CHAPTER-IV

RELIGIOUS BUILDINGS

The rulers of Kapurthala state considered it their duty to provide suitable places of worship to their subjects. It is, however, important to be observed that though the rulers in the state belong to Sikhism, they had a secular outlook and spent money from state exchequer not only for the construction of gurudwaras but also for the mandirs, masjids and church to meet the requirement of their Sikh, Hindu and Muslim subjects and christians.1

The state of Kapurthala had a number of buildings erected as the places of worship which might be regarded as remarkable specimens of architecture. The rulers of the state were above communal prejudices and gave full religious freedom to the people of all the communities: Muslims, Hindus, Sikhs and Christians. In the state 56 per cent of population was of the Muslims whereas 20 per cent were the Hindus and 24 per cent the Sikhs, however the Christians were in a very small number. If there were beautiful gurudwaras there were the masjids and temples for worship. These were constructed by the rulers as well as by the people themselves.2

Taking the places of worship, first the temple, that is regarded by the Hindus as the universe in microcosm, a house of God, an altar at which the devotee makes his offerings to the Presence enshrined within.3 Due to the particular character of consisting mainly in the propitiation by means of offerings on an altar of certain abstract powers representing natural forces and phenomena whose presence was everywhere, under such conditions any kind of earthly abode would have been meaningless. However, there grew up a desire for something more positive than spiritual essences, a need for some materials interpretation of the religious ideal. So by degrees there developed a demand for an embodiment of these impersonal powers.4 During the first millennium B.C., the Hinduism included the worship of gods in the form of images. As image worship came to predominate in organized religion, monumental masonry temples began to be built.5

the latter half of the seventh century. The sanctuary as a whole came to be known as the \textit{vimana}. Inside the \textit{vimana} is a small and generally dark chamber or cella for the reception of the divine symbol. This cella is the \textit{garbha griha} or womb house, and is entered by a doorway on its inner and usually eastern side. In front of the doorway was a pillared hall, or \textit{mandapa}, actually a pavilion for the assembly of those paying their devotions to the divine symbol in the cella. Some of the earlier temples indicated that the \textit{mandapa} was a detached building, isolated from the sanctuary by a definite open space. Later on it became the custom to unite the two buildings thus forming an intermediate chamber or vestibule and called the \textit{antarala}. Leading up to the main hall or \textit{mandapa} is the porch or \textit{ardha-mandapa} while there may a transept on each side of this central hall known a \textit{maha-mandapa}. In some parts of the country it became the practice to enclose the temple building within a rectangular courtyard by means of a continuous range of cells, facing inwards the whole forming a substantial containing wall and thus ensuring seclusion. Most of the temples have a processional passage or \textit{paradkshinapath} consisting of an enclosed corridor carried around the outside of the cella.\textsuperscript{6}

In the primitive temples there was nothing on the exterior to mark its position from outside. Afterwards a tower was added over the shrine not only to give this central feature dignity but also as a means of distinguishing the temple from other buildings. Later the shrine or cella was contained in a structure projected from the western end of the temple and surmounted by a tower. The \textit{sikhara} or tower became an important architectural feature which figures in all Hindu temples in the country. It has several theories about its origin. One such theory is that this ‘spire’ evolved from the peaked or domed huts of eastern and central India on the other hand it is stated that \textit{sikhara} of the temple developed out of the Buddhist \textit{Stupa} gradually becoming elongated from the semi globular mound through the various creedal changes that took place during the early centuries of the first millennium until it finally took the form of a spire or tower. This development caused the sanctuary to form a kind of annex attached to the body of the temple, the shrine and the tower combined comprising that portion of the structure known as \textit{vimana}.\textsuperscript{7} Symbolically the shrine is the body of god as well as the house. It is the embodied divinity whose power radiating from within is revealed in the exterior. The cosmic symbolism is evident in

\begin{itemize}
\item \textsuperscript{7} \textit{Ibid}, pp. 63, 67.
\end{itemize}
the axial organization of the shrine. Emphasis is given to the cardinal axis, and form
their point of intersection rises a vertical axis (world axis) linking the heart of the
sanctuary with the point on the finial of the super structure. The temple can thus be
understood as a vivid symbol of divine manifestation by which unity appears in
multiplicity as the absolute power pours out into the world.\(^8\)

This temple architecture of the country as a whole has certain fundamental
principles which guided and controlled the art of their building. It was not only one
general understanding but also the means of comprehensive and well established
technical code that were adopted which led to the uniformity of the style wherever the
buildings are situated widely apart in the most remote localities. This co-ordination
of architectural practice was brought about by means of two indigenous institutions the
\textit{seni} or guilds and the \textit{silpas} or the canons of art.\(^9\) Individual devotees visit the shrine
for \textit{darshana}, seeing of the god and making offering before the image in the sanctuary
with the assistance of a priest; since Hindu worship is not fundamentally of a
congregational nature the only essential part of the temple is the shrine proper with its
symbol-laden threshold and doorway normally facing east.

In the state of Kapurthala the most revered place that bears the relics of rich
architectural legacy of the time is known as Panj Mandir dedicated to several Hindu
gods and goddesses. It was constructed by Fateh Singh Ahluwalia in the city of
Kapurthala and was opened in the year 1831 that is inscribed on a marble slab fixed in
its wall. Fateh Singh as has been presented by Ram Sukh Rao was a devout
worshipper of Radha and Krishna. It is however likely that Fateh Singh’s devotion to
Krishna was a later development. The editor of Ram Sukh Rao’s \textit{Fateh Singh Pratap
Prabhakar} Joginder Kaur was told an anecdote by Bishambhar Das, an ex-supervisor
of Dharmarth Trust, Kapurthala that prior to laying down the foundation stone of the
first temple dedicated to Krishna, Fateh Singh witnessed a special performance of
Krishna-Lila, since then he began to be drawn towards Krishna and that he even
expressed a wish to be cremated in Brindawan where Krishna spend his childhood. It
may nonetheless be pointed out that there was nothing exceptional in the patronage of
temples by the Sikh rulers of the times.

The foundation of the temple might have been laid before Fateh Singh had to
fled across to Sutlej under the British protection. In his absence to the state, the stone

\(^8\) Banister Fletcher, \textit{A History of Architecture}, pp. 757,758.

\(^9\) Percy Brown, \textit{Indian Architecture}, p.64.
that was brought form Delhi for its construction was taken by Ranjit Singh’s men. After coming back to Kapurthala, Fateh Singh again ordered his men to bring the stone from Delhi for construction of the temple to be completed as early as possible.\textsuperscript{10}

The temple composed of five sanctuaries that were housing the images of gods and goddesses, priests’ chambers, a Sanskrit library and other rooms meant for various purposes all aligned in the walled enclosure. At its entrance, on the façade the images of Devi, Shiva, Hanuman, Brahma and Ganesha had been carved. The whole gateway was 38’0” long and 31’.4” wide entered through a wooden door of 4’’.5” wide and 7’.5” high. On the four corners of the gateway there were four rooms for the priests that opened towards inside facing each other in a covered area. Over the roof of this portion, a balcony was built. The central rectangle was 17’.10” long and 16’.0” wide stands on the pillars with multi-foiled arches supporting the balcony though the central portion had double height roof. The pillars were built on 1’.0” platform with 4’’.0” high shaft. Towards the inner side with the rooms, two sets of staircases had been provided which led to the balcony and the top of the roof. The balcony had three windows opening towards outside and opposite to these three openings were made towards the inside. The central windows were 3’.6” wide and 4’.6” long while the others were 4’.4” long with the same breadth.

Through this gateway the temple was reached with a wooden door of 3’.11” width. Leaving the passage around all the sides the rooms were constructed. In the centre there was a raised courtyard.\textsuperscript{11} A shrine for Radha and Krishna was built on this vast courtyard of the temple facing the gateway while the sanctuaries for other gods and goddesses were built on all the four corners and hence bears the name of Panj Mandir though Ram Sukh Rao called it the Radha Krishna Temple.\textsuperscript{12} The idol of each god and goddess was kept in the niches of the dark chambers called, garbhagriha, where the devotees pay obeisance and make offerings. High super structures called sikhara were built over all the five shrines. These fine pyramidal tapering bodies are beautified with the small kalash covered with metal finials and flags.\textsuperscript{13}

All the images kept in the sanctuaries were brought from Jaipur. These were placed in the temple according to the Vedic rites. Big celebrations were performed on

\textsuperscript{10} Joginder Kaur, Fateh Singh Pratap Prabhakar, pp.259, 299, 476.
\textsuperscript{11} Plan of Panj Mandir by P.W.D., Kapurthala.
\textsuperscript{12} Joginder Kaur, Fateh Singh Partap Prabhakar, p.476.
\textsuperscript{13} Archaeological Site of Panj Mandir visited in February, 2007.
the day of their establishment. For the maintenance of the temple Fateh Singh granted
the village Ramidi, situated at about 7 miles from Kapurthala in its north-west.\textsuperscript{14} It is
stated by Bawa Hari Budh Singh that while standing outside of the temple, a person,
whether on foot or on the back of an elephant, can see the image of Radha and
Krishna and pay his obeisance is the main feature in this temple.\textsuperscript{15}

The rooms on the front side around the gateway open towards outside were
considered as the shops for the priests. These shops were given to the priests free of
rent during the royal times. The students of Randhir College were also allowed to live
in these rooms built in the temple during the royal days.\textsuperscript{16} A Sanskrit library was
opened here for the benefit of \textit{pujaris} and \textit{vidhayarthis}. The institution of library was
thoroughly appreciated by the votaries of Hindu theology. It was a very useful
addition and grew fast in popularity.\textsuperscript{17} Now it is not found here as it has been told by
Pandit Surinder Kumar Sharma that while renovating the temple, the books of the
library were dumped in some room of the temple, thus loosing not only the library but
the old collection of books.

Certainly the temple was worthy not only for veneration but also for its
architectural merit. It still stand intact after passing such a long time though some
renovation work has been done that has destroyed the original decorations but much
of this big temple is preserved. The whole structure was built with the small sized
bricks which were joined together with lime and \textit{kankar} material. The walls of the
temple were 2’.0” wide which were beautifully decorated with the carvings of leaflet
and floral designs. Wooden doors were provided where wooden rods were fixed in
place of iron screws. At present the Temple is managed by the Department of
Dharmarth under the supervision of Deputy-Commissioner, Kapurthala. It can be
regarded with justifiable pride as a handsome edifice and still in the condition to be
considered as a celebrated place for those who throng the temple to study the rich
architecture of the traditional society.\textsuperscript{18}

The other temple found in the city of Kapurthala is Maharani Sahiba Radha
Krishna Temple. It is also an old structure situated on Kapurthala–Amritsar Road near

\textsuperscript{14} Ibid, p.476
\textsuperscript{15} Interview with Hari Budh Singh Bawa.
\textsuperscript{16} Pandit Surinder Kumar Sharma who is a retired senior \textit{pandit} of the Dharmarth Department,
Kapurthala State, now having a shop on rent has told it in the meeting with him in February
2007.
\textsuperscript{18} Visit to the Archaeological site of Panj Mandir, Kapurthala.
Shalamar Garden. As it is inscribed on its wall, the temple was visited by the royal ladies. It was built in 1878.\textsuperscript{19} Facing towards south side in the bazaar, it had a wooden gate with inlaid metal, fitted in the pointed arched façade for entrance. Here inside the gateway, two storey rooms had been constructed that might have been used as the shops of priests just as in the big Panj Mandir. On the both of its sides, towards the main temple, there were two sets of stairs to go upside rooms. In one side there were small houses constructed for residential purposes. These houses had one room with a verandah on its fronts. Such houses were also constructed on the other side but now all of these are renovated and are given on a nominal rent.

