3
IDENTIFICATION AND DISTRIBUTION OF SIKH SHRINES: 1850-2000

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

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

---

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

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

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

2 J. S. Grewal, The Sikhs of the Punjab, p. 128.
trade were resettled in the backward areas, towns and villages of East Punjab. This speeded up the pulse of social life.

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

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

---

5 Ibid., p. 187.
6 Ibid., p. 197.
their behalf paid a fee for public examination. It is beyond doubt that partition dealt a severe blow to the economy of Punjab. It adversely affected the condition of both agriculture and industry. The entire economy of the Punjab could be seen in a shattered and disintegrated state. Independence brought with it a change in the dynamics of political power game. The political and economic compulsions led the state to divert its energy in the rehabilitation of the province. A series of challenges were posed before the newly formed state.⁷

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

---

⁸ British Government started the Punjab Government Gazette in 1858 and this was the official document of the Government. It included the every detail of official work and every notification issued by the government. Whenever with the passage of time the ordinary gurdwara was declared a ‘Sikh Gurdwara’ by the Judicial Court or the Sikh Gurdwara Tribunal, than that Sikh Gurdwara with its notification no. & date was published in the gazette by the British Government. The government gazette provides the very valuable and authentic information about the notification of the Sikh Gurdwara during the various points of time. The Punjab Government Gazette from 1858 to 1947 is available in the Panjab State Archive at Chandigarh and the rest of the part from 1948 to 2000 is available in the Panjab State Archive at Patiala.
⁹ The Shiromani Gurdwara Parbandhak Committee has classified all these gurdwaras into two categories. The first category was called Section-85 and the second category was Section-87. In the first category the major gurdwaras like the Golden Temple (Amritsar), the Darbar Sahib (Tarn Taran), the Darbar Sahib (Muktsar) etc were included and these gurdwaras were directly managed by the S.G.P.C. In the second category of Section-87 the small gurdwaras like local or Panchaiti gurdwaras were included and these gurdwaras have their own local committees for their management. But in these local committees one member was nominated by the S.G.P.C, therefore somehow these local Sikh shrines were also indirectly managed by the S.G.P.C.
1926 onwards. That is why the year 1926 has taken as a starting period for the identification of these gurdwaras although many historical gurdwaras existed since the period of the Sikh Gurus and these continued to exist in the mid 19th century period as well.\textsuperscript{10}

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

\section*{I}

Based on primary and secondary sources, from the period 1850 to 1925 a total seventy four (74) sacred places of the Sikhs, which can be identified in the region.\textsuperscript{11} The primary sources, which provide information about these sacred places are \textit{Sri

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

\textsuperscript{11} This information is collected from the \textit{Sri Guru Tirath Sangreh (A.D. 1884)} by Pandit Tara Singh Narotam, \textit{Gurdham Sangreh (A.D. 1919)} by Giani Gian Singh, \textit{Gurdware Darshan (A.D. 1923)} by Giani Thakar Singh \textit{Tawarikh Gurdwarian} by Giani Gian Singh, the District Gazetteers of 1883-84, 1892, 1901, 1904, 1906, 1914, 1915, 1920 and 1921, \textit{Sikh Shrines in West Pakistan} by Khan Mohammad Waliullah Khan and \textit{Historical Sikh Shrines in Pakistan} by Iqbal Qaiser. It is mentioned that the sacred places of the period from 1800 to 1850 the total number seventy-four (74) were also continued to exist in this period. For the detail of all these gurdwaras see the Table no. 1 in Appendix-II.
Guru Tirath Sangreh, Gurdham Sangreh, Gurdware Darshan and Tawarikh Gurdwarian. Although these sources provide the detail of much numbers of gurdwaras but only the major historical gurdwaras were included in this section. This period has very important place in the field of religion because the Singh Sabha movement was started in this period. The main aim of the Singh Sabha movement was to free the gurdwaras from the clutches of the corrupt mahants. Furthermore, for the proper upkeep and restoration of the Sikh shrines the gurdwara reform movement was flourished in this period. The numbers of Sikh sacred places in the doabs ranged from one (1) to thirty eight (38). The highest number of sacred places were located in the Bari Doab with thirty eight (38) i.e 51%, followed by Bist Jalandhar Doab with eighteen (18) i.e 24%, the Satluj-Jamuna Divide area’s had eleven (11) i.e 15%, Rachna Doab had six (6) i.e 8% and Chaj Doab had the least number with only (1) i.e 1.35% sacred places in the region. There was no sacred place recorded in the Sindh Sagar Doab from the period 1850 to 1925. Further, there was also variation about the location of the sacred places within the region. At the doab level, the Bari doab which includes the area of Amritsar, Gurdaspur, Lahore and Montgomery had the highest number of thirty eight (38) i.e 51% sacred places in the region. In this doab, Amritsar district had the highest number of sacred places twenty-eight, followed by Gurdaspur district with six, Lahore district with three and Montgomery district had the least number, only one sacred place.

In Amritsar district, these gurdwaras were Gurdwara Tahli Sahib with Santokhsar, Gurdwara Kaulsar and Mai Kaulan Da Asthan, Gurdwara Thara Sahib, Gurdwara Churasti Attari Sahib, Gurdwara Chhawni Nahangan (Angitha Guru Naina Singh), Gurdwara Pipli Sahib, Gurdwara Chabacha Sahib, Gurdwara Chola Sahib, Gurdwara Guru ke Bagh at Ghukkewali and Gurdwara Bhora Sahib, etc.\footnote{For the detail of all these gurdwaras see the Table no. 2 in Appendix-II.}

The Gurdwara Tahli Sahib with Santokhsar is situated in the heart of the city, near the town hall. Santokhsar is one of the biggest tanks in Amritsar. Its construction was started by Guru Ram Das in 1570 and was completed by Guru Arjan Dev in 1588. According to a tradition, once in 1584 a man named Santokha came to Guru Arjan Dev to seek his blessings. He was a rich man and wanted to be blessed with a child. He offered 250 gold \textit{mohars} to the Guru who spent the amount on the excavation of the tank and named it Santokhsar after Santokha. According to another
tradition, while the digging of the tank was in progress, a *math* was found underneath. When its door was cleared, a *yogi* Santokh Das by name was found sitting there in the *samadhi* pose (in meditation). When brought to consciousness the *yogi* told Guru Arjan Dev that it was a religious centre even in the *Duapar Yug* and the name of the place was ‘Amritsar’. He beseeched the Guru to bless him as he was waiting for him to come to this place in order to revive its ancient importance. As the Guru blessed the *yogi*, he left for his heavenly abode. The tank was therefore, named Santokhsar after him.¹³

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

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

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

---

¹³ Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 40
¹⁴ Ibid, p. 65.
¹⁵ Ibid., p. 89.
¹⁷ Angitha meaning is the pyre, funeral pyre, monument raised over the place of cremation.
Situated near Chowk Putlighar, the Gurdwara Pipli Sahib stands in a spacious ground. It is situated at that site where Guru Arjan Dev had welcomed his disciple who had come from Kabul to help him to construct the Hari Mandir. Later, the Guru used to hold religious gatherings of his followers here. Once, Emperor Shahjahan came for hunting to the jungle surrounding this place. Here, he heard about the great popularity of Guru Hargobind who now occupied his father’s seat. He sent a written request to the Guru, expressing his wish to see him. The Guru welcomed the Emperor at this place. The latter was highly impressed with the spiritual attainments of the Guru. Later, Guru Hargobind started his first battle against the Turks from this place. A big jagir of land is attached to the gurdwara. The Basant fair is celebrated here with great pomp and show.\footnote{Giani Gian Singh, *Gurdham Sangreh*, Bhupinder State Press, 1919, p. 56.}

