Pandit Tara Singh Narotam is perhaps the first Sikh scholar, who has given a detailed account of the historical Sikh Shrines.¹ He was born in 1822 AD. at Kahlwan village near Qadian in Gurdaspur district of the Punjab. In his twenties, he joined the Dera of Gulab Singh Nirmala at Patiala. There, he gained some knowledge of the Sikh literature from Gulab Singh.² He got education in Sanskrit and Vedic literature from Amritsar and Banaras. It is important to note that for his literary attainments, he had received patronage from the rulers of the Patiala state. Significantly, he himself had established a Nirmala Dera at Patiala known as Dharm Dhuja. He stayed at this place for a very long period. In 1875 AD., he became ‘Sri Mahant’ of the Nirmal Panchayati Akhara at Haridwar after the death of his predecessor Mahant Kuberia.

Pandit Tara Singh Narotam is well known for his contribution to the Sikh literature. Some of his notable works are Wahiguru Sabdarth (1862), Teeka Bhagat Bani Ka (1872), Gurmat Nirnay Sagar(1877), Teeka Guru Bhai Dipika (1879) and Sri Guru Tirath Sangreh (1884) . His other literary works include Sabad Sur Kosh (1866), Akal Murati Pradarsan (1878), Guru Vars Taru Darpan (1878) and Teeka Sri Raja (1885). It is said that he also wrote a commentary on the entire Guru Granth Sahib, which is not available.³

Tara Singh’s literary creations can be divided into four categories: exegetical, lexico-graphical, theological and doctrinal. From his exegetical and doctrinal writings, it seems he belonged to the Nirmala school of thought and his Vedantic interpretation of the Sikh thought becomes very clear. He believed that the Gurmat doctrinally is an amalgam of the doctrines of Shankara and Ramanuja.

³ Ibid., p. 315.
with the exception that in Gurmat, *bhakti* preponderates over *janan* and action. He added that *bhakti* too is based on *janan* only. Interestingly, he is of the view that Guru Nanak was an incarnation of Vishnu and he confirmed to the path of the Vedas and did not deviate that path anywhere except in idol-worship which he rejected firmly. He held that Wahiguru is another name of Vishnu only and it could not refer to the *nirguna* concept of God. *Mukti* in his view was a bodiless state. In his view, *bani* included in the Guru Granth Sahib was a revolution like the Vedas. His expression is highly Sanskritized in the manner of the Nirmala school of thought and philosophy. He was well versed in the *Vedic, Sanskrit and Puranic* lore and hence has quoted from it profusely.

Most of his works were published posthumously, according to *Mahan Kosh* by Kahn Singh Nabha. The *teeka* of *Mokh Panth* was published in 1922; *Gurmat Nirnay Sagar* in 1934; *Akal Murat Rahras, Pardarshan* and *Guru Vansh Tar Darpan* in 1935; *Shri Guru Tirath Sangreh* in 1940; *Teeka of Shri Gatha in 1942* and *Gur Girarth Kosh* in 1946. All these are some of his famous works. He died in Patiala in 1891.

II

*Sri Gur Tirath Sangreh* is one of the famous works of Pandit Tara Singh. It is very largely based on the information supplied to him in written form by Giani Gian Singh, his disciple and close associate, who had personally visited several Sikh sacred sites and had collected very valuable information on the Sikh Shrines of historical importance. It is significant that in his *Sri Guru Tirath Sangreh*, Narotam has acknowledged with due regard the help rendered to him by Giani Gian Singh in the completion of his work. It was compiled in 1884 AD. According to Bhai Kahn Singh Nabha, it was published posthumously in 1940. It contains

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considerable information relating to the historical Shrines of the Sikh Gurus. In the completion of this work, Pandit Tara Singh was assisted by his disciple Giani Gian Singh, who is known to have visited many Sikh Gurdwaras to collect information and had also written his account of the Sikh Shrines. Entitled: *Gurdham Sangreh* (1919) Giani Gian Singh’s work on the Sikh Shrines has been very largely consulted by Tara Singh Narotam. The latter also read *Suraj Parkash* of Bhai Santokh Singh.

*Sri Gur Tirath Sangreh* contains meaningful information on the location and significance of the Sikh Gurdwaras. Interestingly, he has highlighted the merit of visiting the sacred places associated with the Sikh Gurus. For instance, Tara Singh Narotam writes that by making a visit to the Gurdwaras connected with the marriage of the Sikh Gurus, one could get the reward of getting married. Significantly, in support of this, Narotam has quoted some verses from the *Adi Granth* as well as *Puranas*.

III

The Sikh Shrines mentioned by Pandit Tara Singh Narotam in his work may be classified into different categories. Very large number of the Gurdwaras and historical places are found associated with the Sikh Gurus, the Sahibzadas or sons and wives of the Sikh Gurus. There are also several references to the Gurdwaras which are associated with the staunch Sikhs of the times of the Sikh Gurus. Narotam’s work is important as it also contains brief information

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10 Tara Singh Narotam, *Shri Guru Tirath Sangreh*, Ambala, 1884, f>Vj V.!
11 Ibid., pp. 12-282.
12 Ibid., pp. 208-236.
13 Ibid., pp. 237-270.
14 Ibid., pp. 271-284.
regarding the Mughal rulers who were contemporary of the Sikh Gurus. It may be added here that a brief description of the Sikh Misls too, has been given by Pandit Tara Singh Narotam.

Over five hundred Gurdwaras of the Sikh Gurus (501) have been mentioned by Pandit Tara Singh Narotam, of which over five dozen (64) are connected with Guru Nanak Dev alone. Rest of the Shrines of the Sikh Gurus are found distributed in this way: seven are associated with Guru Anged Dev; eleven with Gur Amar Das; nine with Guru Ram Das; thirty-three with Guru Arjan Dev; seventy-nine with Guru Hargobind; twenty-six with Guru Har Rai; five with Guru Harkrishan; hundred with Guru Tegh Bahadur and one hundred sixty-seven with Guru Gobind Singh. It may be noted that the number of Gurdwaras associated with Guru Harkrishan is much less. This is so perhaps due to the fact that eighth Sikh Guru left for heavenly abode quite young. Hence, he did not get the opportunity to serve the Sikh Panth for a long time.

Significantly, Narotam’s work contains rare information about the Shrines associated with Guru Gobind Singh. This is perhaps due to the fact that the period of Guru Gobind Singh’s life and mission witnessed heyday of the Sikh religion and history. The creation of the Khalsa in 1699 by the tenth Sikh Guru added a new dimension to the separate identity of the Sikh Panth. Moreover, Guru Gobind Singh is well known for multifarious activities and the new shape he gave to the Sikh religion. That’s why the number of the Gurdwaras associated with him is perhaps much larger.

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17 Ibid., pp. 295-302.
18 Tara Singh Narotam, GurTirath Sangreh, Ambala, 1884, pp. 303-309.
19 The following Table shows the number of Sikh Shrines associated with the ten Sikh Gurus:

<table>
<thead>
<tr>
<th>No.</th>
<th>Guru Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Guru Nank (1469-1539)</td>
<td>64</td>
</tr>
<tr>
<td>2.</td>
<td>Guru Anged Dev (1504-1552)</td>
<td>7</td>
</tr>
<tr>
<td>3.</td>
<td>Guru Amar Das (1479-1574)</td>
<td>11</td>
</tr>
<tr>
<td>4.</td>
<td>Guru Ram Das (1534-1581)</td>
<td>9</td>
</tr>
<tr>
<td>5.</td>
<td>Guru Arjan Dev (1563-1606)</td>
<td>33</td>
</tr>
<tr>
<td>6.</td>
<td>Guru Hargobind (1595-1644)</td>
<td>79</td>
</tr>
<tr>
<td>7.</td>
<td>Guru Har Rai (1630-1661)</td>
<td>26</td>
</tr>
<tr>
<td>8.</td>
<td>Guru Har Krishan (1656-1664)</td>
<td>5</td>
</tr>
<tr>
<td>9.</td>
<td>Guru Tegh Bahadur (1621-1675)</td>
<td>100</td>
</tr>
<tr>
<td>10.</td>
<td>Guru Gobind Singh (1666-1708)</td>
<td>167</td>
</tr>
</tbody>
</table>