The main body of the temple was built in the centre of a high courtyard approached with a fleet of steps towards all its sides. The temple had three door entrances on all its sides but the main entrance was kept towards the eastern side as per Hindu tradition. The entrances were made with three arches with central arch slightly bigger which led to the parkarmapath. On all the four corners octagonal turrets were built. The turrets inside were open. In the walls of these, three arched niches were made, one of which had the idol of each Hindu god or goddess. These turrets might have been dark inside but now small round shaped holes are made for the light.

Leaving parkarmapath aside, in the centre a vast octagonal shrine, having the idols of Radha and Krishna facing towards east, is built. Like the garbha-griha of Hindu temple it was not dark there. In its walls, the provision of light had been made. The image of Radha Krishnawais also not kept in the niches of walls but on a swing in the centre. The central temple and the turrets had round shaped roofs over which the shikharas were built. The corner towers were smaller than the central one. These towers were again in the pyramidal shape. At the apex, these support the fluted kalash with a metalled finial. On its front side, there was a stair case that led to the roof of the temple.

The temple had been highly decorated. The floral mouldings can just be traced under the new paints. Beautiful fluted pillars of the entrances and on the sides of the doors appeared like good piece of art. The temple was built with small size bricks joined with lime and kankar. Old wooden doors are still in a good condition.\textsuperscript{20}

\textsuperscript{19.} Inscription written on the facade of Radha Krishna Temple, Kapurthala.
An old small but significant monument called Mansa Devi Temple with a tank and Baoli near it is situated at Hadiabad near Phagwara. It is said to have been built by Emperor Akbar.\textsuperscript{21} The temple is also known as Jwalaji Temple. The temple was small structure with the new additions made to it but the old shrine still exists with only new plaster on the old walls. It has \textit{pindis} of Mahakali and \textit{Shiva Linga} on the right side, \textit{Mahalaxmi} in the centre and \textit{Maha Saraswati} on the left, all facing to the front side door. The \textit{pindis}, that are seen here even now, are so small in size that these cannot be recognized to whom these relate to, from standing in the \textit{parkarmapath} in front of these. New platforms are raised under them. Above, inside the shrine, pyramidal replica of \textit{shikhara} is also made with granite.\textsuperscript{22} All expenditure of the temple is met from the income of land that was given to the temple by the Maharaja of Kapurthala, as has been told by Swami Ganganand. He also told that there was an inscription that Akbar visited there and gave land to it was here but now it is not found. The structure of the temple was built with small sized bricks. It stood as a historical monument today with its 3’.6” wide walls. Lime and \textit{kankar} was used for joining the bricks, though the doors, gate and paint all are changed now.\textsuperscript{23}

A pond built with small bricks about 14’.0” deep was situated near Mata Mansa Devi temple. It was in rectangular shape of 89’.0” x 81’.0”. The sides of its width were towards Mata Mansa Devi temple. It had 3’.0” wide boundary around all the four sides and there were five steps to reach to the floor of the pond. The first step is 3’.0” wide and all other are 2’.9” wide kept on 2’.9” distance. The surface of the pond is now not floored with bricks. On its length side 19’.0” wide slop had been given around which a boundary wall was built. Though the slop was made up with small bricks but the wall is a lateral addition and is constructed with standard sized bricks.

There was another slop built with small bricks that was 3’.3” wide from the second step. In the step a round shaped whole was made and two small stoppers were also existed here that shows that the water might be brought in this pond through this hole.\textsuperscript{24} It has been told by the local residents Mr. Gopal Das, Ram Singh and Avtar Singh that on its western side there were the rooms for the ladies to bath, the traces of

\textsuperscript{21.} District Gazetteer Kapurthala 1984, p.326.  
\textsuperscript{22.} Archaeological Site of Mansa Devi Temple, Hadiabad, Phagwara, visited in July, 2008.  
\textsuperscript{23.} Meeting with Swami Ganganand Parvat living at old Parvat Matha at Hadiabad. He is taking care of the temple.  
\textsuperscript{24.} Visit to the Archaeological Site of the Temple Mansa Devi, Hadiabad, Phagwara.
the construction of these though are found but unfortunately these have been
demolished a few years back. To the surprise the tank is in a good condition. Though
it is not used and maintained well, no brick of its construction is leaving space.\textsuperscript{25}

There was a \textit{baoli} found near the tank. It may be possible that the water might
be filled in the tank from this \textit{baoli}. It is said that while passing through this area
Emperor Akbar donated the land to the temple and built this \textit{baoli}. It is constructed
during that period is evident from the Persian inscription that had been there. The
\textit{baoli} is in a very dilapidated condition. Its remains show that beautiful pointed arched
entrance was made with 2’9” wide pillars, which were 10’0” high. The whole
entrance is 6’6” wide, through which the steps were provided to reach the water of
the well. On the other side there was a deep well. The \textit{harats} were used to bring the
water out from the well for the irrigation of nearby land attached to the temple.\textsuperscript{26}

A building of a temple is found at Dhiran Mohalla, Sultanpur. It was built on
about 6’0” raised platform and was a beautiful example of south Indian style temple
architecture. The temple is dedicated to more than one god. It is also called Radha
Krishna Temple. It is built in the same style as that of Maharani Sahiba Temple of
Kapurthala. Opened with an arched portico, the temple was entered through a carved
wooden door. It led to the central temple which had the idol of Radha and Krishna.
On all the four sides the other temples were erected dedicated to other Hindu gods, the
doors of which also opened to the \textit{parikarmapath}. The \textit{shikharas} were built over
round shaped roofs of all the five temples but the \textit{shikara} over the central one was
higher than the others. A set of stairs led to the roof from the front side just like the
temple of Kapurthala. The pillars of this temple were also built in the same style. So
though it is not found when this temple was built but its style and condition suggest
that the temple would have been built during the period of this study. Small sized
bricks joined with the material of lime and \textit{kankar} were used here in the
construction.\textsuperscript{27}

Another temple found at Sultanpur, is called Asha Rani Temple. It is situated
on the outskirts of the city. It is dedicated to Mother goddess, Kali. It is said that there
was a garden of \textit{diwans} of Kapurthala where this temple is situated and the wife of
Diwan Mathura Das, a state official of Kapurthala, used to worship the goddess of this

\textsuperscript{25} Interview with the local residents, Hadiabad, Phagwara.
\textsuperscript{26} Archaeological Site and a meeting with the residents of the locality named Gopal Das (54
years old), S. Ram Singh (50 years old) and S. Avtar Singh (34 years old) on 6th July, 2008.
\textsuperscript{27} Archeaological Site visited in October, 2009.
The sanctuary of the Temple was domed octagonal structure built on a raised platform. The structure of the temple is renovated, but the main building is the same. Facing towards east the temple was entered through a door. In the interior of the temple there were small niches in all its sides, besides a big cusped arched niche in front of the door, where the idol of goddess Kali was kept along with the other idols. There was a big dome built over the roof which is decorated with lateral tile work in the interior while the exterior is not renovated. The sanctuary is simple one with 6’5” and 6’3” sides alternately. The doors were kept in three of those that measures 6’5” while in the others the niches were made. There was no gateway but a new gate is built for the entrance now.

A building of Shiva Temple said to be built by Maharaja Jagatjit Singh at Bhunga. It is situated in front of the Secondary School building near the bus stop. It was built on a 4’0” high platform. Leaving the courtyard there was a portico to enter the door of the shrine. The portico was rectangular in shape measuring 8’3”x 6’3” with the arches of 3’6” on the front and 3’.4” on the sides. Again of 1’4” high plinth was raised to erect the sanctuary. It was square in shape with 13’.6” sides and a shivalinga was established in the centre of the sanctuary that is said to be the old one while other idols of god Shiva are also kept here afterwards. The interior walls of the temple are renovated with the tiles but the vaulted roof is the same over which the vast shikhara was built. The shikhara was built in the simple diminishing style. The priest of the temple told that the old people of the area knew that it was built by cutting the stones while the small sized bricks are used for the building and the platform.

An old Shiva temple was attached to the Sarai of Khurrampur as it was the custom during Mughal times that the religious places were attached to the sarais. Thus the temple was provided to the sarai. The temple was situated outside the boundary but facing towards the sarai and also had a gate towards village on the backside.

The temple was constructed on a 4’.0” high platform for which the steps were also provided from the sarai. Over the steps a façade was built with a dome. Crossing the façade there was the verandah opened to three sides with cusped arches. A portico

that led to the shrine was built in front of it. An idol of Shiva was established in the
garbhagriha of the sanctuary. A shivalinga was also established. The temple was
rectangular in form measuring 24’.0”x 25’.0” while the central garbhagriha was square
in plan with 13’.0” side. The side verandahs measured 5’.6” x 8’.0” with 2’.9” wide
walls. The roof of the temple was vaulted and the old plaster and the building was still
in a good condition though the renovation work that is going on but the structure has
not been changed. The traces of decoration over the pillars are found and it looks that
there might have the leaflet designs over the platforms and capitals of them and the
shafts were with cusped designs.31

Muslims dominated the population of Kapurthala State. They might have
erected a number of mosques for their prayer. During the partition of India in 1947
A.D., most of the Muslims migrated to Pakistan. Many of their places of worship
either were converted to the religious places of other communities or private
residences. Many of these might have been demolished. Despite it a number of
mosques still remain as the monuments in the territory of the state.32

The mosque or masjid, literally means a place where one prostrates oneself
(before God) or in other words, completely surrenders to God.33 It is not only the all
important buildings of the faith, but is also a keynote of the style, derived originally
from somewhat humble dwelling of the founder of the creed at Madina in Arabia. It is
basically an open courtyard surrounded by pillared cloisters or liwans, with a fountain
or a tank in the centre for ablutions or wuzu. To meet the demand for some focal point
in the scheme the cloisters on the Mecca side of the courtyard were expanded and
elaborated into a pillared hall with a wall at the back containing a recess called a
mihrab indicating the qibla or the direction of the prayer. On the right side of the
mihrab stands the mimbar while a portion of the sanctuary is screened off into a
compartment for women. An elevated platform from which the muezeen summons the
faithful to prayer is also a necessity and usually takes the form of a high tower or
minaret. To form a necessary structural effect a screen was thrown across its front to
form a façade and above a dome was raised.34

32. Subhash Chander, Mughal Architecture in Punjab,
In the city of Kapurthala, a splendid edifice namely Moorish Mosque which can be counted amongst most impressive monuments of the country is situated near the railway station. Maharaja Jagatjit Singh was enamoured of Islamic culture and architecture. During his visit to Fez in Morocco he was thrilled to hear the early morning Azan from the turrets of the mosques of Fez. The Maharaja so admired the famous mosque of Marrakesh that he built a similar mosque at Kapurthala a unique piece of architecture.  