There is a gurdwara known as Chabacha Sahib, built in the memory of Guru Arjan Dev in the village Sirhali Kalan. It is said that, while coming from Bir Sahib, Guru Arjan Dev stayed at this place. He wanted to make it a place of religious importance. At Sirhali Kalan, the Jogis, known as Naths, were very popular. At their instigation, the people declined to give land to the Guru who got annoyed. He broke a brick into four pieces and threw them in four directions, symbolizing the desertion of the place. The next day, people of the village came to the Guru and apologized to him. The Guru was satisfied and asked the resident to collect the pieces of the brick. Only three pieces could be found and these were joined. The Guru said that the land where the missing piece had fallen would go alkaline. Baba Buddha collected in a *chabacha* (water-pit) the water with which the Guru bathed. This water-pit is known as Chabacha Sahib which is said to have healing properties. The gurdwara is on the first floor of the building.\footnote{Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 42.}

Another Gurdwara Chohla Sahib was built in the memory of Guru Arjan Dev who, on his way from Sirhali Kalan, stayed here for 2 years 6 months and 10 days. In ancient time, this place was known as Bhaini. The residents served the Guru well. A woman belonging to Bhaini, said to be a lambardarni, brought a *chola* (long robe) and *churi* (bread mashed with ghee and sugar) for the Guru, who accepted the offerings and was immensely pleased. He named the village Chohla and said ‘*Chohla guru ka ohla’ Bhaini dhaini*’. A large number of people visit the place on every Amavas and Sankrant. A fair is held there on the Baisakhi day.\footnote{Ibid., pp. 45-46.}
The Gurdwara Guru-ke-Bagh was built in the memory of Guru Arjan Dev is situated in the village of Ghukkewali in Ajnala tahsil. It is said that a Pandit told Hari Sen, the Raja of Suket, that in the next birth he would be born in a chandal family. In order to get over this curse, the Raja, on the advice of a Sikh of Suket, approached Guru Arjan Dev. The Guru observed “Likhya lekh na mite he sakhi jo likhya Kartar” i.e. “what is willed by God cannot be undone”. On this, the Raja got disgusted and wanted to return, but on the Guru’s persuasion, he stayed on. The Raja fell asleep and in his dream experienced a complete course of life from birth to death as a chandal. On awakening, he thought it was just a reflection of his mind. The Guru kept him occupied and one day took him out for a hunt. The Guru suggested that whoever noticed the hunt would chase it. Accordingly, the Raja chased the hunt as it passed by him. On return to Guru-ka-Bagh, he was caught by chandals one of whom having the Raja’s appearance had died a day before. The Guru however, asked the chandals to look for their dead person in the grave, where they found the buried corpse. The Guru then told the Raja that his next life as a chandal had been completed in his dream.

Guru Tegh Bahadur is also said to have stayed at Gurdwara Guru-ka-Bagh for 9 months and 9 days and raised an orchard round the place. Another gurdwara was built nearby in his memory. A mela is held here on the Amavas day. The mela is largely attended, particularly on the Amavas of Chaitra and Bhadon. The Gurdwara Guru-ka-Bagh is also well known for the Guru-ka-Bagh Morcha held at the place by the Akalis in 1921 during the Gurdwara-Reform Movement.22

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

22 Giani Gian Singh, Gurdham Sangreh, p. 54.
Guru Nanak Dev and had brought 500 gold *mohars* for the Guru because sometime back he had vowed to make this offering to the Guru while escaping a shipwreck. Makhan Shah then hit upon a plan to find out the real Guru. Instead of offering 500 gold *mohars*, he placed two *mohars* before every impostor. However, when he placed two *mohars* before Guru Tegh Bahadur, the Guru asked him to offer the remaining 498 also, as the Sikh, at the time of shipwreck, had promised 500. Makhan Shah at once fell at his feet and then proclaimed at the top of his voice “*Guru ladho re, Guru ladho re*”, i.e the Master is found, the Master is found. Thereupon, the Sikhs recognized Guru Tegh Bahadur as their head.23

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

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

---

24 For the detail of all these gurdwaras see the Table no. 3 in Appendix-II.
26 Ibid., p. 30.
Gurdwara Sahib Padshahi Chhevin at Muzang. The legend about Gurdwara Lal Khui Sahib is that, it is said that Guru Arjan Dev during the period of his internment in the house of Chandu Lal, Diwan of Lahore, used to take bath from the water of this well whose diameter is about 10 feet. The well is situated in Mochi Gate. The only evidence of its antique character is the use of small country bricks in its lower part. It is now enclosed by cement jalis and the parapet is finished with cement plaster.

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

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

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

---

27 For the detail of all these gurdwaras see the Table no. 4 in Appendix-II.
28 Khan Mohammad Waliullah Khan, Sikh Shrines in West Pakistan, Pakistan: Department of Archaeology, Ministry of Education and Information, 1962, p. 32.
29 Hari Singh (ed.), Sikh Heritage in Pakistan (Gurdwaras and Memorials), New Delhi: Asian Publications Services, 1994, p. 27.
30 Ibid., p. 38.
31 For the detail of all these gurdwaras see the Table no. 5 in Appendix-II.
Hoshiarpur had the highest number of fifteen sacred places, while Jalandhar with only four Sikh sacred places. In Hoshiarpur, these sacred shrines were Baba Gurditta Ji (Kiratpur), Gurdwara Shish Mahal, Gurdwara Patal Puri Sahib, Gurdwara Babangarh Sahib, Gurdwara Bhora Sahib and Gurdwara Qila Anandpur Sahib (Lodhipur), etc.33 The Gurdwara Baba Gurditta Ji is situated on the crest of a small hill on the left bank of the Satluj. It has a lofty light of 130 steps leading to the top. Before one ascends the steps, there is a baoli on the left side. It is built in the memory of Baba Gurditta (eldest son of Guru Hargobind) who breathed his last at this place. Previously, this place was in the occupation of Baba Buddan Shah who at the request of Baba Gurditta shifted to the place where now the tomb of the saint lies. A fair is held here on Baisakhi, when a large number of devotees visit the gurdwara.34 Another sacred place the Gurdwara Shish Mahal was built at that place where Guru Har Krishan and Guru Har Rai were born. Inside the gurdwara, there is unique collection of glasswork.35 The Gurdwara Patal Puri Sahib is that spot over which the gurdwara stands was discovered by Guru Hargobind who shot an arrow from Gurdwara Tir Sahib and named it Patal Puri. A beautiful building has been constructed here. The place is considered sacred by the Sikhs and they immerse the ashes of their dead in the Satluj River flowing nearby on the back of the gurdwara. The ashes of the sixth, seventh and eighth Gurus were immersed here. There are angithas of these Gurus inside the gurdwara.36 The Gurdwara Babangarh was built at the place where the head of Guru Tegh Bahadur brought from Delhi by Bhai Jaita and was received by his son, Guru Gobind Singh, who carried it in a procession to Anandpur Sahib for cremation.37 The legend about the Gurdwara Bhora Sahib is that this sacred place was actually a part of Guru ka Mahal which was the residential house of Guru Tegh Bahadur. There is an underground cell called Bhora Sahib where the Guru used to meditate. There is also a small platform; known as Thara Sahib in this gurdwara, which has great historical importance. At this platform, Guru Tegh Bahadur used to hold court and preached to the congregation. It was at this spot that a few Pandits from Kashmir met the Guru in

33 For the detail of all these gurdwaras see the Table no. 6 in Appendix-II.
34 Pandit Tara Singh Narotam, *Sri Guru Tirath Sangreh*, p. 73.
35 Ibid., p. 83.
36 Ibid., p. 89. Angitha meaning is the pyre, funeral pyre, monument raised over the place of cremation. The angithas of these three gurus is built inside the gurdwara.
June 1675 and told him about the atrocities suffered by them at the hands of the Governors of Kashmir.\footnote{The Gazetteer of Hoshiarpur District 1904, The Government of Punjab, Lahore, 1904, p. 213.}

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

The Jalandhar district had three sacred places of the Sikhs, these sacred places were Gurdwara Sant Ghat Sahib, Gurdwara Gangsar Sahib and Gurdwara Sahib Padshahi Satvin all was located at Kartarpur.\footnote{For the detail of all these gurdwaras see the Table no. 7 in Appendix-II.} The legend about the Gurdwara Sant Ghat is that Guru Nanak Dev used to take his daily early morning bath in the Bein River at this place and sat in meditation under a ber tree nearby. As the sources narrate the details once Guru Nanak Dev, in the morning disappeared into the stream and was not seen for two days. When he reappeared at a spot, 2-km upstream now known as Sant Ghat and the first words he uttered was “There is no Hindu, there is no Musalman.” Later on, a beautiful gurdwara was constructed at this spot.\footnote{Pandit Tara Singh Narotam, Sri Guru Tirtha Sangreh, p. 6.}

