stayed here for several days. It was the place where he dispatched his famous *Zafarnama*, lit. epistle of victory, in Persian verse to Aurangzeb who had been in the Deccan since 1681 fighting with the Marathas. The shrine that was established to mark the sight of the Guru's camp south of Dina is called Gurdwara Lohgarh of *Zafarnama* Sahib.¹²² The Gurdwara Lohgarh of Dina Sahib received the grant of Rs.13,000 from Raja Wazir Singh of Faridkot.¹²³ The sacred place Gurdwara Manji Sahib (Anandpur) also called Dumalgarh located close to the precincts of Takht Sri Keshgarh Sahib is dedicated to Guru Gobind Singh who used this place for learning and practicing martial skills.¹²⁴ The Gurdwara Manji Sahib (Anandpur) received the grant of Rs.80 from Maharaja Ranjit Singh. Besides this the sacred places of the earliest period were received the grants from the princely states. The Gurdwara Paonta Sahib (Nahan) received the total grant of Rs.211 from three states it got the highest Rs.111 from the State of Nahan, followed by State of Kalisa Rs.72 and the State of Nabha Rs.28.¹²⁵ The building of Paonta Sahib was reconstructed in 1823 by Baba Kapur Singh with funds provided by Sardar Sahib Singh Sandhanwalia.¹²⁶

The six sacred places related with the family members of the Sikh Guru's can be traced in the early 19th century while four sacred places of 18th century continued to exist.¹²⁷ There was no sacred place related with the family members of the Sikh Gurus can be identified in the Rachna Doab, Chaj Doab and the Sindh Sagar Doab in the early 19th century period. The total number of sacred places increased from four to six in the early 19th century. Out of these sacred places, the total four sacred places were directly related with the family members of the Guru Gobind Singh. Therefore, the contribution of the Guru Gobind Singh and his family members in these sacred

¹²¹ Gurmukh Singh, *Historical Sikh Shrines*, p. 86, Hari Ram Gupta, *History of the Sikhs*, vol.V, p. 335.

¹²² Fauja Singh and R.C Rabra, *The City of Faridkot-Past and Present*, p. 29.

¹²³ Ibid.,

¹²⁴ Karamjit Kaur Malhotra, *Social and Cultural Life of the Sikhs in the Punjab during the Eighteen Century*, p. 298.

¹²⁵ Shamsheer Singh Ashok, *Parsidh Gurdwara*, p. 28.

¹²⁶ The shrine had 120 acres of land attached to it and continued to be controlled by hereditary *mahants* until *Nihangs* occupied it forcibly in 1964.

¹²⁷ The four family related sacred places of the earlier period were Gurdwara Shahidganj (Lahore), Gurdwara Baba Atal (Amritsar), Dera Mata Jito Ji (Anandpur) and Gurdwara Fatehgarh Sahib in Fatehgarh.

places is remarkable. All family members related sacred places of the early 19th century were identified in the Satluj-Jamuna Divide area. These sacred places were Gurdwara Qatalgarh Sahib (Chamkaur Sahib) and Gurdwara Shahid Ganj Sahib (Morinda). The Gurdwara Qatalgarh Sahib at Chamkaur Sahib is the main shrine where most of the hand-to-hand fights took place and where Sahibzada Ajit Singh and Sahibzada Jujhar Singh earned martyrdom. The building of this gurdwara was first reconstructed by Sardar Hardial Singh of Bela in 1931 than replaced by Sant Piara Singh during early 1960s and finally completed by Sant Bishan Singh of Amritsar.¹²⁸ The Gurdwara Qatalgarh Sahib (Chamkaur Sahib) got the grant of Rs.1175 from Maharaja Ranjit Singh. The other Gurdwara Shahid Ganj (Morinda) marks the place where the three holy captive namely Mata Gujari, Sahibzadas Zorawar Singh and Fateh Singh were kept by *maqaddams* (headmen) of Morinda on December 7-8, 1705. Raja Bhup Singh of Ropar constructed its present building during the first half of the 19th century.¹²⁹

There were sacred places of the 18th century which endowed by the rulers of the Punjab at various point of time. Like the Gurdwara Shahidganj (Lahore) received the total grant of Rs.1750 from two rulers. It got the maximum grant of Rs.1100 from Dalip Singh, followed by Lehna Singh Bhangi Rs.650.¹³⁰ The Gurdwara Baba Atal (Amritsar) was endowed with the total grant of Rs. 250 by Maharaja Ranjit Singh. Maharaja Ranjit Singh raised the upper floors of Baba Atal during the 1820's. Sardar Desa Singh Majithia contributed gold for gilding the dome at the top.¹³¹ The Dera Mata Jito Ji (Anandpur) received the total grant of Rs.100 each from the ruler Bhai Uday Singh of Kaithal and Dalip Singh.¹³² Another sacred place the Gurdwara Fatehgarh Sahib received the grant of Rs.300 from Maharaja Ranjit Singh.

Besides this, in the early 19th century there were forty one (41) out of the total seventy four (74) sacred places, which received the total amount of grants of Rs. 384255 from the ruler, official and non-official people of the Punjab.¹³³ The Harmandir Sahib (Amritsar) received the highest grant of Rs. 244645 i.e 63% and the

¹²⁸ Bhai Inder Singh Maskeen, *Guru Asthan Darshan*, p. 29.

¹²⁹ Gurmukh Singh, *Historical Sikh Shrines*, p. 168.

¹³⁰ Ganda Singh, *History of the Gurdwara Shahidganj*, Lahore: Khalsa College Amritsar, 1935, pp.39-40.

¹³¹ Surinder Singh Johar, *The Sikh Gurus and Their Shrines*, pp. 180-81.

¹³² The present three storey building was completed in 1972. Bhai Kahn Nabha, *Encyclopedia of the Sikh Literature*, Vol.I, p. 101.

¹³³ For the detail of these gurdwaras see Table no. 5 in Appendix-I

Gurdwara Charan Kanwal Sahib (Kiratpur) received the least amount of grants Rs. 15 i.e 0.003% in the region. According to descending order the Harmandir Sahib (Amritsar) get the highest grant of Rs. 244645 i.e 63%, followed by Gurdwara Dera Baba Nanak (Gurdaspur) received Rs. 53100 i.e 13%, the Darbar Sahib (Tarn Taran) with Rs. 15680 i.e 4%, the Akal Takht (Amritsar) Rs. 14805 i.e 3.85%%, the Gurdwara Lohgarh or Zafarnama Sahib (Faridkot) received Rs. 13000 i.e 3%, the Gurdwara Ker Sahib at Gujrat Rs. 7400 i.e 2%, the Gurdwara *Ber* Baba Nanak at Sialkot Rs. 6024 i.e 1.56%, the Dera of Guru Angad at Khadur Sahib Rs. 3500 i.e 0.91%, the Gurdwara Dhamtan Sahib received Rs. 3280 i.e 0.85%, Gurdwara Dukh Niwaran Sahib (Tarn Taran) get Rs. 3000 i.e 0.78%, Gurdwara Nankana Sahib at Sheikhpura Rs. 2607 i.e 0.67%, the Gurdwara Kartarpur Sahib at Sialkot Rs. 2000 i.e 0.52%, the Gurdwara Shahidganj Sahib at Lahore Rs. 1750 i.e 0.45%, the Gurdwara Keshgarh Sahib at Anandpur get Rs. 1675 i.e 0.43%, the Gurdwara Rori Sahib at Gujranwala get Rs. 1556 i.e 0.40%, the Gurdwara Dukh Bhanjani Beri at Amritsar Rs. 1479 i.e 0.38%, Gurdwara Qatalgarh Sahib (Chamkaur Sahib) received Rs. 1175 i.e 0.30%, Gurdwara Chubara Sahib (Goindwal) Rs. 1033 i.e 0.26%, Gurdwara Bal Lila Sahib and Dera of Guru Ram Das received Rs. 700 i.e 0.18% each, Gurdwara Saccha Saudha Sahib Rs. 600 i.e 0.15%, Gurdwara *Tham* Sahib and Gurdwara Panja Sahib at Attock get Rs. 500 i.e 0.13% each, the Gurdwara *Baoli* Sahib at Sialkot Rs. 480 i.e 0.12%, the Gurdwara *Baoli* Sahib at Goindwal Rs. 425 i.e 0.11%, Gurdwara Guru ki Wadali (Amritsar), Gurdwara Moti Bagh (Patiala), Gurdwara Muktsar Sahib and the Gurdwara Fatehgarh Sahib at Sirhind get Rs. 300 i.e 0.07% each, Gurdwara Ramsar Sahib (Amritsar) Rs. 275 i.e 0.07%, Gurdwara Baba Atal at Amritsar Rs. 250 i.e 0.06%, Gurdwara Paonta Sahib at Nahan Rs. 211 i.e 0.05%, Gurdwara Bibeksar Sahib at Amritsar Rs. 150 i.e 0.03%, *dharmsal* of Guru Har Rai at Jalandhar Rs. 125 i.e 0.03%, Dera Mata Jito Ji at Anandpur Rs. 100 i.e 0.02%, Gurdwara Padal Sahib (Mandi) Rs. 85 i.e 0.02%, Gurdwara Manji Sahib at Anandpur gets Rs.80 i.e 0.02%, Gurdwara Lohgarh Sahib (Amritsar) Rs. 60 i.e 0.01%, Gurdwara Guru ke Mahal (Amritsar) Rs. 40 i.e 0.01%, Gurdwara Padshahi Pehli (Khalra) at Tarn Taran Rs. 50 i.e 0.01% and the Gurdwara Charan Kanwal at Kiratpur received the least amount of Rs. 15 i.e 0.003% in the early 19th century. It is significant to note that the Harmandir Sahib emerged as a very important sacred place in the early 19th century, which individually received more than half grant out of the total grant, which is given to all sacred places by the rulers of the Punjab. By the glance of the map, it is clearly evident that the gurdwaras of central and north parts of the Punjab were more endowed by the rulers. Many of these sacred places were

individually endowed by Maharaja Ranjit Singh like Golden Temple, the Darbar Sahib at Tarn Taran and Akal Bunga at Amritsar on the day of *Sankrant* of every month and on other special festival like Diwali, Baisakhi, and on the day of *gurpurb*. Maharaja Ranjit Singh also sent many grants to those sacred places, which were not personally visited by him. Besides this these sacred place were also granted by others rulers during their reign. The contribution of Maharaja Ranjit Singh is however, remarkable.

III

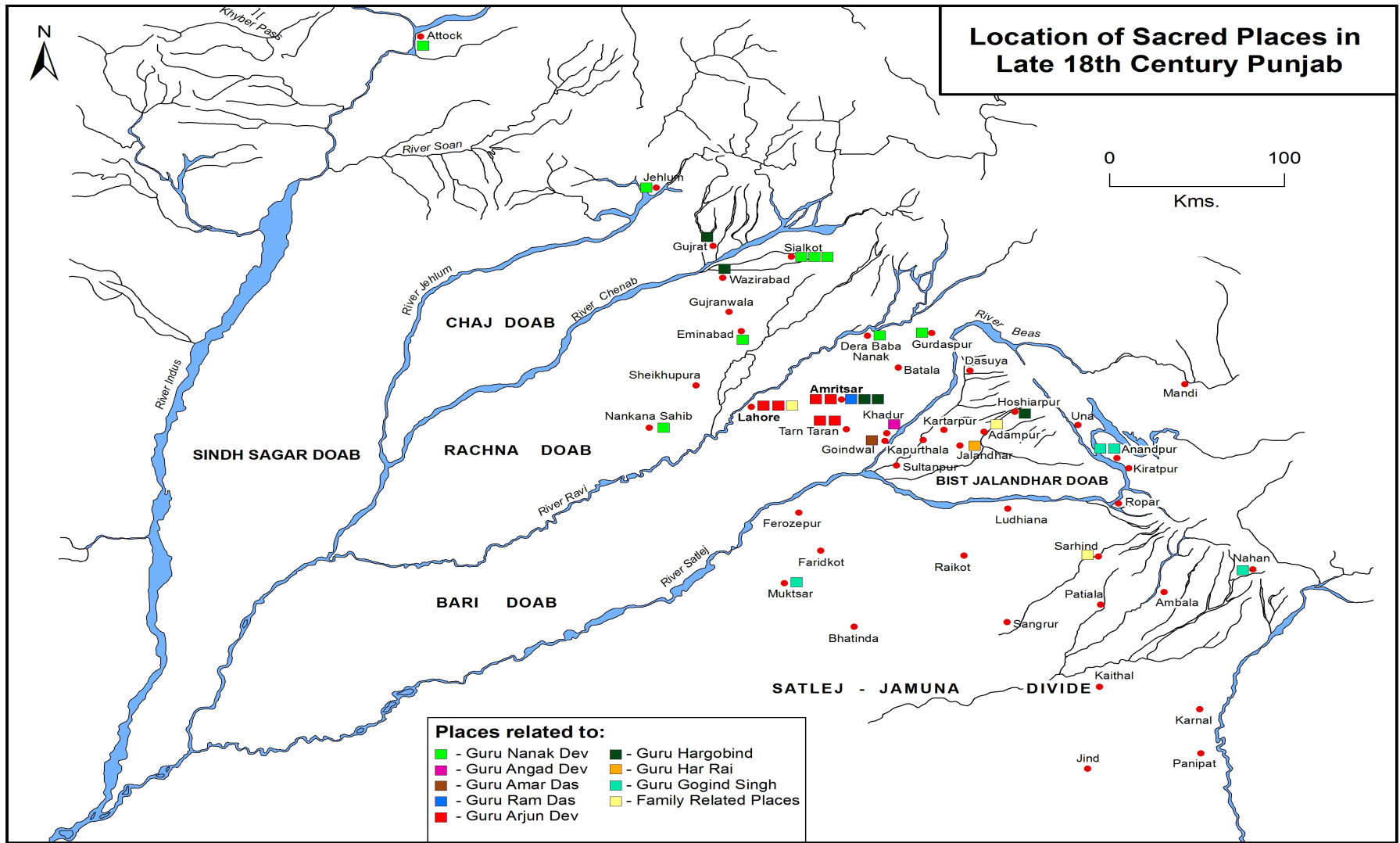
On the whole it is evident that there was a major change in the number and location of sacred places in the region. The first feature of change was about the total number of sacred places. The total number of Sikh sacred places till the end of 18th century can be identified twenty seven (27) which had increased to seventy four (74) by the early 19th century. There was not a single sacred place of the earlier shrines that disappeared by the early 19th century, in fact, there were forty seven (47) i.e 63% new sacred places which had emerged in this period.

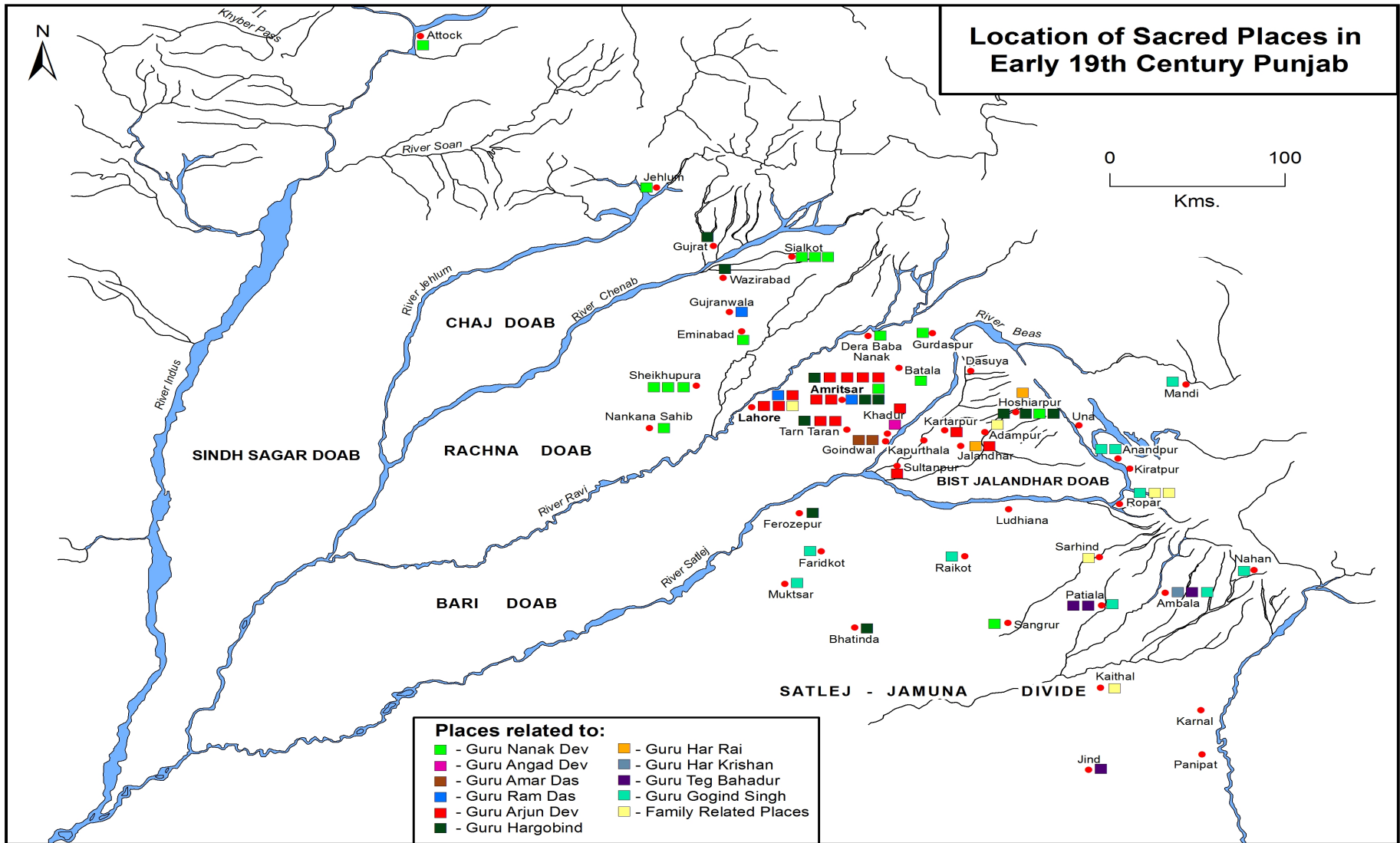
The second feature of change was about the location and distribution of sacred places. By a glance at the map, it is evident that the sacred places were unevenly distributed in the region. Till the end of the 18th century the Bari Doab had the highest number of sacred places thirteen i.e 48%, followed by Rachna Doab with six i.e 22%, the Bist Jalandhar Doab had three i.e 11%, the Satluj-Jamuna Divide area also had three i.e 11%, the Sindh Sagar Doab had one i.e 3% and the Chaj Doab had also only one i.e 3% sacred places in the region. But this position somehow has been changed by the early 19th century. In the early 19th century the Bari Doab again had the highest number of sacred places twenty five i.e 33%, followed by Satluj-Jamuna Divide area had eighteen i.e 24%, the Bist Jalandhar Doab also had eighteen i.e 24%, the Rachna Doab with ten i.e 13%, the Sindh Sagar Doab with two i.e 2% and the Chaj Doab had the least number of sacred places with only one i.e 1% in the early 19th century. There was no new sacred place, which emerged in the Chaj Doab in the early 19th century period. The sacred places in highest number were located in Bari Doab and Bist Jalandhar Doab like Amritsar seventeen, Hoshiarpur eleven, Lahore five and Gurdaspur three. The number of sacred places was fewer in Satluj-Jamuna divide area like Patiala had four and Ambala contained three sacred places. The Rachna Doab, Sindh Sagar Doab and Chaj Doab had the least number of sacred places like Attock, Jhelum and Gujrat had only one sacred place in the region. The total 82% sacred

places were directly located in the north and 17% were located in central and south part of the Punjab while hardly any Sikh sacred place which can be identified in the west part of the Punjab.

By a glance at the map, it is noticeable that there is also variation related to the sacred places of each Guru. For example, the sacred places of Guru Nanak Dev were located in all over the Punjab because he travelled all the four direction. The sacred places of Guru Angad Dev were only limited in the central Punjab. Like Guru Angad Dev the sacred place of Guru Amar Das were also located in the central Punjab. These two gurus did not travelled more and they were lived only at Goindwal and Khadur Sahib. The sacred places of Guru Ram Das can be identified in the central part and few places in the east Punjab. The maximum sacred places of Guru Arjan Dev were located in the central part and few can be identified in the north part of the Punjab. Like the first Guru Nanak Dev, the sacred places of Guru Hargobind were also located all over the Punjab. The sixth Guru Hargobind also travelled all the four direction of the Punjab. The maximum sacred places of seventh Guru Har Rai were located in the east Punjab and only one sacred place can be identified in the central part of the Punjab. There was no sacred place of Guru Har Rai identified in the north and west part of the Punjab. The eight Guru Har Krishan had the least number of sacred places than all other Gurus. The only one sacred place of Guru Har Krishan can be identified in the south-east part of the Punjab. The sacred places of Guru Tegh Bahadur were located only in the south part of Punjab. There was no sacred place of Guru Tegh Bahadur can be identified in the north and west part of the Punjab. The sacred places of Guru Gobind Singh were located only in the eastern and south part of the Punjab. It was the tenth Guru Gobind Singh who never crossed the river Sutlej and he never visited Amritsar during his life. All the sacred places of Guru Gobind Singh were located in the south and east Punjab. The maximum number of family related sacred places can be identified in the east and south Punjab and only one sacred place was located in the central Punjab.

It is evident that the sacred places of Guru Nanak Dev and Guru Hargobind were located in all over the Punjab. The sacred places of Guru Angad Dev, Guru Amar Das, Guru Ram Das and Guru Arjan Dev were limited only in central Punjab. The sacred places of Guru Har Rai were located in eastern Punjab. The sacred places of Guru Har Krishan, Guru Tegh Bahadur, Guru Gobind Singh and family related places were located only in south and east part of the Punjab.





The third feature of this change was that the number of Sikh sacred places did not always have any correlation with the Sikh population.¹³⁴ For example, the Amritsar had the highest number of seventeen Sikh sacred places and it had only 24% Sikh population.¹³⁵ On the contrary, the Ferozepore had the highest 26% of the Sikh population but it had only three sacred places in the region. There were many other areas, which had maximum Sikh sacred places but they have less Sikh population. For example, the Hoshiarpur after Amritsar had maximum eleven sacred places but it had very less 6% Sikh population in the region. Like this, the Ambala had three Sikh sacred places and it had 5.45% of the Sikh population in the region. On the other hand there was some area, which had maximum Sikh population, but they have less number of sacred places like the Ludhiana had 20% of the Sikh population but it had only one sacred place in the region, the Lahore had 13% of the Sikh population and it had five sacred places in the region. The Gurdaspur had 8% of the Sikh population and it contains three Sikh sacred places in the region. Besides this, some area had the average number of sacred places and they have also the average Sikh population. For example, the Jalandhar had seven sacred places and it had the average 11% of the Sikh population. There were many areas, which had least Sikh population and also had least number of Sikh sacred places. For example, the Karnal had least 0.3% of the Sikh population and it contained two Sikh sacred places. Therefore, there does not seem to be any relationship between the level of population and the number of sacred places in an area. It can be said that an overall expansion of the Sikh sacred places was evident in Punjab in the early 19th century period. In comparison to the 18th century the number of Sikh shrines had increased from 36% to 63% by the early 19th century Punjab. This increase in the number of Sikh shrines was reflection of the development of Sikhism in this time, which was manifested in the emergence of these new Sikh sacred places.

¹³⁴ The Sikh population is based on the *Census of Punjab 1868* which was the first census report published by the British Government. There was no major change can be notice in the Sikh population from the early 19th century to the end of 19th century period.

¹³⁵ For the detail of these gurdwaras see Table no. 6 in Appendix-I.

IDENTIFICATION AND DISTRIBUTION OF SIKH SHRINES: 1850-2000

The aim of the present chapter is to identify the number, location and distribution of Sikh Sacred places from the period of 1850 to 2000. This period is one of tremendous changes in the fields of administration, polity, economy and society in the colonial and post independence Punjab. The British annexed the Punjab in 1849 ushering a new administrative structure, economic policy, polity and social change. In the administrative changes, the colonial ruler introduced a 'large measure of bureaucracy and the rule of law', which established a new kind of relationship between the individual and the state.¹ The paternal rule of the early decades was eventually replaced by the 'machine rule' of laws, codes and procedures. The executive, financial and judicial functions were separated. An elaborative administration was geared for the purposes of peace and prosperity. For political and economic purposes as well as for administration, new forms of communication and transportation were developed, symbolized by the post office, the telegraph office, the metalled road, the railway and the press.

The colonial regime produced a certain degree of economic transformation in the Punjab. Like the Punjab National Bank, a purely Indian concern was founded in 1895, followed by a number of other enterprises like the Bharat Insurance Company and the People's Banking and Commercial Association. Besides this, the British administrators introduced new seeds and techniques in the field of agriculture, which lead the commercialization of agriculture. To increase agricultural production and revenue from land the British administrators introduced reform in the agrarian system with periodic settlements and records of rights as its major planks. The land revenue began to increase steadily. The new sources of revenue were tapped. There were many seeds of Orclean cotton and tea introduced by British administrators. Sericulture was also encouraged and Italino Marino rams were imported. Many irrigation projects were completed in this period, which made the Punjab province a prosperous,

¹ J. S. Grewal, *The Sikhs of the Punjab* (Revised edition), New Delhi: Cambridge University Press, 2005, p. 128.

progressive and modern region than other provinces. These changes were not related to only its agrarian economy but also its demographic distribution and even its physical appearance.²

Besides this, in the field of religion there were many social religious reform movements, which emerged in this period. These were namely Brahma Samaj, Arya Samaj, Nirankari movement, Namdhari movement and the Singh Sabha movements. The Sri Guru Singh Sabha of Amritsar was founded in 1873 and followed by the Lahore Singh Sabha in 1879. The main aim of these Singh Sabha's was to free the gurdwaras from the clutches of the corrupt mahants. Later on, the Singh Sabha played a major role in the gurdwara reform movement. There was also change in the field of education because the Punjab University was established at Lahore in 1882 and its character was no different from that of the other universities.

Furthermore, the political and geographical change came in the Punjab in 1947 because the Punjab was divided into two parts i.e east and west Punjab with the partition of the Punjab in 1947. The crisis that the Punjab had to face during 1947 was unprecedented in the history of the world. The crisis badly affected every sphere of life e.g political, economic, social, administrative, cultural and moral. The horrible communal riots left indelible mark on the social set up of the Punjab and gave rise to acute communal tensions. The people had to undergo innumerable hardships in the process of migration and avenged on the members of the other religious community. Because of the crisis due to partition, there was sharp decline in the moral of the people. Murder of men, women and children and abduction of helpless women of either community were considered heroic acts. A large number of displaced persons migrated to the East Punjab were deprived of the means of livelihood. Many of them had exhausted all their savings in the process of migration from the West Punjab to the East Punjab with a very limited prospect of employment in the near future and prices of commodities soaring high, a number of displaced persons were forced into a criminal life, resulting in the emergence of a new class of criminals.³ Besides this, the intermingling of the population with each other led to new social developments. A large number of the Sikhs and Hindus from the West Punjab who were engaged in

² J. S. Grewal, *The Sikhs of the Punjab*, p. 128.

³ Kanwaljit Kaur, *Riots, Refugees and Rehabilitation: A Case Study of Punjab 1946-56*, Patiala: Punjabi University, Ph.D Thesis, 2010, p. 163.

trade were resettled in the backward areas, towns and villages of East Punjab. This speeded up the pulse of social life.

The partition had also changed the political pattern of the Punjab. The nearly elimination of the Muslims from the political scene had a far-reaching impact on the political life of the state. The Hindus who constituted a minority of 30 percent in the United Punjab now became a majority with about 70 percent of the state population. The erstwhile majority community, the Muslims, who were a substantial minority in the eastern part of the United Punjab, were now completely eliminated as a political entity. The Sikhs, who had always played a role of a balancing force between the Hindus and the Muslims in the pre-partition days, now became the only substantial minority community in the East Punjab.⁴ The partition gave a severe jolt to industry in the state, which faced a crisis grave in nature owing to the fact that employees moved to one direction and the workers to the other. The dislocation of the economic life of skilled labour of the Punjab, loss of mineral resources (coal, iron ore) and feeling of insecurity leading to the growing tendency of the displaced persons to move to safer places. The flight of labour and capital to safety zones reduced the economic interdependence to imbalance.⁵ After the partition, life in Punjab was completely disorganized and evacuation and rehabilitation of displaced persons mainly drawn the attention of the government. Displaced teachers had to be rehabilitated and uprooted students to be accommodated in schools and colleges. The numbers of Hindu and Sikh refugee children coming to schools was much higher than that of the outgoing Muslims children. Consequently, the question of provision of accommodation in the schools became very acute. While scores of palatial colleges and school buildings were left behind in West Punjab and the abandoned Muslim educational institutions in East Punjab did not constitute even one-tenth of what had been required. However, the government combated all these difficulties as best it could.⁶

The Government started many schemes for the displaced and untouchables people for example the Government took interest particularly to provide education to Harijans. The Harijans welfare scheme was initiated under which stipends were awarded to Harijan students studying in recognized schools and affiliated colleges in the East Punjab. Tuition fees of such students were remitted and the government on

⁴ Kanwaljit Kaur, *Riots, Refugees and Rehabilitation: A Case Study of Punjab 1946-56*, p. 170.

⁵ *Ibid.*, p. 187.

⁶ *Ibid.*, p. 197.

their behalf paid a fee for public examination. It is beyond doubt that partition dealt a severe blow to the economy of Punjab. It adversely affected the condition of both agriculture and industry. The entire economy of the Punjab could be seen in a shattered and disintegrated state. Independence brought with it a change in the dynamics of political power game. The political and economic compulsions led the state to divert its energy in the rehabilitation of the province. A series of challenges were posed before the newly formed state.⁷

The primary sources which provide the information about the Sikh sacred places of the mid 19th to the end of the 20th century are *Sri Guru Tirath Sangreh (A.D. 1884)* by Pandit Tara Singh Narotam, *Gurdham Sangreh (A.D. 1919)* by Giani Gian Singh, *Gurduware Darshan (A.D. 1923)* by Giani Thakar Singh, *Gurshabad Ratnakar Mahankosh (A.D. 1930)* by Bhai Kahn Singh Nabha and *Tawarikh Gurdwarian* by Giani Gian Singh. The Sikh Gurdwara Act of 1925, the amended Sikh Gurdwara Act of 1959 and the Punjab Government Gazette for the notification of the gurdwaras from 1925 to 2000⁸ are also useful. The Gurdwara Gazette since 1925 a monthly organ published by the S. G. P. C., the District Gazetteers of 1883-84, 1904, 1905, 1921, 1935, 1970, 1980, 1987, 2008 and the complete list of gurdwaras which was collected from the Shiromani Gurdwara Parbandhak Committee office at Amritsar⁹ are also useful. Besides this, the Census reports of the 20th century especially the *Census of Punjab of 1961* is extremely useful in identifying the mid 20th century situation. There was no notification of Sikh gurdwaras mentioned in the Punjab Government Gazette before 1925. The notification of these gurdwaras was started in

⁷ Kanwaljit Kaur, *Riots, Refugees and Rehabilitation: A Case Study of Punjab 1946-56*, p. 200.

⁸ British Government started the Punjab Government Gazette in 1858 and this was the official document of the Government. It included the every detail of official work and every notification issued by the government. Whenever with the passage of time the ordinary gurdwara was declared a 'Sikh Gurdwara' by the Judicial Court or the Sikh Gurdwara Tribunal, than that Sikh Gurdwara with its notification no. & date was published in the gazette by the British Government. The government gazette provides the very valuable and authentic information about the notification of the Sikh Gurdwara during the various points of time. The Punjab Government Gazette from 1858 to 1947 is available in the Panjab State Archive at Chandigarh and the rest of the part from 1948 to 2000 is available in the Panjab State Archive at Patiala.

⁹ The Shiromani Gurdwara Parbandhak Committee has classified all these gurdwaras into two categories. The first category was called Section-85 and the second category was Section-87. In the first category the major gurdwaras like the Golden Temple (Amritsar), the Darbar Sahib (Tarn Taran), the Darbar Sahib (Muktsar) etc. were included and these gurdwaras were directly managed by the S.G.P.C. In the second category of Section-87 the small gurdwaras like local or *Panchaiti* gurdwaras were included and these gurdwaras have their own local committees for their management. But in these local committees one member was nominated by the S.G.P.C., therefore somehow these local Sikh shrines were also indirectly managed by the S.G.P.C.

1926 onwards. That is why the year 1926 has taken as a starting period for the identification of these gurdwara although many historical gurdwaras existed since the period of the Sikh Gurus and these continued to exist in the mid 19th century period as well.¹⁰

In 1959, the area of Patiala and East Punjab States Union (PEPSU) was included in the Punjab and at that time, the Shiromani Gurdwara Parbandhak Committee has identified major historical gurdwaras in this area and they allotted a permanent number to these gurdwaras, henceforth these gurdwaras were called the 'scheduled gurdwaras' and more gurdwaras were added in the Sikh Gurdwara Act of 1959. Besides this, the unscheduled gurdwaras were also identified in same area during the various point of time. At that time, the Punjab included the area of five doabs namely Sindh Sagar Doab, Chaj Doab, Rachna Doab, Bari Doab and Bist Jalandhar Doab. It also included the area of Satluj-Jamuna divide region. The chapter is divided into four sections, the first section deals with the number, location and distribution of Sikh shrines from 1850 to 1925, the second section provides the same information from 1926 to 1950, the third section will deal with the same status of Sikh shrines from the mid 20th to the end of the 20th century i.e post independence period, while the last section deals with the changes in the number, location and distribution of Sikh shrines with the passage of time and concludes the chapter.

I

Based on primary and secondary sources, from the period 1850 to 1925 a total seventy four (74) sacred places of the Sikhs, which can be identified in the region.¹¹

The primary sources, which provide information about these sacred places are *Sri*

¹⁰ There were two types of gurdwaras namely Scheduled and Unscheduled identified in the Punjab. The scheduled gurdwaras were those which allotted a permanent number in the Sikh Gurdwara Act of 1925 and these gurdwaras came under the Section-85 and directly managed by the S.G.P.C. The unscheduled gurdwaras were those which declared a 'Sikh Gurdwara' by the Judicial Court or The Sikh Gurdwara Tribunal with the passage of time and later on these gurdwaras were included in the S.G.P.C list of gurdwaras. All these unscheduled gurdwaras were indirectly managed by the S.G.P.C under Section-87 through the Act of 1925. There is the provision that any gurdwara whose annual income exceed more than one lac that gurdwara should spontaneously come under the management of S.G.P.C and these gurdwaras were called the unscheduled gurdwaras.

¹¹ This information is collected from the *Sri Guru Tirath Sangreh* (A.D. 1884) by Pandit Tara Singh Narotam, *Gurdham Sangreh* (A.D. 1919) by Giani Gian Singh, *Gurdware Darshan* (A.D. 1923) by Giani Thakar Singh *Tawarikh Gurdwarian* by Giani Gian Singh, the District Gazetteers of 1883-84, 1892, 1901, 1904, 1906, 1914, 1915, 1920 and 1921, *Sikh Shrines in West Pakistan* by Khan Mohammad Waliullah Khan and *Historical Sikh Shrines in Pakistan* by Iqbal Qaiser. It is mentioned that the sacred places of the period from 1800 to 1850 the total number seventy-four (74) were also continued to exist in this period. For the detail of all these gurdwaras see the Table no. 1 in Appendix-II.

Guru Tirath Sangreh, Gurdham Sangreh, Gurdwara Darshan and Tawarikh Gurdwarian. Although these sources provide the detail of much numbers of gurdwaras but only the major historical gurdwaras were included in this section. This period has very important place in the field of religion because the Singh Sabha movement was started in this period. The main aim of the Singh Sabha movement was to free the gurdwaras from the clutches of the corrupt mahants. Furthermore, for the proper upkeep and restoration of the Sikh shrines the gurdwara reform movement was flourished in this period. The numbers of Sikh sacred places in the doabs ranged from one (1) to thirty eight (38). The highest number of sacred places were located in the Bari Doab with thirty eight (38) i.e 51%, followed by Bist Jalandhar Doab with eighteen (18) i.e 24%, the Satluj-Jamuna Divide area's had eleven (11) i.e 15%, Rachna Doab had six (6) i.e 8% and Chaj Doab had the least number with only (1) i.e 1.35% sacred places in the region. There was no sacred place recorded in the Sindh Sagar Doab from the period 1850 to 1925. Further, there was also variation about the location of the sacred places within the region. At the doab level, the Bari doab which includes the area of Amritsar, Gurdaspur, Lahore and Montgomery had the highest number of thirty eight (38) i.e 51% sacred places in the region. In this doab, Amritsar district had the highest number of sacred places twenty-eight, followed by Gurdaspur district with six, Lahore district with three and Montgomery district had the least number, only one sacred place.

In Amritsar district, these gurdwaras were Gurdwara Tahli Sahib with Santokhsar, Gurdwara Kaulsar and Mai Kaulan Da Asthan, Gurdwara *Thara* Sahib, Gurdwara Churasti Attari Sahib, Gurdwara Chhawni Nahangan (Angitha Guru Naina Singh), Gurdwara Pipli Sahib, Gurdwara Chabacha Sahib, Gurdwara Chola Sahib, Gurdwara Guru ke Bagh at Ghukkewali and Gurdwara Bhora Sahib, etc.¹²

The Gurdwara *Tahli* Sahib with Santokhsar is situated in the heart of the city, near the town hall. Santokhsar is one of the biggest tanks in Amritsar. Its construction was started by Guru Ram Das in 1570 and was completed by Guru Arjan Dev in 1588. According to a tradition, once in 1584 a man named Santokha came to Guru Arjan Dev to seek his blessings. He was a rich man and wanted to be blessed with a child. He offered 250 gold *mohars* to the Guru who spent the amount on the excavation of the tank and named it Santokhsar after Santokha. According to another

¹² For the detail of all these gurdwaras see the Table no. 2 in Appendix-II.

tradition, while the digging of the tank was in progress, a *math* was found underneath. When its door was cleared, a *yogi* Santokh Das by name was found sitting there in the *samadhi* pose (in meditation). When brought to consciousness the *yogi* told Guru Arjan Dev that it was a religious centre even in the *Duapar Yug* and the name of the place was ‘Amritsar’. He beseeched the Guru to bless him as he was waiting for him to come to this place in order to revive its ancient importance. As the Guru blessed the *yogi*, he left for his heavenly abode. The tank was therefore, named Santokhsar after him.¹³

The Gurdwara Kaulsar Sahib i.e the ‘Tank of Kaulan’ is quite close to Baba Atal. Mai Kaulan was the daughter of a Muhammadan Qazi of Lahore. She had a desire to live with Guru Hargobind. At the time of Guru’s visit to Lahore, she saw him and accompanied him to Amritsar. Here, she expressed her desire to marry him but the Guru refused and advised her to live there as his disciple. She agreed and requested the Guru to keep her memory alive. Thereupon, the Guru built a tank and named it Kaulsar after the name of the woman. There is a small gurdwara constructed by the side of the tank.¹⁴

The Gurdwara *Thara* Sahib is situated quite close to Akal Takht. It is said that when Guru Tegh Bahadur came to pay homage to the Hari Mandir, the priests closed the doors and did not allow him to enter. A *Thara* or platform was therefore, erected. Standing on it, the Guru paid homage to the Hari Mandir and returned.¹⁵ The Gurdwara Churasti Atari is situated at the end of the Guru Bazaar. At this place, Guru Hargobind used to sit in the afternoon and hold *darbar*. A beautiful gurdwara was constructed at this site.¹⁶

The Gurdwara Chhawani Nahangan (Angitha Guru Naina Singh)¹⁷ is that place where Guru Angad Dev was cremated. In this gurdwara, there is a small platform indicating the place where Guru Amar Das with a *gagar* (brass pitcher) of water on his shoulder, fell into the *khaddi* (the pit in which the weaving apparatus is installed). Quite near to it is the ‘Thara Sahib’ where Guru Amar Das used to meditate when he would get spare time from the service of Guru Angad Dev.¹⁸

¹³ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 40

¹⁴ *Ibid.*, p. 65.

¹⁵ *Ibid.*, p. 89.

¹⁶ Giani Thakar Singh, *Sri Gurdwara Darshan*, Amritsar: Labh Singh and Sons, 1924, p. 132.

¹⁷ *Angitha* meaning is the pyre, funeral pyre, monument raised over the place of cremation.

¹⁸ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, Kankhal, 1884, p. 33.

Situated near Chowk Putlighar, the Gurdwara Pipli Sahib stands in a spacious ground. It is situated at that site where Guru Arjan Dev had welcomed his disciple who had come from Kabul to help him to construct the Hari Mandir. Later, the Guru used to hold religious gatherings of his followers here. Once, Emperor Shahjahan came for hunting to the jungle surrounding this place. Here, he heard about the great popularity of Guru Hargobind who now occupied his father's seat. He sent a written request to the Guru, expressing his wish to see him. The Guru welcomed the Emperor at this place. The latter was highly impressed with the spiritual attainments of the Guru. Later, Guru Hargobind started his first battle against the Turks from this place. A big jagir of land is attached to the gurdwara. The Basant fair is celebrated here with great pomp and show.¹⁹ There is a gurdwara known as Chabacha Sahib, built in the memory of Guru Arjan Dev in the village Sirhali Kalan. It is said that, while coming from Bir Sahib, Guru Arjan Dev stayed at this place. He wanted to make it a place of religious importance. At Sirhali Kalan, the *Jogis*, known as Naths, were very popular. At their instigation, the people declined to give land to the Guru who got annoyed. He broke a brick into four pieces and threw them in four directions, symbolizing the desertion of the place. The next day, people of the village came to the Guru and apologized to him. The Guru was satisfied and asked the resident to collect the pieces of the brick. Only three pieces could be found and these were joined. The Guru said that the land where the missing piece had fallen would go alkaline. Baba Buddha collected in a *chabacha* (water-pit) the water with which the Guru bathed. This water-pit is known as Chabacha Sahib which is said to have healing properties. The gurdwara is on the first floor of the building.²⁰

Another Gurdwara Chohla Sahib was built in the memory of Guru Arjan Dev who, on his way from Sirhali Kalan, stayed here for 2 years 6 months and 10 days. In ancient time, this place was known as Bhaini. The residents served the Guru well. A woman belonging to Bhaini, said to be a *lambardarni*, brought a *chola* (long robe) and *churi* (bread mashed with ghee and sugar) for the Guru, who accepted the offerings and was immensely pleased. He named the village Chohla and said '*Chohla guru ka ohla*' *Bhaini dhaini*'. A large number of people visit the place on every Amavas and Sankrant. A fair is held there on the Baisakhi day.²¹

¹⁹ Giani Gian Singh, *Gurdham Sangreh*, Bhupinder State Press, 1919, p. 56.

²⁰ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 42.

²¹ *Ibid.*, pp. 45-46.

The Gurdwara Guru-ke-Bagh was built in the memory of Guru Arjan Dev is situated in the village of Ghukkewali in Ajnala tahsil. It is said that a Pandit told Hari Sen, the Raja of Suket, that in the next birth he would be born in a *chandal* family. In order to get over this curse, the Raja, on the advice of a Sikh of Suket, approached Guru Arjan Dev. The Guru observed “*Likhya lekh na mite he sakhi jo likhya Kartar*” i.e. “what is willed by God cannot be undone”. On this, the Raja got disgusted and wanted to return, but on the Guru’s persuasion, he stayed on. The Raja fell asleep and in his dream experienced a complete course of life from birth to death as a *chandal*. On awakening, he thought it was just a reflection of his mind. The Guru kept him occupied and one day took him out for a hunt. The Guru suggested that whoever noticed the hunt would chase it. Accordingly, the Raja chased the hunt as it passed by him. On return to Guru-ka-Bagh, he was caught by *chandals* one of whom having the Raja’s appearance had died a day before. The Guru however, asked the *chandals* to look for their dead person in the grave, where they found the buried corpse. The Guru then told the Raja that his next life as a *chandal* had been completed in his dream. Guru Tegh Bahadur is also said to have stayed at Gurdwara Guru-ka-Bagh for 9 months and 9 days and raised an orchard round the place. Another gurdwara was built nearby in his memory. A *mela* is held here on the Amavas day. The *mela* is largely attended, particularly on the Amavas of *Chaitra* and *Bhadon*. The Gurdwara Guru-ka-Bagh is also well known for the Guru-ka-Bagh Morcha held at the place by the Akalis in 1921 during the Gurdwara-Reform Movement.²²

Another sacred place the Gurdwara Bhora Sahib situated in the village Baba Bakala is associated with the ninth Guru Tegh Bahadur. The legend about this sacred place is that while the child saint Guru Harkrishan was on death-bed at Delhi in 1664 and his disciples expressed great anxiety, he said “Baba Bakala”; thereby hinting that his successor, the ninth Guru, lived at the village of Bakala. In those days, many coveted the office of the Guru, being a source of great income and prestige. The result was that when the Sikhs came to Bakala to find out their Guru, they, to their surprise found that a large number of the near relatives of the previous Gurus, mostly Sodhi Khatri had proclaimed themselves the Guru and had begun to accept the offerings of the Sikhs. It became difficult for the Sikhs to find out who was the real Guru. The situation was however, saved by a Sikh named Makhan Shah. He was a devotee of

²² Giani Gian Singh, *Gurdham Sangreh*, p. 54.

Guru Nanak Dev and had brought 500 gold *mohars* for the Guru because sometime back he had vowed to make this offering to the Guru while escaping a shipwreck. Makhan Shah then hit upon a plan to find out the real Guru. Instead of offering 500 gold *mohars*, he placed two *mohars* before every impostor. However, when he placed two *mohars* before Guru Tegh Bahadur, the Guru asked him to offer the remaining 498 also, as the Sikh, at the time of shipwreck, had promised 500. Makhan Shah at once fell at his feet and then proclaimed at the top of his voice “*Guru ladho re, Guru ladho re*”, i.e the Master is found, the Master is found. Thereupon, the Sikhs recognized Guru Tegh Bahadur as their head.²³

Gurdaspur district had six sacred places of the Sikhs these were Gurdwara Chola Sahib [including Langar Mandar Chola Sahib] (Pakhoke) and Gurdwara Darbar Sahib Bharat.²⁴ The Gurdwara Chola Sahib is associated with Guru Nanak Dev and it contains a precious relic in the shape of a *chola* (coat), once worn by Guru Nanak Dev. It is said that it have been presented to the Guru when he visited Mecca and the *chola* is inscribed with thousands of Arabic words and figures. The *chola* is now kept preserved in Gurdwara Chola Sahib and a large number of people visit the place every year to have a glimpse of the relic.²⁵ Another Gurdwara Darbar Sahib Bharat is situated in the village Bharat Lahri in Pathankot Tahsil. The legend about this gurdwara is that, Tripta, the mother of Guru Nanak Dev, belonged to the village Barath. Baba Sri Chand, the eldest son of Guru Nanak Dev is said to have lived at this place for a considerable period. The present Gurdwara Barath Sahib is raised over the particular place where he resided. Guru Amar Das, Guru Ram Das, Guru Arjan Dev and Guru Hargobind are said to have visited this place to pay their respect to Baba Sri Chand. Adjacent to the *smadh* of Baba Sri Chand inside the gurdwara is a pillar where Guru Arjan Dev is said to have waited for having a glimpse of Sri Chand when the latter was in meditation. A *baoli* also exists nearby. A big fair is held at this place every year on the birthday of Baba Sri Chand (who was born at Sultanpur Lodhi in Kapurthala district). Fairs are also held here on every *Amawas*.²⁶

Lahore district had three sacred places of the Sikhs in Bari Doab these were Gurdwara Lal Khui Sahib, Gurdwara Sahib Padshahi Pehli at Ghawindi and

²³ Giani Gian Singh, *Gurdham Sangreh*, pp. 187-88.

²⁴ For the detail of all these gurdwaras see the Table no. 3 in Appendix-II.

²⁵ *The Gazetteer of Gurdaspur District 1914*, The Government of Punjab, Chandigarh, 1914, p. 30.

²⁶ *Ibid.*, p. 30.

Gurdwara Sahib Padshahi Chhevin at Muzang.²⁷ The legend about Gurdwara Lal Khui Sahib is that, it is said that Guru Arjan Dev during the period of his internment in the house of Chandu Lal, Diwan of Lahore, used to take bath from the water of this well whose diameter is about 10 feet. The well is situated in Mochi Gate. The only evidence of its antique character is the use of small country bricks in its lower part. It is now enclosed by cement *jalis* and the parapet is finished with cement plaster.²⁸

The legend about another Gurdwara Ghawindi Sahib is that once Guru Nanak came from village Jahman to Ghawindi. During his stay there, a child was born to a Banjara. Congratulations were offered to the parents who entertained the neighbors. The son died after a few days. The Banjara and his relatives were then seen weeping and wailing. The Guru seeing the parents of the child overwhelmed first with joy and then with grief composed a verse in Sri Rag under the title '*Phre Chand Shabd*' depicting the vicissitudes of life. Later on, a gurdwara was built in memory of Guru's stay.²⁹ There is another Gurdwara Sahib Chhevin Padshahi situated at Muzang in Lahore. Guru Har Gobind resided in Lahore for some time. His residence at Muzang (now on Temple Road, Bhundpura) was converted into a gurdwara. The gurdwara has entrance gates on the northern, southern and eastern sides and is joined by large size building on the north-west side.³⁰

Montgomery district had the least number with only one Sikh sacred place in the region and this place was Gurdwara Sahib Padshahi Pehli at Dipalpur.³¹ While going to Multan, Baba Nanak stayed at this place under a withered *pipal* tree, which however, turned green, produced leaves and blossoms to provide shade to Baba Nanak. At this very place, a leper named Nuri was also cured. The *pipal* tree is still green and Nuri's grave can also be seen nearby. The gurdwara built here during late 19th century period is also known as 'Nanakiyana'. An annual fair used to be held here.³²

The Bist Jalandhar Doab which included the area of Hoshiarpur and Jalandhar had nineteen (19) i.e 24% sacred places of the Sikhs in the region. In this doab, the

²⁷ For the detail of all these gurdwaras see the Table no. 4 in Appendix-II.

²⁸ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, Pakistan: Department of Archaeology, Ministry of Education and Information, 1962, p. 32.

²⁹ Hari Singh (ed.), *Sikh Heritage in Pakistan (Gurdwaras and Memorials)*, New Delhi: Asian Publications Services, 1994, p. 27.

³⁰ *Ibid.*, p. 38.

³¹ For the detail of all these gurdwaras see the Table no. 5 in Appendix-II.

³² Iqbal Qaiser, *Historical Sikh Shrines in Pakistan*, Lahore: Punjabi History Board, 1998, p. 90.

Hoshiarpur had the highest number of fifteen sacred places, while Jalandhar with only four Sikh sacred places. In Hoshiarpur, these sacred shrines were Baba Gurditta Ji (Kiratpur), Gurdwara Shish Mahal, Gurdwara Patal Puri Sahib, Gurdwara Babangarh Sahib, Gurdwara Bhora Sahib and Gurdwara Qila Anandpur Sahib (Lodhipur), etc.³³ The Gurdwara Baba Gurditta Ji is situated on the crest of a small hill on the left bank of the Satluj. It has a lofty light of 130 steps leading to the top. Before one ascends the steps, there is a *baoli* on the left side. It is built in the memory of Baba Gurditta (eldest son of Guru Hargobind) who breathed his last at this place. Previously, this place was in the occupation of Baba Buddan Shah who at the request of Baba Gurditta shifted to the place where now the tomb of the saint lies. A fair is held here on Baisakhi, when a large number of devotees visit the gurdwara.³⁴ Another sacred place the Gurdwara Shish Mahal was built at that place where Guru Har Krishan and Guru Har Rai were born. Inside the gurdwara, there is unique collection of glasswork.³⁵ The Gurdwara Patal Puri Sahib is that spot over which the gurdwara stands was discovered by Guru Hargobind who shot an arrow from Gurdwara Tir Sahib and named it Patal Puri. A beautiful building has been constructed here. The place is considered sacred by the Sikhs and they immerse the ashes of their dead in the Satluj River flowing nearby on the back of the gurdwara. The ashes of the sixth, seventh and eighth Gurus were immersed here. There are *angithas* of these Gurus inside the gurdwara.³⁶ The Gurdwara Babangarh was built at the place where the head of Guru Tegh Bahadur brought from Delhi by Bhai Jaita and was received by his son, Guru Gobind Singh, who carried it in a procession to Anandpur Sahib for cremation.³⁷ The legend about the Gurdwara Bhora Sahib is that this sacred place was actually a part of Guru ka Mahal which was the residential house of Guru Tegh Bahadur. There is an underground cell called Bhora Sahib where the Guru used to meditate. There is also a small platform; known as *Thara* Sahib in this gurdwara, which has great historical importance. At this platform, Guru Tegh Bahadur used to hold court and preached to the congregation. It was at this spot that a few Pandits from Kashmir met the Guru in

³³ For the detail of all these gurdwaras see the Table no. 6 in Appendix-II.

³⁴ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 73.

³⁵ *Ibid.*, p. 83.

³⁶ *Ibid.*, p. 89. Angitha meaning is the pyre, funeral pyre, monument raised over the place of cremation. The *angithas* of these three gurus is built inside the gurdwara.

³⁷ Giani Gian Singh, *Gurdham Sangreh*, p. 97.

June 1675 and told him about the atrocities suffered by them at the hands of the Governors of Kashmir.³⁸

Another Gurdwara Qila Anandpur Sahib (Lodhipur) is supposed to have been a stronghold of Guru Gobind Singh to meet the requirements of the war against the Mughals and their allies. Located on a hillock this was the first and the main fort built by Guru Gobind Singh in A.D. 1686. A number of battles were fought at this spot. It is also a dome shaped building having a *baoli* or deep well with 132 marble steps leading down to it.³⁹

The Jalandhar district had three sacred places of the Sikhs, these sacred places were Gurdwara Sant Ghat Sahib, Gurdwara Gangsar Sahib and Gurdwara Sahib Padshahi Satvin all was located at Kartarpur.⁴⁰ The legend about the Gurdwara Sant Ghat is that Guru Nanak Dev used to take his daily early morning bath in the *Bein* River at this place and sat in meditation under a *ber* tree nearby. As the sources narrate the details once Guru Nanak Dev, in the morning disappeared into the stream and was not seen for two days. When he reappeared at a spot, 2-km upstream now known as Sant Ghat and the first words he uttered was “There is no Hindu, there is no Musalman.” Later on, a beautiful gurdwara was constructed at this spot.⁴¹

The Satluj-Jamuna Divide area which included the area of Ferozepore, Bhatinda, Phulkian States (Patiala), Ludhiana, Ambala and Kangra had eleven (11) i.e 15% sacred places of the Sikhs in the region. Ferozepore district had the highest number of three sacred places, along with Bhatinda with three also, Phulkian States (Patiala) had two, the Ludhiana, Ambala and Kangra had only one sacred place each. In Ferozepore district these sacred places were Gurdwara Sahib Padshahi Dusri (Serai Nanga), Gurdwara Tambu Sahib and Gurdwara Tibbi Sahib.⁴² The Gurdwara Sahib Padshahi Dusri is situated in the village Serai Nanga which was earlier known as “*Matte-Di-Saran*.” It is the birthplace of Guru Angad Dev. Guru was born at *Matte-Di-Saran*, in the house of Bhai Pheru, a Trehan khatri on the 11th of Baisakh of *Samvat* 156 (1504 A.D.) and later on Guru settled at Khadur Sahib. Guru Angad whose earlier name was Lehna was a man of extreme religious bent of mind. A holy

³⁸ *The Gazetteer of Hoshiarpur District 1904*, The Government of Punjab, Lahore, 1904, p. 213.

³⁹ *Ibid.*,

⁴⁰ For the detail of all these gurdwaras see the Table no. 7 in Appendix-II.

⁴¹ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 6.

⁴² For the detail of all these gurdwaras see the Table no. 8 in Appendix-II.

pond, a gateway, one *dewan* hall named after Guru's father Bhai Pheru and *langar* hall is also erected in this gurdwara for devotees. Besides Guru Angad Dev, the first Guru Nanak Dev was also visited this place.⁴³

The Gurdwara Tambu Sahib is situated in the southeast circumambulation (*parkarma*) of holy tank in Muktsar. The story goes about this place is that there were heavy bunch of trees in this area at that time when Guru Gobind Singh visited this place. Before fighting with the Mughals, the Sikhs hung their clothes on the branches of these trees so that the Mughals assumed that there was a heavy number of Sikh army to fight against them. These bunch of trees looked like a tent (*tamboo*). Therefore, this place is known as Gurdwara Tambu Sahib.⁴⁴ The Gurdwara Tibbi Sahib is located on the outskirts of the city of Muktsar and it is 3 km from Gurdwara Tutti Ganddhi Sahib. This sacred place is sandy terrain at a height (*Tibbi*) means a small hillock. Guru Gobind Singh chooses this place to stay on reaching Muktsar as it provided a very good view of the area. When the battle between the forty Sikhs and the Mughals was in progress, the Guru helped his Sikhs by shooting arrows at the Mughals from this place.⁴⁵

In Bhatinda district, these sacred places were Gurdwara Sahib Padshahi Naumi (Talwandi Sabo), Gurdwara Damdama Sahib Padshahi Dasmi (Talwandi Sabo) and Gurdwara Lakhi Jungle at Mehma Sarja.⁴⁶ The legend about the Gurdwara Damdama Sahib Padshahi Dasmi is that, after vacating Anandpur in December 1705 A.D. and undergoing suffering and sacrifices, Guru Gobind Singh reached Talwandi Sabo near Bhatinda. Here the Guru built a house for himself having a spacious compound and a strong wall around it. Mata Sundri and Mata Sahib Kaur who came here from Delhi with Bhai Mani Singh joined him here. The Guru stayed here for nearly ten months and give discourse to the people who visited him in large numbers. Here he had finalized the revised version of the Adi Granth, which is now used as the Guru Granth Sahib prepared by Bhai Mani Singh. Gradually, Talwandi Sabo itself came to be known as Damdama Sahib. Later on, it became the one of the fifth Takht

⁴³ *The Gazetteer of Ferozepore District 1883-84*, The Government of Punjab, Lahore, 1884, p. 42.

⁴⁴ *Ibid.*,

⁴⁵ *Ibid.*, p. 42.

⁴⁶ For the detail of all these gurdwaras see the Table no. 9 in Appendix-II.

of the Sikh community.⁴⁷ The historical Gurdwara Lakhi Jangal Sahib in Mehma Sarja was built in the memory of Guru Nanak Dev, who is said to have recited *Japji* Sahib one-lakh times at this place. It is said that Guru Hargobind, Guru Har Rai and Guru Gobind Singh, the 6th, 7th and 10th Gurus, respectively visited this place. A big fair is held here on Baisakhi day. Besides, fairs are held on the occasion *Maghi* and every *Puranmashi*.⁴⁸

The Phulkian States (Patiala) had two sacred places of the Sikhs in the region, these were Gurdwara Burj Mata Gujri and Gurdwara Joti Sarup at Sirhind in Fatehgarh Sahib.⁴⁹ The Gurdwara Burj Mata Gujri built at that place where she spent the last four days of her life. The Gurdwara Joti Sarup presently situated in Fatehgarh Sahib. It is built at that place where the mortal remains of Mata Gujri, the mother of Guru Gobind Singh and his two younger sons, Fateh Singh and Zorawar Singh were cremated. It is believed that Wazir Khan, the then Faujdar of Sirhind refused to allow the cremation of bodies unless the land for this purpose was purchased by spreading gold coins (mohars). Seth Todar Mal, who was an ardent devotee of Guru Gobind Singh, purchased this piece of land by offering gold coins as demanded. In order to pay tribute to Todar Mal for his act of courage and bravery, the road leading to this gurdwara and beyond has been named after him. The old gurdwara is being demolished and the new building of this gurdwara has been constructed.⁵⁰

The Ludhiana district had only one sacred places namely Gurdwara Charan Kanwal at Machhiwara.⁵¹ The Gurdwara Charan Kanwal Sahib is related with Guru Gobind Singh who first took rest at this place. The Guru halted here in 1705 A.D after the battle of Chamkaur. A beautiful gurdwara has been built on the outskirts of Machhiwara at a site where the Guru had rested in a garden. Here he composed his famous song: *Mitr piare noo haal muridaan da kehna*. It means “Convey to my beloved the plight of his humble servant.” An annual congregational fair is held in December corresponding to 9th and 10th of *Poh*, the days of the Guru’s stay at this place.⁵²

⁴⁷ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, pp. 186-87.

⁴⁸ Giani Thakar Singh, *Sri Gurdwara Darshan*, pp. 251-52.

⁴⁹ For the detail of all these gurdwaras see the Table no. 10 in Appendix-II.

⁵⁰ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 169.

⁵¹ For the detail of all these gurdwaras see the Table no. 11 in Appendix-II.

⁵² *The Gazetteer of Ludhiana District and Malerkotla State 1904* (reprint 2002), The Government of Punjab, Chandigarh, p. 33.

In Ambala district, the Gurdwara Bhatta Sahib at Kotla Nihang was built in the memory of Guru Gobind Singh.⁵³ After leaving Anandpur Sahib, the Guru pursued by the enemy reached Kotla Nihang. The Guru asked the Pathans at there to give him shelter. The latter, jestingly pointed out to a limekiln as the only fit place for him to stay in. The story goes that the Guru led his horse straight to take kiln and on his approach the fire miraculously went out. The Pathans hearing of this miracle invited the Guru to their house. The Guru gave them certain gifts (weapons) and left for Chamkaur Sahib the next day unknown to his pursuers. Baba Jiwan Singh built a gurdwara at the site of the kiln in 1914. A silver sword, a *kitar* and a *dhal* gifted by the Guru to the Pathans are preserved in the gurdwara. A fair is held here on 11 *Bhadon* (August) on the death anniversary of Baba Jiwan Singh. Besides, a fair is held here on 2-4 *Poh* (December) on the visit of Guru Gobind Singh at this place.⁵⁴ The Kangra district had one sacred place namely Gurdwara Bhangani Sahib associated with Guru Gobind Singh at Nadaun.⁵⁵

The Rachna Doab which included the areas of Gujranwala, Sheikhpura and Sialkot had six (6) i.e 8% sacred places of the Sikhs in the region. In Gujranwala district these sacred places were Gurdwara Chakki Sahib [Dharmasala Sangalwali alias Kundewali] (Eminabad) and Gurdwara Sahib Padshahi Chhevin at Hafizabad.⁵⁶ The story goes about Gurdwara Chakki Sahib is that, during Babur campaign against the Lodhi Dynasty of India, he assaulted and destroyed Saidpur, now known as Eminabad. There was a general massacre of Pathan as well as Hindu inhabitants. Guru Nanak's life was spared but he was taken a prisoner and was condemned to grind corn for which purpose a hand mill was supplied to him. The mill, however, miraculously revolved by itself and Guru Nanak had only to put the corn in it. The miracle was reported to the Emperor who after a discourse with the Guru set him as well as all captives of Saidpur free. Babar is said to have remarked that he would not have destroyed the city and he had known that such holy men were to be found there. The mill is venerated by the Sikhs and is placed in a gurdwara known as Gurdwara Chakki Sahib.⁵⁷ There is another Gurdwara Sahib Padshahi Chhevin at Hafizabad.

⁵³ For the detail of all these gurdwaras see the Table no. 12 in Appendix-II.

⁵⁴ Giani Gian Singh, *Gurdham Sangreh*, pp. 141-42.

⁵⁵ For the detail of all these gurdwaras see the Table no. 13 in Appendix-II.

⁵⁶ For the detail of all these gurdwaras see the Table no. 14 in Appendix-II.

⁵⁷ Iqbal Qaiser, *Historical Sikh Shrines in Pakistan*, p. 56.

Guru Har Gobind Singh, while returning from Kashmir took rest at Hafizabad. Afterwards, a gurdwara was built here in the memory of his stay.⁵⁸

In Sheikhpura district, these sacred places were Gurdwara Kiara Sahib and Gurdwara Tambu Sahib at Nankana.⁵⁹ The Gurdwara Kiara Sahib was that place where once Mehta Kalu sent Guru Nanak to herd the buffaloes in nearby forest. All worked well for the first day. On the second day, the Guru fell asleep and the unattended cattle trespassed on the adjoining field and damaged its standing crop. The owners remonstrated to Guru Nanak and lodged a complaint to Rai Buller, who summoned Guru Nanak and his father and inquired about the matter. Guru Nanak said that no damage had been done to the crop and it has rather been blessed by God. Rai Buller is said to have either sent his men to the spot or he personally visited the field and to his astonishment found that not a single blade was trampled or eaten by the herd and the field was green and fresh. The field where the miracle took place is venerated by the Sikhs and a gurdwara known as Gurdwara Kiara Sahib stands there encircling the area once under cultivation.⁶⁰ The legend about the Gurdwara Tambu Sahib at Nankana is that on his return from Chauharkhana Guru Nanak was censured by his servant for his recklessness with his father's money. He realized how wrongly the nature of his act would be understood and instead of going home directly, he sat under a tree outside the village of Taluandi. He was found by his father at this place and was cuffed for disobedience. The old tree under which he sat is still preserved and is known as Tambu Sahib. Later a gurdwara was built in the commemoration of this incident.⁶¹

In Sialkot district, these sacred places were Gurdwara Nanaksar at Sahowala and Gurdwara Chota Nankiana Sahib at Seokey.⁶² The tradition about the Gurdwara Nanaksar (Sahowala) is that Guru Nanak Dev came here from Sialkot and stayed for seven days. There was a pond covering 25 *ghumaons* of land at this place in those days. The gurdwara was built inside that tank and the Udasi *sadhus* were the priests.⁶³ The sacred place of Guru Nanak Dev known as Gurdwara Chota Nanakiana Sahib is situated in the village Seokey. Guru Nanak had made a brief sojourn at this place

⁵⁸ Iqbal Qaiser, *Historical Sikh Shrines in Pakistan.*, p. 242.

⁵⁹ For the detail of all these gurdwaras see the Table no. 15 in Appendix-II.

⁶⁰ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, pp. 22-23.

⁶¹ *Ibid.*, 24.

⁶² For the detail of all these gurdwaras see the Table no. 16 in Appendix-II.

⁶³ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 20.

while on his way from Pasrur to Eminabad. A big fair used to be organized on 25-26th of *Har*. The village was known as Bherowal when the Guru Nanak Dev visited this place. Guru stayed in a grove of *ber* tree outside the village, which stands to date.⁶⁴

The Chaj Doab had the least number of Sikh shrines with only one sacred place in the Gujrat area. This sacred place was Gurdwara Sahib Padshahi Chhevin in Gujrat city. The tradition about this sacred place is that Guru Har Gobind on his way back from Kashmir visited Gujrat and met the renowned Muslim saint Shah Daula. Later a gurdwara was built to commemorate this visit.⁶⁵

It is evident that the sacred places were unevenly distributed in the doabs. The Bari Doab contained half the number of Sikh sacred places with thirty eight (38) i.e 51%, the Bist Jalandhar Doab had average number eighteen (18) i.e 24% sacred places. The Satluj-Jamuna divide area and Rachna Doab had minimum number eleven (11) i.e 15% and six (6) i.e 8% sacred places respectively. The Chaj Doab had the least number with only one (1) i.e 1.35% sacred places from the period of 1850 to 1925.

II

Based on primary and secondary sources, from the period of 1925 to 1950 a total seven hundred and forty two (742) sacred places of the Sikhs can be identified in the region.⁶⁶ Although the earlier seventy-four sacred places also continued to exist but in addition several new gurdwaras emerged bringing the number to six hundred and sixty eight (668) sacred places. This was massive an increase of 902% of the total Sikh sacred places.⁶⁷ In this period, the gurdwaras had been taken under the Sikh religious body, namely 'Shiromani Gurdwara Parbandhak Committee' which was established on 20 November, 1920. Furthermore, for the legally identification and administration of these gurdwaras, the Sikh Gurdwara Act was passed in 1925 and it was implemented in July 1926. By the implementation of this Act the major historical gurdwaras were directly came under the supervision of S.G.P.C. The S.G.P.C has divided these gurdwaras into two broad categories following the procedure of the Act. Out of these six hundred and sixty eight (668) gurdwaras a total one hundred and

⁶⁴ Iqbal Qaiser, *Historical Sikh Shrines in Pakistan*, p. 160.

⁶⁵ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 37.

⁶⁶ This information is collected from the *Sikh Gurdwara Act of 1925*, the *Punjab Government Gazette* from 1925 to 1950 and the *Gurdwara Gazette* a monthly organ published by the S.G.P.C since 1925.

⁶⁷ For detail, see the calculated data. $668+74=742$, $742-74=668$, $668/74 \times 100=902\%$.

eighty four (184) i.e 27% were scheduled and massive four hundred eighty four (484) i.e 72% were labeled unscheduled gurdwaras.⁶⁸

The scheduled gurdwaras were the major gurdwaras, which were directly managed by the Shiromani Gurdwara Parbandhak Committee and were allocated a permanent number against the name of the gurdwara in the Sikh Gurdwara Act of 1925. The unscheduled gurdwaras were those, which declared as a 'Sikh Gurdwara' by the Judicial Court or the Sikh Gurdwara Tribunal at various points of time. These unscheduled gurdwaras were known as local or *panchiati* gurdwaras and these were notified by the Government of Punjab and granted a permanent notification number to these gurdwaras. After the declaration of the government, nobody could occupy the land and property of these local or *panchaiti* gurdwaras. These unscheduled gurdwaras were very large in number compared to the scheduled gurdwaras. The number of gurdwaras in the five doabs ranged from twenty (20) to two hundred and fifty six (256). The highest number of gurdwaras were now located in the Satluj-Jamuna divide area with two hundred and fifty six (256) i.e 38%, followed by Bist Jalandhar Doab with one hundred and sixty six (166) i.e 24%, Bari Doab had one hundred and forty nine (149) i.e 22%, Rachna Doab with fifty six (56) i.e 8%, the Chaj Doab with twenty one (21) i.e 3% while the Sindh Sagar Doab still had the least number with twenty (20) i.e 3% gurdwaras in the region.⁶⁹

Firstly, the detail of the scheduled gurdwaras should be covered. The numbers of scheduled gurdwaras ranged from one (1) to seventy one (71) in these doabs. The highest number of scheduled gurdwaras were located in the Satluj-Jamuna divide area with seventy one (71) i.e 38%, followed by Bari Doab with sixty four (64) i.e 34%, the Bist Jalandhar Doab had twenty seven (27) i.e 14%, the Rachna Doab had eighteen (18) i.e 10%, the Chaj Doab with three (3) i.e 1.63% and the Sindh Sagar Doab had the least number of scheduled gurdwara with only one (1) i.e 0.54% in the region.⁷⁰ The unscheduled gurdwaras ranged from eighteen (18) to one hundred and eighty five (185). Again, the highest number of unscheduled gurdwaras were located in the Satluj-Jamuna Divide area with one hundred and eighty five (185) i.e 38%, followed by Bist Jalandhar Doab with one hundred and thirty nine (139) i.e 28%, Bari Doab had eighty five (85) i.e 17%, Rachna Doab had thirty eight (38) i.e 8%, the

⁶⁸ For the detail of these gurdwara see Table no. 17 in Appendix-II.

⁶⁹ For the detail of these gurdwara see Table no. 18 in Appendix-II.

⁷⁰ For the detail of these gurdwara see Table no. 19 in Appendix-II.

Sindh Sagar Doab had nineteen (19) i.e 4% and the Chaj Doab had the least number of unscheduled gurdwaras with eighteen (18) i.e 3.71% in the region.⁷¹

It is significant to note that the location of Sikh sacred places in the east and west Punjab present a different picture. The Sikh sacred places located in the east Punjab were very large in number compared with west Punjab. There were a total five hundred and thirty two (532) i.e 79% Sikh sacred places can be identified in the East Punjab.⁷² The highest number of sacred places were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) i.e 48%, followed by Bist Jalandhar doab with one hundred and sixty six (166) i.e 31% and the Bari doab had the least number with one hundred and ten (110) i.e 20% sacred places in the east Punjab.⁷³ Out of the five hundred and thirty two (532) sacred places a total one hundred and thirty eight (138) i.e 25% scheduled and a massive number of three hundred and ninety four (394) i.e 74% were unscheduled gurdwaras identified in the east Punjab. The numbers of scheduled gurdwaras ranged from twenty seven (27) to seventy one (71) in doabs. Again the highest number of scheduled gurdwaras were located in Satluj-Jamuna divide area with seventy one (71) i.e 51%, followed by Bari doab with forty (40) i.e 28% and the Bist Jalandhar doab had the least number of scheduled gurdwaras with twenty seven (27) i.e 19% in the east Punjab.⁷⁴ The unscheduled gurdwaras ranged from seventy (70) to one hundred and eighty five (185) in doabs. The highest number of unscheduled gurdwaras were located in the Satluj-Jamuna divide area with one hundred and eighty five (185) i.e 46%, followed by Bist Jalandhar doab with one hundred and thirty nine (139) i.e 35% and the Bari doab had the least number with seventy (70) i.e 17% unscheduled gurdwaras in the east Punjab.⁷⁵

The numbers of Sikh sacred places in the west Punjab were rather small in number. There were a total one hundred and thirty six (136) i.e 20% Sikh sacred

⁷¹ For the detail of these gurdwara see Table no. 20 in Appendix-II.

⁷² The earlier sacred places from 1850-1925 (total-74) are not included in the list of numbers of sacred places from 1925-1950 because there was no kind of information of scheduled and unscheduled gurdwaras was existed before the period of 1925. For detail see the calculated data: $742-74=668$, $532/668 \times 100=79\%$.

⁷³ For the detail of these gurdwara see Table no. 21 in Appendix-II.

⁷⁴ For the detail of these gurdwara see Table no. 22 in Appendix-II.

⁷⁵ For the detail of these gurdwara see Table no. 23 in Appendix-II.

places can be identified in the west Punjab.⁷⁶ The highest number of sacred places were located in Rachna doab with fifty six (56) i.e 41%, followed by Bari doab with thirty nine (39) i.e 28%, the Chaj doab with twenty one (21) i.e 15% and the Sindh Sagar doab had the least number with twenty (20) i.e 14% Sikh sacred places in the west Punjab.⁷⁷ Out of the one hundred and thirty six (136) a total forty six (46) i.e 33% were scheduled and ninety (90) i.e 66% unscheduled gurdwaras identified in the west Punjab. The numbers of scheduled gurdwaras ranged from one (1) to twenty four (24) in these doabs. The highest numbers of scheduled gurdwaras were located in Bari doab with twenty four (24) i.e 52%, followed by Rachna doab with eighteen (18) i.e 39%, the Chaj Doab with three (3) i.e 6% and the Sindh Sagar doab had the least number of scheduled gurdwaras with only one i.e 2% in the west Punjab.⁷⁸ The unscheduled gurdwaras ranged from fifteen (15) to thirty eight (38) in doabs. The highest number of unscheduled gurdwaras were located in Rachna doab with thirty eight (38) i.e 42%, followed by Sindh Sagar doab with nineteen (19) i.e 21%, the Chaj doab with eighteen (18) i.e 20% and the Bari doab had the least number with fifteen (15) i.e 16% unscheduled gurdwaras in the west Punjab.⁷⁹

It is observed that in the undivided Punjab, out of the six hundred and sixty eight (668) Sikh sacred places a total five hundred and thirty two (532) i.e 79% sacred places were located in the east Punjab and the remaining one hundred and thirty six (136) i.e 20% were located in the west Punjab. Therefore, the massive number of Sikh sacred places was located in the east Punjab from the period of 1925 to 1950.

At the doab level, in the undivided Punjab, the Satluj-Jamuna divide area which included the areas of Ludhiana, Ferozepore, Ambala, Karnal, Hisar, Rohtak and Kangra had the highest number of two hundred and fifty six (256) i.e 38% sacred places in the region. It had seventy one (71) i.e 38% scheduled and one hundred and eighty five (185) i.e 38% unscheduled gurdwaras. In this region, Ludhiana district had the highest number with ninety five sacred places, followed by Ferozepore with

⁷⁶ The earlier sacred places of period from 1850-1925 (total 74) are also not included in the list of number of sacred places from 1925-1950 because there was no kind of information of scheduled and unscheduled gurdwaras was existed before the period of 1925. For detail see the calculated data: $136/668 \times 100 = 20\%$.

⁷⁷ For the detail of these gurdwara see Table no. 24 in Appendix-II.

⁷⁸ For the detail of these gurdwara see Table no. 25 in Appendix-II.

⁷⁹ For the detail of these gurdwara see Table no. 26 in Appendix-II.

eighty nine, Ambala had thirty one, Karnal twenty eight, Hisar had four, Rohtak with two and Kangra had the least number with only one sacred places in the region.

The Ludhiana district had thirteen (13) scheduled and eighty-three (83) unscheduled gurdwaras in the Satluj-Jamuna divide area.⁸⁰ The scheduled gurdwaras in Ludhiana were Gurdwara Manji Sahib and Gurdwara Guru Granth Sahib in Gujranwal.⁸¹ The tradition about the Gurdwara Manji Sahib is that, the sixth Guru Hargobind is said to have stayed here for a month, the village local tradition puts the period for about three months. The people of village came to the Guru to pay respects. One of the residents named, Chaudhari Fatouhi came to the Guru with a hawk (Baz) on his hand. The Guru asked him to present the hawk to the saintly person. The chaudhari hesitated and returned to his house. The hawk swallowed a bundle of yarn and was about to die. Believing it is a curse of the Guru, Chaudhari Fatouhi brought the hawk to Guru Hargobind and expressed regrets for not having obeyed his command and requested him to accept the hawk. The Guru did not condescend to accept the deferred present because he had been pleased to ask Chaudhari Fatouhi to give the hawk to him only to test his faith in the Guru. The Guru however, patted the hawk and a lump of yarn was vomited out by it. On every, *amavas*, on the birthday of the sixth Guru and *Chet Chaudas* large number of people assemble at the Gurdwara and *langar* is served there.⁸²

There is another gurdwara known as Gurdwara *Jhar* Sahib situated at Chuharpur. The legend about the Gurdwara Jhar Sahib is that while coming out of Chamkaur fort in the night Guru Gobind Singh is believed to have spent about eight hours in the *Jhar* (jungle) and did not meet any Sikh there. Thereafter he left for Machhiwara, where he met two of his five *pyaras*, namely Bhai Daya Singh and Bhai Dharam Singh and a disciple Man Singh. Earlier a small gurdwara was built at this place. A very large building was raised in 1956. Another sacred place of Gurdwara Gurusar Padshahi Chhevin (Sadhar) was associated with the sixth Guru Hargobind, who spent 5-6 months at this place. The development of this dry area into a fertile and flourishing agricultural land was largely due to the efforts of the Guru who dug many

⁸⁰ For the detail of all these Gurdwaras see the Table no. 1 in Appendix-III.

⁸¹ *The Sikh Gurdwaras Act, 1925, (Punjab Act VIII of 1925)*, The Government of Punjab, Lahore, 1926. The scheduled no. of these gurdwaras in the Sikh Gurdwara Act of 1925 is 154 and 155 respectively. p. 103.