A well known mosque architect of Paris, M. Manteaux had designed its structure on the pattern of the Qutabia or Grand Mosque of Marrakesh, Marocco. It is known as Moorish Mosque. Moor people are the natives of North Africa who gave their name to Morocco. Some of them established their empire in Spain and have extensive legacy in the field of architecture. The name Moor applied to these Muslims in Spanish. This mosque of Kapurthala owed for its style from the architectural monuments left by these people in Morocco and Spain and hence bearing the name. It was the congregational mosque for the faithful. The Maharaja who had a majority of his population of Muslims and had a secular approach got the construction of this mosque started in 1926 that completed in 1930. The consecration ceremony of this mosque was performed on 14th March, 1930. The Nawab of Bahawalpur together with several leading representatives of Muslims and other communities from the Punjab and elsewhere were the guests of the occasion.

Built on a high platform reached by a fleet of steps, the building of the mosque was entered through a beautiful gateway. It led through the courtyard to assembly hall. It had three arched entrance with wider and higher arch in the centre, facing the front. The western wall had a half-circled domed mihrab where the walls bore the traces of geometrically painted designs of octagons interwoven with squares of red.

---

35. Jarmani Das, Maharani, p.75.
39. Marble Inscription fixed on the wall of the Moorish Mosque, The ceremony began with an address from the Maharaja in the course of which His Highness described the genesis of the idea of the mosque, its design by M. Monteaux, and the various stages through which the construction of the mosque had passed. He was followed by the Nawab of Bahawalpur and other distinguished guests including Mohammad Shafi, Abdul Qadir, KhwajaHussain Nizami of Delhi and others who spoke of the wide sympathies and religious liberty of the Maharaja to which the Mosque would bear an everlasting testimony. Administration Report of Kapurthala State 1929-30, pp.2-3.
yellow colours. The repair work has damaged much of this painted relief. The dome had floral designs painted with blue yellow colours in its inside. The time has also left its affect on these designs. The area in front of the *mihrab* was divided off from the rest of the prayer hall by pillars supporting arches crossing one another in intricate. The surfaces of the walls around *mihrab* are decorated with the delicate work of foliated patterns and over these the *Quranic* verses with golden paint is inscribed by the craftsmen. As usual, the *mimbar* or pulpit stood on the right side of the *mihrab*. It was a high platform reached with steps made up with Indian marble. Towards the *mihrab* side this platform was highly decorated by carving geometrical and foliated designs and lattice type patterns made on the white marble slabs. This square platform was covered with a cupola. Round thin columns for arches, converting them to octagon for giving support to the cupolas were built with the same marble.  

One of the important elements of the *mihrab* is the hanging lamp which is used to illuminate the mosque. In many instance they are hanged in large numbers just in front of the *qibla* wall. These are usually made from glass ceramic or metal. In the mosque of Kapurthala, there was a large chain to hold lantern in front of the *mihrab* but the lantern is not found here. There are also signs of metalled finial on the cupola and on the front of steps leading to pulpit but all these have been taken away.  

High octagonal domical shape of the roof given over the central portion is still showing the feats of Islamic skill and precisions in geometry. The method of erection of dome over rectangular bases, on squinches across and projecting over the corners was adopted here. The rectangular base was converted to octagon that supports the rim of the dome. Quranic verses written with clay on the octagon projection were painted with golden colour. Moulded decorations painted with colours had raised the beauty of the hall. Over the octagon on all the sides there were ventilators. Fixed glasses in wooden frames and grills of them allowed the sufficient light from all sides and there was no darkness inside the dome. Beautifully polished with brown colour wooden ceiling with geometrical designs had been done on the roof. The inner side and the dome of the mosque had been aesthetically decorated by the artists of the Mayo School of Art, Lahore, where the students were taught the elements of

42. *Visit to the Archaeological Site of the Moorish Mosque*, Kapurthala.  
43. *Moorish Mosque of Kapurthala*, p.225
decorative designs, paintings, under calligraphy and routine practice of round and relief form in clay modeling.\textsuperscript{44}

Far removed from the Indo-Islamic, marbled domed mosques found around the country it had instead not marble dome over it. The glazed dark turquoise ridged tiles were capping its hexagonal dome over its roof. It was enclosed with brick made parapet and beautified with cut-brick cornice.

The back side of the hall was enclosed with a room. On its right and left sides, there were the side enclosures where on both side the iron gates were provided to reach the backside boundary. The small gardens were laid here with brick passages in the south-west and north-west with a fountain on each side. These gardens were kept lower than the building of the mosque and the fleets of the steps were provided on both the sides.\textsuperscript{45}

The side cloisters were divided into two parts. The outside arcades ran with the side boundaries and reached towards the front sides which turned to the gateway. The other had the fountains for washing hands for \textit{wuju}. There were four fountains two on each side for the purpose. A good system of sewage and water supply with iron pipes served these fountains. One of the special feature of the mosque, were the two structures one on each side constructed in the middle of both the sides. These were standing on pillars supporting arches. All the walls over the arches were beautifully decorated. One fountain on each side in an octagonal basin made of white marble kept on a round column on the base was laid here. The structures were covered with same roof as on the prayer hall. On the front side carved marbles pillars, having platform for the light arrangement had been built. The both sides were having five inch deep rectangles for sweeping away the water.

Enclosed on all the sides there was a large rectangular compound in the centre. This courtyard was unique from other mosques of the country in the sense as normally these have a \textit{wuju} place in the centre of it but here these were kept aside. The surface of the courtyard was paved with white Indian marble.\textsuperscript{46}

In the Friday mosques the tower shaped structure called minaret stands next to the mosque or as part of the mosque itself. Though the height is hardly necessary for a place where one prostrates oneself and early mosques emphasized on the horizontal

\textsuperscript{45.} Visit to the Archaeological Site of the Moorish Mosque, Kapurthala.
\textsuperscript{46.} \textit{Plan of the Moorish Mosque by P.W.D.} Kapurthala
set up and the early minarets were only towers at the corners. The ostensible purpose of it was to provide a place from which the muezzin could call the faithful to prayer. The height gradually continued to rise which again began to diminish from a certain point. The tall minarets must have been as much if not more visual as auditory to mark the location of the mosque.\footnote{Huge Honour John Fleming, \textit{The Visual Arts}, p.266.} The mosque under study had a beautiful tall minaret standing on the western side of the mosque within its compound. It had the entrance through an arched door. Rising from the square base, it reached to the roof with a flight of one hundred and fifty nine steps. For the arrangement of light, double windows had been kept at three places towards height that gave the look of separate stories to the minaret. The whole structure was made of the bricks with cut brick decoration. Green coloured dome covered the top of the minaret.\footnote{Site Visit to the Moorish Mosque, Kapurthala.}

Magnificent gateway was constructed on the entrance of the mosque. It was approached with a flight of steps on three sides of its platform. The stairs were covered with rough red sand stone. Leaving the centre, on both sides, the arcades open on three sides were constructed. On the walls the Quranic verses in Arabic language were written. In the centre there was the main iron gate around which two inscriptions, one of which was written in English and the other in \textit{Urdu} on the white marbles slabs, were laid which reads as under:-

\begin{quote}
``The Moorish mosque was constructed by order of His Highness Maharaja Jagatjit Singh Bahadur G.C.S.I., G.C.I.E., G.B.E. The building operations were in progress from October 1926 to March 1930. The total cost amounted to Four lakh Rupees. The inauguration ceremony took place on 14\textsuperscript{th} March 1930 in the presence of His Highness the Maharaja who was accompanied by His Highness Nawab SADIQ MOHD. KHAN BAHADUR, Ruler of Bahawalpur State. The congregation numbered over a lakh. The existence of this mosque will bear an enduring testimony to His Highness’ broadminded tolerance and solicitude for the welfare of his subjects.``\footnote{Inscription laid in the wall of the Moorish Mosque.}
\end{quote}

Over the beautiful Moorish multifoiled arches, the screen wall of the façade bore the floral and geometrical designs. These were also reproduced on the outside walls of minaret, prayer hall and the structures over the fountains. From the gate an arcade met the boundary wall which had recesses and columns on both eastern and western sides. The extreme corners of both had octagonal turrets with wooden...
entrance. On reaching inside the gateway on both sides rooms were constructed. The central part had hexagonal roof beautifully designed with wooden ceiling of same style as was laid in inside liwan hall. Around the rooms there were bathrooms. Keeping the doors towards each other two lines with five bathrooms in each total becoming forty bathrooms were constructed. Water and sewage were arranged properly. Before reaching the courtyard, again a verandah with pillared cloister repeating three arched entrance of the front side in the centre was constructed. In front of the façade there had been a small park which was maintained by the state as described in the Administration Reports but by now is not in a very good condition. Besides this park there was a wide open space around the main mosque building belonging to it which also gives a deserted look now and is not maintained properly.50

At last the outer boundary wall on the eastern side had two gates on its sides. The iron gates were fixed with the octagonal pillars. Now these are almost separated from the other side boundaries but the designs and decorations still remind that these were the parts of the mosque.

The whole building was built up with baked standard sized bricks and lime and kankar materials. The workers employed here for the maintenance are of the view that iron was not used the roof and walls for construction of such a vast structure. The floor of the mosque compound was paved with white Indian marble. Red sand stone was used on the steps and platform of the gateway. The wooden doors and windows were painted with green colour. All of these doors are still in a good condition except a few those which were opened in the outside. In spite of projections over those, the sun and rain water have left their affect. Glass was used on the arched parts of doors, windows and ventilators. Grills inside were made up of wood and outside of iron.