The Satluj-Jamuna Divide area which included the area of Ferozepore, Bhatinda, Phulkian States (Patiala), Ludhiana, Ambala and Kangra had eleven (11) i.e 15% sacred places of the Sikhs in the region. Ferozepore district had the highest number of three sacred places, along with Bhatinda with three also, Phulkian States (Patiala) had two, the Ludhiana, Ambala and Kangra had only one sacred place each. In Ferozepore district these sacred places were Gurdwara Sahib Padshahi Dusri (Serai Nanga), Gurdwara Tamba Sahib and Gurdwara Tibbi Sahib.\footnote{For the detail of all these gurdwaras see the Table no. 8 in Appendix-II.} The Gurdwara Sahib Padshahi Dusri is situated in the village Serai Nanga which was earlier known as “Matte-Di-Saran.” It is the birthplace of Guru Angad Dev. Guru was born at Matte-Di-Saran, in the house of Bhai Pheru, a Trehan khatri on the 11\textsuperscript{th} of Baisakh of Samvat 156 (1504 A.D.) and later on Guru settled at Khadur Sahib. Guru Angad whose earlier name was Lehna was a man of extreme religious bent of mind. A holy
pond, a gateway, one *dewan* hall named after Guru’s father Bhai Pheru and *langar* hall is also erected in this gurdwara for devotees. Besides Guru Angad Dev, the first Guru Nanak Dev was also visited this place.\(^{43}\)

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

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

\(^{44}\) Ibid.,
\(^{45}\) Ibid., p. 42.
\(^{46}\) For the detail of all these gurdwaras see the Table no. 9 in Appendix-II.
of the Sikh community.\footnote{Pandit Tara Singh Narotam, \textit{Sri Guru Tirath Sangreh}, pp. 186-87.} The historical Gurdwara Lakhi Jangal Sahib in Mehma Sarja was built in the memory of Guru Nanak Dev, who is said to have recited \textit{Japji} Sahib one-lakh times at this place. It is said that Guru Hargobind, Guru Har Rai and Guru Gobind Singh, the 6\textsuperscript{th}, 7\textsuperscript{th} and 10\textsuperscript{th} Gurus, respectively visited this place. A big fair is held here on Baisakhi day. Besides, fairs are held on the occasion \textit{Maghi} and every \textit{Puramashri}.\footnote{Giani Thakar Singh, \textit{Sri Gurdware Darshan}, pp. 251-52.}

The Phulkian States (Patiala) had two sacred places of the Sikhs in the region, these were Gurdwara Burj Mata Gujri and Gurdwara Joti Sarup at Sirhind in Fatehgarh Sahib.\footnote{For the detail of all these gurdwaras see the Table no. 10 in Appendix-II.} The Gurdwara Burj Mata Gujri built at that place where she spent the last four days of her life. The Gurdwara Joti Sarup presently situated in Fatehgarh Sahib. It is built at that place where the mortal remains of Mata Gujri, the mother of Guru Gobind Singh and his two younger sons, Fateh Singh and Zorawar Singh were cremated. It is believed that Wazir Khan, the then Faujdar of Sirhind refused to allow the cremation of bodies unless the land for this purpose was purchased by spreading gold coins (mohars). Seth Todar Mal, who was an ardent devotee of Guru Gobind Singh, purchased this piece of land by offering gold coins as demanded. In order to pay tribute to Todar Mal for his act of courage and bravery, the road leading to this gurdwara and beyond has been named after him. The old gurdwara is being demolished and the new building of this gurdwara has been constructed.\footnote{Pandit Tara Singh Narotam, \textit{Sri Guru Tirath Sangreh}, p. 169.}

The Ludhiana district had only one sacred places namely Gurdwara Charan Kanwal at Machhiwara.\footnote{For the detail of all these gurdwaras see the Table no. 11 in Appendix-II.} The Gurdwara Charan Kanwal Sahib is related with Guru Gobind Singh who first took rest at this place. The Guru halted here in 1705 A.D after the battle of Chamkaur. A beautiful gurdwara has been built on the outskirts of Machhiwara at a site where the Guru had rested in a garden. Here he composed his famous song: \textit{Mitir piare noo haal muridaan da kehna}. It means “Convey to my beloved the plight of his humble servant.” An annual congregational fair is held in December corresponding to 9\textsuperscript{th} and 10\textsuperscript{th} of \textit{Poh}, the days of the Guru’s stay at this place.\footnote{The \textit{Gazetteer of Ludhiana District and Maler kotla State 1904} (reprint 2002), The Government of Punjab, Chandigarh, p. 33.}
In Ambala district, the Gurdwara Bhatta Sahib at Kotla Nihang was built in the memory of Guru Gobind Singh. After leaving Anandpur Sahib, the Guru pursued by the enemy reached Kotla Nihang. The Guru asked the Pathans at there to give him shelter. The latter, jestingly pointed out to a limekiln as the only fit place for him to stay in. The story goes that the Guru led his horse straight to take kiln and on his approach the fire miraculously went out. The Pathans hearing of this miracle invited the Guru to their house. The Guru gave them certain gifts (weapons) and left for Chamkaur Sahib the next day unknown to his pursuers. Baba Jiwan Singh built a gurdwara at the site of the kiln in 1914. A silver sword, a kitar and a dhal gifted by the Guru to the Pathans are preserved in the gurdwara. A fair is held here on 11 Bhadon (August) on the death anniversary of Baba Jiwan Singh. Besides, a fair is held here on 2-4 Poh (December) on the visit of Guru Gobind Singh at this place.

The Kangra district had one sacred place namely Gurdwara Bhangani Sahib associated with Guru Gobind Singh at Nadaun.

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

53 For the detail of all these gurdwaras see the Table no. 12 in Appendix-II.
54 Giani Gian Singh, Gurdham Sangreh, pp. 141-42.
55 For the detail of all these gurdwaras see the Table no. 13 in Appendix-II.
56 For the detail of all these gurdwaras see the Table no. 14 in Appendix-II.
57 Iqbal Qaiser, Historical Sikh Shrines in Pakistan, p. 56.
Guru Har Gobind Singh, while returning from Kashmir took rest at Hafizabad. Afterwards, a gurdwara was built here in the memory of his stay.\textsuperscript{58}

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

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

\textsuperscript{58} Iqbal Qaiser, \textit{Historical Sikh Shrines in Pakistan}, p. 242.

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

\textsuperscript{60} Khan Mohammad Waliullah Khan, \textit{Sikh Shrines in West Pakistan}, pp. 22-23.

\textsuperscript{61} Ibid., 24.

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

\textsuperscript{63} Pandit Tara Singh Narotam, \textit{Sri Guru Tirath Sangreh}, p. 20.
while on his way from Pasrur to Eminabad. A big fair used to be organized on 25-26th of Har. The village was known as Bherowal when the Guru Nanak Dev visited this place. Guru stayed in a grove of ber tree outside the village, which stands to date.\(^{64}\)

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

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

\[\text{II}\]

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

\(^{64}\) Iqbal Qaiser, *Historical Sikh Shrines in Pakistan*, p. 160.

\(^{65}\) Khan Mohammad Waliullah Khan, *Sikh Shrines in West Pakistan*, p. 37.

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

\(^{67}\) For detail, see the calculated data. 668+74=742, 742-74=668, 668/74x100=902\%. 

\[\text{94}\]
eighty four (184) i.e 27% were scheduled and massive four hundred eighty four (484) i.e 72% were labeled unscheduled gurdwaras.\(^{68}\)

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

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

\(^{68}\) For the detail of these gurdwara see Table no. 17 in Appendix-II.

\(^{69}\) For the detail of these gurdwara see Table no. 18 in Appendix-II.