⁸² Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh, Encyclopaedia of Sikh Literature*, Patiala: Department of Language, 1960, p. 308.

wells and established a *sarowar* near the hamlet of his devotee Bhai Jiwanada of village Sadhar. It was said that a powerful Muslim adherent of the Guru, Rai Jodh of Kangar, his pious wife and son, Chain Beg came to pay homage to the Guru and placed at his disposal 500 horsemen, which greatly helped the Guru in his last two battles against the Mughal forces. It was at this that about 1200 Sikhs from Kabul and Kandhar came to pay homage to Guru Hargobind under the leadership of their *masands*, Tara Chand, Bakhat Mal and Bhai Dayala. During the stay of the Guru at Sadhar Bhai Karoria another disciple offered Rs 2 lacks and regretfully reported that two valuable horses brought by him for the Guru from Kabul had been forcibly taken away by the Mughal officials on the way. Guru Hargobind deputed his trusted disciple, Bhai Bidhi Chand who with the help of Bhai Jawanda a carpenter of Lahore brought the horses to the Guru by risking his life. Impressed by the dedication and devotion of Bhai Jawanda the Guru bestowed upon him a pair of his shoes as a gift. The shoe is still in the possession of the descendants of Bhai Jawanda and can be seen at their house or can be brought to the nearby gurdwara on making a suitable offering.⁸³

The unscheduled gurdwara in Ludhiana was Gurdwara Sahib Padshahi Chhevin (Siahar). The legend about the sacred place at Siahar is that Guru Hargobind is said to have stayed here. The *dakki* (forest) where he stayed is situated at a distance of half a kilometer from the village. In his memory, a gurdwara has recently been built there. His horse is stated to have died here. The legend goes that the Guru buried his dead horse with a costly *doshala*. This *doshala* was taken away by two low caste residents who further sold it to the local money-lender. The fact was reported to the guru under whose curse misfortune fell on the miscreants. A large diwan is held in Siahar on Guru Hargobind's birthday in the month of *Asadh* (June) on *Kartika Puranmashi* (October) and 7th *Pausa* (December) every year.⁸⁴ The legend about the Gurdwara Damdama Sahib Padshahi Chhevin at Dehlon is that the Guru Hargobind is said to have halted at the place on his way back to the Punjab from the Gwalior fort, where he had been imprisoned under orders of the Mughal Emperor. A big gathering is held at the gurdwara on the *Sankrant* (first) day of the Bikarmi month.⁸⁵

⁸³ Gurmukh Singh, *Historical Sikh Shrines*, Amritsar: Singh Brothers, 1992, p. 45.

⁸⁴ *Ibid.*, p. 204.

⁸⁵ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh, Encyclopaedia of Sikh Literature*, p. 421.

The legend about the Gurdwara Manji Sahib (Alamgir) is that, Guru Gobind is said to have been brought to this place disguised as Ucha ka Pir on a *manji* (cot), which was carried on shoulders of five supporters two Mohammadans and three Sikhs. During his brief halt, the Guru asked for water from a woman passerby. She reported that there was no water at the mound but there was a well at a short distance. Unfortunately, no body dared draw water from it because of a big snake that lived close to it. The Guru shot an arrow, which killed the snake. One of the disciples sent there to bring water than he informed the Guru that the water of the well had been polluted with the blood of the wounded snake, which had fallen in it. The Guru shot another arrow into the ground whereupon water sprang up there. Being convinced of the super-natural powers of the Guru the woman requested him to cure her from the disease of leprosy. The Guru assured her that all those who would bathe in the *sarovar* with faith would be cured of leprosy. The woman obeyed the command and was fully cured. At the place where the Guru abandoned the *manji* (cot) the celebrated six-stroreyed gurdwara has been built at this place.⁸⁶ Another Gurdwara Manji Sahib (Kanech) was built in the memory of Guru Gobind Singh who visited here after leaving Chamkaur Sahib.⁸⁷

The Gurdwara Gurusar Padshahi Dasmi (Lamma Jatpura) was built in the memory of Guru Gobind Singh. It is said that Guru came here from Raikot and stayed here until Nura Mahi returned from Sirhind and narrated to him the tragic tale of the dastardly murder of the younger Sahibzadas and of the sad story with calm composure and told the others present not to grieve. He praised and blessed the Nawab of Malerkotla for his courageous words in defence of the young children. He thanked Nura and Rai Kalha for their service and giving a sword and a *jug* to the Rai as souvenirs, he took leave and resumed his journey further to the west. A beautiful gurdwara commemorating the Guru's stay at Lamma is inside the village, where the Guru had stayed in the house of the Bhai Ram Dit Singh. The hand written copy of Guru Granth Sahib is preserved inside the gurdwara, which is said to have been given by Guru Gobind Singh himself.⁸⁸

⁸⁶ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh, Encyclopaedia of Sikh Literature*, p. 79.

⁸⁷ *The Gazetteer of Ludhiana District and Malerkotla State 1904* (reprint 2002), Published by the Revenue and Rehabilitation Department, Chandigarh, 2002, p. 33.

⁸⁸ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, p. 235.

The Ferozepore district had twenty-six (26) scheduled and sixty-six (66) unscheduled gurdwaras in the Satluj-Jamuna divide area.⁸⁹ The Gurdwara Nanaksar at Takhtpura has been sanctified by the visit of three Sikh Gurus viz. Guru Nanak Dev, Guru Hargobind Sahib and Guru Gobind Singh. Separate shrines dedicated to each one of them are located there and a beautiful *sarovar* also built in the premises of Gurdwara Nanaksar. Another gurdwara in Ferozepore was Gurdwara Gurusar at Lopon. This Gurdwara was associated with the visit of Guru Hargobind. The Guru stayed here for two days. A new building of gurdwara was constructed in 1960. The scheduled gurdwara in Ferozepore was Gurdwara Gurusar Bazidpur in Bazidpur village. The Gurdwara Gurusar Bazidpur was built in the memory of Guru Gobind Singh. It is said that the Guru rested at this place on his way to the village of Rupana after the battle of Muktsar. The *Jand*-tree, to which the Guru tied his horse, still exists. The building of the gurdwara and the *sarovar* (tank) were built by the erstwhile rulers of the Faridkot State in the late 19th century. A big fair is held here on Basant Panchmi (8-9 February) every year when a large number of people from far and wide visit this place.⁹⁰ The Gurdwara Gurusar Sahib at Rupana is associated with the tenth Guru Gobind Singh, who came here after winning the battle of Muktsar on 25 April 1706. Guru rested here for some time, while Guru was resting, a wild crow kept flying about cawing. Guru shot the crow with an arrow. On being asked by his followers, Guru explained that the wild crow was on fact an old headman of the village who had been cursed and turned into a crow because of his evil deeds. Guru said that he had come to this place to emancipate the crow. The gurdwara stands in the centre of a low-lying area, now vast perennial pond owing to water logging. A big fair is organized here every year during the first week of March.⁹¹

There was another Gurdwara Thehri Sahib associated with the visit of Guru Gobind Singh in Muktsar city. The Guru came here on his way to Damdama Sahib-Delhi, after winning the battle of Muktsar. A yogi, Hukam Nath, stayed here with his followers. He had through his meditation acquired some mystical powers. When Guru came here, Hukam Nath tried to impress him with his mystical powers, but none of his powers worked in front of Guru. The ashamed yogi left the place with his

⁸⁹ For the detail of all these gurdwaras see the Table no. 2 in Appendix-III.

⁹⁰ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, p. 637.

⁹¹ Gurbachan Singh Nayar & Sukhdial Singh, *Guru Gobind Singh* (Pb.), Patiala: Punjabi University, 1989, p. 90.

followers without telling anyone and appreciated their prompt reaction. To test the alertness of his Sikhs, Guru lowered his arrow, saluted the grave of a Muslim Saint, Qasim Bhatti near in the morning. His alert Sikhs immediately reacted to this prohibited act and asked Guru to pay a fine of Rs 25. The Guru willingly accepted their punishment. It is believed that the amount received as punishment was utilized in preparation of *degh*, which was distributed among the *sangat*. In addition, it is also believed that Guru halted near a group of three *jand* trees and after hanging his arms and belt on the trees, rested for some time. A small shrine was established in the centre of these trees, which can be seen here.⁹²

The Ambala district had twenty (20) scheduled and twelve (12) unscheduled gurdwaras in the Satluj-Jamuna divide area.⁹³ These sacred places were Gurdwara Sahib Padshahi Dasmi Labhuwala (Ambala city), Gurdwara Bhatta Sahib (Kotla Nihang), and Gurdwara Sahib Padshahi Dasmi at Bhanon Kheri. The Karnal district had six (6) scheduled and twenty-two (22) unscheduled gurdwaras in the region.⁹⁴ These sacred places were Gurdwara Sidh Batti at Thanesar and Gurdwara Wadda Padshahi Nawin at Patti Kaith Seth. The Hisar district had four scheduled gurdwara in the Satluj-Jamuna divide area.⁹⁵ These sacred places were Gurdwara Sahib Padshahi Dasmi (Sirsa) and Gurdwara Gurusar at Dabwali. The Rohtak district had two scheduled gurdwaras, these sacred places were Gurdwara Bangla Sahib (excluding temples of goddess Sitla) and Gurdwara Manji Sahib at Lakhan Mazra.⁹⁶ The Kangra had least number with two unscheduled gurdwaras namely Gurdwara Sahib Padshahi Dasmi (Nadaun) and Gurdwara Sahib at Tilokpur.⁹⁷

The Bist Jalandhar Doab which included the areas of Jalandhar and Hoshiarpur had one hundred sixty six (166) i.e 24% gurdwaras in the region. It had twenty seven (27) i.e 14% scheduled and one hundred and thirty nine (139) i.e 28% unscheduled gurdwaras. The Jalandhar district had the highest number of gurdwaras with one hundred and five while the Hoshiarpur district had sixty-one gurdwaras in the region. The Jalandhar district had four (4) scheduled and highest one hundred and

⁹² Gurbachan Singh Nayar & Sukhdial Singh, *Guru Gobind Singh* (Pb.), p. 91.

⁹³ For the detail of all these gurdwaras see the Table no. 3 in Appendix-III.

⁹⁴ For the detail of all these gurdwaras see the Table no. 4 Appendix-III.

⁹⁵ For the detail of all these gurdwaras see the Table no. 5 Appendix-III.

⁹⁶ For the detail of all these gurdwaras see the Table no. 6 in Appendix-III.

⁹⁷ For the detail of all these gurdwaras see the Table no. 7 in Appendix-III.

one (101) unscheduled gurdwaras in the region.⁹⁸ The scheduled gurdwaras in Jalandhar was Gurdwara Gurplah in village Sotran. The gurdwara is associated with the visit of Guru Hargobind Sahib who visited this place before reaching Banga. Guru Hargobind stayed here for few days. The well still exists in the premises of the gurdwara whose water was used by the Guru for drinking. A big fair is held here to commemorate the memory of Guru Hargobind Sahib on 20 *Haar* (June-July).⁹⁹ There was another gurdwara namely Gurdwara Sahib Padshahi Chhevin at Durgapur. During his forty days stay at Banga, Guru Hargobind Sahib also visited this place. A big fair is held here at this place in the memory of Guru Hargobind Sahib visit on 22 *Haar* (June-July).¹⁰⁰

The Hoshiarpur district had twenty three (23) scheduled and thirty eight (38) unscheduled gurdwaras in the region.¹⁰¹ The Gurdwara Damdama Sahib is that place where Guru Gobind Singh was coronated after the martyrdom of his father on 11 November, 1675. It is said that Guru Gobind Singh used go sit here to administer sermons and receive offering at the time of *Hola fair*.¹⁰²

The Bari Doab which included the areas of Amritsar, Gurdaspur, Lahore, Montgomery and Multan, placed at the third number of the list of the total sacred places, with one hundred and forty nine (149) i.e 22% in the region. It had sixty four (64) i.e 34% scheduled and eighty five (85) i.e 17% unscheduled gurdwaras. In this doab Amritsar district had highest number of sacred places with eighty three, followed by Lahore had thirty one, Gurdaspur with twenty seven, Montgomery with six and Multan had least number with only two gurdwaras in the region.

The Amritsar district had twenty nine (29) scheduled and fifty four (54) unscheduled gurdwaras in the region.¹⁰³ The Gurdwara Mal Akhara (Khadur Sahib) was built at that place where Guru Angad Dev used to deliver religious discourses, teach boys and girls during the daytime and witness wrestling matches in the evening. At a distance of about 200 meters, there is another gurdwara called Gurdwara Tapiana Sahib (Khadur Sahib). It is said that as many as eight Gurus visited this place on one occasion or another. A tank has built at Tapiana Sahib and a fair is held here in

⁹⁸ For the detail of all these gurdwaras see the Table no. 8 in Appendix-III.

⁹⁹ Gurmukh Singh, *Historical Sikh Shrines*, p. 140.

¹⁰⁰ *Ibid.*, p. 142.

¹⁰¹ For the detail of all these gurdwaras see the Table no. 9 in Appendix-III.

¹⁰² Gurmukh Singh, *Historical Sikh Shrines*, p. 214.

¹⁰³ For the detail of all these gurdwaras see the Table no. 10 in Appendix-III.

Bhadra, four days after the *mela* at Goindwal.¹⁰⁴ Another Gurdwara Attari Sahib (Sultanwind) was built in the memory of Guru Hargobind who is said to have stayed there while on his way from Lahore to Amritsar. On his arrival at the village, the Guru asked for water. Leaving the nearby well, the women of the village ran to a distant well to fetch water. On the Guru's asking, it was stated that the water of the nearby well was brackish and that of the other was sweet. The Guru, on the contrary, said that the water of the nearby well was sweet, whereas that of the other was brackish. The brackish water is said to have, thus, miraculously turned sweet. The women of the village served the Guru well. He is said to have blessed them saying "*Maiyan rab rajaiyan*". It is held that the girls of this village, wherever married, generally remain well off.¹⁰⁵

Situated near the Chatiwind Gate, the Gurdwara Shahid Ganj Baba Deep Singh Ji was built in the memory of Baba Deep Singh. During his invasion of 1756-57, Ahmad Shah Abdali had razed the Hari Mandir and had filled the Holy Tank with debris and all kinds of rubbish. Muslim soldiers heavily guarded the shrine and no Sikh was allowed to enter it. When Baba Deep Singh came to know of it, he took a solemn vow to free the Hari Mandir from the Muslim. He prayed that in case he achieved martyrdom he must fall in the precincts of the Hari Mandir. Along with a few hundred Sikhs, he started for Amritsar. The Muhammadan authorities also sent a big force to check their advance. A bloody battle ensued, but the brave Sikhs kept on advancing. They were yet about 6 km from Amritsar, when Baba Deep Singh got a severe cut with a sword in the neck and his head was nearly severed. It is said that when the head was about to fall, his companions reminded the Baba of his vow. On this, he immediately recovered himself, supported his head with one hand and wielding his dagger with the other, pushed through the enemy. On reaching the vicinity of the Hari Mandir, he let his head drop and breathed his last. A small gurdwara stands at this place. The dead body was cremated outside the Chatiwind Gate where stands a big gurdwara known as Shahid Ganj Baba Deep Singh. The dagger used by him is still preserved in the Toshakhana of the Golden Temple.¹⁰⁶ The Gurdwara Bir Sahib Baba Buddha built in the memory of Baba Buddha who is said to

¹⁰⁴ H.S. Singha, *The Encyclopedia of Sikhism*, New Delhi: Hemkunt Publishers Limited, 2000, p. 108.

¹⁰⁵ *Ibid.*, p. 114.

¹⁰⁶ Narinderjit Singh, *Around the Golden Temple*, Amritsar: Jawahar Singh Kirpal Singh & Company, 1977, pp. 57-58.

have resided at the place of Bir Sahib in Tahsil Tarn Taran. Baba Buddha had many cows and used to send butter and milk for the Guru's *langar* at Amritsar. Baba Buddha is said to have served the first six Gurus. For a long time, the fifth Guru, Arjan Dev had no son. It is said that Mata Ganga came from Amritsar to Bir Sahib on foot, with loaves, buttermilk and onions on her head. Baba Buddha accepted the offerings and through his blessings, Mata Ganga gave birth to a son (Hargobind). In commemoration of the birth of Guru Hargobind, a fair is held there on 21st *Asvin*. About 150 acres of land is attached to the Gurdwara Bir Sahib Baba Buddha.¹⁰⁷ There is another gurdwara namely Gurdwara Ram Das was built in the memory of Baba Buddha in Ram Das, who is said to have been born at Kathunangal and to have died at Ram Das. Nadir Shah ransacked the gurdwara. Maharaja Ranjit Singh reconstructed the building. Fourteen hundred acres of land is attached to the gurdwara. On the 4th *Badi* (i.e the 4th day after puranmashi- the full moon night), a fair is held here.¹⁰⁸

The unscheduled gurdwara in Amritsar was Gurdwara Damdama Sahib (Goindwal), the legend about this gurdwara is that Guru Amar Das, while bringing water from the River Beas for the bath of Guru Angad Dev, used to rest at this place daily for a while. While coming from Khadur Sahib, Amar Das would go to the Beas with his face towards Khadur Sahib. From Damdama Sahib, he would turn his face. This was done to show reverence to Guru Angad Dev. A beautiful gurdwara was built at this place.¹⁰⁹ Another unscheduled Gurdwara Baba Taru Singh Sahib Shahid was built in the memory of Baba Taru Singh in Puhla village. Thirty acres of land is attached to it. A *mela* is held here in July every year.¹¹⁰

The Lahore district had nineteen (19) scheduled and twelve (12) unscheduled gurdwaras in the region.¹¹¹ The legend about the Gurdwara Sahib Padshahi Pehli at Kanganpur is that, Guru Nanak Dev during the course of his first journey came to Kanganpur where the villagers did not allow him to halt and also played practical jokes on him. This treatment did not annoy Guru Nanak who inserted prayed for the welfare of the village saying, '*was de raho*' (May you remain here). On being subsequently questioned by his disciple Mardana, why he blessed the village in which

¹⁰⁷ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, p. 658.

¹⁰⁸ *Ibid.*, p. 775.

¹⁰⁹ Gurmukh Singh, *Historical Sikh Shrines*, p. 111.

¹¹⁰ Bhai Kahn Singh Nabha, *Gurushabad Ratanakar Mahankosh*, p. 440.

¹¹¹ For the detail of all these gurdwaras see the Table no. 11 in Appendix-III.

he was not allowed to stay, Guru replied that if the people of this village were disturbed and moved to other place, they would ruin it by their inhuman conduct, so it was in the interest of others that they might stay where they were. The tree under which he reposed for a while is known as Mal Sahib. The unscheduled gurdwara in Lahore was Dharmsala Sat Guru Nanak in Lahore city, the tradition about this sacred place is that while describing Chakki Sahib at Eminabad in district Gujranwala, it has been mentioned that Baba Nanak was detained and later set free by Babur when he captured Saidpur. When Babur captured Lahore, Guru Nanak had already reached the town and was staying at this place, which is situated in Mohalla Kakezaiyan near Chaurhatta Mufti Baqir. During the 19th century, a dharmsala in brick and lime mortar was built here.¹¹²

There is a sacred place of Gurdwara Guru Arjan Dev Ji at village Hanjra in tehsil Chunian. The story goes about this place is that the two Sikh brothers named Jatri and Hanjra founded two villages after their names. There arose a quarrel between them regarding the boundaries of their villages. Consequently, Guru Arjan Dev went to the spot and settled the dispute. This gurdwara was built to commemorate the visit of the Guru Arjan Dev.¹¹³ The legend about the Gurdwara Budhu da Awa at Lahore is that, the old kiln belonged to a brick manufacturer named Buddhu. The bricks of this kiln could not be fully baked due to a curse inflicted on it by a Sikh Saint Bhai Lakhu. The poor owner prayed to Guru Arjan Dev who gave him a blessing. It is said that it was due to this blessing that the ill-baked bricks were sold at a higher price. The kiln has long since disappeared but its site, near Gulabi Bagh Gateway, on Shalamar road has been preserved as a protected monument and is being maintained by the Archaeological Department.¹¹⁴

The legend about the Gurdwara Kahna Sahib at Lahore is that, Baba Jamiat Singh, a saint of the nineteenth century, used to sit in meditation at the site of the present gurdwara. The Sikhs of the area had great faith in him. After his death, a *samadh* was constructed on the spot, which was later on converted into a samadh-cum-gurdwara. The building, square in plan, has panelled facades with two ornamental false balconies on each side. A door in the middle of each side leads into the interior where a number of rooms are built round a central chamber, which is the

¹¹² Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 20.

¹¹³ Ibid., p. 33.

¹¹⁴ Ibid., p. 31.

samadh proper, surmounted with a squat fluted dome the base of which is decorated with *naga* head design. There is also a well near the 'Deodhi'. Five hundred acres of agricultural land is attached to the gurdwara and a fair used to be held at this place every month.¹¹⁵ There is a dharmsala of Bhai Jawahir Singh at Qila Gujar Singh in Lahore. Bhai Jawahir Singh was the brother of Rani Jindan, wife of Maharaja Ranjit Singh. He was killed by the Sikh army towards the end of 1844 A.D. Rani Jindan was deeply moved by the death of her brother and mourned heavily over his dead body. She built his *smadh* situated outside the Masti Gate.¹¹⁶

The Gurdaspur district had eleven scheduled and sixteen unscheduled gurdwaras in the region.¹¹⁷ The Gurdwara Burj Sahib is situated in village Fateh Nangal and is dedicated to Guru Arjan Dev. The devotees raised an earthen tower at the place where the guru had stayed which has now been converted into a gurdwara.¹¹⁸ The Montgomery district had four scheduled and two unscheduled gurdwaras.¹¹⁹ The scheduled gurdwaras were Gurdwara Sahib Padshahi Pehli, Gurdwara Nankana Sahib and the unscheduled gurdwara was Gurdwara Darbare Shah in Montgomery city. The Multan had one scheduled Dharmsala Bhai Dayalji and one unscheduled Gurdwara Bhai Khan Chandwala in Bari Doab.¹²⁰

The Rachna Doab which included the area of Gujranwala, Sialkot, Shiekhupura, Jhang and Lyallpur placed at the number four of the list of the gurdwaras, with fifty six (56) i.e 8% sacred places in the region. It had eighteen (18) i.e 10% scheduled and thirty eight (38) i.e 8% unscheduled gurdwaras. The Gujranwala had the highest number of sacred places with twenty five, followed by Sialkot had twenty one, Sheikhpura with seven, Lyallpur two and Jhang had least number with only one sacred place in this doab.

The Gujranwala district had the highest number with twenty five sacred places in the Rachna doab.¹²¹ The unscheduled gurdwaras in Gujranwala was a Smadh of Sardar Charat Singh. The legend about this place is that, Sardar Charat Singh the grandfather of Maharaja Ranjit Singh established a stronghold at Gujranwala. He was

¹¹⁵ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan.*, p. 51.

¹¹⁶ *Ibid.*, p. 55.

¹¹⁷ For the detail of all these gurdwaras see the Table no. 12 in Appendix-III.

¹¹⁸ H.S. Singha, *The Encyclopedia of Sikhism*, p. 41.

¹¹⁹ For the detail of all these gurdwaras see the Table no. 13 in Appendix-III.

¹²⁰ For the detail of all these gurdwaras see the Table no. 14 in Appendix-III.

¹²¹ For the detail of all these gurdwaras see the Table no. 15 in Appendix-III.

killed in 1722 when his matchlock busted. A samadh was built over the place where he was cremated.¹²² The legend about the Gurdwara Khuhi Bhai Lalo Ji is that Guru Nanak while at Eminabad, stayed with a carpenter named Lalu and used the water of a well situated in his house. The well or Khuhi is held sacred and is known as Khuhi Bhai Lalu.¹²³ Another Smadh of Sardar Mahan Singh is also situated in Gujranwala city. Sardar Mahan Singh, father of Maharaja Ranjit Singh, established his supremacy over other petty chiefs of the Punjab. He was in alliance with Sardar Jassa Singh and Sansar Chand, defeated Jai Singh Kanahya in 1785 A.D. and in 1792 A.D. While he besieged Gujrat, he fell ill and died. His *samadh* has a high dome was built by Maharaja Ranjit Singh, over the place where his body was cremated.¹²⁴ The legend about the Damdama Sahib of Baba Sahib Singh is that, Baba Sahib Singh, a descendant of Guru Nanak, was a famous saint. The platform on which he used to sit is known as Damdama Sahib.¹²⁵ The Sialkot district had six scheduled and fifteen unscheduled gurdwaras in Rachna doab.¹²⁶ The scheduled gurdwaras were Gurdwara Shahid Bunga, Gurdwara Tahli Sahib and Gurdwara Nanaksar at Sahowala. The unscheduled gurdwaras were Gurdwara Damdama Sahib Baba Vir Singh Sahib Ji, Dharmsala Bhai Gurdit Singh Ghora and Gurdwara Baba Mihan Singh at Kot Masta.

The Sheikhpura district had five scheduled and two unscheduled gurdwaras in the region.¹²⁷ The legend about the Gurdwara Haft Madar is that Bhai Ladara, a favourite disciple of Guru Arjan Dev resided in the village of Haft Madar. He was suffering from some disease. Once he rubbed one of the shoes of Guru Arjan Dev to his body and he got cured. This shoe which is still possessed by Bhai Ladara's family is held sacred by Sikhs who believe that it can cure the patients suffering from disease. A stick of Guru Arjan Dev preserved with the descendants of Bhai Ladara is also held sacred. This gurdwara was built to house the above sacred relics.¹²⁸ The legend about the Gurdwara Sahib Padshahi Chhevin at Nankana Sahib is that, once

¹²² Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 382.

¹²³ *Ibid.*, p. 58.

¹²⁴ *Ibid.*, p. 384.

¹²⁵ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 336.

¹²⁶ For the detail of all these gurdwaras see the Table no. 16 in Appendix-III.

¹²⁷ For the detail of all gurdwaras see the Table no. 17 in Appendix-III.

¹²⁸ Hari Singh (ed.), *Sikh Heritage in Pakistan (Gurdwaras and Memorials)*, p. 61.

Guru Har Gobind went to Nankana to pay a visit to the shrines associated with Guru Nanak. Later a gurdwara was built in memory of his visit to the place.¹²⁹

The Lyallpur district had one scheduled Gurdwara Prem Sati and one unscheduled Gurdwara Mai Malan in Lyallpur city.¹³⁰ The Jhang district had only one scheduled gurdwara in the region. This scheduled gurdwara was Gurdwara Nanaksar at Nanaksar.¹³¹

The Chaj Doab had the smaller number of gurdwaras with twenty (20) i.e 3% in the region. It covered the area of Gujrat and Shahpur. It had three (3) i.e 1.63% scheduled and eighteen (18) i.e also 3.71% unscheduled gurdwaras. The Shahpur district had the highest number of sacred places at sixteen, followed by Gujrat which had only five sacred places in the Chaj Doab. The Shahpur district had one scheduled and fifteen unscheduled gurdwaras. The scheduled gurdwara was Gurdwara Gurusar at Mansehra Chak and the unscheduled gurdwaras were Gurdwara Bhai Ram Singh, Gurdwara Bhai Prem Singh and Dharmasala Bhai Lachman Das.¹³² The Gujrat district had two scheduled and three unscheduled gurdwaras in Chaj doab.¹³³ The Gurdwara Bhai Bano Ji is situated at Mangat in tahsil Phalia. The story goes about this place is that Bhai Bano who was a celebrated disciple of Guru Arjan Dev and who copied the first manuscript of Adi Granth came from this village. A gurdwara was built in memory of this disciple at the spot where the copy of the Granth transcribed by him was preserved.¹³⁴

The Sindh Sagar Doab which included the areas of Rawalpindi, Jhelum and Attock district had twenty (20) i.e 3% sacred places in the region. It had only one (1) i.e 0.54% scheduled and nineteen (19) i.e 4% unscheduled gurdwaras. The Rawalpindi district had the highest number of sacred places ten, followed by Jhelum six and Attock with four sacred places in this doab. The Rawalpindi district had only one scheduled and nine unscheduled gurdwaras in this doab.¹³⁵ The scheduled gurdwara was Gurdwara Sahib Padshahi Chhevin at Narali, the tradition about this place is that Har Bans, a saintly disciple of Guru Hargobind, lived at this village.

¹²⁹ Hari Singh (ed.), *Sikh Heritage in Pakistan (Gurdwaras and Memorials)*, p. 38.

¹³⁰ For the detail of all these gurdwaras see the Table no. 18 in Appendix-III.

¹³¹ For the detail of these gurdwaras see the Table no. 19 in Appendix-III.

¹³² For the detail of all these gurdwaras see the Table no. 20 in Appendix-III.

¹³³ For the detail of all these gurdwaras see the Table no. 21 in Appendix-III.

¹³⁴ Iqbal Qaiser, *Historical Sikh Shrines in Pakistan*, p. 48.

¹³⁵ For the detail of all these gurdwaras see the Table no. 22 in Appendix-III.

Once Guru Hargobind came here to see him. This gurdwara was built in memory of his visit to the place.¹³⁶

The Jhelum district had six unscheduled gurdwaras in Sindh Sagar doab. These unscheduled gurdwaras were Gurdwara Talab Singh Raiwala, Gurdwara Bazarwala and Gurdwara Baba Narian Singh in Jhelum city.¹³⁷ The Attock district had four unscheduled gurdwaras in the region.¹³⁸ The unscheduled gurdwara in Attock was the Gurdwara Kot Bhai Than Singh at Fatehjang. The legend about this place is that, Bhai Than Singh was a famous saint who settled at Kot Fateh Khan. The Muslim landlord of the village was much impressed by his religiosity and devotion to God and served the saint with respect. The village was named Kot Bhai Than Singh after the saint's name and a gurdwara was built there during the late 19th century period.¹³⁹

It is obvious that the sacred places were unevenly distributed in the region. The Satluj-Jamuna divide area had the highest number of sacred places with two hundred fifty six, the Bist Jalandhar daob and the Bari doab had the average number of sacred places being one hundred and sixty six (166) and one hundred and forty nine (149) respectively. While the Rachna doab, Chaj doab and the Sindh Sagar doab had the least number of sacred places being fifty six, twenty one and twenty respectively between 1925 and 1950. This unevenness is also there in the scheduled and unscheduled gurdwaras in the doabs. For example, in the Satluj-Jamuna divide area Ludhiana district had only thirteen scheduled gurdwaras but it had massive eighty three unscheduled gurdwaras in the same area. In the Bist Jalandhar daob, the Jalandhar district had only four scheduled gurdwaras but it had highest number one hundred and one unscheduled gurdwaras in the region. It is seen that the number of unscheduled gurdwaras was rather large in all areas of the Punjab than scheduled gurdwara except in the case of Ambala, Lahore, Montgomery and Sheikhpura area. By a glance of the map, it is evident that the maximum numbers of sacred places were located in the central and south east Punjab like Jalandhar had one hundred and five, Ludhiana ninety six, Ferozepore ninety two, Amritsar eighty three, Hoshiarpur sixty one, Ambala thirty two, Lahore thirty one, Karnal twenty eight and Gurdaspur with

¹³⁶ Iqbal Qaiser, *Historical Sikh Shrines in Pakistan*, p. 232.

¹³⁷ For the detail of all these gurdwaras see the Table no. 23 in Appendix-III.

¹³⁸ Also see the Table no. 24 in Appendix-III.

¹³⁹ Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 47.

twenty seven Sikh sacred places in the region. The northern area of Punjab had than average number of sacred places like Gujranwala twenty five and Sialkot had twenty one sacred places in the region. The North West Punjab had the less than average number of sacred places like Shahpur had sixteen, Rawalpindi ten, Jhelum six, Gujrat five and Attock had four sacred places in the region. The west and the south-western Punjab had the least number with Multan having only two sacred places in the region.

Besides the location of the sacred places, there was also a major variation about the identification of the sacred places. For example, there were a total one hundred and eighty four (184) i.e 27% scheduled gurdwara identified in the Punjab till 1950. This information of scheduled gurdwaras is based on the Sikh Gurdwara Act of 1925. On the other side, there was a tremendous change in the unscheduled gurdwaras. There were total four hundred and eighty four (484) i.e 72% unscheduled gurdwaras identified in the Punjab till 1950. The period of 1925 can be seen as the starting point because before this time there were no unscheduled gurdwaras mentioned in the sources. Further, for identifying the changes in these unscheduled gurdwaras, the whole period from 1925 to 1950 is divided into five categories. The each category will cover the period of five years and these five years will provide the detail of all those unscheduled gurdwaras, which were declared as a 'Sikh Gurdwara' by the Judicial Court or the Sikh Gurdwara Tribunal from various points of time.¹⁴⁰ In the first category from the period of 1925 to 1930 a total thirty nine (39) i.e 8% unscheduled gurdwaras can be identified in the region. There was a tremendous change in the number of unscheduled gurdwaras in the next category because from the period of 1931 to 1935 a total and highest three hundred and fifty (350) i.e 72% unscheduled gurdwaras can be identified in the same area. In the next category from the period of 1936 to 1940 a total eighty eight (88) i.e 18% unscheduled gurdwaras can be identified in the region. In the fourth category from the period of 1941 to 1945 a total three (3) i.e 0.62% unscheduled gurdwaras can be identified. The last fifth category from 1946 to 1950 had the least number with only one (1) i.e 0.20% unscheduled gurdwaras can be identified in the Punjab. In the last category, there was only one unscheduled gurdwara in the year of 1946 can be identified in the sources. Besides these, there were no unscheduled gurdwaras notified in the years of 1926, 1940, 1943, 1944, 1945, 1947, 1948, 1949 and 1950. It is evident that the number of

¹⁴⁰ For the detail of these categories, see the Table no. 25 in Appendix-III.

unscheduled gurdwaras fluctuated during the passage of time. There was no standard uniform pattern for the unscheduled gurdwaras in the year. It was depend upon the decision of the judicial court or the Sikh Gurdwara Tribunal whenever the court declared the ordinary gurdwara into the 'Sikh Gurdwara.' Than the notification number and date of the concerned 'Sikh Gurdwara' was published in the Punjab Government Gazette. Therefore, since the publication of that date the concerned gurdwara was known a 'Sikh Gurdwara.' In some year, there was large number of notifications of these unscheduled gurdwaras but in other years, it was very few in numbers. For example, in the second category from 1931 to 1935 the year 1935 individually had the highest one hundred and forty one (141) unscheduled gurdwaras in the region. On the other side in the last category from 1946 to 1950 the year 1946 had the least number with only one unscheduled gurdwaras in the region. There was no unscheduled gurdwaras, which can be notified in the years of 1947, 1948, 1949 and 1950. That is why the number of the unscheduled gurdwaras fluctuated during the passage of time.

III

In the mid 20th to the end of 20th century, the number and location of sacred places was strikingly difference from the earlier pattern. In 1947 the area of the Punjab was limited in comparison to the earlier because the Punjab was now divided into two parts i;e east and west Punjab and the area of the Sindh Sagar Doab, Chaj Doab, Rachna Doab and some parts of the lower Bari Doab came under the jurisdiction of the West Punjab or Pakistan. The focus here will be on the gurdwaras of East Punjab or Indian Punjab only. Based on the primary and secondary sources a total number of two hundred and seventy five (275) sacred places of the Sikhs can be identified in the Punjab.¹⁴¹ Out of these sacred places a total of one hundred and sixty four (164) i;e 59% scheduled and one hundred and eleven (111) i;e 40% unscheduled gurdwaras were located in the region. The highest number of sacred places were located in the Satluj-Jamuna divide area with two hundred and fifty nine (259) i;e 94%, while the Bist Jalandhar doab had the least number of only sixteen (16) i;e 5.81% of the sacred places in the region.¹⁴² The position of scheduled and unscheduled gurdwaras was

¹⁴¹ This information is collected from the *Amended Sikh Gurdwara Act of 1959*, the *Census of Punjab of 1961* and the *District Gazetteers* of the late 20th century Punjab.

¹⁴² For the detail of all these gurdwaras see the Table no. 1 in Appendix-IV.

also changed in this period. In this period, the number of scheduled gurdwaras became larger than unscheduled gurdwaras. The numbers of scheduled gurdwaras ranged from eleven (11) to one hundred and fifty three (153) in these doabs. The highest number of scheduled gurdwaras were located in the Satluj-Jamuna divide area with one hundred and fifty three (153) i.e 93%, followed by Bist Jalandhar Doab had very less number with eleven (11) i.e 6% scheduled gurdwaras in the region.¹⁴³ The numbers of unscheduled gurdwaras ranged from five (5) to one hundred and six (106) in these doabs. The highest number of unscheduled gurdwaras were located in the Satluj-Jamuna divide area with one hundred and six (106) i.e 95%, followed by Bist Jalandhar Doab had very less number with only five (5) i.e 4% unscheduled gurdwaras in the region.¹⁴⁴

At the doab level again the Satluj-Jamuna divide area had the highest number with two hundred and fifty nine (259) i.e 94% sacred places in the region. It had one hundred and fifty three (153) i.e 93% scheduled and one hundred and six (106) i.e 95% unscheduled gurdwaras in the region. In this areas, Bhatinda district had the highest number of sacred places with eighty nine, followed by Sangrur district had eighty three, Patiala district with seventy nine, Ludhiana district with three, the Faridkot and Mohindergarh district had two sacred places each and Ambala district had only one sacred place in the region. Bhatinda district had fifty-nine (59) scheduled and thirty (30) unscheduled gurdwaras in the region.¹⁴⁵ There is a historic gurdwara known as Gurdwara Haji Rattan named after Haji Ratan, a *sadhu* who used to meditate here. It is also associated with the visits of Guru Nanak Dev, Guru Hargobind and Guru Gobind Singh. It is said that when Guru Nanak Dev during his first Journey (udasi) visited this place, Haji Rattan hurled a big stone at the Guru to frighten him away, but Guru Nanak Dev picked up the same and hurled it back to Haji Rattan who became unconscious. The Guru brought Haji Rattan to consciousness. Haji Rattan sought the Guru's pardon and requested him to get him rid of the drudgery of life. Guru Nanak Dev is said to have uttered, "I will see you twice more", and the Guru's words came true when Guru Hargobind and Guru Gobind Singh again visited this place. Guru Gobind Singh after his fiercest battles with the Mughals came to Bhatinda and camped near Haji Rattan. At that time, the area surrounding Haji

¹⁴³ For the detail of all these gurdwaras see the Table no. 2 in Appendix-IV.

¹⁴⁴ For the detail of all these gurdwaras see the Table no. 3 in Appendix-IV.

¹⁴⁵ For the detail of all these gurdwaras see the Table no. 4 in Appendix-IV.

Rattan was a dense forest. The residents of Bhatinda were fed up with a ghost who used to demolish their houses whenever they constructed them. Therefore, they requested Guru Gobind Singh to do something for them and the Guru freed the villagers from the ghost.¹⁴⁶

The Gurdwara Jand Sahib Har Raipur at Bhokhri was built in the memory of Guru Har Rai visit to this place. It is said that the Guru who was at that time staying at Kirtarpur Sahib (district Rupnagar) had an intuition that the inhabitants of the village Bhokhri remembered him. He went there and stayed for a few days under a *jand* tree. The tree still stands in the premises of the gurdwara. The issueless women of the area come to this place and tie a thread around the tree with the hope that their desire will be fulfilled. This place is also said to have been visited by Guru Gobind Singh. A tank has been constructed here. A fair known as Mela Jand Sahib is held in the month of *Phagan* (February-March) for three days, which is attended by a large number of people.¹⁴⁷ Another gurdwara in Bhatinda was Gurdwara Sahib Padshahi Naumi (Maur Kalan), it is said that the Guru Gobind Singh stayed here for a few days and got rid the villagers from ghost. A fair is held here on every *Amavas*.¹⁴⁸

There was another Gurdwara Sulisar Sahib at Kot Dharmun. The story goes about this place is that Guru Tegh Bahadur set out from Talwandi Sabo and reached Kot Dharmun via Behniwal. People from the whole area come to the fair on *Dasmi*.¹⁴⁹ There is an old gurdwara known as Gurdwara Sahib Padshahi Naumi in the village Malakpur Khiala built in the memory of Guru Tegh Bahadur who is said to have visited this place. Nearby, there is an old *beri* tree with which Guru Tegh Bahadur is said to have tied his horse. A gurdwara has also been raised on this spot. Besides, there is a temple of goddess (*devi*) built by Brahmins of the village. Guru Tegh Bahadur is said to have offered milk in a *chhanna* (a big pot made of bronze) by a Brahmin family. This *chhanna* is still kept by Pandit Hari Ram Rikhi, descendent of the family.¹⁵⁰

¹⁴⁶ *The Gazetteer of Bhatinda District 1992*, The Government of Punjab, Chandigarh: Revenue Department, 1992, p. 536.

¹⁴⁷ *Ibid.*, p. 540.

¹⁴⁸ *Ibid.*, p. 543.

¹⁴⁹ *The Gazetteer of Mansa District 2002*, The Government of Punjab, Chandigarh: Revenue Department, 2002, p. 369.

¹⁵⁰ *Ibid.*, p. 541.

The Gurdwara Sahib Padshahi Naumi at Bareh is associated with Guru Tegh Bahadur who stayed here for four months. People at that time came in large numbers to seek the blessings of the Guru. Here in commemoration of the arrival of Guru a magnificent gurdwara has been built. In the compound of gurdwara, there is also a *sarovar*.¹⁵¹ There was another gurdwara built in memory of Bhai Behlo Jee in the village Phapare Bhaike in Mansa Tahsil. Phaphare Bhaike is known for Bhai Behlo, who hailed from this village. Bhai Behlo spent his life in the service of Guru Arjan Dev, the 5th Guru at Amritsar. The Guru was so much pleased with his devotion and service that he blessed him by saying ‘*Bhai Behlo Sab Ton Pehlon*’ (Bhai Behlo, you are the first of all). Bhai Behlo also accompanied the marriage party of the Guru. There is a *smadh* of Bhai Behlo in the village. Nearby, there is also a big *sarover* (tank). A splendid gurdwara has been constructed in the memory of Bhai Behlo. A big fair is held on *Asuj* 10 (September-October) every year, which lasts for three, days. People from far and near attend the fair and pay their obeisance. Religious *diwans* (congregations) are also held on the occasion.¹⁵²

The Gurdwara Sahib Padshahi Dasmī or Gurdwara Bagsar at Jassi-Baghwali was built in the memory of Guru Gobind Singh who is said to have visited this place while on his way to Talwandi Sabo. It is said that Guru Gobind Singh stayed here for ten days under a tree. It is also said that a small pond existed at this place. When Guru Gobind Singh riding on his horse crossed through this pond, the horse and the dark brown dress of Guru Gobind Singh became white. When asked by his followers, the Guru told that it is a sacred *tirath* and had been visited by Lord Rama while fighting with Lav and Kush. The Guru further added that whosoever would take bath in his tank, all his sin would be washed. Another story connected with this place is that once Rama Nand, a disciple of Narad also meditated at this place and a *smadh* has been constructed in his memory. The issueless women who wish to be blessed with a male child visit this place with the belief that their desire will be fulfilled. A fair is held here on the first *Magh* (January-February) known as ‘Maghi Fair’. It lasts for three days. Besides, a fair is held on every *Amavas*. People in large number visit the place on these occasions and take bath in the sacred tank.¹⁵³

¹⁵¹ *The Gazetteer of Mansa District 2002*, p. 368.

¹⁵² *Ibid.*, pp. 544-45.

¹⁵³ *The Gazetteer of Bhatinda District 1992*, p. 541.

The Gurdwara Jandsar Sahib situated at Talwandi Sabo is also associated with Guru Gobind Singh. It is stated that the tenth Guru's army demanded arrears of salary from the Guru; otherwise they threatening the guru to leave him. The story goes that the Guru asked them to dig a place near a *jand* tree. They did so and found a treasure-trove lying in the earth. This provided the means for the Guru to pay them their dues. At this place the Gurdwara Jand Sar stands.¹⁵⁴ The Gurdwara Likhan Sar is also situated in Talwandi Sabo, the legend about this sacred place is that the pens used while writing the *Adi Granth*, were thrown in a tank by the tenth Guru. Gurdwara Likhan Sar was constructed here later. Scholars and writers pay obeisance to the shrine so that they may be pleased with superior writing power.¹⁵⁵ There were two historical gurdwaras at Jaito, one is called Gurdwara Gangsar Sahib and the second is Gurdwara Shahid Ganj Tibbi Sahib. The town was founded by Bhai Jaito, a Jat of the Sidhu Clan. The Jaito *mandi* is very famous on account of Jaito *morcha*, very well known in the freedom struggle which was launched as a protest against dethroning of Maharaja Ripudaman Singh of Nabha by the British Government in January 1923, mainly on account of his extremely patriotic feelings. This raised a wave of popular resentment throughout his State, rather all over Punjab. Processions and meeting were arranged at many places and *Akhand Paths* started in many gurdwaras for the restoration of the *gaddi* of the Maharaja. In these meeting and prayers, the British Government saw a challenge to their authority and unleashed a reign of terror to suppress popular wave. The Gangsar was one of those gurdwara where such recitation of Guru Granth Sahib had started. The other gurdwara is Gurdwara Shahid Ganj Tibbi Sahib. The story goes about this sacred place is that a *Jatha* of 500 Sikhs was killed by the British Government at this place on 21 February 1924, when they wanted to raise their religious banner at the Gurdwara Tibbi Sahib at Jaito.¹⁵⁶ The Gurdwara Jhanda Sahib was built at Jhanda Kalan, which is associated with the visit of Guru Gobind Singh to this place. A religious *diwan* is held here annually for three days on *Katak* 20-22 (October-November).¹⁵⁷

¹⁵⁴ *The Gazetteer of Bhatinda District 1992*, p. 548.

¹⁵⁵ *Ibid.*, p. 548.

¹⁵⁶ Earlier the area of Faridkot and Mansa was under the jurisdiction of Bhatinda district but these two places became districts in the end of the 20th century. *The Gazetteer of Faridkot District 2000*, The Government of Punjab, Chandigarh: Revenue Department, 2000, pp. 594-95.

¹⁵⁷ *The Gazetteer of Mansa District 2002*, p. 369.

The unscheduled gurdwara in Bhatinda district was Gurdwara Mathai Sar in the village Daliawali in Mansa Tahsil. This gurdwara was built in the memory of Guru Gobind Singh, who is said to have visited this place. A fair known as 'Mela Mithan Sar' is also held here on the day of *amavas* every month. The story goes that Guru Gobind Singh, while going from Talwandi Sabo to Kot Dharmu, stayed in Daliawali village at the place where now the gurdwara stands. The devotees who accompanied the Guru told him that they were very hungry. Nothing was available near about except two trees one of the *beri* and the other of *kikkar* (a small thorny tree). The Guru replied that they should shake the trees. The devotees did likewise and were surprised to find sweetmeats falling from the trees. The devotees relished the sweetmeats with added devotion to their Guru. Henceforth, the name Mitha Sar (tank of sweetmeats) has been given to the fair.¹⁵⁸

The Sangrur district had fifty-three (53) scheduled and thirty (30) unscheduled gurdwaras in the Satluj-Jamuna divide area.¹⁵⁹ There is a gurdwara in the village Akoi, which is said to be associated with the visits of Guru Nanak Dev, Guru Hargobind and Guru Tegh Bahadur, the first, sixth and ninth Gurus respectively. It is said that Guru Nanak Dev visited this place after visiting Nanakiana. The sixth Guru, Guru Hargobind also stayed here about seven months. He blessed the place that milk will be available here in abundance and his words are proving true. Guru Tegh Bahadur the ninth Sikh Guru is also said to have visited this place on way to Delhi. Maharaja Hira Singh of erstwhile princely state of Nabha constructed the building of the gurdwara. This old building is being demolished and the new one has been constructed.¹⁶⁰

The other gurdwara in Sangrur district was Gurdwara Sahib Padshahi Naumi at Molowal. This place is associated with the visits of Guru Tegh Bahadur and Guru Gobind Singh. Guru Tegh Bahadur is said to have stayed here for four days and laid the foundation of Gurdwara Manji Sahib by laying four bricks and blessed that whosoever will look after this place will be bestowed with all happiness. A small pond existed on the way to village Sekha where Guru Tegh Bahadur used to bath. He blessed that whosoever will have a dip in this pond on the *amavas* day, all his

¹⁵⁸ *The Gazetteer of Mansa District 2002*, p. 538.

¹⁵⁹ For the detail of all these gurdwaras see the Table no. 5 in Appendix-IV.

¹⁶⁰ *The Gazetteer of Sangrur District 1984*, The Government of Punjab, Revenue Department, Chandigarh, 1984, p. 438.

suffering will vanish. A brick laid by the Guru has been recovered from the pond on which the following words have been engraved:-

ੴ ਤਾਲ ਦੁਖ ਭੰਜਨ ਇਕ ਸਦੀ ਮੈ ਪਰਗਟ ਹੈ।

੨੧ ਪੋਹ ੧੭੨੦ (17 January 1663)

A *hukmnama* said to have been of Guru Gobind Singh dated 15 *Poh* 1761 *Sambat* (December-January 1704) is also preserved here. It was found when the building of the old gurdwara was being demolished and new one was being constructed. It is written in the *hukmnama*, that Guru Gobind Singh will appear at this place every year here on 15 *Poh* (December-January). A big fair is held on 15 *Poh* every year. People assemble here on *amavas* day every month.¹⁶¹ The gurdwara namely Gurdwara Sahib Padshahi Naumi was built with the visit of Guru Tegh Bahadur in the village Moonak. A tank has also been built where people take bath.¹⁶²

The Gurdwara Sahib Padshahi Naumi at Dhilwan is associated with the visit of Guru Tegh Bahadur, the ninth Sikh Guru. Gurdwara Damdama Sahib has been built here in the memory of the Guru, who is said to have stayed here for nine days. A fair is held here for two days on the Baisakhi day. On this occasion, people take bath in the tank built near the gurdwara.¹⁶³ The Gurdwara Thara Sahib is a historical gurdwara built in the memory of Guru Tegh Bahadur who stayed here for a few hours while going to Delhi for martyrdom. It is said that the Guru and his followers felt much inconvenience, as they could not get water due to various obstructions created by the local Muhammadans. Accordingly, the Guru got dug a *baoli* (well) at the site of the gurdwara. Later on, Banda Bahadur got the brickwork done around this well. People take bath in this *baoli* and it is believed that its sacred water has a healing effect on various diseases, especially for children.

At Hadiaya, there is a gurdwara associated with Guru Tegh Bahadur, the ninth Sikh Guru, who is said to have visited this place in 1722 *Bikrami* (1665 A.D) and sat under a tree. At that time, a fatal disease had broken in the village. A patient came to the Guru and told about the disease. The Guru told him to take bath in the *chhappar* (pond) in which hides were washed. The patient was hesitant to take bath. The Guru himself took bath in it and brought out some mud and blessed that it is a tank of Guru,

¹⁶¹ *The Gazetteer of Sangrur District 1984*, pp. 450-51.

¹⁶² *Ibid.*,

¹⁶³ *Ibid.*, p. 443.

whosoever will take bath with devotion will be cured. People assemble here on the day of *amavas* of every month for a holy dip in the tank.¹⁶⁴

A gurdwara has been built in the memory of Guru Gobind Singh at Bahadur, who is said to have visited this place. A fair is held here on Baisakhi day. It is also associated with the memory of Baba Charan Dass whose *smadh* exists here. A big tank has been constructed here; both Hindu and Sikhs take a dip in the tank.¹⁶⁵ The Gurdwara Sahib Bhai Mani Singh was built in memory of Bhai Mani Singh at Longowal. Bhai Mani Singh, who sacrificed his life by getting the joints of his body cut bit by bit by the Muslim rulers, hailed from this place. A gurdwara has been built here where a fair is held on *Maghar* 27 (November-December) for three days to commemorate the martyrdom of Bhai Mani Singh.¹⁶⁶

There were two gurdwaras situated in the village Cheema in Sangrur Tahsil. It is the birth place of Sant Baba Attar Singh, who is revered equally by all sections of the people in the area. The Gurdwara Janam Asthan at Cheema has been constructed in his memory by his follower, Baba Teja Singh. This gurdwara has been built on the pattern of Gurdwara Baba Atal Rai at Amritsar. It is a nine-storey building constructed after demolishing the old ancestral house of Sant Baba Attar Singh. A tank has also been constructed where people take bath. A fair is held at this place in the month of *chet* and on the day of *amavas*, which is attended by a large number of his followers from far and near. Another Gurdwara Nanaksar also exists here, which is said to have been constructed by Baba Attar Singh.¹⁶⁷

Another gurdwara associated with Bhai Mool Chand was built in Sunam Tahsil. The legend about this sacred place is that Bhai Mool Chand was a Khatri (Duggal) by caste. His father was a shopkeeper at Bhatinda. He wanted his son to join the same trade. However, Bhai Mool Chand was least interested as from the very childhood he remained occupied in meditation. It is also said that he was born with a long grey *bodi* (hair knot). He was the disciple of Ganga Ram who was of sanity nature. Bhai Mool Chand also became a saint by nature. Big sardars of the area started revering him. Even Baba Ala Singh, the founder of Patiala State, held him in high esteem and made frequent visit to this place. Gurditta, a chaudhary of Sangrur also

¹⁶⁴ *The Gazetteer of Sangrur District 1984*, p. 444.

¹⁶⁵ *Ibid.*, p. 440.

¹⁶⁶ *Ibid.*, p. 447.

¹⁶⁷ *Ibid.*, p. 442.

gave him due respect. Bhai Mool Chand was well-known in the area for his spiritual attainments. Guru Tegh Bahadur too recognized his nature intense spirituality even when the Bhai was a child.¹⁶⁸

The Patiala district had thirty-nine (39) scheduled and highest number forty (40) unscheduled gurdwaras in the region.¹⁶⁹ The Gurdwara Sahib Padshahi Tesri is situated in the village Jand Mangoli. This famous gurdwara is also known as Gurdwara Nathana Sahib built in the memory of Guru Amar Das who used to visit this place. Originally, this place was abode of *Naths* (known as *Nathana da Dera*). The ninth and tenth Sikh Gurus are also believed to have visited this place. A magnificent *sarovar* (tank) has been constructed in the gurdwara.¹⁷⁰

The Gurdwara Sahib Padshahi Chhemi at Mandi Gobindgarh was built in the sacred memory of Guru Hargobind who stayed here for two months during his visit to this place. The Guru stayed nearby a big *sarovar* (tank) where the present gurdwara has been built. This tank was then known as *Barri Dhab* (big tank). It has also been authenticated by the S.G.P.C that the name then known as *Barri Dhab* was adopted as '*Gobindgarh*' after the name of Guru Hargobind. According to Bhai Kahn Singh Nabha, "Mandi Gobindgarh has been named after the name of a small village Gobindgarh situated in Tahsil and police Station Amloh, where sixth Guru, Guru Hargobind Sahib stayed for two months, the bank of big *sarovar* in those days known as *Barri Dhab* in Punjabi. The Guru was accompanied by his followers and warriors. Some clash occurred between Guru Sahib *Lashkar* (sepoys) and the then Mughal Fauj in which swords of some *sepoys* went blunt and broke. They then requested Guru Sahib that there was not even a tiny tissue of steel in this area for repair of their weapons, so how they could fight further. Guru Sahib smilingly said "someday this place will be a big steel producing centre in the country where you say that no steel is available for repair of the weapons". Then the *sepoys* were directed to a place, where they found some steel scraps and repaired their weapons. The village (repair place) is now known as Lohar Maja". Therefore, according to the Sikh traditions, Mandi Gobindgarh has become the biggest steel re-rolling centre of the country, due to the blessing of Guru Hargobind. The structure of the gurdwara is marvelous. There is a

¹⁶⁸ *The Gazetteer of Sangrur District 1984*, pp. 454-55.

¹⁶⁹ For the detail of all these gurdwaras see the Table no. 6 in Appendix-IV.

¹⁷⁰ *The Gazetteer of Patiala District 1992*, The Government of Punjab, Chandigarh: Revenue Department, 1992, p. 653.

big tank for taking holy bath. A big annual fair is also held at this place in the month of June at the birthday of Guru Hargobind.¹⁷¹

The Gurdwara Nimsar Damdama Sahib at Ghurani Kalan is associated with Guru Hargobind Sahib. The Guru Hargobind, while returning from Gwalior, is said to have stayed for some time. The period of stay is said to be 15 days to 2 months. In his memory, a historical Gurdwara has been constructed at the place. The Guru's *anrakha* having (52 'Kalis') a shoe and an illuminated manuscript copy of *Panchgranthi* (Gurumukhi) are displayed in a portion of the gurdwara especially in designed showcase. It is said that while he was detained in Gwalior, 52 Rajas were set free along with him as each of them caught hold of a 'Kali' of the *anrakha*. Based on the same legend Guru Hargobind is known as "Bandi Chhor Baba". In the gurdwara there is also a *neem* tree where the Guru is said to have tied his horse with a *neem* tree-peg, which sprouted into the tree. There is another gurdwara called 'Nim Sahib' where the Guru is said to have struck into the ground a *neem* stick after cleaning his teeth. The same had grown into the tree. Big Diwan is held in Ghurani Kalan on Guru Hargobind's birthday in the month of June every year. At Katani, there is a famous Gurdwara Katana Sahib built both in the memory of the visits of sixth Guru Hargobind, who stayed here on return journey from Gwalior fort and the tenth Guru Gobind Singh, who came here disguised as *Uch-ka-Pir* along with five adherents after his departure from Chamkaur. Guru Gobind Singh is said to have taken his meals at the place and hence the gurdwara is also known as *Degh Sar*.

At Jandali, there is a gurdwara called Damdama Sahib said to be associated with the visit of the Guru Hargobind, who took rest here after hunting. He is said to have continuously visited this place for six months, for taking rest and that is why this place is known as Damdama Sahib. It is said that while with the army of Ahmad Shah Abdali, a group of Sikhs led by Sardar Nahar Singh was killed at this place. It is only after 1947 that a small building of the gurdwara was built. Sant Ishar Singh Rarewale laid down its foundation stone on March, 1966. A large number of people especially from Doaba area visit this place. A fair on the *Dasmi* of each month is held at this place and is attended by a large number of people. The unscheduled gurdwara in Patiala was Gurdwara Sahib Padshahi Chhemi and Dasmi at Lall Kalan. While coming from Machhiwara disguised as *Uch-ka-Pir*, Guru Gobind Singh is said to

¹⁷¹ *The Gazetteer of Patiala District 1992*, pp. 646-47.

have stayed here beneath the *beri* tree. As Musalmans were in pursuit, he did not stay here for long and left for Karnal, a place at a distance of 3 kilometers from Lallan ke on the bank of the Sirhind Canal. The sixth Guru Hargobind is also said to have stayed and tied his horse beneath the tree. There is a small round gurdwara built in memory of both these Gurus. The two storeys of the building therefore, contain 'Manjis' of the 6th and the 10th Gurus.

Another gurdwara in Patiala was Gurdwara Sahib Padshahi Naumi (Bahadurgarh). Guru Tegh Bahadur stayed here for 3 months and 9 days while going to Delhi for martyrdom. Saif Ali Khan used to meet the Guru at this place. The Shiromani Gurdwara Parbandhak Committee is managing this gurdwara as others. A large number of people visit this place on the day of Baisakhi every year.¹⁷² Another Gurdwara Sahib Padshahi Naumi is situated in Nabha. This gurdwara has been built in the memory of Bhai Jaita who had carried the head of Guru Tegh Bahadur after his martyrdom in Delhi in 1674 A.D. Bhai Jaita had stayed here for one night, while going towards Anandpur Sahib. Beside this gurdwara, there is also a tomb of Pir Dargahi Shah who gave shelter to Bhai Jaita for night. As the Pir had become too old to visit Anandpur Sahib, he sent a request through Bhai Jaita to the Guru to oblige him with his benign presence. Later on when Guru Gobind Singh left Patna Sahib for Anandpur Sahib, he met the Pir at this place after visiting Nada (Haryana) and Dhakauli villages. Banda Bahadur is also said to have stayed at this place before attacking Sirhind. It was from this place that Banda Bahadur wrote a warning letter to Wazir Khan, the Faujdar of Sirhind. He also issued *hukamnamas* (order) to the Sikhs to gathered in large number to attack Sirhind.¹⁷³

There is another historical gurdwara known as Gurdwara Manji Sahib Padshahi Naumi at Harpalpur. Guru Tegh Bahadur visited this place before proceeding towards Delhi for supreme sacrifice. The Guru came at this place via Naukheri and Kabulpur, all places falling in Rajpura Tahsil. It was that place from where the Guru went to Bahadurgarh and stayed there for four months.¹⁷⁴ The Gurdwara *Baoli* Sahib in Dhakauli village has been built to commemorate the memory of Guru Gobind Singh who stayed here for some time while returning from Paonta Sahib to Anandpur Sahib. Guru Gobind Singh reached this place after his stay at Nada Sahib, across the Ghaggar near Panchkula (now in Haryana State). When

¹⁷² *The Gazetteer of Patiala District 1992*, p. 630.

¹⁷³ *Ibid.*, pp. 654-55.

¹⁷⁴ *Ibid.*, p. 653.

Guru Gobind Singh visited Dhakauli, he came to know that the people of this village were facing much hardship due to shortage of water in the area. Even water for drinking purpose was not available. The people had to bring water from Sukhna rivulet. Moreover, water did not flow in the said rivulet for whole of the year. Realizing the difficulties of the people, Guru Gobind Singh struck an arrow in the ground and water sprang from the place where now Gurdwara *Baoli* Sahib stands.¹⁷⁵

At Rani Majra, there is an historical gurdwara constructed in the memory of Guru Gobind Singh who along with other members of the family stayed here for one month while on his way from Patna Sahib to Anandpur Sahib. It is believed that after leaving Lakhnaur Sahib (now in Ambala district of Haryana), the Guru stayed here before marching towards Anandpur Sahib.¹⁷⁶

Another gurdwara Dera Baba Ajaipal Singh at Nabha has been built to commemorate the memory of Baba Ajaipal Singh who was a drum –beater of Guru Gobind Singh. Baba Ajaipal Singh stayed here for 39 years and preached Sikhism among the people of this area. Ranjit *Nagara* (drum) of Guru Gobind Singh has also been preserve in this gurdwara. It is also known as Gurdwara *Ghorianwala*, as it is believed that the wishes of people are granted by making offers of horses. A large number of people visit this place during *gurpurbs* and *sangrands*.¹⁷⁷ Another Gurdwara Sahib Shahid Ganj (Harnam Nagar) is situated just half a kilometer from Gurdawara Fatehgarh Sahib. It commemorates the martyrdom of those Sikhs who were killed by the tyrannical Mughals. It is believed that forty cartloads of head of martyred Sikhs which were being taken to Delhi for getting prize were captured by the Sikhs of this area and their cremation was done at the place where now Gurdwara Shahid Ganj stands.¹⁷⁸

The Ludhiana district had three unscheduled gurdwaras in the region. These unscheduled gurdwaras were Gurdwara Guru Granth Sahib at Payal and Gurdwara Guru Granth Sahib at Dhamot.¹⁷⁹ The Mahendergarh district had two scheduled gurdwaras in the region. These scheduled gurdwaras were Gurdwara Bhore Sahib Padshahi Naumi and Gurdwara Sahib Padshahi Naumi at Narnaul city.¹⁸⁰ The Faridkot district had two unscheduled gurdwaras in the region. These gurdwaras were

¹⁷⁵ *The Gazetteer of Patiala District 1992*, pp. 655-56.

¹⁷⁶ *Ibid.*, p. 652.

¹⁷⁷ *Ibid.*, p. 642.

¹⁷⁸ *Ibid.*

¹⁷⁹ For the detail of all these gurdwaras see the Table no. 7 in Appendix-IV.

¹⁸⁰ For the detail of all these gurdwaras see the Table no. 8 in Appendix-IV.

Gurdwara Baoli Sahib and Gurdwara Guru Granth Sahib at village Sarava.¹⁸¹ The Ambala district had the least number with only one unscheduled gurdwara in the Satluj-Jamuna divide area. This sacred place was Gurdwara Lakhnaur Sahib in Lakhnaur city.¹⁸²

The Bist Jalandhar doab had total sixteen (16) i.e. 5% sacred places in the region. It had eleven (11) i.e. 6% scheduled and five (5) i.e. 4% unscheduled gurdwaras in the region. The Kapurthala district had eleven scheduled and five unscheduled gurdwaras in the Bist Jalandhar Doab.¹⁸³ The scheduled gurdwaras in Kapurthala were Gurdwara Sahib Guru ka Bagh at Sultanpur Lodhi. The gurdwara is situated in the heart of the town and it has an old well, the water of which is held sacred. It is here that Guru Nanak had a life of perfect householder. Both his sons, Sri Chand and Lakhmi Das were born here in 1494 and 1497 respectively.¹⁸⁴ At Nadala, there is gurdwara associated with the visit of Guru Hargobind to this place. A fair is held here in the month of July. Adjacent to this gurdwara, there is another gurdwara named Gurdwara *Baoli* Sahib. A three-day fair is held here on the birth anniversary of the guru in the month of June.¹⁸⁵ There are two historical gurdwaras situated in Phagwara, one is called Gurdwara Chaura Khuh built in the memory of Guru Hargobind. It is said that the Guru killed Painde Khan, the Pathan at Kartarpur (district Jalandhar). The Pathans pursued him up to Phagwara where he wanted to take refuge. The citizens of Phagwara, however, refused shelter at this place where now Gurdwara Chaura Khuh stands. Nearby there is an old temple constructed on a well, known as *Chaura Khuh*. The second gurdwara is called Gurdwara Sukhchainana Sahib also built in the memory of the Guru Hargobind. When the citizens of Phagwara refused to give him shelter, the Guru had to take refuge at this place. The place is consequently named Sukh-Chain-Ana- Sahib (place of relief and rest). A *sarovar* (tank) is also attached to the gurdwara. A fair is held here on every *Amavas*.¹⁸⁶

At Dumeli, there is a historical gurdwara known as Gurdwara Tham Sahib, associated with Guru Hargobind. It is said that the guru while on his way from

¹⁸¹ For the detail of all these gurdwaras see the Table no. 9 in Appendix-IV.

¹⁸² Also, see Table no. 10 in Appendix-IV.

¹⁸³ For the detail of all these gurdwaras, see the Table no. 11 in Appendix-IV.

¹⁸⁴ *The Gazetteer of Kapurthala District 1984*, The Government of Punjab, Chandigarh: Revenue Department, 1984, p. 329.

¹⁸⁵ *Ibid.*, p. 326.

¹⁸⁶ *Ibid.*, p. 326.

Kartarpur to Kiratpur stayed here. The dwellings of the people of the village used to catch fire every year and their belongings were destroyed. This happened due to the curse by a saint. The villagers narrated their tale of misery to the Guru, who installed a pillar of wood (*tham*) at the place of gurdwara and said that, thereafter, everything would be safe. The gurdwara is named after this pillar. A fair is held here on 6-7 *Bhadon* (August-September) the days during which the guru stayed here.¹⁸⁷ At Palahi, there is a historical gurdwara built in the memory of Guru Hargobind who fought with the Mughals at this place and later on stayed here. A fair is held here annually in the month of June-July.¹⁸⁸

On the whole, it is evident that there was a change in the number, location and distribution of Sikh sacred places in the region. There were many new sacred places, which had emerged in the Satluj-Jamuna divide area and in the Bist Jalandhar Doab. By a glance of the map, it can be notice that the highest numbers of sacred places were located in the southern part of the Punjab, for example, Bhatinda had highest eighty nine, the Sangrur had eighty three sacred places and Patiala with eighty one sacred places in the region. The central Punjab had the least number like the Kapurthala with only sixteen sacred places in the region. There can be a total one hundred sixty four (164) i.e 59% scheduled gurdwaras were identified from the period of 1950 to 2000. This data is based on the Amended Sikh Gurdwara Act of 1959 because the area of the PEPSU (Patiala and East Punjab States Union) was included in this Act. There was also change in the number of unscheduled gurdwaras from the period of 1951 to 2000. To identify the change in the unscheduled gurdwaras, the whole period from 1951 to 1980 is divided into six categories. The each category will cover the period of five years and gives the detail about the unscheduled gurdwaras in per year.¹⁸⁹ The first category from 1951 to 1955 had the least number with only one (1) i.e 0.88% sacred places in the region. The second category from 1955 to 1960 had seventeen (17) i.e 15% sacred places in the Punjab. But there was a major change in the third category, because the third category from 1961 to 1965 had highest number of eighty five (85) i.e 75% unscheduled gurdwaras in the region. The fourth and the fifth category from 1965 to 1970 and 1971 to 1975 respectively, had the same number with four (4) i.e 3% each sacred places in the region. The last six category had the less

¹⁸⁷ *The Gazetteer of Kapurthala District 1984*, p. 324.

¹⁸⁸ *Ibid.*, p. 326.

¹⁸⁹ For the detail of all these categories, see the Table no. 12 in Appendix-IV.

number with only two (2) i.e 1.76% sacred places in the region. There was no central fixed pattern of the unscheduled gurdwaras for example in the third category the year 1961 individually had the highest number twenty seven unscheduled gurdwaras in the region. On the other side, there were many years like 1953, 1965, 1972, 1973, 1976 and 1977 who had the only one unscheduled gurdwaras in the region each. It is interesting to note that between the periods from 1981 to 2000, there was no notification of unscheduled gurdwaras can be identified in the sources. Besides this there was no notification of the unscheduled gurdwaras can also be identified in the years of 1951, 1952, 1954, 1955, 1956, 1957, 1958, 1959, 1967, 1968, 1969, 1971, 1975, 1978, 1979 and from 1981 to 2000.

IV

It is evident that there were several changes regarding the number, location and distribution of Sikh shrines from the mid 19th to the end of the 20th century. The first feature of this change was about the total number of sacred places. It is noteworthy to talk here about the area of the Punjab. In the period from 1850 to 1947, the Punjab had the vast area including the west Punjab of Pakistan. After the partition in 1947, many sacred places were left in Pakistan. It is evident that after partition a total one hundred and thirty six (136) Sikh sacred places were left in Pakistan. Out of one hundred and thirty six (136), a total forty six (46) i.e 33% scheduled and ninety (90) i.e 66% were unscheduled gurdwaras can be identified. So with the excluding of these sacred places, a total six hundred and six (606) sacred places can be identified in the east Punjab from the period 1850 to 1950.¹⁹⁰ Like this, in the mid 20th to the end of 20th century a total two hundred and seventy five (275) sacred places can also be identified in the same area. If we merge the total sacred places of east Punjab from 1850 to 2000 than the total, number of sacred places would be eight hundred and eighty one (881). Afterwards these sacred places will be compared with the list of those gurdwaras, which were managed by the Shiromani Gurdwara Parbandhak Committee in the 20th century. The lists of these gurdwaras were collected from the office of S.G.P.C at Amritsar. By compared to these sacred places with the S.G.P.C list of gurdwaras, it is observed that out of these total eight hundred and eighty one

¹⁹⁰ It is mentioned here that, this total number of six hundred and six (606) sacred places also includes the seventy four (74) sacred places of period from 1850 to 1925 and five hundred and thirty two (532) sacred places of period from 1925 to 1950, which were located only in East Punjab areas. Therefore, the sacred places of west Punjab with number one hundred and thirty six (136) were not included in the total number of east Punjab that would be eight hundred and eighty one (881). For detail see calculated data: $668+74=742$, $742-136=606$, $606+275=881$.

(881) sacred places, a total six hundred and thirty four (634) i.e 72% were continue to exist, the total fifty six (56) i.e 6% new sacred places emerged and one hundred and ninety (190) i.e 21% sacred places disappeared in the end of the 20th century, because the names of disappeared sacred places were not mentioned in S. G. P. C list of gurdwaras.

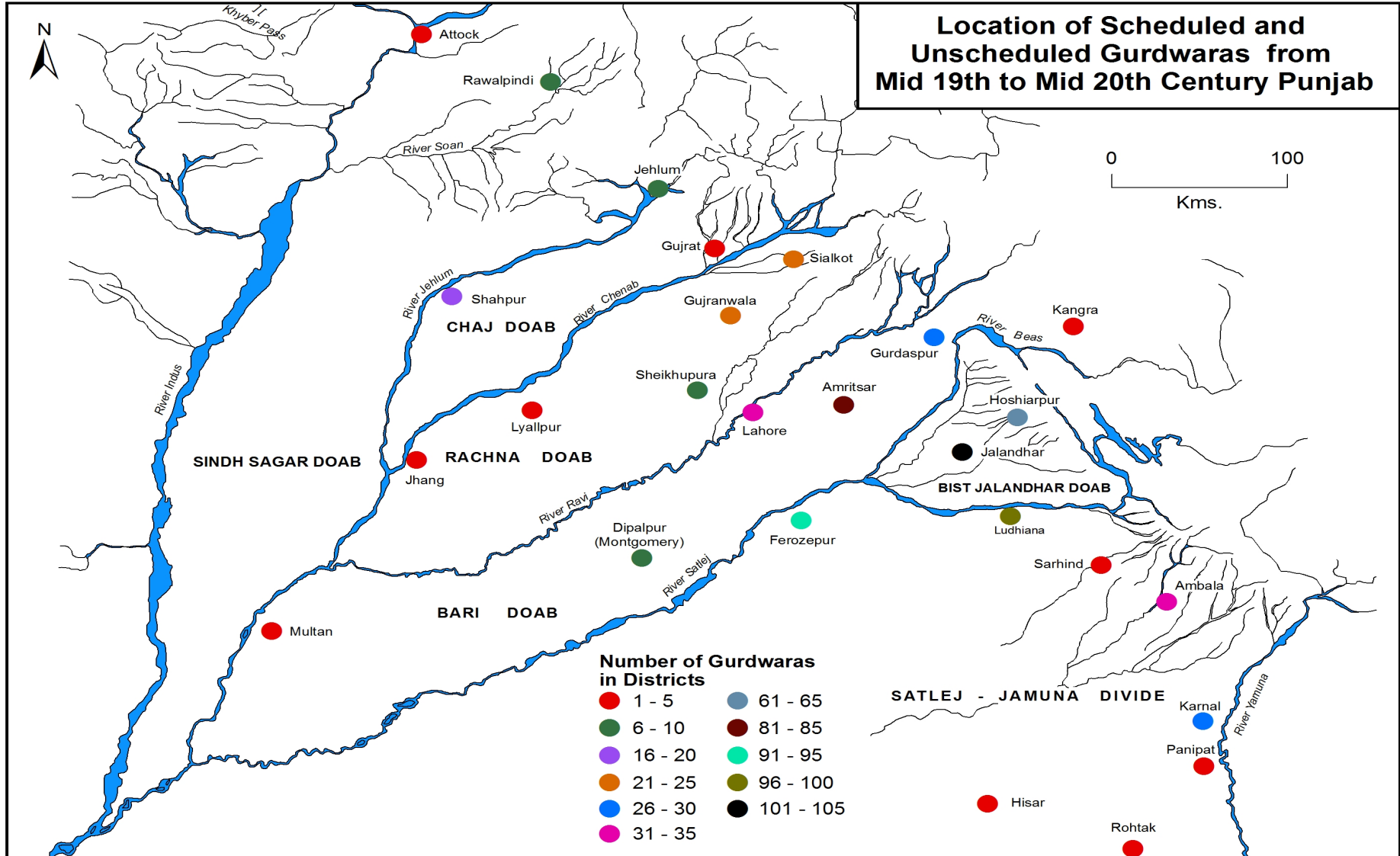
The second feature of this change was the location of the sacred places. By a glance of the map, it can be notice that the highest numbers of sacred places were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) followed by Bist Jalandhar doab with one hundred and sixty six (166) and Bari doab had one hundred and forty nine (149). The Rachna doab had small number of sacred places with fifty six (56) while the Chaj doab and Sindh Sagar doab had the least number of sacred places with twenty one (21) and twenty (20) respectively from the mid 19th to the end of the 20th century. Besides this, it can be notice that the area of east Punjab had the maximum number of sacred places even before the partition of the Punjab. The reason of this was that most of the gurus lived in east Punjab.

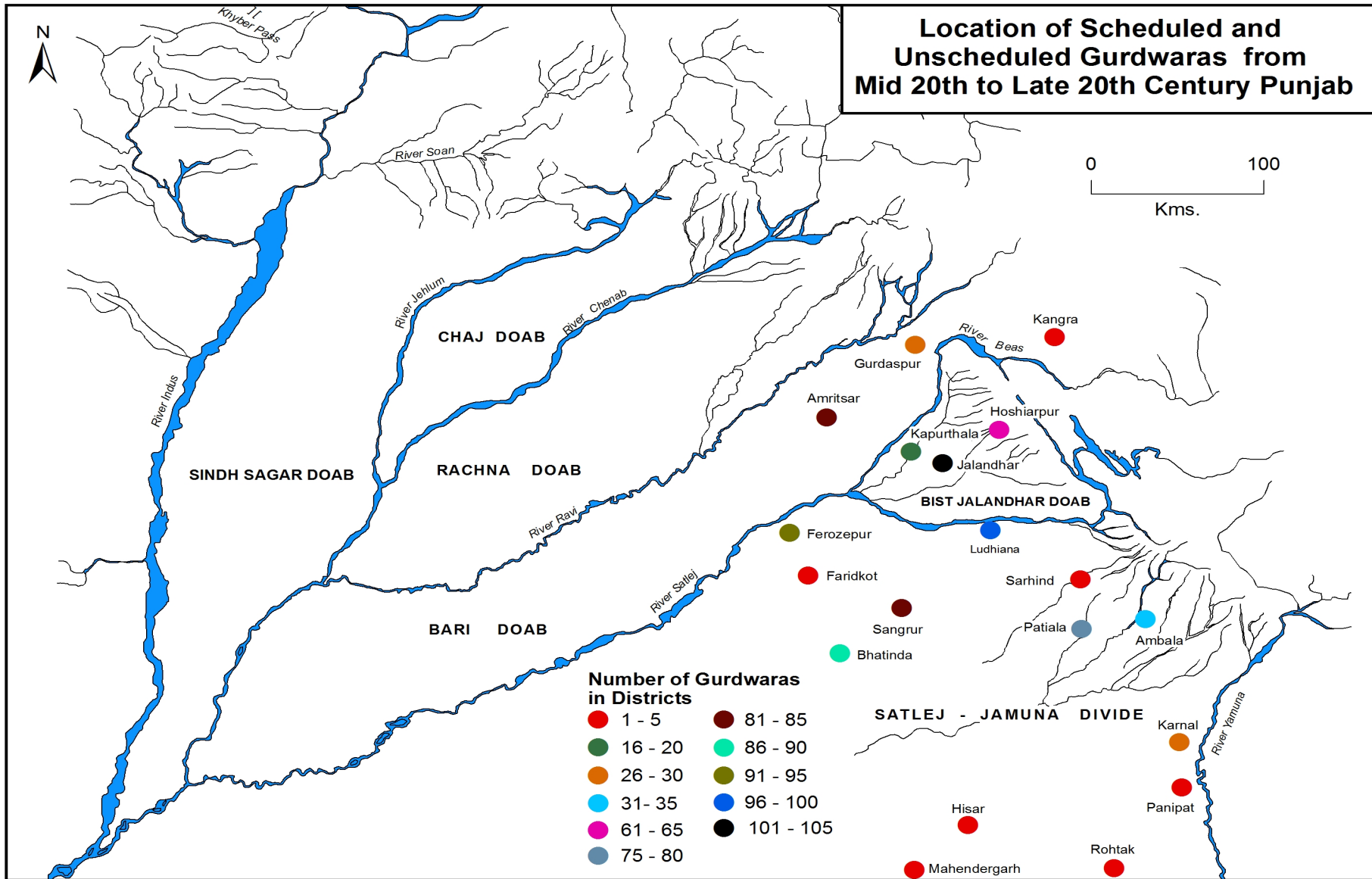
The third feature of change was about the historical background of the gurdwaras related to gurus and their family members. There were many gurdwaras identified which were related with the family members of the Sikh Gurus. Besides this, there were many gurdwaras built with the names of the Sikh person or Sikh saints who attained martyrdom during fighting with the enemy in the guru's period. These gurdwaras may be called the gurdwaras of other spiritual religious personage but these were the historical gurdwaras. Out of these eight hundred and eighty one (881) gurdwaras, a total six hundred and thirty one (631) i.e 71% were related with the gurus, their family members and the gurdwaras of other spiritual religious personage. The remaining two hundred and fifty (250) i.e 28% were identified as the local or *panchaiti* gurdwaras and these were the non-historical gurdwaras. These local gurdwaras were those, which constructed by the local people and with the passage of time these gurdwaras were declared a 'Sikh Gurdwara' by the Sikh Gurdwara Tribunal. Interestingly, the number of these local gurdwaras is also increasing day by day.