The multifoiled arches and circular arches were raised on the square blocks of capitals of columns standing on square platforms. The capitals of these pillars had inverted lotus panels and floral designs made on them. On all of these blocks the Quranic verses were written in Arabic Languages. All the domes were crowned with three balls in reducing size metalled finial. The mosque is said to be painted with pink colour. Green colour was used for the projections, doors windows and tiles. For ceiling black red polish was used. The paint used for decorations were of blue, yellow and red colours. Golden colour was painted on the Quranic verses written on the

50. Plan of the Moorish Mosque by P.W.D.Kapurthala.
liwan walls and silver paint had been used on the Arabic verses of the front walls of the gateway.\textsuperscript{51}

This unique building was one of its own kinds in south Asia. Very stylized it was typically in form and substances. The Maharaja of Kapurthala was questioned for his extravagance on its construction. The Maharaja replied that sixty per cent of his population comprised of his loyal Muslim subjects and it was only the fitness of things that the best place of worship in the state be constructed for them.\textsuperscript{52} Such reply from the side of the Maharaja shows his concerns about his subjects and truly he was having a vast outlook of religious toleration. The Maharaja’s speech on 26\textsuperscript{th} November 1927 on his Golden Jubilee also proved it as he himself said that the problem of the utmost gravity in India at that time was the fierce antagonism between the Hindus and Mohammadans but such communal feelings had never existed in his state. Here at Kapurthala he was building a mosque for the benefit of his Mohammadan subjects after its completion it would one of the finest in India.\textsuperscript{53}

Really the mosque was a fine gem given by the Maharaja to the city and is yet found in good condition. It is a national monument maintained by the Archaeological Department of Punjab. A Waqf Board, the office of which is established here is taking care of it but these limited efforts to preserve such a magnificent mosque are not sufficient. It requires the attention from the bodies such as UNESCO OR INTACH to maintain its glory. The other mosque with such design and structure is only the Qutabia mosque Marakesh, built in 1147. The other is the great mosque of Sevelle (1172-82) but its prayer chamber has been swept away by Christian workmen, its minaret is disguised by Renaissance additions but the geometric complexities of its richly worked paneling survive unscathed.\textsuperscript{54}

A beautiful place of worship constructed near the bus stand of Kapurthala is known as Idgah a place where the Muslims gathered for two times in a year on Id-ul-Juha and Id-ul-Fitr. It had been built in a shape of high plinth reached with a fleet of steps on three directions. Originally it was surrounded with a small ornamental boundary wall. Now this wall has been demolished and a heap of its bricks are still here. Two of its entrances towards eastern and southern sides have been closed now and it is reached through the northern side entrance. The eastern side entrance, though

\textsuperscript{51}. Archeaological Site Visited in October 2007
\textsuperscript{52}. The Tribune dated August 20, 2006.
\textsuperscript{53}. Golden Jubilee Kapurthala 1927 by an official, p.17.
\textsuperscript{54}. Banister Fletcher, A History of Architecture, p.598
has been closed, had a beautiful gateway with two octagon style towers covered with small domes.

In India the western side is considered as Mecca side. The Muslim pay obeisance towards this side the treatment to this side wall of the Idgah was quite pleasing. The wall was encircled with two minarets on both of its sides. These were also built in octagon style and had three storeys. The stairs had been made to reach above but the doors for entrance at the ground level now are not found. On the outside these minarets were decorated with arched niches some of which are still covered with half domes, though the others are plain. Over the minaret there were melon shaped domes covered with inverted lotus leaves bearing moon and star finial but now this finial is not found here. The wall had a beautiful *mihrab* in its centre. An arched half domed niche had been kept between two decorated pillars over which a façade with small arcaded recesses was built. A *mimber* on its right side is still in a good condition but no signs of any painted decorations are found here. Twelve arched *mihrabs* on each side of the central *mihrab* had been made in the wall.\(^{55}\) In the centre of the courtyard there was a small covered structure. As a large number of people gathered in the *Idgah* for their prayer, a person sit here in the centre to echo the voice of the *maulvi* so that all the people can pray at the same time.

Nowadays it has been looked after by Mohammad Yunus Ansari, the representative of Anjuman-i-Islamia. An elementary school is run here in the premises of Idgah, where Urdu and Arabean are also taught to the students. The wall of this Idgah is in a good condition. With the efforts of Anjuman-i-Islamia, the prayers of *Id* and *Bakried* have been restarted in 1980. At present it has 11 *kanal*, 7 *marla* land in its possession. Small size bricks had been used for its construction and the floor of the plinth was also paved with the same bricks.\(^{56}\)

A single cell compartment facing towards east built on a low plinth without any gateway is situated in Lahori Gate Mohalla, opposite to the Jalowkhana. For its monumental value the marble tablets were inserted in the front of its eastern wall. There were three white-marble tablets. One over the central entrance door and two others were fixed on both side entrances. In the foundation stone, the inscription was written in Arabean, according to the Maulvi Abdul Hamid, who has translated it as “the mosque has been built in 1908. A.D. 1326 Hizri Kalima is also written on it. The

\(^{55}\) *Visit to the Archeaological Site of Idgah, Kapurthala, May, 2007*

\(^{56}\) *Archaeological Site of Idgah.*
left side marble tablet reads in Urdu, that “the monument that I have built is for the common man and it is prayed from Allah that it should remain as it up to qyamat. Aziz Bakhish Aziz” so it is clear that Aziz Baksh Aziz had constructed this mosque. The person was the contractor to the great Moorish Mosque. He lived at Kapurthala and his house is still situated near Charbatti Chowk according to the maulvi.

The main building of the mosque was facing towards east with multifoiled arched door entry. The front wall was constructed with four pillars. Though the central pillars were plain the surrounding pillars were in octagon shape. All of these were kept high above the roof level. The central ones were lower than the side ones. All these were covered with small cupolas over them. The spandrels of the façade over the doors carried floral mouldings for decoration.

The mosque was rectangular in plan divided into three parts by the arches, with which the square shape had been given to the central portion. It carried a semi-domed multi-foiled arched mihrab on the western wall with small niches around it. A new small mimbar is added here. On the side aisles there were big and small niches in the western northern and southern sides. The southern side even now has a window for lighting inside but the other side window of course has been closed due to the construction of a new room for the maulvi. The central portion having mihrab is covered with a big dome. For the construction of the dome, the square had been converted to octagon with the corner arches keeping the squinches outside. This octagon was decorated by making blind pointed arched window and at the corner arches blind windows appeared as three cornered. This octagon was converted to the round plinth that was kept above the roof level on which the melon shaped dome had been built. It was covered with inverted lotus leaves and crowned with double kalash but now the finial is not over it.

It was built with standard sized bricks which were joined with the mortar of lime and kankar. The original doors have been changed. The rafts of wood are traced which supported the doors and window openings. Even special repairs were done to this mosque from state exchequer in the year 1941-42. On the outside towards the

57. *Interview with maulvi Abdul Hameed*. He is a teacher in Urdu language at language Department Kapurthala and is teaching at Islamia Public School running at Idgah, Kapurthala. Presently he is living in the room built on the side of this mosque, built later on. He knows Arabeen, Persian and Urdu Languages.

58. *Visit to the Archaeological Site of the Lahori Gate Mosque in May, 2007*.

59. *Archaeological Site*.

front, a place for *wuju* was made though it is renovated now. Abdul Hamid is of the opinion that there was a well near the *wuju* place as when the new construction was made the earth sank in the ground. To a great surprise the old building is though still in a good condition but no traces of decoration are found on the nave or the inside of the dome. All the paints are found new.\(^6^1\)

A single cell mosque called Peerowali Mosque is situated on Kapurthala-Amritsar road near Shalamar Gardens. It was slightly larger than the Lahore Gate mosque though was built in the same plan. The prayer hall was in rectangular plan facing eastward direction. The front wall had three arch door entries. No inscription about the mosque is found here as whole of the original front wall has been destroyed with the new construction. While over the new roof the façade shows its originality. The low door entrance approached to the prayer hall. It was divided in three aisles with the pointed arches, leaving the central portion into square with domed roof. The *qibla* wall had half domed nave on the front originally decorated with fine coloured vegetal and leaflet painting. Only a few traces are found here through much of these have gone under the layers new paints. Here again a new *mimbar* has been built. The *qibla* side wall had niches and one side window.\(^6^2\)

For the construction of dome the square area was again converted to the octagon which had the same arched blind flat windows and on the corners three corned blind windows as the corners were projected triangularly towards outside for making squinches of the dome. Again over the roof level, the round plinth had been formed for the central melon shape dome. This mosque carried two other domes built around the central dome with same size. The domes were covered with the inverted lotus leaf and the finial was made with saucer *kalash* but the crown could not be found here also.\(^6^3\)

This mosque was surrounded with octagonal pillars on all the four sides. The front had two more pillars for the central entry though in square shape. All the pillars were kept above the roof. The surrounding pillars were higher than the central ones. These pillars also had small domes to finish, crowned with some finials which have been lost now. On its front, a new *verandah* with pillars has been under construction where on the southern side the arrangement for *wuju* has been made. No separate

---

\(^6^1\) *Interview with Abdul Hamid, a care-taker living in the mosque complex and archaeological Site of the Lahori Gate Mosque.*

\(^6^2\) *Archaeological Site Visit of the Peerowali Mosque, Kapurthala on May, 2007.*

\(^6^3\) *Ibid.*
minaret is found here. Originally the doors and window must have been made up of wood as the raft for the support of doors opening are still here. The inside of the domes must have the floral paintings as a few in the central dome still remained. Red, green, blue, yellow and white paint colours were used for the paintings of the dome and nave, though all the paints of wall surfaces are changed. 64

The condition of the mosque that exists is not very bad and can be maintained by checking that the new constructions should not destroy the old ones, although much of it had already been destroyed. It is said that the mosque was a great one which also had a musafirkhana for the stay of visitors. It had rooms inside a deohri which was seen about 1980’s by Mohammad Zumus Ansari. All of these have been demolished now and the shops are constructed in its place. It is also said that in this mosque not only the daily prayers were performed, the people used to gather here for the Id prayers. The mosque still has a wide area where the construction is going on. The Waqf Board is taking care of this mosque and the aid is provided for the salary of the maulvi. 65

An old mosque said to have been built by the Mughal Emperor Akbar is located at Hadiabad.66 This mosque is now used as the Gurudwara with holy Granth but without the inside architectural change. It had the entrance towards northern side with a small laterals wooden door. The main building of the mosque was single storey prayer hall entered through a pointed arched recess of 7’.6” wide. Around this entrance two 6’.0” feet wide pointed arched recesses have been closed now. The pillars on which the arches were constructed measured 2’.9” wide. Above the door, on these pillars a big arch had been built. Here are the signs of some writings but these have been hidden under the layers of whitewash.

Inside in the centre there was a mihrab on its west wall for keeping the holy Quran. Pillars were built inside the prayer hall with the same width of 2’.9”. In the walls the arched niches were made. The roof in the centre of the prayer hall was higher than its sides. It was a semi circular type roof. A big dome had been constructed above on the central part. It is renovated with cement plaster but according to the granthi who is working here since forty years told that the kankar and lime plaster was done here before the renovation.

64. Archaeological Site of Peerowali Moasque, Kapurthala, Telephonic talk with Mohammad Zumus Ansari in May 2007
65. Interview with Zumus Ahmad Ansari.
In front of the prayer hall here was the verandah standing on pillars. On its southern wall there was a place for ablution but now it is extinct. The prayer hall of the mosque was in rectangular shape measuring 47'.0" width and 18'.0" length. With the verandah, the total length of the existing building is 66'.0" with 47'.0" width. The whole building was built with small sized bricks which were also paved on the floor. Some old wooden windows are still found here.\footnote{Archaeological Site of Hadiabad Mosque visited in July, 2008.}

A \textit{baoli} with a circular well and a flight of steps leading to the water level was located besides the mosque. The portion of the \textit{baoli} containing stairs is half collapsed now. Though some new stairs have been constructed but these do not reach up to the well that is smaller than the well found near Mansa Devi Temple. Here it measured with 15'.0" diameter. At the end there was a double storey structure measuring 38'.6" x 17'.6". Though it is not in a good condition, yet gives every detail about its architecture. It shows that the structure comprised of three rooms on the ground floor. These were entered through three entrances on with a 10'.9" wide façade through a 5'.0" recess, pierced with two small 3'.9" wide entrances. The pillars of the façade were 3'.4" wide. On all the other three sides there were 3'.9" wide entrances but opposite to the façade there were 11'.0" feet wide stairs that led to the well. Only a few are left now on the upper storey which was also reached with these outside stairs, only one room left that had the entrance of same 3'.9" with the wooden door. It might have the same structure on the other side also but that has decayed. The remaining room had circular roof with a dome above.