Total 501

IV

Besides the Gurdwaras of the Sikh Gurus, Pandit Tara Singh Narotam has also given information about the birth places of the consorts of the Sikh Gurus. Also, there are references to Gurdwaras connected with the descendants of the Sikh Gurus and the Sikh martyrs; and information about some valuable relics of the Sikh past especially of the Guru period. Pandit Tara Singh Narotam’s, *Sri Guru Tirath Sangrah* is not only valuable for the Sikhs but also for the researchers and the historians.\(^\text{21}\) It contains all details concerning the sacred sites of ten Sikh Gurus.\(^\text{22}\) For instance the discovery of Hemkunt Sahib by him is praiseworthy.\(^\text{23}\) He has not only given information regarding the holy places or the Sikh Gurus but also the minutest details of their lives and their family members.\(^\text{24}\) It contains information about all the famous Mughal Emperors contemporary of Sikh Gurus, and the period of their rule. It also contains information on the Sikh Misls, their rise and decline, which is very useful to the historians.\(^\text{25}\) In this way, Narotam has done a commendable work for the scholars of Sikh history.\(^\text{26}\)

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\(^{21}\) *Ibid.*, 2 : 
\[^{22}\] *Loc.cit.* : 
\[^{23}\] *Ibid.* , 2-5 : 
\[^{24}\] *Ibid.* , 5 : 
\[^{25}\] *Loc.Cit.* 
\[^{26}\] *Loc.Cit.* :

some information about Pandit Tara Singh Narotam's life.\textsuperscript{27} He has invoked the ten Sikh Gurus before giving details of their Shrines.\textsuperscript{28}

Significantly, Narotam’s work contains considerable information on actual events of the lives of the Sikh Gurus including the places of their birth and marriage, as well as the places where they raised *baolis*, tanks and wells in accordance with the need of the Sikh community. For instance, the *baoli* at Goindwal was very famous.\textsuperscript{29} Narotam has given the information of making pilgrimage to such holy places.\textsuperscript{30}

He has reiterated that one could have some special benefits by making pilgrimage to places like Baoli Sahib at Goindwal\textsuperscript{31} and the tank (*sarovar*) at Ramdaspur (Amritsar) whose religious merit has been mentioned by the Sikh Gurus themselves in their *bani* recorded in the Adi Granth.\textsuperscript{32} He has also given various other reasons for raising the

\begin{itemize}
\item \textsuperscript{27} *Ibid.*, z-N
\item \textsuperscript{28} *Ibid.*, 2-3:
\item \textsuperscript{29} *Ibid.*, 3-4:
\item \textsuperscript{30} *Ibid.*, 4-5:
\item \textsuperscript{31} *Ibid.*, p. 7:
\item \textsuperscript{32} *Ibid.*, pp. 7-8:
\end{itemize}
Sikh Gurdwaras. He has mentioned the exact directions or location of each Sikh Shrine. Narotam’s information on the places of the Sikh martyrs is very important.

_Gur Tirath Sangreh_ contains the account of the Gurdwaras for the birth of Guru Nanak till the death of 10th Guru Gobind Singh. Narotam has mentioned over five dozen (64) shrines of Guru Nanak, of which nearly two dozen depict the various incidences of the life of the Guru, among these, the most significant ones includes on the birth place as Nankana Sahib and various other Shrines located in its surroundings vicinity constructed in the memory of some incidents of Guru Nanak’s early life. They are Kiara Sahib, Mal Sahib and Tambo Sahib at Sultapur, Gurdwara Ber Sahib and Sant Ghat Sahib signifies Guru Nanak's stayed there. Both the sons of Guru Nanak, Baba Shri Chand and Baba Lakshmi Das were born at this place. Gurdwara (Kandh Sahib) is located at Batala, constructed in memory of Guru Nanak’s marriage at that place.

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*Ibid.* 8-9:

wjV Fg episbj[ WSV[ w[ Hw ojV q[ G hg WajH[ uja[ h[G mm L[t[f l] Hw ojV q] hg dWloji l[ bje[ ujV v[V[ mm l’ wjV whgG epiG w[ uVq h[ @ u[l] VVwjSj epiP VjVw ug wj uVq lojV ] m whk vgy%j ] u[l] VVwjS[ q[G VjVwli dHLVjV vgy%j wj lojV h[ m fBS[ q] q[ Sg l.Ea Wjv vgy%j wj lojV h[ mm

*Ibid.* 9:

u.sdf dul bhja[ q’G episbj[ h[ @ r’h bhjaj b’i Rpl bhja[ w[ d:v[ q[G adhlgv@ ojV]@ i[v w[ LB[LV bjdw Fg lpeqaj dvtV] I’eI h[G a” Fg Whpa wi epiP ojV W.ejv@ f.ujW q’ h[ G mm

*Ibid.* 10-11:


*Ibid.* p. 12:

dHI epiP agio l.e+dh w[ s[tS] rjv[ Rpaq v’eV w’ fC%V wg lpeqaj h[a bvf f+wji dvt h[ bW bje[ lW episbjiG w[ fiq qPv epiP VjVw ug w[ uVq lojV l[ v’[wi epiP slq fjdaLjh ug w[ u’ag u’a lqrV w[ lojV l+g bdWVY Vei ljdkW f+I.a lF dvt[ uja[ h[G mm

*Ibid.* 12-21:

avr.cg e+jq@ VjVwli@ dwbjij ljdkW@ qjv ljdkW@ a.WP ljdkW@ uvjvjWjs@ uPVjeC% deIvji fiWa w[ lqgf ijuZjVg@ Wc’y Ldhi@ fpvgbq w’Bj@ dWsi Ldhi@ VjVw qaj@ WVm

*Ibid.* 15:

lpvajV fpi l@ l.a zjB 2@ Rpsjlg 2 epiP wg w’ dWL] FerjV V[ bj[v[ lqgf Wpvjdhbj m r[HgG Vsg q[G dHLVjV w*[ eH[ m yp.Fg qji agli[ dsV uHj dVWl[ Rpl wj!!!g+ y.s+ ug wj uVq Lqa ÉIÉE q] lpvajV fpi idha[ hbpjm v.tqg sji ug wj uVq ahj hg Lqa ÉIÉE w[ xjeV q] fga[ l[Hpbj m #l.a zjBS W[ l] f.yg f.Aq h[ mlm

*Ibid.* 15:
Various other Shrines of historical importance, noted by Pandit Tara Singh Narotam, include Gurdwara Nanakmatta in Nanital district of Uttar Pradesh. Guru Nanak’s Gurdwara at Pakhoke, (near Dera Baba Nanak Gurdaspur) where the in-laws of the Guru lived and Ajita Randhawa, a devout Sikh of the Guru, also served Guru’s family and his sons. Guru Nanak founded the town of Karatpur Sahib on the banks of Ravi now in Pakistan. It is said that when the place was flooded, Guru Nanak’s eldest son, Baba Shri Chand placed the container, (gagar) having his father’s ash, on the other side at Pakhoke. Near Batala, Achal Batala is a place where Guru Nanak had religious discussions/ debates with the Jogis and composed his composition called Sidh Gosht. The place where Guru Nanak died is called Dera Guru Nanak (Dera Baba Nanak).
Shrines of Guru Angad Dev mentioned by Narotam are only seven, which include the birth place of the Guru at *Nage Ki Sarai* also known as *Mate ki Sarai*, Kartarpur where Guru Angad was nominated by Guru Nanak as his first disciple successor in the age of 35 years, 4 months and 29 days and was re-named as Angad at Khadur Sahib, Guru Angad lived and worked after he had left Kartarpur (Ravi) due to the opposition of Sri Chand. Tapiana Sahib Gurdwara is important because Guru Anag Dev did meditation there. Guru’s *smadh* is their, where he died after completing 6 months and 2 days of his Guruship.