It is evident that out of these eight hundred and eighty one (881) gurdwaras, the tenth Guru Gobind Singh had the highest number of one hundred and forty (140) i.e 22% gurdwaras followed by the gurdwaras of other spiritual religious personage had one hundred and thirty eight (138) i.e 21%, the sixth Guru Hargobind with one hundred and three (103) i.e 16%, the ninth Guru Tegh Bahadur had ninety six (96) i.e

15%, the first Guru Nanak Dev with sixty five (65) i.e 10%, the fifth Guru Arjan Dev had thirty one (31) i.e 5%, the Guru Har Rai with sixteen (16) i.e 2%, the fourth Guru Ram Das had eleven (11) i.e 2%, the family related places were ten (10) i.e 1%, the second Guru Angad Dev had few number with eight (8) i.e also 1%, the third Guru Amar Das had small number with seven (7) i.e 1% and the eighth Guru Harkrishan had least number with only four (4) i.e 0.63% sacred places in the region. It is observed that the Guru Gobind Singh and gurdwaras of other spiritual religious personages contained the half number of gurdwaras out of the total number of gurdwaras. There were many sacred places identified which were built with the name of these spiritual religious personage like Gurdwara Shahid Ganj Baba Deep Singh, Gurdwara Baba Taru Singh Shahid, Gurdwara Dera Baba Ajaipal Singh, Gurdwara Bhai Mool Chand and Gurdwara Baba Ala Singh, etc. These gurdwaras were also mentioned in the amended Sikh Gurdwara Act of 1959 with allotted a permanent scheduled number against these gurdwaras. These gurdwaras were identified much in number compared with the gurdwaras of Sikh Gurus in the Punjab.

Guru Hargobind and Guru Tegh Bahadur had the average number of gurdwaras in the Punjab. The first Guru Nanak Dev had the half number of gurdwaras compared with the number of gurdwaras of Guru Gobind Singh. The reason of small numbers of gurdwaras of Guru Nanak Dev is that in the present study the area of Punjab states was included while the Guru Nanak Dev had much number of gurdwaras outside the Punjab also. If all the gurdwaras of Guru Nanak Dev should be counted than the number of gurdwaras of Guru Nanak Dev would be highest than all other gurus. On the contrary, the numbers of other gurus were not much in number outside the Punjab. The gurdwaras of Guru Har Rai, Guru Arjan Dev, Guru Ram Das, Guru Amar Das and Guru Angad Dev were also less in numbers because they did not visit many places. The eighth Guru Harkrishan had the least number with only four gurdwaras in the Punjab. The reason for the fewer numbers of sacred places of Guru Har Krishan had the shortest tenure of Guruship, lasting only 2 years, 5 months and 24 days. At the age of five, he became youngest Guru on 7 October 1661, succeeding his father, Guru Har Rai. He is also known as Bal Guru (Child Guru). These historical and local gurdwaras played a major role in the overall development of Sikh religion.





ORGANIZATION AND MANAGEMENT OF THE SIKH SHRINES

Earlier, the places of worship of the Sikhs were known by the name of ‘*Dharamsal*’, which literally meant a religious place, or a religious rest house. It generally denoted a building used for devotional singing and prayers. So to begin with, the place where the *sangat* congregated was known as *Dharamsal* and later on when Guru Granth Sahib was proclaimed as the Guru by the tenth Master and it was installed in the *Dharamsal* then it came to be called as Gurdwara. It is not merely the building, which is so important, yet it is the gathering together of the Sikhs in the presence of Guru Granth Sahib, which gives the gurdwara special place in Sikh life. Religious celebrations commemorating the historical events are also celebrated in the gurdwara.¹ The activities of the gurdwara were not merely religious but extended to the social and even political sphere. These varied activities therefore, needed management for organization and smooth functioning of these sacred places.

The present chapter focuses on the management of gurdwaras from the times of the Guru’s till the period up to 2000. The sources, which provide information about this management are *The Sikh Gurdwaras Act of 1925, the Amended Sikh Gurdwara Act of 1959, Commentary on the Sikh Gurdwaras Act, 1925* by Kashmir Singh, *Gurdwara Gazette* since 1925 a monthly organ published by S.G.P.C and the *Punjab Government Gazette* since 1922 to 2000.² The aim of the present chapter is to trace the evolution of the different kinds of management of Sikh shrines at the various points of time and changes in it. The chapter is divided into five sections, the first section provides the detail of different kinds of management up to the period of 1850, the second section provide the information about the committees of large and small

¹ Surinder Singh Johar, *The Sikh Guru and their Shrines*, Delhi, Vivek Publishing Company, 1976, p. 28.

² Some secondary sources which provides the information about the management of the gurdwaras are *Struggle for Reform in Sikh Shrines* by Ruchi Ram Sahni, *Law of Religious Institutions Sikh Gurdwaras* by Kashmir Singh, *The Gurdwara Reform Movement and the Sikh Awakening* by Teja Singh, *The Sikhs and the Gurdwara System* by V. K Gupta, *The Struggle for Freedom of Religious worship in Jaito* by Sikh Itihas Research Board and *The Gurdwara Parbandh Sudhar Lehar* by Narian Singh.

gurdwaras from 1850 to 1947, the third section will also provide the same detail of gurdwaras committees from 1947 to 2000, the fourth section will deal with the financial management of the S.G.P.C and gurdwaras committees and the last fifth section will focus on the major changes in management with the passage of time and concludes the chapter.

I

Earlier the *dharmshal* were established at different places by the Gurus such as Kartarpur, Amritsar, Khadur Sahib and Goindwal Sahib. These *Dharmshal* were the centre of Sikhism and model institutions under the personal supervision and direct control of the Guru themselves. With the expansion of the Sikh community, both geographically and numerically the need for new indirect management emerged. This can be seen in the *Manji* system and *Masand* system.

During the time of third Guru Amar Das, Sikhism had expanded considerably and it became difficult for the Guru to look after all his devotees. Therefore, Guru Amar Das founded a new organization to cater the needs of the increasing *sangat* and to propagate the Sikh faith further. He divided the whole country under his spiritual influence into twenty two *manjis* (cot). The person in charge of each *manji* or centre was called *manjidar* as he was to preside over the *sangat* and propagate Sikhism by sitting over the *manji* while the *sangat* sat on the floor.³ These *manjidars* were the devoted Sikhs to Guru and they did lot of hard work at the time of construction of *Baoli* at Goindwal. They were to look after the missionary work in their region and collect the offering in cash or kind from the devotees and to pass on the Guru for the use of *langar* or for the welfare of poor and needy people. Thus, the local *sangat* (congregation) managed the Sikh religious places through the *manjidars* or missionary who were appointed by the Guru.

The fourth Guru Ram Das, upgraded and reorganized the existing system to make the missionary work more effective and comprehensive. The missionaries got a new name *masand*.⁴ The word *masand* is also having the similar meaning as *manji* or cot, which was used by the Sikh missionary earlier. It meant deputy or agent of the Guru. Some scholars are of view that the word *masand* came to be used during the

³ Surinder Singh Johar, *The Sikh Guru and their Shrines*, p. 44.

⁴ Mohinder Singh, *The Akali Movement*, New Delhi: Macmillan Company, 1977, p. 2.

pontificate of Guru Arjan Dev.⁵ They were full time religious preachers. It was the duty of the *masands* to collect the offering from the Sikhs and deposit in Guru's treasury twice a year, on the Diwali and Baisakhi day, and to report on the work of religious propagation. The *masand* system was a most satisfactory and effective system in the beginning. The *masands* used to earn their livelihood by honest labor. They were selected for their piety, integrity and devotion to Sikhism and were honorary officers.⁶ The fifth Guru Arjan Dev required money for constructing the building of some new gurdwaras and resting shelter for the homeless peoples. So he issued a direction that every Sikhs should contribute one-tenth (*Daswandh*) of his income for the religious and charitable purposes. The *masand* system that Guru further elaborated and reorganized was very effective in collecting the *Daswandh* and preaching the doctrines of Sikhism. The *masand* further deputed their agents for different places because the number of Sikhs had increased considerably. Thus, the *masands* performed their duties honestly, devotedly and creditably. They together with the *sangat* formed the pivot of the Sikh organization and served the Sikh cause creditably for quite some time.⁷ These *masands* became the connecting link between the Guru and large number of his disciples. Since it was not possible for the Sikhs to visit the Guru personally, they got religious inspiration from the *masands*. These missionaries acted as the managers or incharge of the *dharamsalas* subject to the supervision and control of the *sangat* and *dharmsal*. In the meantime, the *sangat* at different places had established the *dharmsal* and these were looked after by the *masand*.

The fifth Guru Arjan Dev himself visited many places for preaching and further consolidated the missionary work and putting a new life in *masand* organization. The sixth Guru Hargobind however, could not go to distant places because of his various preoccupations. The check of central authority on these *masand* decreased during this time. Therefore, the depositing of the offerings in Guru's treasury did not remain a regular practice. During this period, the *masands* became corrupt and the *masand* system deteriorated gradually after the sixth Guru.

⁵ G.S Nayer, *The Rise and Fall of Masands*, Journal-The Spokesman Weekly, Annual Number 1981, p. 61.

⁶ Teja Singh, *The Gurdwara Reform Movement and Sikh Awakening*, Amritsar: S.G.P.C, 1922, (reprint 1984), p. 11.

⁷ Ibid.,

The reason for this was the loosening of the control from central authority. The opponents of the Guru who were claimants for Guruship won over some of the *masands* who started defying the Guru. The position and prestige of the Guru weakened because of the bickering and it provided the *masands* an opportunity to become independent entities. Another reason of this situation was that the office of the *masand* had become hereditary in the families of first incumbent and gradually fell into those unworthy hands, which were not serious about their duties. Besides the unearned money in their hands without any check had itself the corrupting value and it degraded most of the *masand* from their loft characters. They started living a luxurious life. They became so audacious by the time of Guru Tegh Bahadur that they denied the entry of Guru Tegh Bahadur into Harmandir Sahib.⁸ The *masand* also left the Guru Gobind Singh in the battle of Bhangani against the hill chiefs. Thus, the *masands* had become corrupt and oppressive and they acted as tyrants in extracting the money from the people for their personal pleasure in the name of religion.⁹

The tenth Guru Gobind Singh was very unhappy with the system he therefore issued *Hukmnamas* to the *sangat* to send their offerings directly to him and not to have any dealings with the *masands*. Then he asked them to capture the *masands* and produce them before him. On their production, charges against them were read and they were asked to explain or reply. In case of their failure to do so the Guru announced punishment. Later on, Guru Gobind Singh abolished the agency of *masands* in 1699 and established a direct link with his disciples. He created the “Khalsa”¹⁰ by baptized *Amrit* to five Sikh (*Panj Piaras*). Therefore, the *dharamsal* which were under the control of the *masands* passed on the *sangat* who were to operate through the agency of Five Beloved Ones (*Panj Piaras*). Because of this organized priesthood was abolished among the Sikhs forever.

The next phase of gurdwara management emerged in the 18th century. In this phase, there was a large scale persecution of the Sikhs due to while they took shelter in the hills of Shivalik and the nearby local jungles. In these circumstances, they could not directly manage their gurdwaras. The Sikh shrines during these days passed into the hands of those who believed in the basic tenets of Sikhism but would not go to the

⁸ Giani Gian Singh, *Sri Guru Panth Parkash*, Patiala: Language Department, 1970, pp. 342-48.

⁹ Macauliffe, *The Sikh Religion*, vol. IV, Calcutta: Sushil Gupta Publication, 1958, pp. 316-17.

¹⁰ The word is derived from the Arabic word ‘*Khalis*’ which means pious or pure.

extent of sacrificing their life for it; who professed Sikhism but they did not follow the way of Khalsa. They called themselves *sahajdharis* (gradual adopters), who would eventually become Sikhs. Most of them were Udasis¹¹ and some of them were Nirmalas¹² also. The Udasis and Nirmalas who were managing the Sikh shrines in the early eighteenth century were men of high moral character and were highly respected by the Sikhs. They devoted themselves mainly to reciting of Sikh scriptures of which they were very well versed and expounding the teachings of Sikh Gurus. Therefore, during these difficult times, these clean shaven people managed the gurdwaras fairly well and conducted themselves very creditably. The income of these gurdwaras being very small there was no likelihood of the Mahants to be corrupt. However, during the second half of the 18th century these managers of the gurdwaras started acting independently discouraging the participation of *sangat* in their affairs. They reverted to the Hindu religious practices in the gurdwaras.¹³ As a result, the tradition of purity and austerity deteriorated.

In the second half of the 18th century, the Sikhs returned to power and they established territorial control over all parts of the Punjab. The Sikhs took over the management of Harmandir Sahib, Amritsar and some other shrines but most of them remained with the Mahants.¹⁴ The Sikhs chieftains liberally granted lands to the gurdwaras and they constructed the beautiful buildings of some Sikh sacred places. For example, Baghel Singh of Karorsinghia Misl devoted himself primarily to the construction of many gurdwaras in Delhi like this Maharaja Ranjit Singh decorated Harmandir Sahib with marble and gold leaf. He also took over the management of Golden Temple until the annexation of the Punjab by the British.

After the conquest of Amritsar, Ranjit Singh formed a committee of prominent Sikhs and citizens to look after the affairs of Golden Temple. Misar Chhaju Mal was appointed the collector of customs at Amritsar. Ranjit Singh donated the income to

¹¹ Udasi is Sikh monastic order, which was founded by Baba Sri Chand, elder son of Guru Nanak.

¹² Nirmalas was another missionary order those who had Sanskrit education at Banaras were called Nirmalas, Sanskrit synonym of Khalsa. They were the Sikh scholars having the thorough understanding of Sikh scriptures.

¹³ S.S.Gandhi, *Gurdwaras in Eighteen Century*, Journal--The Spokesmen Weekly (Guru Nanak Number), 1978, p. 19.

¹⁴ The Priest and heads of the gurdwaras came to be known by this name by that time.

Darbar Sahib, which was collected from octroi.¹⁵ He continued to visit the Darbar Sahib to pay his obeisance and made cash offerings there and also at Akal Takht. He did not control the administration of the Golden Temple himself but appointed a committee of respectable citizens of the city of Amritsar. He was the elected head. Sardar Lehna Singh Majithia was appointed in-charge of the shrine and Sardar Surat Singh Giani was made the manager of the Golden Temple. It is said that his son Giani Sant Singh also continued to hold this position and was the in-charge of gold work done in the shrine. It is also said that the present structure of the Golden Temple was redesigned and rebuilt during the reign of Ranjit Singh with royal patronage. Bhai Sant Singh Giani was asked to supervise the management of the shrine on behalf of the Ranjit Singh. He was succeeded by his son Bhai Gurmukh Singh in 1831 and continued in this position till 1841.¹⁶ The increase in the income of the gurdwaras became a source of corruption in the gurdwara management and the degradation of personal character of the priest and mahants. After obtaining the political power, the Sikhs slackened spiritually. Brahminvad and ritualism entered the arena of Sikh temples, arti, idol worship and other such practices became the daily routine of the gurdwaras. However, the Guru Granth Sahib was recited there but it came to be worshipped as a fifth Veda. Sikhism was being given Vedantic interpretation without any distinctiveness to it. Even among the Sikh ruling class marriage by chanting of mantras, going on pilgrimage to Hardwar and Banaras and Sati were common practice. Thus, the management of gurdwaras was largely by independent individual on whom the level of the secular administration depended until the mid 19th century.

II

At the time of the annexation of the Punjab to the British Empire in 1849, the management of most of the gurdwaras was with hereditary Mahants, who had acquired personal and vested interest in them. They had started converting the gurdwara property into their personal possession in flagrant violation of the Guru's injunctions.¹⁷ The lands attached to the Sikh Gurdwaras were registered with the name of Mahants under the 'new' system of land registration introduced by the

¹⁵ Chetan Singh, *Social Transformation in North Western India during the Twentieth Century* (ed.), Veena Sachdeva, *Sikh Resurgence and Control: The Golden Temple*, New Delhi: Manohar Publication, 2010, p. 59.

¹⁶ Pardeep Singh Arshi, *The Golden Temple: History, Art and Architecture*, New Delhi: Harman Publishing House, 1989, p. 28.

¹⁷ Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, Delhi: National Book Shop, 1930, [reprint 1997], pp. 392, 496, 698.

Britishers. Thus, the law made the position of the Mahants virtually as independents, as that of persons owning private property. In this way, the caretakers of gurdwaras became their owners. The Mahants became independent of the control of the *sangat*, which earlier used to be consulted in the management of the shrines. Thus, the Mahants assumed an arrogant attitude towards the disorganized and powerless *sangat*. They defied the *sangat* not only in the matter of disbursing the gurdwara income but also in the observance of religious worship and ceremonies. The gurdwaras like Golden Temple, Akal Takht, Darbar Sahib at Tarn Taran etc. remained under the supervision and control of the Government appointed manager (sarbrah) and other gurdwaras were in the hands of Government patronized Mahants.

In those days many practices, which were opposed to the principles of Sikhism, had become common in the gurdwaras. Idol worship was not considered a taboo. Pandits and astrologers frequented the gurdwaras. Stories of Ramayana and Mahabharata were recited in the gurdwaras. On the other hand, even the baptized Sikhs of the so-called untouchable castes were not allowed to freely enter and worship in the gurdwaras. They could enter only during the specific hours fixed for them. The Mahants, managers and priests also misappropriated the gurdwara offerings. Costly gifts to the temples were not deposited in the gurdwara treasury but were taken to the own home by these mahants. Besides this the gurdwaras were converted into hunting places for rogues where pornographic literature was freely sold, brothels were run in the neighboring houses and innocent women visiting these temples were made victims of the lust of licentious *sadhus*, *mahants* and their friends.¹⁸ Thus, corrupt and evil practices were rampant in the gurdwara, which were envisaged by the Gurus as centers of propagation of religion, healthy social traditions and truthful politics. Thus, the conditions in gurdwaras were quite deplorable.¹⁹

In the early 20th century a general assembly representing to all the Sikhs called 'Sarbat Khalsa' met in front of Akal Takht on 15th November 1920 to make arrangement for the management of Harmandir Sahib and other gurdwaras. All the delegates were Amritdhari Sikhs and regular contributors of *Daswandh*.²⁰ This assembly resolved to constitute a committee of 175 members to control all the gurdwaras inside as well as outside the Punjab. All the members of the provisional

¹⁸ Narain Singh, *Gurdwara Parbandh Sudhar Lehar 1920-1925* (Punjabi), Amritsar: Shiromani Gurdwara Parbandhak Committee, 1978, pp. 15-16.

¹⁹ Kashmir Singh, *Law of Religious Institutions: Sikh Gurdwaras*, Amritsar: Guru Nanak Dev University Press, 1989, p. 120.

²⁰ S.C Mittal, *Freedom Movement in Punjab*, Delhi: Concept Publisher Company, 1977, p. 152.

committee formed by the Government were diplomatically included into it. This committee was named as 'Shiromani Gurdwara Parbandhak Committee.' The committee held its first meeting at Akal Takht on December 12, 1920. The Panj Piaras conducted the scrutiny of all the members. The S.G.P.C appointed a sub-committee to draft its constitution immediately after its formation. The new constitution thus, prepared was adopted by the S.G.P.C. After adopting this constitution, the S.G.P.C got itself registered as a corporate body on April 30, 1921 under the Societies Registration Act, 1860. The task before the S.G.P.C was to bring the gurdwaras under the Panthic control and management by removing the corrupt Mahants. Thus, the S.G.P.C emerged as a pioneer in the struggle of gurdwara reform. It was at the times of its inception purely a religious body aiming at the religious, cultural and moral upliftment of the Sikhs. On 14th December, 1920 a political organization of the Sikhs, Shiromani Akali Dal was constituted which also made a considerable contribution in the struggle for reform of Sikh shrines. It took upon itself to execute the decisions of the S.G.P.C by occupying the particular gurdwaras through its *Jathas* under the directions of later. Akali Jathas were sent to different historical gurdwaras. A number of Mahants surrendered their gurdwaras to the Akalis but the Mahants of some important gurdwaras like that of Nankana Sahib, Panja Sahib, Tarn Taran etc. resisted. Since the government was interested in maintaining the status quo, the Akalis came in direct confrontation with it.

Besides this, there were many example of confrontation between the *Jathas* and the Mahants for taking the possession of the gurdwaras. Some of these gurdwaras were Gurdwara Darbar Sahib (Tarn Taran), Gurdwara Janam Asthan Padshahi Pehli (Nankana Sahib), Guru-ka-Bagh Morcha at Amritsar, Gurdwara Jaito ka Morcha at Jaito (Nabha), Gurdwara Rikab Ganj affair at Delhi, Gurdwara Babe di Ber (Sialkot), Gurdwara Bhai Pheru (Lahore), Gurdwara Chomala Sahib (Lahore), Gurdwara Tham Sahib (Lahore), Gurdwara Chohla Sahib (Amritsar) and Gurdwara Bhai Joga Singh (Peshwar City). The Akali movement brought about a change in the character of Sikh Gurdwaras, which became powerful centers of dissent from loyalist institutions. The most important achievement of this Akali Movement, which was one of the largest, longest, strongest and most popular mass protests against the colonial rule in India, was to secure for the Sikhs supreme control over about 250 gurdwaras with an income of Rs. 20 lakhs in those days.²¹ It brought an end to the misuse and abuse of the huge gurdwaras funds by the hereditary custodians. The Akali movement became very

²¹ Richard G. Fox, *Lions of the Punjab: Culture in the Making*, New Delhi: Archives Publishers, 1987, p. 79.

powerful and the British authorities came to an agreement with Akalis. Thus, the movement ended in success. The British had to legislate the Sikh Gurdwara Act, which was duly signed by the Governor General on 28 July 1925.²² According to this Act, the management of the Golden Temple was handed over to the S.G.P.C permanently replacing from the clutches of the hereditary *pujaris*, *mahants* and *sarbrahs*. Later on, some other historical gurdwaras also came under this body. The Shrimonai Gurdwara Parbandhak Committee was formed with duly elected members and proven a boon for the rapid development of the Golden Temple and other historical gurdwaras in Punjab. This committee worked in a planned manner. Everything had to be executed according to stipulated rules and regulations. A proper office of this committee was established and some appointments were made on a regular basis, according to the nature of the work. With the implementation of the Sikh Gurdwara Act of 1925, a tremendous improvement came in the management of the Darbar Sahib at Amritsar and other gurdwaras as well. The devotees visiting the Golden Temple increased manifold. There were many new schemes and programmes planned for the further development of the Golden Temple complex and for major historical gurdwaras. For example, a new scheme for widening of the outer *parikarma* (circumambulatory path) at Golden Temple was drawn and a sum of Rs. 20,000 was provided in the S.G.P.C budget of 1928-29 for this purpose. In the northern and southern corners of the eastern side of the Tank two structures were raised which are called *ponas* (bathing compartments for the women). Drinking water facilities (*chhabils*) were provided for the devotees in all the four corner of the outer *parikarma*.²³ Further, with the amendment of the Sikh Gurdwara Act in 1945, the S.G.P.C assumed more powers and more gurdwaras were brought under its control. It became an elected body constitutionally.²⁴

With the implementation of the Sikh Gurdwara Act of 1925, the management of the gurdwaras came under a constitution. The aims and duties of the Act were to supervise the internal and external management of the shrines through managing

²² Madanjit Kaur, *The Golden Temple- Past and Present*, Amritsar: Guru Nanak Dev University Press, 1983, p. 82.

²³ To provide more facilities to the pilgrims, a new rest house was planned: the foundation of Guru Ram Das *Sarai* was laid by Sant Sadhu Singh of Patiala on 17 January 1931. In this building, there are 132 rooms and 8 halls spread across two storeys. On the ground floor is housed a library called Guru Ram Das Library, for the benefit of devotees and scholars. Furthermore, the building of the Akal Rest house, Teja Singh Samundari Hall, Manji Sahib and Diwan Hall were added later on. Under the *parikarma*, the work of dismantling of the various *bungas* of different Sardars was commenced on 29 October 1943. Pardeep Singh, Arshi, *The Golden Temple: History, Art and Architecture*, pp. 34-35.

²⁴ Ibid.,

body, to check the daily routine of the shrines, to fix the size and composition of the managing body, qualification of the members, election procedure, power structure and decision-making and activities of the management committee of the local shrines. The internal management includes the adequate staff of Head Priest (Head granti), priest (Granthi), *Pathi* (reader of Sri Guru Granth Sahib), Kirtan Jatha (the band of musicians), Jathedar (supervisor of the *sewadaar*) and *Sewadaar* (maker of different services in the shrines). In the internal management, a small numbers of junior priests assisted to the head priest. The head priest has many rights in his office like the administrative rights, supervisory rights, obligatory rights and collective rights. The administrative rights include the matter of general administration, keeping or removal of petty staff, maintaining general discipline and other orders etc. It is mentioned here to note that this system was implemented only in the major historical shrines. There should be no staff or recruited *sewadaar* in the local or panchaiti gurdwaras. There should be only one granthi who keeps all activities of the local gurdwaras. To come up the supervisory rights of the head priest, it covers the daily working of the shrines, taking an order with the daily services and monitoring other routine matters. In the collective rights the head priest deals with the problem of devotees and he focused on to strengthen and keeping the working system healthy. In spite of this, the external management is joint effort of executives, representatives and their officials. The daily routine in the major shrines for example at Golden Temple, Takht Keshagrh Sahib at Anandpur Sahib, Darbar Sahib at Tarn Taran, Takht Damdama Sahib at Talwandi Sabo, Sri Muktsar Sahib, etc would be the same but it varied at the local gurdwaras. The daily routine of the major shrines would be divided into two categories:

1. Morning Routine—starting from 2.30 A.M. to 10.30 A.M. or from the opening of the *Kiwars*²⁵ till *Samapti*.²⁶
2. Evening Routine beginning from 6 P.M. to 11 P.M or from evening prayer till closing of the *Kiwars*.

It is obligatory that there should be a fixed daily routine in the prominent shrines but not standardized fixed daily routine has prevalent in the local shrines. The prominent shrines remain open throughout the day except for a short interval of total four hour (11 P.M. to 2.30 A.M.). This time of routine may be fluctuating during the changed

²⁵ *Kiwar* means the opening the main entrance of the shrines.

²⁶ *Samapti* means the completion of the morning routine.

seasons. The daily routine includes chiefly ritualistic and institutional activities, reading and analyzing of the Holy Book, Sri Guru Granth Shaib and teaching and preaching for the benefit for the congregation. Besides this, the morning routine includes some sub institutions such as Vak, Kirtan, Ardas, Karha Prasad, Akhand Path and Langar etc as an essential feature of the faith. All these sub institutions would be thoroughly discussed below:

The initially stage of the shrines were ranged from the opening of the *Kiwars* to *Vak* or *Shabad* (Hukum Arambh) between 2.30 A.M. to 3.00 A.M. The Vak (word or *shabad*) carries some sanctity and significance in the routine of the shrines. It is believe that the word is derived from the mouth of the guru. To elaborate it may be added that the Vak constitute the basis of inner life with inner treasure of wisdom and knowledge. It was observed that those attending the congregation go first to show respect and salute the Vak--the religious and pious citation displayed on the outer wall of the shrines connecting to entrance of the shrines. In addition, this goes among the devotees as and when they enter the shrine for congregational purpose.

The other important activity observed was the practice of *kirtan*. The *kirtan* starts and goes continually till the gates are closed for the night and the Guru Granth Sahib is taken back to its place of rest (*Sukhasan*). The regularity of this practice was more prevailed in the prominent historical shrines and was not so among the local shrines. The *kirtan* observed as an essential part of the religious service in the shrines. The efforts are to secure the services of the best Ragi Jathas (the band of musicians) for the purpose. It was observed that the only *Shabads* from Sri Guru Granth Sahib were permitted to be sung in the shrines. In the morning session, the *kirtan* is followed by recitation of Asa Di War (Morning Prayer of the Sikh religion) which goes on until the sun rises. After the morning prayer was over the Head Priest perform the *Katha* (analysis of the Holy Book) with musical instrument before the congregation.²⁷

The Ardas—the prayer invoking almighty’s benedictions—is observed as an essential feature of the every shrines. It is offered by three times in the morning. The first Ardas goes up immediately after the formalities in connection with the arrival of the Holy Book, from the resting place to the main platform. Second Ardas goes up on

²⁷ V. K. Gupta, *The Sikhs and Gurdwara System*, New Delhi: Anmol Publications Private Limited, 1998, p. 127.

the completion of the recitation of the Asa Di War and third Ardas goes up at Samapti (completion of the morning routine) when *Ragis* (reciters) finish the recitation of Anand Sahib (the final Prayer at the time of Ardas). In the daily routine of the Sikh Shrine, the practice of the *Karha Prasad* also occupies an important place. The *Karha Prasad* is made from plain flour with *desi ghee* and sugar. The hymns of sacred scriptures are sung during its preparation. It is distributed among the *sangat* without any discrimination. It was observed that particularly in the case of historical prominent Sikh Shrines that the *Karha Prasad* on sell at the counter which are established inside the boundary of the shrine. The devotees generally purchase this *Karha Prasad* and get it offered before the Holy Scripture, Sri Guru Granth Sahib through the priest who later gives back some of it to the devotees. It was further observed that the *Karha Prasad* thus collected by way of its being offered to the Holy Book is taken outside for its being distributed among the devotees while leaving the shrine.²⁸

It is observed that the arrangements for performing the Akhand Path from the Holy Book were made at the request and bid of the devotees meeting the expenses incurred on it. It was also observed that the Akhand Paths were permitted on the happy occasions not on the occasion of grief, e.g. death, etc. These Akhand Paths were commemorated only in the prominent shrines. For example, there are many Sikh people who are awaiting their turn to hold Akhand Path at Gurdwara Dukh Bhanjani Beri Sahib and Gurdwara Har ki Pauri within the complex of Golden Temple at Amritsar. Based on the collected information it is evident that the last person who has enrolled in this list he will get his turn for holding the Akhand Path in the year of 2019.²⁹ The regular practice of these Akhand Paths may be seen twenty four hours on the ground floor or the first floor of these shrines. Besides this, the practice of this type of booking Akhand Path is not implemented in the local shrines. A person desirous of availing himself of this privilege and gratifying experience must deposit a fix amount with the office of concerned shrine after which his name will be registered and the Akhand Path will be performed when his turn will come. In the case of prominent shrines, even after the morning routine was over, a regular kirtan goes on continually till the gates are closed for the night and the Sri Guru Granth Sahib is

²⁸ V. K. Gupta, *The Sikhs and Gurdwara System*, p. 128.

²⁹ This information is based on the *The Tribune* Newspaper.

taken back to its place of rest. However, this regular and continuous practice of kirtan is observed only in the large Sikh Shrines. In small and local shrines, an evening routine starts after the sunset with the Path of *Rahras* Sahib (evening prayer) through kirtan. After this prayer was over, the kirtan is resumed and goes on until the closed of door of the shrines. This makes the last kirtan of the day and daily routine ends with it. After this routine, the Holy Book is taken back at his resting place with religious practices and Kiwars are closed.

The practice of *langar* is very old as old as the Sikh faith. It is described in the Sikh scripture that the Guru-ka-Langar played a vital role in removing the caste barriers and social inequalities in the society. It is observed that still it is valued greatly by and is rated high among the followers of Sikh faith and thus the shrines whether large or small were seen giving due importance to it. The organizing and funding part of the langar is entrusted to the local managing committee of the shrines. It was also observed that the langar was performed daily in the prominent shrines but on the contrary, this practice was not prevailed as a regular feature in the local or small shrines.³⁰ For example, based on recent information in the Golden Temple at Amritsar, about 50 quintals of wheat, 18 quintals of *daal*, 14 quintals of rice and 7 quintals of milk are consumed daily in the langar kitchen. About one hundred gas cylinders are needed to cook the food. The langar at Golden Temple serves a massive number of 50,000 people a day. But on the holiday and religious occasion the number often goes to 1,00,000. The kitchen has two dining halls, which has a combined capacity of 5000 people. People come and sit on the mat to eat the food which is served by the volunteer and then ushered out politely to make room for the next round of langar.³¹ The devotees eat the food without any discrimination of caste and creed. Some inferences may be drawn from the Daily Routine of the Sikh Shrines.

1. It was observed that there was strict enforcement of the codes of conduct for daily life in the prominent shrines in the Punjab.
2. It was found that the daily routine of the shrines from morning to evening was institutionalized with the sub-institutions such as—Vak, Kirtan, Ardas, Karha Prasad, Akhand Path and Langar etc. taking place widely and almost uniformly.

³⁰ V. K. Gupta, *The Sikhs and Gurdwara System*, p. 129.

³¹ *The Tribune Newspaper*, Chandigarh, 19-06-2014, Vol. 134, No. 168, p. 4.

3. It was gathered that the *Sangat* were found completely surrendered to their shrines. Everybody who joins the shrines, morning or evening, wants to share every type of service. The priority was given to *sewa* (service towards the humanity) in the shrines, which also assumed the character of being internalized and standardized.

Besides this, in the Sikh Gurdwara Act of 1925, for the proper functioning and management of the Sikh shrines the responsibility has assigned to the S.G.P.C. In the Sikh Gurdwara Act of 1925, the name of the S.G.P.C was constituted as a Board but later on, it was amended and renamed as Shiromani Gurdwara Parbandhak Committee. According to the Act, the S.G. P. C. shall consist of:

- (i) One hundred and seventy elected members
- (ii) The head ministers of the Darbar Sahib, Amritsar and the following five Takhts namely: the Sri Akal Takht Sahib, Amritsar, the Sri Takht Keshgarh Sahib, Anandpur, the Sri Takht Patna Sahib, Patna, the Sri Takht Hazur Sahib, Nanded and the Sri Takht Damdama Sahib, Talwandi Sabo, Bhatinda, Punjab
- (iii) Twenty-five members resident in India of whom at least twelve shall be residents of PEPSU (Patiala and East Punjab States Union), at least nine of other parts of India than Punjab and PEPSU and not more than four of Punjab, co-opted by the members of the Board as described in clauses (i) and (ii).

In the Act, the 1959 amendment should have substituted the section 43 with new section 43-A which provides for the constitution of the new Board and in the new board; the amendment in the clause (iii) was added. The amendment was following:

- (iii). Fifteen members resident in India, of whom not more than five shall be residents of Punjab, co-opted by the members of the Board as described in clause (i) and (ii).

Besides this, the other clauses were the same. Whenever the new Board has been constituted, the centre government shall notify the fact of the Board having been duly constituted and the date of the publication of the notification shall be deemed to be the date of the constitution of the new Board.³²

³² Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, Amritsar: Guru Nanak Dev University, 2004, pp. 261-63

The members of the Board shall hold office for five years from the date of its constitution or until the constitution of a new Board, whichever is later. The first meeting of the Board shall be held at a time not later than one month after the central Government has notified that the Board has been constituted and notification shall be published by the Government of Punjab. An annual general meeting of the Board shall be held in every year. Meeting of the Board other than the first meeting shall be called by twenty days notice in writing served on every member of the Board in such manner as may be prescribed by bye-laws made by the Board. The Board shall at its first general meeting elect by a ballot one of its members to be President, two others to be Vice-President (one senior and one Junior) and another to be General Secretary of the Board to be known as office-bearers of the Board and shall also at the same meeting in like manner elect not less than five and not more than eleven of its members, as the Board may deem fit, to be members of the executive committee of the Board and the office-bearers and members so elected shall be the executive committee of the Board.³³

In the Sikh Gurdwara Act of 1925, the two sections namely section-85 and section-87 deals with the control of the Sikh Gurdwaras. The section-85 includes approximately one hundred ten prominent shrines, which are directly managed by the S.G.P.C. The section-87 deals with those shrines, which are local or small shrines especially, called *panchaiti* gurdwaras. The section-85 playing a major role for the management of the major historical shrines in the region. The history of this section is that in the original Act of 1925, the S.G.P.C was to be the committee of management only for two Takhts, namely Akal Takht Sahib and Takht Sri Keshgarh Sahib. The Punjab Act XI of 1944 substituted section 85 by including certain important gurdwaras along with two Takhts. With this amendment, the S.G.P.C became the committee of management for all the notified gurdwaras situated within the municipal boundaries of Amritsar, Lahore and Tarn Taran, Nankana Sahib, Panja Sahib, Muktsar Sahib and Anandpur Sahib. With this amendment the S.G.P.C directly get the control of these gurdwaras under his supervision.³⁴ The S.G.P.C prepared a scheme for administration and management of section-85 gurdwaras like their property, endowment, funds and income. Thereafter, this scheme may be modified or amended

³³ Ibid., pp. 282-83.

³⁴ For the detail of these gurdwaras see the Table No. 1 Appendix V.

from time to time by a resolution of the S.G.P.C passed by a majority of two-thirds of the members present in the meeting.³⁵

Besides the section-85 there were also many gurdwaras, which were managed through the section-87, these were the local and *panchaiti* gurdwaras. For every notified Sikh Gurdwara other than a gurdwara specified in section-85, a committee shall be constituted after it has been declared to be a 'Sikh Gurdwara' under the provision of the Act by the Gurdwara Tribunal, provided that the state Government may notify direct that there shall be one committee for any two or more such gurdwaras. The provision for the constitution of these gurdwaras committees was that every committee should consist of five members out of which one at least shall be a person belonging to the scheduled castes. There were the two provisions for the constitution of these committees. The first is that the S.G.P.C shall nominate all the members of the gurdwara committee whose gross annual income **does not exceed one lac rupees**. The members shall be residents of the district in which the gurdwara is situated. Besides this, the S.G.P.C if it so decides, instead of nominating the members may manage the affairs of any such gurdwara itself in accordance with the provisions of the Act. The second provision for constitution of the committee is that the gurdwara committee whose annual monetary income **exceeds one lac rupees** shall consist of four elected members and one member nominated by the S.G.P.C who shall be resident of the district in which the gurdwara is situated. If in the election, the required number of members is not elected, the S.G.P.C may nominate such number of persons as have not been elected so as to complete the committee for such a gurdwara provided that the person so nominated shall be residents of the district in which the gurdwara is situated.

Furthermore, when a members of any committee have been nominated or elected as the case may be, in accordance with the provision of the Act, the Chief Commissioner when in existence or otherwise the State Government shall notify the further fact that the committee has been duly constituted and the date of the publication of last mentioned notification shall be deemed to be the date of the constitution of the new committee.³⁶ There were many provisions for members for the qualification of election and nomination of the gurdwaras committees. Every

³⁵ Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, p. 320.

³⁶ *Ibid.*, p. 329.

committee shall continue for five years from the date of its constitution or until a new committee has been constituted, whichever is later. Every committee shall meet at least three times in each year. Every committee shall at its first meeting (which shall be called by the General Secretary of the S.G.P.C or any person specially authorized by him in this behalf within sixty days of the constitution of the committee) elect a member to be president and another member to be vice-president and each of the members so elected shall hold office during the continuance of the committee or until he resigns or ceases to be a member of the committee.³⁷

It has already mentioned that there was a fixed tenure of five years for each committee after that it will be again constituted according to the Act of 1925. But this practices was not implemented in practical because by thoroughly analyzed the sources it was observed that some committees were regularly constituted with stipulated time but some gurdwaras committees were constituted only one or two time and these were continue to exist for many years. For the better understanding of these gurdwaras committees, the period from 1926 to 1950 is divided into five groups. The each group will cover the period of five years. Each group will provide the detail that how many gurdwaras committees were constituted in each year. Based on the sources, it was gathered that between the period from 1926 to 1950 the total five hundred and sixty nine (569) i.e 66% gurdwaras committees were constituted in the region.³⁸ The number of gurdwaras committees was ranged from one (1) to one hundred twenty (120) in the year of 1927 and 1937 respectively. In the first group from the period of 1926 to 1930 a total fifty three (53) i.e 9% gurdwaras committee were constituted in the region. In the second group from 1931 to 1935 the total seventy one (71) i.e 12% gurdwaras committees were constituted. There was a tremendous change in the third group from 1936 to 1940, because the third group had contained the total three hundred forty seven (347) i.e 60% gurdwaras committees constituted which was the highest number than all other groups. The fourth group from 1941 to 1945 had the least number of only nineteen (19) i.e 3% gurdwaras committees constituted in the region. The last group from 1946 to 1950 had the total seventy nine (79) i.e 13% gurdwaras committees constituted in the region.

³⁷ Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, p. 339.

³⁸ The information is based on the Punjab Government Gazette from 1926 to 1950. For the detail of all these gurdwaras committee Table No. 2 in Appendix-V.

It is observed that the total one hundred and twenty (120) gurdwaras committees were constituted only in the year of 1937, followed by one hundred (100) committees were constituted in the year of 1938. Except the year of 1937 and 1938, there was no other year in which the total hundred or more than hundred gurdwara committees were constituted between the periods of 1926 to 1950. The fourth group from 1941 to 1945 had the least number of gurdwaras committees than all other groups. Besides this, there were many years like 1929, 1933, 1934, 1942, 1943, 1944 and 1947 in which no single gurdwara committees was constituted. Therefore, the number of constitution of gurdwaras committees was fluctuating with the passage of time. There was no fixed number for constitutions of these committees per year, one reason for constitution of these gurdwaras committee was depend upon the declaration of new 'Sikh Gurdwara.' Whenever, with the passage of time, the ordinary gurdwara was declared as a 'Sikh Gurdwara' with its notification number and date by the State Government or by the Sikh Gurdwara Tribunal, then the new management committee was required for that gurdwara. Sometime there was only one committee for the two or more gurdwaras as specified in the Act of 1925. Later on, some new constituencies were made and the new committees were required for these gurdwaras. The second reason for constitution of the new committees somehow depended on the increase of the Sikh population. With the increasing number of the Sikh population the new gurdwara committees were formed. For example, the Sikh population in 1881 was 8.2%, in 1891 it was same 8.2%, in 1901 it was 8.6%, in 1911 it increased from 8.6% to 12.1%, in 1921 it was 12.4%, in 1931 it had 14.3% and in 1941 it had 14.9%.³⁹ It is obvious that the Sikh population had increased from 8.2% to 14.9% in the year from 1881 to 1941. Therefore, the new gurdwara committees were constituted with the passage of times.

Besides the management of gurdwaras the S.G.P.C have different kinds of aims and duties like religious activities, charitable activities, educational activities, medical activities and miscellaneous activities. In the religious activities, the S.G.P.C celebrates all the religious event and days like *gurpurbs*, *diwali* and *baisakhi*, etc. The *gurpurbs* literally means the birthdays of the ten Sikh guru. The *gurpurb* of each guru is celebrated with fully enthusiastically at the Golden Temple (Amritsar) and at other major historical shrines. The *gurpurb* of Guru Nanak Dev is celebrated universally all

³⁹ *Census of India, 1931*, Punjab, Part-I, Report, p. 69 and *Census of India, 1941*, p. 85.

over the world. On this occasion, the Sikh *sangat* take out colorful processions. The Sri Guru Granth Sahib placed in a decorated palanquin is carried upon a flower bedecked lorry, followed and preceded by enthusiastic and gaiety-dressed devotees, singing parties and sword-stick performers and escorted by horsemen, cycle or motorcycle contingents and *Panj Piyaras* (five beloved ones) with drawn swords.⁴⁰ The main features of the *gurpurbs* are also the Langar, Akhand Path, preparing the Karha Prasad (sweet pudding) and offering of the prayer. Besides *gurpurbs*, the S.G.P.C also venerate the martyrdom day of the gurus and their family members. For example, the martyrdom day of Guru Arjan Dev and Guru Tegh Bahadur is venerated at all major shrines. Like this, the martyrdom day of the two younger son of Guru Gobind Singh is also venerated at Gurdwara Fatehgarh Sahib.

Among the festivals, Diwali is one of the most important festivals for the Sikhs. It is celebrated by the Sikhs at these religious places with the zeal and zest. The buildings of the shrines are illuminated with electric lights. It falls in the last week of October or in the first week of November. The number of visitors on this occasion runs into massive figures. It takes the form of a big fair in the shrines premises with Sikh life and culture. The Baisakhi (New Year of Vikaram Era) is also a most essential feature of the Sikh community. On this occasion, various functions are made by the managing bodies of the shrines through a sub-committee constituted for the purpose. Attractive arrangements are also made for *langar* and lodging facilities for pilgrims. Round the clock free medical aid is available to the pilgrims in the premises of prominent historical shrines. Religious congregations are held jointly with the managing bodies. Special Ragi Jathas (experts in music) are obtained for kirtan. Pilgrims and visitors participate in all religious activities with a great zeal. The recitation of Sri Guru Granth Sahib is carried out in the shrines and thousands of pilgrims and devotees come from far off places to pay homage and perform their worship.⁴¹

Besides religious activities, many charitable activities were assigned to the S.G.P.C. The most beneficial and most effective system for the propagation of the religion is the charitable activities. The fifth Guru Arjan Dev emphasized that every Sikhs should share one-tenth (*dasvandh*) part of his income for the charity. Since then

⁴⁰ V. K. Gupta, *The Sikhs and Gurdwara System*, p. 147.

⁴¹ *Ibid.*, pp. 147-48.

it has made a regular and essential feature in the Sikh community. Consequently, the income collected from it has also registered under the charitable Act. It has observed from the records of S.G.P.C, that the relief work of S.G.P.C during the operation blue star in June and the Hindu-Sikh riots in November 1984 was also very praiseworthy. The information has gathered from the records of S.G.P.C that the aid on the name of 'Shahidi Fund' and 'Relief Fund' was given to the victims. During the operation blue star, the total seven hundred forty one (741) Sikh families get the amount of ten thousand (10000) each from the Shriomani Gurdwara Parbandhak Committee. Besides this, there were many Sikh military soldiers who fought for the Sikh community at that time. The total number of these soldiers was twelve hundred and ninety two (1292) and they received the one thousand (1000) each from the S.G.P.C. Under the 'Relief Fund' aid the houses and many shops of people, which were destroyed during riots were rebuilt by the S.G.P.C. It had also been distributed thousands of cotton, tricot and woolen cloths and woolen shawls to the victims of the riots. Even the S.G.P.C gave the jobs to many peoples in his office. During the riots, the role of this managing body had been most commendable one in rehabilitating the victims of the riots. Based on the records of S.G.P.C the total amount of seven crore, seven lacs, eighty seven thousand, five hundred and seventy nine (7, 07, 87,579) was given to the children of the victims.⁴² Besides this, the S.G.P.C always provides help during the natural calamities in the surrounding states of Punjab. For example, it gave the donations during the Uttarakhand flood in 2013 and Kashmir flood in 2014 etc. It is not possible to provide the detail of all these charity and donations given by S.G.P.C during the various point of time.

The S.G.P.C have played an important role also in the field of education that it needs a complete volume for its explanation, however, a brief discussion can throw light briefly on some aspects of educational institutions run by the managing bodies of the shrines. The concept of education in Sikhism is religion-social as well as knowledge oriented. The Sikh shrines and their managing bodies have advocated for equality of opportunity including educational opportunity to all section of society especially to weaker sections and women. The establishment of Khalsa schools and college was a bold and challenging step of the Sikh religion. These institutions have

⁴² This total amount was given from 2009 to 2013. This information is based on the records maintained by S.G.P.C on the name of Shahidi and Relief Fund of the victims of 1984 and these are available on website <http://sgpc.net/reward-to-1984-sikh-genocide-victims-and-dharmi-foujis/>

established an idea in the field of idealism and humanism. The educational programmes of these institutions is distinctly considered as innovative and challenging in the light of the present trends towards adopting materialistic values and programmes of education. The development of spirit of simplicity with distinctive nature in the students and following the gospel of religion and reliance are the outstanding achievement of these educational institutions. The specific outcome of these is to work and learn with dignity of manual labour. These institutions have produced more disciplined, more spirited and patriotic scholars than the scholars of usual types.

It was observed that there were total fourteen (14) college under Shiromani Gurdwara Parbandhak Committee can be identified in the region.⁴³ Beside this, there were many schools, which get the grant from S.G.P.C. It was gathered that there were total forty four (44) schools under S.G.P.C can be identified in the region. Out of these, the total twelve (12) new schools affiliated from C.B.S.E were open recently.⁴⁴ The total ten (10) schools were those who get the 95% grant from the S.G.P.C⁴⁵ and the rest numbers of twenty two (22) schools⁴⁶ were public schools, which were managed by the S.G.P.C. There was also one school namely Bhai Nighaya Singh Ji Khalsa Public School for Deaf student managed by this institution. The one major university namely Sri Guru Granth Sahib World University was also managed by this committee. Besides this some medical and dental college were also managed by S.G.P.C. Thus it may be summed up from the above account that there is a great contribution of the Shiromani Gurdwara Parbandhak Committee in opening many basic and higher rich educational institutions throughout the country.

It was observed that the some medical services were also provided within the premises of the major shrines by the managing bodies as much as possible. The S.G.P.C conducts various activities to cater the physical needs of the masses in general irrespective of caste, creed, colour and nationality. The managing body serves the poor, need and sick coming from the different areas. In addition to the medical

⁴³ The calculated information was collected from the head office of S.G.P.C at Amritsar. It is also available on website <http://sgpc.net/educational-institutions/>. For more details about these colleges, see Table no. 3 in Appendix IV.

⁴⁴ For the detail of these schools, see Table no. 4 in Appendix-V.

⁴⁵ For the detail of these schools, see Table no. 5 in Appendix-V.

⁴⁶ For the detail of these schools, see Table no. 6 in Appendix-V.

activities carried on by this managing body through dispensaries, the S.G.P.C also organized the charity eye camps and free distribution of medicines among the needy and the poor. It became the regular annual feature of this institution. The study reveals that to give the help for cancer patients the 'Cancer Relief Fund' was made by this body. It provides the financial help to those patients who were fighting with cancer disease. It was gathered that during the year of 2011-2012 the total two hundred and eleven (211), and in 2012-2013 total 1467 and in 2013-2014 total 1401 cancer patients were received the aid of the total amount of six crore, twenty six lac, eighty four thousand, one hundred and forty four (6,26,84,144) from S.G.P.C.⁴⁷ In the miscellaneous activities, the S.G.P.C were built the six rest houses or *sarai* at Golden Temple, which provides lodging facilities for pilgrims and this is maintained by the managing body. These were Sri Guru Ramdas Niwas, Sri Guru Nanak Dev Niwas, Guru Arjan Niwas, Sri Guru Gobind Singh Ji NRI Niwas, Guru Hargobind Niwas and Mata Ganga Ji Niwas. Nowadays, these are the good rest house, which provides the basic facilities for staying to the pilgrims.

Thus it may be summed up from the above account that there is a great contribution of the Shiromani Gurdwara Parbandhak Committee which although manages prominent historical shrines but it also opened many basic and higher rich educational institutions throughout the country and gave the as much as help to the homeless and needy people during the natural calamities.

III

After the partition of the Punjab, much number of historical gurdwaras were left in Pakistan and the detail of these gurdwaras would not be covered in this section. This section will cover the detail of management of only those gurdwaras, which were situated in east Punjab. After the partition, the PEPSU (Patiala and East Punjab States Union) was formed on 5 May, 1948 by merging together of eight princely states of east Punjab like Patiala, Jind, Nabha, Kapurthala, Faridkot, Kalsia, Malerkotla and Nalagarh. The government of the union started functioning on 20 August, 1948 when Maharaja Yadavinder Singh of Patiala took over as governor.⁴⁸ The history of the

⁴⁷ The calculated information is based on the records of the S.G.P.C and also available on the official website of S.G.P.C. <http://sgpc.net/cancer-relief-fund/>

⁴⁸ <https://www.thesikhencyclopedia.com/other-historical-places/punjab/patiala-and-east-punjab-states-union>, retrieved on 20-2-2017 at 12.30 pm

management of the gurdwaras in PEPSU was that in Patiala, there was 'Ecclesiastical Department' under an officer known as 'Deodhi Mualla', which deals with the management of religious, places in the time of ruler in Patiala State only. Afterwards an 'Interim Gurdwara Board' was established and the management of the Historical Gurdwaras of the State had handed over to the Interim Gurdwara Board. Again, the PEPSU was merged with the states of the Punjab on November 1, 1956. The Punjab Government constituted advisory committee on February 1, 1957 to see that whether all the new PEPSU gurdwaras are declared a 'Sikh Gurdwara' or not and also give report whether they can include in Scheduled I of the Sikh Gurdwara Act of 1925 or not. The advisory committee submitted its report on September 14, 1957 and recommend that one hundred eighty eight (188) out of seven hundred twenty one (721) gurdwaras in the PEPSU area be included in Scheduled I of the original Sikh Gurdwara Act of 1925. These one hundred and eighty eight (188) gurdwaras were selected on the basis of their economy, religious and historical importance. The Vidhan Sabah passed the Act on December 31, 1958 and the Act I of 1959 received the assent of the Governor on January 3, 1959.⁴⁹

Then Punjab Act I of 1959 added more gurdwaras from the PEPSU and some of these gurdwaras were added in the section-85 and the total number of these gurdwaras increased from twenty to forty in 1959. These gurdwaras were directly managed by the S.G.P.C. The Government of India notification dated April 30, 1998 in the section 85 has increased the number to more than ninety. Recently clauses are inserted by notification dated July 28, 2003, which brought another twenty gurdwaras under the direct management of S.G.P.C increasing the total number of one hundred and ten (110).⁵⁰

Besides this, after partition the scenario of the constitution of gurdwaras committees had been changed. It was gathered that between the period from 1951 to 2000 the total two hundred and eighty nine (289) i.e 32% gurdwaras committees were constituted in the region.⁵¹ The total number of constituted gurdwaras committees decreased from five hundred sixty nine (569) to two hundred eighty nine (289) after partition. For the better understanding of gurdwara committees, the period from 1951

⁴⁹ Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, p. 322.

⁵⁰ For the detail of all these gurdwaras see the Tables No. 7 in Appendix-V.

⁵¹ The information is based on the Punjab Government Gazette from 1950 to 2000. For the detail of all these gurdwaras committee see the Table No. 8 in Appendix-V.

to 2000 is divided into nine groups. Like the earlier section, the each group would cover the period of five years. Each group will provide the detail that how much in number the gurdwaras committees were constituted in each year. The number of constituted gurdwaras committees was ranged from one (1) to fifty two (52) from the periods of 1951 to 2000. In the first group from the period of 1951 to 1955 a total of sixty two (62) i.e 21% gurdwaras committee were constituted in the region. In the second group from 1956 to 1960 the total fourteen (14) i.e 4% gurdwaras committees were constituted. The third group from the period of 1961 to 1965 contains the highest number of one hundred (100) i.e 34% gurdwaras committees in the region. In the fourth group from the period of 1966 to 1970 the total thirty nine (39) i.e 11% gurdwaras committees were constituted in the region. In the fifth group from the period of 1971 to 1975 the total twenty eight (28) i.e 9% gurdwaras committees were constituted in the region. In the sixth group from the period of 1976 to 1980 the total eighteen (18) i.e 6% gurdwaras committees were constituted in the region. In the seventh group from the period of 1981 to 1985 the total sixteen (16) i.e. 5% gurdwaras committees were constituted in the region. The eighth group from the period of 1986 to 1990 contained the least number with only two (2) i.e 0.69% gurdwaras committees in the region. In this group, there was the only year of 1986 in which the two gurdwaras committees were constituted. The last ninth group from the period of 1991 to 1995 contain the total ten (10) i.e 3% gurdwaras committees in the region. Like the eight group, there was the only year of 1992 in which these ten gurdwaras committees were constituted in this group. Besides this, there were many years like 1954, 1972, 1987, 1988, 1989, 1990, 1991, 1994, 1995, 1996, 1998, 1999 and 2000 in which no gurdwara committees was constituted. The number of constituted gurdwaras committees decreased from 66% to 32% after partition. The one reason for the less number of constituted gurdwaras committees was the partition of the Punjab. Because with the partition of the Punjab many Sikh shrines were left in Pakistan. The second reason was that the elections of these committees were not held as per scheduled as fixed in the Sikh Gurdwara Act of 1925.

Furthermore, based on the sources it was gathered that there were total eight hundred and fifty eight (858) Gurdwaras Committees were constituted from the period of 1926 to 2000 in undivided Punjab.⁵² It is interesting to note that some gurdwara committees were constituted regularly on time, some were constituted five

⁵² The calculated data is collected from the Punjab Government Gazette from 1925 to 2000.

to six times and there were many gurdwara committees who constituted only once. There were many prominent shrines whose managing committee was constituted only once during the period from 1926 to 2000.

It was observed that from the period of 1926 to 2000, the maximum of **ninth** times the committee of two gurdwaras were constituted in the region.⁵³ These were the Gurdwara Granth Sahib [Daudpur]⁵⁴ in Ludhiana district and the panchaiti Dharmsala at Sarhala Khurd in Hoshiarpur district.⁵⁵ However, these two places were not major shrines but the elections of these two committees were held regularly as per scheduled fixed in the Act. There were total thirteen (13) gurdwaras whose management committees were constituted **eight** times during the period from 1926 to 2000. These were Gurdwara Baba Zorawar Singh in Ambala district,⁵⁶ Bhai Gurdit Singh Wala [Dakha]⁵⁷ and Smadh Sardar Baghel Singh [Haryana]⁵⁸ in Hoshiarpur district.⁵⁹ There were total twenty four (24) gurdwaras whose management committees were constituted **seven** times during the period of 1926 to 2000. These gurdwaras were Gurdwara Burj Majra,⁶⁰ Dharamsala Kham [Mira Kot Kalan],⁶¹ Gurdwara Manji Sahib Dera Akalian [Jandialai]⁶² and Gurdwara Granth Sahib [Jita Singhwala]⁶³ in Ferozepore district.⁶⁴

⁵³ For the detail of all these gurdwaras committee see the Tables No. 9 in Appendix-V.

⁵⁴ The management committee of this gurdwara with its notification no. & date was constituted in the years of 2869; 20-5-1932, 465; 9-4-1936, 116; 27-11-1939, 213; 12-8-1948, 396; 4-9-1961, 98; 1-3-1969, 685; 14-11-1975, 261; 27-4-1992, 386; 8-10-1997. *The Punjab Government Gazette* from 1932-1997, Lahore: Published by the Government of Punjab

⁵⁵ The management committee of this gurdwara with its notification no. & date was constituted in the years of 809; 8-6-1937, 18-1-1941, 23-7-1948, 851; 4-11-1960, 2; 15-2-1966, 10; 11-1-1972, 513; 19-12-1977, 227; 28-6-1984, 286; 12-12-1993

⁵⁶ The management committee of this gurdwara was constituted in the years of 1930, 1938, 1941, 1948, 1961, 1966, 1972 and in 1978. *The Punjab Government Gazette*, Published by Authority, Lahore, 1930 to 1978.

⁵⁷ The management committee of this gurdwara was constituted in the years of 1932, 1936, 1940, 1951, 1963, 1975, 1981 and 1986.

⁵⁸ The management committee of this gurdwara was constituted in the years of 1938, 1941, 1948, 1957, 1962, 1967, 1973 and 1992.

⁵⁹ For the detail of all these gurdwaras committee see the Tables No. 10 in Appendix-V.

⁶⁰ The management committee of this gurdwara was constituted in the years of 1930, 1937, 1960, 1967, 1972, 1978 and 1984.

⁶¹ The management committee of this gurdwara was constituted in the years of 1940, 1949, 1956, 1962, 1967, 1973 and 1992.

⁶² The management committee of this gurdwara was constituted in the years of 1932, 1936, 1939, 1950, 1956, 1965 and 1980.

⁶³ The management committee of this gurdwara was constituted in the years of 17-10-1939, 12-8-1948, 7-1-1956, 7-6-1961, 7-8-1967, 3-4-1975 and 11-8-1980.

⁶⁴ For the detail of all these gurdwaras committees, see the Tables No. 11 in Appendix-V.

There were total forty eight (48) gurdwaras whose management committees were constituted **six** times in the region. These gurdwaras were Gurdwara Padshahi Dasmi [Hisar], Gurdwara Gurusar [Kaonke Kalan] and Gurdwara Karir Sahib Padshahi Chhemi [Littar] in Ludhiana district.⁶⁵

There were total sixty nine (69) gurdwaras whose management committees were constituted **five** times in the period from 1926 to 2000. These gurdwaras were Gurdwara Baba Bakala, Gurdwara Basarke and Gurdwara Chobacha Sahib [Sarhali Kalan] in Amritsar district.⁶⁶ There were total one hundred and five (105) gurdwaras whose management committees were constituted **four** times in the period from 1926 to 2000. These gurdwaras were Gurdwara Manji Sahib and Gurdwara Padshahi Naumi [Taraori] in Karnal district.⁶⁷ There were total one hundred and thirty two (132) gurdwaras whose management committees were constituted **three** times in the period of 1926 to 2000. These gurdwaras were Gurdwara Kamas [Rangilpur], Gurdwara Padshahi Pehli [Manga] in Lahore district. In Sialkot district, these gurdwaras were Gurdwara Shahid Bunga, Dharamsala Panchaiti and Gurdwara Babe de Ber and Gurdwara Tahli Sahib [Gurusar].⁶⁸

There were total one hundred and ninety seven (197) gurdwaras whose management committees were constituted **twice** in the period of 1926 to 2000. These gurdwaras were Gurdwara Sangrana Sahib [Chabba], Gurdwara Attrai Sahib [Sultanwind], Dharamsala Panchaiti [Dhangana] and Gurdwara Mandiwala [Patti] in Amritsar district.⁶⁹

There were total two hundred and seventy four (274) gurdwaras whose management committees were constituted only **once** from the period of 1926 to 2000.⁷⁰ This group had the highest number of constituted gurdwaras committees during the period of 1926 to 2000. Interestingly some prominent gurdwaras like Darbar Sahib [Amritsar], Darbar Sahib [Tarn Taran], Takht Keshgarh Sahib and Gurdwara Janam Asthan Nankana Sahib were also included in this group. Because the managing committee of these prominent gurdwaras were constituted only once at that

⁶⁵ For the detail of all these gurdwaras committees, see the Tables No. 12 in Appendix-V.

⁶⁶ For the detail of all these gurdwaras committees, see the Tables No. 13 in Appendix-V.

⁶⁷ For the detail of all these gurdwaras committees, see the Tables No. 14 in Appendix-V.

⁶⁸ For the detail of all these gurdwaras committees, see the Tables No. 15 in Appendix-V.

⁶⁹ For the detail of all these gurdwaras committees, see the Tables No. 16 in Appendix-V.

⁷⁰ For the detail of all these gurdwaras committees, see the Tables No. 17 in Appendix-V.

time when the Sikh Gurdwara Act, 1925 was implemented and afterwards these gurdwaras were directly managed by the S.G.P.C. Besides this, many new gurdwaras that declared a 'Sikh Gurdwara' by the Judicial Court or the Sikh Gurdwara Tribunal were added in this group. The management committees of these gurdwaras were constituted only once between the period of 1926 to 2000. These gurdwaras were Gurdwara Bhai Bano Ji Ker Bawali in Gujrat district,⁷¹ the Gurdwara Takht Keshgarh Sahib in Hoshiarpur district,⁷² the Gurdwara Padshahi Pehli, Chhemi and Dasmi [Lambwali]⁷³ and Gurdwara Padshahi Dasmi (in memory of Fafre Bhaike),⁷⁴ in Bhatinda district, the Gurdwara Padshahi Naumi [Bauran Kalan]⁷⁵ in Patiala district, the Gurdwara Padshahi Chhemi and Dasmi (Andruni Qila) [Bhadur] [Barnala]⁷⁶ in Sangrur district and the Gurdwara Padshahi Chhemi (Chabutra Sahib) [Malla]⁷⁷ in Faridkot district.

It is evident that however, there was the provision of centralized uniform pattern for the constitution of these gurdwaras committees in the Sikh Gurdwara Act, 1925 but practically it was not implemented. According to the Act, there was the provision that the tenure of each gurdwara committee would be five years and after five years, the election would be held for the new committees. Nevertheless, this provision was not implemented for all the gurdwaras, as evident from the above discussion. Besides this, the uniform pattern of constitution of gurdwaras committees was also not implemented on the major and small gurdwaras. For instance, the maximum ninth times committees of two small gurdwaras namely Gurdwara Granth Sahib [Daudpur] in Ludhiana and Dharmasala Sarhala Khurd in Hoshiarpur district were constituted. On the other hand, the committees of major shrines like The Golden Temple, The Darbar Sahib (Tarn Taran) and Gurdwara Keshgarh Shaib (Anandpur) etc. were constituted only once. Although, these major gurdwaras directly managed by the S.G.P.C themselves, but no notification about their new constituted committees

⁷¹ The scheduled number of these gurdwaras was mentioned 108 in the Sikh Gurdwara Act 1925.

⁷² Earlier, the area of this place was under the jurisdiction of Hoshiarpur district but later on this area came under the jurisdiction of Ropar district in the end of the 20th century. The scheduled number of this gurdwara was 118 in the Act of 1925.

⁷³ The scheduled number of this gurdwara was 378 in the Act of 1925.

⁷⁴ The scheduled number of this gurdwara was 393 in the Act of 1925.

⁷⁵ The scheduled number of this gurdwara was 268 in the Act of 1925. These places namely Bir Bauran and Bauran Kalan are two different places in Patiala district.

⁷⁶ The scheduled number of this gurdwara was 318 in the Amended Sikh Gurdwara Act of 1959.

⁷⁷ The scheduled number of this gurdwara was 373 in the Amended Sikh Gurdwara Act of 1959.

was mentioned in the sources. It is evident that there was no centralized uniform pattern for the constitution of these gurdwaras committees despite the provision in the Sikh Gurdwara Act of 1925.

IV

The sections 106 to 124 in chapter IX in the Sikh Gurdwara Act deal with financial management of the gurdwaras. Besides enumerating the various objects on which gurdwara funds are to be spent, it provides for the creation and maintenance of different funds like General Board Fund, Religious Fund, General Trust Fund and specified Trust Funds. Then the provisions concerning budget, account and its audit are contained in this chapter. The managing committees can use the funds of gurdwaras on some subjects. Some of these were:

- (A) maintenance or improvement of the Gurdwars
- (B) maintenance of religious worship and the performance and conduct of religious duties, ceremonies and observances connected therewith
- (C) payment of allowances or salaries of dependents, officers and servants
- (D) Fulfillment of the objects of the endowments
- (E) maintenance of the *langar*
- (F) such religious, charitable or educational purpose as are considered necessary by the committee
- (G) discharge of any obligation legally incurred

Every gurdwara Committee shall pay annual contribution to S.G.P.C. The S.G.P.C. shall fix the proportion of gurdwaras income as a contribution from each committee, however the upper limit is fixed, it cannot exceed one tenth of such income. The S.G.P.C is also authorized the limit or annual income of any gurdwaras which are to be totally exempted from contribution. The S.G.P.C may also reduce the contribution of any gurdwara in any year for special reasons. In the earlier years, when the S.G.P.C was not that powerful, it had to approach Judicial Commission for recovery of annual contribution from the committees. Twelve such cases came before the commission

during the first eight years of the commencement of the Act. However, no such general problem exists now-a-days.⁷⁸

The S.G.P.C is required to establish and maintain General Board Fund into which are paid all annual contribution made to the S.G.P.C by the local committees and all fees for copies of accounts and entries in registers levied by the S.G.P.C under the provisions of the Act. This fund can be used for payment of expenses and objections legally incurred by the S.G.P.C in exercise of its powers under the Act and towards the maintenance, protection and support of deserving historical gurdwaras. Surplus amount if any may be spent on any religious, charitable, social or Panthic welfare purpose, which should be non-political.

There shall be established a research fund of the S.G.P.C to which the S.G.P.C shall contribute at least twenty thousand rupees per annum from the income of the gurdwara managed by the S.G.P.C under section 85, for the purpose of carrying out research in Sikh history and publication of books and journals in connection therewith. Any income realized from the sale of such publications or any contributions made by the public in this behalf shall be administered by a Committee consisting of five persons appointed by the S.G.P.C. The S.G.P.C should frame rules for the utilization of this fund. Besides this, the S.G.P.C shall establish Religious Fund for propagation of Sikh religion. The gurdwaras management committees should contribute to this fund in accordance with the following criterion:

Gross annual income of Committees between	Contributions to the S.G.P.C
Rs. 5000 and 30,000	5%
30,000 and 50,000	7%
50,000 and 1,50,000	10%
1,50,000 and above	15%

The committee to administer the religious fund shall consist of the President of the S.G.P.C and seven other members to be appointed by the S.G.P.C in general meeting out of its members other than the office-bearers and executive committee members. The term of this committee is co-extensive with that of the S.G.P.C. The S.G.P.C should frames rules for the administration of this fund in its general meeting.⁷⁹

⁷⁸ Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, pp. 346-48.

⁷⁹ *Ibid.*, p. 352.

Every sum except the General Board Fund, Research and Religious Fund shall be credit of fund to be called the General Trust Fund out of which the S.G.P.C in general meeting may from time to time make allotments for the discharge of any obligations legally incurred in or for any such religious, charitable or educational purpose. The S.G.P.C shall maintain regular accounts showing receipts of account and expenditure of the General Board Fund and will also maintain separate accounts for each fund established under the provisions of act and also for the General Trust Fund. The S.G.P.C shall establish and maintain a separate fund in respect of each trust held in accordance with the provisions of clause (iii) of section 109 or of section 110 and may discharge out of each fund any obligations legally incurred in connection therewith.⁸⁰

The account shall be audited and examined once in every year by such auditor as may from time to time be appointed by the Government of the State of Punjab. For the purpose of any such audit and examination of accounts the auditor may by a demand in writing require from the S.G.P.C, the production before him of all books, deeds, vouchers and all other documents and papers which he deems necessary and may require any persons holding or accountable for any such books, deeds, vouchers, documents or papers to appear before him. The person should answer all questions, which may be put to him with related to his work and that person will submit a further statement which such auditor may consider necessary. Within thirty days, after the audit and examination have been completed the auditor shall submit a report to the S.G.P.C about each audited account and shall forward copies of his reports to the Government of the State of Punjab. The Executive Committee shall lay before the S.G.P.C at a general meeting to be held each year at such time as may be prescribed, an estimate of the income and expenditure for the ensuing financial year of the S.G.P.C and of each separate fund administered by the S.G.P.C. The S.G.P.C shall in general meeting take into consideration every estimate laid before it by the executive committee and it shall be in the discretion of the S.G.P.C to pass or reject such estimate or to modify or alter it. The committee of every notified Sikh Gurdwara shall maintain a regular account showing all sums received on behalf of and all disbursement made out of the funds and income of the gurdwara. Every gurdwara committee shall submit an estimate of the income and expenditure for the ensuing financial year of the gurdwara under its management each year to the S.G.P.C at such time as may be prescribed.⁸¹

⁸⁰ Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, p. 353.

⁸¹ Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, p. 357.

The S.G.P.C has the supreme authority for the management of the gurdwaras in the Punjab. It had many powers and duties relating to the gurdwara managing committees for example on the recommendation of the S.G.P.C the State Government notifies that there should be one committee for any two or more gurdwaras. The forming and varying of constituencies for election of committee members with the approval of the State Government is also the privilege of the S.G.P.C. The Board had the power of nomination of the members under section 87 of the Act. According to the Act, the S.G.P.C authorizes to nominate all the five members of the committees of gurdwaras whose annual income does not exceed one lac rupees. As regard the committees of gurdwaras having more than one lac rupees as annual income, one member is to be nominated by the S.G.P.C while other four are to be elected members. The S.G.P.C nominates members to fill the vacancy of an elected member if the government does not conduct the election. The Board is to be informed about the resignation of any member or President of the committee and the Board has to conduct the meeting with his executive members for the election of President or members of gurdwara committee. It had the power of control and supervision. In the Act, the section 125 confers on the S.G.P.C powers of control, direction and general superintendence over all the Committees of management. More specifically this section requires that the S.G.P.C would ensure that the property and income of the gurdwaras is properly utilized by the committees in accordance with the provisions of the Act. For the proper administration of property, endowments, funds and income of a notified Sikh Gurdwara other than those mentioned in section 85, a scheme of administration would settled in consultation with the S.G.P.C and the committees of the gurdwaras. Such a scheme shall have force of law. The scheme can also be modified or set aside by the S.G.P.C and the committees. In case of difference of opinion between the two, the matter will be referred to the Judicial commission⁸²

⁸² The Section 70 deals with the Judicial commission. The Judicial commission shall consist of three members who shall be Sikhs appointed from time to time as may be necessary by the Government of the State of Punjab. The section 71 contains the qualifications and eligibility of these members. The committee of management, the Board and the Judicial commission according to section 41 of the Act, shall administer the management of every notified Sikh Gurdwara. The Judicial commission, therefore, has been recognized as a partner in the management of all the Sikh gurdwaras under the Act. It is pertinent to note that the Judicial commission is entrusted with the pious task of resolving certain disputes connected with management of every gurdwara, which is an endowment. Appointment of any person as a member of the commission entails voluntary service in the cause of religion.

whose decision shall be final. The Board may ask and also approach the commission for proper utilization of the surplus funds of the committees. The Board supervises the preparation, upkeep of registers for important functions and is also authorized to check these registers. Besides this, the Board can get a non-historic gurdwara to denotified or exempted from the operation of all or any of the provisions of the Act from the government by making recommendation through a resolution passed by not less than three fifth of its total membership. In a general meeting, the S.G.P.C may at any time call upon its Executive to report upon any matter within its jurisdiction. It can also direct to the Executive Committee to take any action about a matter within its jurisdiction. It is the Board, which elects the office-bearers and members of the Executive Committee every year, and it can remove them as well by expressing no-confidence in a general meeting. The salary etc. of the members of the Executive Committee will be fixed by the Board.

Besides the power of the Board, there was also some power with the gurdwaras committees through which they administered the gurdwaras. The committees have full powers of control over the office-holders and dependents of and all properties and income of whatever description belonging to the gurdwara under its management and of enforcing the proper observance of all ceremonies and religious observances in connection with such gurdwara. It will take all such measures as may be necessary to ensure the proper management of the gurdwara and the efficient administration of the property, income and endowments thereof. The committee of every notified Sikh Gurdwara shall, as soon as may be prepare registers in which the names of past and present ministers of the gurdwaras will be given. The particulars of all immovable properties of the gurdwara, the important documents and particulars of the scheme of administration will be mentioned. The names of all offices connected with the gurdwaras to which any salary, emoluments or perquisite is attached and the nature, period and conditions of service in each case should be kept in the registers. The records of the jewels, gold, silver, precious stones, vessels and utensils and other moveable property belonging to the gurdwara with their estimated value were also mentioned in the registers.⁸³

⁸³ Kashmir Singh, *Commentary on the Sikh Gurdwaras Act, 1925*, pp. 376-78.

V

It is evident that the management of gurdwaras changed with the passage of time. It began with direct control of Gurus on these sacred places then through *manjidars* or missionaries, which were appointed by Guru himself. The duties of these *manjidars* were to collect voluntary offerings in cash or kind from the devotees and to pass that on the Guru for the use of the langar, construction of *dharmshal* or to help the poor. The next phase was of the *masand* where the work of these *masand* was extended from collecting the offerings for the propagation of Sikhism. They were also submitted the report to the Guru on the work of religious propagation. In the 18th century due to the focus of the Sikhs on the local struggle, the gurdwaras came under the control of the hereditary *mahants* who occupied the control of these gurdwaras. In the late 19th century, these *mahants* were dominant in the administration of the gurdwaras. They had started converting the gurdwara property into their personal possession and the land attached to the Sikh gurdwaras was registered in the name of Mahants under the 'new' system of land registration act introduced by the British. In the times of Ranjit Singh, the functioning of the gurdwaras was again streamlined with grants to many historical gurdwaras. In the early 19th century, Maharaja Ranjit Singh also took over the management of the Golden Temple for some time. The interest of the state in maintaining and controlling the gurdwaras would have added to their original management and functioning. However, no central organization to supervise gurdwaras was established.

After the annexation of the Punjab in 1849 when the British rule was established, the situation underwent a radical change. The Darbar Sahib at Amritsar and Tarn Taran gradually passed into the hands of the government. Sir Henry Lawrence who was appointed chairman of the Board of administration in Punjab, went into the details of the management of the Darbar Sahib at Amritsar. He selected Sardar Lehna Singh as the Manager of the Golden Temple but actually the manager had no powers, as he had to take his orders about everything from the British government in 1859. The Amritsar District was placed under the civil officer, a committee of Sikh Sardars and Rais was appointed to manage the affairs of the Golden Temple and to settle the old disputes of the priests regarding their shares in the income of the Golden Temple and its adjoining gurdwaras. Further, with the consent of the Deputy Commissioner, the committee appointed a manager for the

purpose. However, this committee could not succeed for long time and it was dissolved due to some internal reason. The manager was now responsible for everything that he did to the local Deputy Commissioner from whom he took his orders direct and to whom he rendered his account. Obviously, he cared less for Sikh principles and more for the views of the government.⁸⁴ Taking cue from the British management of Darbar Sahib, the functionaries at other gurdwaras whether they were managers or priests began to care more for the views of the government than to their duties. It is obvious that the British Government indirectly took over the management of the Sikh sacred places. Thus, influence of the British Government on gurdwaras remained dominant until the formation of the Shiromani Gurdwara Parbandhak Committee.⁸⁵

In the early 20th century a general assembly representing to all the Sikhs called 'Sarbat Khalsa' met in front of Akal Takht on 15th November 1920 to make arrangement for the management of Harmandir Sahib and other gurdwaras. This assembly resolved to constitute a committee of 175 members to control all the gurdwaras inside as well as outside the Punjab. All the members of the provisional committee formed by the Government were diplomatically included into it. This committee was named as 'Shiromani Gurdwara Parbandhak Committee.' The committee held its first meeting at Akal Takht on December 12, 1920. The Panj Piaras conducted the scrutiny of all the members. The S.G.P.C appointed a sub-committee to draft its constitution immediately after its formation. The new constitution thus, prepared was adopted by the S.G.P.C. After adopting this constitution, the S.G.P.C got itself registered as a corporate body on April 30, 1921 under the Societies Registration Act, 1860. The task before the S.G.P.C was to bring the gurdwaras under the Panthic control and management by removing the corrupt Mahants. Thus, the S.G.P.C became the central authority for the management and functioning of the gurdwaras in the Punjab.

However, during the partition of Punjab in 1947, many Sikh Shrines were left in Pakistan and the separate Pakistan Sikh Gurdwara Parbandhak Committee was formed at there for the maintenance of these gurdwaras. In the East Punjab, the Patiala

⁸⁴ Surjit Singh Gandhi, *Perspectives on Sikh Gurdwaras Legislation*, New Delhi: Atlantic Publishing & Company, 1993, p. 37.

⁸⁵ Ibid. p. 39.

region was merged with the other East Punjab States and the PEPSU was formed on August 20, 1948. Later on, the PEPSU was merged with the states of the Punjab on November 1, 1956. Then the original Sikh Gurdwara Act of 1925 was amended in 1959 and the historical gurdwaras of the PEPSU region were included in it. The Punjab was again divided into two parts present day Haryana and Himachal Pradesh, some Sikh shrines of these states were managed by their own local committees, and some were managed by S.G.P.C. However, all the historical and major Sikh shrines of the East Punjab were managed by S.G.P.C.

Therefore, there were varied types of management to supervise the gurdwaras in the Punjab. The pattern of management has totally changed with the passage of time. The first reason for this change is the considerable development of gurdwaras. The income of the gurdwaras is increasing day by day so the powerful management is required to maintain these incomes and for the activities of these gurdwaras. The second reason is identified the increasing number of gurdwaras, presently there are approximately one hundred and ten major gurdwaras in Punjab like Golden Temple, Anandpur Sahib, Muktsar Sahib and Fatehgarh Sahib which are directly managed by the S.G.P.C. Besides this, there are four hundred local gurdwaras, which are managed by local committees. These local committees have total five members the four members are elected by the respective constituency and the one member is nominated by the S.G.P.C. The annual income of these gurdwaras is very low so these gurdwaras are indirectly managed by the S.G.P.C through local committees. The third reason of this change is the emergence of new gurdwaras based on caste. Nowadays generally there are three gurdwaras existed in every village in Punjab. The one gurdwara is for Jat community, the second for scheduled caste or backward class and the third is *shahidi* gurdwara which is constructed on the name of the any Sikh saint who attained the martyrdom during fighting in the period of Sikh Guru's. These scheduled caste and *shahidi* gurdwaras are managed by the local committees, which are constituted by the local scheduled caste people. Therefore, the pattern of management of gurdwaras has changed in the 20th century. The political and social environment also thus, brought about a change in the management of the Sikh sacred places.