There might have been some inscription on the façade but it is not traceable now due to the white wash but its signs are seen. All the arch openings had multifoiled arches but all these openings have been closed with bricks now. Small sized bricks with lime and \textit{kankar} were used for the construction. The well can also be traced with its boundary, though the whole well has filled with wild growth.\footnote{Archaeological Site of Hadiabad Mosque Baoli visited in July, 2008.}

Another mosque with an old tank in a dilapidated condition is found in the fields at a distance of about one kilometer towards east from the village Darveshpind near Phagwara.\footnote{District Gazetteer Kapurthala, 1984, p.323.} The main gateway of the mosque faces towards south side and only two pillars mark it. Some extra ordinary sized measuring 1'.6" long and 9" wide...
bricks were used in the middle of the pillars while the rest of the construction was done with the small sized bricks.

Entering through the gateway there was a passage. On one of its side there was the mosque building while on other side was a tank. The mosque was surrounded with the verandah on the three sides. It was standing on the fine round shaped pillars having square base. The pillars were so finely shaped that these give the illusion that these are polished or plastered. The front side wall had an arched recess in the centre to enter in the mosque while it looks as if there were all arches here in the wall, but now these are closed and only one entrance has been kept. The provision for \textit{wuju} was made towards inside in the verandah. In the middle there was a corridor for assembly. The floor of this corridor was paved with beautiful glazed tiles. Though the floor of verandah has been destroyed and a heap of tiles are seen lying here.\(^{70}\)

The main shrine was built with the beautiful pillars on all its four sides that rise above the roof. These are even yet seen through the renovations. It might be possible that the façade have been rebuilt but it is very fine. In this sanctuary the back wall had a semi- circular \textit{mihrab} as the prayer chamber and \textit{mimbar} also was here but the \textit{Quran} is not kept here. The people used to offer salt and baked wheat and \textit{gur} here. There were the aisles on both sides, separated with the pointed arches standing on the pillars though these arches are renovated now.

A big dome covered the circular roof of the mosque. It is decorated with glazed tiles and traditional lotus leaf design and a finial over it. A large heap of the same small sized bricks on one of its side of the mosque suggests that some parts of the mosque have been demolished and these bricks are broken for using it as \textit{kankar}. However no foundation stone or any date of construction has been found in the mosque. Its presence and its size show that the area might have a large number of muslim population and it had been a popular place of worship for the people living around or nearby.\(^{71}\)

The tank in front of the mosque is deeper than the other tanks found at phagwara. One of its sides is renovated with new bricks and cement. The bathing place with the walls constructed for women is found here. The stairs were built to reach towards downwards. Small sized bricks were used with lime and \textit{kankar} materials to join them. Though much of the mosque building and the tank has been

\(^{70}\). \textit{Archeaological Site of Darveshpind Mosque visited in July, 2008.}  
\(^{71}\). \textit{Ibid.}
renovated and the remaining old parts are in dilapidated condition, yet it is standing to recreate its past glory.\textsuperscript{72}

A building of Jami Mosque is found at Phagwara which is now approached through the main bazaar. It had the actual entrance towards an old \textit{mohalla}. It is said that the mosque had been built with the initiative of a Khwaja family living in the area before the partition of India. The family not only donated the land for the mosque, the women of the family even donated their jewellery for its construction. The ground level of the site of mosque and the \textit{mohalla} is very high while the bazaar side is as much lower as the shops can be constructed under the floor level of the mosque. It is said that the mosque was erected in the red \textit{laqir} area of the city and on the bazaar side there had been a pond for the disposal of the city water and later on it was closed and the land was leveled to construct the shops.\textsuperscript{73}

The gateway to the mosque was facing towards eastern side with highly decorated façade and pillars. The arched entrance is surrounded with the two pillars kept at some distance on both the sides. These pillars were built on two kalash type bulbous base with cusped shafts and bulbous capitals with inverted leaf designs carved on them. The distances between the pillars were covered with decorated walls having hanging balconies set in these. \textit{Quranic} verses were written on the façade painted with colours.\textsuperscript{74} There is the inscription written with golden paint, which is shining as much as it looks new, which reads the year 1364 \textit{Hijri}, i.e., 1945 A.D. It is said that the mosque must have been completed in this year.\textsuperscript{75} The floral paintings are depicted under the projections of the roof of the façade. The pillars are kept above the roof and are covered with the \textit{chhatris} with small cupolas.

Through this gateway one reaches in the open courtyard where a provision for \textit{wuju} was made with the new taps while there are traces of a well but it is closed now. The main prayer Hall was surrounded by a verandah of 7’.0” length and 65’.0” width. It was built in beam and bracket system with double round shaped pillars built on a single platform and capitals. The prayer hall measured 62’.0”x 24’.0” divided in to three parts with arches. The division was done by three arches with the central one longer and higher while very small arches were kept on the sides. Simple square platforms were built for the pillars while the fine decoration had been done on the

\textsuperscript{72} \textit{Archaeological Site of the tank of Darveshpind mosque, visited in July 2008.}
\textsuperscript{73} \textit{Interview with the present imam named Ovais-ur-Rehman,}
\textsuperscript{74} \textit{Archaeological Site of Jami mosque, Phagwara, visited in March 2010.}
\textsuperscript{75} \textit{Inscription on the façade of the Jami mosque, Phagwara.}
capitals of these round shaped pillars. Designs of the pillars and the arches matched with that of the Moorish Mosque of Kapurthala.\textsuperscript{76}

In the centre of the western wall there was a half domed \textit{mihrab} with 6’.0” width. It is built with five corners while on the outside it had been given round shape. This prayer chamber had ogee arch over it with a new \textit{mimbar} built on its side. As usual this part of the wall was highly decorated. There were fine designs of flowers and flower vases, made with stucco, however, painted with the new colours. Around all sides the \textit{Quranic} verses were written in Urdu on the walls. The present Imam told that there were fine paintings but now only moulding designs are found at certain places. On the central part the drum is built for the dome by converting the square into octagon and then to round shape. The paintings were made inside the dome but now these are not traced and the whitewash has destroyed all these paintings. The building of the mosque was built with the four pillars on the front and same on the backside. These pillars were raised up above the roof of the mosque over which the \textit{chhatris} crowned with the cupolas were made. A square minaret with 60’.0” height was built on the south-east corner of the mosque. The stairs were provided to reach above the minaret and over its roof there was the dome with the parapet but these has been demolished. The screen was provided in the walls of minaret for the light and air arrangement by the brick arrangement.\textsuperscript{77}

This beautiful but un-noticed mosque is looked after by the Imam Ovais-ul-Rehman, whose grand-father Maulana Habib-ul-Rehman was a great freedom fighter. He was sent to Phagwara in 1956 by Pt. Jawahar Lal Nehru, the then Prime-Minister of India to open this mosques for public. It was acquired by some families after the partition of India. Since then this Rehman family is living here. After the death of Maulana Habib-ul-Rehman, his son Khalil-ul-Rehman was taking care of it. He was cremated here in the premises of the mosque after his death and his son is the present \textit{imam}.\textsuperscript{78} The mosque is in good condition but its designs and decorations need to be protected, as the renovation work are spoiling its beauty to the extent that the round shaped pillars are going to lose their original shape.\textsuperscript{79}

A fine mosque building is standing on Pir Chawdhari road, near the tombs of Pir Zia-ul-din and Mian Nasir Ahmad a descendent of famous Tansen. It is locally

\textsuperscript{76} Archaeological Site of the Jami mosque, Phagwara.
\textsuperscript{77} Ibid.
\textsuperscript{78} Interview with the present imam of Jami Mosque, Phagwara, named Ovais-ul-Rehman.
\textsuperscript{79} Archaeological Site of the Jami mosque, Phagwara.
known as Mansoorwal mosque. A marble inscription written in Urdu was fixed in its wall which is still found here. It reads that this mosque was constructed in the year 1357 Hijri\textsuperscript{80} by Sheikh Jan Mohammad the municipal commissioner, Kapurthala and was built by Haji Jamal-ud-din Sahib, the contractor.\textsuperscript{81}

It was a single storey building which did not have any gateway. A new boundary wall has been built around it with an iron gate. The front 35’.0” wide wall had three arches of which the central one was 11’.3” and the side ones were 5’.0” wide. These arches are closed with the renovations and new small wooden doors are fixed on the entrance. From front to back side it measured 17’.0” length. Leaving the walls aside, this mosque measured 31’.0” x 12’.3” and had the 11’.0” height. The backside western wall had a 4’.7” wide half domed niche in its centre for mihrab and the mimbar was also kept in this portion for placing the Quran. For the construction of half dome five corners had been cut in the wall to give it the shape for the dome. This part of the wall had beautiful paintings of flower bases and leaflet designs with its originality in a very good condition. Over the half domed niche Kalima had been written and beautiful paintings were painted on the wall. In the walls small cupboards and arched niches were made but the separating arches were not found here as were built in the other mosques of the area. It may be due to the fact that the traditional dome was not built over the mosque.\textsuperscript{82}

The front wall had a beautifully decorated façade. For it the octagonal pillars were raised above the roof spanned with the arched base. Over it the three small domes were built over the central arch and small two such domes were built around again. The raised pillars were covered with small cupolas on cardinal sides. The whole façade was decorated with tukri work. This wall still had some remains of colour paintings on the spandrels of the arches but much of this work has been spoiled with renovations and whitewash.\textsuperscript{83} The new taps are used for wuju now. According to the caretaker here in the mosque it was on the eastern front that has been demolished. There is a well, located on the outside of the new boundary wall with a diameter of 4’.0” and a marble stone with kalima written on it, had been fixed in the well. The water was taken for the wuju from this well but now it is covered and is not used yet it is not filled and is found in its original condition but due to the deepening of water

\textsuperscript{80.} Hijri year 1357 will be 1938 if converted to modern international calendar.
\textsuperscript{81.} The marble Inscription fixed in the wall of the Mansoorwal Mosque, Kapurthala.
\textsuperscript{82.} Archaeological Site of Mansoorwal Mosque, Kapurthala, visited in December, 2009.
\textsuperscript{83.} Archaeological Site of Mansoorwal Mosque, Kapurthala.
level, it is dry. The mosque is found in a good condition and its care has been taken by the Waqf Board. Hussain Ahmad is working here as the member of Waqf Board under whom the renovation work is done but the proper care is not taken to maintain its originality.  

