CONCLUSION

Sikhism is the youngest of all the major religions in the world. It came into being at the beginning of the sixteenth century when the people of the Punjab became followers of Guru Nanak Dev (1469-1539), the founder of the Sikh faith. The theme entitled Sikh Shrines in the Punjab: A Study of the 19th and 20th Centuries studied for the present research focuses on the number, location and distribution of the Sikh shrines in the Punjab from the 19th to 20th century. It also focuses on the organisation and management of these shrines. Besides this, the theme includes the structural and architectural pattern of the Sikh shrines. It also deals with the activities and the role of these Sikh shrines for the Sikh community in the present time. Earlier, the places of worship of the Sikhs were known by the name of ‘Dharamsal’, which literally meant a religious place, or a religious rest house. It generally denoted a building used for devotional singing and prayers. The term dharamsal occurs in the Guru Granth Sahib at many places. The first dharamsal was established by Guru Nanak Dev at Kartarpur. His successors too established dharamsal of their own like Guru Angad Dev established at Khadur Sahib, Guru Amar Das constructed at Goindwal Sahib, the fourth Guru Ram Das built the town Ramdaspur later known as Amritsar and built the sacred tank at Golden Temple. Guru Arjan Dev established The Darbar Sahib at Tarn Taran, Guru Hargobind established at Kiratpur Sahib, Guru Tegh Bahadur established the Anandpur Sahib and Guru Gobind Singh established the Paonta Sahib in the hills. From the period of Guru Nanak Dev to Guru Arjan Dev the sangat congregation place was the Dharamsal. After the installation of Guru Hargobind Singh as Sixth Guru the dharamsal came to be called as Gurdwara. It is not the building, which is so important, it is the gathering together of the Sikhs in the presence of Guru Granth Sahib which gives the gurdwara a special place in the Sikh life. The presence of Guru Granth Sahib is indispensable in a gurdwara because the Sikhs bow before it and not before the bricks and walls. In a gurdwara, Guru Granth Sahib is enthroned for paying respect and reading and for presiding over regular ceremonial congregational prayers, singing of hymns and religious discourses. Religious celebrations commemorating the historical events are also celebrated in the gurdwaras. Therefore, the gurdwaras became the centres of religious life of the Sikhs.
Initially, the Gurdwaras were founded by Guru’s and later by the Sikh people themselves in memory of ten Gurus and places of religious and historical significance at various points of times. The gurdwara being the abode of the Guru the Sikhs go there to be in presence and company of their guru for spiritual benefit. This is a place to remember the Lord’s name and his greatness and sing his praises and virtues along with Sangat. At the gurdwara one listens, to God’s praise, meeting with Satguru, one utters God praise from one’s mouth. However, the term ‘Gurdwara’ became popular later but references mentioning its spiritual significances are available in the Adi Granth. For example, Guru ordered to his followers to go to gurdwara and remember the Lord and the followers learns a lot by going to a gurdwara. Therefore, it is prescribed as a religious duty of all the Sikhs to visit the gurdwara daily to listen to the recitations from Guru Granth Sahib.

The present research includes the area of undivided Punjab including present day West Punjab, Haryana, Himachal Pradesh and present East Punjab upto 1947. In the colonial period the Punjab was divided into five Divisions, these were namely Ambala, Jalandhar, Lahore, Rawalpindi and Multan and the districts come under their jurisdiction were Hisar, Rohtak, Gurgaon, Karnal, Shimla, Kangra, Hoshiarpur, Ludhiana, Ferozepore, Gurdaspur, Sialkot, Gujranwala, Amritsar, Gujrat, Jhelum, Rawalpindi, Attock, Mianwali, Shahpur, Montgomery, Lyallpur, Jhang, Muzaffargarh and Dera Ghazi Khan. The study includes the larger post partition Punjab up to the period of 1966 including present Haryana and Himachal Pradesh and after that the study focusses on the present day east Punjab up to the end of the 20th century.

The time period of the research is the 19th to 20th centuries. The early 19th century period under Maharaja Ranjit Singh would serve as a starting point to identify the Sikh shrines, although, the period of 19th and 20th century i.e colonial and post colonial phases are the focus of the research. This is a period of transformation in the region because the British annexed the Punjab in 1849. Then the Punjab was divided into two parts namely East and West Punjab in 1947 and the area of Himachal Pradesh was also separated. Again, the Punjab was divided in 1966 and the Haryana was carved out a separate State. The new political economic structure at various points of time led to substantial changes in the social sphere as well. Thus, this phase is a significant one in the history of the region.
It is evident that there were several changes regarding the number, location and distribution of Sikh shrines from the 19th to the 20th century. The first feature of this change was about the total number of sacred places. By the end of the 18th century, there were a total twenty seven (27) sacred places, which can be identified. This number increased to seventy four (74) by the early 19th century. The number of sacred places in doabs ranged from one (1) to twenty five (25) in the early 19th century. The Bari Doab had the highest number of sacred places with twenty five i.e 33%, followed by Satluj-Jamuna Divide area had eighteen i.e 24%, the Bist Jalandhar Doab also had eighteen i.e 24%, the Rachna Doab with ten i.e 13%, the Sindh Sagar Doab with two i.e 2% and the Chaj Doab had the least number with only one i.e 1% sacred places in the early 19th century. Further from the period of 1850 to 1950, a total of seven hundred and forty two (742) sacred places of the Sikhs can be identified in the undivided Punjab. Although the earlier seventy-four sacred places also continued to exist but in addition six hundred and sixty eight (668) new gurdwaras emerged by the mid 20th century. This was massive an increase of 902% of the total Sikh sacred places. The number of gurdwaras in the five doabs ranged from twenty (20) to two hundred and fifty six (256). The highest number of gurdwaras were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) i.e 38%, followed by Bist Jalandhar Doab with one hundred and sixty six (166) i.e 24%, Bari Doab had one hundred and forty nine (149) i.e 22%, Rachna Doab with fifty six (56) i.e 8%, the Chaj Doab with twenty one (21) i.e 3% while the Sindh Sagar Doab had the least number with twenty (20) i.e 3% gurdwaras in the mid 20th century. The distribution of these sacred places was changed in the mid 20th century. In the early 19th century, the Bari doab had the highest number of sacred places but he has placed to the number third in the total number of list of gurdwaras in the mid 20th century. The Satluj-Jamuna divide area had the highest number in the mid 20th century but it was at the second number in the early 19th century. There was also a variation in the number of sacred places in the Bist Jalandhar doab, Sindh Sagar Doab and Chaj Doab in the mid 20th century.