Nearly a dozen (11) Gurdwaras have been mentioned in the name of Guru Amar Das, of which only six seemed to be relatively more significant. They are at Basrake village in Amitsar where the Guru was born in 1479 to his parents, mother Laxmi and father Tejo. Gurdwara Thara Sahib at Khadur, where Guru Angad nominated Guru Amar Das as his Guru; and Chubara Sahib at Goindwal or the place, where Bibi Bhani daughter of the third Guru meditated and the place

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46 Ibid., 30 : Vnj lg ljdh V e+jq qpwali ll jja w l Hgl jV q[G É@ eIp b. es uVq lojV É@ Rpsljg É - Lqa ÉóÉÉ r{ljt rsg dhWjsl s l yji zCg ija ihq qa LFijHq@ dfaj xiP ug w zi a[ls wpq q[G ePiP b>es ug wj uVq hPbj m dtJ wj iju hPH[ VJe[ lJD V[ x[i Wljdhbj aW ll Vj# VJe[ wg lijdH$ iKtj m ePiP b>es ug wj uVq lojV e+jq ll yji 1 w[ sq flipw qDa[ wg lijdh w[ o[h f h’ mlm

47 Ibid., 30-31 : wiajipÉ @ esg wj oV É@ Rpsljg É@ tcPi q[ b.es u w’ epiP VjVw ug wj Wjsj lpS siLV wj f+q hPbj mm 1qa ÉfN@ Él Wil@ Ê qhvV[ @ ÉN dsV wj Rpqi q[ epiP VjVw ug V[ epdbijHg w[ ata W[ujdH vhSj] ug wj Sb.esS Vjq it tcPi F[u[m whg l[r q[ uSj ÉóÉÉ q[ dtv hj h’ mlm

48 Ibid., 31 : tcPi e+jQ-aiv ajV jji W ji w l flipw É@ siWiji ldjhW q>ug q[vj] ijZ w y’o wj É@ a[ls ldjhWjs[ É- epdbijHg v[w epiP b<es ldjhW tcPi bijSj zi H[w w’nCeg q[G W[n eH] m epiP VjVw ug wj u’ag’u’a lqjS[l fgA[ Wp.T] ug V[ bjdH w f+eB wzH] m!!!dHl qhvV[ q[G woj] wgíaV v.e ut ujig ihj m dHlg q[G epiP ug w’ hjIIP dqvj m epiP ug w[ lqj[G HghJ wigj wj f[c ve ihj ] mIm

49 Ibid., 31-32 : 01! adfb[ ] ldjhW siWiji ll fjRp y”oj dhlkl] w l É@ a[hs É adfbSj ldjhW f[ W’n Rplg lq[G epiP b.es ug i’CJ wj dWlai wi af wia[ ih[!!!adfb[ ] lri f.wj ] dwVjjl f[ epiP b.es ug w.q r h{m

50 Ibid., 33 : tcPi É@ lgjZ tcPi’G fjRp w l fKAq h{ É@ a[hs É- Él qhvV[ @ N dsV epdbijHg wi epiP b.es ug u’a lgjH[ mIm

51 Ibid., 34 : Wljlw e+jq-b.dq+ali ll agV w l fKAq É@ uVq lojV epiP bqisjl ug É@ fpujig dViqV[ É Lqa ÉóÉÉ W[ljt lpsq Él@ W[ljt df+dB] ÉÉ w lRpwirji fdhi ija ih[ qij vKAGaq@ dfaj a[u’ u g w[ zi FKv[ W[lq[G epiP bqisjl ug wj uVq hPbj mIm

52 Loc.Cit. : tcPi É-óC%j ldjhW É@ FKv[ É - bfv[ siWji w[ lqgf W[njH epiP b>es ug lÉ Wil@ ÉÉ qhqV[ @ É dsVj wj brloj q[ 1qa ÉóÉÉ q[G bqisjl ug w’ eKsg sh@ Rpl sj VjQ oCj ldjhW h’ mIm
of the birth of Guru Arujan Dev. A place called Kotha Sahib at Basarke village in Amritsar is popular by known as Sann Sahib. Due to the opposition of Datu, son of Guru Anged Dev, Guru Amar Das ji after leaving Goidwal, had come to Basarke village to hide himself there. Baba Buddha had requested the Guru to come out for his followers.

At Goidwal Sahib, Gurdwara Baoli Sahib is very famous for its healing properties and religious merit which was constructed in 1559. Akbar the Mughal Emperor, once visited the Guru at this place after his victory of Chittor and had took langer there. For the up keep of the langer, the emperor also granted jagir of village Jhabal. Guru Amar Das after leaving Basarke, went to Khadur, where he received guruship from Guru Angad and also breathed his last there.

Narotam has given brief description of nine Gurdwaras of Guru Ram Das. At Goidwal, he was nominated as fourth Sikh Guru at the age of 43 years 10 months and 26 days. In 1563 with the permission of Guru Amar Das he raised a new town called Ramadaspur. He excavated a tank and also raised Guru Ka Bazar. Gurdwara Guru Ka Mehal is also there.

53 Ibid., 35 :

55 Ibid., pp. 35-36 :

57 Ibid., 37 :

59 Ibid., 39 :

58 Ibid., 39-40 :
Golden Temple signifies the healing properties of the tank. Guru Ram Das also excavated another tank at Amritsar called Santokhsar. After constructing tank Guru Ram Das named it as Amritsar and has made a reference in his bani to the merit of taking bath in the sarovar. At Goindwal, the Guru died in 1581 Bibi Bhani wife of Guru Ram Das also passed away at this place. In the end of the description of the Shrines of Guru Ram Das, Narotam has given in brief, the profile of the Guru. He was born at Lahore, got Guruship at Goindwal as a reward of his service to Guru Amar Das, raised the township of Amritsar, dug tanks there and spent his last days at Goindwal where he died.

Nearly three dozen Gurdwaras have been mentioned in the name of fifth Guru, Guru Arjan Dev. Most important among these are Gurdwara Chubacha Sahib at Goindwal, where Guru Arjan was born in 1563 to his parents father Ram Das and mother Bibi Bhani. At Guru Ke Mahel, Amritsar Guru Arjan got gurugaddi at the age of 28 years 2 months and 11 days. Baba Buddha put a tilak

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b>dq+ali Ldhj-tlj dl:v]% É@ epiP w| qhv q o q[vj sfg qvjq @ W[ljt Ê@ dViqv[ É@ epiP bqj uq wg bjeJ l| l.7a ÉIEÈ q[G l+g b>Ddq+a l'ri wj B,w vejdH o'Cj tVrjdH wj idhS[ sgbj m x[i l.7a ÉIEÈ q[G qiz qhGVI #iqsjl fpiS aoj #iqsjl y,w$ Vjq it Veï WljdHbj@ qhv WSjH[@ epiP wj W:jl WSrjdHbj@ w,y ljZjli tpsrdjHbj m lml

Ibid., 40 : 0@É spFT.UVg W[ji É dl,t É-uhJ spT.F.UVg W[jig h[ Hghj AfCg og@ Rpl q[G dHLv[)V wj wpLB fjt wj wpLB sp Hjbjm dHL vghG[ sp wt F.uS wjS[ rjv[ lojV wg Wljg wj Vjq #spFT.UVg[ h[ m lml

Ibid., 40 : 0@É b.dq+ali-lpZjli agio É@ Ê-l.7a tl'i l| fgA[ epiP bqj uq V[ dHL agio wj WvrjS[ wg epi ijqsjl uq w' bjeJ l| s[ Vjq #b.dq+ali-itdHbj m epiP ijqsjl uq V[ #Idaepj wj u' dt bj[)S[ dHdajSd e+o ljdhW uq q[G dHL wj dHLv[)V wj qhjaq wdhdh h[ h[ m lml

Ibid., 41 : e'dH>srjv É@ s[hj dWbjlj agi É@ F.Dv[ Wjr[ É-I WjI@ ÉÉ qhvG[ ÉÉ dsV epdbjHg wiw[ 1.qa ÉIED q[G Fjs'G lpsg agw u' yvjSj wgbjm HghJ hg dHV w[ qhv FjVg ug wj yvjSj Hpbj m s[hj epiP bqj uq w[ s[hj tl'l lFj epdI pIdi e'd.Ws ug w[ WjV[ Hj [dWbjlj uq w[ f+rjh q[G VI hPH[) h[ m lml

Ibid., 41 : epiP ijqsjl uq yjh'î uVq v[@ e'dH srjv fhp.y@ epiP bqj uq wg Bdhv wi@ eKsg v[@ b.dq+ali WljH@ agio iy@ x[i wpA dsV e'dH srjv dVrj[ wj @ fgA[ b.dq+ali Djrj[ wia@ e'dH srjv uq lqjH[ mm dDha l+g qa epiP agio l.êd+ajj hdi Vi'q idya yapiro epi agio iyV[ lqja m lml

Ibid., 42-52 : e'dH>srjv @ o.F ljdhW@ qRp e+aj@ yjh'î É@ sgjrjT v'Tj epip ijqsjl uq wg ZiqlVj Î@ b.dq+ali É@ epiP w| qhv ejs lojV[ É@ L.7a tl'i BjHvj ljdhW@ wBpj ljdhW[ aîV-ajîV[@ wiajI flee @ o.q ljdhW@ e.ell@ e'dH>srj@ l+g b>Ddq+ali uq @ ijqsjl oCj% lptgVr rjv@ y,w ijqsjl@ Wjin e+aj@ l.h.lj e+aj@ yjh'î Ldhj Wjrv ljdhW@ vjw wp.Bj@ s[hj ljdhW mm

Ibid., 42 : e'dH srjv É@ uVq lojV ypw,yj ljdhW Â@ F.Dv[ Wjr[ Î@ 1.qa ÉIEÈ W[jt rs lKa[G bnjJ f+drl@ q.evjr@ s[ fdhi ija eHg qqaj FjVg ug@ dfaj epiP ijqsjl uq w[ zi epiP biuV ug wj uVq Hpbj m lml

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mark on his forehead as per the order of Guru Ram Das. Guru Arjan then uttered the following words:

##Fje h’dHbj epi l.a dqvjdHbj mm$$

Due to the opposition of Prithi Chand, eldest brother of Guru Arjan, the latter moved to a village called Sarhali in Amritsar. He had the support of Baba Buddha.