Sikhism comparatively speaking is a young faith, its founder, Guru Nanak Dev, having been born only five centuries ago in 1469. He was a great teacher who raised his voice against malpractices and abuses that had crept into the religious and social customs then prevalent in India and laid special emphasis in the fundamentals of abiding faith in God, good conduct and a harmonious happy society. He expressed himself clear and forthright on God and His creations, man and his place in the universe and how one can seek enlightenment and salvation. It is his precepts reiterated by his successor gurus that form the basis of Sikh thought. It evolved into a proper institution of religion, strictly speaking from the time of the fifth Guru Arjan Dev (1582-1606) who is credited with the compilation of the Guru Granth Sahib, the scripture of the faith and with its enshrinement in the Harmandir of Amritsar. Thus from the time onwards the faith assumes the character of the congregate community with ordained prescriptions for the religious activities and a code of conduct.

A revolutionary stage came when Guru Gobind Singh, the tenth Guru organized the community into a distinct well knit group the Khalsa, the pure in 1699. He asked them to wear Kesh, Kara, Kangha, Kachha and Kirpan. Just before his demise, Guru Gobind Singh laid down that with him the line of Gurus, in flesh and blood would come to a close and hence forth the holy book Guru Granth Sahib would be the Guru. The Sikhs now revere Guru Granth Sahib implicitly as the Guru.

The Sikh Gurus had evolved traditions of founding new Sikh centers, which were popularized among their followers as places of pilgrimage. The Sikh shrine is known as the Gurudwara or the door (dwar) or seat (dwar) of the Guru, as the literal

---

84. Interview with Mr. Hussain Ahmad, a member of the Waqf Board and the caretaker of the Mansoorwal Mosque, Archaeological Site of the Mansoorwal Mosque, Kapurthala.
86. Pardeep Singh Arshi, Sikh Architecture in the Punjab, (hereafter cited as Sikh Architecture)? p.14
meaning of the terms implies. The term is suggestive of a building or a structure having a door for entrance or a seat or plinth for its placement.\textsuperscript{89}

The celebrated Sikh shrine of Sikhism is the Golden Temple Amritsar that is the pivotal institution and focal point for all the Sikhs in the world. Its genesis could be traced to the forum of dharmasala as evolved and sprang up during the time of Guru Nanak Dev.\textsuperscript{90} He erected a dharmasala for the Sikh congregation at Kartarpur where it became daily ritual with the Guru to recite Sodar and Aarti in the evening and Japuji in the morning.\textsuperscript{91} Guru Angad Dev shifted his headquarter to Khadur Sahib, in Amritsar district, which was again shifted to Goindwal a few kilometers from Kapurthala under Guru Amardas and then to Amritsar by Guru Ram Das. All these centers emerged as the central dharamsalas of the Sikhs but could not be equated with the temples and the mosques as there remained no perpetual presence of the Guru in the form of any symbolic authority.

Guru Arjan Dev, therefore, perceived the dire need of providing a symbolic permanence of the Guru in these dharamsalas. He conceived the idea of constructing a temple Harmandir midst the Amrit Sarovar. He seems to have made conscious efforts while planning its structure and design to make it a symbol of basic teachings and philosophy of Sikhism.\textsuperscript{92} It was, therefore, significantly planned to build a lower plinth than the buildings of the surrounding area and high dome that are symbolic of the elevation of the lower level of human existence to its prime height its cosmic unity with the supreme reality.\textsuperscript{93} The big hall which was designed as the interior of this temple was provided with four gates on each direction unlike the Hindu temples and Muslim mosques which had only one entrance. The four gates symbolized that God is

\textsuperscript{89} Pardeep Singh Arshi, *Sikh Architecture*, p.142.

\textsuperscript{90} J.S. Rekhi, *Harmandir:its Genesis as the Gurudwara Institution*, (hereafter cited as Harmandir), (ed.), Publication Bureau Punjabi University, Patiala, 1999, p.51. Wherever the guru went during his missionary travels, he established sangat and instructioned therein to build places of congregation or dharamsala where they could regularly meet and sing lord’s praises, thus sprang up a network of Sikh sangats and dharamsalas which became the centers of Sikh Missionary activities.

\textsuperscript{91} Ibid, p.52. Guru Nanak established his residence at Kartarpur after the termination of his Udasis. He built some houses which were given free to the visiting Sikhs for their stay and maintained langar.

\textsuperscript{92} Moreover by the time of Guru Arjan Dev, the Sikhs became numerous and there were many cities they were residing. It was very difficult task for them to cover long distances to pay homage to the guru and seek his blessings when the means of communications were not advanced. Loc-cit.

omnipresent and does not live in one direction and the Sikh temple is open to all the four castes, religions and people of the world from the four directions.

After the completion of Guru Granth Sahib, it was installed in Harmandir. Its installation was a great landmark in the culmination of the institution of gurudwara as the Adi Granth, according to Guru Arjan Dev “was the abode of the True Guru.” Placed as it was in the central hall of Harmandir, it transformed Harmandir into the symbolic authority of true lord. Soon it led to the process of fission. As per instructions of the fifth Guru, the copies of the Adi Granth were made and installed in the dharamsalas converted them into gurdwaras as per structure and design of Harmandir. It thus became easy for the local Sikh Sangat to assemble there in the presence of their Guru (Guru Granth Sahib) to perform their daily religious routine.

According to the Sikh faith while prayers to god can be offered any time and any where a gurudwara is built particularly for congregational worship. It is expected of every Sikh that he would go to gurudwara daily and join the congregation for prayers. The sangat is imbued with the love of God and Guru Granth Sahib presides over the congregation. The sangat thus exercises a benign influence on those present.

A remarkable building of State Gurudwara at Kapurthala was built under the instructions of Maharaja Jagatjit Singh and it was used as the state Sikh chapel. It had been long earnest by desired by the Sikhs that a Gurudwara to be built at state headquarter. The Maharaja himself laid the foundation stone of this Gurudwara in a public function. The project was taken up with much enthusiasm and loyalty. Both Hindus and Muhammadans freely and voluntarily offered donations to supplement the Maharaja’s gift of Rs. 30,000.

A committee consisting of the chief minister, as the Maharaja’s representative, the Bakshi, Colonel Puran Singh, the State Engineer Lala Kanshi Ram, Colonel Inder Singh, Bawa Parduman Singh and Sardar Arjan Singh was formed to look after the project. The plans for the building were carefully prepared. After taking over the site, the building operations were started with the construction of an enclosure wall during the year 1912-13. The donations worth between Rs.75,000 and 90,000 were

95. Ibid, p.54.
96. G.S.Randhir,Sikh Shrines in India, p.5.
realized.\textsuperscript{99} The construction of the main building was commenced in 1913-14 under the supervision of state engineer assisted by an overseer especially engaged on ad hoc basis.\textsuperscript{100}

The main building of the Gurudwara is a rectangular two storey complex built on a raised platform. It was surrounded by a courtyard on all its sides with a new gateway in the western side. On the front side the central portion left for the entrance had been kept forward and by tapering it had been made straight on the sides. The central hall had the galleries with pillars on both of its length sides. The holy book \textit{Guru Granth Sahib} was placed in sanctum sanctorum towards the west side though the hall had entrances on all the four sides as usual in the Gurudwaras. The sanctum had been kept higher than the Gurudwara floor and surrounded with the decorative pillars with beautiful wall façade. Over the palanquin the main central dome, surrounded by kiosks with cupolas at each corner, was built. The slightly small domes were covering all the four corners over the roof of the balconies. The whole outside plasters and decorations were renovated a few years back though the original plaster and some decoration are still found on interior walls and pillars. The whole ceiling over the hall has been renovated but the vaulted roofs of the balconies are preserved.\textsuperscript{101} Outside the main building, there was \textit{Nishan Sahib} on its north-west side.

This Gurudwara building was opened by the Maharaja in February 1916 with stately ceremonial, though the marble dome was hanging fire owing to the failure of contractor at Makrana.\textsuperscript{102} It was only completed in the year 1918.\textsuperscript{103} The building was wired for electric lighting during the year 1916. The barren land around the Gurudwara was turned into a garden. To give it a symmetrical and proper from, a piece of land was acquired from L.Badri Das and Diwan Jarmani Das. Cypress and Mango trees were planted here.\textsuperscript{104} A new gate on the eastern side of the Gurudwara main building was erected in 1943. All the expenditure incurred for acquiring land and building the gate was born by the state.\textsuperscript{105} All the \textit{Gurpurvs} and Baba Jassa Singh’s day were celebrated here and the tradition is followed till date.

\textsuperscript{100.} \textit{Report on the Administration of Kapurthala State, 1913-14}, p.86.
\textsuperscript{101.} \textit{Archaeological Site of the State Gurudwara visited in December, 2007}.
\textsuperscript{102.} \textit{Report on the Administration of Kapurthala State, 1915-16}, p.44.
\textsuperscript{103.} \textit{Report on the Administration of Kapurthala State, 1918-19}, p.47
\textsuperscript{104.} \textit{Report on the Administration of Kapurthala State, 1916-17}, p.68.
In the main hall of the Gurudwara Maharaja Jagatjit Singh visited for having the blessing of his grandson. In front of a big gathering of Hindus, Sikhs, Christians and Muslims, he took a pledge before the sacred book. The Maharaja again held a prayer meeting at the Gurudwara in order to fulfil his pledge to Guru Gobind Singh after the birth of his grandson. More than ten thousand guests were invited to it. At this meeting and before the sacred book he again took the pledge that he would baptize his grandson into Sikhism and that he would wear beard and grow long hair. The young prince was also taken to Gurudwara in the lap of the Maharaja.

After considering certain proposals with regard to the Gurudwara and with the efforts of Sirdar Kishan Singh the Chief Justice of State and other non-official Sikh subjects the Maharaja enforced the Kapurthala State Gurudwara Act of 1938 in the state with effect from 15th May, 1938. Gurudwara Committee was formed. Major Sardar Jhang Bahadur Singh held the charge of the state Gurudwara as sarbrah and he was assisted in the general administration by S. Pooran Singh as secretary till 1945-46. In the Gurudwara staff there were three ragies, two sewadars with Head Granthi, Langri, Mehra, Mashki and sweeper one each. Rs. 3/-per day were spent on the preparation of food with which about a score of poor, needy and travellers who were strangers to the town were fed at both the meals time daily throughout the year. The total yearly expenditure incurred in these connections amounted to Rs. 1095/-

Jarmani Das, Maharaja, p.246-250. Maharaja Jagatjit Singh had no grandson. He was obsessed with the idea of having a grandson to carry on his name and heritage in the direct line of succession. His elder son, the crown prince, Paramjit Singh was married to Brinda and had four daughters. In accordance with Hindu law relating to inheritance in Indian Princely States, daughters do not succeed to the throne of their father. The Maharaja’s Chief attendant Sirdar Partap Singh dreamt that Guru Gobind Singh ji Kalgidhar, the tenth Guru of the Sikhs, riding his favourite white horse, told him that if the Maharaja would take a vow that his grandson would grow beard and long hair and would be properly brought up in the tenets of Sikh religion, then the Guru would give him a grandson. He ran immediately to the palace and woke up the Maharaja and told him in trembling, excited tones of his dream. When the Maharaja heard this dream, he told Pratap Singh that the orders of the Guru would be carried out. He asked the Prime-minister to arrange a public meeting at the Gurudwara, inviting a number of citizens, ministers, officials and the members of his own family, where he would take the vow before the sacred book, Granth Sahib, that he would baptize his grandson into Sikhism and make him grow a beard and wear his hairs long.