\(^{70}\) For the detail of these gurdwara see Table no. 19 in Appendix-II.
Sindh Sagar Doab had nineteen (19) i.e. 4% and the Chaj Doab had the least number of unscheduled gurdwaras with eighteen (18) i.e. 3.71% in the region.\textsuperscript{71}

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

The numbers of Sikh sacred places in the west Punjab were rather small in number. There were a total one hundred and thirty six (136) i.e. 20% Sikh sacred places located in the 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.\textsuperscript{72} The highest number of sacred places were located in the Satluj-Jamuna divide area with two hundred and fifty six (256) i.e. 48%, followed by Bist Jalandhar doab with one hundred and sixty six (166) i.e. 31% and the Bari doab had the least number with one hundred and ten (110) i.e. 20% sacred places in the east Punjab.\textsuperscript{73} Out of the five hundred and thirty two (532) sacred places a total one hundred and thirty eight (138) i.e. 25% scheduled and a massive number of three hundred and ninety four (394) i.e. 74% were unscheduled gurdwaras identified in the east Punjab. The numbers of scheduled gurdwaras ranged from twenty seven (27) to seventy one (71) in doabs. Again the highest number of scheduled gurdwaras were located in Satluj-Jamuna divide area with seventy one (71) i.e. 51%, followed by Bari doab with forty (40) i.e. 28% and the Bist Jalandhar doab had the least number of scheduled gurdwaras with twenty seven (27) i.e. 19% in the east Punjab.\textsuperscript{74} The unscheduled gurdwaras ranged from seventy (70) to one hundred and eighty five (185) in doabs. The highest number of unscheduled gurdwaras were located in the Satluj-Jamuna divide area with one hundred and eighty five (185) i.e. 46%, followed by Bist Jalandhar doab with one hundred and thirty nine (139) i.e. 35% and the Bari doab had the least number with seventy (70) i.e. 17% unscheduled gurdwaras in the east Punjab.\textsuperscript{75}

\textsuperscript{71} For the detail of these gurdwara see Table no. 20 in Appendix-II.
\textsuperscript{72} The earlier sacred places from 1850-1925 (total-74) are not included in the list of numbers of sacred places from 1925-1950 because there was no kind of information of scheduled and unscheduled gurdwaras was existed before the period of 1925. For detail see the calculated data: 742-74=668, 532/668X100=79%.
\textsuperscript{73} For the detail of these gurdwara see Table no. 21 in Appendix-II.
\textsuperscript{74} For the detail of these gurdwara see Table no. 22 in Appendix-II.
\textsuperscript{75} For the detail of these gurdwara see Table no. 23 in Appendix-II.
places can be identified in the west Punjab.\textsuperscript{76} The highest number of sacred places were located in Rachna doab with fifty six (56) i.e 41%, followed by Bari doab with thirty nine (39) i.e 28%, the Chaj doab with twenty one (21) i.e 15% and the Sindh Sagar doab had the least number with twenty (20) i.e 14% Sikh sacred places in the west Punjab.\textsuperscript{77} Out of the one hundred and thirty six (136) a total forty six (46) i.e 33% were scheduled and ninety (90) i.e 66% unscheduled gurdwaras identified in the west Punjab. The numbers of scheduled gurdwaras ranged from one (1) to twenty four (24) in these doabs. The highest numbers of scheduled gurdwaras were located in Bari doab with twenty four (24) i.e 52%, followed by Rachna doab with eighteen (18) i.e 39%, the Chaj Doab with three (3) i.e 6% and the Sindh Sagar doab had the least number of scheduled gurdwaras with only one i.e 2% in the west Punjab.\textsuperscript{78} The unscheduled gurdwaras ranged from fifteen (15) to thirty eight (38) in doabs. The highest number of unscheduled gurdwaras were located in Rachna doab with thirty eight (38) i.e 42%, followed by Sindh Sagar doab with nineteen (19) i.e 21%, the Chaj doab with eighteen (18) i.e 20% and the Bari doab had the least number with fifteen (15) i.e 16% unscheduled gurdwaras in the west Punjab.\textsuperscript{79}

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

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

\textsuperscript{76} The earlier sacred places of period from 1850-1925 (total 74) are also not included in the list of number of sacred places from 1925-1950 because there was no kind of information of scheduled and unscheduled gurdwaras was existed before the period of 1925. For detail see the calculated data: 136/668X100=20%.

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

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

\textsuperscript{79} For the detail of these gurdwara see Table no. 26 in Appendix-II.
eighty nine, Ambala had thirty one, Karnal twenty eight, Hisar had four, Rohtak with two and Kangra had the least number with only one sacred places in the region.

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

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

---

80 For the detail of all these Gurdwaras see the Table no. 1 in Appendix-III.
81 The Sikh Gurdwaras Act, 1925, (Punjab Act VIII of 1925), The Government of Punjab, Lahore, 1926. The scheduled no. of these gurdwaras in the Sikh Gurdwara Act of 1925 is 154 and 155 respectively, p. 103.
82 Bhai Kahn Singh Nabha, Gurushabad Ratnakar Mahankosh, Encyclopaedia of Sikh Literature, Patiala: Department of Language, 1960, p. 308.
wells and established a **sarowar** near the hamlet of his devotee Bhai Jiwanada of village Sadhar. It was said that a powerful Muslim adherent of the Guru, Rai Jodh of Kangar, his pious wife and son, Chain Beg came to pay homage to the Guru and placed at his disposal 500 horsemen, which greatly helped the Guru in his last two battles against the Mughal forces. It was at this that about 1200 Sikhs from Kabul and Kandhar came to pay homage to Guru Hargobind under the leadership of their **masands**, Tara Chand, Bakhat Mal and Bhai Dayala. During the stay of the Guru at Sadhar Bhai Karoria another disciple offered Rs 2 lacks and regretfully reported that two valuable horses brought by him for the Guru from Kabul had been forcibly taken away by the Mughal officials on the way. Guru Hargobind deputed his trusted disciple, Bhai Bidhi Chand who with the help of Bhai Jawanda a carpenter of Lahore brought the horses to the Guru by risking his life. Impressed by the dedication and devotion of Bhai Jawanda the Guru bestowed upon him a pair of his shoes as a gift. The shoe is still in the possession of the descendants of Bhai Jawanda and can be seen at their house or can be brought to the nearby gurdwara on making a suitable offering.\(^{83}\)

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


\(^{84}\) Ibid., p. 204.

\(^{85}\) Bhai Kahn Singh Nabha, *Gurushabad Ratnakar Mahankosh*, *Encyclopaedia of Sikh Literature*, p. 421.
The legend about the Gurdwara Manji Sahib (Alamgir) is that, Guru Gobind is said to have been brought to this place disguised as Ucha ka Pir on a manji (cot), which was carried on shoulders of five supporters two Mohammadans and three Sikhs. During his brief halt, the Guru asked for water from a woman passerby. She reported that there was no water at the mound but there was a well at a short distance. Unfortunately, no body dared draw water from it because of a big snake that lived close to it. The Guru shot an arrow, which killed the snake. One of the disciples sent there to bring water than he informed the Guru that the water of the well had been polluted with the blood of the wounded snake, which had fallen in it. The Guru shot another arrow into the ground whereupon water sprang up there. Being convinced of the super-natural powers of the Guru the woman requested him to cure her from the disease of leprosy. The Guru assured her that all those who would bathe in the sarovar with faith would be cured of leprosy. The woman obeyed the command and was fully cured. At the place where the Guru abandoned the manji (cot) the celebrated six-storied gurdwara has been built at this place. Another Gurdwara Manji Sahib (Kanech) was built in the memory of Guru Gobind Singh who visited here after leaving Chamkaur Sahib. The Gurdwara Gurusar Padshahi Dasmi (Lamma Jatpura) was built in the memory of Guru Gobind Singh. It is said that Guru came here from Raikot and stayed here until Nura Mahi returned from Sirhind and narrated to him the tragic tale of the dastardly murder of the younger Sahibzadas and of the sad story with calm composure and told the others present not to grieve. He praised and blessed the Nawab of Malerkotla for his courageous words in defence of the young children. He thanked Nura and Rai Kalha for their service and giving a sword and a jug to the Rai as souvenirs, he took leave and resumed his journey further to the west. A beautiful gurdwara commemorating the Guru’s stay at Lamma is inside the village, where the Guru had stayed in the house of the Bhai Ram Dit Singh. The hand written copy of Guru Granth Sahib is preserved inside the gurdwara, which is said to have been given by Guru Gobind Singh himself.