In the period of 1850 to 1947, the Punjab had the vast area including the west Punjab of Pakistan. After the partition in 1947, many sacred places were left behind in Pakistan. It is significant to note that the location of Sikh sacred places in the east and west Punjab present a different picture. The Sikh sacred places located in the east Punjab were very large in number compared with west Punjab.
There were a total five hundred and thirty two (532) i.e 79% Sikh sacred places can be identified in the East Punjab from 1850 to 1950. The highest number of sacred places in East Punjab were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) i.e 48%, followed by Bist Jalandhar doab with one hundred and sixty six (166) i.e 31% and the Bari doab had the least number with one hundred and ten (110) i.e 20% sacred places in the east Punjab. On the other side, the numbers of Sikh sacred places in the west Punjab were rather small in number. There were a total one hundred and thirty six (136) i.e 20% Sikh sacred places can be identified in the west Punjab. The highest number of sacred places were located in Rachna doab with fifty six (56) i.e 41%, followed by Bari doab with thirty nine (39) i.e 28%, the Chaj doab with twenty one (21) i.e 15% and the Sindh Sagar doab had the least number with twenty (20) i.e 14% Sikh sacred places in the west Punjab.

Like this, in the mid 20th to the end of 20th century more two hundred and seventy five (275) sacred places can also be identified in the same area. If we merge the total sacred places of east Punjab from the period of 1850 to 2000 into one category than the total, number of sacred places would be eight hundred and eighty one (881). Out of these eight hundred and eighty one (881) sacred places, a total six hundred and thirty four (634) i.e 72% continued to exist, the fifty six (56) i.e 6% new sacred places emerged and one hundred and ninety (190) i.e 21% sacred places disappeared by the end of the 20th century. Thus, from twenty seven (27) sacred places at the end of the 18th century the number of Sikh shrines in the whole region rose to seven hundred and forty two (742) by the mid 20th century, a massive increase in sheer numbers. From 1850 to 2000, the number of shrines in the present day Punjab increased from six hundred and six to eight hundred and eighty one. Sacred places of the Sikhs thus, continuously increased with time, especially in the 19 to 20th century.

If we compare the Sikh population with the total number of Sikh shrines than the picture is different. The proportion of Sikh population in the year of 1971 was

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1 The earlier sacred places from 1850-1925 (total-74) are not included in the list of numbers of sacred places from 1925-1950 because there was not any kind of information of scheduled and unscheduled gurdwaras before the period of 1925. But they should be counted in the list of continued gurdwaras of East Punjab. For detail see the calculated data: 742-74=668, 532/668X100=79%.

2 This number includes the sacred places from 1850-1950, the total number was 606 (only gurdwaras of East Punjab 742-136=606) and from 1950-2000, the total number was 275, The grand total was 606+275=881.
60.21%, followed by 60.75% in 1981, 62.95% in 1991, 59.91% in 2001 and 57.69% in the census of 2011. It is noticeable that the population of the Sikh community increased from 60.21% to 62.95% in the year from 1971 to 1991. But after the year of 1991 the Sikh population has decreased from 59.91% to 57.69% from 2001 to 2011 respectively. Although the overall population of the Punjab has increased in the mid 20th century but there was decline in the number of Sikhs in the late 20th century. On the contrary, the number of Sikh shrines has increased considerable. Thus, there is no correlation of population and increase of Sikh shrines.

The gurdwaras were divided into two category namely scheduled and unscheduled by the Sikh Gurdwara Act of 1925. The scheduled gurdwaras were the major gurdwaras, which were directly managed by the Shiromani Gurdwara Parbandhak Committee and which were allocated with permanent number against the name of the gurdwara in the Sikh Gurdwara Act of 1925. The unscheduled gurdwaras were those, which declared as a ‘Sikh Gurdwara’ by the Judicial Court or the Sikh Gurdwara Tribunal at various points of time. These unscheduled gurdwaras were known as local or *panchaiti* gurdwaras and these were notified by the Government of Punjab and also granted a permanent notification number. After the declaration of the government, nobody could occupy the land and property of these local or *panchaiti* gurdwaras. These unscheduled gurdwaras were very large in number compared to the scheduled gurdwaras. In the undivided Punjab, the total one hundred and eighty four (184) i.e 27% scheduled gurdwaras were identified. The numbers of scheduled gurdwaras ranged from one (1) to seventy one (71) in the doabs. The highest number of scheduled gurdwaras were located in the Satluj-Jamuna divide area with seventy one (71) i.e 38%, followed by Bari Doab with sixty four (64) i.e 34%, the Bist Jalandhar Doab had twenty seven (27) i.e 14%, the Rachna Doab had eighteen (18) i.e 10%, the Chaj Doab with three (3) i.e 1.63% and the Sindh Sagar Doab had the least number of scheduled gurdwara with only one (1) i.e 0.54% in the region. There were a total four hundred and eighty four (484) i.e 72% unscheduled gurdwaras can be identified in the same area. The number of unscheduled gurdwaras ranged from eighteen (18) to one hundred and eighty five (185) in five doabs. Again, the highest number of unscheduled gurdwaras were located in the Satluj-Jamuna Divide area with one hundred and eighty five (185) i.e 38%, followed by Bist Jalandhar Doab with one hundred and thirty nine (139) i.e 28%, Bari Doab had eighty five (85) i.e 17%,
Rachna Doab had thirty eight (38) i.e 8%, the Sindh Sagar Doab had nineteen (19) i.e 4% and the Chaj Doab had the least number of unscheduled gurdwaras with eighteen (18) i.e 3.71% in the region.