Ibid, pp.256,260. The second marriage of the crown prince was performed by the Maharaja. The girl belonged to a respectable Rajput family who derived their ancestry from the rulers of Northern India and at the time of Muslim invasion had taken shelter in the hills for fear of Muslim savagery. A son was born to her. The young prince, who was named as sukhjit singh, observed willingly the symbols of Sikh religion the five. These are kesh, kara, katcha, kanga, and kirpan. Kesh is the long hair worn by Sikh representing his creed, kara is the iron bangle worn on the hand, katcha is the shorts worn inside the trousers, kanga is the comb which has to be worn in the hair and kirpan is the sword, who pro claims the dedication of the Sikhs to their religions.

adequate arrangements existed for lodging and boarding of strangers and other visitors to the town. The total budget sanctioned for the state Gurudwara from the state funds rose from Rs. 8661/- in 1942-43 to Rs.9166/- in 1945-46. This amount included the expenditure on the pay of staff, fixed allowances and contingent funds.\(^{109}\)

Though the new constructions are added around the Gurudwara building, yet satisfactorily the main building stands as it is. The only changes made are in the outer plasters and some decorations. The cypress and mango trees are uprooted for the construction of new langer hall and the lawn just give a deserted look.\(^{110}\)

Maharaja Jagatjit Singh took initiative in constructing Gurudwara Ber Sahib at Sultanpur Lodhi. The place was sacred due to the fact that Guru Nanak Dev, the great sage and the founder of the Sikh faith spent his youth here.\(^{111}\) Guru Nanak Dev’s father tried his best to get him to tend his cattle or to set up as a tradesman, but it was of no avail. His sister brought him over to her home in Sultanpur and through her husband’s influence got him a job as an accountant with Nawab Daulat Khan Lodhi.\(^{112}\) Guru Nanak Dev spent about fourteen years of his life here. It was at Sultanpur that one day he received the call of Lord to preach true religion to mankind.\(^{113}\) During his stay at Sultanpur, Guru Nanak Dev would go to the bein stream every morning for bath and meditation. One day while bathing in the stream Guru Nanak saw a peculiar light. He moved towards the light and was drawn into the stream. People thought that he had been drowned.\(^{114}\) After three days the Guru appeared in the graveyard on the bank of the rivulet and he did not uttered anything for a day and a night. The next day he said, “There is no Hindu and no Musalman.”\(^{115}\)

A shrine was built there by Jassa Singh Ahluwalia, the founder of Kapurthala State. The foundation of the present building of this Gurudwara was laid down by Bhai Arjan Singh of Bagrain in the presence of Maharaja Jagatjit Singh and the


\(^{110}\) Archeological Site of State Gurudwara, Kapurthala.

\(^{111}\) Anju Arora, The Princely States, p. 273.


\(^{113}\) Jaspal Singh, Guru Nanak and Sultanpur Lodhi, Gurudwara Shri Ber Sahib, Sultanpur, (Kapurthala), p.2.

\(^{114}\) G.S.Randhir, Sikh Shrines in India, p.34.

\(^{115}\) Jaspal Singh, Guru Nanak and Sultanpur Lodhi, Gurudwara Shri Ber Sahib, p.5
congregation of the Sikhs in February 1937. In its completion, the new building was inaugurated by Maharaja-Dhiraj Yadawindra Singh of Patiala at the request of Maharaja Jagatjit Singh on 26th February, 1941. The Gurudwara is still situated about one kilometer to the west of the town near a group of another Gurudwaras associated with Guru Nanak Dev. It is known as Gurudwara Ber Sahib because Guru Nanak Dev planted a Ber (Jejube) sapling at this place and that tree stand to this day. Barren women were believed to beget children as a blessing if they take leaves of this tree.

The magnificent building of the Gurudwara had been built on a platform, reached with a flight of steps as is seen in the old photograph but now that flight of steps has been demolished. It had a low roofed portico built on octagonal pillars on the front, over the roof of the portico, two small domes were built on its front corners. Through the portico there was the entrance in the deohri. It had been paved with glazed tiles. On both of the sides in the deohri there were the staircases leading to roof. This deohri had the entrance to the main glorious hall built in rectangular shape. The central part of the hall was separated with the balconies which had double storey. These were built on the octagonal pillars. Beautiful brackets were used at the capitals of the pillars as there the arch system was not followed. The pillars were joined with the beam-bracket system. In the extreme opposite side of the front entrance there was the beautiful raised palanquin built with the white marble for keeping the holy grant. A dome with inverted lotus leaves on its base and top crowned with a metalled kalash with a finial was built over the palanquin. Around it, instead of balconies, double storey rooms were built. Three doors on each left and right sides were kept for entrances. There was a door leading to the backside where a basement had been built and a raised platform was built in its centre. Its roof had been kept up to the base of

---

116. *Foundation stone* fixed on the wall of the Gurudwara. The foundation stone is written in both English and Punjabi script and here in this stone native months and Bikrami Sambat are inscribed.

117. *Marble inscription fixed in the wall of the gurudwara* written both in Punjabi and English script. The visit of the Maharajadhiraj of Patiala in connection with the opening ceremony of the new building of the Ber Sahib Gurudwara was considered the most notable event of the year. 1941 some important works done in connection with his visti were that a new road to Ber Sahib from the Octroi post of Sultanpur was constructed and the road from Sultanpur Rest house to octroi post of sultanpur was constructed and the road from sultanpur rest house to octroi post was remettaled. Special repairs were done in the rest house and its furniture was overhanldeled. Report of the Administration of Kapurthala State, 1940-41, P.53.


the palanquin. The door on each right and left sides were provided to reach outside.\textsuperscript{120}

The Guru used to sit here for absorption and at this place he left his clothes in the supervision of an attendant before he disappeared in the bein. The place is called Bhora Sahib. In its backside the beri tree is standing. A big fair is held here on every amavas and on the birth anniversary of Guru Nanak.\textsuperscript{121}

Though some renovations are done in the building but the building is standing in a good condition. It was built with standard sized bricks. Multifoiled arches were used but mostly it was built with beam-bracket system. The floor inside the hall was paved with black and white marble and it is still extant. Wooden doors and windows with beautifully carved designs with new paints are found in a good condition. Narinder Singh Sonia, a journalist of Ajit newspaper writes that there were pahari paintings on the walls of the Gurudwara that has been disposed off during the days of militancy. At present the Gurudwara is managed by Shiromani Gurudwara Parbadak Committee. With the efforts of Sikh sangats, S.G.P.C. and Baba Jagtar Singh (Taran Tarn) new constructions of Bhai Mardana Yadgari Hall, Langar Hall, sarovar, travellers’ sarai and a gateway have been built in the vast open area around the Gurudwara building.\textsuperscript{122} A jagir of Rs. 1360/-, Rs. 125/- and Rs. 51/- annual was given to this Gurudham by the states of Kapurthala, Patiala and Nabha respectively, Thirty ghumaon land related to this Gurudwara was in the villages of Nanak and Machhizoa.\textsuperscript{123}

A Gurudwara built during the period of this study is standing as a monument near the famous Shalamar Garden at Kapurthala. It is known as Gurudwara Bawain named after the nearby locality Mohalla Bawain. The locality flourished during Maharaja Jagatjit Singh’s time. Bawa Hari Budh Singh told that his father Bawa Parduman Singh was an officer in the state administration. He was told by the Maharaja to build his house in the area which was a barren land and around Shalamar Garden there was the cremation ground. Soon the other houses were built and the locality came to be known as Mohalla Bawain. The Gurudwara might have been built for the people living in the new locality.\textsuperscript{124}

\textsuperscript{120} Archaeological Site of the Gurudwara Ber Sahib, Sultanpur Lodhi visited in December 2008.
\textsuperscript{121} Jaspal Singh, Gurudwara Shri Ber Sahib, p.5, District Gazetteer Kapurthala 1984, p.328.
\textsuperscript{122} Narinder Singh Sonia, Sultanpur diwan Itihasic thanwan di rakh Rakhav, Punjab Da Gaurav, Sultanpur Lodhi,(ed.), p.103.
\textsuperscript{123} Bhai Kahan Singh Nabha, Mahan Kosh, National Bookshop, Delhi, 2005. p.221.
\textsuperscript{124} Interview with Bawa Hari Budh Singh.
Though no inscription is found regarding the time of its construction yet the style and material used in the construction give the idea of its time of construction. It has a double storey gateway facing towards southern side. Around its entrance on both sides double round shaped pillars standing on single platform were set for beautification. The main octagonal pillars were supporting the round shaped arched entrance. The boundary was also enclosed with the octagonal pillars. All these four pillars rose above the roof. Leaving the entrance in centre there were rooms on each side. On the upper floor, four rooms were built by joining the back to each other in the middle and open place was left on all the four sides. From western side a new staircase is built to reach this floor. In this side on the wall of one of the rooms, an inscription was fixed that was written in Punjabi is found. It reads:

“In the memory of Bibi Harinder Kaur and Jasbir Kaur daughters of Bawa Saroop Singh Bhalla, son of Bawa Sant Singh Ji Bhalla of Kapurthala”.

It shows that the donations might be given by this family in the construction of this Gurudwara.125

Leaving the open courtyard, a new verandah has been constructed. It has a gallery on one of its side. Through it there is a renovated entrance to the old structure of the rectangular hall which is found in a good condition. The old entrance can be estimated from the roof of the new verandah as the structure has not been touched here to renovate. There might have been three entrances on this side with octagonal pillars which are traced from the old construction over the roof. The hall had again three openings on its northern wall with windows in between and a door also still exist in the eastern side though western side door has been closed. Near the western side wall, a plinth is built for the holy Guru Granth Sahib. All the octagonal pillars of the hall and gateway were kept high above the roof and were covered with chhatris. Over these chhatris, the cupolas were built on the kiosks decorated with inverted lotus leaves and crowned with a finial. Though finials are not found now but all the kiosks have the traces for these finials. On the eastern and western sides the domes were provided in the centres by keeping the parapet higher than all the kiosks over the roof of the central hall. The whole roof had been surrounded with parapet built with beautifully carved bricks. A beautiful jhrokha was built in the front of the gateway.