86 Bhai Kahn Singh Nabha, Gurushabad Ratnakar Mahankosh, Encyclopaedia of Sikh Literature, p. 79.
87 The Gazetteer of Ludhiana District and Malerkotla State 1904 (reprint 2002), Published by the Revenue and Rehabilitation Department, Chandigarh, 2002, p. 33.
88 Bhai Kahn Singh Nabha, Gurushabad Ratnakar Mahankosh, p. 235.
The Ferozepore district had twenty-six (26) scheduled and sixty-six (66) unscheduled gurdwaras in the Satluj-Jamuna divide area. The Gurdwara Nanaksar at Takhtpura has been sanctified by the visit of three Sikh Gurus viz. Guru Nanak Dev, Guru Hargobind Sahib and Guru Gobind Singh. Separate shrines dedicated to each one of them are located there and a beautiful sarovar also built in the premises of Gurdwara Nanaksar. Another gurdwara in Ferozepore was Gurdwara Gurusar at Lopon. This Gurdwara was associated with the visit of Guru Hargobind. The Guru stayed here for two days. A new building of gurdwara was constructed in 1960. The scheduled gurdwara in Ferozepore was Gurdwara Gurusar Bazidpur in Bazidpur village. The Gurdwara Gurusar Bazidpur was built in the memory of Guru Gobind Singh. It is said that the Guru rested at this place on his way to the village of Rupana after the battle of Muktsar. The Jand-tree, to which the Guru tied his horse, still exists. The building of the gurdwara and the sarovar (tank) were built by the erstwhile rulers of the Faridkot State in the late 19th century. A big fair is held here on Basant Panchmi (8–9 February) every year when a large number of people from far and wide visit this place. The Gurdwara Gurusar Sahib at Rupana is associated with the tenth Guru Gobind Singh, who came here after winning the battle of Muktsar on 25 April 1706. Guru rested here for some time, while Guru was resting, a wild crow kept flying about cawing. Guru shot the crow with an arrow. On being asked by his followers, Guru explained that the wild crow was in fact an old headman of the village who had been cursed and turned into a crow because of his evil deeds. Guru said that he had come to this place to emancipate the crow. The gurdwara stands in the centre of a low-lying area, now vast perennial pond owing to water logging. A big fair is organized here every year during the first week of March.

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

---

89 For the detail of all these gurdwaras see the Table no. 2 in Appendix-III.
90 Bhai Kahn Singh Nabha, Gurushabad Ratnakar Mahankosh, p. 637.
followers without telling anyone and appreciated their prompt reaction. To test the alertness of his Sikhs, Guru lowered his arrow, saluted the grave of a Muslim Saint, Qasim Bhatti near in the morning. His alert Sikhs immediately reacted to this prohibited act and asked Guru to pay a fine of Rs 25. The Guru willingly accepted their punishment. It is believed that the amount received as punishment was utilized in preparation of *degh*, which was distributed among the *sangat*. In addition, it is also believed that Guru halted near a group of three *jand* trees and after hanging his arms and belt on the trees, rested for some time. A small shrine was established in the centre of these trees, which can be seen here.\(^{92}\)

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

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


\[^{93}\] For the detail of all these gurdwaras see the Table no. 3 in Appendix-III.

\[^{94}\] For the detail of all these gurdwaras see the Table no. 4 Appendix-III.

\[^{95}\] For the detail of all these gurdwaras see the Table no. 5 Appendix-III.

\[^{96}\] For the detail of all these gurdwaras see the Table no. 6 in Appendix-III.

\[^{97}\] For the detail of all these gurdwaras see the Table no. 7 in Appendix-III.
one (101) unscheduled gurdwaras in the region. The scheduled gurdwaras in Jalandhar was Gurdwara Gurplah in village Sotran. The gurdwara is associated with the visit of Guru Hargobind Sahib who visited this place before reaching Banga. Guru Hargobind stayed here for few days. The well still exists in the premises of the gurdwara whose water was used by the Guru for drinking. A big fair is held here to commemorate the memory of Guru Hargobind Sahib on 20 Haar (June-July). There was another gurdwara namely Gurdwara Sahib Padshahi Chhevin at Durgapur. During his forty days stay at Banga, Guru Hargobind Sahib also visited this place. A big fair is held here at this place in the memory of Guru Hargobind Sahib visit on 22 Haar (June-July).

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

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

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

---

98 For the detail of all these gurdwaras see the Table no. 8 in Appendix-III.
100 Ibid., p. 142.
101 For the detail of all these gurdwaras see the Table no. 9 in Appendix-III.
103 For the detail of all these gurdwaras see the Table no. 10 in Appendix-III.
Bhadra, four days after the *mela* at Goindwal.\(^{104}\) Another Gurdwara Attari Sahib (Sultanwind) was built in the memory of Guru Hargobind who is said to have stayed there while on his way from Lahore to Amritsar. On his arrival at the village, the Guru asked for water. Leaving the nearby well, the women of the village ran to a distant well to fetch water. On the Guru’s asking, it was stated that the water of the nearly well was brackish and that of the other was sweet. The Guru, on the contrary, said that the water of the nearby well was sweet, whereas that of the other was brackish. The brackish water is said to have, thus, miraculously turned sweet. The women of the village served the Guru well. He is said to have blessed them saying "*Maiyan rab rajaian*". It is held that the girls of this village, wherever married, generally remain well off.\(^{105}\)

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

---


\(^{105}\) Ibid., p. 114.

have resided at the place of Bir Sahib in Tahsil Tarn Taran. Baba Buddha had many cows and used to send butter and milk for the Guru’s langar at Amritsar. Baba Buddha is said to have served the first six Gurus. For a long time, the fifth Guru, Arjan Dev had no son. It is said that Mata Ganga came from Amritsar to Bir Sahib on foot, with loaves, buttermilk and onions on her head. Baba Buddha accepted the offerings and through his blessings, Mata Ganga gave birth to a son (Hargobind). In commemoration of the birth of Guru Hargobind, a fair is held there on 21\textsuperscript{st} Asvin.

About 150 acres of land is attached to the Gurdwara Bir Sahib Baba Buddha.\textsuperscript{107} There is another gurdwara namely Gurdwara Ram Das was built in the memory of Baba Buddha in Ram Das, who is said to have been born at Kathunangal and to have died at Ram Das. Nadir Shah ransacked the gurdwara. Maharaja Ranjit Singh reconstructed the building. Fourteen hundred acres of land is attached to the gurdwara. On the 4\textsuperscript{th} Badi (i.e the 4\textsuperscript{th} day after puranmashi- the full moon night), a fair is held here.\textsuperscript{108}

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

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

\begin{footnotes}
\item[107] Bhai Kahn Singh Nabha, \textit{Gurushabad Ratnakar Mahankosh}, p. 658.
\item[108] Ibid., p. 775.
\item[110] Bhai Kahn Singh Nabha, \textit{Gurushabad Ratnakar Mahankosh}, p. 440.
\item[111] For the detail of all these gurdwaras see the Table no. 11 in Appendix-III.
\end{footnotes}
he was not allowed to stay, Guru replied that if the people of this village were disturbed and moved to other place, they would ruin it by their inhuman conduct, so it was in the interest of others that they might stay where they were. The tree under which he reposed for a while is known as Mal Sahib. The unscheduled gurdwara in Lahore was Dharmala Sat Guru Nanak in Lahore city, the tradition about this sacred place is that while describing Chakki Sahib at Eminabad in district Gujranwala, it has been mentioned that Baba Nanak was detained and later set free by Babur when he captured Saidpur. When Babur captured Lahore, Guru Nanak had already reached the town and was staying at this place, which is situated in Mohalla Kakezaiyan near Chaurhatta Mufti Baqir. During the 19th century, a dharmsala in brick and lime mortar was built here.\textsuperscript{112}