The variation in scheduled and unscheduled gurdwaras can also be seen in the east and west Punjab in the mid 20th century. Out of the one hundred and thirty six (136), a total forty six (46) i.e 33% scheduled gurdwaras were identified in the west Punjab. The numbers of scheduled gurdwaras ranged from one (1) to twenty four (24) in these doabs. The highest numbers of scheduled gurdwaras were located in Bari doab with twenty four (24) i.e 52%, followed by Rachna doab with eighteen (18) i.e 39%, the Chaj Doab with three (3) i.e 6% and the Sindh Sagar doab had the least number of scheduled gurdwaras with only one i.e 2% in the west Punjab. There were a total number of ninety (90) i.e 66% unscheduled gurdwaras can also be identified in the same area. The unscheduled gurdwaras ranged from fifteen (15) to thirty eight (38) in the doabs. The highest number of unscheduled gurdwaras were located in Rachna doab with thirty eight (38) i.e 42%, followed by Sindh Sagar doab with nineteen (19) i.e 21%, the Chaj doab with eighteen (18) i.e 20% and the Bari doab had the least number with fifteen (15) i.e 16% unscheduled gurdwaras in the west Punjab.

However, the picture of scheduled and unscheduled gurdwaras was different in east Punjab with compared to the west Punjab. There were a total numbers of three hundred and two (302) i.e 37% scheduled gurdwaras can be identified in the east Punjab from the period of 1850 to 2000. The highest numbers of scheduled gurdwaras were located in the Satluj-Jamuna divide areas with two hundred and twenty four (224) i.e 74%, followed by Bari doab with forty (40) i.e 13% and the Bist Jalandhar doab had the least number with thirty eight (38) i.e 12% unscheduled gurdwaras in the East Punjab. Besides this, there was a large numbers of the unscheduled gurdwaras in the East Punjab with compared to the west Punjab. There were a total five hundred and five (505) i.e 62% unscheduled gurdwaras can be identified in the East Punjab from the period of 1850 to 2000. Again, the highest numbers of unscheduled gurdwaras were located in the Satluj-Jamuna divide areas with two hundred and ninety one (291) i.e 57%, followed by Bist Jalandhar doab with one hundred and forty four (144) i.e 28% and the Bari doab had the minimum numbers of unscheduled gurdwaras with seventy (70) i.e 13% in the East Punjab. It is evident that the area of
east Punjab had a high concentration of gurdwaras and the maximum numbers of sacred places when compared to the west Punjab from the period of 1850 to 2000.

The second feature of change was about the historical background of the gurdwaras and their family members. Several sacred spaces emerged due to the direct activity of the gurus. Besides this, there were many gurdwaras built with the name of the Sikh persons or Sikh saints who attained martyrdom during fighting with the enemy. These gurdwaras may be called the gurdwaras of other spiritual religious personage but these are the historical gurdwaras. There were Gurdwara Shahid Ganj Baba Dip Singh, Gurdwara Baba Taru Singh Shahid, Gurdwara Dera Baba Ajaipal Singh, Gurdwara Bhai Mool Chand and Gurdwara Baba Ala Singh, etc. Beside this, there were other historical gurdwaras which related with the event or miracle which was performed by the Sikh gurus, for example Gurdwara Panja Sahib at Hasan Abdal in Attock, Gurdwara Chakki Sahib at Eminabad, Gurdwara Kiara Sahib, Gurdwara Keshgarh Sahib at Anandpur, Gurdwara Jyoti Saroop Sahib at Fatehgarh Sahib. All this kind of gurdwaras are called the historical gurdwaras because they were directly related with the major events in the history of Sikhism.

Out of these total eight hundred and eighty one (881) gurdwaras, a six hundred and thirty one (631) i.e 71% were related with the gurus, their family members and the gurdwaras of non-gurus. The remaining two hundred and fifty (250) i.e 28% were identified as the local or panchaiti gurdwaras and these are not the historical gurdwaras. These local gurdwaras were those, which constructed by the local people and with the passage of time these gurdwaras were declared a ‘Sikh Gurdwara’ by the Sikh Gurdwara Tribunal. It is noted that out of these eight hundred and eighty one (881) gurdwaras, the tenth Guru Gobind Singh had the highest number of one hundred and forty (140) i.e 22% gurdwaras followed by the gurdwaras of other spiritual religious personage had one hundred and thirty eight (138) i.e 21%. Chronologically, first Guru Nanak dev had sixty five (65) i.e 10%, Guru Angad Dev had few number with eight (8) i.e 1%, third Guru Amar Das had small number with seven (7) i.e also 1%, Guru Ram Das had eleven (11) i.e 2%, fifth Guru Arjan Dev with thirty one (31) i.e 5%, Guru Hargobind had maximum after Guru Gobind Singh with one hundred and three (103) i.e 16%, Guru Har Rai with sixteen (16) i.e 2%, Guru Harkrishan had the least number with only four (4) i.e 0.63%, ninth Guru Tegh Bahadur had ninety six (96) i.e 15% and family related places were ten (10) i.e 1% sacred places in the region.
The reason for the small number of gurdwaras of Guru Nanak Dev is that the present study included the area of Punjab only while the Guru Nanak Dev had also the much number of gurdwaras outside the Punjab. If all the gurdwaras of Guru Nanak Dev should be counted than the number of gurdwaras of Guru Nanak Dev would be highest than all other gurus. On the contrary, the numbers of other gurus were not much in number outside the Punjab. The gurdwaras of Guru Har Rai, Guru Arjan Dev, Guru Ram Das, Guru Amar Das and Guru Angad Dev were also in small numbers because they did not visit many places. The eight Guru Harkrishan had the least number with only four gurdwaras in the Punjab. The reason for the fewer number of sacred places of Guru is that Guru Har Krishan had shortest tenure of Guruship, lasting only 2 years, 5 months and 24 days. At the age of five, he became youngest Guru on 7 October 1661, succeeding his father, Guru Har Rai. He is also known as Bal Guru (Child Guru).