STRUCTURE AND ARCHITECTURE OF THE SIKH SHRINES

There is some recent literature on the subject of Sikh architecture. Many scholars have focused individually on the Golden Temple and its structure and architecture but they do not cover the all Sikh Shrines of the Punjab region as a whole. The sources, which provide information about these aspects, are Bhai Roop Singh in his book *So Thaan Suhaavaa*, which gives coloured pictures of each gurdwara though the book covers only the historical gurdwaras. Pardeep Singh Arshi in *Sikh Architecture in the Punjab* gives the very authentic information about the architecture of the Sikh shrines in Punjab. He has classified the elements of the Sikh shrines into ten categories and deals with the case study of forty-four shrines. The author also provides the picture of each shrine for the better understanding of the reader. Besides this, Pardeep Singh Arshi in another work *The Golden Temple: History, Art and Architecture* deals with the Sikh architecture but this work give the structural and architectural detail of the Golden Temple only. Besides this, some authors like Madanjit Kaur in her work *Golden Temple: Past and Present*, Patwant Singh in his book *Golden Temple*, Bhan Singh in *Art of Golden Temple* and Kanwarjit Singh Kang in his book *Art and Architecture of the Golden Temple* also gives the structural and architectural detail of the Golden Temple only. The author Karamjit Singh in his work *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab* deals with the architecture of the Sikh shrines in the Punjab. The author identifies various categories based on the elements of the gurdwaras with case study of forty-five gurdwaras. The limitation of his work is that he has not covered the Sikh shrine of whole Punjab but focusses only on Majha and Doaba areas. Besides this some other sources which deals with the Sikh architecture are Darshan Singh in his book *The Sikh Art and Architecture*, Dalip Singh in *Khalsa Heritage of Sikh Art in Gurdwaras*, Kerry Brown in *Sikh Art and Literature*, Gurmukh Singh in his work *Sikh Architecture* and Percy Brown in his well known work *Indian Architecture: Buddhists and Hindu*.

The available literature largely deals with the historical background of the gurdwaras and very little has been written about the significant features of Sikh

architecture. Although the authors Pardeep Singh Arshi and Karamjit Singh deals with the case study of forty-four and forty-five Sikh shrines respectively but they do not cover all the areas of all Punjab. It is pertinent to note that this chapter will cover the Sikh Shrines of East Punjab only i.e the present day Punjab, Haryana and Himachal Pradesh. The chapter is divided into three sections, the first section will provide the detail of the architecture from the early Sikh shrines to present day Sikh shrines; the second section will describe the basic elements of the gurdwara and also deal with the study of the one hundred and thirty (130) gurdwaras and the last section will attempt to identify the changes in the structure and architectural pattern of the Sikh Shrines.

I

Architecture is the identity of people and civilizations and represents the culture of any communities through its physical structures. There is a very close relation between the emotion of the artist and his work, which express his views. Thus, all over the world, various civilizations and cultures have contributed greatly to the art of building and this is evident from the large number of historic monuments and archaeological remains. Like the other religions, the quality of Sikh architecture lies in the expression of spiritual contents through its Gurdwaras (the place of Sikh worship). The word 'Gurdwara' is compounded of *guru* (spiritual guide or master) and *dwara* (gateway or seat) and therefore has an architectural connotation. The gurdwaras are mainly connected with the lives and times of the ten Sikh Guru or some places are associated with the historical events. The main requirement of any gurdwara being that of room in which Guru Granth Sahib can be placed and people can sit as a congregation to listen to the reading from the holy book to sing and recite its verse. These entire things made the gurdwaras as a centre of knowledge, art, architecture and culture. A gurdwara is not only the all-important building of the faith as mosque of the Islam and temple of the Hindus. It is also like its Islamic and Hindu counterparts a keynote of the Sikh architecture. Sikhism, one of the youngest of world's religions, derives its inspirations from spiritual and historical tradition. The Sikhs are very devoted towards their religion and they are also deeply attached to their faith. Presently, they are not bounded in the Punjab only; they have migrated to practically all parts of the world and gurdwaras have been established everywhere.

In Sikh architecture, a gurdwara in the opinion of most of the writers, perhaps owes much to the Mughal style of architecture, as the artisans of the Punjab of those days had been trained in that style at that time.¹ It was during early times that the *dharamsals* were simple and humble in architectural expression. They utilized the traditions set by gurus. The architectural style adopted by the Sikhs was direct reflection of their religious beliefs. The main basis of the construction of gurdwaras depended only on the resources of the Sikh community at that time. The architecture had faced certain factors such as climate, the availability of materials, political adversaries, the religious purpose and the dominant cultures of that time, these factors played a decisive role in the architectural development of Sikh shrines.²

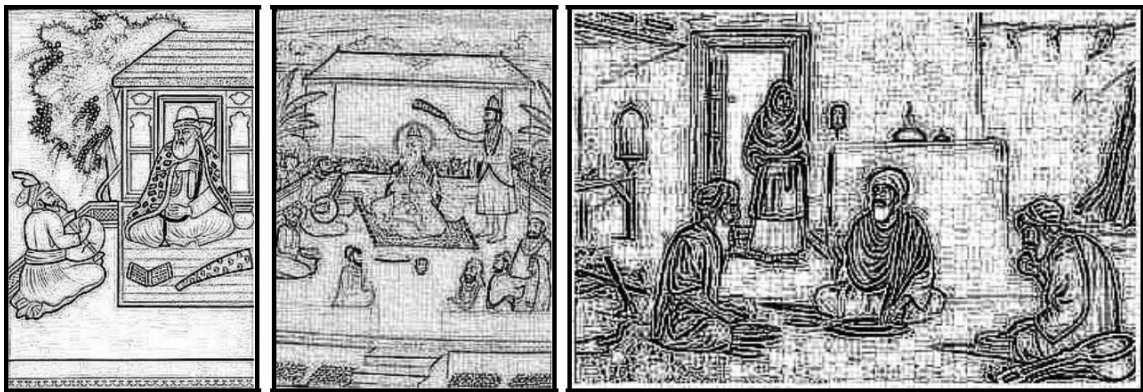


Figure: The Sketches of early *dharamsals*

Source: Pardeep Singh, Arshi

As the earlier structures were simple, small and constructed from less durable materials such as timber, brick and plaster the early examples of Sikh architecture have mostly disappeared. There is not much authentic reference material as well as documentary proof of their shape, size and style available at present. However, beyond this primitive starting point, it is found that Sikh religious architecture developed along paths of their religious beliefs.³ A gurdwara usually has a very simple entrance. One can walk right in from any of the entrances provided on all four sides. The Nanakshahi bricks used in the earlier construction are concealed behind a layer of smooth plaster, which gives it a sense of lightness. The delicate pilasters and

¹ D. S. Bhui, *The Golden Temple: A Synthesis of Style in Golden Temple* (ed.), Param Singh Bakhshish, et al., Patiala : Publication Bureau Punjabi University, 1999, p. 18.

² Karamjit Singh, *Understanding Sikh Architecture through the Sikh Shrines in East Punjab*, Amritsar: Guru Nanak Dev University, Ph.D thesis, 2012, p. 63.

³ Henry J. Walker, *Golden Temple, Marble Forum* in *Sikh Art and Literature* (ed.), Kerry Brown, et al., London: Routledge Publication, 1999, p. 90.

blind archways that decorate its surfaces increase this effect. Most of the early historical gurdwaras are nearly always square plan, though some are rectangular and octagonal plans also. They are invariably a single storey structure and easily approachable. Besides this, most of the gurdwaras have doors on all four sides so that they can be entered from any side. The focus is, therefore, on the centre, where the sacred book, the Guru Granth Sahib is placed. In most of the shrines, there is provision of circumambulatory path around the Guru Granth Sahib.⁴

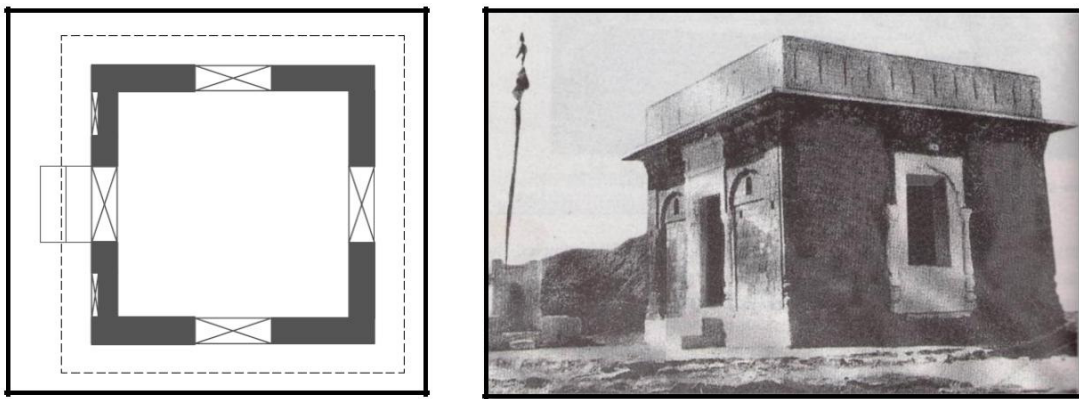


Figure: Gurdwara Holgarh Sahib at Anandpur Sahib, Source: Arshi,

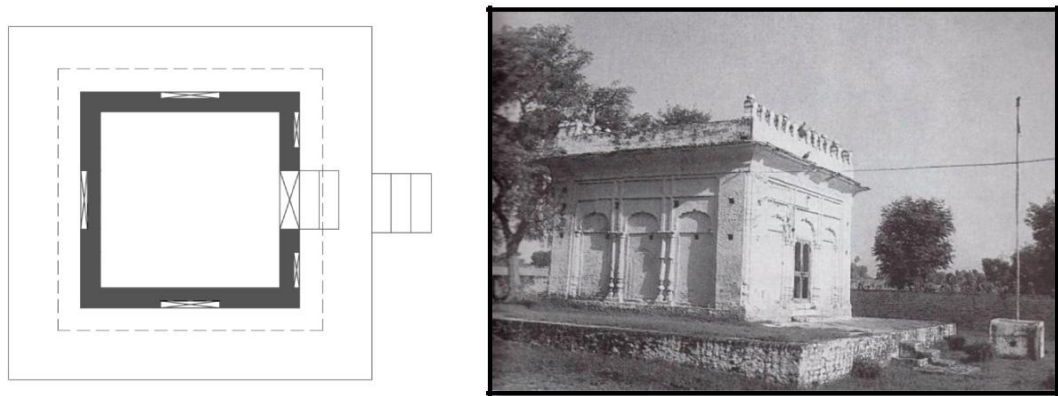


Figure: Gurdwara Guru Ka Lahore at Anandpur Sahib, Source: Arshi,

Some of these gurdwaras, which were constructed during the mid eighteenth century, reflect this simple style. These are Holgarh Sahib and Guru Ka Lahore, both of these gurdwaras are in Anandpur Sahib in Ropar district. The shape of both of these shrines was Simple Square like the present day residential room. The original structures of both of these shrines were demolished and new gurdwaras were

⁴ Henry J. Walker, *Golden Temple, Marble Forum*, p. 91.

constructed at these sites. The Gurdwara Holgarh Sahib was a square structure. On one side, there was central doorway flanked by two blind recessed arches on each side. On the remaining three sides, there was one recessed arch with opening.⁵ In the old building of the Gurdwara Guru Ka Lahore, the outer circumambulation path surrounds it. It had a flat roof with projected eave at parapet level. On one side, there was central doorway flanked by two blind recessed arches on each side. On the remaining three sides, there was one recessed arch with opening.⁶ Another example is Gurdwara Hari Mandir Sahib at Kiratpur, this shrine has also the same design, a square room with the facade on all four sides had a central doorway flanked by two blind recessed cusped arches with niches, opening on all sides and recessed blind arches on the walls. The major difference from earlier example is that there was a kiosk at the roof level and doorway on all four sides in this shrine.

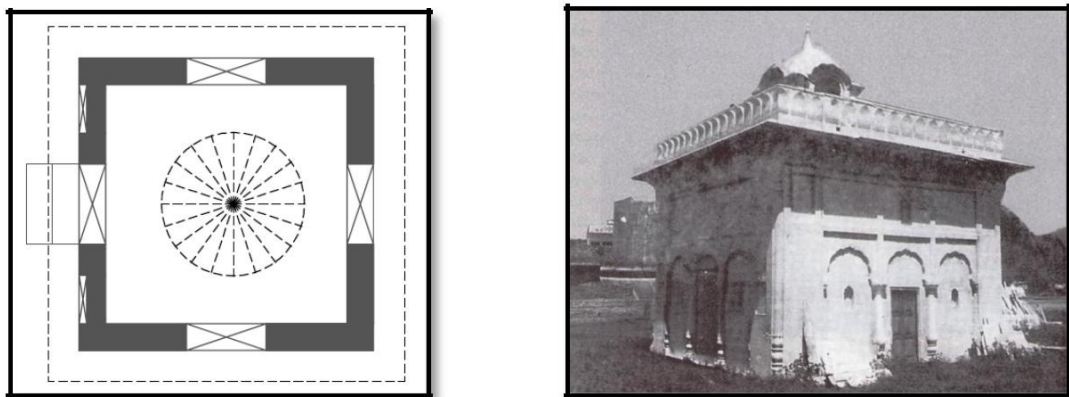


Figure: Gurdwara Hari Mandir Sahib, Kiratpur, Source: Arshi

Another example of construction of the gurdwaras during its initial phase of evolution is Gurdwara Taru Singh Shahid, at Lahore. This gurdwara was built in the memory of the Sikh martyrs during the eighteenth-century. This was the place where thousands of Sikhs, including the Sikh Saint Bhai Taru Singh and about 3000 captives of the *Chhota Ghallughara* campaign were executed or tortured to till death. It is also a small square structure with similar facade treatment to Gurdwara Harmandir Sahib at Kiratpur but it has more elaborate detailing. It has a dome and curved cusp eave on top of the structure with a cupola on each of the four corners. It has projected eave in the form of cusped arch at ceiling level with small cupolas on top of it and domical roof had been provided with *kalasa* on top. The decoration work in this Gurdwara is already apparent where as in the initial examples it was very simplistic.

⁵ Pardeep Singh Arshi, *Sikh Architecture in the Punjab*, Chandigarh: Panjab University, Ph.D Thesis, 1980, p. 46.

⁶ *Ibid.*, p. 44



Figure: Gurdwara Taru Singh Shahid, Lahore

Source: Google Images

The Gurdwara Tibbi Sahib in Faridkot was constructed on high sand dune at Jaito Mandi in Faridkot district. Guru Gobind Singh visited this place and the gurdwara was constructed to commemorate his sacred visit. The date of construction of the gurdwara is not known, but it is believed that Maharaja Hira Singh of Nabha (1871-1911) constructed it in the late 19th century. A small shrine constructed on a square plan, it has only one entrance on the east side and has domical roof on the top. Besides this, on the top of the roof, there is an inverted lotus-like member holding the *Kalasa*. Some structural additions, like portico, have been made recently.⁷

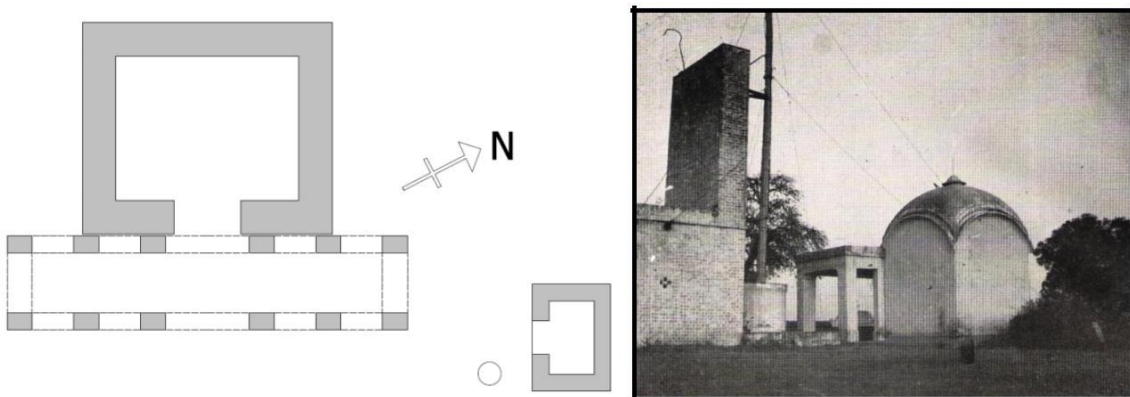


Figure: Gurdwara Tibbi Sahib, Jaito Mandi, Faridkot

Source: Arshi

⁷ Pardeep Singh Arshi, *Sikh Architecture in the Punjab*, pp. 52-53.

Another example is of Gurdwara Lohgarh Sahib which is located about one mile towards south of Anandpur Sahib. It was one of the fortresses constructed by Guru Gobind Singh for the protection of Anandpur city. However, the Mughals demolished the fort after the Guru left Anandpur. Later on, the Sikh Sardars, during the 'Misl' period constructed an octagonal gurdwara in its place, which was replaced with a new building on an octagonal plan under the supervision of Sant Sewa Singh of Anandgarh. The original building consisted of an octagonal chamber enclosed with another octagonal structure, thus a circumambulatory path was formed between the two outer chambers had four gates, one in each side and the other sides of the building had windows in each direction. The roof was provided with the projected eave. The inner chamber had only four gates, one in each side. Its roof was slightly higher than the outer structure. The dome and kiosks were conspicuous by their absence.⁸

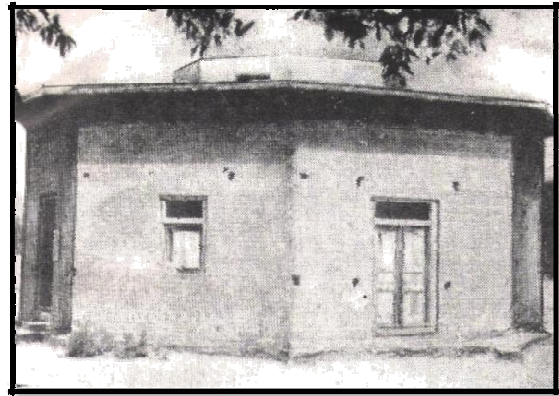
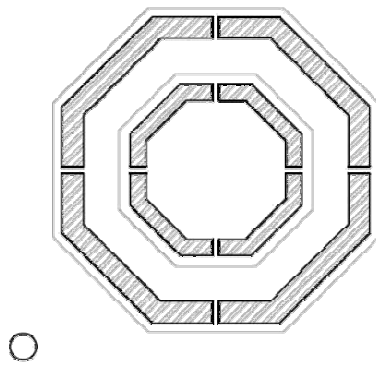


Figure: Gurdwara Lohgarh Sahib, Anandpur Sahib

Source: Arshi

The Gurdwara Shahid Ganj Sahib also called Angitha Sahib at Muktsar commemorates the place where the last rites of the Forty *Muktas* (the liberated ones) were performed. Guru Gobind Singh himself performed the last rites of the forty Sikh who laid down their lives in the battle at Muktsar and named the place as Shahid Ganj. A gurdwara was later constructed here and named Gurdwara Shahid Ganj Sahib. It has a square room with octagonal space enclosed by thick piers where Guru Granth Sahib is installed. On one side, there is a verandah with four arched opening and three blind recessed arches. On other three sides, there are arched opening in the central part and one blind recessed arch on each side. There is small straight flight

⁸ Pardeep Singh Arshi, *Sikh Architecture in the Punjab*, pp. 73-74.

staircase leading to the terrace. At terrace level, raised drum is provided over which a fluted dome has provided. The dome crowing the gurdwara is a simple version of the magnificent lotus-domes.⁹

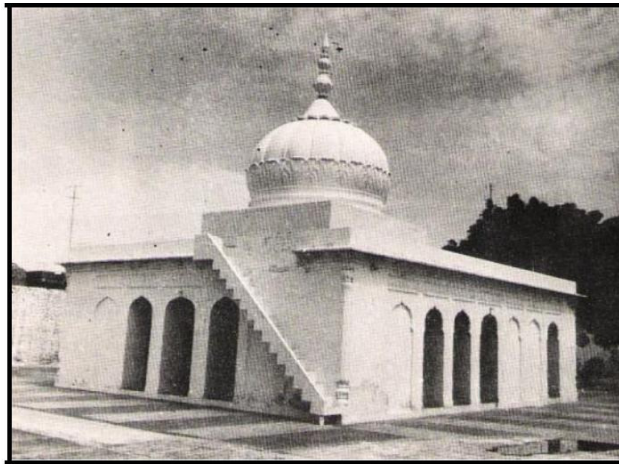
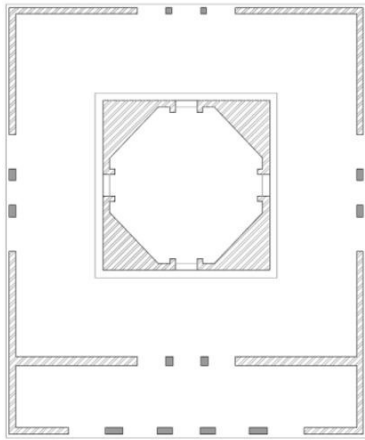


Figure: Gurdwara Shahid Ganj Sahib, Muktsar, Source: Arshi

The general impression of early Sikh shrines is of simple and small structures with little decoration rather than of an impressive structural element having intricate detailing. Even in these simple early gurdwaras, one can see how aesthetic value is achieved, especially in the Gurdwaras at Kiratpur, Gurdwara Taru Sahib Shahid at Lahore and Gurdwara Shahidganj Sahib at Muktsar. In most of these examples, the roof is separated from the lower of the building by wide but very thin eaves. One gets the impression that it is a light weight structure. This effect is further enhanced when a dome tops the gurdwara. The architectural style developed by the Sikhs was deeply rooted in the fundamental beliefs of their people.

In the period of Maharaja Ranjit Singh, the gurdwaras received a new shape because he repaired and renovated a numbers of gurdwaras in the Punjab. Although he had given grants to various Sikh shrines but his contribution to beautify the Golden Temple is remarkable. Maharaja Ranjit Singh profusely embellished the first floor hall of the Golden Temple with floral design. The walls of the hall were decorated with floral designs and its arches were ornamented with verses from the Guru Granth Sahib and reproduced in letters of gold. The walls of the hall stand inlaid with figures and floral designs adorned and studded at places with precious stones. This *Jaratkari* (craftsmanship) reminds us of the *pietra dura* tradition.¹⁰ Maharaja Ranjit Singh first

⁹ Pardeep Singh Arshi, *Sikh Architecture in the Punjab*, p. 71.

¹⁰ Madanjit Kaur, *The Golden Temple –Past And Present*, Amritsar: Guru Nanak Dev University Press, 1983, p. 145.

engaged the Naqqashes for decorative purposes in 1805, when he visited the Harmandir and made lavish grants to beautify it. Most of the gold came from Maharaj Ranjit Singh's treasure. For the dome, Maharaja Ranjit Singh also donated gold worth Rs. 3½ lacs during his times. Ranjit Singh further donated gold worth Rs. 53,735 through Bhai Gurmukh Singh who was entrusted with the gold plating work after the death of his father Bhai Sant Singh. Ranjit Singh got the walls of the central shrine inlaid with gold. According to Gian Singh Giani the total cost of beautifying the temple with gold and naqqashi was Rs. 6,411,000 out of which the Maharaja donated Rs. 1,639,000.¹¹ Besides this, Maharaja Ranjit Singh was so much pleased to see the marble *parkarma* around the main shrine, that he ordered marble worth Rs. 21,000 and used it to beautify the Temple. Again, in 1836, under orders of Ranjit Singh, white marble slabs were fixed on the walls of the Temple. These were later on adorned with beautiful filigree work and blandished with enamel coating. In 1837, the Maharaja got the marble slabs fixed on the *parkarma* in front of the Sarkar Bunga. Ranjit Singh also established a marble factory near the shrine for the utilization of marble in Golden Temple. Bhai Sant Singh Giani was put in charge of the factory at that time. After the death of Ranjit Singh, his successors Maharaja Kharak Singh, continued the work in the Golden Temple, as per scheduled. He obtained marble worth Rs. 50,000 and put 500 masons and a thousand labourers on work. Afterwards, there was a lull in the construction activity under the administration of the Britishers. The work was resumed with vigour when the Singh Sabha Movement gained momentum towards the close of the nineteenth century. Ever since slabs and replacement of the old go on side by side.¹²

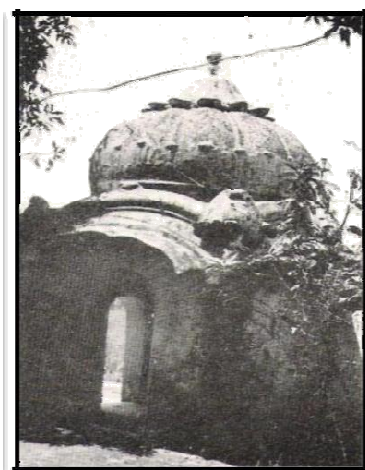
The early Sikh shrines were of simple and small structures with little decoration rather than present types of structure. The earliest example of this is the Gurdwara Ramsar Sahib at Amritsar. The date of the construction of the old building of the gurdwara could not be ascertained. It seems to have been constructed quite late perhaps not before the 18th century. Although, this building has been completely demolished and replaced with a new building in 1992. The old gurdwara had a sacred tank in the north, within an enclosure formed by rows of rooms on three sides and an archway in the east. Thus, the enclosure formed an open circumambulatory path. The

¹¹ Gian Singh Giani, *Tawarikh Sri Amritsar* (Punjabi), Amritsar: Central Singh Sabha Committee, 1977, p. 30.

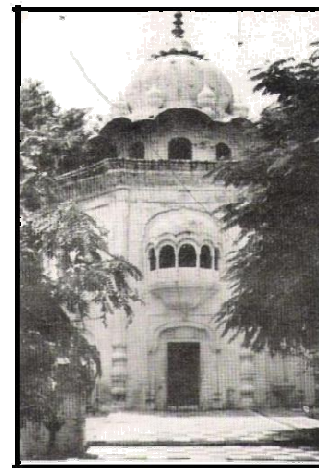
¹² Madanjit Kaur, *The Golden Temple – Past And Present*, pp. 162-63.

gurdwara was two storeys high. Although it was a relatively simple building, it had some of the features of the shrines built or renovated by Ranjit Singh. In the new building, the enclosure around the gurdwara had rooms on three of its inner sides facing the courtyard. On the fourth side, the entrance to the shrine was gained through an archway (Deodhi) on the eastern side. The gateway, a single unit, consists of a rectangular structure with an arched opening, the upper part of which was cusped. Outside the enclosure to the south was the *sarovar*, which was linked by a doorway through the rooms on that side. The *sarovar* was surrounded by a decorated gateway. The overall appearance of the shrine was quite pleasing. The enclosure surrounded the gurdwara alone, cutting the *sarovar* off from the rest of the complex. The new building of this gurdwara was constructed later and these elements were integrated in a better way.

Another example is the Gurdwara Damdama Sahib at Sri Hargobindpur in Gurdaspur district. The gateway was integrated in a new constructed building.



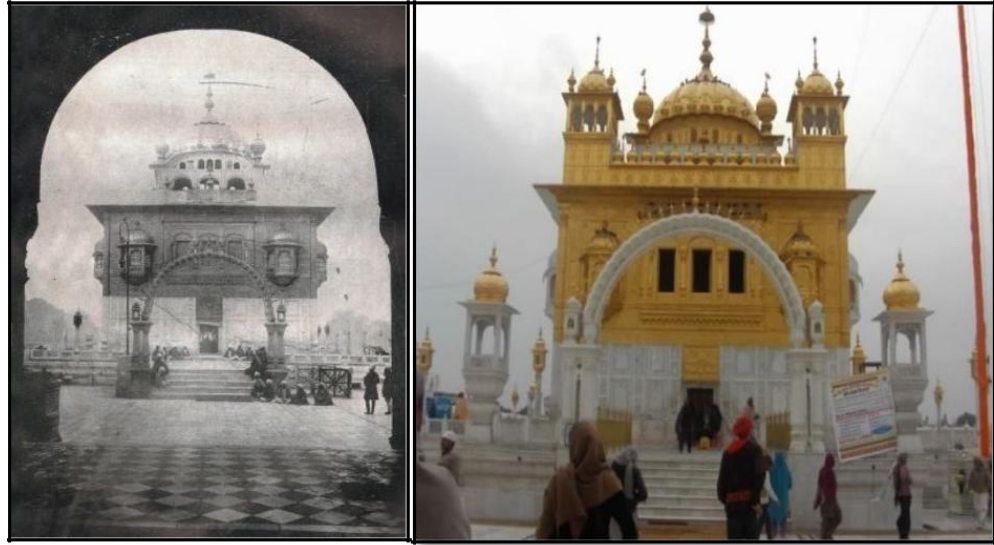
A: Old Entrance



B: New Entrance

Figure: Gurdwara Damdama Sahib, Sri Hargobindpur, Source: Arshi

Besides this, the culmination of the architectural experiments towards forming a perfect union of the elements in a Sikh shrine can be seen in the Darbar Sahib at Tarn Taran. It is hard to imagine that this was once no more than a hut beside a *sarovar*, until the present gurdwara was built in 1775 and later renovated by Ranjit Singh. Here the gurdwara and the *sarovar* form an integrated unit and the sanctuary wall encloses the entire complex (rather than just the gurdwara itself). In its design, the gurdwara is remarkably similar to the Harmandir Sahib. The Harmandir Sahib simply brings its features to perfection.



A: Old Shrine

B: Current Shrine

Figure: The Darbar Sahib at Tarn Taran

The most authentic example of the development of the Sikh architecture can be seen in the Darbar Sahib or Golden Temple at Amritsar. There were many technique used for the beautification of the Golden Temple with the passage of time. The Harmandir Sahib is the most sacred shrine of the Sikhs. The Harmandir Sahib is the premier shrine of the Sikh community and a wonderful example of the blending of architectural styles that created a new style the form and style of gurdwaras. In the 19th century, the complex was still open to the outside world, so it must have appeared to blend into it and spread all the way to the horizon. A colonnade has been added in mid twentieth century on all sides, but this does not distract from the impression of a vast open space.¹³ The Golden Temple is approached through archway on the northwest side. The causeway, which leads to main shrine, is 60m long. There is a vast 75 light-reflecting pool. The Sanctum Sanctorum rises from the centre of this pool. The sacred tank which holds the temple in its midst like a lotus flower is 492 feet square and 17 feet deep. Running around the outer edge of the tank is marble pavement (parikarma) 60 feet wide with marble slabs of various shapes, designs and colours. The hall is 42 feet square.¹⁴ The colonnade, the *sarovar* and the path all revolve around the gurdwara.

¹³ Khushwant Singh, 2004 (A), *A History of the Sikhs (1469-1839)*, Vol. I, Second Edition, New Delhi: Oxford University Press, 2004, p. 45.

¹⁴ Madanjit Kaur, *The Golden Temple –Past And Present*, p. 162.

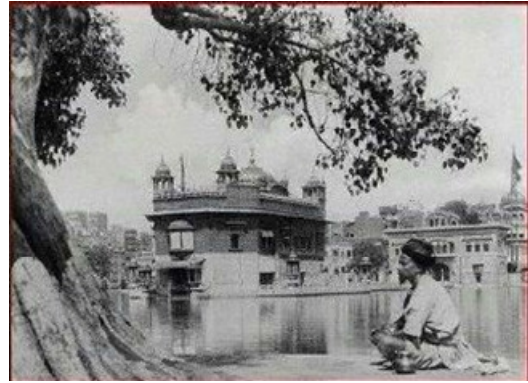
The centrality of the gurdwara is emphasized by the four doors, which open out in all direction. The focal point is of course, the holy book the Guru Granth Sahib in the central hall. The square building of the central shrine is a three storeyed structure over which rises a low fluted majestic masonry dome covered with gold plated copper sheets. The dome is the crowning feature of the temple. It is designed after the shape of the lotus-symbol. The petals of the dome present a very harmonious setting. A number of varieties of smaller domes, drawn in a line, decorate the parapet. Four *chhatris* (kiosks) with fluted metal cupolas stand at each corner. The floor of the upper storey is paved with *Nanak Shahi* bricks. These red bricks are broad on the top and narrow at the bottom and stand exquisitely laid in very fine brick-mortar and lime. The holy Guru Granth Sahib, the scriptures of the Sikhs rests under a gorgeous canopy in the centre of this hall. There is a small square pavilion on second floor surmounted by a low-fluted golden dome. The interior of the pavilion is set with pieces of mirror of different sizes and colours. That is why it is called the Shish Mahal. It is said that originally the first floor was pavilion where the Sikh gurus used to sit in meditation. The hall was profusely embellished with floral designs during the reign of Maharaja Ranjit Singh. Everything about the Harmandir Sahib reveals the presence of a reality that lies beyond mere appearances.¹⁵ The great flat dome that crowns the entire building matches the four domed kiosks at the corners of the roof. This dome is adorned with a gigantic lotus-leaf motif and the little spheres that run around it are actually lotuses as well. The walls of the hall are decorated with floral designs and its arches are ornamented with verses from Guru Granth Sahib reproduced in letters of gold. The techniques used for embellishment of exterior surfaces as well as for interior decoration is called *jaratkari*. It is both an expensive and time-consuming technique. The architecture of the Harmandir Sahib testifies to the fact that Sikhs vociferously patronized the architectural embellishments and ornamental accretions to their mansions. They spent lavishly in beautifying their holy Sikh shrines. The Harmandir Sahib was designed to produce the experience of contemplation without focusing on any single element. The surfaces of the gurdwara deliberately distract the senses so as to direct the mind.¹⁶

¹⁵ Henry J. Walker, *Golden Temple, Marble Forum*, p. 92.

¹⁶ *Ibid.*, p. 93.



A: Old image of Golden Temple, Inner Shrine



B: Outer Shrine



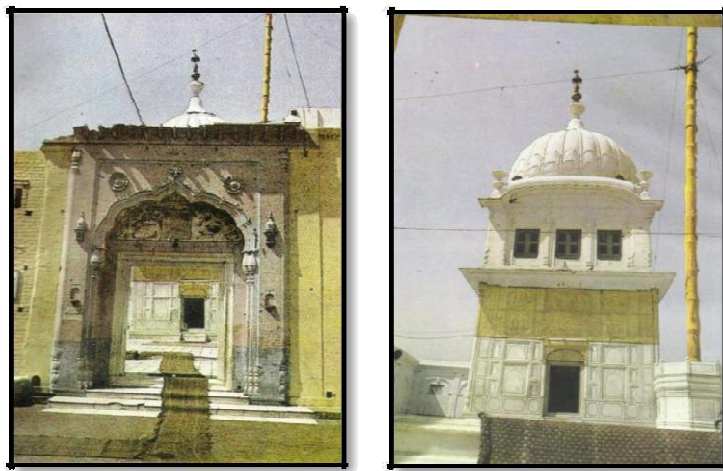
C: Golden Temple in 18th century



D: Current shrine

Besides this, in due course, the certain prominent characteristics such as the repeated use of *chhatris*, ornamenting of parapets, corners, angles and other permanent projections were developed in Sikh architecture. Apart from the building of a religious Order, the Sikh architecture has other types of buildings as well such as forts like Gobindgarh Fort, palaces, (Rambagh Palace, Amritsar), *bungas* (Ramgarhia Bunga) and institutional building like Khalsa College at Amritsar, etc. Among the other types of building of the Sikh architecture, Khalsa College at Amritsar is one of most outstanding example. The *baolis* and stepped wells are also common in the Sikh architecture. Besides this, brick, lime mortar, lime or gypsum plaster and lime concrete have been the most favoured building materials and white marble has also been used extensively in the Sikh shrines. The white marble has been used for flooring and cladding or decorative material than for meeting structural needs. The *Nanakshahi* brick (brick of the time of Guru Nanak Dev) was most commonly used for its intrinsic advantages. The brick-tile made mouldings, cornices and pilasters etc, are easy to work into a variety of shapes. The evolution of gurdwara architecture is

marked by a strict adherence to the religious consideration and that has continued over last few centuries. In the Punjab, most of the historical gurdwaras were built towards the end of the 18th century and in the early 19th century, when the Sikhs gained political power. These gurdwaras received the grants from many rulers at that time. Much number of gurdwaras buildings has been rebuilt by rulers with an extensive use of modern materials and marble for the purpose of embellishment and durability. In the 20th century, the visitors made big contributions in cash and kind to see the work accomplished at an accelerated pace. The *parkarma* was fully covered with marble by 1966.¹⁷



A: Entrance Gateway (Deodhi) B: New Main Shrine

It is obvious that the old Sikh shrines were simple and they rarely had any kind of decorative work on its walls. However, as time went on, the Sikhs wanted to place their gurdwaras in an elaborate setting, to make their gurdwaras part of a large impressive sanctuary. The new techniques were used in the style of architecture with the passage of time. In the 20th century, in most of the large gurdwaras complex, one can find that the builders had to integrate four elements, which had become the fundamentals of gurdwara architecture: the enclosure, its gateway (Deodhi), the gurdwara itself and the *sarovar*.

II

The gurdwara structures had begun to acquire a definite shape by the latter half of the 18th century. The development in the structure of these gurdwaras was set on standard pattern in the 19th century. Furthermore based on this development, there were some basic elements visible in most gurdwaras in the 20th century. The gurdwara buildings

¹⁷ Madanjit Kaur, *The Golden Temple –Past and Present*, p. 163.

have historically evolved to cater to the needs of the Sikh *sangat*. These include the main hall or *parkash asthan* of Guru Granth Sahib and the attending *sangat* (congregation place), resting room for Guru Granth Sahib, *Langar* building or kitchen, office complex, *Sarai* (lodging facilities for pilgrims), entry from all side for visitors, to accommodation of *granthis* (priests) and *sewadars* (volunteers). In the major gurdwaras, the provision of the library and the museum was also prevalent.¹⁸ These elements can be divided into two parts namely inner elements and outer elements of the shrine. The inner element includes the main hall, *Sanctum Santorum*, *Sukhashan* Room (Rest Room for the Guru Granth Sahib), Inner *Parikarma* (Circumambulatory path) and *Karh Prashad* (The Sanctified offering). The main hall is the most important part of the gurdwara. There should be proper covered hall and as much as possible it should be big. The main hall includes many small elements inside it like some weapons were placed in front of the Guru Granth Sahib. The Sanctum Santorum is the small place built inside the hall on a raised platform on which the Guru Granth Sahib placed and on the top of this platform, a canopy is hung. It can be called Manji Sahib or Darbar Sahib in another term. Devotees leave their offerings in a box called *golak* in front of the Guru Granth Sahib. Here people assemble as devotees and can sit as a congregation to listen to the readings from the Guru Granth Sahib, mediate and to sing and recite its verses. This hall in most modern gurdwaras is very large and can accommodate many hundreds of devotees. After completion of the daily rituals in a gurdwara, Guru Granth Sahib is placed for resting in a separate room for overnight, this room is called as *Sach Khand* or *Sukhashan Room*. The provision of this room is provided in all gurdwaras whether the gurdwara is small or large.

There is also the provision of inner *Parikarma* (Circumambulatory path) inside the hall. The inner *parikarma* means it is open passage around the Sanctum Santorum. While walking around the *parikarma* one is supposed to be binding and uniting with the almighty. The devotee has to remain on the left side of the holy book while performing *parikarma*. This inner *parikarma* is provided in each gurdwaras. The *karh prashad* is sanctified offering of a delicate sweet pudding served to every person who enters the gurdwara and at the closing time of every worship service or ceremony, which takes place in the gurdwara. The recipe for *prashad* is outlined in the Sikh code of conduct and conventions. Besides all these inner elements, there are

¹⁸ Gurmukh Singh, *Sikh Architecture*, in *The Encyclopaedia of Sikhism* (ed.), Harbans Singh, Patiala: Punjabi University, 1998, Vol. 4, pp. 131-33.

no images of any guru or other saint is allowed inside the hall. In the gurdwara it is considered superstitious to ring bells, burn incense and light ghee lamps and wave them before the holy book in the form of *arti*. The pressing of the walls of the gurdwara is not permitted. The devotees should not consecrate water by placing it before the holy book. No images should be introduced during worship.

The outer elements includes the *darshani deodhi*, hand wash area, feet wash area, *Jora Ghar*, *Gathri Ghar* (cloak room), *karah prashad* area, the *Nishan Sahib* (Sikh flag), outer *parikarma* around main shrine (Circumambulatory path), *Sarovar* (Holy Pond) and *Langar* (Dining Hall). When a visitor enters the gurdwara, firstly he washed his hand in the hand wash area. There is the provision of hand wash area, means that it is the place where people wash their hands when they enters the main shrine. This place is located before the *darshani deodhi*. The provision of multiple hand wash area is available in the big historical gurdwaras. After the hand wash area there should be the feet wash area. In many gurdwaras, the feet wash area is built near the *darshani deodhi*. It is mandatory to every person to wash their feet here when they enters the gurdwara. No one is allowed to enter the gurdwara without washing his or her feet. After the feet wash area, the visitor faces the *darshani deodhi*. Many gurdwaras have a *darshani deodhi*, it means an entrance through which one has to pass before reaching the main shrine. A *deodhi* is often an impressive structure with an impressive gateway. The visitors get the first glimpse of the Sanctum Sanctorum from the *deodhi*.

After *darshani deodhi* the place of *Jora Ghar* existed, it is a place to keep footwear before entering the gurdwara premises. Here pilgrims take off their shoes and hand them over to the persons performing service in the *Jora Ghar*. The shoes are collected by the volunteers to keep in the racks and a token is issued for retrieval. In many gurdwaras the shoes of the pilgrims are also polished by the volunteers who performing service (*sewa*) at the *Jora Ghar*.¹⁹ The provision of multiple *Jora Ghar* is also available in major gurdwaras. The visitors are required to deposit items, which are either not allowed or they themselves do not wish to carry inside the shrine and these luggage are deposited in the stores, which are called *Gathri Ghar* (cloak room). The provision of multiple *Gathri Ghar* is also available in big historical gurdwaras.

¹⁹ The provision of polishing the shoes of the devotees is practiced at The Golden Temple (Amritsar) and The Gurdwara Dukh Niwaran Sahib at Patiala among others.

The *Karah Prashad* means a religious offering, it is sweet flour based recipe that is offered to all visitors to the Sikh shrines. This is regarded as food blessed by the Guru. There is a provision of *Karah Prashad* area means that place where the devotees got the receipt of *karah prashad* as much as they wish to offer to God. Besides this, on each gurdwara is unfurled a flag, yellow or dark blue in colour, surmounted with a double-edged sword. This flag is an indication even from a distance of the location of a gurdwara. The Nishan Sahib is an integral part of a gurdwara unless, Nishan Sahib-the Sikh Flag, flutters on or at the place, it is not considered a gurdwara, it is fixed within the gurdwara complex. The tradition of fixing a Nishan Sahib is said to have started by the sixth Guru Hargobind Singh, he installed two Nishan Sahib in front of Akal Takht at Amritsar depicting temporal and spiritual power. It is steel pole draped in yellow or blue covering called *chola*.²⁰ The outer *parikarma* means the ambulatory passageway for circumambulation around the main shrine. The difference between the inner and outer *parikarma* is that the inner *parikarma* performed inside the hall and the outer *parikarma* performed outside the main shrine. The provision of the outer *parikarma* is available only in the major historical gurdwaras. The *sarovar* or the holy tank is also the important outer element of the Sikh shrines.

The Harmandir Sahib at Amritsar is situated amidst the holy *sarovar*. The devotees take a holy dip in the water of this *sarovar*. Not only Sikhism but also almost all the religious have attached the high importance to water. In one way or the other, the holy water is used in the respective religions to perform various ceremonies. The *langar* is also the most important element of the Sikh shrines. The *langar* is a Persian word meaning: an almshouse (A house built originally by a charitable person for poor people to live in). In Sikhism, this word has acquired the meaning of kitchen and Guru-ka-Langar conveys the message that the kitchen is being ‘run on the name of the Guru’. According to Bhai Kahn Singh Nabha, *Langar* is defined as –place where food is cooked.²¹ The institution of *Guru Ka Langar* is associated with a gurdwara and is as old as Sikhism itself. It was started by Guru Nanak Dev and carried forward by his successors. It served the dual purpose of feeding the poor and eliminating the caste and status prejudices and distinctions. Guru Nanak took practical

²⁰ Surinder Singh Johar, *The Sikh Guru and Their Shrines*, Delhi: Vivek Publishing Company, 1976, p. 31.

²¹ Bhai Kahn Singh Nabha, *Gur Shabad Ratnakar Mahankosh, Encyclopaedia of Sikh Literature*, Patiala : State Government Patiala, (Reprinted by Deptt. of Languages), 1930, p. 240.

steps to break the vicious hold of caste by starting free community kitchens or *Guru ka Langar* on all centers and persuading his followers, irrespective of their castes to sit and dine together.²² *Langar* in short helps in teaching service, spreading equality, removing untouchability and other such evils and prejudices that spring from social and racial distinctions. Maharaja Ranjit Singh made grants of *jagirs* to gurdwaras for the maintenance of *langars*. Other Sikh rulers created similar endowments as well. Today, practically every gurdwara has a *langar* supported by the Sikh community in general. Establishment of *langars* became a continuing tradition of the Sikh society.

Based on the primary and secondary sources, a total one hundred and thirty (130) gurdwaras are documented and analyzed for studying the structure and architectural pattern of the gurdwaras.²³ For the better understanding of the Sikh architecture, eleven common elements of the gurdwaras are included in this study. It will include the both inner and outer element of the gurdwaras. Based on the collected data the total eleven categories of elements are studied. These categories are provision of *darshani deodhi*, direction of the main shrine, entry from different side, approach to the main shrine, shape of the shrine, number of floors of the shrine, location of the *sarovar*, location of the Nishan Sahib, shape of the dome, outer structure of the shrine and the provision of the stepped *baoli* and well. The further detail of all these categories is as follows:

1. Provision of Darshani Deodhi:

The first glimpse of a Sikh shrine is seen through a *darshani deodhi* and one has to pass through this before entering the main shrine. This category includes the two different things one is called the *darshani deodhi* and the second is called the *darshani gate*. The difference between two is that the *darshani gate* is simply built with the name of the gurdwara and it is the first entry point to the gurdwara than is the provision of *darshani deodhi* and after this the location of the main shrine exist. There were total twenty eight (i.e 21%) gurdwara who have the *darshani deodhi* like The

²² Khushwant Singh, *A History of the Sikhs (1469-1839)*, p. 45.

²³ The calculated information is collected from the *So Thaan Suhaavaa* by Roop Singh, *Sikh Architecture in the Punjab* by Pardeep Singh Arshi, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab* by Karamjit Singh and the website of historicalgurdwaras.com. This website provides the very authentic pictorial information about the gurdwaras of the Punjab.

Darbar Sahib, Amritsar,²⁴ Gurdwara Guru ka Bagh, Ghukhewali and total eight (i.e 6%) sacred places who have the *darshnai* gate like Gurdwara Holgarh Sahib, Anandpur Sahib, Ropar²⁵ in the region. Some major gurdwaras have also the provision of multiple *darshani deodhi* depending upon the number of entrances to the shrine. In the case of smaller gurdwaras the provision of the only *darshani* gate was provided for example Gurdwara Holgarh Sahib and Gurdwara Sisganj Sahib at Ropar, etc.

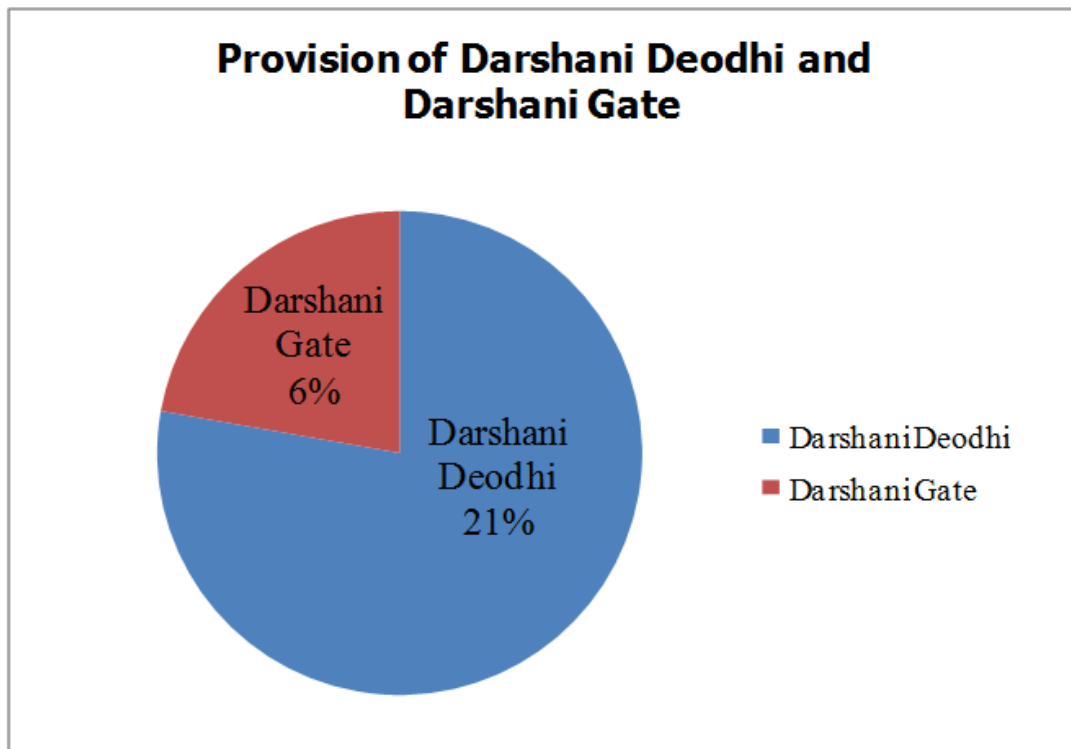


Figure 1: Provision of *Darshani Deodhi* and *Darshani Gate*

2. Direction of the main shrine

The direction of the main shrine is not fixed. It depends upon the direction/location of the entry points to the site. During the course of the study the main direction of thirty four (i.e 26%) shrine were on east side like Gurdwara Shaheedan Sahib, Amritsar,²⁶ twenty six (i.e 20%) on north side like Gurdwara

²⁴ Roop Singh, *So Thaan Suhaavaa*, Amritsar: Sikh Itihas Research Board, Shiromani Gurdwara Parbandhak Committee, 2010, p. 11. For the detail of these gurdwaras see the Table No.1 in Appendix-VI.

²⁵ Pardeep Singh Arshi, *Sikh Architecture in the Punjab*, p. 46.

²⁶ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, Amritsar: Guru Nanak Dev University, (PhD Thesis), 2012, p. 111. For the detail of all the gurdwaras see the Table No.2 in Appendix-VI.

Padshahi Naumi, Baba Bakala,²⁷ fourteen (i.e 10%) on south side like Ber Sahib at Sultanpur Lodhi,²⁸ eleven (i.e 8%) were on south east side like Gurdwara Chola Sahib at Gurdaspur district, nine (i.e 7%) on west side like Gurdwara Fatehgarh Sahib,²⁹ eight (i.e 6%) on north west side like Gurdwara Qila Anandgarh Sahib at Ropar, the four shrines (i.e 3%) on north east side like Takht Keshgarh Sahib at Anandpur and three (i.e 2%) on south west side like Gurdwara Hatt Sahib at Sultanpur Lodhi entry into the shrine. It is evident that the main direction of the shrines is provided in almost every direction without consideration for any specific direction unlike other contemporary religious architectures like Hindu and Islamic architecture. But the direction in east side i.e 26% is highest while the south west has the least with only 2% entry into the main shrine.

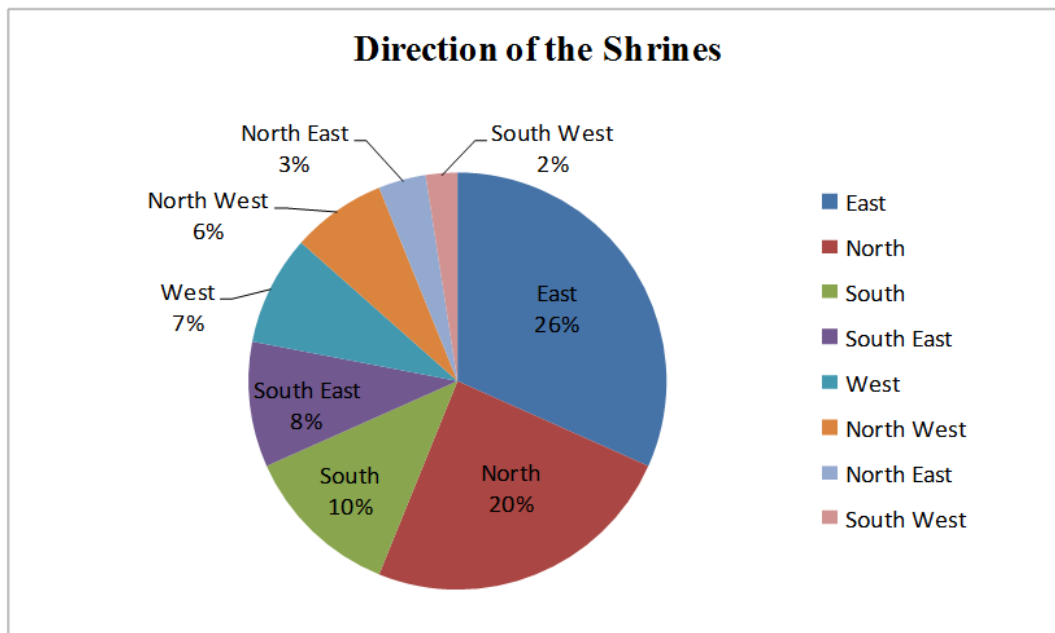


Figure 2: Direction of the Shrines

3. Entry from different side

In most of the gurdwaras, the entry has provided in all the directions and it seems that most of the presently built shrines have followed the pattern of Harmandir Sahib at Amritsar. It is obligatory that the gurdwara should be open for every person from any direction. Any person without distinction of religion, caste or creed can visit the gurdwara. There is no restriction on anyone for entry in the gurdwara. During the

²⁷ Roop Singh, *So Thann Suhaavaa*, Ibid., p. 42.

²⁸ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 115.

²⁹ Pardeep Singh, Arshi, *Sikh Architecture in the Punjab*, p. 87.

course of the study the total forty eight (i.e 37%) gurdwaras had the entry from all four sides like The Harmandir Sahib at Amritsar³⁰ and The Darbar Sahib at Tarn Taran, the four shrines (i.e 3%) have entry from three side like Takht Keshgarh Sahib³¹ and The Akal Takht Sahib at Amritsar,³² the three shrines (i.e 2%) have entry from one side like Gurdwara Mata Jito Ji at Anandpur Sahib³³ and the only one shrine namely Gurdwara Thara Sahib at Khadur Sahib³⁴ (i.e 0.76%) had entry from two sides only. It is noteworthy that because of this site constraint, it does not permit entry on all four sides. Majority of the shrine have entry on all the four sides.

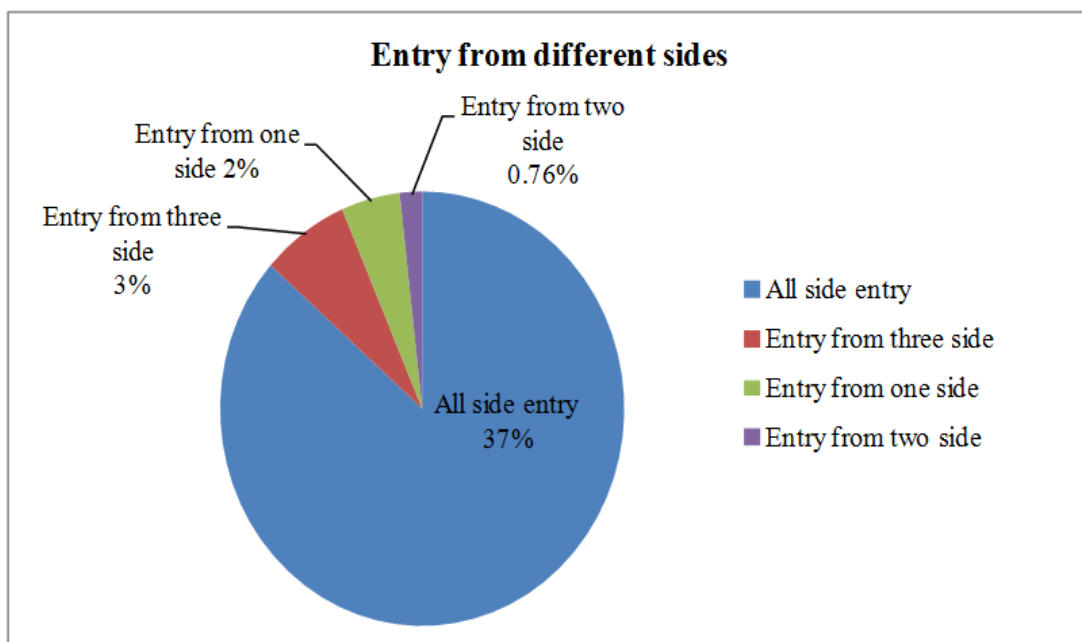


Figure 3: Entry from different sides

4. Approach to the main shrine

The approach to the main shrine may be in different way like through flight of stairs, covered shed etc. In the course of study there were twenty seven (i.e 20.76%) shrine were approached through flight of stairs like Gurdwara Mau Sahib at Jalandhar³⁵ and Gurdwara Kapal Mochan Sahib at Yamuna Nagar,³⁶ the ten (i.e 7%)

³⁰ Madanjit Kaur, *Golden Temple: Past and Present*, Amritsar: Guru Nanak Dev University, 1983, p. 20. For the detail of all the gurdwaras see the Table No. 3 in Appendix-VI.

³¹ Harjinder Singh Dilgeer, *The Sikh Reference Book*, Edmonton: Sikh Educational Trust, 1997, p. 56.

³² Harjinder Singh Dilgeer (ed.), *Akal Takht Sahib*, Delhi: National Book Shop, 1995, p. 75.

³³ Pardeep Singh, Arshi, *Sikh Architecture in the Punjab*, p. 48.

³⁴ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 139.

³⁵ Roop Singh, *So Thann Suhaavaa*, p. 44. For the detail of all the gurdwaras see the Table No. 4 in Appendix-VI.

³⁶ <http://www.historicalgurudwaras.com/GurudwaraDetail.aspx?gid=3950>, Retrieved on 25-3-2017 at 11.00 a.m

through covered shed like Gurdwara Dukh Niwaran Sahib at Patiala³⁷ and Gurdwara Padshahi Dasmi at Thanesar in Kurukshetra,³⁸ the six shrines (i.e 4%) had the verandah at front of the shrines like Gurdwara Lohgarh Sahib at Anandpur Sahib³⁹ and Gurdwara Tham Sahib at Kartarpur in Jalandhar district⁴⁰ and four shrines (i.e 3%) had the small covered hall at the front of the shrines like The Darbar Sahib at Dera Baba Nanak in Gurdaspur district.⁴¹ It is evident that there was no standardized pattern for the entrance of the shrines. It depends upon the location and available space of the shrines.

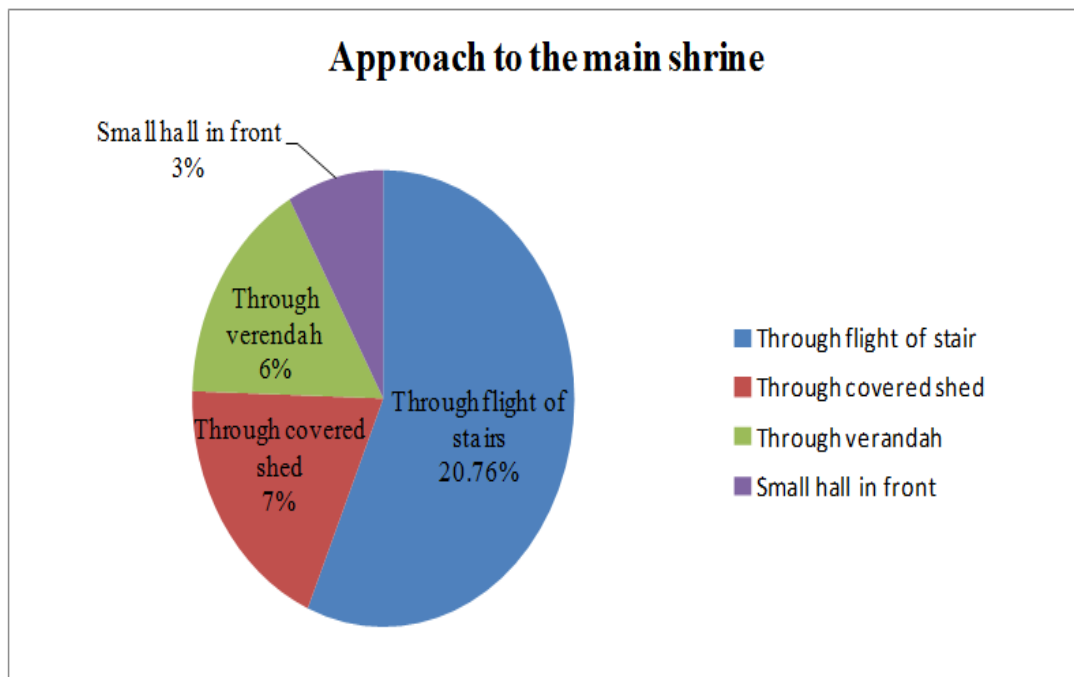


Figure 4: Approach to the main shrine

5. Shape of the shrine

There were four basic type of formation of gurdwaras building identified in the region. These four types were –the square, the rectangular, the octagonal and the cruciform but mainly shrines are in square and rectangular. In most of the shrines, there were the quadrangle chambers at the four corners. There was also the octagonal chamber sometimes at the two or sometimes at the four corner of the roof. It depends upon the age or the construction of the buildings. It is noticeable that mostly in the

³⁷ Roop Singh, *So Thann Suhaavaa*, p. 109.

³⁸ Ibid, 124.

³⁹ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 143.

⁴⁰ <http://www.historicalgurudwaras.com/GurudwaraDetail.aspx?gid=4038>, Retrieved on 25-3-2017 at 11.20 a.m

⁴¹ Pardeep Singh, Arshi, *Sikh Architecture in the Punjab*, p. 57.

newly constructed gurdwaras they have the octagonal and quadrangle chamber at the four corner of the roof. During the course of the study the total sixty five (i.e 50%) shrines were in square shape like Darbar Sahib (Tarn Taran), Burj Sahib (Dhariwal, Gurdaspur)⁴² and Pipli Sahib (Amritsar).⁴³ The fifty three (i.e 40.76%) shrines were in rectangular shape like Darbar Sahib, Khadur Sahib (Tarn Taran), Gurdwara Padshahi Naumi, Baba Bakala (Amritsar) and Gurdwara Manji Sahib, Alamgir (Ludhiana).⁴⁴ The five shrines (i.e 3.84%) were in octagonal shape like Gurdwara Holgarh Sahib at Anandpur (Ropar)⁴⁵ and Gurdwara Garna Sahib at Bodal (Hoshiarpur). The five shrines (i.e 3.84%) were in cruciform shape like Gurdwara Bir Baba Budhha Ji at Thattha (Amritsar)⁴⁶ and Gurdwara Ber Sahib at Sultanpur Lodhi (Kapurthala). It is evident that almost half the numbers of the shrine were in square and the remaining massive numbers of shrines were in rectangular. The numbers of the octagonal and cruciform shape was rather small.

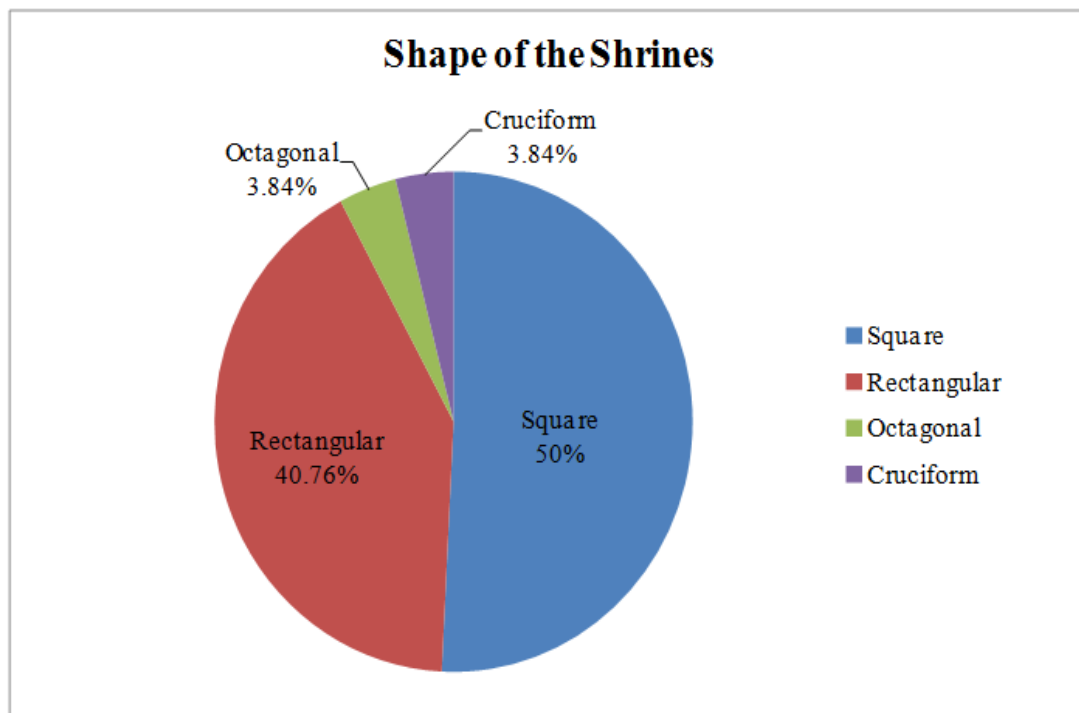


Figure 5: Shape of the Shrines

⁴² Roop Singh, *So Thann Suhaavaa*, p. 51. For the detail of all the gurdwaras see the Table No. 5 in Appendix-VI.

⁴³ Abnashi Singh and G.S. Ahuja, *Historical Sikh Gurdwaras of Punjab*, Amritsar: Gagan Mai Thai International, 2004, p. 20.

⁴⁴ <http://www.historicalgurudwaras.com/GurudwaraDetail.aspx?gid=4199>, Retrieved on 26-3-2017 at 10 a.m

⁴⁵ Harbans Singh, *City of Joy: Sri Anandpur Sahib*, Amritsar: Shiromani Gudwara Parbandhak Committee, 1966, p.16.

⁴⁶ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 130

5.1. Square Plan

Most of the shrines had the square in shape like Gurdwara Darbar Sahib (Tarn Taran),⁴⁷ Gurdwara Burj Shaib Dhariwal at Gurdaspur and Gurdwara Pipli Sahib at Amritsar.⁴⁸ The pictures of this pattern as following:

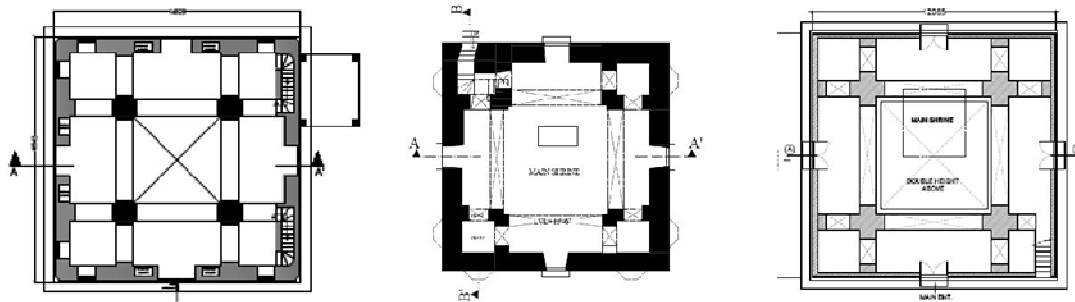


Figure 5.1. Square Plans- Burj Sahib (Dhariwal), Darbar Sahib (Tarn Taran) and Pipli Sahib (Amritsar)
Source: Karamjit Singh

5.2. Rectangular Plan

The rectangular shrines had also very much in number after the square plan. This plan is mainly used because area of such shrine is large and there is a large space in front of sanctum sanctorum, which can accommodate more number of devotees. Some of the examples of rectangular shaped shrines are Gurdwara Nau Lakha Padshahi Naumi at Fatehgarh Sahib,⁴⁹ Gurdwara Shaheedan Sahib and Gurdwara Chheharta Sahib at Amritsar.⁵⁰

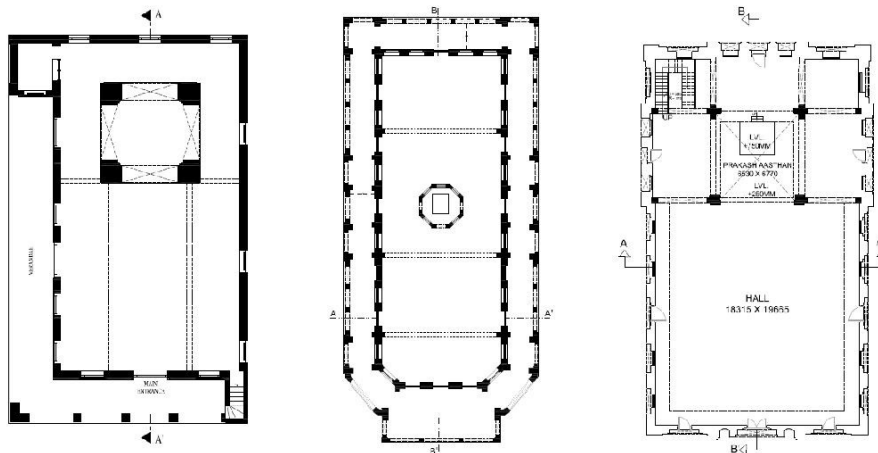


Figure 5.2. Rectangular Plan- Thara Sahib, Khadur Sahib, Shaheedan Sahib and Chheharta Sahib, Amritsar
Source: Karamjit Singh

⁴⁷ Jagjit Singh, *Tarn Taran*, In Harbans Singh (ed.), *Encyclopaedia of Sikhism*, Patiala: Punjabi University, 1998, Vol. 4, pp. 321-23.

⁴⁸ Narinderjit Singh, *Around the Golden Temple*, Amritsar: Jawahar Singh Kirpal Singh, 1994, p. 82.

⁴⁹ Gurcharan Singh, *The Place of Supreme Sacrifice: Gurdwara Fatehgarh Sahib Sirhind*, Amritsar: Shiromani Gurdwara Parbandhak Committee, N.d, p. 40.

⁵⁰ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 151.

5.3 Square with Octagonal Chamber at Corners

There was also the provision of the Octagonal chambers at the top of the main shrine. These chambers are topped with domical structure on top, normally similar to the dome of the main shrine. Some of the examples of these shrines are Gurdwara Garhi Sahib at Chamkaur Sahib, Gurdwara Tap Astahn Baba Budhha at Ramdass and Gurdwara Katalgarh Sahib at Chamkaur Sahib.

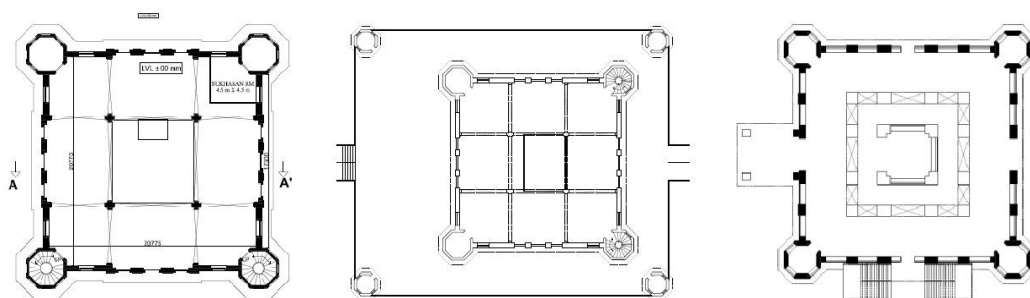


Figure 5.3. Garhi Sahib at Ropar, Tap Asthan Baba Budha at Ramdass and Katalgarh Sahib at Chamkaur Sahib

5.4 Rectangular with Octagonal Chamber at Corners

The only difference to the above-mentioned shrine is that in this category the shape of the main place is rectangular instead of square. Some example of these shrines is State Gurdwara Sahib at Kapurthala⁵¹ and Gurdwara Fatehgarh Sahib at Anandpur Sahib.

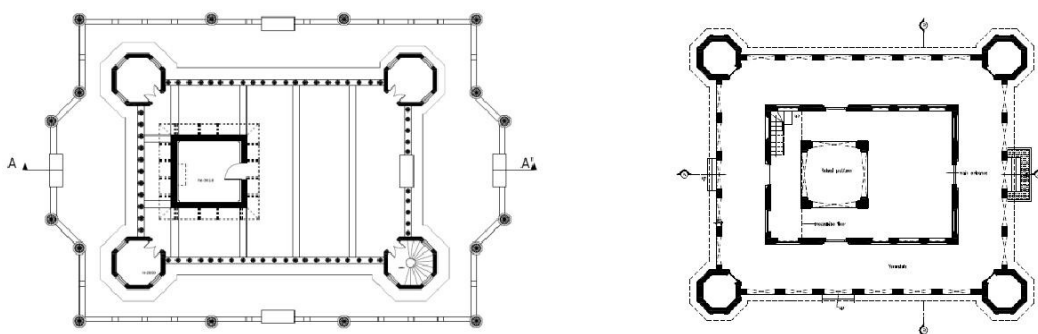


Figure 5.4. Hatt Shaib (Sultanpur Lodhi) and Fatehgarh Sahib (Anandpur Sahib)

Source: Karamjit Singh

⁵¹ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 107.

5.5 Rectangular/Square with Octagonal Chamber at two Corners

In few shrines, the octagonal chambers are used only at two corners for example Gurdwara Keshgarh Sahib at Anandpur Sahib⁵² and Gurdwara Manji Shaib at Alamgir in Ludhiana district.

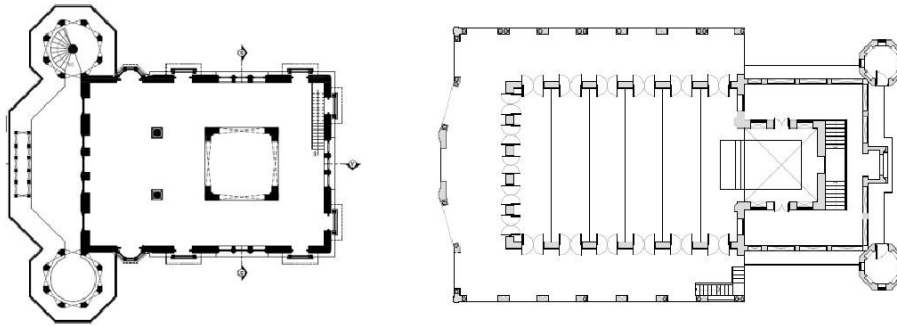


Figure 5.5. Keshgarh Sahib (Anandpur Sahib) and Manji Sahib (Alamgir)

Source: Karamjit Singh

5.6 Square/Rectangular plans with entrance hall/verandah in front

A very few shrines had the entrance hall/verandah in front of the shrine. Some time the flight of stairs was placed under these verandahs for entrance into the shrines. Some examples of these shrines are Gurdwara Anandgarh Sahib at Anandpur Sahib⁵³ and Darbar Sahib at Dera Baba Nanak in Gurdaspur district.

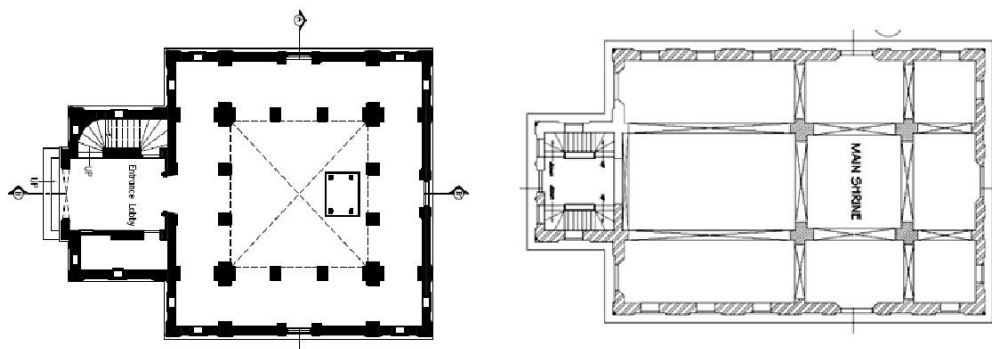


Figure 5.6. Anandgarh Sahib, Anandpur Sahib and Darbar Sahib, Dera Baba Nanak

Source: Karamjit Singh

⁵² Harjinder Singh Dilgeer, *Anandpur Sahib and Keeratpur Sahib Gurdwaras* (Punjabi), Amritsar: Shiromani Gurdwara Parbandhak Committee, 1975, p. 54.

⁵³ Birinder Singh Malhans, *Historic Gurdwaras of the Sikhs: Anandpur Sahib*, Nishaan, 2, 2001, pp. 24-28.

5.7. Octagonal Plans

There were some shrines have the octagonal shape like Gurdwara Baba Atal Sahib at Amritsar,⁵⁴ Gurdwara Lohgarh Sahib and Gurdwara Holgarh Sahib at Anandpur Sahib in Ropar district.

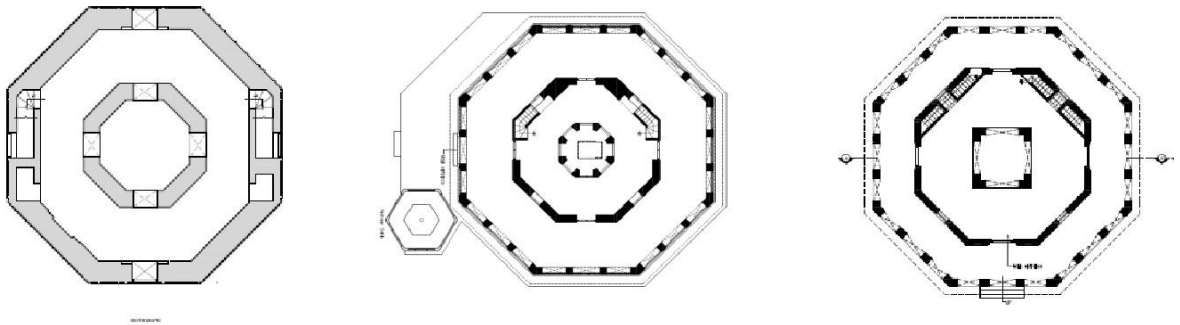


Figure 5.7. Gurdwara Baba Atal Sahib, Amritsar, Gurdwara Lohgarh Sahib and Holgarh Sahib at Anandpur Sahib

Source: Karamjit Singh

5.8. Cruciform

There were some shrines had the cruciform entrance porticos on both the longer sides of the rectangular shrine. These shrines have an overall form similar to cruciform for example Gurdwara San Sahib at Baserke,⁵⁵ Gurdwara Janam Asthan Padshahi Chhevin at Vadali and Gurdwara Bir Baba Buddha in Amritsar district.⁵⁶

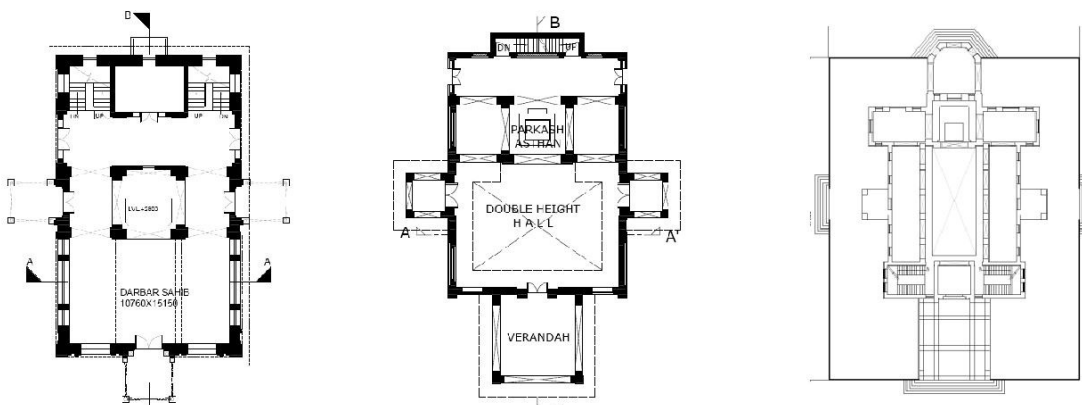


Figure 5.8. Gurdwara San Sahib, Baserke, Janam Asthan Padshahi Chhevin, Vadali and Bir Baba Buddha in Amritsar

Source: Karamjit Singh

⁵⁴ Sundar Singh, *History of the Golden Temple, Amritsar and the Shrines around the city*, Amritsar: STS, 1909, p.39.