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

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

\textsuperscript{112} Khan Mohammad Waliullah Khan, \textit{Sikh Shrines in West Pakistan}, p. 20.
\textsuperscript{113} Ibid., p. 33.
\textsuperscript{114} Ibid., p. 31.
proper, surmounted with a squat fluted dome the base of which is decorated with naga head design. There is also a well near the ‘Deodhi’. Five hundred acres of agricultural land is attached to the gurdwara and a fair used to be held at this place every month.\textsuperscript{115} There is a dharmsala of Bhai Jawahir Singh at Qila Gujar Singh in Lahore. Bhai Jawahir Singh was the brother of Rani Jindan, wife of Maharaja Ranjit Singh. He was killed by the Sikh army towards the end of 1844 A.D. Rani Jindan was deeply moved by the death of her brother and mourned heavily over his dead body. She built his smadh situated outside the Masti Gate.\textsuperscript{116}

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

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

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

\begin{itemize}
  \item \textsuperscript{115} Khan Mohammad Waliullah Khan, Singh Shrines in West Pakistan., p. 51.
  \item \textsuperscript{116} Ibid., p. 55.
  \item \textsuperscript{117} For the detail of all these gurdwaras see the Table no. 12 in Appendix-III.
  \item \textsuperscript{118} H.S. Singha, The Encyclopedia of Sikhism, p. 41.
  \item \textsuperscript{119} For the detail of all these gurdwaras see the Table no. 13 in Appendix-III.
  \item \textsuperscript{120} For the detail of all these gurdwaras see the Table no. 14 in Appendix-III.
  \item \textsuperscript{121} For the detail of all these gurdwaras see the Table no. 15 in Appendix-III.
\end{itemize}
killed in 1722 when his matchlock busted. A samadhi was built over the place where he was cremated.\textsuperscript{122} The legend about the Gurdwara Khuhi Bhai Lalo Ji is that Guru Nanak while at Eminabad, stayed with a carpenter named Lalu and used the water of a well situated in his house. The well or Khuhi is held sacred and is known as Khuhi Bhai Lalu.\textsuperscript{123} Another Smadh of Sardar Mahan Singh is also situated in Gujranwala city. Sardar Mahan Singh, father of Maharaja Ranjit Singh, established his supremacy over other petty chiefs of the Punjab. He was in alliance with Sardar Jassa Singh and Sansar Chand, defeated Jai Singh Kanahya in 1785 A.D. and in 1792 A.D. While he besieged Gujrat, he fell ill and died. His \textit{samadhi} has a high dome was built by Maharaja Ranjit Singh, over the place where his body was cremated.\textsuperscript{124} The legend about the Damdama Sahib of Baba Sahib Singh is that, Baba Sahib Singh, a descendant of Guru Nanak, was a famous saint. The platform on which he used to sit is known as Damdama Sahib.\textsuperscript{125} The Sialkot district had six scheduled and fifteen unscheduled gurdwaras in Rachna doab.\textsuperscript{126} The scheduled gurdwaras were Gurdwara Shahid Bunga, Gurdwara Tahli Sahib and Gurdwara Nanaksar at Sahowala. The unscheduled gurdwaras were Gurdwara Damdama Sahib Baba Vir Singh Sahib Ji, Dharmsala Bhai Gurdit Singh Ghora and Gurdwara Baba Mihan Singh at Kot Masta.

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

\begin{thebibliography}{99}
\bibitem{122} Khan Mohammad Waliullah Khan, \textit{Sikh Shrines in West Pakistan}, p. 382.
\bibitem{123} Ibid., p. 58.
\bibitem{124} Ibid., p. 384.
\bibitem{125} Khan Mohammad Waliullah Khan, \textit{Sikh Shrines in West Pakistan}, p. 336.
\bibitem{126} For the detail of all these gurdwaras see the Table no. 16 in Appendix-III.
\bibitem{127} For the detail of all gurdwaras see the Table no. 17 in Appendix-III.
\bibitem{128} Hari Singh (ed.), \textit{Sikh Heritage in Pakistan (Gurdwaras and Memorials)}, p. 61.
\end{thebibliography}
Guru Har Gobind went to Nankana to pay a visit to the shrines associated with Guru Nanak. Later a gurdwara was built in memory of his visit to the place.129

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

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

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

---

129 Hari Singh (ed.), Sikh Heritage in Pakistan (Gurdwaras and Memorials), p. 38.
130 For the detail of all these gurdwaras see the Table no. 18 in Appendix-III.
131 For the detail of these gurdwaras see the Table no. 19 in Appendix-III.
132 For the detail of all these gurdwaras see the Table no. 20 in Appendix-III.
133 For the detail of all these gurdwaras see the Table no. 21 in Appendix-III.
134 Iqbal Qaiser, Historical Sikh Shrines in Pakistan, p. 48.
135 For the detail of all these gurdwaras see the Table no. 22 in Appendix-III.
Once Guru Hargobind came here to see him. This gurdwara was built in memory of his visit to the place.\textsuperscript{136}

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

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

\textsuperscript{136} Iqbal Qaiser, \textit{Historical Sikh Shrines in Pakistan}, p. 232.
\textsuperscript{137} For the detail of all these gurdwaras see the Table no. 23 in Appendix-III.
\textsuperscript{138} Also see the Table no. 24 in Appendix-III.
\textsuperscript{139} Khan Mohammad Waliullah Khan, \textit{Sikh Shrines in West Pakistan}, p. 47.
twenty seven Sikh sacred places in the region. The northern area of Punjab had than average number of sacred places like Gujranwala twenty five and Sialkot had twenty one sacred places in the region. The North West Punjab had the less than average number of sacred places like Shahpur had sixteen, Rawalpindi ten, Jhelum six, Gujrat five and Attock had four sacred places in the region. The west and the south-western Punjab had the least number with Multan having only two sacred places in the region.

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

\[1^{40}\] For the detail of these categories, see the Table no. 25 in Appendix-III.
unscheduled gurdwaras fluctuated during the passage of time. There was no standard uniform pattern for the unscheduled gurdwaras in the year. It was depend upon the decision of the judicial court or the Sikh Gurdwara Tribunal whenever the court declared the ordinary gurdwara into the ‘Sikh Gurdwara.’ Than the notification number and date of the concerned ‘Sikh Gurdwara’ was published in the Punjab Government Gazette. Therefore, since the publication of that date the concerned gurdwara was known a ‘Sikh Gurdwara.’ In some year, there was large number of notifications of these unscheduled gurdwaras but in other years, it was very few in numbers. For example, in the second category from 1931 to 1935 the year 1935 individually had the highest one hundred and forty one (141) unscheduled gurdwaras in the region. On the other side in the last category from 1946 to 1950 the year 1946 had the least number with only one unscheduled gurdwaras in the region. There was no unscheduled gurdwaras, which can be notified in the years of 1947, 1948, 1949 and 1950. That is why the number of the unscheduled gurdwaras fluctuated during the passage of time.

III

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

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

\textsuperscript{142} For the detail of all these gurdwaras see the Table no. 1 in Appendix-IV.
also changed in this period. In this period, the number of scheduled gurdwaras became larger than unscheduled gurdwaras. The numbers of scheduled gurdwaras ranged from eleven (11) to one hundred and fifty three (153) in these doabs. The highest number of scheduled gurdwaras were located in the Satluj-Jamuna divide area with one hundred and fifty three (153) i.e 93%, followed by Bist Jalandhar Doab had very less number with eleven (11) i.e 6% scheduled gurdwaras in the region. The numbers of unscheduled gurdwaras ranged from five (5) to one hundred and six (106) in these doabs. The highest number of unscheduled gurdwaras were located in the Satluj-Jamuna divide area with one hundred and six (106) i.e 95%, followed by Bist Jalandhar Doab had very less number with only five (5) i.e 4% unscheduled gurdwaras in the region.