The third feature of this change was the location of these sacred places. By a glance of the map, it can be noticed that the highest numbers of sacred places were located in the north and central part of the Punjab in the early 19th century. The sacred places in highest number were located in Bari Doab and Bist Jalandhar Doab like Amritsar seventeen, Hoshiarpur eleven, Lahore five and Gurdaspur three. The number of sacred places was fewer in Satluj-Jamuna divide area like Patiala had four and Ambala contained three sacred places. The Rachna Doab, Sindh Sagar Doab and Chaj Doab had the least number of sacred places like Attock, Jhelum and Gujrat had only one sacred place in the region. The total 82% sacred places were directly located in the north and 17% were located in central and south part of the Punjab while hardly any Sikh sacred place which can be identified in the west part of the Punjab by the early 19th century. This position of distribution had changed by the mid 20th century. By a glance of the map, it can be noticed that the highest numbers of sacred places were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) followed by Bist Jalandhar doab with one hundred and sixty six (166), Bari doab had one hundred and forty nine (149), Rachna doab had small number of sacred places with fifty six (56) while the Chaj doab and Sindh Sagar doab had the least number of sacred places with twenty one (21) and twenty (20) respectively by the mid 20th century. The highest number of sacred places were located in the east and southern part of the Punjab by the mid 20th century while this pattern was not followed in the
early 19th century Punjab. Besides this, it can be notice that the area of east Punjab had the maximum number of sacred places even before the partition of the Punjab. The maximum numbers of Sikh shrines were identified in the Majha, Malwa, Doaba and in the Satluj-Jamuna divide areas. The reason of this was that most of the gurus lived in east Punjab. However, the gurus namely Guru Nanak Dev, Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev, Guru Hargobind and Guru Tegh Bahadur tour to the west Punjab but most of his time they spent in east Punjab. The other gurus namely Guru Har Rai, Guru Harkrishan and Guru Gobind Singh did not tour to the west Punjab. Therefore, this may be the reason for the maximum numbers of Sikh shrines were emerged in east Punjab.

The management of gurdwaras had also changed with the passage of time. It began with direct control of Gurus on these sacred places, then through manjidars or missionaries, which were appointed by Guru himself. The duties of these manjidars were to collect voluntary offerings in cash or kind from the devotees and to pass that on the Guru for the use of the langar, construction of dharmsal or to help the poor. The next phase was of the masand where the work of these masand was extended from collecting the offerings for the propagation of Sikhism. They also submitted the report to the Guru on the work of religious propagation. In the 18th century due to the focus of the Sikhs on the local struggle, the gurdwaras came under the control of the hereditary mahants who occupied the control of these gurdwaras. In the times of Ranjit Singh, the functioning of the gurdwaras was again streamlined with grants to many historical gurdwaras. In the early 19th century, Maharaja Ranjit Singh also took over the management of the Golden Temple for some time. The interest of the state in maintaining and controlling the gurdwaras would have added to their original management and functioning. However, no central organization to supervise the gurdwaras was established at that time. In the late 19th century, the mahants were dominant in the administration of the gurdwaras. They had started converting the gurdwara property into their personal possession and the land attached to the Sikh gurdwaras was registered in the name of Mahants under the ‘new’ system of land registration act introduced by the British.

After the annexation of the Punjab in 1849 when the British rule was established, the situation underwent a change. The British government intervened into the management of the Darbar Sahib at Amritsar. The British government individually
took the control of the shrine of the Golden Temple and The Darbar Sahib at Tarn Taran. The Darbar Sahib at Amritsar and Tarn Taran gradually passed into the hands of the government. Sir Henry Lawrence who was appointed chairman of the Board of Administration in Punjab, went into the details of the management of the Darbar Sahib at Amritsar. He selected Sardar Lehna Singh as the Manager of the Golden Temple but actually the manager had no powers, as he had to take his orders about everything from the British government in 1859, when the Amritsar District was placed under the civil officer, a committee of Sikh Sardars and Rais was appointed to manage the affairs of the Golden Temple and to settle the old disputes of the priests regarding their shares in the income of the Golden Temple and its adjoining gurdwaras. Further, with the consent of the Deputy Commissioner, the committee appointed a manager for the purpose. However, this committee could not succeed for long time and it dissolved due to some internal tensions. The manager was now responsible for everything that he did to the local Deputy Commissioner from whom he took his orders direct and to whom he rendered his account. Obviously, he cared less for Sikh principles and more for the views of the government. Taking cue from the British management of Darbar Sahib, the functionaries at other gurdwaras whether they were managers or priests began to care more for the views of the government than to their duties. It is obvious that the British Government indirectly took over the management of the Sikh sacred places. Thus, influence of the British Government on gurdwaras remained dominant until the formation of the Shiromani Gurdwara Parbandhak Committee.

In the early 20th century a general assembly representing to all the Sikhs called ‘Sarbat Khalsa’ met in front of Akal Takht on 15th November 1920 to make arrangement for the management of Harmandir Sahib and other gurdwaras. This assembly resolved to constitute a committee of 175 members to control all the Gurdwaras inside as well as outside the Punjab. All the members of the provisional committee formed by the Government were diplomatically included into it. This committee was named as ‘Shiromani Gurdwara Parbandhak Committee.’ The committee held its first meeting at Akal Takht on December 12, 1920. The Panj Piaras conducted the scrutiny of all the members. The S.G.P.C appointed a sub-committee to draft its constitution immediately after its formation. The new constitution thus, prepared was adopted by the S.G.P.C. After adopting this constitution, the S.G.P.C
got itself registered as a corporate body on April 30, 1921 under the Societies Registration Act, 1860. The task before the S.G.P.C was to bring the gurdwaras under the Panthic control and management by removing the corrupt Mahants. Thus, the S.G.P.C became the central authority for the management and functioning of the gurdwaras in the Punjab.

After the partition of the Punjab in 1947 many Sikh Shrines were left in Pakistan and a separate Pakistan Sikh Gurdwara Parbandhak Committee was formed at there for the maintenance of these gurdwaras. In the East Punjab, the Patiala region was merged with the other East Punjab States and the PEPSU was formed on August 20, 1948. Later on, the PEPSU was merged with the states of the Punjab on November 1, 1956. Then the original Sikh Gurdwara Act of 1925 was amended in 1959 and the historical gurdwaras of the PEPSU region were included in it. The Punjab was again divided into two parts present day Haryana and Himachal Pradesh and some major Sikh shrines of these states were managed by S.G.P.C. However, all the historical and major Sikh shrines of the East Punjab are managed by S.G.P.C. It is observed that the sources of income of all gurdwaras are the offerings of the devotees or sangat. It is the principle of Sikh religion started by the fifth Guru Arjan Dev that every Sikh should donate 1/10 part of his income for the welfare of humankind. Besides this the other sources of the income are the hospitals, the schools and the college which are started by the religious body namely S.G.P.C. The cultivable land, which has been registered on the name of many gurdwaras also became the sources of income for these gurdwaras. Besides this, the type of expenses has changed in the 20th century with activities related to free hospital and dispensary, dental college, free counselling office, school for needy and poor, free medical camp, free shelter for homeless people, scholarship for students for study in India and abroad, jobs to employees in the major Sikh shrines based on his/her merit, distribution of the clothes to poor people during winter season and donate money on marriage under the scheme of single girl marriage, etc.