⁵⁵ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 121.

⁵⁶ <http://www.historicalgurudwaras.com/GurudwaraDetail.aspx?gid=4134>, Retrieved on 26-3-2017 at 2.30 p.m.

6. Numbers of floors

The number of floors for the selected study ranged from one to nine. Most of the gurdwaras had the single storeyed structure. The total thirty six shrines (i.e 27%) were the single storeyed structure like Gurdwara Charan Kanwal at Machhiwara (Ludhiana),⁵⁷ Gurdwara Kot Shamir (Bhatinda), Gurdwara Padshahi Chhemi at Akoi (Sangrur) etc. Some shrines were also having the basement like Gurdwara Thara Shaib (Amritsar) and Gurdwara Bhora Sahib at Anandpur (Ropar).⁵⁸ There were thirty four shrines (i.e 26%) had the two storeyed structure and some of these were also the basement like Gurdwara Darbar Sahib, Dera Baba Nanak (Gurdaspur), Gurdwara Guru ka Bagh at Ghukhewali (Amritsar). There were also thirty four (i.e 26%) shrines have the three storeyed structure like Gurdwara Takht Keshgarh Sahib at Anandpur Sahib (Ropar),⁵⁹ The Darbar Sahib (Amritsar) and The Darbar Sahib (Tarn Taran). There were nine (i.e 6.92%) shrines who had the four storeyed structure like State Gurdwara Sahib (Kapurthala),⁶⁰ Gurdwara Parrivar Vichora Patshahi Dasmi (Ropar) and Gurdwara Bhatta Sahib at Kotla Nihang (Ropar). Some four storeyed shrines also had the basement plan like Gurdwara Fatehgarh Sahib and Gurdwara Ber Sahib at Sultanpur Lodhi (Kapurthala). There were ten (i.e 7.69%) shrines have the five storeyed structure like Gurdwara Mau Sahib (Jalandhar), Gurdwara Tham Sahib, Kartarpur (Jalandhar). Some five storeyed shrines also have the basement plan like Gurdwara Janam Asthan Padshahi Chhemi at Vadali (Amritsar)⁶¹ and Gurdwara Akal Takht Sahib. There was only one (i.e 0.76%) shrine who had the seven storeyed structure and this was Gurdwara Ramsar Sahib at Amritsar. There was also only one (i.e 0.76%) shrine who have the nine storeyed structure and this was the Gurdwara Baba Atal at Amritsar. It is evident that there was no standardized pattern for numbers of floors for shrines, basically it depends upon the resources of the local devotees and on the space of the shrines. The earlier shrines were of less height and as the technology advanced and the financial power of the Sikhs increased, they started creating bigger and taller structures.

⁵⁷ Roop Singh, *So Thann Suhaavaa*, p. 88. For the detail of all the gurdwaras see the Table No. 6 in Appendix-VI.

⁵⁸ Pardeep Singh Arshi, *Sikh Architecture in the Punjab*, p. 50.

⁵⁹ Roop Singh, *So Thann Suhaavaa*, p. 95.

⁶⁰ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 16.

⁶¹ Swati, Mitra, *Walking with the Gurus: Historical Gurdwaras of the Punjab*, New Delhi: Good Earth, 2004, p. 25.

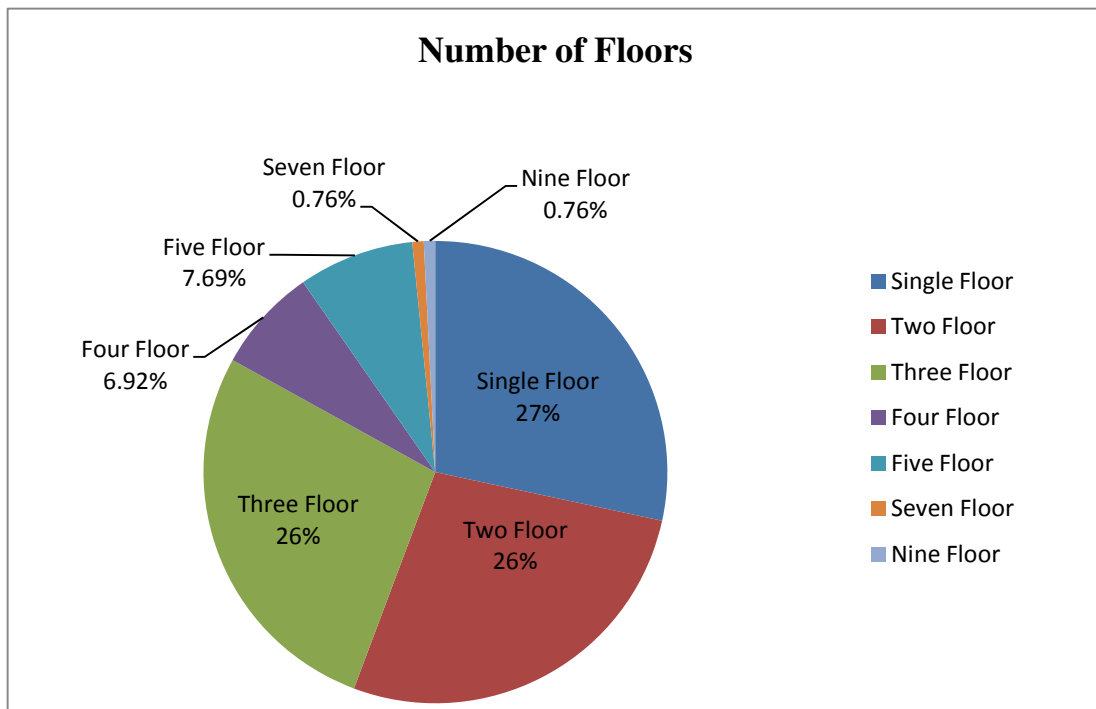


Figure 6: Number of Floors

7. Location of the Sarovar

It is the very common element of gurdwara architecture and most of the gurdwara have the provision of the *sarovar*. However, there is no fixed place for the *sarovar*. During the course of the study, there was only one (i.e 0.76%) shrine have the *sarovar* around the main shrine and this place was The Golden Temple at Amritsar. There were seventeen (i.e 13%) shrines have the *sarovar* at the south side of the shrine like Gurdwara Baba Bir Singh at Naurangabad (Amritsar), Gurdwara Santoksar Sahib (Amritsar)⁶² and Gurdwara Manji Sahib at Ambala.⁶³ There were ten (i.e 7.69%) shrines have the *sarovar* at the west side of the shrine like The Darbar Sahib (Tarn Taran), Gurdwara San Sahib, Basarke (Amritsar) and Gurdwara Chhehartha Sahib at Amritsar. There were also ten (i.e 7.69%) shrines have the *sarovar* at the east side of the main shrine like Gurdwara Datansar Sahib (Muktsar), Gurdwara Dukh Niwaran Sahib (Patiala) and Gurdwara Lohgarh Sahib at Dina in Moga district.⁶⁴ There were nine (i.e 6.92%) shrines have the *sarovar* at the north side

⁶² Sundar Singh, *History of the Golden Temple, Amritsar and the Shrines around the city*, p. 58. For the detail of all the gurdwaras see the Table No. 7 in Appendix-VI.

⁶³ <http://www.historicalgurudwaras.com/GurudwaraDetail.aspx?gid=3707>, Retrieved on 28-3-2017 at 3 p.m.

⁶⁴ Roop Singh, *So Thann Suhaavaa*, p. 115.

of the main shrine like Gurdwara Burj Sahib at Dhariwal (Gurdaspur), Gurdwara Parrivar Vichora Padshahi Dasmi (Ropar) and Gurdwara Tap Asthan Baba Budha Ji at Ramdas at Amritsar.⁶⁵ The shape of the *sarovar* is also not standardized, some *sarovar* have the square and the other *sarovar* were rectangular. Mostly it depends upon the available space of the shrine.

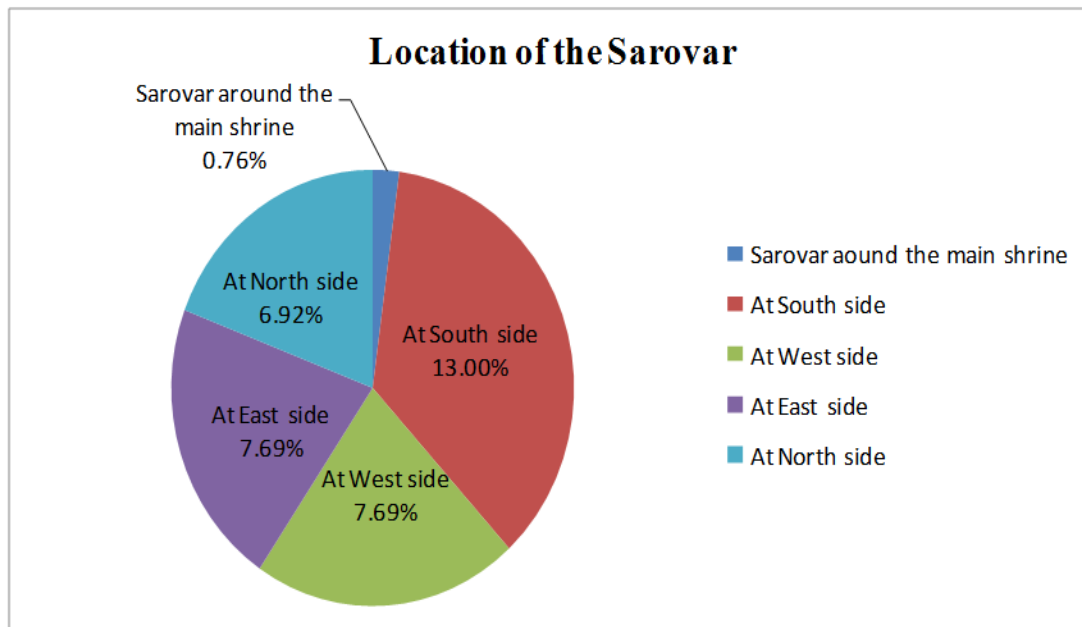


Figure 7: Location of Sarovar

8. Location of the Nishan Sahib

The provision of the Nishan Sahib is provided in all the shrines. There is no gurdwara even big or small without Nishan Sahib. However, the location of the Nishan Sahib is varying from place to place. In the undertaken study, there were sixty seven (i.e 51%) shrines have the Nishan Sahib at front side like The Darbar Sahib (Tarn Taran), Gurdwara Takht Keshgarh Sahib at Anandpur Sahib (Ropar), Gurdwara Patalpuri Sahib at Kiratpur Sahib (Ropar)⁶⁶ etc. The sixteen (i.e 12%) shrines have the Nishan Sahib at east side like Gurdwara Padshahi Panjmi at Bilga (Jalandhar), Gurdwara Padshahi Dasmi at Haji Rattan (Bhatinda), Gurdwara Sukhchan Sahib at Phagwara (Kapurthala).⁶⁷ The thirteen (i.e 10%) shrines have Nishan Sahib at west side like Gurdwara Baoli Sahib at Goindwal (Tarn Taran), Gurdwara Gurusar at

⁶⁵ G. S. Randhir, *Sikh Shrines in India*, New Delhi: Publications Division, Ministry of Information and Broadcasting, 1990, p. 107.

⁶⁶ Pardeep Singh, Arshi, *Sikh Architecture in the Punjab*, p. 92. For the detail of all the gurdwaras see the Table no. 8 in Appendix-VI.

⁶⁷ Roop Singh, *So Thaan Suhaavaa*, p. 93.

Nathana (Bhatinda), Gurdwara Gangsar Sahib at Jaito (Faridkot).⁶⁸ The five (i.e 3.84%) shrines have the Nishan Sahib at the south side of the shrine like Gurdwara Kandh Sahib at Batala (Gurdaspur), Gurdwara Gurusar at Hadiaya (Sangrur). The four (i.e 3%) shrines have the Nishan Sahib at the north side of the shrine like Gurdwara Achal Sahib at Batala (Gurdaspur), Gurdwara Rakabsar Sahib (Muktsar).⁶⁹ The three (i.e 2%) shrines have the Nishan Sahib on the floors of the shrine like The Darbar Sahib (Amritsar) at second floor and Sri Akal Takht Sahib⁷⁰ at the third floor. The two (i.e 1.53%) shrines have the Nishan Sahib at the both side of the shrine like Gurdwara Tahliana Sahib at Raikot (Ludhiana) and Gurdwara Gurusar at Mehraj in Bhatinda district. It indicates that more than half of the location of the Nishan Sahib is at the front of the shrines. A few numbers is identified in the east, west, north and south side. Some shrines have the provision of two Nishan Sahib at the entrance of the main shrine. Some shrines have also the provision of the Nishan Sahib at the second or third floor.

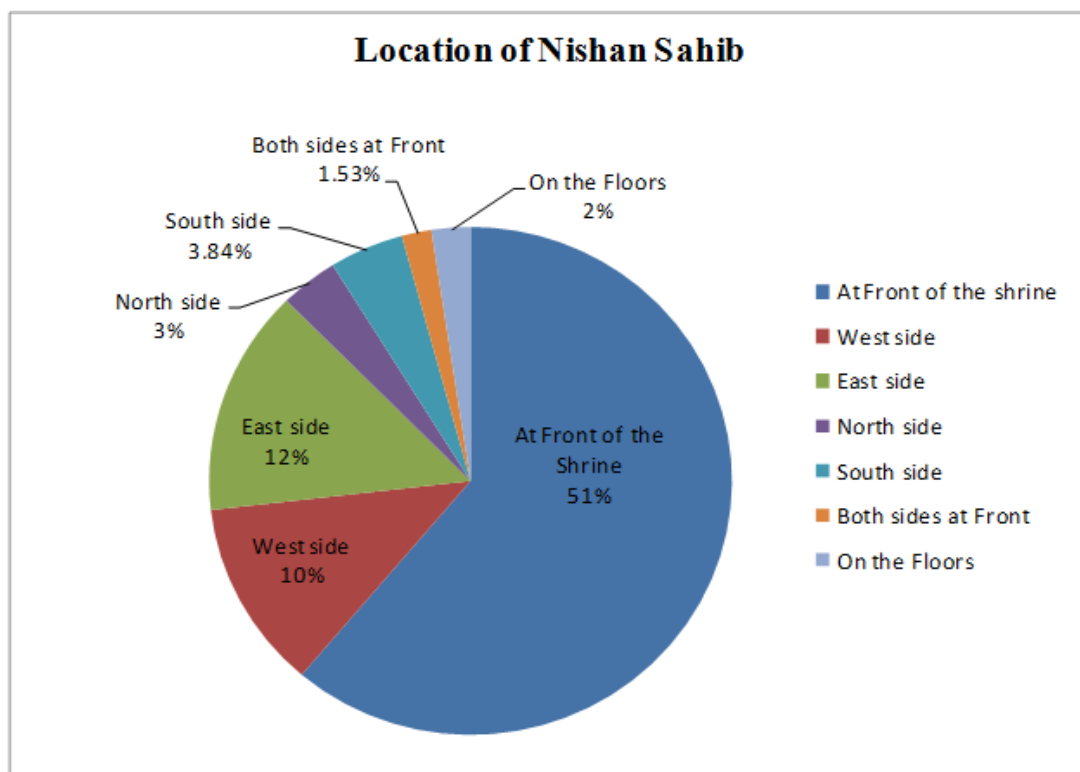


Figure 8: Location of Nishan Sahib

⁶⁸ Roop Singh, *So Thaan Suhaavaa*, p. 85.

⁶⁹ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 118.

⁷⁰ Harjinder Singh Dilgeer, *The Akal Takht*, Jalandhar: Punjabi Book Company, 1980, Republished as *Glory of the Akal Takht*, 1984, p. 61.

9. Structure of the Dome

There were three types of the structure of the dome can be identified through the documented of the sources of Sikh architecture. Almost all the shrines have the common pattern of the dome. The highest one hundred and fifteen (i.e 88%) shrines have the onion shape dome like Gurdwara Pipli Sahib (Amritsar), Gurdwara Manji Sahib at Mulowal (Sangrur), Gurdwara Gurusar at Lopon in Moga district. The eight (i.e 6%) shrines have the domical type roof on the top. The domical top means the shape of the dome is flat type and not like the onion type. Some examples of these shrines were Gurdwara Padshahi Dasmi at Hehran (Ludhiana), Gurdwara Padshahi Dasmi (Nadaun).⁷¹ The seven (i.e 5%) shrines have the gilded dome like The Darbar Sahib (Amritsar)⁷² and The Darbar Sahib in Tarn Taran. It is evident that more than half the shrines have the onion shaped dome and it is the standardized pattern. Even the gurdwara is big or small the pattern of the dome should be the same. There were few shrines identified who had the gilded dome. The provision of the gilded dome is depends upon on the resources of the local devotees. It is fact that if the local devotees would be rich than obviously the building of gurdwara of that area would be well maintained and decorative.

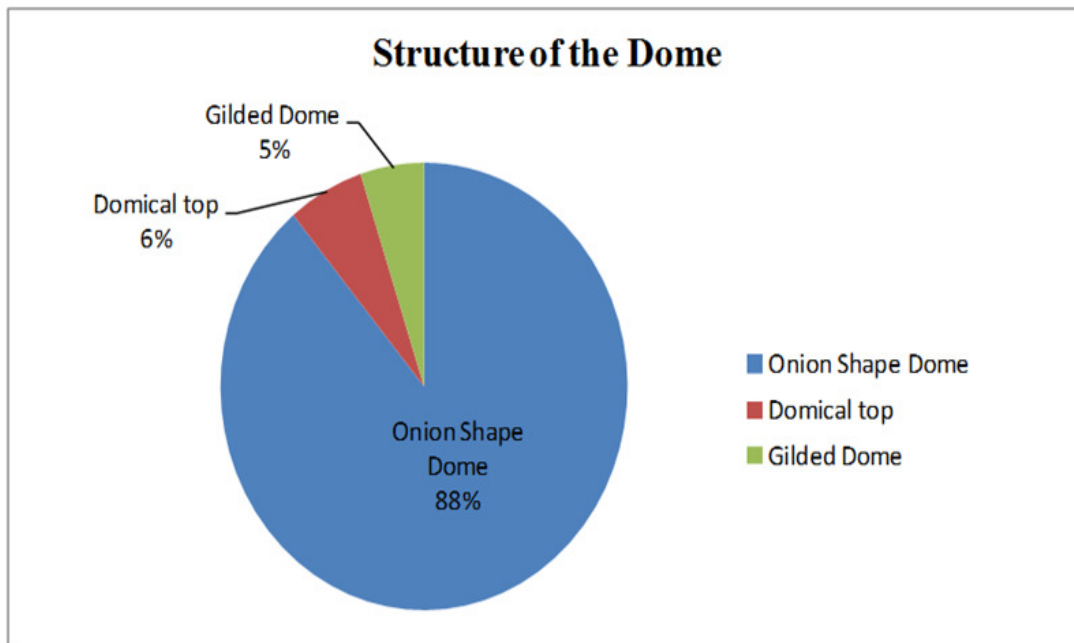


Figure 9: Structure of the Dome

⁷¹ Roop Singh, *So Thaan Suhaavaa*, p. 133. For the detail of all the gurdwaras see the Table No. 9 in Appendix-VI.

⁷² Pardeep Singh Arshi, *The Golden Temple: History, Art and Architecture*, New Delhi: Harman Publications, 1989, p.78.

10. Outer structure of the Shrines

The outer structures of the shrines vary from one shrine to other. There were three main types of outer structure of the shrines can be identified in the region. The twenty (i.e 15%) shrines have the cusped arched gallery around the main shrine like Gurdwara Baba Ganda Singh at Barnala (Sangrur), Gurdwara Padshahi Dasmi at Bargari (Faridkot), Gurdwara Sulisar at Kot Dharmu (Mansa).⁷³ The meaning of the cusped arched gallery is that some shrines have the colonnade type corridor around the main shrine at ground floor. The massive ninety seven (i.e 74%) shrines have the simple railing at the roof like Gurdwara Tibbi Sahib at Jaito Mandi (Faridkot), Gurdwara Vivah Aasthan at Kartarpur (Jalandhar), Gurdwara Manji Sahib at Damdama Sahib (Bhatinda). The thirteen (i.e 10%) shrines have the railing of small dome at the roof like Gurdwara *Baoli* Sahib at Goindwal (Tarn Taran), Gurdwara Padshahi Panjmi at Bilga (Jalandhar), Gurdwara Nabha Sahib in Patiala.⁷⁴ The meaning of small dome railing is that some shrines have the very small onion shape dome railing around the main shrine at the roof. However, all these shrines have also the octagonal or quadrangle chamber at the four or two corner. It is evident that the common pattern of the outer structure is simple but some new features of architecture are also applied in the newly constructed shrines.

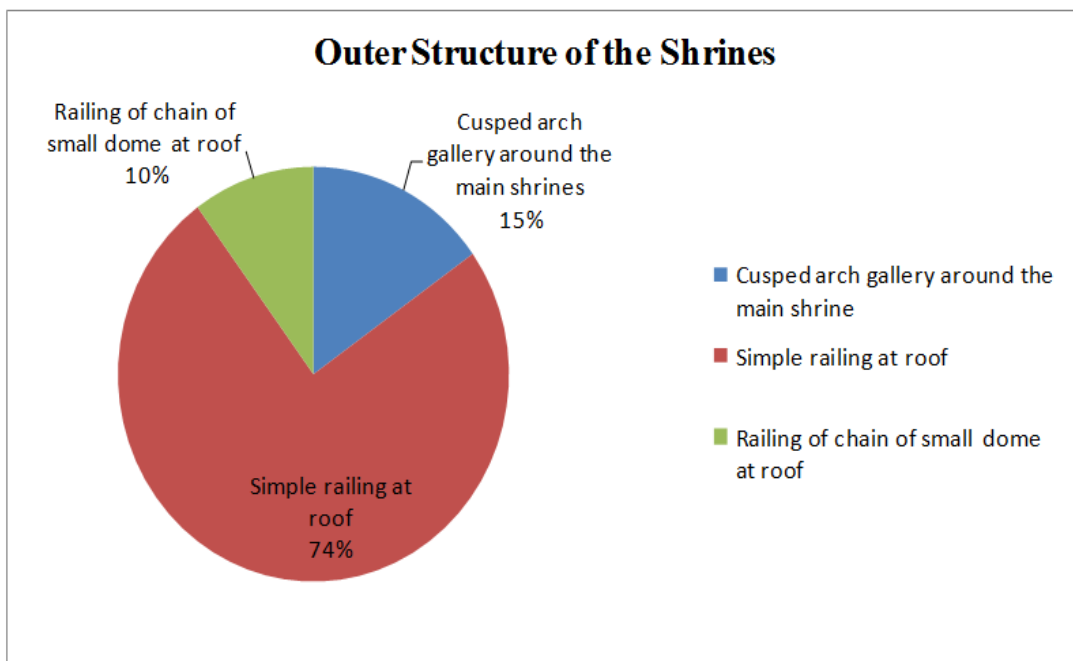


Figure 10: Outer Structure of the Shrines

⁷³ <http://www.historicalgurudwaras.com/GurdwaraDetail.aspx?gid=4066>, Retrieved on 28-3-2017 at 3.30 p.m. For the detail of all the gurdwaras see the Table No. 10 in Appendix-VI.

⁷⁴ Roop Singh, *So Thaan Suhaavaa*, p. 111.

11. Stepped Baoli and Well

It is also very important element of gurdwaras because some shrines were built on the name of the *baoli* and some of these *baolis* were constructed by the guru himself like Gurdwara *Baoli* Sahib at Goindwal (Tarn Taran). The two (i.e 1.53%) shrines have the stepped *baoli* like Gurdwara *Baoli* Sahib at Goindwal (Tarn Taran)⁷⁵ and Gurdwara *Baoli* Sahib Padshahi Chhemi at Nadala (Kapurthala). There was only one (i.e 0.76%) shrine have the sacred *well* in the region like Gurdwara Charan Kanwal at Machhiwara (Ludhiana).⁷⁶ It is clear that the provision of the sacred well was very less. It is mentioned that the provision of the sacred *baoli* may be in more shrines but it is impossible to find out the location of the *baoli* through the documentation of picture. However, as much as possible the authentic data has been collected from the sources.

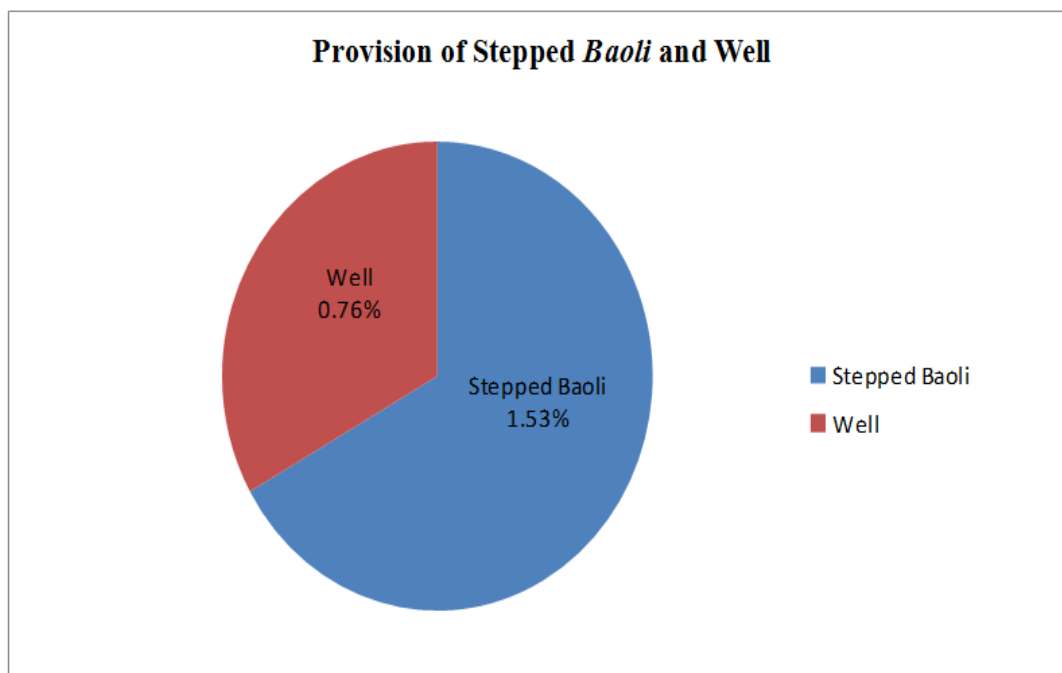


Figure 11: Provision of stepped Baoli and Well

It is evident that the provisions of some common element like hand wash area, feet wash area and *Jora Ghar* was made in all the shrines. The provision of multiple hand wash area, feet wash area and *Jora Ghar* was also available in the major shrines for example The Golden Temple at Amritsar and The Darbar Sahib at Tarn Taran and it also depends upon the number of entrances to the shrine. The provision of the

⁷⁵ <http://www.historicalgurudwaras.com/GurudwaraDetail.aspx?gid=4294>, Retrieved on 28-2-2017 at 3.40 p.m. For the detail of all the gurdwaras see the Table No. 11 in Appendix-VI.

⁷⁶ Roop Singh, *So Thaan Suhaavaa*, p. 48.

Darshani Deodhi has made in most of the shrines. The provision of the multiple *Darshani Deodhi* is also provided in big shrines and it also depends upon the numbers of entrances to the shrines. The location of the *Darshani Deodhi* is depends upon on the direction/location of entry points to the shrine. The provision of the *Karah Parshad* area has made in majority of the shrines. The direction of the main entrance is not fixed as it depends upon the direction/location of the entry points to the site. However, the majority of the direction is looked on the east and north direction. Most of the shrines have entrance on all the four sides. In very few cases, due to site constraint there are entrances on three, two or only one side.

Sikh shrines do not follow any standard layout. Various forms have been used in these shrines. However, all the shrines fulfill the basic requirement like the provision of main hall, *sukhashan* room or rest room, room for *akhand path*, inner *parikarma*, no images inside the hall, *Karah Prasad*. The location of the *sukhashan* room or rest room is not fixed it depends upon the suitable space inside the hall. Sometime it is built on the left or right side of the sanctum sanctorum and in many shrines, it is built on the first floor. The shape of the sanctum sanctorum as well is also not standardized. It is either square, octagon or rectangular. The direction of the sanctum sanctorum depends upon the direction of the main entrance to the shrine. In majority of the shrines, *parikarma* (circumambulatory path) have provided for movement around the sanctum sanctorum. The approach to the main shrine also varies from one shrine to another. However, most of the shrines have approached through flight of stairs. In few cases, there is covered shed and verandah at the entrance. The shape of the most of the shrine was square or rectangular. However a very few cases of octagonal and cruciform shape of the shrines can be identified. The shape of the shrine was depends upon the available space for the shrines. The number of floors also ranged from one to nine, there was also no standardized pattern for the number of floors for any shrines. The provision of *sarovar* is provided in majority of the shrines. In some cases, the provision of the *sarovar* was not there due to the size of the site does not permit it. The location of the *sarovar* was also not fixed, it depends upon the location of the shrines. The provision of the *Nishan Sahib* has provided in all the shrines irrespective of their size. However, the location of the *Nishan Sahib* varies from one shrine to another but most of the shrines having *Nishan Sahib* at the front side. The shape of the dome was also not standardized but most of

shrines have the onion shape dome. The outer structure of the shrine also varies but most of the shrines have the simple railing and no arched gallery around the main shrine. The provision of the stepped *baoli* and *well* can be identified in very few shrines. The provision of the *langar* building has also made in majority of the shrines. The non-availability of a *langar* building in a shrine may be due to its proximity to some prominent shrine or it being part of complex with provision of the *langar* building.

III

From the above discussion of the data of one hundred and thirty shrines, it is clear that there were many architectural elements commonly used in a gurdwara like dome, kiosks, *chhatris*, chambers, cupolas, arches, covered shed and balconied windows. The salient features of the gurdwaras are the multiplicity of *chhatris*, kiosks, and cupola, decorating the parapets and corners at terrace level. The crowing feature of a shrine is the fluted or ribbed dome. Most of the shrines have the onion shape dome but few example of gilded dome can be identified. Normally all the domes are painted with white marble pieces or white porcelain tile pieces. The gold plated copper sheets are also used in many historical shrines. In many shrines, balconied and bay window with shallow elliptical eaves and supported on carved brackets are used. The surfaces of the shrines are also made with floral and other design. In major shrines like Harmandir Sahib, Amritsar and The Darbar Sahib at Tarn Taran work in brass and copper gilt sheeting is introduced with lavishness to create the grandeur.

Domes

The domes are the very important part of religious architecture throughout the world and are the crowing feature of a Sikh shrines as well. There were very few shrines who have the domical top means flat roof at the top. The Sikh shrines have an impressive visual effect, because of the use of various types and forms of the dome, which makes the gurdwara more beautiful. In present study, most of the onion shape domes can be identified in the region. These onion shape domes have heighted more than simple domes. Such domes are larger in diameter than the drum on which it rests. These bulbous domes taper smoothly to appoint and strongly resemble the onion after which they are named. In majority of the shrines, these domes are usually white or gold plated. Generally, these domes are either white or lined with marble pieces or

white ceramic tile pieces. Some of the major historical shrines are covered with gold plated copper sheets like The Harmandir Sahib at Amritsar, The Darbar Sahib at Tarn Taran, Gurdwara Dera Baba Nanak at Gurdaspur and Gurdwara Fatehgarh Sahib at Fatehgarh Sahib. The various type of the technology was used for making to these domes. In some shrines, the finial over the dome has given of gold plating like Gurdwara Keshgarh Sahib at Anandpur Sahib and Gurdwara Kandh Sahib at Batala. From the technically point of view, using copper to clad the masonry work is considered to be the most reliable method of waterproofing to protect it from decay. Gold plating the copper is the ideal finish for the protection of these copper sheets for durability. Apart from the large central dome there are often four cupolas one at each corner of the dome base and several cupolas embellishing the parapet. In most of the shrines, the dome springs from a floral base with the lotus petal motif provided around it in a single or in some cases a double row of petals have been used. The dome of Darbar Sahib at Dera Baba Nanak is unique. It has miniature cupolas all around the octagonal base and double layer of lotus petals with small *kalasa* like motif on the top of upper row of lotus petals. The detail at the top of the dome is also quite different from the domes generally used in the Sikh shrines.⁷⁷ The domes of almost all historical shrines are made in brick masonry, thus in the method of the construction and placement of the dome over the structures of Sikh shrines have mostly followed the age-old traditions of architectural experimentations. Almost in all the cases, dome rests on a square pavilion with three opening on all the sides.



Figure: Domes of Gurdwara Bhatta Sahib, Katalgarh Sahib and Fatehgarh Sahib at Fatehgarh Sahib

Source: Karamjit Singh

⁷⁷ Karamjit Singh, *Understanding Sikh Architecture through the Sikhs Shrines in East Punjab*, p. 188.

Cupola

A cupola is a dome-shaped ornamented architectural element provided on parapet at terrace level, on the corners of the dome base. The word cupola is an Italian word from the Renaissance, a time in architectural history when ornamentation, domes and columns defined a rebirth of Greek building designs. The word is derived from Latin *cupula*, meaning a kind of cup or tub. The cupolas have used in the Sikh shrines to decorate the parapets and corners of the dome base in many of the Sikh shrines. There have been many varieties of cupolas used with interesting variation with respect to size, type and form in the Sikh shrines.



Figure: A B C D E, Cupola used at A. Bhatha Sahib, B. Katalgarh Sahib, C. Baba Bir Singh, D. Akal Takht Sahib, E. Keshgarh Sahib

Source: Karamjit Singh

The Kiosks

The kiosks are also very important architectural element of Sikh shrines. In Sikh shrines many varieties of kiosks has used with interesting variations with respect to size, type and form to decorate the parapets and corners. The size of the kiosk may vary from a small kiosk at the corner to a room sized structure. The most common type of a kiosk is a square pavilion crowned by a domical roof. Besides this, the octagonal type kiosks have also been used commonly for beautify the facade of the Sikh shrines. Sometimes the kiosks are provided on the raised piers, like the Akal Takht and the Harmandir Sahib. The square kiosks have either single arched opening

on each side or in case of large kiosks may have three arched openings on each side and similarly the octagonal kiosks have arched opening on its each face. These kiosks are finished with white paint in most of the cases but in some cases like Akal Takht and the Harmandir Sahib, Amritsar these are in gold plated.



Figure: A B C D E, Kiosks, A-Akal Takht Sahib, B&C-State Gurdwara, D&E-Burj Sahib

Source: Karamjit Singh

The Pillars and Pilasters

The pillars and pilaster is also very important feature of Sikh shrines. The pillar is a structural member, basically meant for supporting the superstructure or an arch above. The pilaster plays its important role for beautify and shining of the Sikh shrines. A pilaster is used from aesthetics point of view and as a decorative element. The pilaster is used in the Sikh shrines on both the exterior and interior walls surfaces. The carefully designed bases and the crowing elements enhance the beauty of the pilasters. The pilaster of the Sikh shrines seems to be derived from the pillars of Mughal and Rajput architecture.

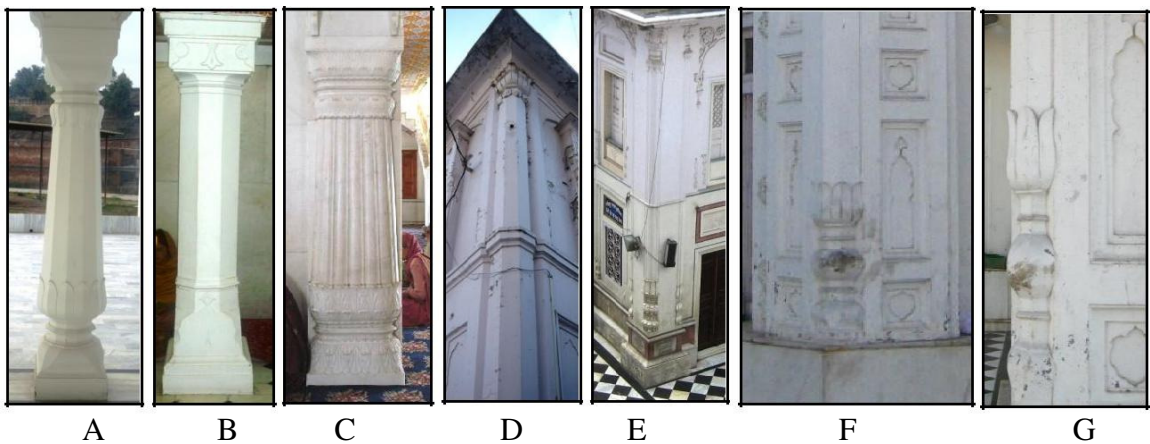


Figure: Pillar detail A-Hatt Sahib, B-Ber Sahib, C-Akal Takht,

Figure: Pilaster detail E-Kandh Sahib, F&G-Burj Sahib, Dhariwal

Source: Karamjit Singh

It is evident that there were many changes came in the architecture of the Sikh shrines with the passage of times. These changes can be divided into various phases. In the first phase, as the earlier *dharmsal* were simple, small and constructed from less durable materials such as timber mud bricks and thatch. However, the early examples of Sikh architecture and art have mostly disappeared. There is not much authentic reference material as well as documentary proof of their shape, size and style available at present. The second phase of architecture begins with the coming of Ranjit Singh as a ruler of the Punjab. Maharaja Ranjit Singh was a patron of the art. During the period of Maharaja Ranjit Singh, the gurdwara get a new shape. Firstly, he gives the grants of thousand of rupees to these Sikh shrines and this made possible the building of these shrines in *pucca* masonry. He introduced the new techniques in the architecture like the floral designs on the walls inside as well as outside of the gurdwara. The arches of the gurdwara buildings were ornamented with verses from the Guru Granth Sahib and reproduced in letters of gold. He donated a very much quantity of gold to these Sikh shrines. He introduced the gold work on the dome and the walls of the Sikh shrines. He also introduced the *jaratkari* system and he engaged the Naqqashes for the decorative purposes. Besides this, the white marble slabs were fixed in the Sikh shrines and he also made the white marble *parikarma* in the major Sikh shrines. Therefore, the *dharmsal* from the timber mud bricks and thatch became a *pucca* masonry, decorative design with architectural features during the period of Ranjit Singh.

The third phase of architecture covers the period of the 20th century. In the 20th century, the pattern of architecture of gurdwaras was fixed as marble carving. The white marble became the mandatory element of architecture and the use of it became stereotype ritual for all the Sikh shrines. Most of the buildings of Sikh shrines were converted into white marble in the 20th century. Besides this, the fresco paintings, gilded dome, decorative *jali* work and *gach* work were visible in gurdwaras in the 20th century period.

The fourth phase includes the gurdwaras of the modern times. The new forms of gurdwaras buildings were evolved in the modern times. The significant feature of the modern gurdwaras is that the large complexes are constructed around the main

shrines. It is observed that there are the variations in structure of gurdwaras buildings with compared to the plain areas, hilly areas and the gurdwaras situated in abroad. For example, the roof of the gurdwaras of the plain areas will be the same like flat roof. However, it is different with the gurdwaras located in hilly areas. For example, the roof of the Gurdwara Hemkunt Sahib is different from other gurdwaras. The form of the roof of the Gurdwara Hemkunt Sahib is a juxtaposition of the conceptual as well as the functional part of the design. The design of the roof, with its valley and the ridges is suited to the particular climate that is prevalent in this area. Such a design can bear snow load extremely efficiently. As the roof is made of aluminum sheets with Astro lite backing, it glowing like a radiant gem, the roof is an effective and aesthetic rendition of the architect.⁷⁸ Like this, the Gurdwara Baru Sahib is another example of the architecture. Besides this, the gurdwaras situated in abroad has also different types of architecture. For example, the Gurdwara Sahib at Leamington in United Kingdom has different type of architecture. Like this, the Gurdwara Sahib Fremont, California in U.S.A also has new form of architecture. Another example is the Gurdwara Nanaksar at Dubai also a different style of architecture.⁷⁹ Therefore, there are many variations in the structure and architecture of the gurdwaras. The structure and architecture of these shrines is also depends upon the location of the place.

However, beyond these types of architecture, it is observed that Sikh religious architecture develops along paths of their religious beliefs. Rather than serving a local community, a number of people from far off places visit gurdwaras. This has increased the resources of the gurdwaras and the more beautiful buildings were also constructed at these place with modern technology. More *sarai*, congregational hall, multiple *Jora Ghar*, hand wash area and multiple entrances are also required to make in these Sikh shrines with the increasing number of the devotees. As the new technology is coming day by day, the new technique of construction is also applying in these Sikh shrines.

⁷⁸ Suparna Rajguru and M.S.Siali, *Gurdwara in the Himalayas*, New Delhi: Hemkunt Publishers Limited, 2001, p. 20.

⁷⁹ For all these Gurdwaras see Figure No. 1, 2, 3, 4, 5 and 6 in current chapter.



Figure 1: Gurdwara Hemkunt Sahib at Hemkunt
Source: Google Images



Figure 2: Gurdwara Hemkunt Sahib
Source: Google Images

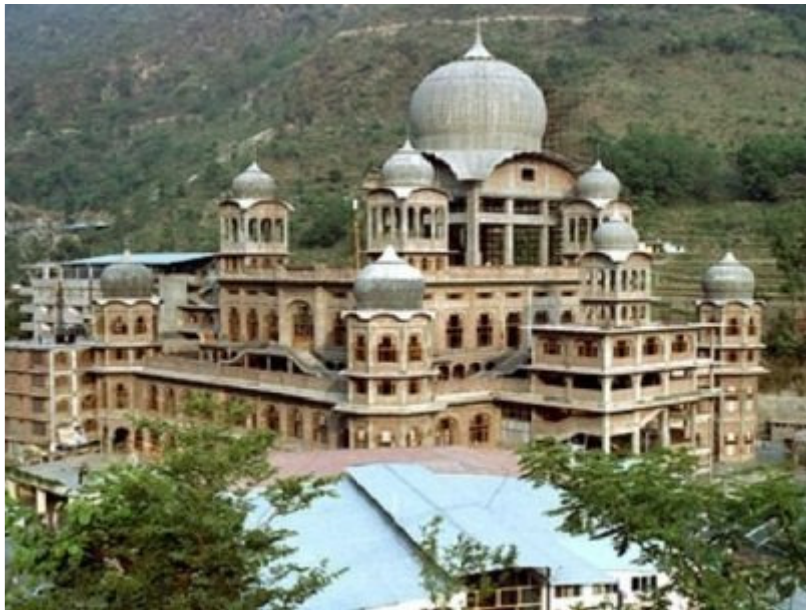


Figure 3: Gurdwara Baru Sahib in Himachal Pradesh
Source: Google Images



Figure 4: Gurdwara Sahib at Leamington in United Kingdom
Source: Google Image



Figure 5: Gurdwara Fremont Sahib at California in U. S. A
Source: Google Image



Figure 6: Gurdwara Nanaksar at Dubai
Source: Google Images

CONCLUSION

Sikhism is the youngest of all the major religions in the world. It came into being at the beginning of the sixteenth century when the people of the Punjab became followers of Guru Nanak Dev (1469-1539), the founder of the Sikh faith. The theme entitled *Sikh Shrines in the Punjab: A Study of the 19th and 20th Centuries* studied for the present research focuses on the number, location and distribution of the Sikh shrines in the Punjab from the 19th to 20th century. It also focuses on the organisation and management of these shrines. Besides this, the theme includes the structural and architectural pattern of the Sikh shrines. It also deals with the activities and the role of these Sikh shrines for the Sikh community in the present time. Earlier, the places of worship of the Sikhs were known by the name of '*Dharamsal*', which literally meant a religious place, or a religious rest house. It generally denoted a building used for devotional singing and prayers. The term *dharamsal* occurs in the Guru Granth Sahib at many places. The first *dharamsal* was established by Guru Nanak Dev at Kartarpur. His successors too established *dharamsal* of their own like Guru Angad Dev established at Khadur Sahib, Guru Amar Das constructed at Goindwal Sahib, the fourth Guru Ram Das built the town Ramdaspur later known as Amritsar and built the sacred tank at Golden Temple. Guru Arjan Dev established The Darbar Sahib at Tarn Taran, Guru Hargobind established at Kiratpur Sahib, Guru Tegh Bahadur established the Anandpur Sahib and Guru Gobind Singh established the Paonta Sahib in the hills. From the period of Guru Nanak Dev to Guru Arjan Dev the *sangat* congregation place was the *Dharamsal*. After the installation of Guru Hargobind Singh as Sixth Guru the *dharamsal* came to be called as Gurdwara. It is not the building, which is so important, it is the gathering together of the Sikhs in the presence of Guru Granth Sahib which gives the gurdwara a special place in the Sikh life. The presence of Guru Granth Sahib is indispensable in a gurdwara because the Sikhs bow before it and not before the bricks and walls. In a gurdwara, Guru Granth Sahib is enthroned for paying respect and reading and for presiding over regular ceremonial congregational prayers, singing of hymns and religious discourses. Religious celebrations commemorating the historical events are also celebrated in the gurdwaras. Therefore, the gurdwaras became the centres of religious life of the Sikhs.

Initially, the Gurdwaras were founded by Guru's and later by the Sikh people themselves in memory of ten Gurus and places of religious and historical significance at various points of times. The gurdwara being the abode of the Guru the Sikhs go there to be in presence and company of their guru for spiritual benefit. This is a place to remember the Lord's name and his greatness and sing his praises and virtues along with *Sangat*. At the gurdwara one listens, to God's praise, meeting with *Satguru*, one utters God praise from one's mouth. However, the term 'Gurdwara' became popular later but references mentioning its spiritual significances are available in the *Adi Granth*. For example, Guru ordered to his followers to go to gurdwara and remember the Lord and the followers learn a lot by going to a gurdwara. Therefore, it is prescribed as a religious duty of all the Sikhs to visit the gurdwara daily to listen to the recitations from *Guru Granth Sahib*.

The present research includes the area of undivided Punjab including present day West Punjab, Haryana, Himachal Pradesh and present East Punjab upto 1947. In the colonial period the Punjab was divided into five Divisions, these were namely Ambala, Jalandhar, Lahore, Rawalpindi and Multan and the districts come under their jurisdiction were Hisar, Rohtak, Gurgaon, Karnal, Shimla, Kangra, Hoshiarpur, Ludhiana, Ferozepore, Gurdaspur, Sialkot, Gujranwala, Amritsar, Gujrat, Jhelum, Rawalpindi, Attock, Mianwali, Shahpur, Montgomery, Lyallpur, Jhang, Muzffargarh and Dera Ghazi Khan. The study includes the larger post partition Punjab up to the period of 1966 including present Haryana and Himachal Pradesh and after that the study focusses on the present day east Punjab up to the end of the 20th century.

The time period of the research is the 19th to 20th centuries. The early 19th century period under Maharaja Ranjit Singh would serve as a starting point to identify the Sikh shrines, although, the period of 19th and 20th century i.e colonial and post colonial phases are the focus of the research. This is a period of transformation in the region because the British annexed the Punjab in 1849. Then the Punjab was divided into two parts namely East and West Punjab in 1947 and the area of Himachal Pradesh was also separated. Again, the Punjab was divided in 1966 and the Haryana was carved out a separate State. The new political economic structure at various points of time led to substantial changes in the social sphere as well. Thus, this phase is a significant one in the history of the region.

It is evident that there were several changes regarding the number, location and distribution of Sikh shrines from the 19th to the 20th century. The first feature of this change was about the total number of sacred places. By the end of the 18th century, there were a total twenty seven (27) sacred places, which can be identified. This number increased to seventy four (74) by the early 19th century. The number of sacred places in doabs ranged from one (1) to twenty five (25) in the early 19th century. The Bari Doab had the highest number of sacred places with twenty five i.e 33%, followed by Satluj-Jamuna Divide area had eighteen i.e 24%, the Bist Jalandhar Doab also had eighteen i.e 24%, the Rachna Doab with ten i.e 13%, the Sindh Sagar Doab with two i.e 2% and the Chaj Doab had the least number with only one i.e 1% sacred places in the early 19th century. Further from the period of 1850 to 1950, a total of seven hundred and forty two (742) sacred places of the Sikhs can be identified in the undivided Punjab. Although the earlier seventy-four sacred places also continued to exist but in addition six hundred and sixty eight (668) new gurdwaras emerged by the mid 20th century. This was massive an increase of 902% of the total Sikh sacred places. The number of gurdwaras in the five doabs ranged from twenty (20) to two hundred and fifty six (256). The highest number of gurdwaras were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) i.e 38%, followed by Bist Jalandhar Doab with one hundred and sixty six (166) i.e 24%, Bari Doab had one hundred and forty nine (149) i.e 22%, Rachna Doab with fifty six (56) i.e 8%, the Chaj Doab with twenty one (21) i.e 3% while the Sindh Sagar Doab had the least number with twenty (20) i.e 3% gurdwaras in the mid 20th century. The distribution of these sacred places was changed in the mid 20th century. In the early 19th century, the Bari doab had the highest number of sacred places but he has placed to the number third in the total number of list of gurdwaras in the mid 20th century. The Satluj-Jamuna divide area had the highest number in the mid 20th century but it was at the second number in the early 19th century. There was also a variation in the number of sacred places in the Bist Jalandhar doab, Sindh Sagar Doab and Chaj Doab in the mid 20th century.

In the period of 1850 to 1947, the Punjab had the vast area including the west Punjab of Pakistan. After the partition in 1947, many sacred places were left behind in Pakistan. It is significant to note that the location of Sikh sacred places in the east and west Punjab present a different picture. The Sikh sacred places located in the east Punjab were very large in number compared with west Punjab.

There were a total five hundred and thirty two (532) i.e 79% Sikh sacred places can be identified in the East Punjab from 1850 to 1950.¹ The highest number of sacred places in East Punjab were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) i.e 48%, followed by Bist Jalandhar doab with one hundred and sixty six (166) i.e 31% and the Bari doab had the least number with one hundred and ten (110) i.e 20% sacred places in the east Punjab. On the other side, the numbers of Sikh sacred places in the west Punjab were rather small in number. There were a total one hundred and thirty six (136) i.e 20% Sikh sacred places can be identified in the west Punjab. The highest number of sacred places were located in Rachna doab with fifty six (56) i.e 41%, followed by Bari doab with thirty nine (39) i.e 28%, the Chaj doab with twenty one (21) i.e 15% and the Sindh Sagar doab had the least number with twenty (20) i.e 14% Sikh sacred places in the west Punjab.

Like this, in the mid 20th to the end of 20th century more two hundred and seventy five (275) sacred places can also be identified in the same area. If we merge the total sacred places of east Punjab from the period of 1850 to 2000 into one category than the total, number of sacred places would be eight hundred and eighty one (881).² Out of these eight hundred and eighty one (881) sacred places, a total six hundred and thirty four (634) i.e 72% continued to exist, the fifty six (56) i.e 6% new sacred places emerged and one hundred and ninety (190) i.e 21% sacred places disappeared by the end of the 20th century. Thus, from twenty seven (27) sacred places at the end of the 18th century the number of Sikh shrines in the whole region rose to seven hundred and forty two (742) by the mid 20th century, a massive increase in sheer numbers. From 1850 to 2000, the number of shrines in the present day Punjab increased from six hundred and six to eight hundred and eighty one. Sacred places of the Sikhs thus, continuously increased with time, especially in the 19 to 20th century.

If we compare the Sikh population with the total number of Sikh shrines than the picture is different. The proportion of Sikh population in the year of 1971 was

¹ The earlier sacred places from 1850-1925 (total-74) are not included in the list of numbers of sacred places from 1925-1950 because there was not any kind of information of scheduled and unscheduled gurdwaras before the period of 1925. But they should be counted in the list of continued gurdwaras of East Punjab. For detail see the calculated data: $742-74=668$, $532/668 \times 100=79\%$.

² This number includes the sacred places from 1850-1950, the total number was 606 (only gurdwaras of East Punjab $742-136=606$) and from 1950-2000, the total number was 275, The grand total was $606+275=881$.

60.21%, followed by 60.75% in 1981, 62.95% in 1991, 59.91% in 2001 and 57.69% in the census of 2011. It is noticeable that the population of the Sikh community increased from 60.21% to 62.95% in the year from 1971 to 1991. But after the year of 1991 the Sikh population has decreased from 59.91% to 57.69% from 2001 to 2011 respectively. Although the overall population of the Punjab has increased in the mid 20th century but there was decline in the number of Sikhs in the late 20th century. On the contrary, the number of Sikh shrines has increased considerable. Thus, there is no correlation of population and increase of Sikh shrines.

The gurdwaras were divided into two category namely scheduled and unscheduled by the Sikh Gurdwara Act of 1925. The scheduled gurdwaras were the major gurdwaras, which were directly managed by the Shiromani Gurdwara Parbandhak Committee and which were allocated with permanent number against the name of the gurdwara in the Sikh Gurdwara Act of 1925. The unscheduled gurdwaras were those, which declared as a 'Sikh Gurdwara' by the Judicial Court or the Sikh Gurdwara Tribunal at various points of time. These unscheduled gurdwaras were known as local or *panchiati* gurdwaras and these were notified by the Government of Punjab and also granted a permanent notification number. After the declaration of the government, nobody could occupy the land and property of these local or *panchaiti* gurdwaras. These unscheduled gurdwaras were very large in number compared to the scheduled gurdwaras. In the undivided Punjab, the total one hundred and eighty four (184) i.e 27% scheduled gurdwaras were identified. The numbers of scheduled gurdwaras ranged from one (1) to seventy one (71) in the doabs. The highest number of scheduled gurdwaras were located in the Satluj-Jamuna divide area with seventy one (71) i.e 38%, followed by Bari Doab with sixty four (64) i.e 34%, the Bist Jalandhar Doab had twenty seven (27) i.e 14%, the Rachna Doab had eighteen (18) i.e 10%, the Chaj Doab with three (3) i.e 1.63% and the Sindh Sagar Doab had the least number of scheduled gurdwara with only one (1) i.e 0.54% in the region. There were a total four hundred and eighty four (484) i.e 72% unscheduled gurdwaras can be identified in the same area. The number of unscheduled gurdwaras ranged from eighteen (18) to one hundred and eighty five (185) in five doabs. Again, the highest number of unscheduled gurdwaras were located in the Satluj-Jamuna Divide area with one hundred and eighty five (185) i.e 38%, followed by Bist Jalandhar Doab with one hundred and thirty nine (139) i.e 28%, Bari Doab had eighty five (85) i.e 17%,

Rachna Doab had thirty eight (38) i.e 8%, the Sindh Sagar Doab had nineteen (19) i.e 4% and the Chaj Doab had the least number of unscheduled gurdwaras with eighteen (18) i.e 3.71% in the region.

The variation in scheduled and unscheduled gurdwaras can also be seen in the east and west Punjab in the mid 20th century. Out of the one hundred and thirty six (136), a total forty six (46) i.e 33% scheduled gurdwaras were identified in the west Punjab. The numbers of scheduled gurdwaras ranged from one (1) to twenty four (24) in these doabs. The highest numbers of scheduled gurdwaras were located in Bari doab with twenty four (24) i.e 52%, followed by Rachna doab with eighteen (18) i.e 39%, the Chaj Doab with three (3) i.e 6% and the Sindh Sagar doab had the least number of scheduled gurdwaras with only one i.e 2% in the west Punjab. There were a total number of ninety (90) i.e 66% unscheduled gurdwaras can also be identified in the same area. The unscheduled gurdwaras ranged from fifteen (15) to thirty eight (38) in the doabs. The highest number of unscheduled gurdwaras were located in Rachna doab with thirty eight (38) i.e 42%, followed by Sindh Sagar doab with nineteen (19) i.e 21%, the Chaj doab with eighteen (18) i.e 20% and the Bari doab had the least number with fifteen (15) i.e 16% unscheduled gurdwaras in the west Punjab.

However, the picture of scheduled and unscheduled gurdwaras was different in east Punjab with compared to the west Punjab. There were a total numbers of three hundred and two (302) i.e 37% scheduled gurdwaras can be identified in the east Punjab from the period of 1850 to 2000. The highest numbers of scheduled gurdwaras were located in the Satluj-Jamuna divide areas with two hundred and twenty four (224) i.e 74%, followed by Bari doab with forty (40) i.e 13% and the Bist Jalandhar doab had the least number with thirty eight (38) i.e 12% unscheduled gurdwaras in the East Punjab. Besides this, there was a large numbers of the unscheduled gurdwaras in the East Punjab with compared to the west Punjab. There were a total five hundred and five (505) i.e 62% unscheduled gurdwaras can be identified in the East Punjab from the period of 1850 to 2000. Again, the highest numbers of unscheduled gurdwaras were located in the Satluj-Jamuna divide areas with two hundred and ninety one (291) i.e 57%, followed by Bist Jalandhar doab with one hundred and forty four (144) i.e 28% and the Bari doab had the minimum numbers of unscheduled gurdwaras with seventy (70) i.e 13% in the East Punjab. It is evident that the area of

east Punjab had a high concentration of gurdwaras and the maximum numbers of sacred places when compared to the west Punjab from the period of 1850 to 2000.

The second feature of change was about the historical background of the gurdwaras and their family members. Several sacred spaces emerged due to the direct activity of the gurus. Besides this, there were many gurdwaras built with the name of the Sikh persons or Sikh saints who attained martyrdom during fighting with the enemy. These gurdwaras may be called the gurdwaras of other spiritual religious personage but these are the historical gurdwaras. There were Gurdwara Shahid Ganj Baba Dip Singh, Gurdwara Baba Taru Singh Shahid, Gurdwara Dera Baba Ajaipal Singh, Gurdwara Bhai Mool Chand and Gurdwara Baba Ala Singh, etc. Beside this, there were other historical gurdwaras which related with the event or miracle which was performed by the Sikh gurus, for example Gurdwara Panja Sahib at Hasan Abdal in Attock, Gurdwara Chakki Sahib at Eminabad, Gurdwara Kiara Sahib, Gurdwara Keshgarh Sahib at Anandpur, Gurdwara Jyoti Saroop Sahib at Fatehgarh Sahib. All this kind of gurdwaras are called the historical gurdwaras because they were directly related with the major events in the history of Sikhism.

Out of these total eight hundred and eighty one (881) gurdwaras, a six hundred and thirty one (631) i.e 71% were related with the gurus, their family members and the gurdwaras of non-gurus. The remaining two hundred and fifty (250) i.e 28% were identified as the local or *panchaiti* gurdwaras and these are not the historical gurdwaras. These local gurdwaras were those, which constructed by the local people and with the passage of time these gurdwaras were declared a 'Sikh Gurdwara' by the Sikh Gurdwara Tribunal. It is noted that out of these eight hundred and eighty one (881) gurdwaras, the tenth Guru Gobind Singh had the highest number of one hundred and forty (140) i.e 22% gurdwaras followed by the gurdwaras of other spiritual religious personage had one hundred and thirty eight (138) i.e 21%. Chronologically, first Guru Nanak dev had sixty five (65) i.e 10%, Guru Angad Dev had few number with eight (8) i.e 1%, third Guru Amar Das had small number with seven (7) i.e also 1%, Guru Ram Das had eleven (11) i.e 2%, fifth Guru Arjan Dev with thirty one (31) i.e 5%, Guru Hargobind had maximum after Guru Gobind Singh with one hundred and three (103) i.e 16%, Guru Har Rai with sixteen (16) i.e 2%, Guru Harkrishan had the least number with only four (4) i.e 0.63%, ninth Guru Tegh Bahadur had ninety six (96) i.e 15% and family related places were ten (10) i.e 1% sacred places in the region.

The reason for the small number of gurdwaras of Guru Nanak Dev is that the present study included the area of Punjab only while the Guru Nanak Dev had also the much number of gurdwaras outside the Punjab. If all the gurdwaras of Guru Nanak Dev should be counted than the number of gurdwaras of Guru Nanak Dev would be highest than all other gurus. On the contrary, the numbers of other gurus were not much in number outside the Punjab. The gurdwaras of Guru Har Rai, Guru Arjan Dev, Guru Ram Das, Guru Amar Das and Guru Angad Dev were also in small numbers because they did not visit many places. The eighth Guru Harkrishan had the least number with only four gurdwaras in the Punjab. The reason for the fewer number of sacred places of Guru is that Guru Har Krishan had shortest tenure of Guruship, lasting only 2 years, 5 months and 24 days. At the age of five, he became youngest Guru on 7 October 1661, succeeding his father, Guru Har Rai. He is also known as Bal Guru (Child Guru).

The third feature of this change was the location of these sacred places. By a glance of the map, it can be noticed that the highest numbers of sacred places were located in the north and central part of the Punjab in the early 19th century. The sacred places in highest number were located in Bari Doab and Bist Jalandhar Doab like Amritsar seventeen, Hoshiarpur eleven, Lahore five and Gurdaspur three. The number of sacred places was fewer in Satluj-Jamuna divide area like Patiala had four and Ambala contained three sacred places. The Rachna Doab, Sindh Sagar Doab and Chaj Doab had the least number of sacred places like Attock, Jhelum and Gujrat had only one sacred place in the region. The total 82% sacred places were directly located in the north and 17% were located in central and south part of the Punjab while hardly any Sikh sacred place which can be identified in the west part of the Punjab by the early 19th century. This position of distribution had changed by the mid 20th century. By a glance of the map, it can be noticed that the highest numbers of sacred places were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) followed by Bist Jalandhar doab with one hundred and sixty six (166), Bari doab had one hundred and forty nine (149), Rachna doab had small number of sacred places with fifty six (56) while the Chaj doab and Sindh Sagar doab had the least number of sacred places with twenty one (21) and twenty (20) respectively by the mid 20th century. The highest number of sacred places were located in the east and southern part of the Punjab by the mid 20th century while this pattern was not followed in the

early 19th century Punjab. Besides this, it can be notice that the area of east Punjab had the maximum number of sacred places even before the partition of the Punjab. The maximum numbers of Sikh shrines were identified in the Majha, Malwa, Doaba and in the Satluj-Jamuna divide areas. The reason of this was that most of the gurus lived in east Punjab. However, the gurus namely Guru Nanak Dev, Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev, Guru Hargobind and Guru Tegh Bahadur tour to the west Punjab but most of his time they spent in east Punjab. The other gurus namely Guru Har Rai, Guru Harkrishan and Guru Gobind Singh did not tour to the west Punjab. Therefore, this may be the reason for the maximum numbers of Sikh shrines were emerged in east Punjab.

The management of gurdwaras had also changed with the passage of time. It began with direct control of Gurus on these sacred places, then through *manjidars* or missionaries, which were appointed by Guru himself. The duties of these *manjidars* were to collect voluntary offerings in cash or kind from the devotees and to pass that on the Guru for the use of the *langar*, construction of *dharmsal* or to help the poor. The next phase was of the *masand* where the work of these *masand* was extended from collecting the offerings for the propagation of Sikhism. They also submitted the report to the Guru on the work of religious propagation. In the 18th century due to the focus of the Sikhs on the local struggle, the gurdwaras came under the control of the hereditary *mahants* who occupied the control of these gurdwaras. In the times of Ranjit Singh, the functioning of the gurdwaras was again streamlined with grants to many historical gurdwaras. In the early 19th century, Maharaja Ranjit Singh also took over the management of the Golden Temple for some time. The interest of the state in maintaining and controlling the gurdwaras would have added to their original management and functioning. However, no central organization to supervise the gurdwaras was established at that time. In the late 19th century, the *mahants* were dominant in the administration of the gurdwaras. They had started converting the gurdwara property into their personal possession and the land attached to the Sikh gurdwaras was registered in the name of Mahants under the 'new' system of land registration act introduced by the British.

After the annexation of the Punjab in 1849 when the British rule was established, the situation underwent a change. The British government intervened into the management of the Darbar Sahib at Amritsar. The British government individually

took the control of the shrine of the Golden Temple and The Darbar Sahib at Tarn Taran. The Darbar Sahib at Amritsar and Tarn Taran gradually passed into the hands of the government. Sir Henry Lawrence who was appointed chairman of the Board of Administration in Punjab, went into the details of the management of the Darbar Sahib at Amritsar. He selected Sardar Lehna Singh as the Manager of the Golden Temple but actually the manager had no powers, as he had to take his orders about everything from the British government in 1859, when the Amritsar District was placed under the civil officer, a committee of Sikh Sardars and Rais was appointed to manage the affairs of the Golden Temple and to settle the old disputes of the priests regarding their shares in the income of the Golden Temple and its adjoining gurdwaras. Further, with the consent of the Deputy Commissioner, the committee appointed a manager for the purpose. However, this committee could not succeed for long time and it dissolved due to some internal tensions. The manager was now responsible for everything that he did to the local Deputy Commissioner from whom he took his orders direct and to whom he rendered his account. Obviously, he cared less for Sikh principles and more for the views of the government. Taking cue from the British management of Darbar Sahib, the functionaries at other gurdwaras whether they were managers or priests began to care more for the views of the government than to their duties. It is obvious that the British Government indirectly took over the management of the Sikh sacred places. Thus, influence of the British Government on gurdwaras remained dominant until the formation of the Shiromani Gurdwara Parbandhak Committee.

In the early 20th century a general assembly representing to all the Sikhs called 'Sarbat Khalsa' met in front of Akal Takht on 15th November 1920 to make arrangement for the management of Harmandir Sahib and other gurdwaras. This assembly resolved to constitute a committee of 175 members to control all the Gurdwaras inside as well as outside the Punjab. All the members of the provisional committee formed by the Government were diplomatically included into it. This committee was named as 'Shiromani Gurdwara Parbandhak Committee.' The committee held its first meeting at Akal Takht on December 12, 1920. The Panj Piaras conducted the scrutiny of all the members. The S.G.P.C appointed a sub-committee to draft its constitution immediately after its formation. The new constitution thus, prepared was adopted by the S.G.P.C. After adopting this constitution, the S.G.P.C

got itself registered as a corporate body on April 30, 1921 under the Societies Registration Act, 1860. The task before the S.G.P.C was to bring the gurdwaras under the Panthic control and management by removing the corrupt Mahants. Thus, the S.G.P.C became the central authority for the management and functioning of the gurdwaras in the Punjab.

After the partition of the Punjab in 1947 many Sikh Shrines were left in Pakistan and a separate Pakistan Sikh Gurdwara Parbandhak Committee was formed at there for the maintenance of these gurdwaras. In the East Punjab, the Patiala region was merged with the other East Punjab States and the PEPSU was formed on August 20, 1948. Later on, the PEPSU was merged with the states of the Punjab on November 1, 1956. Then the original Sikh Gurdwara Act of 1925 was amended in 1959 and the historical gurdwaras of the PEPSU region were included in it. The Punjab was again divided into two parts present day Haryana and Himachal Pradesh and some major Sikh shrines of these states were managed by S.G.P.C. However, all the historical and major Sikh shrines of the East Punjab are managed by S.G.P.C. It is observed that the sources of income of all gurdwaras are the offerings of the devotees or *sangat*. It is the principle of Sikh religion started by the fifth Guru Arjan Dev that every Sikh should donate 1/10 part of his income for the welfare of humankind. Besides this the other sources of the income are the hospitals, the schools and the college which are started by the religious body namely S.G.P.C. The cultivable land, which has been registered on the name of many gurdwaras also became the sources of income for these gurdwaras. Besides this, the type of expenses has changed in the 20th century with activities related to free hospital and dispensary, dental college, free counselling office, school for needy and poor, free medical camp, free shelter for homeless people, scholarship for students for study in India and abroad, jobs to employees in the major Sikh shrines based on his/her merit, distribution of the clothes to poor people during winter season and donate money on marriage under the scheme of single girl marriage, etc.

Therefore, there were varied types of management to supervise the gurdwaras in the Punjab. The pattern of management has totally changed with the passage of time. The first reason for this change is the considerable development of gurdwaras. The income of the gurdwaras is increasing day by day so the powerful management is required to maintain these incomes and for the functioning of these gurdwaras. The

second reason is identified the increasing number of gurdwaras, presently there are approximately one hundred and ten major gurdwaras in Punjab like Golden Temple, Anandpur Sahib, Muktsar Sahib, Damdama Sahib (Talwandi Saboo) and Fatehgarh Sahib which are directly managed by the S.G.P.C under section-85 through the Sikh Gurdwara Act of 1925. Besides this, there are five hundred local gurdwaras, which are managed by local committees. These local committees have total five members the four members are elected by the respective constituency and the one member is nominated by the S.G.P.C. The annual income of these gurdwaras is very less that is why these gurdwaras are indirectly managed by the S.G.P.C through local committees under section-87 according the provision of the Act 1925. The third reason of this change is the emergence of new gurdwaras based on caste. Nowadays generally, there are three gurdwaras existing in every village. The one gurdwara is for Jat community, the second for scheduled caste or backward class and the third is *shahidi* gurdwara, which was constructed on the name of the any Sikh saint who attained martyrdom during fighting. These scheduled caste and *shahidi* gurdwaras are managed by the local committees, which are constituted by the local scheduled caste people. The emergence of such gurdwaras highlights the fact that the scheduled caste followers are now full-fledged members of the Sikh community, establishing shrines and managing the affairs of their gurdwaras. Therefore, the pattern of management of gurdwaras has changed significantly in the 20th century.

The structure and architecture of the Sikh shrines has also changed with the passage of time. The present research included the study of the one hundred and thirty Sikh shrines to identify the changes in architectural and structural pattern of the Sikh shrines. It is clear that there were many architectural elements commonly used in a gurdwara like dome, kiosks, *chhatris*, chambers, cupolas, arches, covered shed and balconied windows. The salient features of the gurdwaras are the multiplicity of *chhatris*, kiosks, and cupola, decorating the parapets and corners at terrace level. The crowing feature of a shrine is the fluted or ribbed dome. Most of the shrines have the onion shape dome but few example of gilded dome can be identified. Normally all the domes are created with white marble pieces or white porcelain tile pieces. The gold plated copper sheets are also used in many historical shrines. In many shrines, balconied and bay window with shallow elliptical eaves and supported on carved brackets are used. The surfaces of the shrines are also made with floral and other

design. In major shrines like Harmandir Sahib, Amritsar and The Darbar Sahib, Tarn Taran, work in brass and copper gilt sheeting is introduced with lavishness to create the grandeur.

The domes are the very important part of religious architecture throughout the world and are the crowing feature of a Sikh shrines as well. There were very few shrines who have the domical top means flat roof at the top. The Sikh shrines have an impressive visual effect, because of the use of various types and forms of the dome, which makes the gurdwara more beautiful. In our study, most of the onion shape domes can be identified in the region. These onion shape domes have heighted more than simple domes. Such domes are larger in diameter than the drum on which it rests. These bulbous domes taper smoothly to appoint and strongly resemble the onion after which they are named. In majority of the shrines, these domes are usually white or gold plated. Generally, these domes are either white or lined with marble pieces or white ceramic tile pieces. Some of the major historical shrines are covered with gold plated copper sheets like The Harmandir Sahib at Amritsar, The Darbar Sahib at Tarn Taran, Gurdwara Dera Baba Nanak at Gurdaspur and Gurdwara Fatehgarh Sahib at Fatehgarh Sahib. The various type of the technology was used for making to these domes. In some shrines, the finial over the dome has been given of gold plating like Gurdwara Keshgarh Sahib at Anandpur Sahib and Gurdwara Kandh Sahib at Batala. From the technically point of view, using copper to clad the masonry work is considered to be the most reliable method of waterproofing to protect it from decay. Gold plating the copper is the ideal finish for the protection of these copper sheets for durability. Apart from the large central dome there are often four cupolas one at each corner of the dome base and several cupolas embellishing the parapet. In most of the shrines, the dome springs from a floral base with the lotus petal motif provided around it in a single or in some cases a double row of petals have been used. The dome of Darbar Sahib at Dera Baba Nanak is unique. It has miniature cupolas all around the octagonal base and double layer of lotus petals with small *kalasa* like motif on the top of upper row of lotus petals. The detail at the top of the dome is also quite different from the domes generally used in the Sikh shrines. The domes of almost all historical shrines are made in brick masonry, thus in the method of the construction and placement of the dome over the structures of Sikh shrines have mostly followed the age-old traditions of architectural experimentations. Almost in all the cases, dome rests on a square pavilion with three opening on all the sides.

A cupola is a dome-shaped ornamented architectural element provided on parapet at terrace level, on the corners of the dome base. The word cupola is an Italian word from the Renaissance, a time in architectural history when ornamentation, domes and columns defined a rebirth of Greek building designs. The word is derived from Latin *cupula*, meaning a kind of cup or tub. The cupolas have been used in the Sikh shrines to decorate the parapets and corners of the dome base in many of the Sikh shrines. There have been many varieties of cupolas used with interesting variation with respect to size, type and form in the Sikh shrines.

The kiosks are also very important architectural element of Sikh shrines. In Sikh shrines many varieties of kiosks has been used with interesting variations with respect to size, type and form to decorate the parapets and corners. The size of the kiosk may vary from a small kiosk at the corner to a room sized structure. The most common type of a kiosk is a square pavilion crowned by a domical roof. Besides this, the octagonal type kiosks have also been used commonly used to beautify the facade of the Sikh shrines. Sometimes the kiosks are provided on the raised piers, like the Akal Takht and the Harmandir Sahib. The square kiosks have either single arched opening on each side or in case of large kiosks may have three arched openings on each side and similarly the octagonal kiosks have arched opening on its each face. These kiosks are finished with white paint in most of the cases but in some cases like Akal Takht and the Harmandir Sahib, Amritsar these are in gold plated. The pillars and pilaster is also very important feature of Sikh shrines. The pillar is a structural member basically meant for supporting the superstructure or an arch above. The pilaster plays its important role for beautify and shining of the Sikh shrines. A pilaster is used from aesthetics point of view and as a decorative element. The pilaster is used in the Sikh shrines on both the exterior and interior walls surfaces. The carefully designed bases and the crowing elements enhance the beauty of the pilasters. The pilaster of the Sikh shrines seems to be derived from the pillars of Mughal and Rajput architecture.

There was variation about the elements of architecture, which applied in these Sikh shrines. By analyzing the one hundred and thirty Sikh shrines (130), it can be said that there was no fixed pattern structural of elements of architecture, which followed in these Sikh shrines. There was variation about the main direction of the gurdwaras. For example, there were thirty four (i.e 26%) shrine identified who had

the main direction through east side like Gurdwara Shaheedan Sahib, Amritsar, the total twenty six (i.e 20%) through north side like Gurdwara Padshahi Naumi, Baba Bakala, the total fourteen (i.e 10%) on south side like Ber Sahib and the total nine (i.e 7%) on west side like Gurdwara Fatehgarh Shaib. Therefore, there is no fixed pattern for the main entrances of the shrine. Besides this, there was also a variation about the entry into the shrines through the two sides or four sides. During the course of the study the total forty eight (i.e 37%) gurdwaras had the entry from all four sides like The Harmandir Sahib, Amritsar and the four shrines (i.e 3%) have entry from three side like Takht Keshgarh Sahib, and rest of the gurdwaras had the entry from one side only. It is noteworthy that because of this site constraint, it does not permit entry on all four sides. There were total twenty eight (i.e 21%) gurdwara identified who had the *darshani deodhi* like The Darbar Sahib, Amritsar, etc and total eight (i.e 6%) who had the *darshnai* gate like Gurdwara Holgarh Sahib, Anandpur Sahib, Ropar. Therefore, there was no fixed pattern of entry from all sides or three side or two sides. There were twenty seven (i.e 20%) gurdwaras identified who had the approach to the main shrine through the flights of stairs, like Gurdwara Santoksar at Amritsar, the total ten (i.e 7%) sacred places who had the approach through covered shed, like Gurdwara Holgarh Sahib at Ropar, the six (i.e 4%) gurdwaras who had approach through verandah and total four (i.e 3%) identified who had covered small hall in front of the shrine like Gurdwara Qila Anandgarh Sahib at Ropar. There was no fixed pattern for the shape of the shrine. There were total sixty five (i.e 50%) sacred places identified who had the square shape like Darbar Sahib at Tarn Taran. The fifty three (i.e 40.76%) shrines were in rectangular shape like Darbar Sahib at Khadur Sahib and Gurdwara Manji Sahib at Alamgir in Ludhiana. The five shrines (i.e 3.84%) were in octagonal shape like Gurdwara Garna Sahib at Bodal in Hoshiarpur. The five shrines (i.e 3.84%) were in cruciform shape like Gurdwara Bir Baba Budhha Ji at Thattha in Amritsar.

There was variation in pattern of the numbers of floors for the Sikh shrines. The total thirty six shrines (i.e 27%) were the single storeyed structure like Gurdwara Charan Kanwal at Machhiwara in Ludhiana. There were thirty four shrines (i.e 26%) had the two storeyed structure and some of these were also the basement like Gurdwara Darbar Sahib at Dera Baba Nanak in Gurdaspur. There were also thirty four (i.e 26%) shrines have the three storeyed structure like Gurdwara Takht Keshgarh

Sahib at Anandpur Sahib in Ropar. There were nine (i.e 6.92%) shrines who had the four storeyed structure like State Gurdwara Sahib in Kapurthala. There were ten (i.e 7.69%) shrines have the five storeyed structure like Gurdwara Mau Sahib in Jalandhar. There was only one (i.e 0.76%) shrine who had the seven storeyed structure and this was Gurdwara Ramsar Sahib at Amritsar. There was also only one (i.e 0.76%) shrine who have the nine storeyed structure and this was the Gurdwara Baba Atal at Amritsar. Therefore, there was no fixed pattern for the number of floors for the Sikh shrines.

The location of the *sarovar* also varies from one shrine to another. There was only one (i.e 0.76%) shrine have the *sarovar* around the main shrine and this place was The Golden Temple at Amritsar. There were seventeen (i.e 13%) shrines have the *sarovar* at the south side of the shrine like Gurdwara Baba Bir Singh at Naurangabad in Amritsar. There were ten (i.e 7.69%) shrines have the *sarovar* at the west side of the shrine like Gurdwara Chhehartha Sahib at Amritsar. There were also ten (i.e 7.69%) shrines have the *sarovar* at the east side of the main shrine like Gurdwara Datansar Sahib at Muktsar. There were nine (i.e 6.92%) shrines have the *sarovar* at the north side of the main shrine like Gurdwara Burj Sahib at Dhariwal in Gurdaspur. Like *sarovar*, the location of the Nishan Sahib was also not fixed in the Sikh shrines. There were sixty seven (i.e 51%) shrines have the Nishan Sahib at front side like Gurdwara Patalpuri Sahib at Kiratpur Sahib in Ropar. The sixteen (i.e 12%) shrines have the Nishan Sahib at east side like Gurdwara Padshahi Panjmi at Bilga in Jalandhar. The thirteen (i.e 10%) shrines have Nishan Sahib at west side like Gurdwara Gurusar at Nathana in Bhatinda. The five (i.e 3.84%) shrines have the Nishan Sahib at the south side of the shrine like Gurdwara Gurusar at Hadiaya in Sangrur. The four (i.e 3%) shrines have the Nishan Sahib at the north side of the shrine like Gurdwara Rakabsar Sahib in Muktsar. The three (i.e 2%) shrines have the Nishan Sahib on the floors of the shrine like The Darbar Sahib in Amritsar at second floor and Sri Akal Takht Sahib at the third floor. The two (i.e 1.53%) shrines have the Nishan Sahib at the both side of the shrine like Gurdwara Tahliana Sahib at Raikot in Ludhiana.