In Amritsar Guru Ki Wadali is the place, where the Guru lived for nine months in order to avoid conflict with Prithi Chand, who was being helped by Sulahi Khan. Chheharta Sahib Gurdwara is famous as the Guru raised a well there with six chains to lift water. That’s why, it is known as Chheharta. Darbar Sahib at Tarn Taran is well known for healing the patients suffering from leprosy, that’s it is known as Tarn Taran. Manji Sahib is the place where he used to sit and supervise the work of construction of a tank.

Another famous Gurdwara of Guru Arjan is at Kartapur called Thamm Sahib. The Guru founded this town in 1596 during the invasion of Ahmad Shah Abdali. The place was desecrated, but was rebuilt with baked bricks. At

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66 Ibid., p.43:

67 Ibid., 45-46:

68 Ibid., 47:

69 Loc.cit.:

70 Ibid., 47-48:

71 Ibid., 48:

72 Loc.Cit.:
Kartarpur, there is a Gurdwara called Gangsar, where the Guru had dug a well called ‘Gangsar’ having healing power. At Goindwal, is the residence of Baba Mohan, son of Guru Amar Das, from whom Guru Arjan Dev collected the *bani* of his predecessors by uttering a hymn in praise of Baba Mohan:

\[
\#q'hV a[i] RPy[ q>si qhv bfjij mm$$
\]

Guru Arjan Dev compiled the *Adi Granth* in 1604 at the place called Ramsar and then installed it in the Harimandar Sahib. In Gurdaspur district there is a Gurdwara at Barth, where Guru Angad went to meet Sri Chand, who lived there. Also, at that place Guru composed *ashtpadis* of his a composition called Sukhmani Sahib.

The shrines of Guru Hargobind in number 79, of which nearly three dozen are mentioned as more important. Guru Ki Wadali is birth place of Guru. Akal Takht, also known as Akal Bunga, is the place where Guru Hargobind wore two swords, *Miri* and *Piri*, after the death of his father Guru Arjan Dev, in Lahore. Significantly, the Guru then ordered his Sikhs to bring horses in offerings for him. Also, in 1607, he started tradition of *Chaunki* with in the precincts of Golden Temple.

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73 *Ibid.*, 48-49:

74 *Ibid.*, 49:

75 *Ibid.*, pp. 49-50:

76 *Ibid.*, 50-51:

77 *Ibid.*, 53:

78 *Ibid.*, 53-54:
Among other shrines of Guru Hargobind, Majnu Da Tilla at Delhi is important where Jahangir had called the Guru at investigation of Chandu.\textsuperscript{79} Gurudwara Pipli ji at Wadali in Amritsar signifies the fact that once the Guru visited that place and stayed there for sometime. Hence, it is also known as Damdama Sahib.\textsuperscript{80}

Gurudwara in the fort of Gawalior in the Gawalior city represents Guru’s imprisonment in that fort, where he also is said to have punished Chandu, after he was handed over to the Guru by the emperor. Then Chandu died at Lahore.\textsuperscript{81}

In Uttar Pradesh, there is a famous Gurudwara Nanakmatta in Nainital district, where Baba Gurditta (eldest son of Guru Hargobind) chela, Almast udasi (leader of one of the four dhuans of the udasis) lived to preach the tenets of Guru Nanak. Guru Hargobind also over visited the place to settle the dispute between the udasis and the Jogis, who claimed the centre as their own.\textsuperscript{82} Significantly, Narotam has recorded all those places which are connected with and represent even the minutest incidents of Guru Hargobind’s life. He has established a dera in Amritsar for her staunch disciple Kaulan, and also raised a tank called Kaulsar after her name.\textsuperscript{83} Gurudwara at Manak Chowk at village Chabhal is the place where before the battle of Amritsar, the Guru performed the marriage ceremony of
his daughter Bibi Veero. At that time, the Guru sent Kaula to Kartarpur (Jallandhar). She fell ill and died there in 1622, where later on her samadh was constructed. 

Gurudwara Damdama Sahib at Sri Hargobindpur in Gurdaspur, was constructed in the memory or Guru Hargobind’s visit to that place while hunting in that area. There the Guru had skirmish with Ratan Chand alongwith Chandu’s son who attacked the Guru, but the latter won the battle, the Guru also constructed a Mosque there. Thus the town of Hargobindpur was inhabited.

Gurudwara at Kiratpur is the place where the Guru stayed during the last days of his life. Baba Gurditta, his eldest son also died there in 1638. Dhir Mal (Gurditta’s son) refused to give the copy of Adi Granth in his possession to his grandfather, Guru Hargobind to perform the last rites of his son Gurditta. Guru Hargobind breathed his last there in 1644 after 37 years, 10 months and 1 day. It is notable that in the last of his description of the Gurudwara of Guru Hargobind, Narotam has, recapitulated in brief, the profile of the Guru from his birth till death, with reference to his succession, four battles and his stay at Kiratpur and nomination of his grandson, Guru Har Rai, as the seventh Guru of the Sikhs.
Tara Singh Narotam has located and described over two dozen (26) Gurdwaras of Guru Har Rai. He was born at Kiratpur in 1629 to his parents Baba Gurditta and mother Nihal Kaur. Where the Gurdwara Harimandar was constructed.\(^{90}\) Gurdwara Manji Sahib there is the place, where the cap of Guru Har Rai has been kept for the devotees.\(^ {91}\) Gurdwara at Kartarpur (Jalandhar) represents Guru Har Rai’s long stay there and his intimacy with his disciple Bhai Bhagtu, who passed away there and his smadh was constructed there.\(^ {92}\) Guru Har Rai raised a well at Daroli, from where he was coming to Jalandhar, where the grandson of Mughal Khan tried to rob the wives of the Guru. Bhai Bhagtu’s son rescued them and he was blessed by the Guru.\(^ {93}\) The Guru died at Kiratpur in 1661, where the Gurdwara Patalpuri was constructed.\(^ {94}\)

Only a few places shown connected with the life of Guru Harkrishan\(^ {95}\) who died very young. Harkrishan was born at Kiratpur in 1656 to his parents Guru Har
Rai and his mother Krishan Kaur. There Gurdwara was constructed in his memory.96

In Delhi, there is Gurdwara Bangla Sahib97, where the Guru stayed, when he had been kept as a hostage by the Mughal Emperor, and the Gurdwara Bala Sahib at old Delhi where the Guru died due to smallpox. The dehra of the Guru was constructed there.98

Narotam has mentioned about hundred places connected with the life and activities of Guru Tegh Bahadur. Guru Ke Mahal in Amritsar is the birth place of the Guru, where he was born in 1621 to his parents Guru Hargobind and his mother Nanaki.99 Bhora Sahib Gurdwara at village Baba Bakala in district Amritsar is the place, where the Guru meditated for a number of years before his nomination to guru gaddi in a very troubled situation. As per the Sikh tradition, Makhan Shah Lubhana played very significant role and proved his faithfulness.100

Gurudwara Thara Sahib near Akal Bunga within the precincts of Golden Temple at Amritsar signifies Guru’s visit to that place to pay his obeisance in the santum sanctorum of the Golden Temple alongwith Makhan Shah Lubhana, when the priest

96 Ibid., 83 :

97 Ibid., 84 :

dskVg Ê@ W.evj ljdHw Ê@ dlKt Ê@ -uW dsKvg lqgf epiP ug eHl fjdaLjh wj F[uaj ijju u[ dl>z lijHg s’ w’l f[ v[v Bj]djHbm b’i bjS[ qh,v u[ dl>z fpi[ q[G ujdH Rpdjij m ds,vg q[G RpV dsVG q[G Wgqjig h[.] wg Whpa og m u’ Wgqji siLV wj [ Wy ih m I] Lwaq lpS wi fjdaLjh V[ H[w dsV ijq ijdhU ug fl hiddL+LV ug wg dixa wig m ijq ijdhV {[ lpS wi whj #dwbj h[@ lgavj wj ijju h{[$$ lg[ig yi]j ijju u[ dl>z V[ epiP hdi dw+LV ug fl wig m RpVh’G V[ l+jf sbj #lsj afaj ih[ej@ W[ Rpvjjs epi[ej@ ugraj hj uvjdhBj ujr[ej$$ m lm