Therefore, there were varied types of management to supervise the gurdwaras in the Punjab. The pattern of management has totally changed with the passage of time. The first reason for this change is the considerable development of gurdwaras. The income of the gurdwaras is increasing day by day so the powerful management is required to maintain these incomes and for the functioning of these gurdwaras. The
second reason is identified the increasing number of gurdwaras, presently there are
approximately one hundred and ten major gurdwaras in Punjab like Golden Temple,
Anandpur Sahib, Muktsar Sahib, Damdama Sahib (Talwandi Saboo) and Fatehgarh
Sahib which are directly managed by the S.G.P.C under section-85 through the Sikh
Gurdwara Act of 1925. Besides this, there are five hundred local gurdwaras, which
are managed by local committees. These local committees have total five members
the four members are elected by the respective constituency and the one member is
nominated by the S.G.P.C. The annual income of these gurdwaras is very less that is
why these gurdwaras are indirectly managed by the S.G.P.C through local committees
under section-87 according the provision of the Act 1925. The third reason of this
change is the emergence of new gurdwaras based on caste. Nowadays generally, there
are three gurdwaras existing in every village. The one gurdwara is for Jat community,
the second for scheduled caste or backward class and the third is shahidi gurdwara,
which was constructed on the name of the any Sikh saint who attained martyrdom
during fighting. These scheduled caste and shahidi gurdwaras are managed by the
local committees, which are constituted by the local scheduled caste people. The
emergence of such gurdwaras highlights the fact that the scheduled caste followers are
now full-fledged members of the Sikh community, establishing shrines and managing
the affairs of their gurdwaras. Therefore, the pattern of management of gurdwaras has
changed significantly in the 20th century.

The structure and architecture of the Sikh shrines has also changed with the
passage of time. The present research included the study of the one hundred and thirty
Sikh shrines to identify the changes in architectural and structural pattern of the Sikh
shrines. It is clear that there were many architectural elements commonly used in a
gurdwara like dome, kiosks, chhatris, chambers, cupolas, arches, covered shed and
balconied windows. The salient features of the gurdwaras are the multiplicity of
chhatris, kiosks, and cupola, decorating the parapets and corners at terrace level. The
crowing feature of a shrine is the fluted or ribbed dome. Most of the shrines have the
onion shape dome but few example of gilded dome can be identified. Normally all the
domes are created with white marble pieces or white porcelain tile pieces. The gold
plated copper sheets are also used in many historical shrines. In many shrines,
balconied and bay window with shallow elliptical eaves and supported on carved
brackets are used. The surfaces of the shrines are also made with floral and other
design. In major shrines like Harmandir Sahib, Amritsar and The Darbar Sahib, Tarn Taran, work in brass and copper gilt sheeting is introduced with lavishness to create the grandeur.

The domes are the very important part of religious architecture throughout the world and are the crowning feature of a Sikh shrines as well. There were very few shrines who have the domical top means flat roof at the top. The Sikh shrines have an impressive visual effect, because of the use of various types and forms of the dome, which makes the gurdwara more beautiful. In our study, most of the onion shape domes can be identified in the region. These onion shape domes have heightened more than simple domes. Such domes are larger in diameter than the drum on which it rests. These bulbous domes taper smoothly to appoint and strongly resemble the onion after which they are named. In majority of the shrines, these domes are usually white or gold plated. Generally, these domes are either white or lined with marble pieces or white ceramic tile pieces. Some of the major historical shrines are covered with gold plated copper sheets like The Harmandir Sahib at Amritsar, The Darbar Sahib at Tarn Taran, Gurdwara Dera Baba Nanak at Gurdaspur and Gurdwara Fatehgarh Sahib at Fatehgarh Sahib. The various type of the technology was used for making to these domes. In some shrines, the finial over the dome has been given of gold plating like Gurdwara Keshgarh Sahib at Anandpur Sahib and Gurdwara Kandh Sahib at Batala. From the technically point of view, using copper to clad the masonry work is considered to be the most reliable method of waterproofing to protect it from decay. Gold plating the copper is the ideal finish for the protection of these copper sheets for durability. Apart from the large central dome there are often four cupolas one at each corner of the dome base and several cupolas embellishing the parapet. In most of the shrines, the dome springs from a floral base with the lotus petal motif provided around it in a single or in some cases a double row of petals have been used. The dome of Darbar Sahib at Dera Baba Nanak is unique. It has miniature cupolas all around the octagonal base and double layer of lotus petals with small kalasa like motif on the top of upper row of lotus petals. The detail at the top of the dome is also quite different from the domes generally used in the Sikh shrines. The domes of almost all historical shrines are made in brick masonry, thus in the method of the construction and placement of the dome over the structures of Sikh shrines have mostly followed the age-old traditions of architectural experimentations. Almost in all the cases, dome rests on a square pavilion with three opening on all the sides.
A cupola is a dome-shaped ornamented architectural element provided on parapet at terrace level, on the corners of the dome base. The word cupola is an Italian word from the Renaissance, a time in architectural history when ornamentation, domes and columns defined a rebirth of Greek building designs. The word is derived from Latin *cupula*, meaning a kind of cup or tub. The cupolas have been used in the Sikh shrines to decorate the parapets and corners of the dome base in many of the Sikh shrines. There have been many varieties of cupolas used with interesting variation with respect to size, type and form in the Sikh shrines.