The structure of the dome was not standardized in the Sikh shrines. During the course of study, the highest one hundred and fifteen (i.e 88%) shrines have the onion shape dome like Gurdwara Gurusar at Loapon in Moga district. The eight (i.e 6%)

shrines have the domical type roof on the top. The domical top means the shape of the dome is flat type and not like the onion type for example Gurdwara Padshahi Dasmī in Nadaun. The seven (i.e 5%) shrines have the gilded dome like The Darbar Sahib in Amritsar. There was also variation in the outer structure of the shrines. There were three main types of outer structure of the shrines can be identified in the region. The twenty (i.e 15%) shrines have the cusped arched gallery around the main shrine like Gurdwara Baba Ganda Singh at Barnala in Sangrur. The massive ninety seven (i.e 74%) shrines have the simple railing at the roof like Gurdwara Tibbi Sahib at Jaito Mandi in Faridkot. The thirteen (i.e 10%) shrines have the railing of small dome at the roof like Gurdwara Nabha Sahib in Patiala. The provision and location of the stepped well and *baoli* was also different in the Sikh shrines. There were two (i.e 1.53%) shrines who have the stepped *baoli* like Gurdwara *Baoli* Sahib at Goindwal in Tarn Taran and Gurdwara *Baoli* Sahib Padshahi Chhemi at Nadala in Kapurthala. There was only one (i.e 0.76%) shrine have the sacred *well* in the region, this sacred place was Gurdwara Charan Kanwal at Machhiwara in Ludhiana district. Therefore, there was no standardized pattern for the elements of architecture of the Sikh shrines. Mostly it depends upon the available space and size of the shrines.

It is evident that there were many changes that came about in the architecture of the Sikh shrines with the passage of times. This change can be divided into various phases. In the first phase, as the earlier *dharmsal* were simple, small and constructed from less durable materials such as timber mud bricks and thatch. However, the early examples of Sikh architecture and art have mostly disappeared. There is not much authentic reference material as well as documentary proof of their shape, size and style available at present. The second phase of architecture begins with the coming of Maharaja Ranjit Singh as a ruler of the Punjab. Maharaja Ranjit Singh was a patron of the art. During the period of Maharaja Ranjit Singh, the gurdwara get a new shape. Firstly, he gives the grants of thousand of rupees to these Sikh shrines and this made possible the building of these shrines in *pucca* masonry. He introduced the new techniques in the architecture like the floral designs on the walls inside as well as outside of the gurdwara. The arches of the gurdwara buildings were ornamented with verses from the Guru Granth Sahib and reproduced in letters of gold. He donated a very much quantity of gold to these Sikh shrines. He introduced the gold work on the dome and the walls of the Sikh shrines. He also introduced the *jaratkari* system and

he engaged the Naqqashes for the decorative purposes. Besides this, the white marble slabs were fixed in the Sikh shrines and he also made the white marble *parikarma* in the major Sikh shrines. Therefore, the *dharmsal* from the timber mud bricks and thatch became a *pucca* masonry, decorative design with architectural features during the period of Maharaja Ranjit Singh.

The third phase of architecture covers the period of the 20th century. In the 20th century, the pattern of architecture of gurdwaras was fixed as marble carving. The white marble became the mandatory element of architecture and the use of it became stereotype ritual for all the Sikh shrines. Most of the buildings of Sikh shrines were converted into white marble in the 20th century. Besides this, the fresco paintings, gilded dome, decorative *jali* work and *gach* work were visible in gurdwaras in the 20th century period.

The fourth phase includes the gurdwaras of the modern times. The new forms of gurdwaras buildings were evolved in the modern times. The significant feature of the modern gurdwaras is that the large complexes are constructed around the main shrines. It is observed that there are the variations in structure of gurdwaras buildings with comparison to the plain areas, hilly areas and the gurdwaras situated in abroad. For example, the roof of the gurdwaras of the plain areas will be the same like flat roof. However, it is different in the gurdwaras located with hilly areas. For example, the roof of the Gurdwara Hemkunt Sahib is different from other gurdwaras. The form of the roof of the Gurdwara Hemkunt Sahib is a juxtaposition of the conceptual as well as the functional part of the design. The design of the roof, with its valley and the ridges is suited to the particular climate that is prevalent in this area. Such a design can bear snow load extremely efficiently. As the roof is made of aluminium sheets with Astro lite backing, it glowing like a radiant gem, the roof is an effective and aesthetic rendition of the architect. Like this, the Gurdwara Baru Sahib is another example of the architecture. Besides this, the gurdwaras situated in abroad has also different types of architecture. For example, the Gurdwara Sahib at Leamington in United Kingdom has different type of architecture. Like this, the Gurdwara Sahib Fremont, California in U.S.A also has new form of architecture. Another example is the Gurdwara Nanaksar at Dubai also a different style of architecture. Therefore, there are many variations in the structure and architecture of the gurdwaras. The structure and architecture of these shrines is also depends upon the location their place.

However, beyond these types of architecture, it is observed that Sikh religious architecture developed along paths of their religious beliefs. Rather than serving a local community, a number of people from far off places visit gurdwaras. This has increased the resources of the gurdwaras and the more beautiful buildings were also constructed at these place with new technology. More *sarai*, congregational hall, multiple *Jora Ghar*, hand wash area and multiple entrances are also required to make in these Sikh shrines with the increasing number of the devotees. As the new technology is coming day by day, the new technique of construction is also applying in these Sikh shrines.

Besides this, in the present scenario these gurdwaras plays a significant role in the life of the Sikh community. Nowadays, the Shiromani Gurdwara Parbandhak committee became the supreme authority of the Sikhs who manages the almost all historical gurdwaras in the Punjab as well as outside the Punjab. Besides managing the gurdwaras, the S.G.P.C does many social, educational and health related activities and functions for the Sikh community. For example, the S.G.P.C opened many orphanages for the homeless peoples. This organisation also provides the individual home to the needy and poor people as well as possible. The S.G.P.C also made the facility of ramp for the old person in the major shrines. In the educational activities, the S.G.P.C established many schools and colleges, which provides the free education to the needy and poor students. They also provide the scholarship to those students who want to study in abroad. The S.G.P.C made many hospitals, which gives the free treatment to the needy peoples. They also constructed many dental hospitals for the welfare of humankind.

It was observed that there were a total fourteen (14) colleges under the Shiromani Gurdwara Parbandhak Committee can be identified in the present study. Beside this, there were many schools, which get the grant from S.G.P.C. It was gathered that there were total forty four (44) schools under S.G.P.C can be identified in the region. Out of these, the total twelve (12) new schools whose affiliation with C.B.S.E were open recently. The total ten (10) schools were those who get the 95% grant from the S.G.P.C and the rest numbers of twenty two (22) schools were public schools, which were managed by the S.G.P.C. There was also one school namely Bhai Nighaya Singh Ji Khalsa Public School for Deaf student managed by this institution. The one major university namely Sri Guru Granth Sahib World University was also

managed by this institution. Besides this some medical and dental college were also managed by this institution. Therefore it may be said that there is a great contribution of the Shiromani Gurdwara Parbandhak Committee in opening many basic and higher rich educational institutions throughout the country.

Besides this, some medical services were also provided within the premises of the major Sikh shrines by the managing bodies as much as possible. The S.G.P.C conducts various activities to cater the physical needs of the masses in general irrespective of caste, creed, colour and nationality. The managing body serves the poor, need and sick coming from the different areas. In addition to the medical activities carried on by this managing body through dispensaries, the S.G.P.C also organized the charity eye camps and free distribution of medicines among the needy and the poor. It became the regular annual feature of this institution. The study reveals that to give the help for cancer patients the 'Cancer Relief Fund' was made by this body. It provides the financial help to those patients who were fighting with cancer disease. It was gathered that during the year of 2011-2012 the total two hundred and eleven (211), and in 2012-2013 total 1467 and in 2013-2014 total 1401 cancer patients were received the aid of the total amount of six crore, twenty six lac, eighty four thousand, one hundred and forty four (6,26,84,144) from S.G.P.C. In the miscellaneous activities, the S.G.P.C were built the six rest houses or *sarai* at Golden Temple, Amritsar which provides lodging facilities for pilgrims and this is maintained by the managing body. These were namely Sri Guru Ramdas Niwas, Sri Guru Nanak Dev Niwas, Guru Arjan Niwas, Sri Guru Gobind Singh Ji NRI Niwas, Guru Hargobind Niwas and Mata Ganga Ji Niwas. Nowadays, these are the good rest house, which provides the basic facilities for staying to the pilgrims.

Besides this, the S.G.P.C is also concerned about the gurdwaras, which were left in Pakistan after the partition for their proper upkeep and restoration. After partition, the Waqaf Board took over the management of all these gurdwaras, which were left in Pakistan. The S.G.P.C demanded many times that the Waqaf Board assign the management of all these gurdwara to S.G.P.C but the Pakistan government has denied all their claims. The S.G.P.C held a convention at its office on 29-1-1951 for a discussion on the gurdwaras in Pakistan. They also wrote and sent telegrams to the Indian High Commissioner in Pakistan and Foreign Minister for the safety and restoration of these shrines. A member of the S.G.P.C also raised the question in the

Lok Sabha in March in 1966 that the Waqaf Board was utilizing the entire money of these shrines for its personal purpose and was not spending anything to restore the deteriorated condition of these gurdwaras. In July 1972, some *sewadars* were sent to Pakistan by the S.G.P.C for the upkeep and maintenance of these gurdwaras and the whole expenditure of these *sewadars* were borne by the S.G.P.C, nothing was paid by the Waqaf Board. An Indo-Pakistan Joint Committee was set up under the Pant-Mirza agreement for the issue of utilization of this money by the Waqaf Board, but no solutions could be found.³ The President of the S.G.P.C Mahinder Singh 'Giani' met with Prime Minister Indira Gandhi in 1972 and demanded that the Indian Government should seriously consider the issue of the gurdwaras in Pakistan in the Simla Conference, which was to be held from 28 June to July 2, 1972. In these five days however, the Indian government did not focus on any of the issues of the gurdwaras in west Punjab.⁴

The S.G.P.C again held a meeting on 30-3-1974 for these issues. They once again sent a telegram to Prime Minister Indira Gandhi, Foreign Minister Sardar Swarn Singh, Home Minister Sardar Gurdial Singh, the speaker of Lok Sabha and Secretary of Foreign Department for the consideration of these issues. They demanded that the Indian government should end the 27-year long wait of Sikh community for taking back the management of these gurdwaras.⁵ But till present nothing has happened in this connection. Nowadays, the links of S.G.P.C with these gurdwaras is only through the *jathas*⁶ which goes to these major gurdwaras on specific day like Baisakhi, Diwali, on *gurpurbs* and on the day of related with any historical event. With the permission of the Pakistan government the number of *jathas* has been increasing day by day and the number of Sikh gurdwaras in west Punjab has grown considerable. After 1947 to commemorate the 'Loss' of these shrines in the Sikh prayer/*ardas* some lines were added for the hoping of complete and open access of all these Sikh Shines for whole Sikh community. Some of these lines are *Khulla darshan didar* (means open access to all). Later on for the proper management and restoration of these Sikh

³ There was an Indo-Pakistan committee established under the provision of Pant-Mirza agreement on July, 1972. It looks the issue of utilization of money by Waqaf Board which was earned from the lands of the gurdwaras.

⁴ *Gurdwara Gazette, July 1972*, Amritsar: Published by Shiromani Gurdwara Parbandhak Committee, 1972, p. 9.

⁵ *Gurdwara Gazette, April 1974*, Amritsar: S.G.P.C, 1974, p.15.

⁶ A *Jatha* is an armed body of Sikhs. They have existed in Sikh tradition since the beginning of the Khalsa (Sikh community) in 1699 CE.

shrines, the separate Pakistan Sikh Gurdwara Parbandhak Committee was formed on April 11, 1999.

Therefore, the gurdwaras plays a significant role in the life of the Sikh community today. Presently, the gurdwaras are not only limited in religious activities but they also plays a political and as well as social role in the life of the Sikh community. For example, there are three main events in the Punjab celebrated with full enthusiastic. These are namely the Holi festival at Anandpur Sahib, the *Maghi* fair at Muktsar Sahib and the *shahidi jor mela* at Sirhind in Fatehgarh Sahib. There is a huge crowd of Sikh community on these festivals. So the political parties of the Punjab reach out to Sikh *sangat* for their own purpose on these occasions. These gurdwaras became the platform for these parties where they delivered his speech to assemble Sikh *sangat*. Thus, political and social environment had also brought about a change in these Sikh sacred places. A study of the Sikh shrines highlights the changing numbers and location of gurdwaras, its changing management, new emergent structure and its extensive role in various spheres for the Sikhs and larger community. The Sikh shrines reflect the varied and growing needs of society and amply reflect the adaptations the changing times to serve the people.

Appendix-I

Table No. 1
List of Gurdwaras upto the 18th century

15th Century			
Sr. no.	Name of the Gurdwaras	Location	Name of the Guru
1.	G. Nankana Sahib	Sheikhupura	G. Nanak Dev
2.	G. Kartarpur Sahib	Kartarpur	G. Nanak Dev
16th Century			
1.	Dera of Guru Angad Dev	Khadur Sahib (Amritsar)	Guru Angad Dev
2.	Gurdwara Baoli Sahib	Goindwal	G. Amar Das
3.	The Golden Temple	Amritsar	Guru Ram Das
4.	G. Dukh Bhanjani Beri	Amritsar	Guru Ram Das
5.	The Darbar Sahib	Tarn Taran	Guru Arjan Dev
17th Century			
1.	G. Dehra Sahib	Lahore	Guru Arjan Dev
2.	G. Akal Takht	Amritsar	Guru Hargobind
3.	Gurdwara Guru ka Kotha	Wazirabad	Guru Hargobind
4.	G. Ker Sahib P. Chhemi	Gujrat	Guru Hargobind
5.	G. Bibeksar Shaib	Amritsar	Guru Hargobind
6.	G. Keshgarh Sahib (Anandpur)	Ropar	Guru Teg Bahadur
7.	G. Paonta Sahib	Nahan	Guru Gobind Singh
18th Century			
1.	G. Ber Baba Nanak	Sialkot	G. Nanak Dev
2.	G. Baoli Sahib	Sialkot	G. Nanak Dev
3.	G. Rori Sahib	Eminabad	G. Nanak Dev
4.	G. Choa or Chashma Sahib	Rohtas	G. Nanak Dev
5.	G. Dera Baba Nanak	Gurdaspur	G. Nanak Dev
6.	G. Manji Sahib	Amritsar	Guru Arjan Dev
7.	The Sacred place of Guru Arjan Dev	Lahore	Guru Arjan Dev
8.	The Gurdwara of Guru Har Rai	Kiratpur	Guru Har Rai
9.	G. Muktsar Sahib	Muktsar	Guru Gobind Singh
10.	G. Shahidganj	Lahore	Family related places
11.	G. Baba Atal	Amritsar	Family related places
12.	Dera Mata Jito Ji	Anandpur	Family related places
13.	G. Fatehgarh Sahib	Fatehgarh Sahib	Family related places
Total= 27			

Table No. 2
Distribution of Sikh Shrines*
Doab Wise distribution

In the end of the 18 th century			
Sr. no	Doab Name	Total Places	Total %
1	Bari doab	13	48%
2	Rachna doab	6	22%
3	Bist Jalandhar doab	3	11%
4	Satluj-Jamuna Divide	3	11%
5	Sindh Sagar doab	1	3%
6	Chaj doab	1	3%
Total no. of Sacred Places=		27	

*Sources: The information is based on *Umdat-ut-Tawarikh*, Daftar II & III, *Foreign/Political Proceeding* and *Foreign/Political Consultation Files*, Giani Gian Singh, *Twarikh Guru Khalsa* vol.II, *Twarikh Gurdwarian*, *Char-Bagh-i-Punjab*, *Gurushabad Ratanakar Mahankosh*, *Guru Asthan Darshan*, *District Gazetteer of Punjab 1883-84*.

Table No. 3
Distribution of Sikh Shrines*
Doab Wise distribution

In the Early 19 th Century					
Sr. no	Doab Name	New Places emerged	% of New Places	Total Places	Total %
1	Bari doab	12	16%	25	33%
2	Satluj-Jamuna Divide	15	20%	18	24%
3	Bist Jalandhar doab	15	20%	18	24%
4	Rachna doab	4	5%	10	13%
5	Sindh Sagar doab	1	1%	2	2.70%
6	Chaj doab	NIL	-----	1	1.35%
Total No=		47	63%	74	

*Sources: The information is based on *Umdat-ut-Tawarikh*, Daftar II & III, *Foreign/Political Proceeding* and *Foreign/Political Consultation Files*, Giani Gian Singh, *Twarikh Guru Khalsa* vol.II, *Twarikh Gurdwarian*, *Char-Bagh-i-Punjab*, *Gurushabad Ratanakar Mahankosh*, *Guru Asthan Darshan*, *District Gazetteer of Punjab 1883-84*.

Table No. 4
List of the Gurdwaras in the early 19th century

Sr. no.	Name of the Gurdwaras	Location	Name of the Guru
1.	G. Panja Sahib	Attock	G. Nanak Dev
2.	G. Bal Lila Sahib	Sheikhupura	G. Nanak Dev
3.	G. Sachcha Sauda Sahib	Sheikhupura	G. Nanak Dev
4.	G. Majl Ji Sahib	Sheikhupura	G. Nanak Dev
5.	G. Charan Kanwal Sahib	Hoshiarpur	G. Nanak Dev
6.	G. Hat Sahib	Jalandhar	G. Nanak Dev
7.	G. Ber Sahib	Jalandhar	G. Nanak Dev
8.	G. Kothari Sahib	Jalandhar	G. Nanak Dev
9.	G. Padshahi Pehli	Amritsar	G. Nanak Dev
10.	G. Achal Sahib	Gurdaspur	G. Nanak Dev
11.	G. Tahli Sahib	Gurdaspur	G. Nanak Dev
12.	G. Nankiana Sahib	Sangrur	G. Nanak Dev
13.	G. Chaubara Sahib	Amritsar	Guru Amar Das
14.	Dera of Guru Ram Das	Lahore	Guru Ram Das
15.	G. of Guru Ram Das	Gujranwala	Guru Ram Das
16.	G. Guru Ke-Mahal	Amritsar	Guru Ram Das
17.	G. Mau Sahib	Jalandhar	Guru Arjan Dev
18.	G. Sehra Sahib	Jalandhar	Guru Arjan Dev
19.	G. Tham Sahib	Jalandhar	Guru Arjan Dev
20.	G. Dukh Niwaran Sahib	Amritsar	Guru Arjan Dev
21.	G. Ramsar Sahib	Amritsar	Guru Arjan Dev
22.	G. Chheharta Sahib	Amritsar	Guru Arjan Dev
23.	G. Baoli Sahib of Guru Arjan Dev	Lahore	Guru Arjan Dev
24.	G. Guru ke-Wadali	Amritsar	Guru Hargobind
25.	G. Lohgarh Sahib	Amritsar	Guru Hargobind
26.	G. Tambu Sahib	Hoshiarpur	Guru Hargobind
27.	G. Tahli Sahib	Hoshairpur	Guru Hargobind
28.	G. Garna Sahib	Hoshiarpur	Guru Hargobind
29.	G. Gurugarh Sahib	Ambala	Guru Hargobind
30.	G. Jand Sahib	Bhatinda	Guru Hargobind
31.	G. Gurusar Sahib	Bhatinda	Guru Hargobind
32.	G. Daroli Bhai Sahib	Ferozepore	Guru Hargobind
33.	G. Sahib Padshahi Satvin	Hoshiarpur	Guru Har Rai
34.	G. Panjokhara Sahib	Ambala	Guru Har Krishan
35.	G. Dhamtan Sahib	Patiala	Guru Teg Bahadur
36.	G. Moti Bagh Sahib	Patiala	Guru Teg Bahadur
37.	G. Dukh Niwaran Sahib	Patiala	Guru Teg Bahadur
38.	G. Thara Sahib (Jhivar Heri)	Karnal	Guru Teg Bahadur
39.	G. Manji Sahib Padshahi Naumi	Hoshiarpur	Guru Teg Bahadur
40.	G. Kara Sahib	Karnal	Guru Teg Bahadur
41.	G. Tahliana Sahib (Raikot)	Ludhiana	Guru Gobind Singh
42.	G. Toka Sahib	Ambala	Guru Gobind Singh
43.	G. Padal Sahib	Mandi	Guru Gobind Singh
44.	G. Lohgarh or Zafarnama Sahib (Dina)	Ferozepore	Guru Gobind Singh
45.	G. Manji Sahib (Anandpur)	Hoshiarpur	Guru Gobind Singh
46.	G. Qatalgarh Sahib (Chamkaur Shaib)	Hoshiarpur	Family related places
47.	G. Shahid Ganj Sahib	Hoshiarpur	Family related places
	Total= 47		

Table No. 5
Description of the Grants (from 17th to the early 19th century)*

Sr. no.	Name of the Gurdwaras	Location	Total Amount	%
1.	The Harmandir Sahib	Amritsar	244645	63%
2.	G. Dera Baba Nanak	Gurdaspur	53100	13%
3.	The Darbar Sahib	Tarn Taran	15680	4%
4.	G. Akal Takht	Amritsar	14805	3.85%
5.	G. Lohgarh or Zafarnama Sahib (Dina)	Ferozepore	13000	3%
6.	G. Ker Sahib	Gujrat	7400	2%
7.	G. Ber Baba Nanak	Sialkot	6024	1.56%
8.	Dera of Guru Angad Dev (Khadur Sahib)	Amritsar	3500	0.91%
9.	G. Dhamtan Sahib	Patiala	3280	0.85%
10.	G. Dukh Niwaran Sahib	Amritsar	3000	0.78%
11.	G. Nankana Sahib	Sheikhupura	2607	0.67%
12.	G. Kartarpur Shaib	Sialkot	2000	0.52%
13.	G. Shahidganj Sahib	Lahore	1750	0.45%
14.	G. Keshgarh Shaib	Hoshiarpur	1675	0.43%
15.	G. Rori Sahib	Gujranwala	1556	0.40%
16.	G. Dukh Bhanjani Beri	Amritsar	1479	0.38%
17.	G. Qatalgarh Sahib (Chamkaur Sahib)	Hoshiarpur	1175	0.30%
18.	G. Chubara Sahib (Goindwal)	Amritsar	1033	0.26%
19.	G. Bal Lila Sahib	Sheikhupura	700	0.18%
20.	Dera of Guru Ram Das	Lahore	700	0.18%
21.	G. Saccha Saudha Sahib	Sheikhupura	600	0.15%
22.	G. Tham Sahib (Kartarpur)	Jalandhar	500	0.13%
23.	G. Panja Shaib	Attock	500	0.13%
24.	G. Baoli Sahib	Sialkot	480	0.12%
25.	G. Baoli Sahib (Goindwal)	Amritsar	425	0.11%
26.	G. Guru ki Wadali	Amritsar	300	0.07%
27.	G. Moti Bagh	Patiala	300	0.07%
28.	G. Muktsar Sahib	Muktsar	300	0.07%
29.	G. Fatehgarh Sahib	Fatehgarh	300	0.07%
30.	G. Ramsar Sahib	Amritsar	275	0.07%
31.	G. Baba Atal	Amritsar	250	0.06%
32.	G. Paonta Sahib	Nahan	211	0.05%
33.	G. Bibeksar Sahib	Amritsar	150	0.03%
34.	Dharmisal of Guru Har Rai (Kiratpur)	Jalandhar	125	0.03%
35.	Dera Mata Jito Ji	Anandpur	100	0.02%
36.	G. Padal Sahib	Mandi	85	0.02%
37.	G. Manji Sahib	Anandpur	80	0.02%
38.	G. Lohgarh Sahib	Amritsar	60	0.01%
39.	G. Guru ke Mahal	Amritsar	40	0.01%
40.	G. Patshahi Pehli (Khalra)	Amritsar	50	0.01%
41.	G. Charan Kanwal	Hoshiarpur	15	0.003%
	Total		3,84,255	

*Sources: The information is based on *Foreign/Political Proceeding* and *Foreign/Political Consultation Files, Umdat-ut-Tawarikh, Daftar II & III and Gurushabad Ratanakar Mahankosh.*

Table No. 6
Distribution of Sikh Shrines*
Districts Wise distribution

In the Late 18 th Century			
Sr. no	District Name	Total Places	% of Sikh Population
1.	Amritsar	9	24%
2.	Hoshiarpur	2	8%
3.	Lahore	3	15%
4.	Sialkot	3	5%
5.	Gurdaspur	1	6%
6.	Gujranwala	2	7%
7.	Shiekhupura	1	-----
8.	Jhelum	1	2.76%
9.	Gujrat	1	3%
10.	Jalandhar	1	14%
11.	Ferozepore	1	29%
12.	Patiala	1	-----
13.	Sirmour	1	-----
Total Sacred places=		27	

In the Early 19 th Century				
Sr. no	District Name	New Places	% of Sikh Population	Total Places
1.	Amritsar	8	24%	17
2.	Hoshiarpur	9	6%	11
3.	Jalandhar	6	11%	7
4.	Sialkot	NIL	4%	3
5.	Sheikhupura	3	-----	4
6.	Patiala	3	-----	4
7.	Ambala	3	6%	3
8.	Lahore	2	13%	5
9.	Bhatinda	2	-----	2
10.	Ferozepore	2	26%	3
11.	Karnal	2	0.3%	2
12.	Gurdaspur	2	8.8%	3
13.	Gujranwala	1	5.8%	3
14.	Ludhiana	1	20.5%	1
15.	Sangrur	1	-----	1
16.	Mandi	1	-----	1
17.	Jhelum	NIL	2%	1
18.	Gujrat	NIL	1.3%	1
19.	Attock	1	-----	1
20.	Sirmour	NIL	-----	1
Total Sacred places=		47		74

*Sources: The information is based on the *Umdat-ut-Tawarikh*, Daftar II & III, *Foreign/Political Proceeding* and *Foreign/Political Consultation Files*, *Twarikh Guru Khalsa* vol.II, *Twarikh, Gurdwarian*, *Char-Bagh-i-Punjab*, *Gurushabad Ratanakar Mahankosh*, *Guru Asthan Darshan*, *District Gazetteer of Punjab 1883-84*, *Census of Punjab 1868* and *Census of Punjab 1881*

Appendix-II

Table No. 1
Distribution of Gurdwaras from 1850-1925*

Sr.No.	Name of the Doab's	Region or Area	Total no. of Places in region	Total no. of Places in each Doab's	Total %
1.	Bari Doab	Amritsar	28	38	51%
		Gurdaspur	6		
		Lahore	3		
		Montgomery	1		
2.	Bist Jalandhar Doab	Hoshiarpur	15	18	24%
		Jalandhar	3		
3.	Satluj-Jamuna Divide Area's	Ferozepore	3	11	15%
		Bhatinda	3		
		Phulkian State (Patiala)	2		
		Ludhiana	1		
		Ambala	1		
		Kangra	1		
4.	Rachna Doab	Sialkot	2	6	8%
		Gujranwala	2		
		Shiekhupura	2		
5.	Chaj Doab	Gujrat	1	1	1.35%
		Total	74	74	

*Source: This data is based on the *Sri Guru Tirath Sangreh, Gurdham Sangreh, Gurdware Darshan and Tawarikh Gurdwarian.*

Table no. 2
List of Gurdwaras in Amritsar district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Mal Akhara, Khadur Sahib	Amritsar	Guru Angad Dev
2.	G. Tapiana Sahib Khadur Sahib	Amritsar	Guru Angad Dev
3.	G. Chhawani Nahangan or Jyotijot Sahib, Khadur Sahib	Amritsar	Guru Angad Dev
4.	G. Janam Asthan, Basrake	Amritsar	Guru Amar Das
5.	G. Thara Sahib, Khadur Sahib	Amritsar	Guru Amar Das
6.	G. Sann Sahib, Basarke	Amritsar	Guru Amar Das
7.	G. Baoli Sahib, Goindwal	Amritsar	Guru Ram Das
8.	G. Gurai Astah, Goindwal	Amritsar	Guru Ram Das
9.	G. Tahli Sahib with Santokhsar	Amritsar	Guru Ram Das
10.	G. Jyotijot Sahib, Goindwal	Amritsar	Guru Ram Das
11.	G. Chubacha Sahib, Goindwal	Amritsar	Guru Arjan Dev
12.	G. Guru ke Mahal,	Amritsar	Guru Arjan Dev
13.	G. Chola Sahib, Sarhali Kalan	Amritsar	Guru Arjan Dev
14.	G. Guru ke Bagh, Ghukkewali	Amritsar	Guru Arjan Dev
15.	G. Lachi Ber Sahib	Amritsar	Guru Arjan Dev
16.	G. Har ki Pauri	Amritsar	Guru Arjan Dev
17.	G. Pipli Sahib	Amritsar	Guru Arjan Dev
18.	G. Guru ka Khuh	Amritsar	Guru Arjan Dev
19.	G. Athsath Tirath Sahib	Amritsar	Guru Arjan Dev
20.	G. Janam Asthan, Wadali	Amritsar	Guru Hargobind
21.	G. Gurusar Satlani, Hoshiarnagar	Amritsar	Guru Hargobind
22.	G. Churasti Atari	Amritsar	Guru Hargobind
23.	G. Attari Sahib, Sultanwind	Amritsar	Guru Hargobind
24.	G. Kaulsar Sahib	Amritsar	Guru Hargobind
25.	G. Baba Wiro Ji Da Asthan, Chabhal	Amritsar	Guru Hargobind
26.	G. Bhora Sahib, Baba Bakala	Amritsar	Guru Tegh Bahadur
27.	G. Thara Sahib	Amritsar	Guru Tegh Bahadur
28.	G. Kotha Sahib, Walla	Amritsar	Guru Tegh Bahadur

Table no. 3
List of Gurdwaras in Gurdaspur district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Kandh Sahib, Batala	Gurdaspur	Guru Nanak Dev
2.	G. Vivah Astah, Batala	Gurdaspur	Guru Nanak Dev
3.	G. Chola Sahib, Pakhoke	Gurdaspur	Guru Nanak Dev
4.	The Darbar Sahib, Bharath Lahri	Gurdaspur	Guru Arjan Dev
5.	The Darbar Sahib, Chola	Gurdaspur	Guru Arjan Dev
6.	G. Damdama Sahib, Sri Hargobindpur	Gurdaspur	Guru Hargobind

Table no. 4
List of Gurdwaras in Lahore district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Ghawindi Sahib, Ghawindi	Lahore	Guru Nanak Dev
2.	G. Lal Khui Sahib	Lahore	Guru Arjan Dev
3.	G. Sahib Padshahi Chhevin	Muzang, Lahore	Guru Hargobind

Table no. 5
List of Gurdwaras in Montgomery district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Padshahi Pehli, Dipalpur	Montgomery	Guru Nanak Dev

Table no. 6
List of Gurdwaras in Hoshiarpur district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Baba Gurditta, Kitarpur	Hoshiarpur	Guru Hargobind
2.	G. Patalpuri Sahib, Kiratpur	Hoshiarpur	Guru Hargobind
3.	G. Manji Sahib, Kiratpur	Hoshiarpur	Guru Har Rai
4.	G. Takht Sahib, Kiratpur	Hoshiarpur	Guru Har Rai
5.	G. Shish Mahal or Janam Asthan, Kiratpur	Hoshiarpur	Guru Harkrishan
6.	G. Guru Ke Mahal, Anandpur	Hoshiarpur	Guru Tegh Bahadur
7.	G. Dehra Sahib, Anandpur	Hoshiarpur	Guru Tegh Bahadur
8.	G. Babangarh Sahib	Hoshiarpur	Guru Tegh Bahadur
9.	G. Bhora Sahib, Anandpur	Hoshiarpur	Guru Tegh Bahadur
10.	G. Guru ka Lahore, Anandpur	Hoshiarpur	Guru Gobind Singh
11.	G. Qila Anandpur Sahib, Lodhipur	Hoshiarpur	Guru Gobind Singh
12.	G. Holgarh Sahib, Anandpur	Hoshiarpur	Guru Gobind Singh
13.	G. Lohgarh Sahib, Anandpur	Hoshiarpur	Guru Gobind Singh
14.	G. Keshgarh Sahib, Anandpur,	Hoshiarpur	Guru Gobind Singh
15.	G. Guru ke Mahal, Anandpur	Hoshiarpur	Guru Gobind Singh

Table no. 7
List of Gurdwaras in Jalandhar district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Sant Ghat Sahib,	Jalandhar	Guru Nanak Dev
2.	G. Gangsar, Kartarpur	Jalandhar	Guru Arjan Dev
3.	G. Padshahi Satvin, Kartarpur	Jalandhar	Guru Har Rai

Table no. 8
List of Gurdwaras in Ferozepore district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Matte ki Sarai, Serai Nanga	Ferozepore	Guru Angad Dev
2.	G. Tambu Sahib, Muktsar	Ferozepore	Guru Gobind Singh
3.	G. Tibbi Sahib, Muktsar	Ferozepore	Guru Gobind Singh

Table no. 9
List of Gurdwaras in Bhatinda district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Sahib Padshahi Naumi, Talwandi Saboo,	Bhatinda	Guru Tegh Bahadur
2.	G. Damdama Sahib Padshahi Dasmi, Talwandi Sabo	Bhatinda	Guru Gobind Singh
3.	G. Lakhi Jungle, Mehma Sarja	Bhatinda	Guru Gobind Singh

Table no. 10
List of Gurdwaras in Phulkian State (Patiala) from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Burj Mata Gujri, Sirhind	Phulkian State (Patiala)	Family Related places
2.	G. Joyti Saroop, Sirhind	Phulkian State (Patiala)	Family Related places

Table no. 11
List of Gurdwaras in Ludhiana district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Charan Kanwal Sahib, Machhiwara	Ludhiana	Guru Gobind Singh

Table no. 12
List of Gurdwaras in Ambala district from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Bhatta Sahib, Kotla Nihang	Ambala	Guru Gobind Singh

Table no. 13
List of Gurdwaras in Kangra from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Bhangani Sahib, Nadaun	Himachal Pardesh	Guru Gobind Singh

Table no. 14
List of Gurdwaras in Gujranwala from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Chakki Sahib (Dharmasala Sangalwali alias Kundewali)	Gujranwala, Eminabad	Guru Nanak Dev
2.	G. Padshahi Chhevin, Hafizabad	Gujranwala	Guru Hargobind

Table no. 15
List of Gurdwaras in Sheikhpura from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Kiara Sahib	Sheikhpura	Guru Nanak Dev
2.	G. Tambu Sahib, Nankana	Sheikhpura	Guru Nanak Dev

Table no. 16
List of Gurdwaras in Sialkot from 1850 to 1925

Sr. no.	Name of the Gurdwaras	Location	Name of Guru
1.	G. Nanaksar, Sahowala	Sialkot	Guru Nanak Dev
2.	G. Chota Nankiana Sahib, Seokey	Sialkot	Guru Nanak Dev

Table No. 11**Distribution of Scheduled & Unscheduled Gurdwaras from 1925-1950***

Sr. No.	Name of the Doabs	Name of the Districts	Number of Scheduled in Districts	Numbers of Unscheduled in Districts	Total no. in Districts	Total no. of Places in Doabs	Total %
1.	Satluj-Jamuna divide areas	Ferozepore	26	66	92	256	38%
		Ambala	20	12	32		
		Ludhiana	13	83	96		
		Karnal	6	22	28		
		Hissar	4		4		
		Rohtak	2		2		
		Kangra		2	2		
2.	Bist Jalandhar Doab	Hoshiarpur	23	38	61	166	24%
		Jalandhar	4	101	105		
3.	Bari Doab	Amritsar	29	54	83	149	22%
		Lahore	19	12	31		
		Gurdaspur	11	16	27		
		Montgomery	4	2	6		
		Multan	1	1	2		
4.	Rachna Doab	Sialkot	6	15	21	56	8%
		Gujranwala	5	20	25		
		Shiekhupura	5	2	7		
		Jhang	1		1		
		Lyallpur	1	1	2		
5.	Chaj Doab	Gujrat	2	3	5	21	3%
		Shahpur	1	15	16		
6.	Sindh Sagar Doab	Rawalpindi	1	9	10	20	3%
		Jhelum		6	6		
		Attock		4	4		
		Total No.	184	484	668	668	

*Source: This data is based on the Sikh Gurdwara Act of 1925 and the Punjab Government Gazette since 1925 to 1950

Table No. 18
Distribution of Total No. of Gurdwaras from 1925-1950

Sr.No.	Name of the Doab's	Total no. of Places in Doab's	%
1.	Satluj-Jamuna Divide Area's	256	38%
2.	Bist Jalandhar Doab	166	24%
3.	Bari Doab	149	22%
4.	Rachna Doab	56	8%
5.	Chaj Doab	21	3%
6.	Sindh Sagar Doab	20	3%
		Grand Total: 668	

Table No. 19
Distribution of Scheduled Gurdwaras from 1925-1950*

Sr.No.	Name of the Doab's	Name of the Districts	Total no. of Places in Districts	Total no. of Places in each Doab's	Total %
1.	Satluj-Jamuna Divide Area's	Ferozepore	26	71	38%
		Ambala	20		
		Ludhiana	13		
		Karnal	6		
		Hissar	4		
		Rohtak	2		
2.	Bari Doab	Amritsar	29	64	34%
		Lahore	19		
		Gurdaspur	11		
		Montgomery	4		
		Multan	1		
3.	Bist Jalandhar Doab	Hoshiarpur	23	27	14%
		Jalandhar	4		
4.	Rachna Doab	Sialkot	6	18	10%
		Gujranwala	5		
		Shiekhupura	5		
		Jhang	1		
		Lyallpur	1		
5.	Chaj Doab	Gujrat	2	3	1.63%
		Shahpur	1		
6.	Sindh Sagar Doab	Rawalpindi	1	1	0.54%
		Total No.	184	184	27%

*Source: This data is based on the Sikh Gurdwara Act of 1925

Table No. 20
Distribution of Unscheduled Gurdwaras from 1925-1950*

Sr.No.	Name of the Doab's	Name of the Districts	Total no. of Places in Districts	Total no. of Places in each Doab's	Total %
1.	Satluj-Jamuna Divide Area's	Ludhiana	83	185	38%
		Ferozepore	66		
		Karnal	22		
		Ambala	12		
		Kangra	2		
2.	Bist Jalandhar Doab	Jalandhar	101	139	28%
		Hoshiarpur	38		
3.	Bari Doab	Amritsar	54	85	17%
		Gurdaspur	16		
		Lahore	12		
		Montgomery	2		
		Multan	1		
4.	Rachna Doab	Gujranwala	20	38	8%
		Sialkot	15		
		Shiekhupura	2		
		Lyallpur	1		
5.	Sindh Sagar Doab	Rawalpindi	9	19	4%
		Jhelum	6		
		Attock	4		
6.	Chaj Doab	Shahpur	15	18	3.71%
		Gujrat	3		
		Total No.	484	484	72 %

*Source: This data is based on the notification of the 'Sikh Gurdwaras' which was published in the Punjab Government Gazette from 1925 to 1950

Table No. 21**Distribution of Total No. of Gurdwaras in East Punjab from 1925-1950**

Sr.No.	Name of the Doab's	Total no. of Places in Doab's	%
1.	Satluj-Jamuna Divide area's	256	48%
2.	Bist Jalandhar Doab	166	31%
3.	Bari Doab	110	20%
		Grand Total: 532	79%

Table No. 22**Distribution of Scheduled Gurdwaras in East Punjab from 1925-1950***

Sr.No.	Name of the Doab's	Name of the District	Total no. of Places in District	Total no. of Places in each Doab's	Total %
1.	Satluj-Jamuna Divide area's	Ferozepore	26	71	51%
		Ambala	20		
		Ludhiana	13		
		Karnal	6		
		Hissar	4		
		Rohtak	2		
2.	Bari Doab	Amritsar	29	40	28%
		Gurdaspur	11		
3.	Bist Jalandhar Doab	Hoshiarpur	23	27	19%
		Jalandhar	4		
		Total No.	138	138	25%

*Source: This data is based on the Sikh Gurdwara Act of 1925

Table No. 23
Distribution of Unscheduled Gurdwaras in East Punjab from 1925-1950*

Sr.No.	Name of the Doab's	Name of the Districts	Total no. of Places in Districts	Total no. of Places in each Doab's	Total %
1.	Satluj-Jamuna Divide Area's	Ludhiana	83	185	46%
		Ferozepore	66		
		Karnal	22		
		Ambala	12		
		Kangra	2		
2.	Bist Jalandhar Doab	Jalandhar	101	139	35%
		Hoshiarpur	38		
3.	Bari Doab	Amritsar	54	70	17%
		Gurdaspur	16		
		Total No.	394	394	74 %

*Source: This data is based on the notification of the 'Sikh Gurdwaras' which was published in the Punjab Government Gazette from 1925 to 1950

Table No. 24
Distribution of Total No. of Gurdwaras in West Punjab from 1925-1950

Sr.No.	Name of the Doab's	Total no. of Places in Doab's	%
1.	Rachna Doab	56	41%
2.	Bari Doab	39	28%
3.	Chaj Doab	21	15%
4.	Sindh Sagar Doab	20	14%
		Grand Total: 136	20%

Table No. 25
Distribution of Scheduled Gurdwaras in West Punjab from 1925-1950*

Sr.No.	Name of the Doab's	Name of the Districts	Total no. of Places in District	Total no. of Places in each Doab's	Total %
1.	Bari Doab	Lahore	19	24	52%
		Montgomery	4		
		Multan	1		
2.	Rachna Doab	Sialkot	6	18	39%
		Gujranwala	5		
		Shiekhupura	5		
		Jhang	1		
		Lyallpur	1		
3.	Chaj Doab	Gujrat	2	3	6%
		Shahpur	1		
4.	Sindh Sagar Doab	Rawalpindi	1	1	2%
		Total No.	46	46	33%

*Source: This data is based on the Sikh Gurdwara Act of 1925

Table No. 26
Distribution of Unscheduled Gurdwaras in West Punjab from 1925-1950*

Sr.No.	Name of the Doab's	Name of the Districts	Total no. of Places in Districts	Total no. of Places in each Doab's	Total %
1.	Rachna Doab	Gujranwala	20	38	42%
		Sialkot	15		
		Shiekhupura	2		
		Lyallpur	1		
2.	Sindh Sagar Doab	Rawalpindi	9	19	21%
		Jhelum	6		
		Attock	4		
3.	Chaj Doab	Shahpur	15	18	20%
		Gujrat	3		
4.	Bari Doab	Lahore	12	15	16%
		Montgomery	2		
		Multan	1		
		Total No.	90	90	66 %

*Source: This data is based on the notification of the 'Sikh Gurdwaras' which was published in the Punjab Government Gazette from 1925 to 1950

Appendix-III

Table no. 1
List of Scheduled and Unscheduled Gurdwaras in Ludhiana district
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Manji Sahib	Gujranwal
2.	G. Guru Granth Sahib	Gujranwal
3.	G. Manji Sahib	Alamgir
4.	G. Jhar Sahib	Chuharpur
5.	G. Gurusar Padshahi Chhevin	Sadhar
6.	G. Charan Kanwal Sahib	Machhiwara
7.	G. Mohi	Mohi
8.	G. Silowani	Silowani
9.	G. Padshahi Chhevin	Sidhwan Kalan
10.	G. Gurusar	Lama Jatpura
11.	G. Gurusar	Chakar
12.	G. Gurusar	Kaonke Kalan
13.	G. Hehran	Hehran
List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Padshahi Chhevin	Siahar
2.	G. Damdama Sahib Padshahi Chhevin	Dehlon
3.	Dharmsala Panchaiti	Gohwar
4.	Dharmsala Panchaiti	Dewatwal
5.	G. Guru Granth Sahib Santpura	Dakha
6.	G. Bhai Gurdit Singhwala	Dakha
7.	G. Tahli Sahib Padshahi Dasmi	Rattan
8.	G. Chakohi	Chakohi
9.	G. Guru Granth Sahib	Aikolaha
10.	G. Jagirdaran	Salaudi
11.	G. Guru Granth Sahib	Buthgarh
12.	G. Manji Sahib Bhai Balaji	Dad
13.	Dharmsala Panchaiti	Lilan
14.	Dharmsala Panchaiti	Rasulra

15.	G. Manji Sahib Dera Akalian	Jandialai
16.	Dharmsala Panchaiti	Barisal
17.	G. Panchaiti	Khera
18.	Dharmsala Panchaiti	Kalak
19.	G. Damdama Sahib Padshahi Chhevin	Dugri
20.	Dharmsala Panchaiti	Ranguwala
21.	G. Guru Granth Sahib	Rumi
22.	G. Damdama Sahib Padshahi Chhevin	Raqba
23.	G. Panchaiti	Talwandi Kalan
24.	G. Panchaiti	Jagraon
25.	Dharmsala Panchaiti	Manoke
26.	G. Manji Sahib Padshahi Chhevin	Birk
27.	Dharmsala Bhagwan Puri	Akhara
28.	G. Guru Granth Sahib	Goh
29.	Dharmsala Panchaiti	Jaitwal
30.	G. Guru Granth Sahib	Samrala
31.	Dharmsala Panchaiti	Bhari
32.	Dharmsala Panchaiti	Gujarwal
33.	Dharmsala Panchaiti	Sidhwan Khurd
34.	Dera Baba Chain Singh urf Kuti	Raqba
35.	G. Sahib Padshahi Chhevin	Ayali Kalan
36.	G. Chaubara Sahib	Machhiwara
37.	Dharmsala Panchaiti	Kotla Shamaspur
38.	G. Guru Granth Sahib	Rasulpur
39.	G. Karir Sahib Padshahi Chhevin	Littar
40.	G. Manji Sahib Padshahi Pehli	Nanakpur Janghera
41.	Dharmsala Panchaiti	Phallewal
42.	Gurdwara Panchaiti	Talwandi Khurd
43.	Gurdwara Panchaiti	Raowal
44.	Dharmsala Guru Granth Sahib	Asi Kalan
45.	Dharmsala Panchaiti	Raqba
46.	Dharmsala Panchaiti	Rasulpur
47.	Dharmsala Panchaiti	Rurka
48.	Dharmsala Panchaiti	Ghaman
49.	Dharmsala Panchaiti	Mal Mazra

50.	Dharmsala Panchaiti	Kulhal
51.	Gurdwara Panchaiti	Sidhwan Bet
52.	Gurdwara Sahib	Bhattian
53.	Dharmsala Padshahi Dasmi	Manoke
54.	G. Padshahi Dasmi	Kamalpore
55.	Dharmsala Panchaiti	Burj Hari Singh
56.	Dharmsala Panchaiti	Rupalon
57.	Gurdwara Sahib	Madpur
58.	Dharmsala Panchaiti	Manki
59.	G. Guru Granth Sahib	Dhat
60.	Dera Guru Narain Das	Kaonke
61.	G. Gurusarwala	Chakohi
62.	G. Padshahi Dasmi	Hargana
63.	G. Guru Granth Sahib	Takhran
64.	Dharmsala Panchaiti	Kakrala Khurd
65.	Dharmsala Panchaiti	Sehju Mazra
66.	Dharmsala Bhai Bura	Mansuran
67.	Dharmsala Panchaiti	Paddi
68.	G. Guru Granth Sahib	Aluna Palla
69.	Dharmsala Guru Granth Sahib known as Dera Boharwala	Janetpura
70.	Dharmsala Kacha	Bhanohar
71.	G. Padshahi Dasmi	Kulhal
72.	G. Guru Granth Sahib	Bazurg
73.	Dera Guru Granth Sahib	Nangal
74.	Dharmal Guru Granth Sahib	Burj Lattan
75.	Dharmsala Lamian Patti	Malak
76.	Dharmsala Panchaiti	Isru
77.	Dharmsala Panchaiti	Aluna Miana
78.	Dharmsala Guru Granth Sahib	Daudpur
79.	Dharmsala Panchaiti	Gill
80.	G. Padshahi Dasmi Naughara	Ludhiana City
81.	G. Iqbal Ganj	Ludhiana City
82.	G. Padshahi Pehli Gao Ghat	Ludhiana City
83.	Dharmsala Bhai Parmanand	Dharour

Table no. 2
**List of the Scheduled and Unscheduled Gurdwaras in Ferozepore District
from 1925 to 1950**

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Gurusar Sahib	Bazidpur
2.	G. Nanaksar Sahib	Takhtpura
3.	G. Tambu Sahib	Muktsar
4.	G. Tibbi Sahib	Muktsar
5.	G. Padshahi Pehli and Dusri	Serai Nanga
6.	G. Gurusar Sahib	Rupana
7.	G. Thehri Sahib	Muktsar
8.	G. Padshahi Dasmi	Chak Fateh Singhwala
9.	G. Gurusar Nathana	Nathana
10.	G. Gurusar Mehraj	Mehraj
11.	G. Gurusar Sahib	Madoke
12.	G. Padshahi Chhevin	Wada Ghar
13.	G. Pakka Sahib	Madya
14.	G. Gurusar	Patto Hira Singh
15.	G. Gurusar	Salina
16.	G. Tambu Sahib	Dagru
17.	G. Mehron	Mehron
18.	G. Nanaksar	Banbiha Bhai
19.	G. Padshahi Dasmi	Wandar
20.	G. Guru Granth Sahib, Mohtmim Prem Das	Smadh Bhai
21.	G. Mari Mustafa	Mari Mustafa
22.	G. Gurusar	Gurusar
23.	G. Guptsar and Sahib Chand	Chhatiana
24.	G. Gurusar	Khosa Kotla
25.	G. Gurusar	Sunehr
26.	G. Padshahi Chhevin	Thatha

List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Gurusar	Lopon
2.	Dera Boharwala	Lopon
3.	Dharmsala maruf Dera Befikar Das	Lohar
4.	G. Sahib	Sengatpura
5.	Dharmsala Andruni	Baduwal
6.	G. Singh Sabha	Moga
7.	Dharmsala Panchaiti Andrali	Data
8.	Dharmsala Pheroke	Pheroke
9.	Dharmsala Patti Chaudan	Singhanwala
10.	Dharmsala Panchaiti	Ransi Kalan
11.	Dharmsala Suthrian	Kokri Kalan
12.	G. Baba Sahib Sidh Tilak Rai	Mehraj
13.	G. Akalgarh	Daya Kalan
14.	Dharmsala Andarli	Kishanpura Kalan
15.	G. Bhai Attar Singhwala	Buyanwala
16.	Dharmsala Andrali	Raoke Kalan
17.	Dharmsala maruf Hukam Singhwala Chah	Lohara
18.	Dharmsala Bhai Charhbut Singh	Singhwala
19.	G. Sahib	Bhageke
20.	G. Dera Budh Dass	Khai
21.	G. Jhiri Sahib	Mor Nau Abad
22.	G. Sahib	Thiraj
23.	Dharmsala Panchaiti	Thiraj
24.	Dharmsala Bhan Singh	Kokri Kalan
25.	Dharmsala Panchaiti Hazura Singh	Kokri Kalan
26.	G. Buta Singh Wala	Sahuke
27.	G. Mat Bhayana	Bir Badhni
28.	G. Baharla	Saidoke
29.	G. Sahib	Kotla Raika
30.	G. Dharampura	Kokri Butran
31.	Dharmsala Ram Daswali	Botianwala
32.	G. Gurusar	Manawan

33.	Dharmsala Panchaiti	Mano Chahal
34.	G. Patii Badechhian alias Dera Baswan Ram	Lohgarh
35.	G. Sahib	Makhu
36.	G. Guru Granth Sahib	Gobindpura
37.	G. Gurusar	Phoola
38.	G. Khuhi Dhab Wali	Poohli
39.	Dera Bawa Pawan Hari urf Lal Chand	Poohli
40.	Dharmsala Andrali Patti Jagta	Mehraj
41.	G. Gurusar Chhota Padshahi Chhevin	Mehraj
42.	G. Mari Sikhan	Mehraj Patti
43.	G. Guru Granth Sahib Dera Bhai Dal Singh Wala	Bucho Kalan
44.	Dharmsala Patti Bahari	Sema
45.	G. Akalsar	Sema
46.	Dharmsala Patti Kamal	Sema
47.	G. Gurusar	Kot Bhai
48.	G. Guru Granth Sahib	Sahib Chand
49.	G. Mahna	Mahna
50.	Dharmsala Patti Ghudu	Raoli
51.	G. Wadda	Khsoa Randhir
52.	Khalsa Jubilee Dharmsala	Ferozepore city
53.	G. Guru Granth Sahib	Buttar
54.	G. Guru Granth Sahib	Balaspur
55.	G. Jita Singhwala	Lohara
56.	Dharmsala Panchaiti	Killi Chahlan
57.	Dharmsala Andrali Narain Das Wali	Khosa Kotla
58.	Dharmsala Panchaiti	Bambia Bhai
59.	Dharmsala Bazarwali	Rania
60.	Dharmsala Panchaiti	Kokri Bhainiwal
61.	G. Bara Tirath	Hari Pur alias Bara Tirath
62.	G. Bhai Mohar Singh	Singhwala
63.	G. Bhai Mansa Singh Wala	Galoti
64.	Dharmsala Patti Mehru	Raoli
65.	Dharmsala Bhai Vir Singh	Patto Hira Singh
66.	G. Guru Granth Sahib	Jit Singhwala

Table no. 3
List of the Scheduled and Unscheduled Gurdwaras in Ambala District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Bhatta Sahib	Kotla Nihang
2.	G. Padshahi Dasmi Labhuwala	Ambala city
3.	G. Manji Sahib	Khurrampur Majri
4.	G. Sahib Mohalla mehr Dhumini	Ambala city
5.	G. Mardon	Mardon
6.	G. Padshahi Dasmi	Bhanon Kheri
7.	G. Sular	Sular
8.	G. Chhani	Chhani
9.	G. Rainke Raipur and Manak Tabra	Raipur
10.	G. Padshahi Dasmi	Gopal Mochan
11.	G. Bilaspur	Bilaspur
12.	G. Jagadhari	Jagadhri
13.	G. Agampura	Balachaur
14.	G. Sudhal	Sudhal
15.	G. Sahib	Ropar
16.	G. Burj Majra	Burj Majra
17.	G. Jhand Sahib	Bir Guru
18.	G. Saheri	Saheri
19.	G. Manji Sahib	Mani Majra
20.	G. Baba Zorawar Sahib	Khizrabad
List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	Dharmasala Khairpurian	Khairpur
2.	G. Padshahi Nawin	Bharatgarh
3.	G. Padshahi Dasmi maruf Gurnana	Manak Tabra [Naraingarh]
4.	Dharmasala Panchaiti	Bada Shadpur
5.	G. Lambe	Lambe
6.	G. Padshahi Dasmi	Tharwa
7.	G. Nirmoh Garh	Hardo Namoh
8.	G. Sadabart	Sadabart
9.	G. Kapal Mochan	Bilaspur
10.	G. Manji Sahib Padshahi Satvin	Fatehpur Bunga
11.	Dharmasala Panchaiti	Salimpur
12.	G. Guru Granth Sahib	Jagadhari

Table no. 4
List of the Scheduled and Unscheduled Gurdwaras in Karnal District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Sidh Batti	Thanesar
2.	G. Padshahi Chhevin	Thanesar
3.	G. Padshahi Nawin	Bhari
4.	G. Padshahi Satvin	Kurchhetar
5.	G. Padshahi Dasmi	Kurchhetar
6.	Gurdwara Sahib	Kurchhetar
List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Wadda Padshahi Nawin	Patti Kaith Seth
2.	G. Dilli Darwaza Janib Gharb	Shahabad
3.	G. Mohalla Majri Janib Shimali	Shahabad
4.	G. Padshahi Nawin	Taraori
5.	G. Padshahi Nawin and Dasmi	Pehowa
6.	G. Padshahai Daswin	Siyana Sayadan
7.	G. Padshahi Nawin	Barna
8.	G. Tarbaini Sahib	Karah
9.	G. Padshahai Nawin	Ajrana Kalan
10.	G. Yara	Yara
11.	Dharmsala Panchaiti	Bakali
12.	Dharmsala Khalsa	Thanesar
13.	G. Mastgarh	Shahabad
14.	G. Darwaza Shimali Janib Gharb	Shahabad
15.	G. Manji Sahib known as Thandar Sahib	Patti Dogran
16.	G. Padshahai Nawin	Chika
17.	G. Deodhi Sahib Padshahai Nawin	Dhode
18.	G. Gudha	Gudha
19.	G. Padshahai Nawin	Jhiwar Heri
20.	G. Padshahai Chhevin and Nawin	Chika
21.	Dera Andarla	Gorgarh
22.	Dharmsala Guru Granth Sahib	Shahabad

Table no. 5
List of the Scheduled and Unscheduled Gurdwaras in Hissar District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Padshahi Dasmi	Sirsa
2.	G. Gurusar Dabwali	Dabwali
3.	G. Kewal	Kewal
4.	G. Ratia	Ratia

Table no. 6
List of the Scheduled and Unscheduled Gurdwaras in Rohtak District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Bangla Sahib (excluding temples of goddess Sitla and Manji Sahib)	Rohtak city
2.	G. Manji Sahib	Lakhan Mazra

Table no. 7
List of the Scheduled and Unscheduled Gurdwaras in Kangra District
from 1925 to 1950

List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Padshahi Dasmi	Nadaun
2.	G. Sahib	Tilokpur

Table no. 8
List of the Scheduled and Unscheduled Gurdwaras in Jalandhar District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Gurplah	Sotran
2.	G. Sahib Padshahi Chhevin	Durgapur
3.	G. Gurpalah	Chak Guru
4.	G. Nanaksar	Hakimpur
List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	Dharmsala Baharli Patti Takhar	Shankar
2.	Dharmsala Patti Gujrati	Shankar
3.	Dharmsala Patti Rajoki	Shankar
4.	Unchi Dharmsala	Shankar
5.	Dharmsala Panchiati	Kotli Arian
6.	Dharmsala Panchiati	Domunda
7.	Dharmsala Panchiati	Bhadiana
8.	Punj Tirath Sri Guru Arjan Dev Ji	Jandu Singha
9.	Dharmsala Panchiati	Jandu Singha
10.	Dharmsala Guru Granth Sahib	Beas Pind
11.	Gurdwara Panchiati	Manko
12.	Dharmsala Panchiati	Udasian
13.	Dharmsala Panchiati	Chaukiara
14.	Dharmsala Bhai Sher Singh	Kandola
15.	Dharmsala maruf Guru ki Phulahi	Kandola
16.	Dharmsala Panchiati	Fatehpur
17.	Gurdwara Baharwala	Bopa Rai
18.	Gurdwara Padshahi Tisri	Nurmahal
19.	G. Padshahi Satvin	Nurmahal
20.	Dharmsala Panchiati	Mander
21.	Dharmsala Panchiati	Talhan
22.	Dharmsala Panchiati	Ghurial
23.	Dharmsala	Ghurial
24.	Dharmsala Panchiati	Dhahan
25.	Dharmsala Panchiati	Kahma
26.	G. Guru Granth Sahib Ji known as Bhai Such Nandwala	Saprat

27.	G. Sahib Padshahi Satvin	Dosanjh
28.	Dharmsala Bhai Bagha Singh	Pandori Nijran
29.	G. Baoli Sahib	Ramgarh
30.	Dharmsala Panchiati	Jalapur Kalan
31.	Dharmsala Panchiati	Meda
32.	G. Chubacha Sahib maruf Dharmsala Ramgarhian	Kartarpur
33.	Dharmsala Charde Pase di	Sadana
34.	Dharmsala Panchiati	Kaira
35.	Dharmsala Panchiati	Dhandowal
36.	G. Guru Granth Sahib	Puniah
37.	Dharmsala Panchiati	Puniah
38.	Dharmsala Panchiati	Udhowal
39.	Dharmsala Panchiati	Bara Jodh Singh
40.	Dharmsala Panchiati	Gura
41.	Dharmsala Panchiati	Pandori Khas
42.	Dharmsala Panchiati	Billa Nawab
43.	Dharmsala Panchiati	Khaira Mushtarka
44.	Dharmsala Muafiwall	Dhaliwal
45.	Dharmsala Panchiati Bahrli	Phul Godwal
46.	Dharmsala Panchiati	Sarih
47.	G. Sri Guru Singh Sabha	Sarih
48.	Dharmsala Panchiati	Nurpur
49.	Dharmsala Panchiati	Kotla Heran
50.	Dharmsala Panchiati	Bir Pind
51.	Dharmsala Panchiati	Nahl
52.	Dharmsala Panchiati Patti Sahanki	Jandiala
53.	Dharmsala Bhai Dhanna Singh maruf Bunga Marwala	Nagar
54.	Dharmsala Panchiati	Jaso Mazara's
55.	Dharmsala Panchiati	Jagatpur
56.	Dharmsala Panchiati	Jandiali
57.	Dharmsala Panchiati	Pal Kadim
58.	Dharmsala Panchiati	Bolinna
59.	Dharmsala Panchiati	Kular
60.	Dharmsala Panchiati	Khurdpur
61.	Dharmsala Panchiati	Kang
62.	Dharmsala Panchiati	Kat
63.	G. Rain Ana	Jandiala
64.	Dharmsala Bhai Harnam Singh	Kandola

65.	Dharmsala Panchiati	Manak Rai
66.	Dharmsala Panchiati	Gakhlan
67.	Dharmsala Panchiati	Ratinda
68.	Dharmsala Panchiati	Rahpa
69.	Dharmsala Panchiati	Pal Nau
70.	G. Guru Bhag Singh	Urapur
71.	Dharmsala Panchiati	Basian
72.	Dharmsala Patti Badal	Bundala
73.	Dharmsala Panchiati	Jafal Jhangar
74.	Dharmsala Panchiati	Manak
75.	Dharmsala Panchiati	Haripur
76.	Dharmsala Panchiati	Dhindsa
77.	Dharmsala Panchiati	Karah
78.	Dharmsala Panchiati	Dhani Pind
79.	G. Bhai Mihan Singh	Garhi Bakshi
80.	Dharmsala Panchiati	Mehatpur
81.	Dharmsala Panchiati	Partappura
82.	Dharmsala Panchiati	Bhar Singhpur
83.	Dharmsala mutallaqa Baba Nanak Sahib	Pawadara
84.	Dharmsala almaruf Samadh	Khaira
85.	Dharmsala Panchiati	Johal
86.	G. Gangsar Padshahi Panchwin	Kartarpur
87.	Dharmsala Panchiati	Surapur
88.	Dharmsala Baharli Pohle Daswali	Chitti
89.	Dharmsala Patti Manon	Dhaliwal
90.	Dharmsala Kalan	Lasara
91.	Dharmsala Panchiati	Thamanwal
92.	G. Guru Granth Sahib	Hazara
93.	Dharmsala Lehnde Pase di	Sadana
94.	Dharmsala Panchiati	Athaula
95.	G. Baba Sang Sahib	Dhesian Sang
96.	G. Panchaiti Sri Guru Arjan Dev Ji	Bilga
97.	Dharmsala Panchiati	Chitti
98.	Dharmsala Panchiati	Khothrau Khurd
99.	Dharmsala Dialpurian	Urapur
100.	Dharmsala Panchiati	Arjanwal
101.	Dharmsala Panchiati	Diyantpur

Table no. 9
List of the Scheduled and Unscheduled Gurdwaras in Hoshiarpur District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
5.	G. Bhora Sahib	Anandpur
6.	G. Damdama Sahib	Anandpur
7.	G. Qila Anandpur Sahib	Lodhipur
8.	G. Baba Gurditta Ji	Kalyanpur
9.	G. Shish Mahal	Kiratpur
10.	G. Harmandir Sahib	Kiratpur
11.	G. Patal Puri Sahib	Kiratpur
12.	G. Babahgarh Sahib	Kiratpur
13.	G. Taragarh	Anandpur
14.	G. Padshahi Nawin	Anandpur
15.	G. Charan Kanwal Sahib	Bhatoli
16.	G. Lohgarh Sahib	Lodhipur
17.	G. Basali Sahib	Basali Nurpur
18.	G. Holgarh Sahib	Anandpur
19.	G. Takht Sahib	Kitarpur
20.	G. Bhabaur Sahib	Bhabaur
21.	G. Gurplah	Bathu
22.	G. Kalmot Sahib	Kalmot
23.	G. Chandpur Sahib	Chandpur
24.	G. Jandbari Sahib	Jandbari
25.	G. Jand Sahib	Lehli Kalan
26.	G. Bhungarni Sahib	Bhungarni
27.	G. Zahira Zahur Sahib	Purhiran
List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	Dharmsala Panchaiti	Munak Kalan
2.	Dharmsala Sham Singh Sadhu	Panjaur
3.	G. Jhira Sahib	Badhal
4.	G. Baruta Sahib	Bhagwala

5.	Dharmsala Panchaiti	Mahalpur
6.	Dharmsala Panchaiti	Chakowal
7.	Dharmsala Adamwal	Adamwal
8.	G. Sahib	Meghowal
9.	Damdama Sahib	Kiratpur
10.	G. Kuchal	Bassi
11.	G. Badon	Badon
12.	G. Padshahi Dasmi	Saluri
13.	Dharmsala Bhai Dewan Singh	Nadalon
14.	G. Sodhi Wadhbag Singh	Chak
15.	G. Padshahi Dasmi	Nagnauli
16.	G. Chobacha Sahib (Khuhi Sahib) Padshahi Chhevin	Kiratpur
17.	G. Padshahi Satwin	Daulowal
18.	G. Padshahi Dasmi	Jatoli
19.	G. Damdama Sahib	Kato Sabaur
20.	G. Padshahi Dasmi	Sarthali
21.	Dharmsala Guru Granth Sahib	Masit Palkot
22.	Dharmsala Premgarh	Premgarh
23.	G. Bhogpur Sahib	Bodhal
24.	Dharmsala Panchaiti	Ajnoha
25.	Dharmsala Sarhala Khurd	Sarhala Khurd
26.	G. Jalwera	Jalwera
27.	G. Padshahi Chhevin	Daroli
28.	G. Baba Gurbaksh Singh Ji	Raipur
29.	G. Baba Manjh	Kang
30.	Smadh Sardar Baghel Singh	Hariana
31.	Dharmsala Budhipind	Budhipind
32.	G. Shahdian	Ladhewal
33.	Dharmsala Panchaiti	Dhuga
34.	Dharmsala Bachhauri	Bachhauri
35.	G. Bangarh	Jatewal
36.	G. Shahid Ganj Sahela Ghora	Basowal
37.	Dharmsala Panchaiti	Baich
38.	G. Panchaiti	Gohlani

Table no. 10
List of the Scheduled and Unscheduled Gurdwaras in Amritsar District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Kaulsar and Mai Kaulan Da Asthan	Amritsar city
2.	G. Tahli Sahib with Santokhsar	Amritsar city
3.	G. Churasti Atari	Amritsar city
4.	G. Thara Sahib	Amritsar city
5.	G. Pipli Sahib	Amritsar city
6.	G. Chhawni Nahangan (Angitha Guru Naina Singh)	Amritsar city
7.	G. Shahid Ganj Baba Dip Singh	Near Chatiwind Gate
8.	G. Baba Bakala	Baba Bakala
9.	G. Baba Bir Singh	Naurangabad
10.	G. Chobacha Sahib	Sarhali Kalan
11.	G. Chohla Sahib	Chohla
12.	G. Bir Sahib Baba Buddha	Bir Sahib
13.	G. Guru-ke-Bagh	Ghokewali
14.	G. Ram Das	Ram Das
15.	G. Sangrana Sahib	Chabba
16.	G. Walla Sahib	Wallah
17.	G. Chabba Sahib	Chabba
18.	G. Udoke Sahib	Mian Randhawa
19.	G. Damdama Sahib	Sultanwind
20.	G. Nanaksar	Verka
21.	G. Baba Wiro Ji Da Asthan	Chabhal Kalan
22.	G. Chhabri Sahib	Khan Chabbri
23.	G. Basarke Sahib	Basarke
24.	G. Gaggo Buha	Gaggo Buha
25.	G. Guru Sar Satlani	Hoshiarnagar
26.	G. Dera Sahib	Lohar
27.	G. Dalla-Kiralgarh	Dalla
28.	G. Barar Madoke	Barar
29.	G. Mahil Jandiala	Jandiala
List of the Unscheduled Gurdwaras		
1.	G. Damdama Sahib	Goindwal
2.	G. Mal Akhara	Khadur Sahib
3.	G. Tapiana Sahib	Khadur Sahib
4.	G. Attari Sahib	Sultanwind
5.	G. Baba Taru Singh Sahib Shahid	Puhla
6.	Dharmsala Bhai Diwan Singh	Bhuse
7.	G. Padshahi Panjmi	Benka
8.	G. Ganga Ji	Narli
9.	Dharmsala Bhai Sur Das	Sarhali Mandan

10.	Bunga Kesgarhia	Amritsar city
11.	G. Padshahi Chhevin	Amritsar city
12.	Dera Sahib Mata Ganga Ji	Baba Bakala
13.	G. Padshahi Nawin, Dehra Sahib	Sathiala
14.	G. Baoli Sahib Padshahi Chhevin	Khera
15.	Dharmsala Andarli	Gohlwar
16.	G. Guru Granth Sahib	Khasa
17.	G. Panchaiti	Pheruman
18.	G. Chaubara Sahib	Goindwal
19.	G. Padshahi Panjmi	Malu Nangal
20.	G. Bhai Jharu Sahib	Waltoha
21.	Bunga Sahib Padshahi Chhevin	Sathiala
22.	Dharmsala Panchaiti	Kalla
23.	Dharmsala Kham	Miran Kot Kalan
24.	G. Bibi Sukhan	Naushara Dhala
25.	G. Guru ka Dhora	Kairon
26.	Dharmsala Zargarani	Katra Sher Singh
27.	Dharmsala Bhai Tehl Singh Wali	Muchhal
28.	Dharmsala Jai Singh Wali	Jaurs
29.	Mai Bharai (Bala Singhwali Dharmsala)	Khadur Sahib
30.	Dharmsala Panchaiti	Sangatpura
31.	Dharmsala Taraf Gopi	Bundala
32.	Dharmsala Mianwali	Majitha
33.	Dharmsala Panchaiti	Her
34.	G. Panchaiti	Gaggar Bhana
35.	Dharmsala Talabwali	Fatehabad
36.	G. Wadda Sahib	Sarai Amanat Khan
37.	G. Ber Baba Nanak	Viroke
38.	Dharmsala Panchaiti	Chima
39.	G. Mandiwala	Patti
40.	G. Panchaiti	Bhakna Khurd
41.	G. Padshahi Chhevin	Neshta
42.	G. Jagranwanwala	Kasel
43.	G. Manji Sahib	Narli
44.	G. Bhai Kahn Singh	Sabrai
45.	G. Guru Granth Sahib	Ibban Kalan
46.	G. Bhai Tara Singh Ji Shahid	Wan Rajoke
47.	G. Shahid Ganj Baba Amolak Singh	Amritsar city
48.	Dharmsala Shakri Khui	Amritsar city
49.	G. Shahid Ganj Baba Gurbaksh Singh	Amritsar city
50.	Dharmsala Bhai Salho Ji	Amritsar city
51.	Bunga Sarkar (Maharaja Ranjit Singh)	Amritsar city
52.	G. Santpuri Kalan	Gandiwind
53.	Dharmsala Ramji Dass Ragi	Amritsar city
54.	Dharmsala Bibi Bhani Sahib	Amritsar city

Table no. 11
List of the Scheduled and Unscheduled Gurdwaras in Lahore District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Lal Khui Sahib	Lahore city
2.	G. Budhu da Awa	Lahore city
3.	G. Padshahi Chhevin	Muzang
4.	G. Ghawindi Sahib	Ghawindi
5.	G. Padshahi Pehli	Kanganpur
6.	G. Kahna Sahib	Lahore
7.	G. Padshahi Pehli	Lahore city
8.	G. Padshahi Chhevin	Lahore city
9.	G. Sahib Diwan Khana [excluding shrine of Lal Devi]	Lahore city
10.	G. Padshahi Chhevin	Hudiara
11.	G. Padshahi Chhevin	Padhana
12.	G. Padshahi Chhevin	Dhilwan
13.	G. Kamas Sahib	Kamas
14.	G. Padshahi Pehli	Dera Chahil
15.	G. Padshahi Pehli	Manga
16.	G. Padshahi Chhevin	Guru Mangat Kohna
17.	G. Padshahi Chhevin	Amar Sidhu
18.	G. Baba Bir Singh	Rattoki
19.	G. Sangat Sahib Bhai Pheru	Mian-ki-Maur
List of the Unscheduled Gurdwaras		
1.	Dharmsala Sat Guru Nanak	Lahore city
2.	G. Padshahi Panjmi	Hanjra
3.	Dharmsala of Bhai Jawahir Singh	Qila Gujar Singh
4.	Dharmsala Mandi Jadid	Mandi Rattoki
5.	Dharmsala Alamshhur Damdama Sahib	Kachha
6.	G. Akalian	Chunian
7.	Dharmsala Man	Kasur
8.	Dharmsala Panchaiti	Pathanke
9.	Dharmsala Panchaiti	Khalra
10.	Dharmsala Panchaiti	Dhangana
11.	G. Bhalol	Kasur
12.	Dharmsala Panchaiti	Shakargarh

Table no. 12
List of the Scheduled and Unscheduled Gurdwaras in Gurdaspur District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Chola Sahib (including Langar Mandar Chola Sahib)	Pakhoke
2.	G. Darbar Sahib Bharat	Bharat Lahri
3.	G. Dera Sahib	Batala
4.	G. Damdama Sahib	Talwara
5.	G. Teja	Teja Kalan
6.	G. Othian	Othian
7.	G. Burj Sahib	Fateh Nangal
8.	G. Jhulna Mahal	Gurdaspur city
9.	G. Dhariwal	Dhariwal
10.	G. Bhumbli	Bhumbli
11.	G. Darbar Kot Naina	Kot Naina
List of the Unscheduled Gurdwaras		
1.	Dharmsala Panchaiti	Harchowal
2.	G. Baoli Sahib Dukh Bhanjani	Barath
3.	G. Baba Kartar Baksh Bedi	Sujanpur
4.	G. Phulpiyara	Phuliyara
5.	Dharmsala Bhai Bura Waraich	Waraich
6.	G. Akalgarh	Qadian
7.	Dharmsala Granthian	Sri Gobindpur
8.	G. Singh Sabha Balun Bazar	Dalhousie
9.	G. Padshahi Panjmi	Barath
10.	G. Uncha Becharag	Panra
11.	Dharmsala Baba Kesar Singh Ji	Chitti
12.	Dharmsala Panchaiti	Bhadal
13.	G. Sat Kartarian	Sri Gobindpur
14.	Dera Baba Singhwala	Kalaspur
15.	Dera Bhai Ram Singh (Baradari)	Azizpur
16.	G. Dhian Dasian	Sihaoli Baholi

Table no. 13
List of the Scheduled and Unscheduled Gurdwaras in Montgomery District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Padshahi Pehli	Dipalpur
2.	G. Nanaksar	Chak-103/7-R
3.	G. Nankana Sahib, Nanaksar	Pakpattan
4.	G. Nankana Sahib	Nankana Jagir
List of the Unscheduled Gurdwaras		
1.	G. Darbare Shah	Montgomery city
2.	G. Bhai Sewa Singh (G. Baba Ajit Singh)	Dhaniwala

Table no. 14
List of the Scheduled and Unscheduled Gurdwaras in Multan District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	Dharmsala Bhai Dayalji	Multan city
List of the Unscheduled Gurdwaras		
1.	G. Bhai Khan Chandwala	Multan city

Table no. 15
List of the Scheduled and Unscheduled Gurdwaras in Gujranwala District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Chakki Sahib (Dharmsala Sangalwali alias Kundewali)	Eminabad
2.	G. Padshahi Chhevin	Hafizabad
3.	G. Padshahi Chhevin	Mattu Bhaike
4.	Dharmsala Bhai Abnasha Singh	Wazirabad
5.	G. Bache Nau	Bache Nau
List of the Unscheduled Gurdwaras		
1.	Smadh of Sardar Charat Singh	Gujranwala city
2.	G. Khui Bhai Lalo Ji	Gujranwala city
3.	Smadh of Sardar Mahan Singh	Gujranwala city
4.	G. Damdama Sahib of Baba Sahib Singh	Gujranwala city
5.	Dharmsala Dhupian	Gujranwala city
6.	Dharmsala Lumbian	Gujranwala city
7.	Khalsa Dharmsala	Gujranwala city
8.	Dharmsala Baba Ishar Singh and Bhai Manga	Hafizabad

9.	Dharmsala Bungewala	Gujranwala city
10.	Dharmsala Bawa Mool Singh	Gujranwala city
11.	Dharmsala Bhai Sant Singh	Wazirabad
12.	G. Bhai Lal Singh	Gujranwala city
13.	G. Bhai Raman	Gujranwala city
14.	G. Padshahi Chhevin	Gujranwala city
15.	Dharmsala Bhai Mool Singh (Chah Tutianwala)	Gujranwala city
16.	Dharmsala Bhai Kishan Singh Ji	Bhangwan
17.	Dharmsala Panchaiti	Aulak
18.	Smadh Baba Patasa Singh Sahib Wali	Aulak
19.	Dharmsala Andruni	Aulak
20.	Dharmsala Tek Singh	Aulak

Table no. 16
List of the Scheduled and Unscheduled Gurdwaras in Sialkot District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Shahid Bunga	Sialkot city
2.	G. Tahli Sahib (Gurusar)	Salehpur
3.	G. Nanaksar	Sahowala
4.	G. Darbar Sahib Padshahi Satvin	Galotian Khur
5.	G. Nankana Sahib	Sihoke
6.	G. Nunar	Nunar
List of the Unscheduled Gurdwaras		
1.	Bunga Bhai Sunder Singh	Sialkot city
2.	G. Panchaiti	Manak
3.	Dharmsala Panchaiti	Sialkot city
4.	Dharmsala Panchaiti	Sattoke
5.	Dharmsala Sikhan	Dasaka
6.	G. Damdama Sahib Baba Vir Singh Sahib Ji	Kot Dhodu
7.	G. Panchaiti	Chhichhriali
8.	Dharmsala Panchaiti	Sihowal
9.	G. Panchaiti	Panwana
10.	Dharmsala Bhai Gurdit Singh Ghora	
11.	Dharmsala Bhagat Ram Almaruf Guttewali	Narowal
12.	G. Ghairabad	Chandowal
13.	G. Baba Mihan Singh	Kot Masta
14.	Kachi Dharmsala	Panjarain
15.	G. Panchaiti	Sahowala

Table no. 17

**List of the Scheduled and Unscheduled Gurdwaras in Sheikhpura District
from 1925 to 1950**

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Kiara Sahib	Nankana Sahib
2.	G. Tambu Sahib	Nankana Sahib
3.	G. Padshahi Chhevin	Nankana Sahib
4.	G. Haft Madar	Sheikhupura city
5.	G. Nangal Sadhan	Nangal Sadhan
List of the Unscheduled Gurdwaras		
1.	Dharmsala Bhai Gurmukh Das Wali	Faridabad
2.	Dharmsala Bhai Ram Das Wali	Faridabad

Table no. 18

**List of the Scheduled and Unscheduled Gurdwaras in Lyallpur District
from 1925 to 1950**

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Prem Sati	Kamali, Toba Tek Singh
List of the Unscheduled Gurdwaras		
1.	G. Mai Malan	Lyallpur city

Table no. 19

**List of the Scheduled and Unscheduled Gurdwaras in Jhang District
from 1925 to 1950**

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Nanaksar	Nanaksar

Table no. 20

**List of the Scheduled and Unscheduled Gurdwaras in Shahpur District
from 1925 to 1950**

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Guru Sar	Mansehra chak 127-S.B, Sargodha Tehsil
List of the Unscheduled Gurdwaras		
1.	G. Block No. 2	Sargodha tehsil
2.	G. Block No. 3	Sargodha tehsil
3.	G. Bhai Ram Singh	Khushab tehsil
4.	G. Bhai Prem Singh	Khushab tehsil
5.	G. Jhawrian	Shahpur city
6.	Dharmsala Bhai Lachman Das	Khushab tehsil
7.	Dharmsala Bhai Kanhya Ji	Khushab tehsil
8.	Dharmsala Sardar Bahadur Bhagt Singh Wazir-i-Azam	Bhera
9.	G. Block No. 10	Sargodha
10.	G. Midh Ranjha	Bhalwal
11.	Dharmsala Bhai Charan Das	Mitha Tiwana
12.	Dharmsala Bhai Mahan Singh	Faruka
13.	Dharmsala Sikh Sangat	Khushab tehsil
14.	Dharmsala Khalsa Kalan	Sahiwal
15.	Dharmsala Bhai Gulab Singh Nihang	Bhera

Table no. 21

**List of the Scheduled and Unscheduled Gurdwaras in Gujrat District
from 1925 to 1950**

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Padshahi Chhevin	Gujrat city
2.	G. Bhai Bano Ji	Mangat
List of the Unscheduled Gurdwaras		
1.	G. Guliana	Kharian
2.	G. Sat Kartarpura	Sarai Alamgir
3.	G. Panchaiti	Dilo