98 Ibid., 84-85 :

99 Ibid., 87 :

100 Ibid., 87-88 :

Wwjv[e+qj É@ Fijj ljdHw Ê@ dlKt Ê@ -Wg brloj f+La I]h bFV[ dfaj epiP hdi e’dW.s lsdhW wj [ zi l.qa ÊÎD qKzi lpsg spu w’ epiP a[e Whjspi ug V[ uVq vgbj ugjH wj ujS[e[ m I]h lqN w[ bjelj sHg #u’ag F[B s[Sg q[V og l’ epiP zi wg lq.e+ F[B s[r$$ m
(the Minas) refused to allow them to enter into Harimandar Sahib.\footnote{Ibid., 89} Then the Guru went to a nearby village called Valla, where Gurdwara Kotha Sahib stands erected in the memory of his visit and stay there for sometime.\footnote{Ibid., 89} At Talwandi Sabo in the Malwa region is the Gurdwara which was constructed in the memory of Guru’s visit to that place.\footnote{Ibid., 98} There are the Gurdwaras, which were constructed to mark importance or Guru’s missionary tour in Eastern India to places such as Paryag\footnote{Ibid., 102-103} to Kashi\footnote{Ibid., 118} and Sahaseram.\footnote{Ibid., 121} Gurdwara at Patna Sahib is the birth place of Guru Gobind Singh, where Guru’s family had stayed for sometime, when Guru Tegh Bahadur had gone to Dacca in West Bengal for his missionary work.\footnote{Ibid., 117}

There are some important Gurdwaras at Anandpur Sahib connected with the life of Guru Tegh Bahadur. Guru Ka Mahal is the place where Guru Tegh Bahadur settled with his family, after coming from Patna Sahib.\footnote{Ibid., 117}
Narotam has recorded some important Gurdwaras of Guru Tegh Bahadur located in Delhi. Gurudwara Sis Ganj is the place where the Guru was beheaded and martyred in 1675 as per the orders of Emperor Aurangzeb. One of his disciple Bhai Jeewan Singh took the head of Guru to Anandpur. Rakab Ganj Gurudwara is the place where the body of the Guru was burnt by one of his disciples alongwith his house. At Anandpur Sahib, Guru’s head was cremated. In the end of his account of the historic Shrines of Guru Tegh Bahadur, Narotam has given in brief the profile of the Guru, with reference to the major events of his life.

Pandit Tara Singh Narotam has devoted twenty pages to list over five dozen (167) shrines of Guru Gobind Singh. The most important of ones include Gurdwara at Patna Sahib in Bihar the place of birth of the Guru. In the Gurdwara some articles of his childhood days are kept there. The place called

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109 Ibid., 125:

d,vg LdhI É@ lgl e.u@ dlt É-dHI qwjV q{G w’arjvog og@ w’arjvog q{ W{njdH Whpa a.e wiV[ l][ 
Fg uW epiP ug V[ w{hi ujS wjijja s|Sg V{ qjVg aW b’i.e[ V[ dli RpajiV[ wj hpwq sgbj m !!!! l’ v[ wi H[w dlKt bjV.sfpï w’ yv IC] mllm

110 Ibid., 125:

@É@ iwjW e.u É@ dlKt É@ Ldhi q{G m ujS[ wj hpwq VhgG oj@ dlHI vgH[ epiP ug wj ZC v[ wi H[w f+r{qg dlKt V[ bFV[ zi w’ bje vczHg b’i ZC sjh wgbj m

111 Ibid., 125:

bjV.sfpï É@ s|hj epiP a[e Whjisi ug wj È@ dlKt È@ -sdsKvg l[ bjHdbj epiP ug wj lgl HghJ sjh wgbj m

112 Ibid., 126:

_l.dfta woj lqet+ brloj wg_
epiP a[e Whjisi u g>b>Ddq+ali uVq w[ dfaj ljo qjN[ @ spbjW[ @ qjiv[ dWyia[ Wwjv[ f+eB h’@ lja=j 
wi b]V.sfpï fhp.y b’i.eu[W w{ WpjvHI ds,vg q{ ujdH lqiH] m dHda l+g qa epi agio l+e+dh ajij hdi 
V’aq idya[ Vrq epiP agio iyVj lqjfa mmÎEmm

113 Ibid., 127-167:

fBSj ljdhW É@ q|Sg L ea hJcg jrjg@ A’Bj dq;fjpi@ bupdZbhj@ IPiu wp.c@ vtV”i@ 
iSj qiuq@ lPvi e+qj@ qis’ e+jq@ FjS’ t|CG VJs[C Ldhi@ epispbjj W.sj qjV@ hgiq zb@ 
dLwjy zb@ VegVj zb@ bWYv Vei ljdHw m

114 Ibid., 127-129:

fBSj ljdhW É@ uVq lojV hdiq.si ug È@ fpujuj f.yjdHa w[ hjO l| È@ -l.qa ÎÎÉÉ f’h lpsg lKa w’ 
epiP a[e Whjisi@ qjaj epuig ug wj zi q{G epiP slq ug V[ #ZiQ qjCyV@ l.a RWjiV spLB IFV w’ 
pQv RpjiV$ S h[a braji vgbj m

115 Ibid., 127-129:

hdqg>si ljdhW q{G epiP slq qb’jju ug wg b’i ojVg l| bjHg tjl fBSj u gq|G WSe IF H[ag yg; 
h{G l’ dvt[a h{G ^ Wjv brloj wj fjP.Cj ljdHw@ epiP ug wj wP.bj@ A’Bj l+g ljdhW@Wcj l+g 
ljdHw@ u[w fBSj ljdHw jrjv e+.o ljdHw w[ bjsj h>b’a q[ l.qa ÎÎÉÉ q{G dvtj ujSj dvtj h’hj aW 
lhg rhg h’ej Vj h’ej aW bri h’ ih’ dWyi m
Maini Sangat depicts Guru’s childhood days. Guru Ka Lahore is the place near Anandpur Sahib where the Guru was married to Mata Jeeto. Gurdwara Akal Bunga at Anandpur is the place where he performed the last sites of his father Guru Tegh Bahadur. At the place called Anandgarh, the Guru got gurugaddi in 1675. The place where the Guru played Holi with his companions is called Holgarh. The Sahibzadas of the Guru were born there, where the Gurdwara Haveli Sahib is found constructed. Narotam has also made references to the important Shrines of the Guru in the foothills of Himalayas. For instance, Gurdwara at Nahan, the capital of Sirmoor state, signifies his stay at Nahan. From there, the Guru went to Paonta Sahib and stayed there for some time. Guru Gobind Singh is said to have played an important role in bringing the hill chiefs of Nahan state closer to Raja Fateh Shah of Srinagar. Gurdwara at Bhangani represent the Guru’s battle with the hill chiefs. Then, he moved towards Anandpur Sahib. The fort of Lohgarh was constructed where Ajit Singh, eldest son of the Guru was born in 1686. Raja Bhim Chand of

116 Ibid., 129:
q{lSg l.ea - Wjv vg%j wj ojV Ê® dViqv[ Ê® HghJ epiP ug WjvwG ljo t{va] o[ m #l.ea$ fPiW s[l q[G Zq[ljv] w' W'va] h[G m dHI vgH] dHI wj Vjq #q[Sg l.ea$h[ m hdi q>si ug w[ lqgf hg h[ mlm

117 Ibid., 131-132:
epiP wj vjh"i - bjV.sfpi l] ljaj w'l Rpai® Wl.aeC® l] H][w w'l Rpai Ê® dWrij ojV q[vj Wl.a Ê® dl,t E-uga' ug wj dfaj vjh"i q[G bSg fpa=g wj dWrijh s[Sj wdhaj oj!!! l.qa ÉÎÊE q[G epiP ug apiW[G wg uC]J t'S[ h[a dsKvg Rpi bjH] mlm bjV.sfpi É® bwjv Wp.ej Ê® dlKt Ê® -uhH W{n w[ epiP e'dW>s dl>x ug V[ epiP ale Whjsi ljdhW wg dwdibj wijdHg og@ VjQ Rpl ojV wj bwjv Wp.ej ] m l[hl s[h] ljdhW w[ lqgf h[ mlm