The kiosks are also very important architectural element of Sikh shrines. In Sikh shrines many varieties of kiosks has been used with interesting variations with respect to size, type and form to decorate the parapets and corners. The size of the kiosk may vary from a small kiosk at the corner to a room sized structure. The most common type of a kiosk is a square pavilion crowned by a domical roof. Besides this, the octagonal type kiosks have also been used commonly used to beautify the facade of the Sikh shrines. Sometimes the kiosks are provided on the raised piers, like the Akal Takht and the Harmandir Sahib. The square kiosks have either single arched opening on each side or in case of large kiosks may have three arched openings on each side and similarly the octagonal kiosks have arched opening on its each face. These kiosks are finished with white paint in most of the cases but in some cases like Akal Takht and the Harmandir Sahib, Amritsar these are in gold plated. The pillars and pilaster is also very important feature of Sikh shrines. The pillar is a structural member basically meant for supporting the superstructure or an arch above. The pilaster plays its important role for beautify and shining of the Sikh shrines. A pilaster is used from aesthetics point of view and as a decorative element. The pilaster is used in the Sikh shrines on both the exterior and interior walls surfaces. The carefully designed bases and the crowing elements enhance the beauty of the pilasters. The pilaster of the Sikh shrines seems to be derived from the pillars of Mughal and Rajput architecture.

There was variation about the elements of architecture, which applied in these Sikh shrines. By analyzing the one hundred and thirty Sikh shrines (130), it can be said that there was no fixed pattern structural of elements of architecture, which followed in these Sikh shrines. There was variation about the main direction of the gurdwaras. For example, there were thirty four (i.e 26%) shrine identified who had
the main direction through east side like Gurdwara Shaheedan Sahib, Amritsar, the total twenty six (i.e 20%) through north side like Gurdwara Padshahi Naumi, Baba Bakala, the total fourteen (i.e 10%) on south side like Ber Sahib and the total nine (i.e 7%) on west side like Gurdwara Fatehgarh Shaib. Therefore, there is no fixed pattern for the main entrances of the shrine. Besides this, there was also a variation about the entry into the shrines through the two sides or four sides. During the course of the study the total forty eight (i.e 37%) gurdwaras had the entry from all four sides like The Harmandir Sahib, Amritsar and the four shrines (i.e 3%) have entry from three side like Takht Keshtagar Sahib, and rest of the gurdwaras had the entry from one side only. It is noteworthy that because of this site constraint, it does not permit entry on all four sides. There were total twenty eight (i.e 21%) gurdwara identified who had the *darshani deodhi* like The Darbar Sahib, Amritsar, etc and total eight (i.e 6%) who had the *darshnai* gate like Gurdwara Holgarh Sahib, Anandpur Sahib, Ropar. Therefore, there was no fixed pattern of entry from all sides or three side or two sides. There were twenty seven (i.e 20%) gurdwaras identified who had the approach to the main shrine through the flights of stairs, like Gurdwara Santoksar at Amritsar, the total ten (i.e 7%) sacred places who had the approach through covered shed, like Gurdwara Holgarh Sahib at Ropar, the six (i.e 4%) gurdwaras who had approach through verandah and total four (i.e 3%) identified who had covered small hall in front of the shrine like Gurdwara Qila Anandgarh Sahib at Ropar. There was no fixed pattern for the shape of the shrine. There were total sixty five (i.e 50%) sacred places identified who had the square shape like Darbar Sahib at Tarn Taran. The fifty three (i.e 40.76%) shrines were in rectangular shape like Darbar Sahib at Khadur Sahib and Gurdwara Manji Sahib at Alamgir in Ludhiana. The five shrines (i.e 3.84%) were in octagonal shape like Gurdwara Garna Sahib at Bodal in Hoshiarpur. The five shrines (i.e 3.84%) were in cruciform shape like Gurdwara Bir Baba Bishnup Ji at Thattha in Amritsar.

There was variation in pattern of the numbers of floors for the Sikh shrines. The total thirty six shrines (i.e 27%) were the single storeyed structure like Gurdwara Charan Kanwal at Machhiwara in Ludhiana. There were thirty four shrines (i.e 26%) had the two storeyed structure and some of these were also the basement like Gurdwara Darbar Sahib at Dera Baba Nanak in Gurdaspur. There were also thirty four (i.e 26%) shrines have the three storeyed structure like Gurdwara Takht Keshtagar
Sahib at Anandpur Sahib in Ropar. There were nine (i.e. 6.92%) shrines who had the
four storeyed structure like State Gurdwara Sahib in Kapurthala. There were ten (i.e
7.69%) shrines have the five storeyed structure like Gurdwara Mau Sahib in
Jalandhar. There was only one (i.e 0.76%) shrine who had the seven storeyed
structure and this was Gurdwara Ramsar Sahib at Amritsar. There was also only one
(i.e 0.76%) shrine who have the nine storeyed structure and this was the Gurdwara
Baba Atal at Amritsar. Therefore, there was no fixed pattern for the number of floors
for the Sikh shrines.

The location of the *sarovar* also varies from one shrine to another. There was
only one (i.e 0.76%) shrine have the *sarovar* around the main shrine and this place
was The Golden Temple at Amritsar. There were seventeen (i.e 13%) shrines have the
*sarovar* at the south side of the shrine like Gurdwara Baba Bir Singh at Naurangabad
in Amritsar. There were ten (i.e 7.69%) shrines have the *sarovar* at the west side of
the shrine like Gurdwara Chhehartha Sahib at Amritsar. There were also ten (i.e
7.69%) shrines have the *sarovar* at the east side of the main shrine like Gurdwara
Datansar Sahib at Muktsar. There were nine (i.e 6.92%) shrines have the *sarovar* at
the north side of the main shrine like Gurdwara Burj Sahib at Dhariwal in Gurdaspur.
Like *sarovar*, the location of the Nishan Sahib was also not fixed in the Sikh shrines.
There were sixty seven (i.e 51%) shrines have the Nishan Sahib at front side like
Gurdwara Patalpuri Sahib at Kiratpur Sahib in Ropar. The sixteen (i.e 12%) shrines
have the Nishan Sahib at east side like Gurdwara Padshahi Panjmi at Bilga in
Jalandhar. The thirteen (i.e 10%) shrines have Nishan Sahib at west side like
Gurdwara Gurusar at Nathana in Bhatinda. The five (i.e 3.84%) shrines have the
Nishan Sahib at the south side of the shrine like Gurdwara Gurusar at Hadiaya in
Sangrur. The four (i.e 3%) shrines have the Nishan Sahib at the north side of the
shrine like Gurdwara Rakabsar Sahib in Muktsar. The three (i.e 2%) shrines have the
Nishan Sahib on the floors of the shrine like The Darbar Sahib in Amritsar at second
floor and Sri Akal Takht Sahib at the third floor. The two (i.e 1.53%) shrines have the
Nishan Sahib at the both side of the shrine like Gurdwara Tahliana Sahib at Raikot in
Ludhiana.