Table no. 22
List of the Scheduled and Unscheduled Gurdwaras in Rawalpindi District
from 1925 to 1950

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Padshahi Chhevin	Narali
List of the Unscheduled Gurdwaras		
1.	G. Singh Sabha	Rawalpindi
2.	G. Panchaiti hall Guru Singh Sabha	Sukho
3.	G. Panchaiti Almaruf Bhai Dhyan Singh	Gujarkhan
4.	G. Panchaiti	Panjgran Kalan
5.	G. Bhai Bhag Singh	Kuri
6.	G. Panchaiti Maya Singh	Daultala
7.	G. Mai Sewan	Thoha Khalsa
8.	G. Jagirwala	Thoha Khalsa
9.	G. Singh Sangat	Thoha Khalsa

Table no. 23
List of the Scheduled and Unscheduled Gurdwaras in Jhelum District
from 1925 to 1950

List of Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Talab Singh Raiwala	Bhanu
2.	G. Bazarwala	Chakwal
3.	G. Bhai Karam Singh Ahluwalia known as Kalanwala	Jhelum city
4.	G. Baba Narian Singh	Jhelum city
5.	G. Baba Khan Singh Sahib	Kot Dakhli
6.	G. Baharwala	Khurd

Table no. 24
List of the Scheduled and Unscheduled Gurdwaras in Attock District
from 1925 to 1950

List of Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Kot Bhai Than Singh	Fatehjang
2.	Dharmsala Kalan Sri Guru Singh Sabha	Tallangang tehsil
3.	G. Bhai Nihal Singhwala	Hassan Abdal
4.	Chashma Dharmsala Bhai Lachmi Ram	Tamman

Appendix-IV

Table No. 1
Distribution of Total No. of Gurdwaras from 1950-2000

Sr.No.	Name of the Doab's	Total no. of Places in Doab's	%
1.	Satluj-Jamuna Divide Area's	259	94%
2.	Bist Jalandhar Doab	16	5.81%
		Grand Total: 275	

Table No. 2
Distribution of Scheduled Gurdwaras from 1950-2000*

Sr.No.	Name of the Doab's	Name of the Districts	Total no. of Places in Districts	Total no. of Places in each Doab's	Total %
1.	Satluj-Jamuna Divide Area's	Bhatinda	59	153	93%
		Sangrur	53		
		Patiala	39		
		Mohindergarh	2		
2.	Bist Jalandhar Doab	Kapurthala	11	11	6%
		Total No.	164	164	59%

*Source: This data is based on the Amended Sikh Gurdwara Act of 1959

Table No. 3
Distribution of Unscheduled Gurdwaras from 1950-2000*

Sr.No.	Name of the Doab's	Name of the Districts	Total no. of Places in Districts	Total no. of Places in each Doab's	Total %
1.	Satluj-Jamuna Divide Area's	Patiala	40	106	95%
		Bhatinda	30		
		Sangrur	30		
		Ludhiana	3		
		Faridkot	2		
		Ambala	1		
2.	Bist Jalandhar Doab	Kapurthala	5	5	4%
		Total No.	111	111	40%

*Source: This data is based on the notification of the 'Sikh Gurdwaras' which was published in the Punjab Government Gazette from 1950 to 2000

Table no. 4
**List of the Scheduled and Unscheduled Gurdwaras in Bhatinda District
from 1950 to 2000**

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Padshahi Naumi	Maur Kalan
2.	G. Haji Rattan	Bhatinda city
3.	G. Padshahi Dasmi or G. Bagsar	Jassi-Baghwali
4.	G. Jandsar Sahib	Talwandi Sabo
5.	G. Likhan Sar Sahib	Talwandi Sabo
6.	G. Gangsar Sahib	Jaito
7.	G. Shahid Ganj Tibbi Sahib	Jaito
8.	G. Jhanda Sahib	Jhanda Kalan
9.	G. Sulisar Sahib	Kot Dharmun
10.	G. Padshahi Naumi	Malakpur Khiala
11.	G. Padshahi Naumi	Bareh
12.	G. Bhai Behlo	Phapare Bhaike
13.	G. Sahib Lakhi Jangal	Mehma Sarja
14.	G. Padshahi Chhemi	Bhai Rupa
15.	G. Padshahi Chhemi and Dasmi	Dayal Pura Bhai ka
16.	G. Padshahi Dasmi	Dayal Pura Bhai Ka
17.	G. Padshahi Chhemi	Bhagta Bhai Ka
18.	G. Padshahi Naumi Taruana	Maluka
19.	G. Talla Sahib Padshahi Naumi	Rajgarh Kubbe
20.	G. Padshahi Dasmi	Pakka Kalan
21.	G. Padshahi Dasmi Qila Mubarik	Bhatinda city
22.	G. Padshahi Dasmi	Bhagu
23.	G. Padshahi Dasmi	Bechak
24.	G. Padshahi Dasmi	Pathrala
25.	G. Padshahi Dasmi and Naumi (Damdama Sahib)	Talwandi Sabo
26.	G. Damdama Sahib Bunga Mata Sahib Dewan Ji	Talwandi Sabo
27.	G. Takht Damdama Sahib Padshahi Dasmi	Talwandi Sabo
28.	G. Sahib Bhai Bir Singh Dhir Singh Mazhabi Singhan Wala	Talwandi Sabo

29.	G. Takht Sri Damdama Sahib Malwai Bunga Padshahi Dasmi	Talwandi Sabo
30.	G. Sri Holsar Sahib Padshahi Dasmi	Talwandi Sabo
31.	G. Padshahi Dasmi	Malla
32.	G. Padshahi Dasmi (Gurusar)	Ram Tirath Jagga
33.	G. Padshahi Dasmi	Behbal Kalan
34.	G. Gurusar Padshahi Dasmi	Kot Shamir
35.	G. Padshahi Dasmi	Kot Shamir No. 2
36.	G. Padshahi Dasmi	Jeo Singh Wala
37.	G. Padshahi Naumi	Maisar Khana
38.	G. Thittar Sar Padshahi Dasmi	Maisar Khana
39.	G. Guru Kaul Sahib Padshahi Dasmi	Kotha Guru
40.	G. Chabutra Sahib Padshahi Chhemi	Malla
41.	G. Padshahi Satmi	Amargarh alias Jhubluti
42.	G. Padshahi Dasmi (Gangsar)	Kotha Guru
43.	G. Padshahi Dasmi (Harsar)	Dod
44.	G. Padshahi Chhemi and Dasmi (Dhalsar)	Dod
45.	G. Padshahi Pehli, Chhemi and Dasmi	Lambwali
46.	G. Sahib Padshahi Dasmi	Bargari
47.	G. Sahib Padshahi Naumi	Ralla
48.	G. Sahib Padshahi Naumi	Khewa Kalan
49.	G. Sahib Padshahi Naumi	Bhikhi
50.	G. Sahib Padshahi Naumi	Samaon
51.	G. Sahib Padshahi Naumi	Joga
52.	G. Bhora Sahib Padshahi Dasmi	Akbarpur Khulal
53.	G. Sahib Padshahi Chhemi	Gill Kalan
54.	G. Sahib Padshahi Dasmi	Bachhaona
55.	G. Guru Granth Sahib	Fafre Bahike
56.	G. Sahib Padshahi Dasmi	Kotkapura
57.	G. Jand Sahib Padshahi Dasmi	Birewal Kalan
58.	G. Gurusar Padshahi Dasmi	Gurusar
59.	G. Sahib Padshahi Dasmi	Ramiana

List of the Unscheduled Gurdwaras		
1.	G. Mathai Sar	Daliawali
2.	G. Jand Sahib Har Raipur	Bhokhri
3.	G. Guru Granth Sahib (Dera Baba Roor Singh)	Ghuman Kalan
4.	G. Guru Granth Sahib	Nangal Kalan
5.	G. Sahib Padshahi Dasmi (Guru ki Dhab)	Matta
6.	G. Guru Granth Sahib (Dera Dharam Dass)	Mehma Sarja
7.	G. Sahib, Dharmsala Sarkari	Faridkot
8.	G. Guru Granth Sahib	Atla Kalan
9.	G. Sahib Akal Purkh	Mandi Kalan
10.	G. Sahib Mandi Mansa	Mansa Kalan
11.	G. Sahib Guru Granth Sahib, Jand Sahib	Jandwala
12.	G. Sahib Padshahi Naumi	Dikh
13.	G. Guru Granth Sahib	Ubha
14.	G. Sahib Piplisar	Bhaini Bagha
15.	G. Sahib Dera Barrigian	Bhaini Bagha
16.	G. Sahib Ismi Rakabsar	Bhaini Bagha
17.	G. Sahib Padshahi Naumi	Bhoopal
18.	G. Guru Granth Sahib	Maujo Khurd
19.	G. Guru Granth Sahib	Sanghreri
20.	G. Sahib Dera Bhai Ram Singh Wala	Kot Fatta
21.	G. Guru Granth Sahib	Matti
22.	G. Sahib Akal Garh	Ram Singh Wala
23.	G. Sahib Burjwala	Dhatta
24.	G. Guru Granth Sahib	Rama Mandi
25.	G. Dera Manji Sahib (Baba Thaman Singh)	Baggoana
26.	G. Guru Granth Sahib	Malkana
27.	G. Sahib Padshahi Naumi	Ali Sher Kalan
28.	G. Guru Granth Sahib	Govindpura
29.	G. Guru Granth Sahib	Kot Fatta
30.	G. Sahib Padshahi Dasmi	Gurusar

Table no. 5
List of the Scheduled and Unscheduled Gurdwaras in Sangrur District
from 1950 to 2000

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Sahib Padshahi Naumi	Molowal
2.	G. Sahib Padshahi Naumi	Moonak
3.	G. Sahib Bhai Mani Singh	Longowal
4.	G. Janam Asthan Sant Baba Attar Singh	Cheema
5.	G. Nanaksar	Chima
6.	G. Bhai Mool Chand	Sunam
7.	G. Sahib Padshahi Pehli, Chhemi and Naumi	Akoi
8.	G. Sahib Padshahi Dasmi	Bahadur
9.	G. Sahib Padshahi Naumi	Hadiaya
10.	G. Sahib Padshahi Naumi	Dhilwan
11.	G. Thara Sahib	
12.	G. Sahib Padshahi Dasmi	Shahpur Kalan
13.	G. Sahib Padshahi Naumi	Ganduan
14.	G. Sahib Padshahi Naumi	Gagga
15.	G. Sahib Padshahi Naumi	Makrot
16.	G. Sahib Padshahi Dasmi	Jharon
17.	G. Sahib Padshahi Naumi	Anwala
18.	G. Sahib Padshahi Naumi Manji Sahib	Allaurakh
19.	G. Sahib Padshahi Chhemi	Kamalpur
20.	G. Guru Granth Sahib	Lehra Mandi
21.	G. Sahib Baba Ala Singh	Longowal
22.	G. Sahib Bhai ki Samadha	Longowal
23.	G. Sahib Padshahi Naumi	Shahpur Kalan
24.	G. Sahib Bhai ka Barsal Pati	Jhakhepal Kambalwas
25.	G. Sahib Padshahi Naumi and Dasmi	Chhajli
26.	G. Guru Granth Sahib	Chhajbi
27.	G. Sahib Padshahi Naumi	Bhawanigarh
28.	G. Sahib Padshahi Dasmi	Kamalpur
29.	G. Sahib Padshahi Naumi	Kamalpur
30.	G. Sahib Padshahi Chhemi	Khurana
31.	G. Sahib Padshahi Naumi	Dirbha
32.	G. Sahib Padshahi Naumi	Phagguwala
33.	G. Dukh Niwaran Sahib Padshahi Pehli, Chhemi and Naumi	Tal Ghanaur
34.	G. Sahib Padshahi Naumi	Kharak Bhura
35.	G. Sahib Padshahi Naumi	Khatkaran
36.	G. Sahib Padshahi Chhemi	Gahel
37.	G. Sahib Padshahi Naumi (Gurusar)	Handiaya
38.	G. Sahib Padshahi Naumi	Pharwahi
39.	G. Manji Sahib Padshahi Chhemi	Sekha

40.	G. Sahib Padshahi Naumi	Kattu
41.	G. Jhira Sahib Padshahi Pehli, Chhemi and Naumi	Kanjala
42.	G. Sahib Sohiana Padshahi Naumi	Dhaura
43.	G. Guru Granth Sahib	Badra
44.	G. Sahib Padshahi Naumi Dulamsar along with G. Khuhi Singh Wali	Mauran
45.	G. Sahib (Kalle da Kuhu)	Maur Kalan
46.	G. Sahib Padshahi Dasmi	Thikriwala
47.	G. Manji Sahib Padshahi Naumi	Paudharen
48.	G. Sahib Padshahi Dasmi	Bahadur
49.	G. Sahib Padshahi Chhemi	Bahadur
50.	G. Sahib Dera Patti Khara and G. Sahib Dera Patti Sujja	Sanghera
51.	G. Sahib Nanakwara	Kaleke
52.	G. Sahib Padshahi Dasmi	Singhpura
53.	G. Sahib Dera Chuli Smadh Baba Ogand	Diwana
List of the Unscheduled Gurdwaras		
1.	G. Guru Granth Sahib (Dera Bagh Wala)	Handiaya
2.	G. Sahib Padshahi Naumi Almaruf Kacha Gurusar	Handiaya
3.	G. Sahib Baba Narian Dass	Longowal
4.	G. Guru Granth Sahib	Kala Jhar
5.	G. Sadhana Sahib Padshahi Pehli	Khorana
6.	G. Guru Granth Sahib	Kalaudi
7.	G. Guru Granth Sahib	Kot Duna
8.	G. Bhagat Bhagwan Sahib	Ladda
9.	G. Sahib Nishan Sahib	Eina Bajwa
10.	G. Sahib Padshahi Naumi	Kanakwal Bhangaon
11.	G. Guru Granth Sahib	Tibba
12.	G. Sahib Padshahi Pehli	Gurbakshpur
13.	G. Guru Granth Sahib	Gumti
14.	G. Guru Granth Sahib	Sherpur
15.	G. Sahib Baba Daan Das	Sangera
16.	G. Sahib Baba Punjab Singh Ji	Tajoke
17.	G. Guru Granth Sahib	Khuddi Kalan
18.	G. Changli Sahib	Changli
19.	G. Guru Granth Sahib	Khariyal
20.	G. Guru Granth Sahib	Bhaini Bagha
21.	G. Guru Granth Sahib	Kot Duna, Barnala
22.	G. Guru Granth Sahib	Nilowal
23.	G. Sahib Padshahi Chhemi	Mehal Kalan
24.	G. Sahib Dera Baba Thaman Singh	Pharwahi
25.	G. Guru Granth Sahib	Moomes
26.	G. Gurusar	Bhotna
27.	G. Guru Granth Sahib	Patti Bajwa
28.	G. Sahib Akalsar,	Bahadurpur
29.	G. Angitha Sahib, Mastuna	Bahadurpur
30.	G. Sahib Baba Gurditta Ji	Drraj

Table no. 6
List of the Scheduled and Unscheduled Gurdwaras in Patiala District
from 1950 to 2000

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Sahib Padshahi Naumi	Bahadurgarh
2.	G. Sahib Padshahi Tesri	Jand Mangoli
3.	G. Sahib Padshahi Naumi	Nabha
4.	G. Baoli Sahib	Dhakauli
5.	G. Dera Baba Ajaipal Singh	Nabha
6.	G. Joti Sarup	Fatehgarh Sahib
7.	G. Sahib Shahid Ganj	Harnam Nagar
8.	G. Sahib Padshahi Chhemi	Mandi Gobindgarh
9.	G. Nimsar Damdama Sahib	Ghurani Kalan
10.	G. Katana Sahib	Katani
11.	G. Damdama Sahib	Jandali
12.	G. Sahib Padshahi Dasmi	Budhmor
13.	G. Khel Sahib	Lehal
14.	G. Sahib Padshahi Chhemi	Karhali
15.	G. Sahib Panjaur Padshahi Pehli	Panjaur
16.	G. Sahib Padshahi Dasmi	Nada
17.	G. Sahib Padshahi Dasmi	Banur
18.	G. Sahib Padshahi Naumi and Dasmi	Ugani
19.	G. Sahib Padshahi Naumi	Bhagrana
20.	G. Sahib Padshahi Naumi	Simbron
21.	G. Sahib Padshahi Dasmi	Loh Simbli
22.	G. Guru Granth Sahib Baharla	Loh Simbli
23.	G. Sahib Padshahi Naumi	Narru
24.	G. Guru Granth Sahib	Lachhru Kalan
25.	G. Guru Granth Sahib	Thuha
26.	G. Sahib Padshahi Naumi	Tasimbli, Hamayonpur
27.	G. Sahib Smadh Bhai Sukha Singh	Nilpur
28.	G. Sahib Padshahi Naumi	Dhamoli
29.	G. Sahib Padshahi Chhemi	Rohta
30.	G. Sahib (Damdama Sahib)	Bir Bauran
31.	G. Sahib Padshahi Naumi	Bauran Kalan
32.	G. Sahib Padshahi Naumi	Nau Lakha
33.	G. Bibangarh Sahib	Fatehgarh Sahib
34.	G. Sahib Bhai Sukha Singh Shahid	Bahadurgarh
35.	G. Sahib Padshahi Naumi	Nandpur
36.	G. Sahib Padshahi Naumi	Akar
37.	G. Sahib Padshahi Dasmi	Saunti
38.	G. Sahib Jandsar	Kotli
39.	G. Sahib Padshahi Naumi	Behar Jachh

List of the Unscheduled Gurdwaras		
1.	G. Sahib Padshahi Chhemi and Dasmi	Lall Kalan
2.	G. Manji Sahib Padshahi Naumi	Harpalpur
3.	G. Sahib Padshahi Dasmi	Rani Majra
4.	G. Guru Granth Sahib	Doburji
5.	G. Sahib Mohinderganj	Rajpura
6.	G. Guru Granth Shaib	Khadoli
7.	G. Manji Sahib Padshahi Naumi	Raipur
8.	G. Guru Granth Sahib	Zirakpur
9.	G. Guru Granth Sahib	Kado
10.	G. Sahib Bhai Natha Singh	Kapurgarh
11.	G. Guru Granth Sahib	Kalaundi
12.	G. Sahib Dharmasala Baba Gursharan Das	Nabha
13.	G. Guru Granth Sahib	Ajnaud
14.	G. Sahib Padshahi Chhemi	Giddri
15.	G. Guru Granth Sahib	Dugri
16.	G. Guru Granth Sahib	Kubba
17.	G. Sahib Padshahi Naumi and Dasmi	Hasanpur
18.	G. Guru Granth Sahib	Bhunarheri
19.	G. Choi Sahib	Chharwar
20.	G. Guru Granth Shaib	Sanauli
21.	G. Guru Granth Sahib	Rattan Palon
22.	G. Sahib Baba Sangat Singh	Fatehgarh Channa
23.	G. Sahib Dera Udasain	Daun Kalan
24.	G. Guru Granth Sahib	Kalyan
25.	G. Sahib Padshahi Dasmi Reru Sahib	Rampur
26.	G. Guru Granth Sahib, Padshahi Pehli, Chhemi, Naumi and Dasmi, Bunga Sahib and Shahid Ganj	Mukarampur
27.	G. Sahib Dhablan	Dhablan
28.	G. Sahib Padshahi Naumi and Dasmi	Hasanpur
29.	G. Sahib Padshahi Chhemi	Dhamot
30.	G. Damdama Sahib Padshahi Chhemi	Doraha
31.	G. Guru Granth Sahib	Landa
32.	G. Smadhan	Dhamot
33.	G. Guru Granth Shaib	Jarg
34.	G. Guru Granth Sahib, Nishan Sahib	Sangatpura
35.	G. Guru Granth Sahib	Lang
36.	G. Sahib Dharmasala	Fazalpur
37.	G. Guru Granth Sahib	Bhaddal Bhua
38.	G. Sahib (Barma Katas)	Chandu Majra
39.	G. Guru Granth Sahib	Ishar Heri
40.	G. Guru Granth Sahib	Rattan Palo

Table no. 7
List of the Scheduled and Unscheduled Gurdwaras in Ludhiana
District from 1950 to 2000

List of the Unscheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Guru Granth Sahib	Payal
2.	G. Guru Granth Sahib	Dhamot
3.	G. Sahib Sidhsar	Nazampur

Table no. 8
List of the Scheduled and Unscheduled Gurdwaras in Mahendergarh
District from 1950 to 2000

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Bhore Sahib Padshahi Naumi	Mohindergarh city
2.	G. Sahib Padshahi Naumi	Narnaul city

Table no. 9
List of the Scheduled and Unscheduled Gurdwaras in Faridkot
District from 1950 to 2000

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Baoli Sahib	Sher Singh Wala
2.	G. Guru Granth Sahib	Sarava

Table no. 10
List of the Scheduled and Unscheduled Gurdwaras in Ambala
District from 1950 to 2000

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Lakhnaur Sahib	Lakhnaur city

Table no. 11
List of the Scheduled and Unscheduled Gurdwaras in Kapurthala
District from 1950 to 2000

List of the Scheduled Gurdwaras		
Sr. no.	Name of the Gurdwaras	Location
1.	G. Sahib Guru ka Bagh	Sultanpur Lodhi
2.	G. Sahib Padshahi Chhemi	Nadala
3.	G. Chaura Khuh	Phagwara
4.	G. Sukhchainana Sahib	Phagwara
5.	G. Tham Sahib	Dumeli
6.	G. Sahib Padshahi Chhemi	Palahi
7.	G. Sahib Sant Ghat	Randhirpur
8.	G. Sahib Padshahi Chhemi	Sultanpur Lodhi
9.	G. Sahib Padshahi Panjmi and Parkash Asthan Bhai Lalo	Dalla
10.	G. Guru Granth Sahib	Lakhpur
11.	G. Chaunta Sahib	Bubeli
List of the Unscheduled Gurdwaras		
1.	G. Sahib Dharmsala	Padda
2.	G. Sahib Dharmsala	Alamgir
3.	G. Damdama Sahib	Thatta
4.	G. Sahib	Jeorgepur Urf Merry Pur
5.	G. Guru Granth Sahib	Kapurthala city

Table No. 12
Distribution of Gurdwaras from 1950-2000*
[Group of five year]

Sr.No	Year	Total no. of places notified per year	Total no. of places in Five year Group	%
1.	1953	1	1	0.88%
2.	1960	17	17	15%
3.	1961	27	83	74%
	1962	25		
	1963	20		
	1964	10		
	1965	1		
4.	1966	2	4	3%
	1970	2		
5.	1972	1	4	3%
	1973	1		
	1974	2		
6.	1976	1	2	1.76%
	1977	1		
	Grand Total:	111	111	

*Source: The data is based on the notification of the 'Sikh Gurdwaras' which was published in the Punjab Government Gazette from 1950 to 2000

Appendix-V

Table No. 1
List of the Gurdwaras, Section-85, till-1944*

1. The Sri Akal Takht Sahib at Amritsar
2. The Darbar Sahib, Baba Atal Sahib and all other Notified Sikh Gurdwara other than Sri Akal Takht Sahib situated within the Municipal boundaries of Amritsar.
3. Sri Darbar Sahib and all other Notified Sikh Gurdwaras within the limits of Municipal area of Tarn Taran.
4. All the Notified Sikh Gurdwaras at Anadpur and the Gurdwaras connected therewith other than Sri Takht Keshgarh Sahib.
5. The Notified Sikh Gurdwaras at Muktsar
6. The Notified Sikh Gurdwaras within the Municipal boundaries of Lahore
7. The Notified Sikh Gurdwaras within the Municipal boundaries of Nankana Sahib
8. The Notified Sikh Gurdwaras at Panja Sahib

*Source: The data is collected from the original Sikh Gurdwara Act of 1925.

Table No. 2
List of constituted Committees of Gurdwaras from 1926-1950*
[Group of five year]

Sr.No	Year	Total no. of committees constituted per year	Total no. of Committees constituted in Five year Group	%
1.	1926	34	53	9%
2.	1927	1		
3.	1928	6		
4.	1930	12		
5.	1931	14	71	12%
6.	1932	32		
7.	1935	25		
8.	1936	30	347	60%
9.	1937	120		
10.	1938	100		
11.	1939	60		
12.	1940	37		
13.	1941	17	19	3%
14.	1945	2		
15.	1946	2	79	13%
16.	1948	23		
17.	1949	4		
18.	1950	50		
	Grand Total	569	569	66%

*Source: The calculated data is based on the notification of the constitution of the gurdwaras committees which was published in the Punjab Government Gazette from 1925 to 1950

Table No. 3
List of (Aided) College under S.G.P.C up to 2016*

Sr. no	Name and Location of the College	Affiliation University
1.	Guru Nanak Khalsa College, Kings Circle, Matunga, Mumbai	Mumbai University
2.	Sri Guru Teg Bahadur Khalsa College, Sri Anandpur Sahib [Ropar]	Punjabi University, Patiala
3.	Mata Gujri College, Fatehgarh Sahib	Punjabi University, Patiala
4.	General Shivdev Singh Dewan Gurbachan Singh Khalsa College, Patiala	Punjabi University, Patiala
5.	Guru Nanak College, Budhlada [Mansa]	Punjabi University, Patiala
6.	Sant Baba Dalip Singh Memorial Khalsa College, Dhumeli, [Kapurthala]	Guru Nanak Dev University, Amritsar
7.	Guru Nanak Khalsa College, Daroli Kalan [Jalandhar]	Guru Nanak Dev University, Amritsar
8.	Guru Nanak College, Moga	Panjab University, Chandigarh
9.	Guru Nanak College for Girls, Sri Muktsar Sahib	Panjab University, Chandigarh
10.	Babbar Akali Memeorial Khalsa College, Garhshankar, [Hoshiarpur]	Panjab University, Chandigarh
11.	Khalsa College, Gardhiwala [Hoshiarpur]	Panjab University, Chandigarh
12.	Guru Nanak College, Batala [Gurdaspur]	Guru Nanak Dev University, Amritsar
13.	Guru Nanak Girls Inter-Mediate College, Kanker Khera, Merrut Cant, Uttar Pradesh	Uttar Pradesh
14.	Sikh Inter-Mediate College, Narangpur Joga. J. P. Nagar, Uttar Pradesh	Uttar Pradesh

*Source: This information is collected from the official website of the S.G.P.C namely www.sgpc.net was accessed on 25-5-16 at 6.30 p.m

Table no. 4
List of Newly started C.B.S.E schools under S.G.P.C up to 2016*

Sr.	Names of the Schools	States or District
1.	Sahibzada Baba Fateh Singh Public School, Guru ka Bagh, Tehsil Ajnala,	Amritsar
2.	Sahibzada Zorawar Singh Public School, Nadala	Kapurthala
3.	Guru Gobind Singh Public School, Malokka, Tehsil Rampura Phul	Bhatinda
4.	Mata Sundri Public School, Kot Shamir	Bhatinda
5.	Sant Fateh Singh Public School, Ballo Badiala	Bhatinda
6.	Sahibzada Jujhar Singh Public School, Kot Dharmu	Mansa
7.	Bhai Behlo Ji Model School, Fafre Bhai ke	Mansa
8.	Guru Gobind Singh Public School, Gangsar-Jaito	Faridkot
9.	Mata Gujri Public School, Theri Sahib, Tehsil Gidderbaha	Muktsar
10.	Sahibzada Ajit Singh Public School, Bazidpur	Ferozepore
11.	Sant Mohan Singh Matwala Public School, Tirlokewala Tehsil Kalianwali Mandi,	Sirsa [Haryana]
12.	Sri Guru Teg Bahadur Public School,	Kaithal [Haryana]

*Source: This information is collected from the official website of the S.G.P.C namely www.sgpc.net was accessed on 25-5-16 at 6.40 p.m

Table No. 5
List of School (95% Grant in Aid) under S.G.P.C up to 2016*

Sr. no	Name of the School	Name of the Districts
1.	Sri Guru Ramdas Khalsa Senior Secondary School	Amritsar
2.	Sri Guru Nanak Girls Senior Secondary School	Amritsar
3.	Khalsa Senior Secondary School, Bir Sahib, Thatta	Tarn Taran
4.	Bhupinder Khalsa Senior Secondary School	Moga
5.	Guru Gobind Singh Senior Secondary School	Khanna
6.	Kalar Khalsa Senior Secondary School, Hariana	Hoshiarpur
7.	Guru Nanak High School, Takhtupura	Moga
8.	Sri Mata Gangga Girls High School, Baba Bakala	Amritsar
9.	Sri Guru Teg Bahadur Khalsa High School, Baba Bakala	Amritsar
10.	Khalsa Senior Secondary School Guru ka Bagh	Amritsar

*Source: This information is collected from the official website of the S.G.P.C namely www.sgpc.net was accessed on 25-5-16 at 6.50 p.m

Table No. 6
List of Public School under S.G.P.C up to 2016*

Sr. no	Name and Location of the School	Affiliation Board
1.	Sri Guru Ramdas Public School Sultanwind Road, Sri Amritsar	P.S.E.B
2.	Maharaja Ranjit Singh Public Senior Secondary School, Tarn Taran	C.B.S.E+ P.S.E.B
3.	Maharaja Ranjit Singh Public School, Rattoke via Khemkaran Tehsil Patti, Tarn Taran	P.S.E.B
4.	Maharaja Ranjit Singh Public School, Diyalpura, Tehsil Patti, Tarn Taran	P.S.E.B
5.	Baba Budha Ji Public Senior Secondary School Bir Sahib Thatta via Jhabaal, Tarn Taran	P.S.E.B
6.	Sri Guru Hargobind Sahib Khalsa Senior Secondary Public School Ramdas Tehsil, Ajnala, Amritsar	P.S.E.B
7.	Sri Guru Hargobind Sahib Khalsa Gilrs High School, Chheharta Sahib, Amritsar	P.S.E.B
8.	Guru Nanak Dev Academy Jalandhar Road Batala, Gurdaspur	P.S.E.B
9.	Guru Arjan Dev Public School Barath Lari, Sarna, Tehsil Pathankot, Gurdaspur	P.S.E.B
10.	Sahibzada Ajit Singh Public Sachool Mahilpur, Ladhewal, Hoshiarpur	P.S.E.B
11.	Baba Makhn Shah Public School Tanda Ram Sahai, Mukherian, Hoshiarpur	P.S.E.B
12.	Sri Guru Teg Bahadur Khalsa High School Garhshankar, Hoshiarpur	P.S.E.B
13.	Bhai Nanad Lal Public Senior Secondary School, Anandpur Sahib, Ropar	P.S.E.B
14.	Parivar Vichhora Public School Sarsa Nangal, Ropar	P.S.E.B

15.	Khalsa Public School Hafizabad Guru Bir Jand Sahib [Ropar]	P.S.E.B
16.	Dashmesh Public School Tahliana Sahib, Raikot, Ludhiana	P.S.E.B
17.	Guru Gobind Singh Public School, Khanna, Ludhiana	P.S.E.B
18.	Dashmesh Senior Secondary Kapal Mochan, Yamuna Nagar, Haryana	H.S.E.B
19.	Guru Nanak Dev Academy, Othian, Batala, Gurdaspur	P.S.E.B
20.	Baba Gurditta Ji Public School, Jindwari, Ropar	P.S.E.B
21.	Bibi Rajni Public Senior Secondary School, Patti, Tarn Taran	P.S.E.B
22.	Dashmesh Public School, Guralah Sahib, Una, Himachal Pradesh	C.B.S.E

*Source: This information is collected from the official website of the S.G.P.C namely www.sgpc.net was accessed on 25-5-16 at 7.00 p.m

Table No. 7
List of the Gurdwaras, Section-85 till 2003*

The Board shall be the committee of Management for the Gurdwaras known as;

1. Gurdwara Dukhniwaran Sahib Padshahi Naumi along with Gurdwara Moti Bagh (including Gurdwara Sudh Sar) Khel Sahib, Patiala.
2. Gurdwara Fatehgarh Sahib (Shahidi Astahn Baba Fateh Singh ji and Baba Jorawar Singh Ji) along with Gurdwara Jotisarup, Burj Mata Gujri and Shahid Ganj situated in Harnam Nagar.
3. Gurdwara Padshahi Naumi at Dhamtan along with Bunga Dhamtanian near Railway Station, Patiala.
4. Gurdwara Teg Bahadur Sahib in Jind with Gurdwaras Kharak Bhura Padshahi Naumi and Khatkar Padshahi Naumi in Tehsil Narwana.
5. Gurdwara Ber Sahib (Padshahi Pehli) at Sultanpur Lodhi along with Gurdwaras Hat Sahib, Kothri Sahib, Sehra Sahib, Sant Ghat and Guru Ka Bagh.
6. Gurdwara (Padshahi Naumi and Dasmi) Damdama Sahib at Talwandi Sabo along with Gurdwaras Takht Sri Damdam Sahib, Jandsar and Bunga Kattuwalla at Sabo ki Talwandi, Gurdwara Sri Damdama Sahib Bunga Mata Sahib Dewan Ji at Talwandi Sabo, Gurdwara Sahib Padshahi Dasmi Takht Damdama Sahib, Bhai Bir Singh Dhir Singh, Mazhabi Singh wala at Talwandi Sabo, Gurdwara Sahib Takht Sri Damdama Sahib Malwai Bunga Padshahi Dasmi at Talwandi Sabo, Sri Damdama Sahib Bunga Likhansar Padshahi Dasmi, Sri Damdama Sahib Gurdwara Sri Holsar Padshahi Dasmi at Talwandi Sabo ki.
7. Gurdwara Nanakiana Sahib, Sangrur.
8. Gurdwara Baba Bakala, Gurdwara Dera Sahib Ganga Ji at Baba Bakala in Baba Bakala Tehsil, Gurdwara Mata Damdama Sahib, Gurdwara Chherta Sahib and Gurdawara Attari Sahib (alias Janam Asthan) at Wadali Guru in Amritsar Tehsil, Gurdwara Baoli Sahib and Gurdwara Chaubara Sahib at Goindwal in Khadoor Sahib Tehsil and Gurdwara Ramdas in Ajnala Tehsil in Amritsar.
9. Gurdwara Darbar Sahib Barath Lahiri, Gurdwara Baoli Shaib Dukhbhanjni and Gurdwara Gurusar Panjmi Padshahi at Barath and Gurdwara Phul Piara at Phul Piara in Pathankot Tehsil in Gurdaspur district.
10. Gurdwara Garna Sahib at Bodal in Dasuya tehsil and Gurdwara Sahidan at Ladhewal in Garhshankar tehsil in Hoshiarpur district
11. Gurdwara Alamgir (Manji Sahib) at Alamgir in Ludhiana Tehsil, Gurdwara Charan Kanwal and Gurdwara Chubara Sahib at Machhiwara and Gurdwara Jhar Sahib at Chuaharpur in

- Samrala Tehsil, Gurdwara Tahliana Sahib at Raikot in Raikot Tehsil, Gurdwara Sahib Padshahi Chhevin and Dasmi at Katana Sahib in Payal Tehsil in Ludhiana district.
12. Gurdwara Bazidpur at Bazidpur in Ferozepore district.
 13. Gurdwara Damdama Sahib Katalgarh Tilak Asthan at Chamkaur, Gurdwara Dharamsala at Bada Sadhupur and Gurdwara Bhatta Sahib at Kotla Nihang in Roop Nagar district.
 14. Gurdwara Sahib Padshahi Naumi at Bahadurgarh in Patiala Tehsil, Gurdwara Dera Baba Ajapal Singh at Nabha, Gurdwara Bir Bauran Damdama Sahib at Bir Bauran and Gurdwara Sahib Padshahi Naumi at Bauran Kalan in Nabha Tehsil in Patiala district.
 15. Gurdwara Sahib Padshahi Dasmi at Hajirattan and Gurdwara Padshahi Qila Mubark in Bhatinda district.
 16. Gurdwara Sahib Padshahi Chhemi at Chaura Khun (Phagwara) and Gurdwara Sahib Padshahi Chhemi at Phagwara Purbi in Kapurthala district.
 17. Gurdwara Baba Sang Sahib at Dhesian Sang and Gurdwara Mau at Mau in Phillaur Tehsil, Gurdwara Chubacha Sahib Maruf Dharamsala Ramgarhian, Gurdwara Thamji Sahib Padshahi Panjmi and Gurdwara Gangsar Panjmi Padshahi at Kartarpur in Jalandhar-II Tehsil in Jalandhar district.
 18. Gurdwara Sidh Batti, Gurdwara Chhemi Padshahi, Gurdwara Satvin Padshahi, Gurdwara Dasmi Padshahi and Gurdwara Kurukshetra at Thanesar, Gurdwara Naumi Padshahi at Bhari and Gurdwara Guru Teg Bahadur Ji at Bani and Badarpur in Thanesar Tehsil in Kurukshetra district.
 19. Gurdwara Sis Ganj, Gurdwara Dasmi Padshahi Labhuwala, Gurdwara Dasmi Padshahi and Mohalla Mehar Dhumini at Ambala City, Gurdwara Manji Sahib at Khurrampur Majri and Gurdwara Guru Harkrishan Sahib at Panjokhara in Ambala Tehsil in Ambala.
 20. Gurdwara Sahib Pinjore Padshahi Pehli at Pinjore in Kalka Tehsil and Gurdwara Sahib Padshahi Dasmi at Nada in Panchkula district.
 21. Gurdwara Lambe (Amb Sahib) at Phase-8 in Mohali district
 22. Gurdwara Sri Darbar Sahib, Dera Baba Nanak, Tehsil Batala, district Gurdaspur.
 23. Gurdwara Guru Ka Bagh, Ghukewali, district Amritsar.
 24. Gurdwara Teja Kalan, Tehsil Batala, district Gurdaspur.
 25. Gurdwara Charan Kanwal, Jindowal in Nawashahar district.
 26. Gurdwara Gurplah Sahib Tehsil and district Nawashahar.
 27. Gurdwara Padshahi Chhemi at Durgapur in Nawashahar district
 28. Gurdwara Achal Sahib (excluding Shivala Talab Kalan Shivala Bhandaria) Tehsil Batala in Gurdaspur district.
 29. Gurdwara Sahib Padshahi Naumi, Malowal, Tehsil Dhuri in Sangrur district.
 30. Gurdwara Gurusar Padshahi Chhemi at Sadhar, Tehsil Raikot in Ludhiana
 31. Gurdwara Sahib Baba Ala Singh Longowal, Tehsil and district Sangrur.
 32. Gurdwara Bhai Ki Samadh Longowal in Sangrur district
 33. Gurdawara Sahib Baba Narain Das Longowal in Sangrur district
 34. Gurdwara Sahib Padshahi Chhemi, Gahel Tehsil Barnala in Sangrur District.
 35. Gurdwara Sahib Padshahi Chhemi and Dasmi (Andruni Qila) Bahadur Tehsil, Barnala in Sangrur district, Gurdwara Sahib Padshahi Chhemi Bahadur in Sangrur district
 36. Gurdwara Baba Bir Singh Ratoki in Amritsar district
 37. Gurdwara Guru Gobind Singh Sahib, Gopal Mochan Tehsil Jagadhari in Yamuna Nagar district (Haryana), Gurdwara Gopal Mochan in Yamuna Nagar district (Haryana)

*Source: The information is collected from the amended Sikh Gurdwara Act of 1959

Table No. 8
List of constituted Gurdwaras Committees from 1951-2000*
[Group of five year]

Sr.No	Year	Total no. of committees constituted per year	Total no. of constituted committees in Five year Group	%
1.	1951	32	62	21%
2.	1952	25		
3.	1953	2		
4.	1955	3		
5.	1956	6	14	4%
6.	1957	1		
7.	1958	3		
8.	1959	2		
9.	1960	2		
10.	1961	7	100	34%
11.	1962	14		
12.	1963	15		
13.	1964	12		
14.	1965	52		
15.	1966	18	39	11%
16.	1967	10		
17.	1968	5		
18.	1969	3		
19.	1970	3		
20.	1971	2	28	9%
21.	1973	6		
22.	1974	8		
23.	1975	12		
24.	1976	2	18	6%
25.	1977	5		
26.	1978	3		
27.	1979	6		
28.	1980	2		
29.	1981	2	16	5%
30.	1982	4		
31.	1983	5		
32.	1984	3		
33.	1985	2		
34.	1986	2	2	0.69%
35.	1992	10	10	3%
	Grand Total	289	289	32%

*Source: The calculated data is based on the notification of the constitution of the gurdwaras committees which was published in the Punjab Government Gazette from 1951 to 2000

Table No. 9**List of Gurdwaras Committes Constituted Ninth time**

Sr. no	Name of the Gurdwaras	Location	District	Total Times
1.	G. Granth Sahib	Daudpur	Ludhiana	9
2.	Dharmasala Panchaiti	Sarhala Khurd	Hoshiarpur	9

Table No. 10**List of Gurdwaras Committes Constituted Eight time**

Sr. no	Name of the Gurdwaras	Location	District	Total Times
1.	G. Granth Sahib	Santpura	Ludhiana	8
2.	G. Granth Sahib	Aasi Kalan	Ludhiana	8
3.	G.Sahib Padshahi Dasmi	Kamalpur	Ludhiana	8
4.	G. Panchaiti	Mahna	Ferozepore	8
5.	G. Panchaiti	Akalsar	Ferozepore	8
6.	D. Panchaiti	Patti Bahari	Ferozepore	8
7.	D. Panchaiti	Patti Kamal	Ferozepore	8
8.	G. Guru Granth Sahib	Masit Palkot	Hoshiarpur	8
9.	D. Panchaiti	Premgarh	Hoshiarpur	8
10.	D. Panchaiti	Bachhauri	Hoshiarpur	8

Table No. 11**List of Gurdwaras Committes Constituted Seven time**

Sr. no	Name of the Gurdwaras	Location	District	Total Times
1.	G. Jand Sahib	Bir Guru	Ambala	7
2.	G. Amb Sahib	Lambe	Ambala	7
3.	G. Panchaiti	Udoke	Amritsar	7
4.	G. Panchaiti	Goggar Bhana	Amritsar	7
5.	G. Panchaiti	Bhakna Khurd	Amritsar	7
6.	D. Panchaiti	Her	Amritsar	7
7.	G. Bhai Jharu	Waltoha	Amritsar	7
8.	G. Sahib Padshahi Pehli	Gao Ghat	Ludhiana	7
9.	G. Padshahi Dasmi Naughara	Iqbal Ganj	Ludhiana	7
10.	G. Gurusar	Chakar	Ludhiana	7
11.	G. Guru Granth Sahib	Rumi	Ludhiana	7
12.	G. Manji Sahib	Kanech	Ludhiana	7
13.	G. Panchaiti	Talwandi Khurd	Ludhiana	7
14.	D. Panchaiti	Paddi	Ludhiana	7
15.	D. Panchaiti	Munak Kalan	Hoshiarpur	7
16.	G. Panchaiti	Jalwera	Hoshiarpur	7
17.	D. Panchaiti	Budhipind	Hoshiarpur	7
18.	G. Dera Budh Das	Khai	Ferozepore	7
19.	G. Panchaiti	Bhageke	Ferozepore	7
20.	G. Bara Tirath	Haripur	Ferozepore	7

Table No. 12
List of Gurdwaras Committes Constituted Six time

Sr. no	Name of the Gurdwaras	Location	District	Total Times
1.	G. Sahib Padshahi Dasmi	Hissar city	Hissar	6
2.	G. Gurusar	Kaonke Kalan	Ludhiana	6
3.	D. Panchaiti	Lilan	Ludhiana	6
4.	D. Panchaiti	Kotla Shampur	Ludhiana	6
5.	G. Guru Granth Sahib	Rasulpur	Ludhiana	6
6.	G. Karir Sahib Padshahi Chhemi	Littar	Ludhiana	6
7.	D. Panchaiti	Mal Mazra	Ludhiana	6
8.	D. Panchaiti	Manki	Ludhiana	6
9.	G. Granth Sahib	Bazurg	Ludhiana	6
10.	D. Panchaiti	Isru	Ludhiana	6
11.	G. Granth Sahib	Takhran	Ludhiana	6
12.	D. Panchaiti	Barisal	Ludhiana	6
13.	G. Padshahi Dasmi	Kulhal	Ludhiana	6
14.	G. Panchaiti	Madpur	Ludhiana	6
15.	D. Bhai Diwan Singh	Bhuse	Amritsar	6
16.	D. Bhai Tahl Singhwali	Muchhal	Amritsar	6
17.	G. Padshahi Pehli	Khalra	Amritsar	6
18.	D. Panchaiti	Sangatpura	Amritsar	6
19.	G. Bibi Wiro ji Da Asthan	Chabhal Kalan	Amritsar	6
20.	D. Talabwali	Fatehabad	Amritsar	6
21.	G. Baba Taru Singh ji Shahid	Phula	Amritsar	6
22.	G. Dukh Niwaran	Khara	Amritsar	6
23.	G. Padshahi Panjmi	Benka	Amritsar	6
24.	G. Panchaiti	Pheruman	Amritsar	6
25.	G. Baharwala	Bopa Rai	Jalandhar	6
26.	D. Panj Tirath Guru Arjan Dev Ji	Jandu Singha	Jalandhar	6
27.	D. Kalan	Lasara	Jalandhar	6
28.	D. Baharli Pohlo Das wali	Chitti	Jalandhar	6
29.	G. Guru Singh Sabha	Sarih	Jalandhar	6
30.	G. Sahib Padshahi Satvin	Pharala	Jalandhar	6
31.	D. Mutallaqa Baba Nanak Sahib	Pawadara	Jalandhar	6
32.	G. Sadabarat	Ropar	Ambala	6
33.	G. Shaib Padshahi Naumi	Bhartgarh	Ambala	6
34.	D. Panchaiti	Salempur	Ambala	6
35.	G. Padshahi Dasmi	Labhuwala	Ambala	6
36.	G. Mohalla Mehr Dhumini	Ambala	Ambala	6
37.	D. Baba Kesar Singh Ji	Chitti	Gurdaspur	6
38.	G. Baba Manjh	Hariana	Hoshiarpur	6
39.	G. Zahira Zahur	Purhiraan	Hoshiarpur	6

40.	D. Bhai Dewan Singh	Nadalon	Hoshiarpur	6
41.	D. Andrali	Kishanpura Kalan	Ferozepore	6
42.	D. Patti Ghuddu	Raoli	Ferozepore	6
43.	D. Patti Mehru	Raoli	Ferozepore	6
44.	G. Guptsar and Sahib Chand	Chhatiana	Ferozepore	6
45.	D. Andarli Narain Daswali	Khosa Kotla	Ferozepore	6
46.	G. Panchaiti	Mari Mustafa	Ferozepore	6
47.	D. Maruf Dera Befikardas	Lohara	Ferozepore	6
48.	D. Maruf Hukam Singhwala Chah	Lohara	Ferozepore	6

Table No. 13
List of Gurdwaras Committes Constituted Fifth time

Sr. no	Name of the Gurdwaras	Location	District	Total Times
1.	G. Panchaiti	Teja	Gurdaspur	5
2.	G. Sis Ganj	Ambala city	Ambala	5
3.	G. Sahib Padshahi Dasmi	Ambala city	Ambala	5
4.	G. Manji Sahib	Khurmpur Majri	Ambala	5
5.	G. Damdama Sahib Katal Garh Tilak Asthan	Chamkaur Sahib	Ambala	5
6.	G. Panchaiti	Morinda	Ambala	5
7.	G. Sahib Padshahi Dasmi	Gopal Mochan	Ambala	5
8.	G. Jagadhri	Jagadhri	Ambala	5
9.	G. Nirmoh Garh	Hardo Nirmoh	Ambala	5
10.	G. Kewal	Kewal	Hissar	5
11.	G. Panchaiti	Basarke	Amritsar	5
12.	G. Jagaranwala	Kasel	Amritsar	5
13.	G. Sahib Padshahi Chhemi	Butala	Amritsar	5
14.	G. Chobacha Sahib	Sarhali Kalan	Amritsar	5
15.	G. Gangga Ji	Narli	Amritsar	5
16.	G. Manji Sahib	Narli	Amritsar	5
17.	G. Chheharta Sahib	Wadali Guru	Amritsar	5
18.	G. Harian Velan	Bodal	Hoshiarpur	5
19.	D. Panchaiti	Mahalpur	Hoshiarpur	5
20.	D. Panchaiti	Adamwal	Hoshiarpur	5
21.	G. Shahdian	Ladhewal	Hoshiarpur	5
22.	G. Tahli Sahib	Gondpur	Hoshiarpur	5
23.	G. Panchaiti	Dewatwal	Ludhiana	5
24.	G. Tahli Sahib Padshahi Dasmi	Rattan	Ludhiana	5
25.	G. Panchaiti	Gohawar	Ludhiana	5
26.	G. Panchaiti	Jagraon	Ludhiana	5
27.	D. Panchaiti	Kulhal	Ludhiana	5

28.	G. Panchaiti	Sidhwan Bet	Ludhiana	5
29.	G. Panchaiti	Talwandi Kalan	Ludhiana	5
30.	G. Gurusar	Lama Jatpura	Ludhiana	5
31.	G. Panchaiti	Bhattian	Ludhiana	5
32.	D. Panchaiti	Kalak	Ludhiana	5
33.	G. Bhai Parmanand	Dharour	Ludhiana	5
34.	G. Panchaiti	Raowal	Ludhiana	5
35.	G. Guru Granth Sahib	Aluna Palla	Ludhiana	5
36.	G. Manji Sahib Padshahi Chhemi	Khadur	Ludhiana	5
37.	G. Panchaiti	Kahma	Jalandhar	5
38.	D. Panchaiti	Manak Rai	Jalandhar	5
39.	D. Baharli Patti Thakar	Jalandhar city	Jalandhar	5
40.	D. Patti Gujrati	Jalandhar city	Jalandhar	5
41.	D. Patti Rajoki	Jalandhar city	Jalandhar	5
42.	Unchi Dharamsala	Shankar	Jalandhar	5
43.	G. Guru Granth Sahib	Beas Pind	Jalandhar	5
44.	G. Bhag Singh	Urapur	Jalandhar	5
45.	D. Dayal Puria	Urapur	Jalandhar	5
46.	D. Patti Badal	Bundala	Jalandhar	5
47.	D. Panchaiti	Pal Kadim	Jalandhar	5
48.	D. Panchaiti	Pal Nau	Jalandhar	5
49.	G. Baoli Sahib	Ram Garh	Jalandhar	5
50.	D. Panchaiti	Dhani Pind	Jalandhar	5
51.	D. Panchaiti	Bhar Singhpur	Jalandhar	5
52.	D. Khalsa Jubilee	Bhatinda city	Bhatinda	5
53.	D. Killi Chahlan	Bhatinda city	Bhatinda	5
54.	G. Guru Granth Sahib	Bilaspur	Bhatinda	5
55.	D. Suthrian	Kokri Kalan	Ferozepore	5
56.	D. Panchaiti Hazura Singh	Kokri Kalan	Ferozepore	5
57.	D. Khuhi Dhabwali	Poohli	Ferozepore	5
58.	Dera Bawa Pawan Hari urf Lal Chand	Poohli	Ferozepore	5
59.	G. Gurusar	Khosa Kotla	Ferozepore	5
60.	G. Gurusar	Patto Hira Singh	Ferozepore	5
61.	G. Granth Sahib Mohtamim Prem Das	Prem Das	Ferozepore	5
62.	G. Sahib Padshahi Dasmi	Wander	Ferozepore	5
63.	G. Panchaiti	Makhu	Ferozepore	5
64.	D. Bazarwali	Raina	Ferozepore	5
65.	G. Padshahi Dasmi	Sahib Chand	Ferozepore	5
66.	G. Guru Granth Sahib	Kharyal	Karnal	5
67.	G. Padshahi Naumi and Dasmi	Chika	Karnal	5
68.	G. Padshahi Dasmi	Ramiana	Karnal	5
69.	G. Sahib Padshahi Naumi	Karnal city	Karnal	5

Table No. 14
List of Gurdwaras Committes Constituted Fourth time

Sr. no	Name of the Gurdwaras	Location	District	Total Times
1.	G. Manji Sahib	Karnal city	Karnal	4
2.	G. Sahib Padshahi Naumi	Taraori	Karnal	4
3.	G. Dhariwal	Dhariwal	Gurdaspur	4
4.	G. Dera Sahib	Batala	Gurdaspur	4
5.	G. Chola Sahib (including Langar Mandar Chola Sahib)	Pakhoke	Gurdaspur	4
6.	G. Sat Matarian	Batala	Gurdaspur	4
7.	G. Burj Sahib	Fateh Nangal	Gurdaspur	4
8.	G. Jhulna Mahal	Gurdaspur city	Gurdaspur	4
9.	G. Achal Sahib (excluding Shiwala Talab Kalan and Shiwala Bhandarian)	Gurdaspur city	Gurdaspur	4
10.	G. Baba Kartar Bakhsh Bedi	Sujanpur	Gurdaspur	4
11.	G. Dera Baba Bir Singhwala	Kalaspur	Gurdaspur	4
12.	G. Dera Bhai Ram Singh	Azizpur	Gurdaspur	4
13.	G. Dhian Dasian	Siholi Baohli	Gurdaspur	4
14.	G. Uncha Bechiragh	Pahra	Gurdaspur	4
15.	D. Dhupian	Gujranwala city	Gujranwala	4
16.	G. Padshahi Panjmi	Jambar Kalan	Lahore	4
17.	G. Charan Kanwal	Machhiwara	Ludhiana	4
18.	D. Panchaiti	Rasulra	Ludhiana	4
19.	G. Guru Granth Sahib	Ekolaha	Ludhiana	4
20.	G. Padshahi Dasmī	Ayali Kalan	Ludhiana	4
21.	G. Panchaiti	Phallewal	Ludhiana	4
22.	G. Tahilana Sahib	Raikot	Ludhiana	4
23.	D. Kachi	Bhanohar	Ludhiana	4
24.	G. Panchaiti	Hehran	Ludhiana	4
25.	G. Guru Granth Sahib	Burj Lattan	Ludhiana	4
26.	G. Panchaiti	Mohi	Ludhiana	4
27.	D. Panchaiti	Gill	Ludhiana	4
28.	D. Bhai Bura	Mansuran	Ludhiana	4
29.	G. Padshahi Chhemi	Sadhar	Ludhiana	4
30.	G. Manji Sahib	Alamgir	Ludhiana	4
31.	D. Panchaiti	Sidhwan Khurd	Ludhiana	4
32.	G. Panchaiti	Silowani	Ludhiana	4
33.	G. Guru Granth Sahib	Goh	Ludhiana	4

34.	G. Guru Granth Sahib	Hargana	Ludhiana	4
35.	D. Kachi	Bhanor	Ludhiana	4
36.	D. Panchaiti	Dhahan	Jalandhar	4
37.	G. Padshahi Tesri and Satvin	Nur Mahal	Jalandhar	4
38.	D. Panchaiti	Fatehpur	Jalandhar	4
39.	G. Bhai Mihan Singh	Garhi Bakhshi	Jalandhar	4
40.	D. Panchaiti	Partappura	Jalandhar	4
41.	G. Mau	Phillaur	Jalandhar	4
42.	D. Panchaiti	Khurdpur	Jalandhar	4
43.	G. Baba Sang Sahib	Dhesian Rurka	Jalandhar	4
44.	D. Panchaiti	Bolina	Jalandhar	4
45.	D. Patti Manon	Manon	Jalandhar	4
46.	D. Panchaiti	Billa Nawab	Jalandhar	4
47.	D. Panchaiti	Dhindsa	Jalandhar	4
48.	D. Panchaiti	Punian	Jalandhar	4
49.	D. Panchaiti	Manak	Jalandhar	4
50.	D. Panchaiti	Udasian	Jalandhar	4
51.	G. Gurusar	Gurusar	Ferozepore	4
52.	G. Akalgarh	Daya Kalan	Ferozepore	4
53.	G. Dharampura	Kokri Butran	Ferozepore	4
54.	D. Bhan Singh	Ferozepore city	Ferozepore	4
55.	G. Bhai Mansa Singh Wala	Galoti	Ferozepore	4
56.	G. Gurusar	Manawan	Ferozepore	4
57.	G. Mat Bhayana	Bir Badhni	Ferozepore	4
58.	G. Gurusar	Bazidpur	Ferozepore	4
59.	G. Padshahi Chhemi	Daroli Bhai	Ferozepore	4
60.	G. Gurusar	Madhoke	Ferozepore	4
61.	G. Gurusar Mehranj	Nathana	Ferozepore	4
62.	G. Lohgarh Sahib	Dina	Ferozepore	4
63.	G. Singh Sabha	Moga	Ferozepore	4
64.	G. Padshahi Dasm	Thehari	Ferozepore	4
65.	D. Panchaiti Anderli	Datta	Ferozepore	4
66.	G. Guru Granth Sahib	Data	Ferozepore	4
67.	Dera Bhai Dal Singhwala	Bhucho Kalan	Ferozepore	4
68.	G. Panchaiti	Mehron	Ferozepore	4
69.	G. Gurusar	Sunehr	Ferozepore	4
70.	G. Bhai Attar Singh Wala	Buyanwala	Ferozepore	4
71.	G. Gurusar	Salina	Ferozepore	4

72.	G. Garna Sahib	Bodal	Hoshiarpur	4
73.	G. Panchaiti	Badon	Hoshiarpur	4
74.	D. Panchaiti	Dhugga	Hoshiarpur	4
75.	G. Panchaiti	Bhungarni	Hoshiarpur	4
76.	G. Nanaksar	Verka	Amritsar	4
77.	G. Gaggo Buha	Tarn Taran	Amritsar	4
78.	G. Dera Sahib	Lohar	Amritsar	4
79.	G. Mal Akhara	Khadur Sahib	Amritsar	4
80.	G. Tipiana Sahib	Khadur Sahib	Amritsar	4
81.	G. Chohla Sahib	Chohla	Amritsar	4
82.	G. Guru ka Bagh	Ajnala	Amritsar	4
83.	G. Gurusar Sathlani	Hoshiarnagar	Amritsar	4
84.	G. Baba Bir Singh Ji	Naurangabad	Amritsar	4
85.	G. Mai Bharai (D. Bela Singh Wali)	Khadur Sahib	Amritsar	4
86.	G. Baba Bir Singh	Rattoki	Amritsar	4
87.	G. Padshahi Panjmi	Malu Nangal	Amritsar	4
88.	D. Taraf Gopi	Bundala	Amritsar	4
89.	G. Granth Sahib	Ibban Kalan	Amritsar	4
90.	G. Ber Baba Nanak	Veroke	Amritsar	4
91.	G. Chhabri Sahib	Khan Chhabri	Amritsar	4
92.	G. Damdama Sahib	Goindwal	Amritsar	4
93.	D. Panchaiti	Bada Sadhpur	Ambala	4
94.	G. Khairpuryan Kahirpur	Dhangrali	Ambala	4
95.	G. Bhatta Sahib	Kotla Nihnag	Ambala	4
96.	G. Manji Sahib Padshahi Satvin	Fatehpur Bunga	Ambala	4
97.	G. Panchaiti	Ratia	Hissar	4
98.	G. Baba Sahib Singh Tilak Rai	Mehraj	Bhatinda	4
99.	D. Andrali Patti Jagta	Patti Jagta	Bhatinda	4
100.	G. Chhota Padshahi Chhemi	Patti Kaleke	Bhatinda	4
101.	G. Mari Sikhan	Patti Karam Chand	Bhatinda	4
102.	G. Padshahi Satvin (Amargarh alias Jhubluti)	Amargarh	Bhatinda	4
103.	G. Akal Garh Sahib	Ran Singhwala	Bhatinda	4
104.	G. Manji Sahib Padshahi Naumi	Allauarkh	Sangrur	4
105.	G. Panchaiti	Thikriwal	Sangrur	4

Table No. 15
List of Gurdwaras Committes Constituted Third time

Sr. no	Name of the Gurdwaras	Location	District	Total Time
1.	G. Kamas	Rangilpur	Lahore	3
2.	G. Padshahi Pehli	Manga	Lahore	3
3.	G. Shahid Bunga	Sialkot city	Sialkot	3
4.	D. Panchaiti	Sialkot city	Sialkot	3
5.	G. Babe de Ber	Sialkot city	Sialkot	3
6.	G. Tahli Sahib	Gurusar	Sialkot	3
7.	G. Chakki Sahib (Dharamsala Sangalwali alias Kundewali)	Gujranwala city	Gujranwala	3
8.	G. Bache Nau	Hafizabad	Gujranwala	3
9.	G. Padshahi Chhemmi	Gujranwala city	Gujranwala	3
10.	G. Charan Kanwal	Jindowal	Jalandhar	3
11.	D. Panchaiti	Kotli Ariana	Jalandhar	3
12.	D. Bhai Sher Singh	Kandola	Jalandhar	3
13.	D. Maruf Guru k Phulahi	Jalandhar city	Jalandhar	3
14.	G. Padshahi Chhemi	Durgapur	Jalandhar	3
15.	D. Panchaiti	Bhadiana	Jalandhar	3
16.	D. Bhai Dhanna Singh Maruf Bunga Marwala	Nagar	Jalandhar	3
17.	D. Panchaiti	Surapur	Jalandhar	3
18.	G. Thamji Sahib Padshahi Panjmi	Kartarpur	Jalandhar	3
19.	G. Padshahi Panjmi	Bilga	Jalandhar	3
20.	G. Chubacha Sahib Maruf Dharamsala Ramgarhian	Kartarpur	Jalandhar	3
21.	G. Gurpalah	Chak Guru	Jalandhar	3
22.	G. Gurpalah	Sotran	Jalandhar	3
23.	G. Panchaiti Patti Shan ki	Jandiala	Jalandhar	3
24.	D. Panchaiti Patti	Manki Jandiala	Jalandhar	3
25.	D. Panchaiti Baharli	Phul	Jalandhar	3
26.	D. Mufaiwal	Dhaliwal	Jalandhar	3
27.	G. Padshahi Satvin	Dosanjh	Jalandhar	3
28.	D. Panchaiti	Chukhiara	Jalandhar	3
29.	G. Sidh Batti	Thanesar	Karnal	3
30.	G. Wadda Padshahi Naumi	Patti Kaith Seth	Karnal	3

31.	G. Panchaiti	Gudha	Karnal	3
32.	G. Dera Andarla	Gorgarh	Karnal	3
33.	G. Bilaspur	Bilaspur	Ambala	3
34.	G. Agampore	Agampore	Ambala	3
35.	G. Harkrishan Sahib	Panjokhra	Ambala	3
36.	G. Manji Sahib	Mani Majra	Ambala	3
37.	G. Marodn	Mardon	Ambala	3
38.	G. Saheri	Saheri	Ambala	3
39.	G. Panchaiti	Chakohi	Ludhiana	3
40.	G. Panchaiti	Raguwal	Ludhiana	3
41.	D. Panchaiti	Ghaman	Ludhiana	3
42.	G. Padshahi Chhemi	Siahar	Ludhiana	3
43.	D. Panchaiti	Rurka	Ludhiana	3
44.	G. Guru Granth Sahib known as Dera Baharwala	Janetpura	Ludhiana	3
45.	G. Dera Guru Narain Das	Kanoke	Ludhiana	3
46.	G. Guru Granth Sahib	Dhat	Ludhiana	3
47.	G. Manji Sahib	Gujarwal	Ludhiana	3
48.	G. Guru Granth Sahib	Gujarwal	Ludhiana	3
49.	G. Padshahi Chhemi	Dehlon	Ludhiana	3
50.	G. Padshahi Pehli Nanaksar	Janghera	Ludhiana	3
51.	D. Lamian Patti	Malak	Ludhiana	3
52.	G. Guru Granth Sahib	Samrala	Ludhiana	3
53.	G. Jhar Sahib	Chuharpur	Ludhiana	3
54.	D. Panchaiti	Bhari	Ludhiana	3
55.	G. Damdama Sahib Padshahi Chhemi	Raqba	Ludhiana	3
56.	Dera Baba Chin Singh urf Kuti	Raqba	Ludhiana	3
57.	G. Manji Sahib Padshahi Chhemi	Birk	Ludhiana	3
58.	G. Sri Gobindgarh	Ranwan	Ludhiana	3
59.	G. Padshahi Dasmī	Harguna	Ludhiana	3
60.	G. Jand Sahib	Lehli Kalan	Hoshiarpur	3
61.	G. Panchaiti	Meghowal	Hoshiarpur	3
62.	G. Padshahi Dasmī	Saluri	Hoshiarpur	3
63.	D. Panchaiti	Baich	Hoshiarpur	3
64.	D. Sham Singh Sadhu	Panjaur	Hoshiarpur	3
65.	D. Panchaiti	Dhuga	Hoshiarpur	3

66.	G. Panchaiti	Thatha	Ferozepore	3
67.	G. Padshahi Pehli and Dusri	Sarai Naga	Ferozepore	3
68.	G. Gurusar	Lopon	Ferozepore	3
69.	G. Dera Boharwala	Lopon	Ferozepore	3
70.	G. Padshahi Dasmi	Chak Fateh Singh Wala	Ferozepore	3
71.	G. Gurusar	Nathana	Ferozepore	3
72.	G. Guru Granth Sahib	Buttar	Ferozepore	3
73.	G. Guru Granth Sahib	Bilaspur	Ferozepore	3
74.	G. Gurusar	Rupana	Ferozepore	3
75.	D. Butta Singh Wala	Sahuke	Ferozepore	3
76.	G. Jita Singhwala	Lohara	Ferozepore	3
77.	G. Pakka Sahib	Madya	Ferozepore	3
78.	G. Wadda	Khosa Randhir	Ferozepore	3
79.	G. Panchaiti	Thiraj	Ferozepore	3
80.	G. Gurusar	Kot Bhai	Ferozepore	3
81.	D. Andruni	Baduwal	Ferozepore	3
82.	G. Padshahi Chhemi	Wadda Ghar	Ferozepore	3
83.	G. Padshahi Naumi	Bichhuwana	Ferozepore	3
84.	G. Damdama Sahib	Hargobindpur	Gurdaspur	3
85.	Darbar Sahib Dera Baba Nanak	Kalanaur	Gurdaspur	3
86.	Dera Sahib	Batala	Gurdaspur	3
87.	Darbar Sahib	Bharat	Gurdaspur	3
88.	G. Panchaiti	Phulpiyara	Gurdaspur	3
89.	G. Baoli Sahib Dukh Bhanjani	Lohara	Gurdaspur	3
90.	G. Gurusar Padshahi Panjmi	Barath	Gurdaspur	3
91.	G. Othian	Othian	Gurdaspur	3
92.	D. Bhai Bura Waraich	Teja	Gurdaspur	3
93.	D. Granthian	Gobindpur	Gurdaspur	3
94.	G. Wadda	Sarai Amanat Khan	Amritsar	3
95.	G. Ram Das Sahib	Ram Das	Amritsar	3
96.	G. Walla Sahib	Walla	Amritsar	3
97.	G. Damdama Sahib	Chabba	Amritsar	3
98.	G. Attari Sahib urf Janam Asthan	Sultanwind	Amritsar	3
99.	G. Bir Sahib	Thatha	Amritsar	3
100.	G. Baoli Sahib	Goindwal	Amritsar	3

101.	G. Chaubara Sahib	Goindwal	Amritsar	3
102.	G. Thara Sahib	Goindwal	Amritsar	3
103.	G. Granth Sahib	Khasa	Amritsar	3
104.	G. Padshahi Naumi Dera Sahib	Sathiala	Amritsar	3
105.	G. Bunga Sahib Padshahi Chhemi	Amritsar city	Amritsar	3
106.	G. Barar Madoke	Barar	Amritsar	3
107.	D. Jai Singh Wali	Jauna	Amritsar	3
108.	G. Padshahi Chhemi	Neshta	Amritsar	3
109.	D. Panchaiti	Chima	Amritsar	3
110.	G. Guru ka Dhora	Kairon	Amritsar	3
111.	G. Mayian Wala (Dharamsala Mian Wali)	Majitha	Amritsar	3
112.	G. Sikh	Tirlokpur Sihuni	Kangra	3
113.	G. Padshahi Dasmi	Nadaun	Kangra	3
114.	G. Hazara Sahib	Hazara city	Hazara	3
115.	G. Damdama Sahib Padshahi Dasmi	Jatoli Kato	Ropar	3
116.	G. Ban Garh	Jatoli	Ropar	3
117.	G. Damdama Sahib Padshahi Dasmi	Kuchal	Ropar	3
118.	G. Sahib Padshahi Naumi and Dasmi	Ugani	Patiala	3
119.	G. Sahib Padshahi Chhemi	Jandali	Patiala	3
120.	G. Sahib Padshahi Naumi	Nau Lakha	Patiala	3
121.	G. Sahib Padshahi Tesri	Nathana Sahib Jand Mangoli	Patiala	3
122.	G. Granth Sahib Ahluwalian	Rajpura	Patiala	3
123.	G. Panchaiti	Rani Majra	Patiala	3
124.	G. Padshahi Dasmi Andarla and Baharla	Loh Simbli	Patiala	3
125.	G. Padshahi Naumi	Ralla	Bhatinda	3
126.	G. Padshahi Naumi	Dikh	Bhatinda	3
127.	G. Padshahi Dasmi, Guru ki Dhab	Matta	Bhatinda	3
128.	G. Padshahi Naumi	Joga	Bhatinda	3
129.	G. Padshahi Dasmi	Bechak	Bhatinda	3
130.	G. Granth Sahib	Kot Duna	Sangrur	3
131.	G. Granth Sahib	Kalaudi	Sangrur	3
132.	G. Padshahi Dasmi	Dirba	Sangrur	3

Table No. 16
List of Gurdwaras Committes Constituted Two time

Sr. no	Name of the Gurdwaras	Location	District	Total Time
1.	G. Sangrana Sahib	Chabba	Amritsar	2
2.	G. Damdama Sahib	Tarn Taran	Amritsar	2
3.	G. Darbar Sahib	Tarn Taran	Amritsar	2
4.	D. Panchaiti	Dhangana	Amritsar	2
5.	G. Mandiwala	Patti	Amritsar	2
6.	G. Damdama Sahib	Sultanwind	Amritsar	2
7.	G. Attari Sahib	Sultanwind	Amritsar	2
8.	Dera Sahib Mata Ganga Ji	Baba Bakala	Amritsar	2
9.	G. Santpuri Kalan	Gandiwind	Amritsar	2
10.	G. Mahil Jandiala	Kandawali	Amritsar	2
11.	G. Dalla Kiralgarh	Kiralgarh	Amritsar	2
12.	G. Bhai Kahan Singh	Sabrai	Amritsar	2
13.	D. Bhai Sur Das	Sarhali Mandan	Amritsar	2
14.	G. Mani Wala	Patti	Amritsar	2
15.	G. Panchaiti	Baba Bakala	Amritsar	2
16.	G. Baoli Sahib	Sialkot city	Sialkot	2
17.	G. Nankana Sahib	Bhullawali	Sialkot	2
18.	G. Nankana Sahib	Nankana Sahib	Sialkot	2
19.	G. Padshahi Satvin	Gaoltian Khurd	Sialkot	2
20.	G. Nuhar	Narowal	Sialkot	2
21.	G. Bunga Bhai Sunder Singh	Sialkot city	Sialkot	2
22.	D. Bhai Gurdit Singh Gohra	Sialkot city	Sialkot	2
23.	D. Panchaiti	Manko	Jalandhar	2
24.	D. Panchaiti	Jandu Singha	Jalandhar	2
25.	D. Panchaiti	Khotran Khurd	Jalandhar	2
26.	D. Panchaiti	Talhan	Jalandhar	2
27.	D. Panchaiti	Chaukiara	Jalandhar	2
28.	D. Panchaiti	Gura	Jalandhar	2
29.	D. Panchaiti	Kat	Jalandhar	2
30.	D. Panchaiti	Thamanwal	Jalandhar	2
31.	G. Guru Granth Sahib	Jalandhar city	Jalandhar	2
32.	D. Panchaiti	Athaula	Jalandhar	2
33.	D. Panchaiti	Jafal Jhangar	Jalandhar	2
34.	G. Padshahi Chhemi	Durgapur	Jalandhar	2
35.	D. Bhai Bagha Singh	Pindori Niranjana	Jalandhar	2
36.	D. Panchaiti	Ratinda	Jalandhar	2
37.	G. Gangsar Padshahi Panjmi	Kartarpur	Jalandhar	2
38.	D. Panchaiti	Authaula	Jalandhar	2

39.	D. Panchaiti	Domunda	Jalandhar	2
40.	D. Ulamaruf Smadh	Khaira	Jalandhar	2
41.	D. Bhagwan Puri	Akhara	Jalandhar	2
42.	D. Bhai Harnam Singh		Jalandhar	2
43.	D. Panchaiti	Kotla Heran	Jalandhar	2
44.	D. Panchaiti	Nahal	Jalandhar	2
45.	D. Panchaiti	Meda	Jalandhar	2
46.	D. Panchaiti	Udhowal	Jalandhar	2
47.	D. Panchaiti	Jalandhar city	Jalandhar	2
48.	D. Panchaiti	Athola	Jalandhar	2
49.	D. Panchaiti	Rethanda	Jalandhar	2
50.	G. Sahib Padshahi Chhemi	Karnal city	Karnal	2
51.	G. Sahib Padshahi Naumi	Karnal city	Karnal	2
52.	G. Sahib Padshahi Satvin	Karnal city	Karnal	2
53.	G. Sahib Padshahi Dasmi	Karnal city	Karnal	2
54.	G. Kurchhetar	Karnal city	Karnal	2
55.	G. Sahib Padshahi Naumi	Garhi Nazir	Karnal	2
56.	G. Dilli Darwaza Jhand Sahib	Shahabad	Karnal	2
57.	G. Mohalla Majri	Karnal city	Karnal	2
58.	G. Sahib Padshahi Naumi	Arjan Kalan	Karnal	2
59.	G. Mastgarh	Mastgarh	Karnal	2
60.	G. Darwaza Shimali Jnaib Gharab	Jnaib Gharab	Karnal	2
61.	G. Yara	Yara	Karnal	2
62.	G. Manji Sahib known as Thandar Sahib	Patti Dogran	Karnal	2
63.	G. Sahib Padshahi Naumi	Barna	Karnal	2
64.	G. Sahib Padshahi Pehli	Kanganpur	Lahore	2
65.	D. Almashpur Damdama Sahib	Kachha	Lahore	2
66.	D. Man	Kasur	Lahore	2
67.	D. Bhai Pheru	Chunia	Lahore	2
68.	Gurdwara Sangat Sahib	Chunia	Lahore	2
69.	G. Akalia	Lahore city	Lahore	2
70.	G. Dera Baba Nanak	Gujranwala city	Gujranwala	2
71.	D. Lumbian	Gujranwala city	Gujranwala	2
72.	Smadh Sardar Charat Singh	Gujranwala city	Gujranwala	2
73.	D. Khalsa	Gujranwala city	Gujranwala	2
74.	D. Bhai Lal Singh	Gujranwala city	Gujranwala	2
75.	D. Bhai Mool Singh	Chah Titianwala	Gujranwala	2
76.	G. Damdama Baba Sahib Singh	Gujranwala city	Gujranwala	2
77.	Samadh Sardar Mahan Singh	Gujranwala city	Gujranwala	2
78.	D. Tek Singh	Gujranwala city	Gujranwala	2
79.	D. Bhai Kishan Singh	Bhangwan	Gujranwala	2

80.	G. Guru Kotha	Wazirabad	Gujranwala	2
81.	D. Bhai Abnasha Singh	Gujranwala city	Gujranwala	2
82.	D. Bhai Sant Singh	Gujranwala city	Gujranwala	2
83.	G. Khuhi Bhai Lalo Ji	Gujranwala city	Gujranwala	2
84.	G. Padshahi Chhemi	Gujranwala city	Gujranwala	2
85.	G. Bawa Ishar Singh	Gujranwala city	Gujranwala	2
86.	G. Bhai Manga	Gujranwala city	Gujranwala	2
87.	G. Bungewala	Gujranwala city	Gujranwala	2
88.	G. Bawa Mool Singh	Gujranwala city	Gujranwala	2
89.	G. Bhai Rama	Gujranwala city	Gujranwala	2
90.	G. Sudhal	Sudhal	Ambala	2
91.	G. Burj Majra	Burj Majra	Ambala	2
92.	G. Ropar	Ropar	Ambala	2
93.	G. Guru Granth Sahib	Jagadhri	Ambala	2
94.	G. Padshahi Dasmi	Bhanon Kheri	Ambala	2
95.	G. Sular	Sular	Ambala	2
96.	G. Nankana Sahib	Nanaksar	Montgomery	2
97.	G. Darbare Shah	Montgomery city	Montgomery	2
98.	G. Nankana Sahib	Okara	Montgomery	2
99.	G. Nankana Sahib	Nankana Sahib	Montgomery	2
100.	G. Bhai Sewa Singh	Montgomery city	Montgomery	2
101.	G. Manji Sahib Bhai Bala Ji	Dad	Ludhiana	2
102.	D. Panchaiti	Mander	Ludhiana	2
103.	G. Sahib Padshahi Chhemi	Sidhwan Kalan	Ludhiana	2
104.	D. Panchaiti	Kakrala Khurd	Ludhiana	2
105.	D. Panchaiti	Burj Hari Singh	Ludhiana	2
106.	D. Panchaiti	Rupalon	Ludhiana	2
107.	G. Chaubara Sahib	Machhiwara	Ludhiana	2
108.	G. Guru Granth Sahib	Dod	Ludhiana	2
109.	D. Panchaiti	Ghuman	Ludhiana	2
110.	D. Panchaiti	Raqba	Ludhiana	2
111.	G. Panchaiti	Butgarh	Ludhiana	2
112.	G. Panchaiti	Khera	Ludhiana	2
113.	Dera Baba Chain Singh urf Kuti	Kuti	Ludhiana	2
114.	G. Guru Granth Sahib	Nangal	Ludhiana	2
115.	G. Guru Granth Sahib	Doburji	Ludhiana	2
116.	G. Damdama Sahib Padshahi Chhemi	Doraha	Ludhiana	2
117.	G. Chaoki	Chaoki	Ludhiana	2
118.	G. Guru Sarwala	Chaoki	Ludhiana	2
119.	G. Panchaiti	Bharri	Ludhiana	2
120.	G. Panchaiti	Kubha	Ludhiana	2
121.	D. Panchaiti	Sehjo Majra	Ludhiana	2

122.	D. Panchaiti	Ghaour	Ludhiana	2
123.	D. Panchaiti	Jandali	Ludhiana	2
124.	D. Bhai Gurmukh Das Wali	Sheikhupura city	Sheikhupura	2
125.	D. Bhai Ramdas Wali	Sheikhupura city	Sheikhupura	2
126.	G. Sacha Sauda or Khara Sauda	Chuharkana	Sheikhupura	2
127.	G. Panchaiti	Panjgran Kalan	Rawalpindi	2
128.	G. Panchaiti Alamarauf Bhai Dhyan Singh	Rawalpindi city	Rawalpindi	2
129.	G. Panchaiti Hall Guru Singh Sabha	Sukho	Rawalpindi	2
130.	D. Panchaiti	Chakowal	Hoshiarpur	2
131.	D. Panchaiti	Ajhona	Hoshiarpur	2
132.	G. Damdama Sahib Padshahi Dasmi	Kuchal	Hoshiarpur	2
133.	G. Panchaiti	Gohlani	Hoshiarpur	2
134.	G. Panchaiti	Bhunga	Hoshairpur	2
135.	G. Bazarwala	Chakwal	Jhelum	2
136.	G. Bhai Karam Singh known as Kalanwala	Jhelum city	Jhelum	2
137.	G. Choha Sahib	Rohtas	Jhelum	2
138.	G. Midh Ranjha	Bhalwal	Shahpur	2
139.	D. Bhai Mahna Singh	Faruka	Shahpur	2
140.	D. Khalsa Kalan	Sahiwal	Shahpur	2
141.	D. Block No. 10	Sargodha city	Sargodha	2
142.	G. Block No. 2	Sargodha city	Sargodha	2
143.	G. Baharla	Saidoke	Ferozepore	2
144.	D. Bhai Charat Singh	Ferozepore city	Ferozepore	2
145.	G. Jhiri	Mor Nau Abad	Ferozepore	2
146.	D. Panchaiti	Ransi Kalan	Ferozepore	2
147.	D. Ram Das Wali	Botianwali	Ferozepore	2
148.	Dera Panchaiti	Ferozepore city	Ferozepore	2
149.	G. Nanaksar	Takhtupura	Ferozepore	2
150.	D. Panchaiti Kokri	Bhainiwal	Ferozepore	2
151.	G. Guru Granth Sahib	Gobindpura	Ferozepore	2
152.	D. Patti Chandan	Patti Chandan	Ferozepore	2
153.	G. Nanaksar	Banbiha Bhai	Ferozepore	2
154.	G. Tambu Mal	Dagru	Ferozepore	2
155.	G. Mai Malan	Mai Malan	Lyallpur	2
156.	D. Prem Sati Kamalia	Lyallpur city	Lyallpur	2
157.	D. Mai Jai Kaur Kamalia	Lyallpur city	Lyallpur	2
158.	G. Sahib Padshahi Naumi	Maisar Khana	Bhatinda	2
159.	G. Panchaiti	Kotla Raika	Bhatinda	2
160.	G. Sahib Padshahi Dasmi	Bargari	Bhatinda	2
161.	G. Sahib Padshahi Chhemi, Kotha Guru	Jandsar Gumti	Bhatinda	2