118 Ibid., 132:
0@Ê® bjV.sfpi - bjV.s eC% Ê® dVh.e Ê® HghJ l.qa ÉÎÊE q[G V" Wil@ ljjJ qhgV[@ bnjjJ dS vW Rpq[i q[G epiP ug wg dwdibj fgA[ e,sg W[n[@ bjV.sfpi Ldhi wj aoj dHI epispbj[ wj Fg Vjq h[ mlm

119 Ibid., 132-133:
0@Ê® h'v eT Ê® - Ê® HghJ epiP qhjiju h'v'g t{va] o[ m v'h eT eT lojV l] h'v eT f"V w'l Rpai h[ mlm

120 Ibid., 133:
0@Ê® h[lvijdHw epiP w[ qhv Ê® !Tg Ê-ljdhwj[s[ dHl qw[vq[ q[G uvq[l m dHq dWyji wI+g ueVjoomm w.yV bjlj idh wj hjoj mm uqj Whp fV]V w' f'H] mm W[ll s]j tVH[ u]H] mm bjds mlm

121 Ibid., 135:
V]hS Ldhi - qIS wBW[ l] bnj]%J w'l fPiW Ê® epispbjj Ê® dlKt Ê® - bjV.sfpi ug l] yv wI wHg dS vQ[G epiP ug VjHs lqgf fhp.y[ m !!!V]hS w' iju w' dlq"i wj ijuZ[V]G W'v[a] h[ mlm

122 Ibid., 138-139:
Kahlur was also pardoned by the Guru at that place. At the place called Nadaun Guru Gobind Singh had defeated Alaf Khan, who then compromised with Bhim Chand of Kahlur state. Narotam wished that there should have been a Gurdwara of the Guru at Naina Devi, near Anandpur Sahib.

The most premier Gurdwara Keshgarh Sahib at Anandpur Sahib is the birth place of the Khalsa of Guru Gobind Singh. He instituted the Khalsa in 1699. He had persuaded the Hill Chiefs to join his Khalsa, but in vain. Arms of Guru Gobind are kept there as relics of the Sikhs and Sikh history. Another important Gurdwara at that place notified by Narotam is Guru Ke Mahal, where the Guru had married to Sahib Devan and motivated many to settle over there.

Gurdwara Chamkaur Sahib signifies Guru’s battle with the Mughals in which two eldest son of Guru Gobind Singh, Ajit Singh and Jujhar Singh sacrificed their lives, besides nearly three dozen other Sikhs of the Khalsa.

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123 Ibid., 139-140:
124 Ibid., 140-141:
125 Ibid., 142-143:
126 Ibid., 143-144:
127 Ibid., 157-158:
128 Ibid., 163-164:
place, where the Guru stayed for sometime after he had left Anandpur to dislodge the imperial forces following him. On inquiry, Nabhi Khan and Ghani Khan had answered that he was “Uch Da Pir.”129

Several other places of historical importance constructed in memory of some events of Guru Gobind Singh’s life include the Gurdwara Fatehgarh Sahib at Sarhind, where the two younger sons of the Guru were bricked alive;130 Gurdwara Burj Mata Gujri, where she had died.131 Gurdwara Joyti Swaroop is the place where she was cremated.132 Gurdwara called Shahid Ganj signifies the place where the forty Sikhs (40 Muktas) who once had left the battlefield and were re-united by the Guru. They fought the imperial forces and all lost their lives in the battle of Khidrana, where they all were cremated at one place.133 Gurudwara Manji Sahib is at Muktsar, where the Guru prayed for mukti of the forty Sikhs as well as of these who may visit that place.134 At Talwandi Sabo, known as Damdama Sahib Guru Ki Kashi, Guru Gobind Singh prepared a recension of Guru Granth including the bani of his father Guru Tegh Bahadur.135 In Delhi, Gurudwara Moti Bagh is the place

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129 Ibid., 165 :
130 Ibid., 169 :
131 Loc.Cit.
132 Ibid., 180 :
133 Ibid., 180-81 :
134 Ibid., 186-187 :
where Dharm Singh told the Guru about the victory of Bahadur Shah. The Guru planned to meet the emperor at Agra leaving Mata Sundri there.\textsuperscript{136} The Guru met the emperor at Agra, near the fort of Agra.\textsuperscript{137}

Narotam has mentioned some of the Gurdwaras of the Guru in Maharashtra.\textsuperscript{138} On the banks of Godavari is Gurdwara Shikar Ghat, the place known for Guru’s hunting activity;\textsuperscript{139} Nagina Ghat, known as such due to the fact of presence of small green coloured stones in abundance at that place. At Abachal Nagar the Guru stayed for sometime and died there as to Painda Khan Pathan attacked on the Guru. The deep wound ultimately became the cause of Guru’s death.\textsuperscript{140}

V

Narotam is perhaps the first and the only Sikh Nirmala scholar who in his \textit{Gurtirath Sangreh} has devoted twenty eight pages to the sacred places connected with the descendants or Sahibzadas of the Sikh Gurus.\textsuperscript{141} The important establishment mentioned in the name of Baba Sri Chand, eldest of the two sons of Guru Nanak include Tahli Sahib,\textsuperscript{142} Barath Sahib,\textsuperscript{143} Daulatpur\textsuperscript{144} and

\textsuperscript{136} Ibid., 195-96:
\textsuperscript{137} Ibid., 196:
\textsuperscript{138} Ibid., 197-198:
\textsuperscript{139} Ibid., 200:
\textsuperscript{140} Ibid., 208-236.
\textsuperscript{141} Ibid., 209.
\textsuperscript{142} Ibid., 209-213:
\textsuperscript{143} Ibid., 200:
\textsuperscript{144} Ibid., 209.
establishment at Chamba City. Sri Chand stayed for a long time at Barath village in Gurdaspur, where Guru Arjan Dev went to meet him. The Guru composed the hymns of his composition called Sukhmani Sahib. Guru Hargobind along with his son, Gurditta also visited this place. Significantly, Narotam has given the details the way Udasi Panth continued from Sri Chand to the four Udasi dhuans through the intermediacy of Baba Gurditta. Sri Chand is said to have gone to Chamba city in 1612 and disappeared at the age of 118 years.

The younger son of Guru Nanak Dev was Lakhmi Chand who got married at Sultanpur in Samat 1520 (1503). Dharm Chand, grandson of Guru Nanak, was born in his house 1515 AD.

Guru Angad Dev had two sons, Dasu and Datu and two daughters Bibi Amro and Bibi Anokhi. They all were born at Khadur and no Shrine has been mentioned connected with any of them.

Narotam has given the years of birth Bibi Bhani, daughter and Mohan and Mohri, sons of Guru Amar Das. An establishment called Chubara Sahib of Baba Mohan, eldest son of Guru Amar Das, as Goindwal has been mentioned. Bibi Bhani was married to Guru Ram Das. Guru Arjan Dev went to Goindwal collect the compositions of his predecessors for the completion of the Sikh's scripture.

Guru Ram Das had three children, Prithi Chand, Mahadev and Guru Arjan Dev, the years of their birth have been given. Prithi Chand, the eldest son of Guru...
Ram Das staked his claim to gurugaddi and in protest had sought the support of Mughal officials. It is said Jahangir gifted a piece of land to him in the Malwa region, where he established his centre called Guru Ka Kotha near Muktsar. Prithi Chand’s son Meharban also created difficulties for Guru Hargobind.\(^{149}\)

Guru Hargobind was the only son of Guru Arjan Dev. He had three wives and five sons and a daughter. The details of the wives of the sixth Guru and the years of birth of their sons and a daughter have been given by Narotam.\(^{150}\) An establishment in the name of Baba Gurditta eldest son of Guru Hargobind, has been mentioned at Kiratpur, the town founded by him. He also died there and his dehura (smadh) is found established.\(^{151}\) In the name of second son of Guru Hargobind, Baba Atal Rai, famous establishment called Baba Atal located at Amritsar near the Golden Temple has too been noted by Pandit Tara Singh Narotam.\(^{152}\) Guru Har Rai had two wives. Ram Rai was born to Mata Kalyani and Har Krishan was born to Mata Krishan Kaur. Gurudwara at Majnu Ka Tilla in the city of Delhi is said to have established in the name of Ram Rai, eldest son of Guru Har Rai.\(^{153}\) Some other shrines such as Chubara Sahib at Lahore,\(^{154}\) Gurdwara at village Raiyan\(^{155}\) and Dera Ram Rai at Dehradun in Garhwal area find

\(^{149}\) Ibid., 218-219 :

\(^{150}\) Ibid., 220-223 :

\(^{151}\) Ibid., 223-24 :

\(^{152}\) Ibid., 225-26 :

\(^{153}\) Ibid., p. 227 :

\(^{154}\) Ibid., 227-28 :

\(^{155}\) Ibid., 228 :
mention\textsuperscript{156} in Narotam’s work. Ram Rai had four wives. Guru Har Krishan passed away in his childhood age. Guru Tegh Bahadur’s son was Guru Gobind Singh.