The structure of the dome was not standardized in the Sikh shrines. During the
course of study, the highest one hundred and fifteen (i.e 88%) shrines have the onion
shape dome like Gurdwara Gurusar at Lopon in Moga district. The eight (i.e 6%)
shrines have the domical type roof on the top. The domical top means the shape of the
dome is flat type and not like the onion type for example Gurdwara Padshahi Dasmi
in Nadaun. The seven (i.e 5%) shrines have the gilded dome like The Darbar Sahib in
Amritsar. There was also variation in the outer structure of the shrines. There were
three main types of outer structure of the shrines can be identified in the region. The
twenty (i.e 15%) shrines have the coved arched gallery around the main shrine like
Gurdwara Baba Ganda Singh at Barnala in Sangrur. The massive ninety seven (i.e
74%) shrines have the simple railing at the roof like Gurdwara Tibbi Sahib at Jaito
Mandi in Faridkot. The thirteen (i.e 10%) shrines have the railing of small dome at the
roof like Gurdwara Nabha Sahib in Patiala. The provision and location of the stepped
well and baoli was also different in the Sikh shrines. There were two (i.e 1.53%)
shrines who have the stepped baoli like Gurdwara Baoli Sahib at Goindwal in Tarn
Taran and Gurdwara Baoli Sahib Padshahi Chhemi at Nadala in Kapurthala. There
was only one (i.e 0.76%) shrine have the sacred well in the region, this sacred place
was Gurdwara Charan Kanwal at Machhiwara in Ludhiana district. Therefore, there
was no standardized pattern for the elements of architecture of the Sikh shrines.
Mostly it depends upon the available space and size of the shrines.

It is evident that there were many changes that came about in the architecture
of the Sikh shrines with the passage of times. This change can be divided into various
phases. In the first phase, as the earlier dharmsal were simple, small and constructed
from less durable materials such as timber mud bricks and thatch. However, the early
examples of Sikh architecture and art have mostly disappeared. There is not much
authentic reference material as well as documentary proof of their shape, size and
style available at present. The second phase of architecture begins with the coming of
Maharaja Ranjit Singh as a ruler of the Punjab. Maharaja Ranjit Singh was a patron of
the art. During the period of Maharaja Ranjit Singh, the gurdwara get a new shape.
Firstly, he gives the grants of thousand of rupees to these Sikh shrines and this made
possible the building of these shrines in pucca masonry. He introduced the new
techniques in the architecture like the floral designs on the walls inside as well as
outside of the gurdwara. The arches of the gurdwara buildings were ornamented with
verses from the Guru Granth Sahib and reproduced in letters of gold. He donated a
very much quantity of gold to these Sikh shrines. He introduced the gold work on the
dome and the walls of the Sikh shrines. He also introduced the jaratkari system and
he engaged the Naqqashes for the decorative purposes. Besides this, the white marble slabs were fixed in the Sikh shrines and he also made the white marble parikarma in the major Sikh shrines. Therefore, the dharmsal from the timber mud bricks and thatch became a pucca masonry, decorative design with architectural features during the period of Maharaja Ranjit Singh.

The third phase of architecture covers the period of the 20th century. In the 20th century, the pattern of architecture of gurdwaras was fixed as marble carving. The white marble became the mandatory element of architecture and the use of it became stereotype ritual for all the Sikh shrines. Most of the buildings of Sikh shrines were converted into white marble in the 20th century. Besides this, the fresco paintings, gilded dome, decorative jali work and gach work were visible in gurdwaras in the 20th century period.

The fourth phase includes the gurdwaras of the modern times. The new forms of gurdwaras buildings were evolved in the modern times. The significant feature of the modern gurdwaras is that the large complexes are constructed around the main shrines. It is observed that there are the variations in structure of gurdwaras buildings with comparison to the plain areas, hilly areas and the gurdwaras situated in abroad. For example, the roof of the gurdwaras of the plain areas will be the same like flat roof. However, it is different in the gurdwaras located with hilly areas. For example, the roof of the Gurdwara Hemkunt Sahib is different from other gurdwaras. The form of the roof of the Gurdwara Hemkunt Sahib is a juxtaposition of the conceptual as well as the functional part of the design. The design of the roof, with its valley and the ridges is suited to the particular climate that is prevalent in this area. Such a design can bear snow load extremely efficiently. As the roof is made of aluminium sheets with Astro lite backing, it glowing like a radiant gem, the roof is an effective and aesthetic rendition of the architect. Like this, the Gurdwara Baru Sahib is another example of the architecture. Besides this, the gurdwaras situated in abroad has also different types of architecture. For example, the Gurdwara Sahib at Leamington in United Kingdom has different type of architecture. Like this, the Gurdwara Sahib Fremont, California in U.S.A also has new form of architecture. Another example is the Gurdwara Nanaksar at Dubai also a different style of architecture. Therefore, there are many variations in the structure and architecture of the gurdwaras. The structure and architecture of these shrines is also depends upon the location their place.
However, beyond these types of architecture, it is observed that Sikh religious architecture developed along paths of their religious beliefs. Rather than serving a local community, a number of people from far off places visit gurdwaras. This has increased the resources of the gurdwaras and the more beautiful buildings were also constructed at these place with new technology. More sarai, congregational hall, multiple Jora Ghar, hand wash area and multiple entrances are also required to make in these Sikh shrines with the increasing number of the devotees. As the new technology is coming day by day, the new technique of construction is also applying in these Sikh shrines.