162.	G. Sahib Padshahi Dasmi (Harsar)	Dod	Bhatinda	2
163.	G. Guru Granth Sahib (Bhai Maan Singh Wala)	Harraipur	Bhatinda	2
164.	G. Sahib Akalpurkh	Mandi Kalan	Bhatinda	2
165.	G. Kartarpur Sahib	Dod	Gurdaspur	2
166.	G. Darbar Sahib	Kot Naina	Gurdaspur	2
167.	G. Akalgarh	Qadian	Gurdaspur	2
168.	G. Singh Sabha, Balun Bazar	Dalhousie	Gurdaspur	2
169.	D. Panchaiti	Harchowal	Gurdaspur	2
170.	D. Bhai Dayal Ji	Multan city	Multan	2
171.	G. Nanaksar	Nanaksar	Jhang	2
172.	G. Bangla Sahib (excluding temple of Goddess Sitla)	Rohtak city	Rohtak	2
173.	G. Manji Sahib	Lakhan Majra	Rohtak	2
174.	G. Sahib Padshahi Naumi	Nandpur	Patiala	2
175.	G. Sahib Padshahi Chhemi	Rohta	Patiala	2
176.	G. Sahib Padshahi Chhemi and Dasmi	Katana Sahib	Patiala	2
177.	G. Nimsar Sahib Padshahi Chhemi	Kudani Kalan	Patiala	2
178.	G. Jandsar Sahib	Kotli	Patiala	2
179.	G. Sahib Padshahi Naumi	Narru	Patiala	2
180.	G. Sahib Padshahi Naumi	Behar Jhag	Patiala	2
181.	G. Sahib Padshahi Naumi	Tasmbli	Patiala	2
182.	D. Panchaiti	Fazialapur	Patiala	2
183.	G. Panchaiti	Lachhru Kalan	Patiala	2
184.	G. Panchaiti	Mahinderganj	Patiala	2
185.	G. Panchaiti	Lang	Patiala	2
186.	G. Manji Sahib Padshahi Naumi	Raipur	Patiala	2
187.	G. Sahib Padshahi Naumi	Nabha	Patiala	2
188.	G. Panchaiti	Rajpura	Patiala	2
189.	G. Chaunta Sahib	Bubeli	Kapurthala	2
190.	G. Sahib Padshahi Chhemi	Palahi	Kapurthala	2
191.	G. Sahib Padshahi Pehli	Phagwara	Kapurthala	2
192.	G. Sahib Padshahi Naumi	Ganduan	Sangrur	2
193.	G. Sahib Padshahi Naumi Dhulamsar	Sauhran	Sangrur	2
194.	G. Kale da Khuh	Maur Kalan	Sangrur	2
195.	G. Sahib Padshahi Naumi	Phaguwal	Sangrur	2
196.	G. Guru Granth Sahib	Ghumti	Sangrur	2
197.	G. Panchaiti	Thrraj	Faridkot	2

Table No. 17
List of Gurdwaras Committes Constituted only once

Sr. no	Name of the Gurdwaras	Location	District	Total Time
1.	G. Bhai Bano Ji Ker Bawali	Gujrat city	Gujrat	1
2.	G. Ker Bawali	Ker Bawali	Gujrat	1
3.	G. Guliana	Guliana	Gujrat	1
4.	G. Sat Kartarpura	Sarai Alamgir	Gujrat	1
5.	The Darbar Sahib	Amritsar city	Amritsar	1
6.	G. Wallah Sahib	Wallah	Amritsar	1
7.	D. Panchaiti	Kallla	Amritsar	1
8.	G. Bibi Sukhhan	Nau Sharja Dhala	Amritsar	1
9.	G. Guru ka Bagh	Ghokewali	Amritsar	1
10.	G. Baoli Sahib Padshahi Chhemi	Khera	Amritsar	1
11.	G. Baoli Sahib Padshahi Chhemi	Perra	Amritsar	1
12.	Dharamsala Khas	Mira Kot Kalan	Amritsar	1
13.	G. Nankana Sahib, Janam Asthan	Nankana Sahib	Sheikhupura	1
14.	G. Nangal Sadhan	Nangal Sadhan	Sheikhupura	1
15.	G. Haft Mandar	Haft Mandar	Sheikhupura	1
16.	G. Padshahi Panjmi	Bucheki	Sheikhupura	1
17.	G. Takht Keshgarh Sahib	Anandpur	Hoshiarpur	1
18.	G. Sodhi Wadbhag Singh	Hoshiarpur city	Hoshiarpur	1
19.	G. Sahib Padshahi Dasmi	Amo	Hoshiarpur	1
20.	G. Sahib Padshahi Dasmi	Nurpur	Hoshiarpur	1
21.	G. Panchaiti	Manak Kalan	Hoshiarpur	1
22.	G. Panchaiti	Bado	Hoshiarpur	1
23.	G. Sahib Padshahi Chhemi	Lahore city	Lahore	1
24.	Dharamsala Almashur Damdama Sahib	Kachha	Lahore	1
25.	D. Mandijadid	Mandi Pattoki	Lahore	1
26.	G. Sahib Padshahi Pehli	Dera Chahil	Lahore	1
27.	G. Sahib Padshahi Chhemi	Guru Mangat	Lahore	1
28.	G. Sahib Padshahi Chhemi	Amar Sidhu	Lahore	1
29.	G. Sahib Padshahi Chhemi	Hudiarra	Lahore	1
30.	G. Kahna	Kahna	Lahore	1
31.	D. Bhai Bahlol	Lahore city	Lahore	1
32.	D. Pathanke	Pathanke	Lahore	1
33.	G. Sahib Padshahi Naumi	Bani Badurpur	Karnal	1
34.	D. Panchaiti	Bakali	Karnal	1

35.	G. Tarbaini Sahib	Karah	Karnal	1
36.	G. Baran	Kaithal	Karnal	1
37.	G. Sahib Padshahi Naumi and Dasmi	Pihewa	Karnal	1
38.	G. Sahib Padshahi Naumi	Jhinwar	Karnal	1
39.	G. Chhani Sahib	Ambala city	Ambala	1
40.	G. Manji Sahib	Khurampur Majri	Ambala	1
41.	G. Sahib Padshahi Dasmi	Tharwa	Ambala	1
42.	G. Guru Granth Sahib	Jagdhauri	Ambala	1
43.	G. Manji Sahib	Ropar	Ambala	1
44.	G. Agampur	Balachaur	Ambala	1
45.	G. Lakhnaur Sahib	Lakhnaur	Ambala	1
46.	G. Panjaur Sahib	Panjaur	Ambala	1
47.	G. Sahib Padshahi Dasmi	Nada	Ambala	1
48.	G. Sahib Padshahi Satvin	Galotian Khurd	Sialkot	1
49.	D. Sikhian	Satran Chhangi	Sialkot	1
50.	D. Panchaiti	Sihawal	Sialkot	1
51.	G. Damdama Sahib Baba Vir Singh Sahib Ji	Kot Dhodu	Sialkot	1
52.	G. Panchaiti	Chhichhari	Sialkot	1
53.	G. Panchaiti	Panwana	Sialkot	1
54.	D. Bhagat Ram Almaruf Guttewali	Guttewali	Sialkot	1
55.	D. Kachi	Sankhatra	Sialkot	1
56.	G. Gairabad	Chandowal	Sialkot	1
57.	D. Panchaiti	Gigewali	Sialkot	1
58.	G. Baba Mihan Singh	Kot Masta	Sialkot	1
59.	G. Damdama Sahib	Talwara	Gurdaspur	1
60.	G. Dhariwal	Dhariwal	Gurdaspur	1
61.	G. Babe di Ber	Mallah	Gurdaspur	1
62.	G. Dera Baba Nanak	Dera Baba Nanak	Gurdaspur	1
63.	G. Kartarian	Batala	Gurdaspur	1
64.	G. Panchaiti	Bhadal	Gurdaspur	1
65.	G. Bhumbli Sahib	Bhumbli	Gurdaspur	1
66.	D. Andruni	Zira	Ferozepore	1
67.	D. Andrali	Raonke Kalan	Ferozepore	1
68.	D. Patti Chanon	Patti Chanon	Ferozepore	1
69.	D. Andrali	Kishan Pura Kalan	Ferozepore	1
70.	D. Bhai Vir Singh	Ferozepore city	Ferozepore	1
71.	D. Bhai Mohan Singh Wala	Ferozepore city	Ferozepore	1
72.	D. Panchaiti	Banbiha Bhai	Ferozepore	1

73.	G. Patti Badechhan alias Dera Baswan Ram	Lohgarh	Ferozepore	1
74.	D. Bazurg	Rania	Ferozepore	1
75.	Dera Panchaiti	Ferozepore city	Ferozepore	1
76.	G. Bhai Mohar Singh	Singhanwala	Ferozepore	1
77.	D. Maruf Hukam Singh wala Chohat	Ferozepore city	Ferozepore	1
78.	G. Dharpura	Kokri Butra	Ferozepore	1
79.	G. Sahib Padshahi Chhemi	Narali	Rawalpindi	1
80.	G. Panchaiti Maya Singh	Daultala	Rawalpindi	1
81.	G. Bhai Bhag Singh	Kukri	Rawalpindi	1
82.	D. Panchaiti	Udesian	Jalandhar	1
83.	D. Panchaiti	Basin	Jalandhar	1
84.	D. Panchaiti	Bolina	Jalandhar	1
85.	D. Panchaiti Baharwali	Ahul	Jalandhar	1
86.	G. Baoli Sahib	Phillaur	Jalandhar	1
87.	G. Guru Granth Sahib known as Bhai Such Nandwala	Saprai	Jalandhar	1
88.	D. Maufiwala	Dhabiwal	Jalandhar	1
89.	D. Panchaiti	Udhewal	Jalandhar	1
90.	Dharamsala Charde Pase de	Sadhana	Jalandhar	1
91.	Dharamsala Lehnde Pase de	Jalandhar city	Jalandhar	1
92.	D. Panchaiti	Mehatpur	Jalandhar	1
93.	D. Panchaiti	Bir Pind	Jalandhar	1
94.	D. Panchaiti	Pandori Khas	Jalandhar	1
95.	D. Panchaiti	Dhandowa	Jalandhar	1
96.	D. Panchaiti	Haripur	Jalandhar	1
97.	Dharamsala Andarli	Kanoke Kalan	Jalandhar	1
98.	D. Panchaiti	Arjanwal	Jalandhar	1
99.	D. Panchaiti	Kular	Jalandhar	1
100.	D. Panchaiti	Khaira Mushtarka	Jalandhar	1
101.	D. Panchaiti	Kot	Jalandhar	1
102.	D. Panchaiti	Jaso Mazarha	Jalandhar	1
103.	D. Panchaiti	Athanla	Jalandhar	1
104.	D. Panchaiti	Gakhalam	Jalandhar	1
105.	D. Panchaiti	Khalra	Jalandhar	1
106.	D. Panchaiti	Diyantpur	Jalandhar	1
107.	D. Panchaiti	Mankoe	Jalandhar	1
108.	D. Panchaiti	Ghurial	Jalandhar	1
109.	G. Sahib Padshahi Chhemi and Sativn	Kahma	Jalandhar	1

110.	D. Panchaiti	Nurpur	Jalandhar	1
111.	D. Panchaiti	Jalalpur Kalan	Jalandhar	1
112.	D. Panchaiti	Bara Jodh Singh	Jalandhar	1
113.	D. Panchaiti	Karah	Jalandhar	1
114.	D. Baharli Pohle Daswali	Ferozepore city	Jalandhar	1
115.	D. Panchaiti	Nahl	Jalandhar	1
116.	D. Panchaiti	Mank Rai	Jalandhar	1
117.	G. Rainana	Jandila	Jalandhar	1
118.	D. Panchaiti	Dialpurian	Jalandhar	1
119.	D. Panchaiti	Daha	Jalandhar	1
120.	D. Panchaiti	Nasara	Jalandhar	1
121.	D. Panchaiti	Chhiti	Jalandhar	1
122.	D. Panchaiti	Mohiwal	Jalandhar	1
123.	D. Panchaiti	Sahanki	Jalandhar	1
124.	D. Panchaiti	Shehna	Ludhiana	1
125.	G. Sahib Padshahi Dasmi	Jagraon	Ludhiana	1
126.	D. Panchaiti	Madhpur	Ludhiana	1
127.	G. Damdama Sahib Padshahi Chhemi	Raipur	Ludhiana	1
128.	G. Panchaiti	Khasi Kalan	Ludhiana	1
129.	Dera Guru Granth Sahib	Raipur	Ludhiana	1
130.	D. Panchaiti	Burj	Ludhiana	1
131.	G. Sahib Padshahi Chhemi	Siahr	Ludhiana	1
132.	G. Sidhsar Sahib	Najampur	Ludhiana	1
133.	G. Manji Sahib Padshahi Pehli	Nanakpur Jagora	Ludhiana	1
134.	G. Guru Granth Sahib	Bhattal	Ludhiana	1
135.	G. Sahib Padshahi Chhemi	Gidri	Ludhiana	1
136.	G. Guru Granth Sahib	Dhamot	Ludhiana	1
137.	G. Bhai Khan Chand Wala	Sargodha city	Sargodha	1
138.	G. Block No. 3	Block No.3	Sargodha	1
139.	D. Bhai Lachamn Dass	Sargodha city	Sargodha	1
140.	G. Bhai Kanahya Ji	Khushab	Sargodha	1
141.	D. Sikh Sangat	Sargodha city	Sargodha	1
142.	D. Bhai Gulab Singh Nihang	Bhera	Sargodha	1
143.	D. Sardar Bahadur Sardar Bhagat Singh, wazir-i-Azam	Bhera	Sargodha	1
144.	D. Bhai Charan Das	Sargodha city	Sargodha	1
145.	D. Bhai Harappa	Bhai Harappa	Montgomery	1
146.	D. Pir Hayat	Montgomery city	Montgomery	1
147.	G. Baba Ajit Singh	Montgomery city	Montgomery	1

148.	G. Sahib Padshahi Pehli	Dipalpur	Montgomery	1
149.	D. Panchaiti	Pakka Sidhar	Montgomery	1
150.	G. Nanaksar Tibba	Montgomery city	Montgomery	1
151.	G. Gurusar	Mansehra Chak No. 127	Shahpur	1
152.	G. Talab Sahib Raiwala	Bhauh	Shahpur	1
153.	G. Bhai Ram Sahai	Shahpur city	Shahpur	1
154.	G. Jhawarian	Shahpur city	Shahpur	1
155.	Chashma Dharamsala Bhai Lachmi Ram	Tamman	Attock	1
156.	D. Kalan Guru Singh Sabha	Talagang	Attock	1
157.	G. Kot Bhai Than Singh	Fatehjang	Attock	1
158.	Dera Baba Kahn Singhwala	Kot Dakhil	Jhelum	1
159.	G. Babu Narain Singh	Jhelum city	Jhelum	1
160.	D. Panchaiti	Aulak	Gujranwala	1
161.	G. Mathu Bhaik Padshahi Chhemi	Gujranwala city	Gujranwala	1
162.	D. Smadh Baba Patasa Singh Sahibwali	Gujranwala city	Gujranwala	1
163.	D. Andruni	Gujranwala city	Gujranwala	1
164.	D. Bhai Kishan Singh Ji	Gujranwala city	Gujranwala	1
165.	G. Bhai Khan Chand Wala	Jhang city	Jhang	1
166.	G. Sahib Padshahi Dasmi	Kola	Kangra	1
167.	G. Gurusar	Poohla	Bhatinda	1
168.	G. Sahib Padshahi Pehli, Chhemi and Dasmi	Lambwali	Bhatinda	1
169.	G. Sahib Padshahi Chhemi	Gill Kalan	Bhatinda	1
170.	G. Jhanda Sahib Padshahi Dasmi	Jhanda Kalan	Bhatinda	1
171.	G. Sahib Padshahi Dasmi (Tittar Sar)	Maisar Khana	Bhatinda	1
172.	G. Sahib Padshahi Dasmi	Jassi-Baghwali	Bhatinda	1
173.	G. Sahib Padshahi Dasmi	Bachhaona	Bhatinda	1
174.	G. Sahib Padshahi Chhemi	Bhai Rupa	Bhatinda	1
175.	G. Sahib Padshahi Chhemi	Bhagata Bhaika	Bhatinda	1
176.	G. Sahib Padshahi Naumi	Maur Kalan	Bhatinda	1
177.	G. Sahib Padshahi Dasmi	Haji Ratan	Bhatinda	1
178.	G. Sahib Padshahi Dasmi	Qila Mubarik	Bhatinda	1

179.	G. Sahib Padshahi Naumi	Bhikhi	Bhatinda	1
180.	G. Sahib Padshahi Naumi	Samaon	Bhatinda	1
181.	G. Sahib Padshahi Naumi	Bareh	Bhatinda	1
182.	G. Sahib Padshahi Dasmi (In Memory of Fafre Bhaike)	Fafre Bhaike	Bhatinda	1
183.	G. Sahib Padshahi Naumi	Khiwa Kalan	Bhatinda	1
184.	G. Lakhi Jangal	Mehma Sarja	Bhatinda	1
185.	G. Sahib Padshahi Dasmi	Kot Kapura	Bhatinda	1
186.	G. Sahib Padshahi Chhemi and Dasmi	Dayal Pura Bhai Ka	Bhatinda	1
187.	G. Sahib Padshahi Dasmi	Dayal Pura Bhai ka	Bhatinda	1
188.	G. Sahib Padshahi Naumi (Tala Sahib)	Rajgarh Kubbe	Bhatinda	1
189.	G. Sahib Padshahi Dasmi	Pakka Kalan	Bhatinda	1
190.	G. Sahib Padshahi Naumi	Malakpur Khaiala	Bhatinda	1
191.	G. Sahib Padshahi Dasmi	Bhagu	Bhatinda	1
192.	G. Sahib Padshahi Dasmi (Gusayan)	Pathrala	Bhatinda	1
193.	G. Sahib Padshahi Naumi (Sulisar)	Kot Dharmun	Bhatinda	1
194.	G. Sahib Padshahi Naumi (Tarwana)	Maluka	Bhatinda	1
195.	G. Sahib Padshahi Dasmi (Jand Sahib)	Birewal Kalan	Bhatinda	1
196.	G. Guru Granth Sahib	Bhaini Bagha	Bhatinda	1
197.	G. Sahib Padshahi Dasmi	Behbal Kalan	Bhatinda	1
198.	G. Khuhi Dhab Wali	Bhatinda city	Bhatinda	1
199.	Dera Baba Paun Ahari urf Lal Chand	Bhatinda city	Bhatinda	1
200.	G. Sahib Padshahi Dasmi	Kot Shamir	Bhatinda	1
201.	G. Panchaiti	Kot Fatta	Bhatinda	1
202.	G. Guru Granth Sahib	Rama Mandi	Bhatinda	1
203.	G. Sahib Padshahi Chhemi	Mandi Gobindgarh	Patiala	1
204.	G. Sahib Padshahi Naumi	Akar	Patiala	1
205.	G. Guru Granth Sahib	Lochwan	Patiala	1
206.	G. Guru Granth Sahib	Dugri	Patiala	1
207.	G. Dera Baba Ajapal Singh	Nabha	Patiala	1
208.	Dera Sahib (Damdama Sahib)	Bir Bauran	Patiala	1
209.	G. Sahib Padshahi Naumi	Bauran Kalan	Patiala	1
210.	G. Sahib Padshahi Naumi	Bahadurgarh	Patiala	1

211.	G. Sahib Padshahi Naumi	Bhagrana	Patiala	1
212.	G. Sahib Padshahi Naumi	Karhali	Patiala	1
213.	G. Sahib Padshahi Dasmi (Baoli Sahib)	Dhakauli	Patiala	1
214.	G. Baba Sangat Singh	Fatehgarh Chhanna	Patiala	1
215.	G. Sahib Padshahi Naumi	Simbron	Patiala	1
216.	G. Sahib Padshahi Dasmi	Budhmore	Patiala	1
217.	G. Guru Granth Sahib	Khadoli	Patiala	1
218.	G. Sahib Padshahi Naumi	Nardu	Patiala	1
219.	G. Guru Granth Sahib	Zirakpur	Patiala	1
220.	G. Sahib Padshahi Naumi	Harpalpur	Patiala	1
221.	G. Panchaiti	Dhablan	Patiala	1
222.	G. Guru Granth Sahib	Ratanpalo	Patiala	1
223.	G. Choi Sahib	Chharbarh	Patiala	1
224.	G. Panchaiti	Patiala city	Patiala	1
225.	G. Sahib Padshahi Pehli, Chhemi, Naumi and Dasmi	Mukarampur	Patiala	1
226.	G. Sahib Padshahi Naumi and Dasmi	Chhajli	Sangrur	1
227.	G. Sahib Padshahi Naumi	Makror	Sangrur	1
228.	G. Guru Granth Sahib	Badra	Sangrur	1
229.	G. Guru Granth Sahib	Pharwahi	Sangrur	1
230.	G. Sahib Padshahi Chhemi	Mehal Kalan	Sangrur	1
231.	G. Dera Guru Granth Sahib	Khariyal	Sangrur	1
232.	G. Sahib Padshahi Naumi	Akoi	Sangrur	1
233.	G. Dera Baba Ala Singh	Longowal	Sangrur	1
234.	G. Bhai ki Samadh	Longowal	Sangrur	1
235.	G. Bhai Mul Chand	Sunam	Sangrur	1
236.	G. Sahib Padshahi Chhemi	Gehal	Sangrur	1
237.	G. Sahib Padshahi Chhemi and Dasmi (Andruni Qila)	Barnala	Sangrur	1
238.	G. Sahib Padshahi Chhemi	Bhadur	Sangrur	1
239.	G. Sahib Padshahi Naumi (Gurusar)	Handiaya	Sangrur	1
240.	G. Sahib Padshahi Naumi (Sohiana)	Dhaura	Sangrur	1
241.	G. Guru Granth Sahib (Dera Baghwala)	Handiaya	Sangrur	1

242.	G. Sahib Padshahi Pehli, Chhemi and Naumi (Jhira Sahib)	Kanjala	Sangrur	1
243.	G. Sahib Padshahi Naumi	Dhilwan	Sangrur	1
244.	G. Sahib Padshahi Naumi	Pandheran	Sangrur	1
245.	G. Sahib Padshahi Naumi	Gaga	Sangrur	1
246.	G. Guru Granth Sahib	Lehra Mandi	Sangrur	1
247.	G. Sahib Padshahi Naumi	Bhawanigarh	Sangrur	1
248.	G. Sahib Padshahi Naumi	Molowal	Sangrur	1
249.	G. Nanaksar Sahib	Chima	Sangrur	1
250.	G. Baba Narain Dass	Longowal	Sangrur	1
251.	G. Guru Granth Sahib	Nilowal	Sangrur	1
252.	G. Nanakwara	Kaloke	Sangrur	1
253.	G. Sahib Padshahi Dasmī	Tikhriwala	Sangrur	1
254.	G. Guru Granth Sahib	Khudi Kalan	Sangrur	1
255.	G. Baba Gurditta Ji	Drraj	Sangrur	1
256.	G. Guru Granth Sahib	Cahubas	Sangrur	1
257.	Smadh Baba Jawahar Dass	Shero	Sangrur	1
258.	G. Sahib Padshahi Naumi (Arisar)	Handiaya	Sangrur	1
259.	G. Bhagat Bhawan	Ladda	Sangrur	1
260.	G. Guru Granth Sahib	Sangrur city	Sangrur	1
261.	G. Sahib Padshahi Chhemi (Chaura Khuh)	Phagwara	Kapurthala	1
262.	G. Sahib Padshahi Chhemi	Phagwara East	Kapurthala	1
263.	G. Sahib Padshahi Chhemi	Nadala	Kapurthala	1
264.	G. Guru Granth Sahib	Lakhpur	Kapurthala	1
265.	G. Sahib Padshahi Panjmi	Dalla	Kapurthala	1
266.	G. Parkash Asthan Bhai Lalo	Dalla	Kapurthala	1
267.	G. Sahib Padshahi Chhemi (Chabutra Sahib)	Malla	Faridkot	1
268.	D. Patti Mahru	Patti Mahru	Faridkot	1
269.	G. Baoli Sahib	Sher Singh Wala	Faridkot	1
270.	G. Tilla Baba Farid	Sharganj	Faridkot	1
271.	D. Panchaiti	Sarawa	Faridkot	1
272.	G. Panchaiti	Dhilwan Kalan	Faridkot	1
273.	G. Panchaiti	Maddhe	Faridkot	1
274.	G. Sahib Padshahi Satvin	Ropar	Ropar	1

Appendix-VI

Table No. 1
Provision of Darshani Deodhi and Darshani Gate

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	Provision of Darshani Deodhi	28	21%
2.	Provision of Darshani Gate	8	6%

Table No. 2
Direction of the main shrine

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	North	26	20%
2.	South	14	10%
3.	South East	11	8%
4.	West	9	7%
5.	North West	8	6%
6.	North East	4	3%
7.	South West	3	2%

Table No. 3
Number of Entrance

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	All side entry	48	37%
2.	Entry on three side	4	3%
3.	Entry only one side	3	2%
4.	Entry on two side	1	0.76%

Table No. 4
Approach to the main shrine

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	Through Flights of stairs	27	20.76%
2.	Through covered shed	10	7%
3.	Through verandah	6	4%
4.	Covered small hall in front	4	3%

Table No. 5
Shape of the shrine

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	Square	65	50%
2.	Rectangular	53	40.76%
3.	Octagonal	5	3.84%
4.	Cruciform	5	3.84%

Table No. 6
Number of the floors of the shrine

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	Single storeyed	36	27%
2.	Two storeyed	34	26%
3.	Three storeyed	34	26%
4.	Four storeyed	9	6.92%
5.	Five storeyed	10	7.69%
6.	Seven	1	0.76%
7.	Nine	1	0.76%

Table No. 7
Location of the Sarovar

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	At South side	17	13%
2.	At West side	10	7.69%
3.	At East side	10	7.69%
4.	At North side	9	6.92%
5.	Around the main shrine	1	0.76%

Table No. 8
Location of the Nishan Sahib

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	At Front side	67	51%
2.	At East	16	12%
3.	At West	13	10%
4.	At South	5	3.84%
5.	At North	4	3%
6.	On the floors	3	2%
7.	At both side on entrance	2	1.53%

Table No. 9
Structure of the Dome

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	Onion shape Dome	115	88%
2.	Domical top	8	6%
3.	Gilded Dome	7	5%

Table No. 10
Outer Structure of the Shrines

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	Simple railing at roof	97	74%
2.	Cusped Arched gallery around the main shrine	20	15%
3.	Railing of small dome at roof	13	10%

Table No. 11
Provision of the Stepped Baoli and Well in the Shrines

Sr. no	Names of the Elements	Total no. of Gurdwaras	Total %
1.	Stepped Baoli	2	1.53%
2.	Well	1	0.76%

Table No. 1		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Darbar Sahib, Amritsar	Akal Takht Sahib, Amritsar	Baba Atal, Amritsar	Shaheedan Sahib, Amritsar	Pipli Sahib, Amritsar	San Sahib, Amritsar
1.	Provision of Darshani Deodhi	Yes	Yes	No	Yes	Yes	Yes
2.	Provision of Darshani Gate	No	No	No	No	No	No
3.	Direction of the main shrine	North West	South East	North	East	South East	East
4.	Entrances	On all sides	On all sides	On all sides	On all sides	On all sides	On all sides
5.	Approach to the main shrine	Through covered shed	Through Flight of stairs	Through open Entrance	Through verandah	Through verandah	Through verandah
6.	Shape of the shrine	Square with irregular quadrangle at back	Rectangular with bay like projection on longer side	Octagon	Rectangular	Square with quadrangle dome at four corner	Cruciform
7.	Numbers of the floors	Three	Five+Basement	Nine	Three	Three	Three
8.	Provision/Location of the Sarovar	Around the shrine	No	Towards West side of shrine	No	No	Towards West side of shrine
9.	Provision/Location of the Nishan Sahib	On second floor of the shrine	On third floor and at front	Front of the shrine	Front of the shrine	North side of the shrine	Front of the shrine
10.	Structure of the Dome	Gilded Dome	Onion shaped dome	Onion shaped dome	Onion shaped dome	Onion shaped dome	Onion shaped dome
11.	Outer structure of the main shrine	Railing of small dome at roof	Simple railing at roof	Simple railing at roof	Simple railing at roof	Simple railing at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 2		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Santoksar Sahib Amritsar	Ramsar Sahib, Amritsar	Tap Asthan Baba Budha, Amritsar	Guru Ka Bagh, Amritsar	Baba Bakala, Amritsar	Baba Bir Singh Amritsar
1.	Provision of Darshani Deodhi	Yes	Yes	Yes	Yes	No	No
2.	Provision of Darshani Gate	No	No	No	No	No	No
3.	Direction of the main Entrance	North East	North East	South East		North	North
4.	Entrances	On all sides	On one sides	On all sides	On one sides	On one sides	On one sides
5.	Approach to the main shrine	Through Flight of stairs	Through open Entrance	Through Flight of stairs	Through Flight of stairs	Through Flight of stairs	Through open Entrance
6.	Shape of the shrine	Square	Rectangular with bay like projection on longer side	Square with octagonal chambers at four corners	Square	Rectangular with quadrangle dome at four corner	Square
7.	Numbers of the floors	Three	Seven	Five	Two	Single	Single
8.	Provision/Location of the Sarovar	Towards South-east side of shrine	Towards South-east side of shrine	Towards North-West side of shrine	Towards East side of shrine	Through open Entrance	Towards South-east side of shrine
9.	Provision/Location of the Nishan Sahib	Western edge of the shrine	Front of the shrine	On top and at front	Front of the shrine	East side of the shrine	Front of the shrine
10.	Structure of the Dome	Onion shaped dome	Onion shaped dome	Onion shaped dome	Onion shaped dome	Gilded Dome	Onion shaped dome
11.	Outer structure of the main shrine	Simple railing at roof	Simple railing at roof	Simple railing at roof	Simple railing at roof	Simple railing at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 3		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Bir Baba Budhha Ji, Amritsar	Saragarhi Sahib, Amritsar	Chhehartha Sahib, Amritsar	Thara Sahib, Amritsar	Janam Asthan, Amritsar	Darbar Sahib, Tarn Taran
1.	Provision of Darshani Deodhi	No	No	Yes	Yes	No	Yes
2.	Provision of Darshani Gate	Yes	Yes	No	No	Yes	No
3.	Direction of the main Entrance	South East	North East	East	South	South	East
4.	Entrances	On all sides	On all sides	On all sides	On all sides	On all sides	On all sides
5.	Approach to the main shrine	Through Flight of stairs	Through Flight of stairs	Through Flight of stairs	Through open Entrance	Through open Entrance	Through covered shed
6.	Shape of the shrine	Cruciform	Square with quadrangle dome at four corner	Rectangular with bay like projection on longer side	Square with quadrangle dome at four corner	Cruciform	Square
7.	Numbers of the floors	Two	Single	Four	1+Basement	Five+Basement	Three
8.	Provision/Location of the Sarovar	Front of the shrine	Front of the shrine	Towards West side of shrine	Front of the shrine	Front of the shrine	Towards West side of shrine
9.	Provision/Location of the Nishan Sahib	Front of the shrine	Front of the shrine	Front of the shrine	West side of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Onion shaped dome	Onion shaped dome	Gilded Dome	Onion shaped dome	Onion shaped dome	Gilded Dome
11.	Outer structure of the main shrine	Railing of small dome at roof	Simple railing at roof	Railing of small dome at roof	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	Yes

Table No. 4		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Khadoor Sahib, Tarn Taran	Angeetha Sahib, Tarn Taran	Thara Sahib, Tarn Taran	Chaubara Sahib, Tarn Taran	Baoli Sahib, Tarn Taran	Burj Sahib, Gurdaspur
1.	Provision of Darshani Deodhi	Yes	Yes	Yes	No	No	Yes
2.	Provision of Darshani Gate	No	No	No	Yes	Yes	No
3.	Direction of the main Entrance	East	East	South	East	East	South
4.	Entrances	On one sides	On all sides	On two sides	On one sides	On one sides	On all sides
5.	Approach to the main shrine	Through Flight of stairs	Through Flight of stairs	Through Flight of stairs	Through verandah	Through open Entrance	Through open Entrance
6.	Shape of the shrine	Rectangular with quadrangle dome at four corner	Rectangular with rounded dome at four corner	Rectangular with rounded dome at four corner	Square with octagonal dome at four corners	Square	Square with octagonal dome at four corners
7.	Numbers of the floors	Two	Three	Single	Three	Two	Three
8.	Provision/Location of the Sarovar	No	No	No	No	No	Towards North side of shrine
9.	Provision/Location of the Nishan Sahib	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	West side of the shrine	Front of the shrine
10.	Structure of the Dome	Gilded Dome	Onion shaped dome	Onion shaped dome	Domical top	Gilded Dome	Onion shaped dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Simple railing at roof	Railing of small dome at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	Stepped Baoli	No

Table No. 5		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Kandh Sahib, Gurdaspur	Tahli Sahib, Gurdaspur	Dera Sahib, Gurdaspur	Darbar Sahib, Gurdaspur	Chola Sahib, Gurdaspur	Achal Sahib, Gurdaspur
1.	Provision of Darshani Deodhi	Yes	No	No	Yes	No	Yes
2.	Provision of Darshani Gate	No	Yes	Yes	No	No	No
3.	Direction of the main Entrance	South	East	East	South East	South East	West
4.	Entrances	On all sides	On one sides	On one sides	On all sides	On three sides	On all sides
5.	Approach to the main shrine	Through covered small hall in front	Through Flight of stairs	Through Flight of stairs	Through covered small hall in front	Through verandah	Through verandah
6.	Shape of the shrine	Square with rectangular entrance hall in front	Square with quadrangle dome at four corners	Square with quadrangle dome at four corners	Rectangular with entrance hall in front	Rectangular with raised entrance	Square with octagonal dome at four corners
7.	Numbers of the floors	Two	Single	Single	Two	Single	Three
8.	Provision/Location of the Sarovar	No	No	No	Towards North side of shrine	No	Towards South side of shrine
9.	Provision/Location of the Nishan Sahib	South side of the shrine	Front of the shrine	Front of the shrine	North side of the shrine	East side of the shrine	North side of the shrine
10.	Structure of the Dome	Onion shaped dome	Onion shaped dome	Onion shaped dome	Gilded Dome	Onion shaped dome	Gilded Dome
11.	Outer structure of the main shrine	Railing of small dome at roof	Railing of small dome at roof	Railing of small dome at roof	Railing of small dome at roof	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 6		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Damdama Sahib, Gurdaspur	Takht Keshgarh Sahib, Ropar	Qila Anandgarh Sahib, Ropar	Katalgarh Sahib, Ropar	Holgarh Sahib Ropar	Guru ka Lahore, Ropar
1.	Provision of Darshani Deodhi	No	Yes	Yes	Yes	No	No
2.	Provision of Darshani Gate	Yes	Yes	No	No	Yes	Yes
3.	Direction of the main Entrance	East	North East	North West	South West	South East	North
4.	Entrances	On all side	On three sides	On all side	On all sides	On all sides	On all side
5.	Approach to the main shrine	Through Flight of stairs	Covered small hall at front	Covered small hall at front	Through Flight of stairs	Through verandah	Through flight of stairs
6.	Shape of the shrine	Octagon	Rectangular with octagonal chambers at front two corners	Square	Square with octagonal chambers at four corners	Octagon	Square
7.	Numbers of the floors	Three	3+Basement	Two	Four	Three	Three
8.	Provision/Location of the Sarovar	No	Towards west side of shrine	No	No	No	No
9.	Provision/Location of the Nishan Sahib	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Domical top	Gilded Dome	Domical top	Domical top	Onion shaped simple dome	Onion shaped simple dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Railing of small dome at roof	Simple railing at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 7		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Bhatta Sahib, Ropar	Dehra Baba Gurditta, Ropar	Parrivar Vichora Padshahi Dasmi, Ropar	Fatehgarh Sahib, Ropar	Mata Jito Ji, Ropar	Bhora Sahib, Ropar
1.	Provision of Darshani Deodhi	Yes	No	Yes	Yes	No	No
2.	Provision of Darshani Gate	No	Yes	No	Yes	Yes	No
3.	Direction of the main Entrance	North	North	North West	North West	East	East
4.	Entrances	On all sides		On all sides	On all sides	On one sides	
5.	Approach to the main shrine	Through flight of stairs	Through flight of stairs	Through flight of stairs	Through verandah	Through flight of stairs	Through flight of stairs
6.	Shape of the shrine	Square with octagonal chambers at four corners	Cruciform with octagonal dome at last two corner	Square with rectangular entrance hall at front	Rectangular with octagonal chambers at four corners	Square with octagonal chambers at four corners	Square with octagonal chambers at four corners
7.	Numbers of the floors	Four	Single	Four	Two	Single	1+Basement
8.	Provision/Location of the Sarovar	No	No	Towards north-west side of shrine	No	No	No
9.	Provision/Location of the Nishan Sahib	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Domical top	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome	Onion shaped simple dome	Onion shaped simple dome
11.	Outer structure of the main shrine	Railing of small dome at roof	Railing of small dome at roof	Railing of small dome at roof	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 8		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Sisganj Sahib, Ropar	Lohgarh Sahib, Ropar	Garhi Sahib, Ropar	Patalpuri Sahib, Ropar	Shish Mahal, Ropar	Garna Sahib, Hoshiarpur
1.	Provision of Darshani Deodhi	No	No	No	Yes	Yes	Yes
2.	Provision of Darshani Gate	Yes	Yes	No	No	No	Yes
3.	Direction of the main Entrance	South East	South East	South West	East	East	East
4.	Entrances	On all sides	On all sides	On all sides	On one sides	On one sides	On one sides
5.	Approach to the main shrine	Through flight of stairs	Through verandah	Through flight of stairs	Through flight of stairs	Covered small hall at front	Covered small hall at front
6.	Shape of the shrine	Square with octagonal chambers at four corners	Octagon	Square with octagonal chambers at four corners	Rectangular with octagonal chambers at four corners	Square with heavy octagonal dome at four corners	Octagonal with one octagonal dome in the centre at top
7.	Numbers of the floors	Three	Three	Four	Two	Single	Single
8.	Provision/Location of the Sarovar	No	No	No	No	No	Towards east side of shrine
9.	Provision/Location of the Nishan Sahib	At Eastern edge of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Two Nishan Sahib at front	Front of the shrine
10.	Structure of the Dome	Gilded Dome	Onion shaped simple dome	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome	Domical top
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Simple railing at roof	Cusped arched gallery around the main shrine	Simple railing at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 9		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Hariaan Vellan, Hoshiarpur	G. Shahidan Ladhewal, Hoshiarpur	Tham Sahib, Jalandhar	Mau Sahib, Jalandhar	G. Padshahi Panjmi, Jalandhar	G. Vivah Asthan. Jalandhar
1.	Provision of Darshani Deodhi	No	No	No	Yes	Yes	No
2.	Provision of Darshani Gate	Yes	Yes	No	No	No	No
3.	Direction of the main Entrance	West	East	North	East	East	East
4.	Entrances	On all sides	On all sides	On all sides	On one sides	On all sides	On one sides
5.	Approach to the main shrine	Through flight of stairs	Through flight of stairs	Through verandah	Through flight of stairs	Through flight of stairs	Through covered shed
6.	Shape of the shrine	Rectangular with octagonal chambers at four corners	Rectangular with octagonal chambers at four corners	Square	Rectangular	Square	Rectangular
7.	Numbers of the floors	Three	Two	Five	Five	Three	Two
8.	Provision/Location of the Sarovar	No	No	No	Towards south of the shrine	No	No
9.	Provision/Location of the Nishan Sahib	South side of the shrine	Front of the shrine	Front of the shrine	East side of the shrine	East side of the shrine	Front of the shrine
10.	Structure of the Dome	Domical top	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome	Domical top	Onion shaped simple dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Simple railing at roof	Simple railing at roof	Railing of small dome at roof	Cusped arched gallery around the main shrine
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 10		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		G. Baba Sang Ji, Jalandhar	State Gurdwara Sahib, Kapurthala	Sukhchan Sahib Kapurthala	Kothri Sahib, Kapurthala	G. Ber Sahib, Kapurthala	G. Baoli Sahib Kapurthala
1.	Provision of Darshani Deodhi	No	No	Yes	No	Yes	No
2.	Provision of Darshani Gate	Yes	Yes	Yes	No	No	No
3.	Direction of the main Entrance	East	North	North	North	South	East
4.	Entrances	On one sides	On all sides	On one sides	On one sides	On all sides	On all sides
5.	Approach to the main shrine	Through flight of stairs	Through flight of stairs	Through flight of stairs	Through covered shed	Through verandah	Through verandah
6.	Shape of the shrine	Square	Rectangular with square chamber at four corners	Rectangular with square chamber at four corners	Rectangular with cylindrical dome at four corners	Cruciform	Square with octagonal kiosk at last two corners
7.	Numbers of the floors	Five	Four	Two	Two	4+Basement	Five
8.	Provision/Location of the Sarovar	Towards West side of shrine	No	Towards South side of shrine	No	No	No
9.	Provision/Location of the Nishan Sahib	Front of the shrine	Front of the shrine	East side of the shrine	Front of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Onion shaped simple dome	Domical top	Gilded Dome	Onion shaped simple dome	Onion shaped simple dome
11.	Outer structure of the main shrine	Railing of small dome at roof	Railing of small dome at roof	Railing of small dome at roof	Railing of small dome at roof	Simple railing at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	Sacred Baoli

Table No. 11		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		G. Sant Ghat, Kapurthala	G. Hatt Sahib, Kapurthala	Charan Kanwal, Machhiwara Ludhiana	Tahliana Sahib Raikot, Ludhiana	Manji Sahib, Alamgir, Ludhiana	G. Padshahi Dasmi, Hehran, Ludhiana
1.	Provision of Darshani Deodhi	No	No	Yes	Yes	Yes	No
2.	Provision of Darshani Gate	Yes	Yes	Yes	Yes	No	No
3.	Direction of the main Entrance	South	South West	East	East	North	North
4.	Entrances	On all sides	On all sides	On one sides	On one sides	On all sides	On all sides
5.	Approach to the main shrine	Covered small hall at front	Through flight of stairs	Covered small hall at front	Through flight of stairs	Through flight of stairs	Covered small hall at front
6.	Shape of the shrine	Square with octagonal chambers at four corners	Rectangular with octagonal chamber at four corners	Square	Square with octagonal dome at four corners	Rectangular with octagonal chamber at first two corners	Rectangular with quadrangle dome at four corners
7.	Numbers of the floors	Three	Three	Single	Three	Three	Two
8.	Provision/Location of the Sarovar	No	No	East side of the shrine	West side of the shrine	East side of the shrine	No
9.	Provision/Location of the Nishan Sahib	Front of the shrine	Front of the shrine	West side of the shrine	Both side at entrance	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome	Domical top	Onion shaped simple dome	Domical top
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Railing of small dome at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	Well	No	No	No

Table No. 12		Elements of the Gurdwaras					
Sr no	Names of the Elements	Name of the Gurdwaras					
		G. Gurusar, Kaonke, Ludhiana	Chola Sahib, Ghudani Kalan, Ludhiana	G. Nanaksar, Takhatapura, Moga	Padshahi Dasmi Takhatapura, Moga	G. Lohgarh Sahib, Dina, Moga	G. Baba Gurditta Daroli Bhai, Moga
1.	Provision of Darshani Deodhi	No	No	Yes	No	Yes	No
2.	Provision of Darshani Gate	No	No	Yes	No	No	Yes
3.	Direction of the main Entrance	North	East	East	East	East	East
4.	Entrances	On one sides	On one sides	On one sides	On one sides	On one sides	On all sides
5.	Approach to the main shrine	Through flight of stairs	Through flight of stairs	Covered small hall at front	Through flight of stairs	Through covered shed	Covered small hall at front
6.	Shape of the shrine	Rectangular with quadrangle dome at four corners	Square with octagonal dome at four corners	Square with quadrangle chamber at four corners	Square	Square with octagonal dome at four corners	Rectangular with cylindrical dome at four corners
7.	Numbers of the floors	Single	Five	Single	Two	Three	Five
8.	Provision/Location of the Sarovar	West side of the shrine	No	North side of the shrine	West side of the shrine	East side of the shrine	No
9.	Location of the Nishan Sahib	Front of the shrine	Two Nishan Sahib at front	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Onion shaped simple dome	Domical top	Domical top	Onion shaped simple dome	Onion shaped simple dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Simple railing at roof	Cusped arched gallery around the main shrine	Simple railing at roof
12.	Provision of Baoli and Well	No	No	No	No	No	No

Table No. 13		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		G. Gurusar, Lopen, Moga	Gurusar Bazidpur Ferozepore	Padshahi Chhemi Thatha, Ferozepore	G. Takht Damdama Sahib, Bhatinda	G. Gurusar, Mehraj, Bhatinda	Padshahi Dasmi Haji Ratan, Bhatinda
1.	Provision of Darshani Deodhi	No	Yes	No	Yes	Yes	No
2.	Provision of Darshani Gate	Yes	Yes	Yes	No	No	Yes
3.	Direction of the main Entrance	West	North	West	East	North	North
4.	Entrances	On one sides	On one sides	On one sides	On one sides	On one sides	On all sides
5.	Approach to the main shrine	Covered small hall at front	Covered small hall at front	Through verandah	Through verandah	Through flight of stairs	Through flight of stairs
6.	Shape of the shrine	Square with quadrangle chamber at four corners	Rectangular with octagonal dome at four corners	Square with double heighted octagonal dome at the center	Rectangular with octagonal dome at four corners	Square with octagonal dome at four corners	Rectangular with eave covered gallery on three side
7.	Numbers of the floors	Two	Three	Two	Two	Two	Three
8.	Provision/Location of the Sarovar	North side of the shrine	East side of the shrine	South side of the shrine	East side of the shrine	No	West side of the shrine
9.	Location of the Nishan Sahib	East side of the shrine	Front of the shrine	South side of the shrine	Two Nishan Sahib at East side	Both side at entrance	East side of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Domical top	Onion shaped simple dome	Gilded Dome	Onion shaped simple dome	Onion shaped simple dome
11.	Outer structure of the main shrine	Railing of small dome at roof	Railing of small dome at roof	Railing of small dome at roof	Simple railing at roof	Simple railing at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 14		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Padshahi Dasmi, Chak Fateh Singh Wala, Bhatinda	G. Gurusar, Nathana, Bhatinda	G. Kot Shamir, Bhatinda	Tahli Sahib, Maur Mandi, Bhatinda	G. Gobind Garh Bhatinda	G. Manji Sahib, Damdama Sahib, Bhatinda
1.	Provision of Darshani Deodhi	No	No	No	Yes	No	Yes
2.	Provision of Darshani Gate	Yes	No	Yes	No	No	No
3.	Direction of the main Entrance	North	North	East	East	East	West
4.	Entrances	On one sides	On one sides	On three sides	On all sides	On one sides	On one sides
5.	Approach to the main shrine	Through flight of stairs	Through verandah	Through covered shed	Through verandah	Through verandah	Through flight of stairs
6.	Shape of the shrine	Square with octagonal dome at four corners	Rectangular with eave covered gallery on three side	Rectangular with octagonal dome at four corners	Square with quadrangle dome at four corners	Square with octagonal dome at four corners	Square
7.	Numbers of the floors	Single	Three	Single	Single	Two	Single
8.	Provision/Location of the Sarovar	No	No	South side of the shrine	No	No	No
9.	Location of the Nishan Sahib	West side of the shrine	West side of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Domical top	Onion shaped simple dome	Onion shaped simple dome	Onion shaped simple dome	Domical top	Onion shaped simple dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Railing of small dome at roof	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Sr No	Names of the Elements	Name of the Gurdwaras					
		Padshahi Chhemi Akoi, Sangrur	Padshahi Naumi Dhillwan Sangrur	Baba Ganda Singh, Sangrur	Nankyana Sahib, Sangrur	G. Gurusar, Hadiaya Sangrur	Padshahi Dasmī Bhadour Sangrur
1.	Provision of Darshani Deodhi	Yes	No	No	Yes	Yes	No
2.	Provision of Darshani Gate	No	Yes	No	No	No	No
3.	Direction of the main Entrance	East	East	East	East	East	North
4.	Entrances	On one sides	On one sides	On one sides	On three sides	On one sides	On one sides
5.	Approach to the main shrine	Through verandah	Through verandah	Through flight of stairs	Through flight of stairs	Through covered shed	Through flight of stairs
6.	Shape of the shrine	Rectangular with octagonal dome at four corners	Square with octagonal dome at four corners	Square with octagonal dome at four corners	Square with octagonal dome at four corners	Square with quadrangle dome at four corners	Rectangular with octagonal dome at four corners
7.	Numbers of the floors	Single	Single	Two	Two	Single	Single
8.	Provision/Location of the Sarovar	No	No	No	North side of the shrine	No	No
9.	Location of the Nishan Sahib	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Nishan Sahib with octagonal base at south-eastern side	West side of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome	Domical top	Onion shaped simple dome	Onion shaped simple dome
11.	Outer structure of the main shrine	Simple railing at roof	Simple railing at roof	Cusped arched gallery around the main shrine	Railing of small dome at roof	Cusped arched gallery around the main shrine	Railing of small dome at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 16		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Padshahi Naumi Bhawanigarh, Sangrur	G. Manji Sahib, Mulowal, Sangrur	Padshahi Naumi, Handayaa, Sangrur	Padshahi Naumi Bhiki, Mansa	Sulisar, Kot Dharmu, Mansa	G. Bhai Behlo Ji, Fafre Bhai ke, Mansa
1.	Provision of Darshani Deodhi	Yes	No	No	Yes	No	No
2.	Provision of Darshani Gate	No	Yes	Yes	No	No	No
3.	Direction of the main Entrance	East	North	East	North	North	South
4.	Entrances	On one sides	On all sides	On one sides	On one sides	On one sides	On two sides
5.	Approach to the main shrine	Through covered shed	Through flight of stairs	Through flight of stairs	Through flight of stairs	Through covered shed	Covered small hall at front
6.	Shape of the shrine	Rectangular with octagonal dome at four corners	Rectangular with octagonal dome at four corners	Square with octagonal dome at four corners	Rectangular with octagonal dome at four corners	Square with octagonal dome at four corners	Rectangular with octagonal dome at four corners
7.	Numbers of the floors	Three	Two	Single	Single	Two	Two
8.	Provision/Location of the Sarovar	No	No	No	North side of the shrine	No	No
9.	Location of the Nishan Sahib	East side of the shrine	East side of the shrine	West side of the shrine	West side of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Domical top	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome	Onion shaped simple dome	Onion shaped simple dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Simple railing at roof	Railing of small dome at roof	Cusped arched gallery around the main shrine	Simple railing at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 17		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Tibbi Sahib, Muktsar	G. Datansar Sahib Muktsar	Rakabsar Sahib, Muktsar	G. Gurusar, Rupana, Muktsar	Tambu Sahib, Muktsar	Darbar Sahib, Muktsar
1.	Provision of Darshani Deodhi	Yes	No	Yes	No	No	Yes
2.	Provision of Darshani Gate	No	Yes	Yes	No	No	Yes
3.	Direction of the main Entrance	South East	North	North West	South	South	West
4.	Entrances	On all sides	On three sides	On all sides	On all sides	On all sides	On all sides
5.	Approach to the main shrine	Through flight of stairs	Through flight of stairs	Through covered shed	Through covered shed	Through flight of stairs	Through flight of stairs
6.	Shape of the shrine	Square with quadrangle dome at four corners	Rectangular with octagonal chambers at four corners	Square with quadrangle dome at four corners	Rectangular with quadrangle dome at four corners	Square with octagonal dome at four corners	Square with octagonal dome at four corners
7.	Numbers of the floors	Three	Single	Single	Three	Two	Two
8.	Provision/Location of the Sarovar	Front of the shrine	East side of the shrine	Front of the shrine	Front of the shrine	South side of the shrine	South side of the shrine
9.	Location of the Nishan Sahib	Front of the shrine	Front of the shrine	North side of the shrine	Front of the shrine	Front of the shrine	South side of the shrine
10.	Structure of the Dome	Gilded Dome	Domical top	Onion shaped simple dome	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome
11.	Outer structure of the main shrine	Simple railing at roof	Simple railing at roof	Railing of small dome at roof	Cusped arched gallery around the main shrine	Railing of small dome at roof	Railing of small dome at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 18		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Shahid Ganj, Muktsar	Gangsar Sahib, Jaito, Faridkot	G. Tibbi Sahib, Jaito Mandi, Faridkot	G. Padshahi Dasmī, Mata, Faridkot	Dukh Niwaran Sahib, Patiala	Moti Bagh, Patiala
1.	Provision of Darshani Deodhi	Yes	No	Yes	No	Yes	Yes
2.	Provision of Darshani Gate	No	Yes	No	No	No	Yes
3.	Direction of the main Entrance	East	North	East	East	North	South
4.	Entrances	On all sides	On one sides	On two sides	On one sides	On all sides	On all sides
5.	Approach to the main shrine	Through covered shed	Through flight of stairs	Through covered shed	Through flight of stairs	Through covered shed	Through flight of stairs
6.	Shape of the shrine	Rectangular with bay like projection on longer sides	Square with octagonal dome at four corners	Square with quadrangle dome at four corners	Rectangular with kiosk on all side	Rectangular with octagonal dome at four corners	Square with octagonal dome at four corners
7.	Numbers of the floors	Single	Two	Single	Three	Two	Three
8.	Provision/Location of the Sarovar	No	South side of the shrine	No	South side of the shrine	East side of the shrine	No
9.	Location of the Nishan Sahib	Front of the shrine	West side of the shrine	Front of the shrine	West side of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Gilded Dome	Onion shaped simple dome	Onion shaped simple dome	Domical top	Onion shaped simple dome	Domical top
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 19		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		Padshahi Naumi Bahadurgarh, Patiala	G. Nabha Sahib, Patiala	G. Jyoti Saroop Sahib, Fatehgarh Sahib	G. Gobindgarh Ranwan, Fatehgarh Sahib	G. Padshahi Chhemi, Fatehgarh Sahib	Thanda Burz Sahib, Fatehgarh Sahib
1.	Provision of Darshani Deodhi	No	No	Yes	Yes	No	Yes
2.	Provision of Darshani Gate	Yes	No	Yes	Yes	No	No
3.	Direction of the main Entrance	North	West	South	East	North	East
4.	Entrances	On one sides	On one sides	On all sides	On one sides	On all sides	On one sides
5.	Approach to the main shrine	Through covered shed	Through flight of stairs	Through flight of stairs	Through flight of stairs	Covered small hall at front	Covered small hall at front
6.	Shape of the shrine	Square with octagonal dome at four corners	Rectangular with quadrangle chamber at four corners	Square with kiosk chamber dome at four corners	Square with octagonal chamber at front side on the roof	Rectangular with quadrangle kiosk at four corners	Square with kiosk chamber dome at four corners
7.	Numbers of the floors	Two	Two	Two	Five	Three	Single
8.	Provision/Location of the Sarovar	No	South side of the shrine	North side of the shrine	No	No	No
9.	Location of the Nishan Sahib	Front of the shrine	West side of the shrine	East side of the shrine	Front of the shrine	East side of the shrine	West side of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Domical top	Gilded Dome	Onion shaped simple dome	Domical top	Gilded dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Cusped arched gallery around the main shrine	Railing of small dome at roof	Simple railing at roof	Cusped arched gallery around the main shrine
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 20		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		G. Nau Lakha Padshahi Naumi, Fatehgarh Sahib	G. Fatehgarh Sahib, Fatehgarh Sahib	Charan Kanwal, Jindowal, Nawashahr	G. Manji Sahib, Ambala	G. Panjokhra Sahib, Ambala	G. Nada Sahib, Ambala
1.	Provision of Darshani Deodhi	No	Yes	No	Yes	Yes	Yes
2.	Provision of Darshani Gate	Yes	No	Yes	No	Yes	Yes
3.	Direction of the main Entrance	East	West	South	West	East	North West
4.	Entrances	On one sides	On all sides	On one sides	On one sides	On all sides	On all sides
5.	Approach to the main shrine	Covered small hall at front	Through covered shed	Through flight of stairs	Through covered shed	Covered small hall at front	Through covered shed
6.	Shape of the shrine	Square	Square with octagonal chambers at four corners	Square with octagonal chamber at front side corners of the roof	Rectangular with octagonal dome at four corners	Rectangular with double heighted octagonal dome at four corners	Square with octagonal dome at four corners
7.	Numbers of the floors	Single	4+Basement	Two	Two	Two	Single
8.	Provision/Location of the Sarovar	No	North-East side of the shrine	No	South side of the shrine	South side of the shrine	No
9.	Location of the Nishan Sahib	East side of the shrine	Front of the shrine	Front of the shrine	East side of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Gilded Dome	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome	Gilded Dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Railing of small dome at roof	Cusped arched gallery around the main shrine	Railing of small dome at roof	Cusped arched gallery around the main shrine
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 21		Elements of the Gurdwaras					
Sr No	Names of the Elements	Name of the Gurdwaras					
		G. Padshahi Naumi, Jind	Padshahai Naumi, Dhamtan, Jind	Padshahi Chhemi, Thanesar, Kurukshetra	Padshahi Chhemi, Naumi, Dasmi, Pehowa, Kurukshetra	Padshahi Dasmi Jagadhari, Yamuna Nagar	Kapal Mochan, Yamuna Nagar
1.	Provision of Darshani Deodhi	No	No	No	Yes	No	Yes
2.	Provision of Darshani Gate	Yes	No	Yes	No	Yes	No
3.	Direction of the main Entrance	East	North West	East	East	East	East
4.	Entrances	On one sides	On all sides	On one sides	On one sides	On one sides	On all sides
5.	Approach to the main shrine	Through verandah	Through flight of stairs	Through flight of stairs	Through verandah	Through flight of stairs	Through flight of stairs
6.	Shape of the shrine	Rectangular with cusped typed dome at four corners	Rectangular with cusped typed dome at four corners	Rectangular with quadrangle dome at four corners	Square with quadrangle dome at four corners	Rectangular with quadrangle dome at four corners	Rectangular with octagonal dome at four corners
7.	Numbers of the floors	Single	Two	1+Basement	Single	Single	Two
8.	Provision/Location of the Sarovar	South side of the shrine	South side of the shrine	East side of the shrine	No	No	South side of the shrine
9.	Location of the Nishan Sahib	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Domical top	Onion shaped simple dome	Domical top	Onion shaped simple dome	Onion shaped simple dome	Gilded Dome
11.	Outer structure of the main shrine	Cusped arched gallery around the main shrine	Cusped arched gallery around the main shrine	Railing of small dome at roof	Railing of small dome at roof	Simple railing at roof	Cusped arched gallery around the main shrine
12.	Provision of steeped Baoli and Well	No	No	No	No	No	No

Table No. 22 Elements of the Gurdwaras			
Sr No	Names of the Elements	Name of the Gurdwaras	
		Kalgidhar Sahib, Bilaspur, H.P	Padshahi Dasmi, Nadaun, Kangra, H.P
1.	Provision of Darshani Deodhi	Yes	No
2.	Provision of Darshani Gate	No	Yes
3.	Direction of the main Entrance	North West	East
4.	Entrances	On one sides	On one sides
5.	Approach to the main shrine	Through flight of stairs	Through covered small hall in front
6.	Shape of the shrine	Square with quadrangle dome at four corners	Rectangular with raised entrance
7.	Numbers of the floors	Single	Single
8.	Provision/Location of the Sarovar	No	No
9.	Location of the Nishan Sahib	Front of the shrine	Front of the shrine
10.	Structure of the Dome	Onion shaped simple dome	Domical top
11.	Outer structure of the main shrine	Railing of small dome at roof	Cusped arched gallery around the main shrine
12.	Provision of steeped Baoli and Well	No	No

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11-9-15 The Tribune Vol. 135, No. 25, P. 4

SGPC to begin kar sewa at Kartarpur Sahib from Sept 22

TRIBUNE NEWS SERVICE

AMRITSAR, SEPTEMBER 20
The SGPC is all set to launch 'kar sewa' at historic Gurdwara Kartarpur Sahib in Pakistan from September 22. A high-level delegation will leave for Pakistan via the Attari-Wagah border on September 20, announced SGPC chief Avtar Singh Makkar here today.



SGPC chief Avtar Singh Makkar gets the Shiromani Sewak Award at the Akal Takht in Amritsar on Thursday. (newsphoto)

After the Akal Takht presented him the 'Shiromani Sewak' award, Makkar said their delegation would comprise of SGPC Chief Secretary, executive committee members and other SGPC officials. He also stated the suggestion given to them by Pakistan Sikh Gurdwara Parbandhak Committee (PSGPC) chief Sham Singh would be implemented. "From now on, the 'birds'

of Guru Granth Sahib and religious literature will be sent to Pakistan only on the recommendation of the PSGPC," Makkar said. He

also accepted the PSGPC's suggestion that any jatha of Sikhs visiting India from Pakistan would be sent an invite by the SGPC on the basis of the recommendation made by the PSGPC.

He expressed his gratitude to the PSGPC and the Evacuee Trust Property Board, which looks after the gurdwara affairs in Pakistan, for awarding the SGPC the 'kar sewa' of Gurdwara Kartarpur Sahib.

Earlier, Akal Takht Jathedar Giani Gurbachan Singh along with other Sikh high priests felicitated Makkar with 'Shiromani Sewak' award for his significant contribution in spreading education, propagating Sikhism and carrying out humanitarian works during his tenure as the SGPC president.

SGPC team crosses over to Pakistan 19-5-14

TRIBUNE NEWS SERVICE

AMRITSAR, MAY 18
VOL. 134 NO. 137, P. 4

An eight-member delegation of the SGPC led by its president Avtar Singh Makkar, today crossed over to Pakistan through the Attari-Wagah joint check post.

The visit came on an invitation of Pakistan Punjab Chief Minister Shahbaz Sharif to deliberate over religious issues with the Pakistan Sikh Gurdwara Parbandhak Committee (PSGPC).

Among the major issues to be discussed would include adopting the amended version of Nanakshahi Calendar to commemorate the Sikh religious occasions. At present, the PSGPC follows the original Nanakshahi calendar. This had led to the denial of Pakistani visas to Sikh pilgrims from India on various occasions in the past.

Makkar said they would try to persuade the PSGPC to follow the amended Nanakshahi calendar and hand over the responsibility of the upkeep of the gurdwaras to the SGPC.

Will restore gurdwara in Lahore: Sama

TRIBUNE NEWS SERVICE
LUDHIANA, JUNE 20

Shiromani Akali Dal (Desh) president Parmjit Singh Sama has said his outfit has got the "sewa" of restoring the Gurdwara Dera Sahib building, the site where Guru Arjun Dev was martyred, at Lahore. He said this was decided by a Sikh congregation and Pakistan Sikh Gurdwara Parbandhak Committee, which are overseeing the restoration

work of Nankana Sahib. He said a part of the Gurdwara 'Shaheedi Asthan' will not be changed during the restoration work. The gurdwara will be built after the approval from the Waqf Board in Pakistan.

He said a part of the Gurdwara 'Shaheedi Asthan' would not be changed at all during the restoration work. He said the gurdwara would be built with the

approval of the Waqf Board in Pakistan. Talking about the issue of separate Sikh Gurdwara Parbandhak Committee in Haryana, he said there should be different Sikh Gurdwara Parbandhak Committees for all the states as these would empower Sikhs politically. He alleged that by managing all the gurdwaras in all the states, the SGPC wanted to empower itself but weaken Sikhs in other states.

9-6-14, Vol. 134, No. 158.

P. 4. The Tribune Newspapers

1,000 Sikh pilgrims in Pak for Jor Mela

AFZAL KHAN IN ISLAMABAD

Around 1,000 Sikh pilgrims reached Pakistan from India in special buses on Sunday.

Earlier a train, scheduled to bring Sikh pilgrims from India to Gurdwara Panja Sahib in Hassanabdal to perform rituals in connection with the 498th death anniversary of Guru Arjan Dev, arrived empty.

Citing security concerns, the Indian authorities refused to send pilgrims in the special train. The pilgrims were made to walk down to Wagah, as the authorities feared the train might be attacked by terrorists.

The pilgrims were told about the security concerns and asked to make their way to the border on foot, sources said.

Sikh pilgrims would attend Jor Mela celebrations in Pakistan.

Officials of the Evacuee Trust Property Board (ETPB) and the Pakistan Gurdwara Parbandhak Committee greeted them at Wagah. The visit comes days after Pakistan Prime Minister Nawaz Sharif visited New Delhi to attend his Indian counterpart Narendra Modi's swearing-in ceremony.

ETPB deputy director Faz Abbas said the pilgrims faced inconvenience in reaching Wagah as the

Indian authorities refused to send them in a Pakistani train. "They had to walk up to Wagah, which caused a lot of inconvenience to them," he said.

"The Indian authorities have given no reason for not sending Sikh pilgrims in the Pakistani train, but it seems to have been done due to security concerns," he said.

Group leader Gul Charan Singh told reporters that pilgrims had to cross Wagah on foot in the scorching heat. However, the warm welcome given to them in Lahore made them forget all the inconvenience, he said.

"We are excited as during our 10-day stay here we

will visit Sikh holy places, including Gurdwara Janamasthan in Nankana Sahib," he said.

Another pilgrim Harbair Singh said both Modi and Sharif should work for peace in the region. "The people of India and Pakistan want peace. There should be extensive trade between the two countries as it will benefit their people," he said.

After arriving here the pilgrims left for Gurdwara Janamasthan, some 80 kilometres from Lahore.

The main function in connection with Jor Mela will be held at Gurdwara Deera Sahib Lahore on June 16. They will return to India on June 17.

(With PTI inputs)

11-4-2014, Vol. 134, No. 99/30 Page 3/4.00

P. 3 The Tribune Newspapers

Sikh pilgrims leave for Pak to celebrate Baisakhi

TRIBUNE NEWS SERVICE

AMRITSAR, APRIL 10

Around 2,400 Sikh pilgrims, including an 824-member SGPC jatha, today left for Pakistan in special trains to celebrate the festival of Baisakhi in the historic gurdwaras of the country.

Talking to the mediapersons, SGPC member Hardev Singh, who is leading the jatha, said the pilgrims would reach Panja Sahib tomorrow. He said an akhand path would be organised there on April 12 whose bhog ceremony would take place on April 14.

It will be followed by religious programmes to mark

the celebration of Baisakhi. Subsequently, the pilgrims will proceed to Nankana Sahib and Gurdwara Sri Sacha Sauda. The jatha will reach Lahore on April 17 and would pay obeisance at the historic shrines like Gurdwara Dehra Sahib, Gurdwara Rori Sahib and Gurdwara Kartarpur Sahib before returning home on April 19.

SGPC Secretary Dalmech Singh flayed the denial of visa to 365 pilgrims while stating that steps like these hurt the sentiments of the community. "We had sent a list of 1,909 pilgrims, but only 824 were issued visas for Pakistan," he lamented.



MEMBERS OF THE SGPC JATHA LEAVE FOR PAKISTAN IN AMRITSAR ON THURSDAY. (PHOTO COURTESY ANS)

The Tribune, 21-1-2014

Even CM has to wait his turn for ritual here

AMRITSAR, JANUARY 20

At a time when the VIP culture in India is under threat from the ideology of the Aam Aadmi Party in Delhi, Harmandar Sahib, Sikhism's premier shrine here, has been showing the way of treating everyone, including VIPs and celebrities, alike. Even being the Chief Minister of Punjab does not help here.

Five-time Chief Minister Parkash Singh Badal (86) will have to wait for a few years to get his turn to get an 'akhand path', a Sikh prayer service of the Guru Granth Sahib, conducted at the Dukhbhanjani Sahib inside the Golden Temple complex. Badal's name is among over 1.3 lakh people who figure in the list of those wanting the 48-hour long ceremony conducted.

All VIPs and celebrities have to queue up along with thousands of commoners to get a religious ceremony conducted at Harmandar Sahib — popularly known as the Golden Temple and considered the holiest of Sikh shrines.

Such is the rush of people for the religious ceremony that the shrine management has bookings full till 2019. The ceremony is conducted by Sikh priests (granthis) at two places — Dukhbhanjani Sahib and Har-ki-Pauri.

All applicants have to specify where they want the ceremony to be conducted.

The Dukhbhanjani Beri (tree) is believed to be even older than the shrine. "The 'akhand path' ceremony is held at various places inside the Golden Temple. At some places, we have bookings till 2019. Scores of people keep coming for more bookings," Partap Singh, manager of



No to VIP culture

- There are 1.3 lakh people in a list of those wanting an 'akhand path' conducted at Dukhbhanjani Sahib (in Golden Temple complex)
- Such is the rush for the ceremony that the management has bookings full till 2019
- The 48-hour ceremony is conducted by Sikh priests at two places: Dukhbhanjani Sahib and Har-ki-Pauri

On waiting list

- Chief Minister Parkash Singh Badal
- Bollywood actors Amitabh Bachchan, Anil Kapoor, Akshay Kumar and Rishi Kapoor
- NRI businessman Sant Singh Chatwal, telecom tycoon Sunil Bharti Mittal

the Golden Temple complex, said. "No one is a VIP here. Everyone has to wait for his turn for the ceremony," he said.

"It is a good thing that the shrine does not entertain VIPs and celebrities separately. Before God, everyone should be equal. Some shrines in other parts of India allow VIP darshan. That is not good," Jagmohan Singh, a volunteer at the shrine said. — IANS

The Tribune Newsfile, 16-3-2013, P.4

SGPC clears ₹806-cr budget

Up 21% over last year; Gurdwara upkeep, spread of education thrust areas

PERNEET SINGH/TNS

AMRITSAR, MARCH 15
The Sarcomani Gurdwara Panchsank Committee today passed its annual budget of Rs 806 crore for 2013-14, registering a 21.13 per cent increase over last year's budget of Rs 665.46 crore. The SGPC executive passed the budget unanimously with primary focus on maintenance of gurdwaras, spread of education and propagation of Sikhism.

The budget could not be presented and approved in the SGPC general house for the second successive year, as the fate of the new House continues to hang in the balance over the Sebaldhari row.

SGPC chief Avtar Singh Makkar said the major chunk of the budget had gone into maintenance of gurdwaras for which Rs 510.78 crore had been set aside as compared to Rs 421.26 crore last fiscal. It a boost for the education sector, the Education Fund has been increased from Rs 18.40 crore to Rs 23.90 crore. Similarly, the allocation for SGPC-run educational institutions has been raised from Rs 109.29



SGPC president Avtar Singh Makkar (R) addresses mediapersons after the SGPC's annual budget in Amritsar on Friday. Photo: Sameer Sehgal

crore to Rs 133.64 crore.

The allocation for the Dhamam Panchar Committee, which primarily works for the propagation of Sikhism, has witnessed an increase of Rs 9 crore i.e. from Rs 43 crore to Rs 52 crore.

The General Board Fund has been increased from Rs 43.40 crore to Rs 48.40 crore, while the Trust Fund has gone up from Rs 23.61 crore to Rs 31.23 crore. Another Rs 6.09 crore has been allocated for the

printing press.

Further, Rs 7 crore has been allocated for "kar sewa" of gurdwaras and Rs 1.46 crore for promotion of hockey and kabaddi in SGPC-run institutions. There is also a plan to make hockey compulsory in SGPC-run schools and colleges.

Makkar said the SGPC had already given a financial aid of Rs 3.27 crore to 1,605 cancer patients and the budget allocation for this had been

increased further.

Over Rs 58 lakh had been spent on the education for poor, besides another Rs 25 lakh on higher education of children from the 1984 riot-hit families, he added.

It has also been decided to reserve seats for Sikh girls from strife-torn Kashmir valley in SGPC-run educational institutions. Besides, an aid of Rs 70 lakh has been extended for the education of children from the Shikligar community in

KEY ALLOCATIONS

AMOUNT	HEAD
₹510.78 cr	Maintenance, development of 86 gurdwaras across country
₹133.64 cr	Upkeep, development of SGPC-run schools, colleges
₹52 cr	Propagation of Sikhism
₹48.40 cr	General Board Fund
₹31.23 cr	Trust Fund
₹23.90 cr	Education Fund
₹6.09 cr	Printing Press

TV CHANNEL WARNED

The SGPC has warned a private TV channel against naming its soon-to-be-launched soap as "Gurbani", commending that the move has hurt the religious sentiments of the Sikhs. The committee has written to the channel as well as the Union Information and Broadcasting Minister in this regard.

Vijaywada. Displaced Sikh families from Afghanistan have also been given a financial aid of Rs 5 lakh.

Makkar said a number of "sarais" (inns) were being constructed to provide accommodation to devotees. "While three 'sarais' are coming up in Amritsar, one each is ready at Anandpur Sahib and Dandurama Sahib." He said a coaching centre for IAS/IPS examinations would also come up in Mohali soon.

SGPC passes ₹905-cr budget for 2014-15

TRIBUNE NEWS SERVICE

AMRITSAR, MARCH 27

With focus on propagation of religion and promoting education, the SGPC today passed its annual budget of ₹905 crore for the 2014-15 fiscal year, which is ₹99 crore more than the last year's budget of the premiere Sikh organisation.

This is the third successive year when the budget could not be presented and approved in the SGPC general house as the fate of the new House continues to hang in balance over the Sehajdhari row.

Therefore, like the last couple of years, the budget was passed by the SGPC executive committee. The budget was presented by general secretary Sukhdev Singh Bhaur and it was approved by the committee members led by SGPC chief Avtar Singh Makkar. In the budget, an amount of ₹560.51 crore was allocated for managing the gurdwara affairs of the shrines falling under Section 85, which is up by ₹49 lakh as compared with last year.

Allocation

₹560.51 crore Maintenance, development of 86 gurdwaras across country

Rs 154 crore Upkeep, development of SGPC-run schools and colleges

₹63 crore Propagation of Sikhism

₹54 crore General Board Fund

₹37.8 crore Trust Fund

₹29.25 crore Education Fund

₹6.4 cr Printing Press

The SGPC-run educational institutions have got ₹154 crore in the budget, which is up by ₹20 crore. An amount of ₹54 crore has been allocated to the General Board Fund, which is ₹5.6 crore more than last year; ₹37.8 crore to the Trust Fund, which is ₹6.56 crore more than last year.

The Education Fund has been raised to ₹29.25 crore as compared with ₹23.9 crore last year. The Dharam Par-

char Committee has got ₹63 crore, up by ₹11 crore from last year, for the propagation of Sikhism. For printing presses, the SGPC has allocated ₹6.4 crore, which is up by ₹31 lakh as compared with the last year.

Later, Makkar said this year's annual budget has gone up by 12.2 per cent as compared with the previous year. He said the budget has been passed by the executive committee as per the SC orders. "The SGPC is setting up 13 more schools and colleges. The construction work is already on," he said.

Makkar said more than 1 lakh students are acquiring education in the SGPC-run institutions. He said they had also made the provision for free education to baptised Sikh students, adding that they had waived fee of 2,000 students under the norm. The SGPC chief said they had set up a cancer relief fund, besides another to extend aid to bright students from the poor economic background.

The Tribune Newsfile/31-3-2015

₹993-cr SGPCC budget focuses on education, propagation

PERNEET SEVHA

AMRITSAR, MARCH 30

The SGPCC today presented its budget of Rs 993.23 crore for the fiscal year 2015-16 with focus on the propagation of religion, promoting education and construction of more gurmat (temples). The budget amount is around 10 per cent higher as compared to last year's budget of Rs 905 crore.

This is the fourth successive year when the budget could not be presented and approved in the SGPCC general house as the late of the new house continues to hang in balance over the Selshehant row. The budget was thus once again passed by the SGPCC executive committee.

The budget was presented by general secretary Subhinder Singh Bhatia. It was approved by committee members led by SGPCC chief Avtar Singh Makkar. In the budget, Rs 603.84 crore was allocated for managing the affairs of gurdwaras falling

under Section 85, which is up by Rs 43.33 crore as compared to Rs 560.51 crore last year. The SGPCC-run educational institutions have got Rs 182.21 crore, which is also up by Rs 28.21 crore. Another Rs 59 crore has been allocated to the Central Board Fund, Rs 5 crore more than last year. Rs 43.13 crore to the Trust Fund, Rs 5.33 crore higher, Rs 31 crore for the education fund against last year's Rs 25.25 crore, Rs 87 crore in the Dharam Parchar Committee, up by Rs 4 crore, Rs 7.66 crore for printing presses as compared to Rs 6.4 crore last year.

Makkar said they had bought the screening rights of film "Chaar Sahibzade" which would be exhibited free of cost to propagate Sikhism. He said they were constructing 13 more schools and colleges while stating that Rs 20 crore had been allocated for the institutions that are under construction. Besides, the SGPCC had kept Rs 71 crore

for the purchase of a prominent college in Patiala, he said, adding that they had also made a provision of Rs 6 crore for helping those suffering from dread-disease like cancer.

To wean away youth from drugs, the SGPCC has allocated

Rs 3 crore for building sports infrastructure and promoting sports among them. Makkar said Rs 2.25 crore had been kept for "Thamaa Bhujjar", Rs 60 lakh for contesting legal battle in 1989 anti-Sikh riot cases and

Rs 50 lakh for higher education of the riot victims. He said the "Sangar" hall at the Golden Temple complex was being upgraded at a cost of Rs 40 crore while Rs 5 crore had been kept for the faculty of Gharanighar entrance of the holy shrine.

for Saragarha Yatri Niwas, Simlaha. Its 5 crore have been allocated for the construction of Sar Gurus Gokhad Singh Yatri Niwas at Takht Sar Keaganh Sahib. The SGPCC has also kept Rs 1.5 crore for setting up Sikh Missions in different

states, of which Rs 2 crore have been kept for the Sikh Mission in the US and Rs 1.5 crore for the one at Kathmandu in Nepal.

The SGPCC has also fixed scholarship amount for baptised Sikh students. The annual scholarship is Rs 2,000 for students at the primary level, Rs 2,000 up to Class X and Rs 4,000 for Class XII students.

Opposition member Manjot Singh and Bhanjot Singh Sher Gill raised various issues in the executive meeting. They alleged instead of debating on issues, Makkar suspended the meeting after the passage of the budget.

The day took up the issue of the SGPCC paying a hefty fee to the internal auditor SS Kohli, awarding construction work of buildings to private contractors, holding executive meetings at places other than Amritsar and "murder" of SGPCC vehicles, besides purchase of a property at Amanalpur Sahib at "exorbitant price".



SGPCC president Avtar Singh Makkar (second) in Amritsar on Monday. (media view, kumar)

THE ALLOCATIONS

- **₹603.84 crore:** Maintenance and development of 86 gurdwaras across country
- **₹182.21 crore:** Uplift, development of SGPCC-run schools and colleges
- **₹59 crore:** Propagation of Sikhism
- **₹43.13 crore:** General Board Fund
- **₹31 crore:** Education Fund
- **₹7.66 crore:** Printing presses
- The SGPCC has also bought the screening rights of film "Chaar Sahibzade"
- It will be exhibited free of cost to propagate Sikhism