After giving details of the years or the birth or each of the four sons of Guru Gobind Singh, Narotam has given the maximum of the shrines connected with them. They include Gurdwaras at Anandpur Sahib\textsuperscript{157}, Hoshiarpur,\textsuperscript{158} Chamkaur Sahib,\textsuperscript{159} Fatehgarh Sahib\textsuperscript{160} and Joyti Swaroop at Sarhind.\textsuperscript{161}

VI

Sikh Shrines which are known to have come up in the names of the wives of the Sikh Gurus include Mata Sulakhni;\textsuperscript{162} the wife of Guru Nanak, who was born at Batala; and Bibi Khivi, wife of Guru Angad Dev, who was born at Khadur.\textsuperscript{163} Not much is known about the parentage of Mansa Devi the wife of Guru Amar Das, who was born in 1589.\textsuperscript{164} Bibi Bhani, daughter of Guru Amar Das was born at

\textsuperscript{156} Ibid., 228-29 : s\[hij ijq ijD ÉÊ@ s\[hij ldhW ÉÊ@ Rpsjlg ÉÊ@ -uW ijq ijdH dsKvg F[u] aW l] Whv’ wj episjl bi WjvP hlvj@ episdaj wj y[vj dHV w[ l] jo ih[ m
\textsuperscript{157} Ibid., 230 : b)V.sfpi ÉÊ@ q'>ug ldhW ÉÊ@ 1Tg ÉÊ- w[l eC% l' sl wsg ldhwujdsRpG wq q.ug h'[ m Hghj yji’ fCal [ o] mlm
\textsuperscript{158} Loc.cit.

Wcg Wlg - w!Wj hpdLbji fp! l[ A] w'l@ bedV w'S q[G ÉÊ@ 0ÉÊ@ 0ÉÊ@ -l.qa ÉÎÎ q[G f+++s] Wil wg Rpqj q[G buga dl>z ug epiP ug wg bjelj qjV Hghj l[ W+jhjS wg vCwg wj la F.e wiS[ rjv[ fnjS w' fWC epiP ug w[ huFi v[ bjH[ mlm

\textsuperscript{160} Ibid., 231 : lih.s Ldhj ÉÊ@ xa[heC% ldhW Ê@ dlKt ÊÊ@ -1.qa ÉÎÎ q[G buga d>z ug RpKVg Wil@ H[w qghVj@ ladj dsV wg Rpqj q[G b'i' u'ji' dl>z f+++s] Wil@ l.a qghVj@ A,Wg dsV wg Rpqj q[G qzi f+drLB] ladjj@ rgjri' w' s' zCg dsV yc%[ qyw'iw[ w[ up.Z q[G Lhgs hPH[ m ojV s'VG wj H[w hq h' mlm

\textsuperscript{164} Loc.cit.

ÉÊ@ u'ag liPf ÉÊ@ dlKt ÊÊ@ - uhJ qijq epuig wj wj bi dHV ldhwujdsYG wj llwji wgbj@ Rpl qwjV q[G epiPbjj u'ag liPf [ mml

\textsuperscript{162} Ibid., 237 : fdlvg fjJlhj V! qhv iplKtSg$ ug wj uVq qPv[ y's[ qijq y.s's' w[ zi Ldhi rBvj[ q[G hPbj m ahj hq ÉÎÎ q[G u[n f+drLB[ ÉÎ w' epiP VjVw ug l] dWrjh FdHbj m lpvtSg ug wj yvjSj wiaij fpi hPbj mEm

\textsuperscript{163} Loc.cit. :

epiP b.es ldhw ug w[ qhv tgrS$ ug wj uVq tcPi ldhw q[G h'bj m!!!bi tcPi q[G hq l.qa ÉÎÎN w' tgr ug wj yvjSj hPbj mEm

\textsuperscript{164} Ibid., 238 :

epiP bqi sjl ug w[ qhv ijqqG ug wj uVq lojV@ qijq@ dfaj@ e+a whk dvt[ s[t] Vhk m!!!e'dH>srjv q[G dHVwj yvjSj hPbj m
village Baserke in Amritsar district in 1534 AD. She was married to Guru Ram Das. Guru Arjan’s wife was born at village Mao. Guru Hargobind had three wives. His first wife Damodri belonged to Dalha village in Kapurthala. She was daughter of Naraian Das. The second wife Nanaki belonged to Baba Bakala in Amritsar district. She was daughter of Hari Chand. Third Mahadevi belonged Mandali d/o Daya Ram. Guru Har Rai has two wives. They were sisters and belonged to Buland city in Uttar Pradesh their name are Kot Kalyani and Krishan Kaur. Their father’s name was Daya Ram. Guru Harkrishan died in his early age. Guru Tegh Bahadur’s wife Gujri was born at Kartarpur in Jalandhar district. Bibi Jito, the wife of Guru Gobind Singh was born at Lahore. Mata Sundari, another wife of the tenth Guru, was also born at Lahore and Sahib Devi was born at Rohtas. Shrines of Mata Sahib Kaur and Mata Sundri are found located at Delhi.
Interestingly, there are some places of historical importance associated with the close associates or followers of the Sikh Gurus. First of all, there is a mention of Guru Nanak Dev’s two staunch followers Bala and Mardana belong to Talwandi in West Punjab. Baba Buddha, one of the prominent Sikhs of Guru Nanak was born at village Ramdas in Amritsar. Guru Amar Das was staunch follower of Guru Angad Dev. He had 22 prominent followers or missionaries at work. Baba Handal was a follower of Guru Ram Das who had established his centre at village Jandiala, popularly known as Jandiala Guru. Another follower of the Guru was Bhai Salo. Bhai Gurdas was a follower of Guru Arjan Dev, who was born at Goindwal. Bhai Pirana was a follower of Guru Hargobind. The follower of
Harkrishan was Jai Singh, the ruler of Jaipur. The five beloved (Panj Piare) of Guru Gobind Singh were his true followers. Bhai Dharma Singh was born at village Hastnapur; Sahib Singh was born at Bidar; Himmat Singh was born at Puri (Jagannath Puri); Mohkam Singh belonged to Dwarka, and Daya Singh was born at Lahore.

Bhai Nand Lal was the famous scholar of the Persian and one of the court poets of the Guru Gobind Singh. He is the author of Rahitnamas. One of the close associates of the Guru was Madho Das, to whom Guru Gobind Singh conferred the title of ‘Banda’ Singh Bahadur, who fought against the Mughals in defence of Sikhism.
VIII

Significantly, Narotam has also given information about various sects of the Sikhs such as the *Nihangs*, the *Nirmalas* and the *Kukas*. The *Nihangs* wore blue cloths used special coded languages. The *Nirmalas* wore white or Saffron coloured cloths and refrained from using intoxicants. The *Kukas* wore white cloths and had a rosary of wool. They chanted the hymns with loud voice or shrieks and hence came to be known as *Kukas*.

IX

The historical shrines of the prominent Sikh martyrs too have been mentioned in *Gur Tirath Sangreh*. They include Shahid Ganj at Muktsar Sahib, Taragarh (Fatehgarh) at Anandpur Sahib, Shahid Ganj at Amritsar and at Lahore.
Pandit Tara Singh Narotam’s detail of the sacred relics of the Sikh Gurus is also very important. For example, the chola (cloak) of Guru Nanak is there at Dera Baba Nanak in the possession of Bawa Kabal Singh Bedi. One of the pothis of Guru Nanak Dev is in the possession of the descendants of Prithi Chand at Guru Har Sahai in Ferozepur district. The cot of Guru Amar Das is in the possession of Gill. Jatt of village Mudhar. The shoes and dress of Guru Arjan Dev is also there. The arms of Guru Har Gobind are found at Akal Bunga in Amritsar.

The cot of Guru Har Gobind are found at Akal Bunga in Amritsar.

One of the spears of the sixth Guru is in the possession of Maharaja Karam Singh of Patiala. Another spear is in the possession of Surkaniya village of Guraya in Lahore district. The rabab and degcha and the recension of Guru Granth Sahib known as Bhai Banno Di Bir are at Anandpur Sahib.