125. Inscription in the wall of the room of Gurudwara Bawain.
Standard sized bricks with kankar and lime plaster were used in the construction. Though the floor is renovated, the vaulted roofs still remained extant. Some new bathrooms and small room are constructed on one of the side of the gateway. The open land has been kept aside for use it as the langar place. The people of nearby locality came here to pay obeisance.126

The religious monument other than the Hindu Temples, Muslim Mosques and Sikh Gurudwaras, there is a Dehra dedicated to Guru Ravidas. It is built at village Chak Hakim which is situated at a distance of three kilometers from Phagwara towards Jalandhar on the National Highway No. I.127

Guru Ravidas was the 16th century poet saint. For centuries the memories of Guru Ravidas had been kept alive by a loose network of shrines and pilgrimage centres called deras dedicated to his devotion. Other medieval saints including the Sikh Gurus, who were themselves the part of the saint tradition, were revered by members of all castes. But for the lower castes, Ravidas was special; he was himself a chamar.128 Chamars mostly Hindus and Sikhs were tanners and leather workers and acted as field labourers and menials of the villages. The caste which is in its origin functional is of very old standing charmakar (worker in leather), a degraded shudra is mentioned in Manu and other Smritis.129 Hence the dehas dedicated to Ravidas not only provided foci for spiritual life but also functioned as the lower caste cultural centres as well.130

Dehra at Chak village was founded by Sant Hira Das, who was born at village Bharsinghpur, tehsil Phillour, and district Jalandhar. He met with Sant Gurmukh Singh of Rurki and learned Punjabi, Hindi and Sanskrit from him. During his lifetime, he visited Kanshi, Haridwar, Rishikesh, Gaya, Badrinath and Godavari, etc. He found no religious place dedicated to Guru Ravidas and people of his community know nothing about the Guru. He himself has written some verses about it in his Granth Ravidas Deep.131

After coming back he came at village Chak and began to live here in a hut. He purchased some land from Babu Khan of this village by giving him twelve silver

130. Mark Juergensmeyer, Religious Rebels in the Punjab, p.84.
coins and here he founded this dehra. Afterwards the village came to be known as Chak Hakim. Word Hakim means a scholar or philosopher or a vaid. Sant Hira Das had published a collection of poetry in 1908, comprising verses of his own and some of the verses have been attributed to Guru Ravidas, which was resorted by the Ad-Dharmis in the interim. He with another Sant Sarwan Das, whose dera was at Ballan village, seven miles north of Jalnadhar was charged to fashion a body of scriptures with the title “Sri Guru Ad-Parkash Asankh Deep Granth” (The Lord’s original scriptures of infinite light) for the Ad-dharmi movement. It might be due to his scholaristic contribution that the village came to be known as Chak Hakim. However his descendants living in the dehra at present are of the view that he was a vaid and used to give Ayurvedic medicine. Even the Maharaja of Kapurthala also came to know about it and he took the medicine from him and due to it, he even donated land to this dehra. The name of the village was given for his quality of a hakim, the vaid.

A vast area had been enclosed with the high walls and a simple gateway was facing towards the G.T. Road. The façade of the gateway was also very simple one and here the words Dera Sant Hira Das had been written in Punjabi script with plaster materials. It had entrance through a pointed arch built in between the high pillars. Two rooms on each side on the entrance had been built. Two more arches built in same style were giving way to reach the courtyard. At some distance the main shrine was constructed on a 6’.0” high rectangular platform measuring 60’.0”x 50’.0”. The platform was surrounded with the boundary wall that was 5’.6” high. At certain distance the octagonal pillars were kept in the wall while on all the four corners big octagonal pillars were built. The platform has renovated stairs on both front and back side to reach the platform and the new marble has been paved on its floor. An inscription written in Gurumukhi on the front wall of the shrine is translated as:-

“The Dehra Shri Guru Ravidas was founded Bikrami Sambat 1945 (1888 A.D) and the dome above has been decorated with tukri work by the grandson of Sant Hira Das name Pandit Sharda Ram in the month of Baisakh dated 5 Sambat 2003

134. Mark Juergensmeyer, Religious Rebels in the Punjab, p.84.
135. The present Mahant told that the Dera has even now that land donated by the Maharaja of Kapurthala.
The Dehra was again renovated by Mahant Parmanand, the great grandson of Sant Hira Das in Sambat 2056 (2000), the present Mahant here."

Another inscription that is original and is written in gurmukhi is found on the inside wall of the shrine. That is translated as:

“This temple was founded in Bikrami Sambat 1945 by Mahant Hira Das and it was completed in Sambat 1976.”

This inscription shows that it took thirty one years to complete the building i.e. from 1889 A.D. to 1920 A.D.

The dehra is found interesting in plan. The combination of square and octagonal shapes had been used in its construction. From outside the square was measured 18’ .6” side the inside had been shaped octagon. It is opened with a renovated door entrance. The interior of the shrine was also unique one. On the octagonal sides the domed structures were built where the paintings of different Hindu gods and goddesses like Shiva, Brahma, Bhairon, Rama, Laxman, Hanuman, Krishna with gopis, Sita, Luxmi, Durga, popular saints like Kabir weaving on the Khaddi, Hari Chand, Tara Rani, emperor Akbar coming to Durga’s Darbar, five Pandavas, Guru Gorakhnath, Dhianu Bhagat, Vishvamitra and all the ten Gurus, Bala, Mardana, Panj-Piaras were painted here. The paintings of Mahant Hira Das, his follower named Gobind Das and grandsons named Jwala Das and Sharda Ram were also shown on the wall. To the surprise with all the paintings the names are also written in gurmukhi. Around all these paintings leaflet designs were made. The flower vase, fruit and vegetable basket designs were also depicted near the roof. The octagonal structure was divided into sixteen parts. Four of these had been kept open for ventilations and light. The round shaped domed roof was built for the shrine. The dome has been renovated with the tukri work of glazed tiles of blue green, red and white colours. The dome was covered with inverted lotus leaf designs on the base and the tip and it was finished with a metalled finial.136

Though the paints of the wooden doors are changed, the original colours are found on the paintings and the surface of the inside walls. Blue, red, green and brown colours were used for the paintings while the surface was kept white that had faded to yellowish. Many of the paintings are preserved but some of these are covered in the

136. Archeaological Siteof Dehra at Phagwara visited in July 2009
new almiraḥs which are made for keeping the articles of the dehra. Some of these are rubbed in the process of renovation. There is a great need to preserve these paintings carefully as yet the colours of these are in a good condition. It was constructed with the same materials of standard sized bricks and lime and kankar material which was used during those days. However the new domed tomb of Sant Hira Das is built with cement on the same platform in 1983 by Mahant Parmanand. One more tomb of a mast and residential rooms are additions and a hall is yet under construction. The shrine is only one in the area where Ravidas Deep written by Sant Hira Das has been kept as a holy granth.137

There was a small number of Christian population in the state of Kapurthala. It was counted only 35 in the year 1881, reduced to 8 in the year 1891 again rose to 39 in the year 1901 and 107 in the year 1911.138 It had increased to 1100 in 1921 which again decreased to 983 in 1931, thus showing the number very marginal in the total population of the state which was about three lacs in these years.139 Marchioness of Dufferin mentions in her account that there was no Church and they prayed at home in the year 1887.140 It must be later on that the church was built by its ruler. It is said that there was a protestant church, the spire of which could be seen from the railway station.141

The word ‘church’ meant an assembly and not a building. Christianity was a persecuted religion in the Roman Empire, and primitive Christians usually met in secret at any convenient place for worship or consultation. Public worship and regular buildings for the purpose became safe in Christians in the Roman world only after the conversion of Emperor Constantine in the 4th century A.D. However, in several countries in the East that lay outside the Roman Empire, Christians built their churches from the very beginning of the Christian era.142 The need for building churches arose mainly out of the religious obligation for Christians to keep the Sabbath. So it was for public worship on the Sabbath that churches first began to be built. Apart from the need for public worship on the Sabbath, the church is a place of

137. Archeaologicaical Site of Dehra at Phagwara.
140. Machioness of Dufferin and Ava, Our Viceroygal Life in India, p.
142. P. Thomas, Churches in India, Publication Division, New Dehli, 1990,p. 7-8
daily worship too. The pious attend the church as often as they can, for prayer and
meditation.\textsuperscript{143} The church is also linked, the world over, with the three main events in
a Christian’s life: baptism, marriage and death.\textsuperscript{144} The church is generally the largest
and best building of the community. For much domination of Christians it is the
visible symbol of their spiritual life. Ecclesiastics have taken pains to cultivate
devotion through art and music, and the building and the interior decorations of the
church are designed to inspire awe and a sense of the majesty and greatness of God.
The church was designed after the temple, with the chancel containing the sanctum on
an altar for the officiating priest and his assistant and the nave for the congregation.
East or west these are the basic conventional divisions of the church. It usually faced
west, so that the priest could perform the ritual facing east, the point of the rising
Sun.\textsuperscript{145} Of church architectural designs in India, the cross-shaped plan became very
popular. Apart from obvious symbolism of the Cross, the plan is more suited for
better visibility of the altar from all points in the church. There is also sufficient space
at the transepts for additional altars, in case of need for holding services
simultaneously by several priests on important occasions. A dome at the centre of the
transept rises over the roof, and at the entrance, on each side or over is a tower which
serves as belfry.\textsuperscript{146}

The church building at Kapurthala was standing on the Cool road near the
Jagatjit palace in front of Kamra garden. The local tradition is that the building that
later on began to be called as Jagatjit club was initially a church. The location of this
building shows that the spire of it could have been seen from the railway station as
has been mentioned by David Ross. The building faced towards west and a tower was
also constructed over its entrance. It had been constructed with a high platform of
bricks approached with the steps on all the three sides. The building was faced with
the columns and entered through the wooden door to the inside hall with the side
galleries. Beautiful carved designs were made on the pillars of the galleries. The
internal parts of the building had been changed to adjust it for the purpose of a cinema
and later on as the club. The building is still extant.\textsuperscript{147}

\textsuperscript{143} Ibid, pp.7-8
\textsuperscript{144} Ibid, p.9.
\textsuperscript{145} Ibid, p.12.
\textsuperscript{146} Ibid, p.15.
\textsuperscript{147} Archaeological Site of the Building
A large number of religious buildings had been constructed in the state territory of Kapurthala for different communities. As the census report of 1931 shows that the total population of the state was 3,16,757. Among these there were 1,79,251 Muslims, which constituted about 56 percent of the total population. There were 72,177 Sikh formed about 24 percent of the total population. The remaining number was of the Hindus and the depressed classes. The number of the Hindus was 32,448 and that of the depressed classes 31,871 both of which formed about 20 percent of the total population. In the state, it has been seen that without considering much the numbers of the people, the religious buildings were erected for the fulfillment of the religious need of the people of all the communities.

A great interest was taken by the state for the construction and sufficient amount of money was given for the maintenance of religious buildings. These buildings were constructed according to the need of different communities. The southern style of temple architecture was used in the big Panj Mandir, where a temple was erected in the central court and four temples were built in the cardinal sides. The universal pattern of east facing to the temple architecture had been adopted in all the temples. Mostly there were the temples of Radha Krishna, Lord Shiva and mother goddess. The mosques found in the state were both the Friday prayer and for daily prayer. An Idgah, where a large number of Muslims gathered for Id and Bakried was also constructed at Kapurthala. A big mosque was constructed by the state and was built in Moorish style. The other mosques were also of great importance for their architecture. For Sikhism, the two Gurudwaras were built by the state, one at Kapurthala and the other at Sultanpur Lodhi. There were some other Gurudwaras, for which the grant was given by the state for the maintenance. There was a Church building but it was converted to the hall, where the movies of the state functions were shown. All the religious buildings built with the donations of the public also built with the pattern which was needed for their construction. Among these buildings, many of the great monuments are still extant and are the pride of the erstwhile state territory, though most of these buildings have been renovated or the vast new structures have taken the place of the old monuments in the process of modernization.

---

148. *Census of India, 1931, Punjab*, p. 317