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

143 For the detail of all these gurdwaras see the Table no. 2 in Appendix-IV.
144 For the detail of all these gurdwaras see the Table no. 3 in Appendix-IV.
145 For the detail of all these gurdwaras see the Table no. 4 in Appendix-IV.
Rattan was a dense forest. The residents of Bhatinda were fed up with a ghost who used to demolish their houses whenever they constructed them. Therefore, they requested Guru Gobind Singh to do something for them and the Guru freed the villagers from the ghost.\footnote{146}

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

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

\footnote{146}{\textit{The Gazetteer of Bhatinda District 1992}, The Government of Punjab, Chandigarh: Revenue Department, 1992, p. 536.}
\footnote{147}{Ibid., p. 540.}
\footnote{148}{Ibid., p. 543.}
\footnote{150}{Ibid., p. 541.}

114
The Gurdwara Sahib Padshahi Naumi at Bareh is associated with Guru Tegh Bahadur who stayed here for four months. People at that time came in large numbers to seek the blessings of the Guru. Here in commemoration of the arrival of Guru a magnificent gurdwara has been built. In the compound of gurdwara, there is also a sarovar.\(^{151}\) There was another gurdwara built in memory of Bhai Behlo Jee in the village Phapare Bhaike in Mansa Tahsil. Phapare Bhaike is known for Bhai Behlo, who hailed from this village. Bhai Behlo spent his life in the service of Guru Arjan Dev, the 5\(^{th}\) Guru at Amritsar. The Guru was so much pleased with his devotion and service that he blessed him by saying ‘Bhai Behlo Sab Ton Pehlon’ (Bhai Behlo, you are the first of all). Bhai Behlo also accompanied the marriage party of the Guru. There is a smadh of Bhai Behlo in the village. Nearby, there is also a big sarover (tank). A splendid gurdwara has been constructed in the memory of Bhai Behlo. A big fair is held on Asuj 10 (September-October) every year, which lasts for three, days. People from far and near attend the fair and pay their obeisance. Religious diwans (congregations) are also held on the occasion.\(^{152}\)

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

\(^{151}\) *The Gazetteer of Mansa District* 2002, p. 368.

\(^{152}\) Ibid., pp. 544-45.

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

---


\(^{155}\) Ibid., p. 548.

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

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

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

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

159 For the detail of all these gurdwaras see the Table no. 5 in Appendix-IV.
suffering will vanish. A brick laid by the Guru has been recovered from the pond on which the following words have been engraved:


17 January 1663

A *hukmnama* said to have been of Guru Gobind Singh dated 15 *Poh* 1761 *Sambat* (December-January 1704) is also preserved here. It was found when the building of the old gurdwara was being demolished and new one was being constructed. It is written in the *hukmnama*, that Guru Gobind Singh will appear at this place every year here on 15 *Poh* (December-January). A big fair is held on 15 *Poh* every year. People assemble here on *amavas* day every month.

The gurdwara namely Gurdwara Sahib Padshahi Naumi was built with the visit of Guru Tegh Bahadur in the village Moonak. A tank has also been built where people take bath.

The Gurdwara Sahib Padshahi Naumi at Dhilwan is associated with the visit of Guru Tegh Bahadur, the ninth Sikh Guru. Gurdwara Damdama Sahib has been built here in the memory of the Guru, who is said to have stayed here for nine days. A fair is held here for two days on the Baisakhi day. On this occasion, people take bath in the tank built near the gurdwara.

The Gurdwara Thara Sahib is a historical gurdwara built in the memory of Guru Tegh Bahadur who stayed here for a few hours while going to Delhi for martyrdom. It is said that the Guru and his followers felt much inconvenience, as they could not get water due to various obstructions created by the local Muhammadans. Accordingly, the Guru got dug a *baoli* (well) at the site of the gurdwara. Later on, Banda Bahadur got the brickwork done around this well. People take bath in this *baoli* and it is believed that its sacred water has a healing effect on various diseases, especially for children.

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

---

162 Ibid.
163 Ibid., p. 443.
whosoever will take bath with devotion will be cured. People assemble here on the
day of amavas of every month for a holy dip in the tank.\textsuperscript{164}

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

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

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

\textsuperscript{164} The Gazetteer of Sangrur District 1984, p. 444.
\textsuperscript{165} Ibid., p. 440.
\textsuperscript{166} Ibid., p. 447.
\textsuperscript{167} Ibid., p. 442.
gave him due respect. Bhai Mool Chand was well-known in the area for his spiritual attainments. Guru Tegh Bahadur too recognized his nature intense spirituality even when the Bhai was a child.\footnote{The Gazetteer of Sangrur District 1984, pp. 454-55.}

The Patiala district had thirty-nine (39) scheduled and highest number forty (40) unscheduled gurdwaras in the region.\footnote{The Gazetteer of Patiala District 1992, The Government of Punjab, Chandigarh: Revenue Department, 1992, p. 653.} The Gurdwara Sahib Padshahi Tesri is situated in the village Jand Mangoli. This famous gurdwara is also known as Gurdwara Nathana Sahib built in the memory of Guru Amar Das who used to visit this place. Originally, this place was abode of Naths (known as Nathana da Dera). The ninth and tenth Sikh Gurus are also believed to have visited this place. A magnificent sarovar (tank) has been constructed in the gurdwara.\footnote{For the detail of all these gurdwaras see the Table no. 6 in Appendix-IV.}

The Gurdwara Sahib Padshahi Chhemi at Mandi Gobindgarh was built in the sacred memory of Guru Hargobind who stayed here for two months during his visit to this place. The Guru stayed nearby a big sarovar (tank) where the present gurdwara has been built. This tank was then known as Barri Dhab (big tank). It has also been authenticated by the S.G.P.C that the name then known as Barri Dhab was adopted as ‘Gobindgarh’ after the name of Guru Hargobind. According to Bhai Kahn Singh Nabha, “Mandi Gobindgarh has been named after the name of a small village Gobindgarh situated in Tahsil and police Station Amloh, where sixth Guru, Guru Hargobind Sahib stayed for two months, the bank of big sarovar in those days known as Barri Dhab in Punjabi. The Guru was accompanied by his followers and warriors. Some clash occurred between Guru Sahib Lashkar (sepoys) and the then Mughal Fauj in which swords of some sepoys went blunt and broke. They then requested Guru Sahib that there was not even a tiny tissue of steel in this area for repair of their weapons, so how they could fight further. Guru Sahib smilingly said “someday this place will be a big steel producing centre in the country where you say that no steel is available for repair of the weapons”. Then the sepoys were directed to a place, where they found some steel scraps and repaired their weapons. The village (repair place) is now known as Lohar Maja”. Therefore, according to the Sikh traditions, Mandi Gobindgarh has become the biggest steel re-rolling centre of the country, due to the blessing of Guru Hargobind. The structure of the gurdwara is marvelous. There is a
big tank for taking holy bath. A big annual fair is also held at this place in the month of June at the birthday of Guru Hargobind.\textsuperscript{171}

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

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

\textsuperscript{171} The Gazetteer of Patiala District 1992, pp. 646-47.
have stayed here beneath the beri tree. As Musalmans were in pursuit, he did not stay here for long and left for Karnal, a place at a distance of 3 kilometers from Lallan ke on the bank of the Sirhind Canal. The sixth Guru Hargobind is also said to have stayed and tied his horse beneath the tree. There is a small round gurdwara built in memory of both these Gurus. The two storeys of the building therefore, contain ‘Manjis’ of the 6th and the 10th Gurus.