Besides this, in the present scenario these gurdwaras plays a significant role in the life of the Sikh community. Nowadays, the Shiromani Gurdwara Parbandhak committee became the supreme authority of the Sikhs who manages the almost all historical gurdwaras in the Punjab as well as outside the Punjab. Besides managing the gurdwaras, the S.G.P.C does many social, educational and health related activities and functions for the Sikh community. For example, the S.G.P.C opened many orphanages for the homeless peoples. This organisation also provides the individual home to the needy and poor people as well as possible. The S.G.P.C also made the facility of ramp for the old person in the major shrines. In the educational activities, the S.G.P.C established many schools and colleges, which provides the free education to the needy and poor students. They also provide the scholarship to those students who want to study in abroad. The S.G.P.C made many hospitals, which gives the free treatment to the needy peoples. They also constructed many dental hospitals for the welfare of humankind.

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

Besides this, some medical services were also provided within the premises of the major Sikh shrines by the managing bodies as much as possible. The S.G.P.C conducts various activities to cater the physical needs of the masses in general irrespective of caste, creed, colour and nationality. The managing body serves the poor, need and sick coming from the different areas. In addition to the medical activities carried on by this managing body through dispensaries, the S.G.P.C also organized the charity eye camps and free distribution of medicines among the needy and the poor. It became the regular annual feature of this institution. The study reveals that to give the help for cancer patients the ‘Cancer Relief Fund’ was made by this body. It provides the financial help to those patients who were fighting with cancer disease. It was gathered that during the year of 2011-2012 the total two hundred and eleven (211), and in 2012-2013 total 1467 and in 2013-2014 total 1401 cancer patients were received the aid of the total amount of six crore, twenty six lac, eighty four thousand, one hundred and forty four (6,26,84,144) from S.G.P.C. In the miscellaneous activities, the S.G.P.C were built the six rest houses or sarai at Golden Temple, Amritsar which provides lodging facilities for pilgrims and this is maintained by the managing body. These were namely Sri Guru Ramdas Niwas, Sri Guru Nanak Dev Niwas, Guru Arjan Niwas, Sri Guru Gobind Singh Ji NRI Niwas, Guru Hargobind Niwas and Mata Ganga Ji Niwas. Nowadays, these are the good rest house, which provides the basic facilities for staying to the pilgrims.

Besides this, the S.G.P.C is also concerned about the gurdwaras, which were left in Pakistan after the partition for their proper upkeep and restoration. After partition, the Waqaf Board took over the management of all these gurdwaras, which were left in Pakistan. The S.G.P.C demanded many times that the Waqaf Board assign the management of all these gurdwara to S.G.P.C but the Pakistan government has denied all their claims. The S.G.P.C held a convention at its office on 29-1-1951 for a discussion on the gurdwaras in Pakistan. They also wrote and sent telegrams to the Indian High Commissioner in Pakistan and Foreign Minister for the safety and restoration of these shrines. A member of the S.G.P.C also raised the question in the
Lok Sabha in March in 1966 that the Waqaf Board was utilizing the entire money of these shrines for its personal purpose and was not spending anything to restore the deteriorated condition of these gurdwaras. In July 1972, some sewadars were sent to Pakistan by the S.G.P.C for the upkeep and maintenance of these gurdwaras and the whole expenditure of these sewadars were borne by the S.G.P.C, nothing was paid by the Waqaf Board. An Indo-Pakistan Joint Committee was set up under the Pant-Mirza agreement for the issue of utilization of this money by the Waqaf Board, but no solutions could be found.\(^3\) The President of the S.G.P.C Mahinder Singh ‘Giani’ met with Prime Minister Indira Gandhi in 1972 and demanded that the Indian Government should seriously consider the issue of the gurdwaras in Pakistan in the Simla Conference, which was to be held from 28 June to July 2, 1972. In these five days however, the Indian government did not focus on any of the issues of the gurdwaras in west Punjab.\(^4\)

The S.G.P.C again held a meeting on 30-3-1974 for these issues. They once again sent a telegram to Prime Minister Indira Gandhi, Foreign Minister Sardar Swarn Singh, Home Minister Sardar Gurdial Singh, the speaker of Lok Sabha and Secretary of Foreign Department for the consideration of these issues. They demanded that the Indian government should end the 27-year long wait of Sikh community for taking back the management of these gurdwaras.\(^5\) But till present nothing has happened in this connection. Nowadays, the links of S.G.P.C with these gurdwaras is only through the jathas\(^6\) which goes to these major gurdwaras on specific day like Baisakhi, Diwali, on gurpurbs and on the day of related with any historical event. With the permission of the Pakistan government the number of jathas has been increasing day by day and the number of Sikh gurdwaras in west Punjab has grown considerable.

After 1947 to commemorate the ‘Loss’ of these shrines in the Sikh prayer/ardas some lines were added for the hoping of complete and open access of all these Sikh Shines for whole Sikh community. Some of these lines are Khulla darshan didar (means open access to all). Later on for the proper management and restoration of these Sikh

\(^{3}\) There was an Indo-Pakistan committee established under the provision of Pant-Mirza agreement on July, 1972. It looks the issue of utilization of money by Waqaf Board which was earned from the lands of the gurdwaras.


\(^{6}\) A Jatha is an armed body of Sikhs. They have existed in Sikh tradition since the beginning of the Khalsa (Sikh community) in 1699 CE.
shrines, the separate Pakistan Sikh Gurdwara Parbandhak Committee was formed on April 11, 1999.

Therefore, the gurdwaras plays a significant role in the life of the Sikh community today. Presently, the gurdwaras are not only limited in religious activities but they also plays a political and as well as social role in the life of the Sikh community. For example, there are three main events in the Punjab celebrated with full enthusiastic. These are namely the Holi festival at Anandpur Sahib, the Maghi fair at Muktsar Sahib and the shahidi jor mela at Sirhind in Fatehgarh Sahib. There is a huge crowd of Sikh community on these festivals. So the political parties of the Punjab reach out to Sikh sangat for their own purpose on these occasions. These gurdwaras became the platform for these parties where they delivered his speech to assemble Sikh sangat. Thus, political and social environment had also brought about a change in these Sikh sacred places. A study of the Sikh shrines highlights the changing numbers and location of gurdwaras, its changing management, new emergent structure and its extensive role in various spheres for the Sikhs and larger community. The Sikh shrines reflect the varied and growing needs of society and amply reflect the adaptations the changing times to serve the people.