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205 Ibid., 288-289:

206 Ibid., 290:

207 Loc.cit.:
One *Panj Granthi* or *Pothi* is in the possession of Bhai Chhattar Singh of village Bagarian near Nabha State. Some of the arms of Guru Gobind Singh such as two swords, one Katar are in the possession of Natha Singh Nihang of village Kapur Khurd in the Nabha State. Guru’s *Siropa* is also in the house of ruler of Nabha. Five sacred relics of the Guru are in the house of Maharaja Patiala. The sword of the Guru which he had given to Lakhbir or Lakhmir is available at Padore city. In the possession of his daughter, several arrows of the tenth Guru are available in a village Syana. Significantly, some of the *Hukhamnamas* of Guru Gobind Singh, are also found at different places. The Guru had sent one *Hukhamnama* to Budu Shah Sayyed, which is available at village Noorpur. An other *Hukhamnama* was conferred upon Nabhi Khan and Gani Khan brothers. Besides this, three *Hukhamnamas* and a recession of Guru Granth Sahib are available in the Gurdwara at Anandpur Sahib.

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212 *Ibid.*, 291:

213 *Loc.cit.*:


215 *Ibid.*:

216 *Loc.cit.*:

217 *Ibid.*:

218 *Ibid.*, pp. 293-94:
XI

Narotam has also given information about the Mughal and Afgan rulers. They include Behlol Lodhi,220 Sikandar Lodhi,221 Ibrahim Lodhi,222 Babur,223 Hamayun,224 Akbar,225 Jahangir,226 Shah Jahan,227 Alamgir,228 Naurang, Shah Alam Bhadar Shah,229 Jahandar Shah,230 Farukhshear,231 and Mohamad Shah232

220 Loc.cit.:
  eKsg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍ Í@ hwPqá ÉÐ Wil wg m
  221 Ibid., 295-96 :
  e.sg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍ Í@ hwPqá ÉÑ Wil wgag m
  222 Ibid., 296 : dHWijhgq v’sg-esg VLgVg ÉÍÊ@ f+v’w eqV ÉÍÊ@ hwPqá Ñ Wil wg m
  223 Ibid., 298 : e.sg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍ Í@ hwPqá Í Wil wg@ u.e lq[G Wj Wi wg x”u
  Yı A’c fły hji qla hjöq epiP ug wg f+[iS] lg dHWijhgq wg x”u Yı dxi[ m
  224 Ibid., 298-99 :
  e.sg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍÊ@ hwPqá ÈÊ Í Wil@ f’h q[G ata W[nj dHl hqjIP, fjaLjhw[f[ FjHg lPip tjVsVq[V w[ fnjVq[V l dqv hE[ o m!! bsvg w[ lq[G hqjIP, y[a lrV q[G W{n fJy qhhV[f] fgAf f’h q[G f+vw fZjjm m
  225 Ibid., 299 : dHWijhgq v’sg-esg VLgVg ÉÍ Í@ f+v’w eqV ÉÍ Í@ hwPqá ÈÊ Í Wil@ f’h q[G ata W[nj dHl hqjIP, fjaLjhw[w[ FjHg lPip tjVsVq[V w[ fnjVq[V l dqv hE[ o m!! bsvg w[ lq[G hqjIP, y[a lrV q[G W{n fJy qhhV[f] fgAf f’h q[G f+vw fZjjm m
  226 Ibid., 300-01 :
  e.sg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍÊ@ hwPqá ÈÊ Í Wil m q,zl q[G ata W[nj m!!!!l.qa ÉÍÊ@ q[G sgrV y.sP w[ wdhSl[l f+s=J Wil wg brloj q[G epiP hdie’dW>s lsdhW ds,vg q>erjH[ m!!! uhJegi ÉÍÊ@ f+vw f+vw fZjij m
  227 Ibid., 301 : dHWijhgq v’sg-esg VLgVg ÉÍ Í@ f+v’w eqV ÉÍ Í@ hwPqá ÈÊ Í Wil m f’h q[G Ljh uhJj ata W[nj m!!!uhJegi V[ epiP hdi e’dW>s ug w’ whj dh[ hI f’ dwifj i.tSg m epiP ug V[ WyW wgj j#u[l] hjqgL[l] ria[ej@ a[l] ihGeS$m
  228 Ibid., 300-01 :
  e.sg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍ Í@ hwPqá ÈÊ Í Wil m u[n q[G ata W[nj m dHlHr w[ fJM l[ qpevG wj iju debj dHlHr V[ ÉÍÊ q[G e.sg W[ epiP hdiijdHr ug WpVjh[ m Rpv[V V[ ÉÍÊ q[G ijqjHjH F[u[m ÈÊ Í WD wg q,i xi lpsg V”qg w’ ijq ijdHr w[ wdhS[l[l dHlHr W[ WpVjh[ epiP hdid*lV ug ds,vg fhP.y fhP.y f+vw fZjij m
  229 Ibid., 301 :
  Ljh hjyq Whjsi Ljh_e.sg VLgVg ÉÍÊ@ f+v’w eqV ÉÍ Í@ hwPqá ÈÊ Í Wil m hjC q[G ata W[nj m!!! epiP ug V[ dHV l[ lih.s sj IPWj b’i whHg hjsqg qJe[ m fjaLjhg q[G dWeCf ICaj iqN dHlV[ Whpa ds,Vq[V q[G S[S qjV[ m dHlHr VgH[ S[S S[l fhP.y epiP ug V[ W.sj F[u[m f’h q[G Whjsi Ljh epiP m
  230 Ibid., 301 : dHWijhgq v’sg-esg VLgVg ÉÍ Í@ f+v’w eqV ÉÍ Í@ hwPqá ÈÊ Í Wil m f’h q[G epiP m
  231 Ibid., 301-02 :
  e.sg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍÊ@ hwPqá ÈÊ Í Wil m f’h q[G ata W[nj m dHlHr W[ lq[G q[G W.sj d,Dr’G l[ dWeC debj m dHlHr VgH[ W.js] fwC w[ Lhgs wgj m qiz q[G epiP m
  232 Ibid., 302 :
  e.sg VLvg Vg ÉÍÊ@ f+v’w eqV ÉÍÊ@ hwPqá ÈÊ Í Wil m Fjs=q’G q[G ata W[nj m dHlHr W[ lq[G ÉÍÊ w[ xjeV q[G ds,vg fhP.y Vjsi Ljh V[ wadvbqj Fjr IF v’e wav wjH[ m
etc. He has also given information about the Sikh Misls.\textsuperscript{233} Then, he has given detail Maharaja Ranjit as Maharaja of the Punjab.\textsuperscript{234}

**XX**

When Tara Singh Narotam wrote this work, the control and management of several Gurdwaras was in the hands of the Udasis and the Nirmala Mahants as well as some prominent Sikhs. Besides this, some of the Sikh shrines were found to be managed by the Muslims. However, the Udasis and Nirmala Mahants were two main custodians of the Sikh Gurdwaras. The Udasis were the followers of Baba Sri Chand, the eldest son of Guru Nanak Dev. They later on claimed there relationship with the Sikh religion.

So far as the Nirmalas are concerned, Tara Singh Narotam himself belonged to the Nirmala Sikh tradition. He observed that the Nirmalas considerably contributed in the management of the Sikh Shrines, which later on largely went into the hands of Shiromani Gurdwara Parbhandak Committee. Now many Gurdwaras are under the control of this body, whereas the Gurdwaras in Pakistan are being managed by the Waqf Board. The Pakistan Gurdwara Parbandhak Committee came into existence on 13\textsuperscript{th} April 1997. All the Sikh shrines left in the West Punjab (Pakistan) are being managed by this committee.\textsuperscript{235}

Although Pandit Tara Singh Narotam has given all the details of each and every Gurdwara, but it may be noted that he has not mentioned the fact of their income and resources. Pandit Tara Singh’s disciple, Giani Gian Singh, who helped him to pen down *Shri Gur Tirath Sangreh*, has given considerable information

\begin{footnotesize}
\textsuperscript{233} *Ibid.*, 303-306 :
\textsuperscript{234} *Ibid.*, 306 :
\textsuperscript{235} *Ajit Magazine*, Jalandhar, 9, December, 2002.
\end{footnotesize}
regarding the income of the historical Sikh shrines in his *Gurdham Sangreh* (1919 AD).

In the end, it must be noted significantly that Narotam’s *Shri Gur Tirath Sangreh* is perhaps the first and most important source of information on the Sikh shrines. It contains brief history of the historical Gurdwaras and their system of administration. It also contains considerable information on the Sikh relics of historical importance which is the real form of the cultural heritage of the Sikh community. In the light of the work of Pandit Tara Singh Narotam, we can easily understand the importance of the institution of Gurdwara and the development of Sikh religion and Sikh society.