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

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

173 Ibid., pp. 654-55.
174 Ibid., p. 653.
Guru Gobind Singh visited Dhakauli, he came to know that the people of this village were facing much hardship due to shortage of water in the area. Even water for drinking purpose was not available. The people had to bring water from Sukhna rivulet. Moreover, water did not flow in the said rivulet for whole of the year. Realizing the difficulties of the people, Guru Gobind Singh struck an arrow in the ground and water sprang from the place where now Gurdwara Baoli Sahib stands.\footnote{The Gazetteer of Patiala District 1992, pp. 655-56.}

At Rani Majra, there is an historical gurdwara constructed in the memory of Guru Gobind Singh who along with other members of the family stayed here for one month while on his way from Patna Sahib to Anandpur Sahib. It is believed that after leaving Lakhnaur Sahib (now in Ambala district of Haryana), the Guru stayed here before marching towards Anandpur Sahib.\footnote{Ibid., p. 652.}

Another gurdwara Dera Baba Ajaipal Singh at Nabha has been built to commemorate the memory of Baba Ajaipal Singh who was a drum-beater of Guru Gobind Singh. Baba Ajaipal Singh stayed here for 39 years and preached Sikhism among the people of this area. Ranjit \textit{Nagara} (drum) of Guru Gobind Singh has also been preserve in this gurdwara. It is also known as Gurdwara \textit{Ghorianwala}, as it is believed that the wishes of people are granted by making offers of horses. A large number of people visit this place during \textit{gurpurbs} and \textit{sangrands}.\footnote{Ibid., p. 642.} Another Gurdwara Sahib Shahid Ganj (Harnam Nagar) is situated just half a kilometer from Gurdwara Fatehgarh Sahib. It commemorates the martyrdom of those Sikhs who were killed by the tyrannical Mughals. It is believed that forty cartloads of head of martyred Sikhs which were being taken to Delhi for getting prize were captured by the Sikhs of this area and their cremation was done at the place where now Gurdwara Shahid Ganj stands.\footnote{Ibid.}

The Ludhiana district had three unscheduled gurdwaras in the region. These unscheduled gurdwaras were Gurdwara Guru Granth Sahib at Payal and Gurdwara Guru Granth Sahib at Dhamot.\footnote{For the detail of all these gurdwaras see the Table no. 7 in Appendix-IV.} The Mahendergarh district had two scheduled gurdwaras in the region. These scheduled gurdwaras were Gurdwara Bhole Sahib Padshahi Naumi and Gurdwara Sahib Padshahi Naumi at Narnaul city.\footnote{For the detail of all these gurdwaras see the Table no. 8 in Appendix-IV.} The Faridkot district had two unscheduled gurdwaras in the region. These gurdwaras were...
Gurdwara Baoli Sahib and Gurdwara Guru Granth Sahib at village Sarava.\textsuperscript{181} The Ambala district had the least number with only one unscheduled gurdwara in the Satluj-Jamuna divide area. This sacred place was Gurdwara Lakhnaur Sahib in Lakhnaur city.\textsuperscript{182}

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

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

\textsuperscript{181} For the detail of all these gurdwaras see the Table no. 9 in Appendix-IV.
\textsuperscript{182} Also, see Table no. 10 in Appendix-IV.
\textsuperscript{183} For the detail of all these gurdwaras, see the Table no. 11 in Appendix-IV.
\textsuperscript{185} Ibid., p. 326.
\textsuperscript{186} Ibid., p. 326.
Kartarpur to Kiratpur stayed here. The dwellings of the people of the village used to catch fire every year and their belongings were destroyed. This happened due to the curse by a saint. The villagers narrated their tale of misery to the Guru, who installed a pillar of wood (tham) at the place of gurdwara and said that, thereafter, everything would be safe. The gurdwara is named after this pillar. A fair is held here on 6-7 Bhadon (August-September) the days during which the guru stayed here. At Palahi, there is a historical gurdwara built in the memory of Guru Hargobind who fought with the Mughals at this place and later on stayed here. A fair is held here annually in the month of June-July.

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

188 Ibid., p. 326.
189 For the detail of all these categories, see the Table no. 12 in Appendix-IV.
number with only two (2) i.e 1.76% sacred places in the region. There was no central fixed pattern of the unscheduled gurdwaras for example in the third category the year 1961 individually had the highest number twenty seven unscheduled gurdwaras in the region. On the other side, there were many years like 1953, 1965, 1972, 1973, 1976 and 1977 who had the only one unscheduled gurdwaras in the region each. It is interesting to note that between the periods from 1981 to 2000, there was no notification of unscheduled gurdwaras can be identified in the sources. Besides this there was no notification of the unscheduled gurdwaras can also be identified in the years of 1951, 1952, 1954, 1955, 1956, 1957, 1958, 1959, 1967, 1968, 1969, 1971, 1975, 1978, 1979 and from 1981 to 2000.

IV

It is evident that there were several changes regarding the number, location and distribution of Sikh shrines from the mid 19th to the end of the 20th century. The first feature of this change was about the total number of sacred places. It is noteworthy to talk here about the area of the Punjab. In the period from 1850 to 1947, the Punjab had the vast area including the west Punjab of Pakistan. After the partition in 1947, many sacred places were left in Pakistan. It is evident that after partition a total one hundred and thirty six (136) Sikh sacred places were left in Pakistan. Out of one hundred and thirty six (136), a total forty six (46) i.e 33% scheduled and ninety (90) i.e 66% were unscheduled gurdwaras can be identified. So with the excluding of these sacred places, a total six hundred and six (606) sacred places can be identified in the east Punjab from the period 1850 to 1950.\(^{190}\) Like this, in the mid 20th to the end of 20th century a total two hundred and seventy five (275) sacred places can also be identified in the same area. If we merge the total sacred places of east Punjab from 1850 to 2000 than the total, number of sacred places would be eight hundred and eighty one (881). Afterwards these sacred places will be compared with the list of those gurdwaras, which were managed by the Shiromani Gurdwara Parbandhak Committee in the 20th century. The lists of these gurdwaras were collected from the office of S.G.P.C at Amritsar. By compared to these sacred places with the S.G.P.C list of gurdwaras, it is observed that out of these total eight hundred and eighty one

\(^{190}\) It is mentioned here that, this total number of six hundred and six (606) sacred places also includes the seventy four (74) sacred places of period from 1850 to 1925 and five hundred and thirty two (532) sacred places of period from 1925 to 1950, which were located only in East Punjab areas. Therefore, the sacred places of west Punjab with number one hundred and thirty six (136) were not included in the total number of east Punjab that would be eight hundred and eighty one (881). For detail see calculated data: 668+74= 742, 742-136= 606, 606+275=881.
(881) sacred places, a total six hundred and thirty four (634) i.e 72% were continue to exist, the total fifty six (56) i.e 6% new sacred places emerged and one hundred and ninety (190) i.e 21% sacred places disappeared in the end of the 20th century, because the names of disappeared sacred places were not mentioned in S. G. P. C list of gurdwaras.

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

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

It is evident that out of these eight hundred and eighty one (881) gurdwaras, the tenth Guru Gobind Singh had the highest number of one hundred and forty (140) i.e 22% gurdwaras followed by the gurdwaras of other spiritual religious personage had one hundred and thirty eight (138) i.e 21%, the sixth Guru Hargobind with one hundred and three (103) i.e 16%, the ninth Guru Tegh Bahadur had ninety six (96) i.e
15%, the first Guru Nanak Dev with sixty five (65) i.e 10%, the fifth Guru Arjan Dev had thirty one (31) i.e 5%, the Guru Har Rai with sixteen (16) i.e 2%, the fourth Guru Ram Das had eleven (11) i.e 2%, the family related places were ten (10) i.e 1%, the second Guru Angad Dev had few number with eight (8) i.e also 1%, the third Guru Amar Das had small number with seven (7) i.e 1% and the eighth Guru Harkrishan had least number with only four (4) i.e 0.63% sacred places in the region. It is observed that the Guru Gobind Singh and gurdwaras of other spiritual religious personages contained the half number of gurdwaras out of the total number of gurdwaras. There were many sacred places identified which were built with the name of these spiritual religious personage like Gurdwara Shahid Ganj Baba Deep Singh, Gurdwara Baba Taru Singh Shahid, Gurdwara Dera Baba Ajaipal Singh, Gurdwara Bhai Mool Chand and Gurdwara Baba Ala Singh, etc. These gurdwaras were also mentioned in the amended Sikh Gurdwara Act of 1959 with allotted a permanent scheduled number against these gurdwaras. These gurdwaras were identified much in number compared with the gurdwaras of Sikh Gurus in the Punjab.

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