CHAPTER-III

GURDHAM SANGREH (1921 AD) : GIANI GIAN SINGH

Giani Gian Singh is one of the 19th century Sikh scholars who took keen interest in writing the history of the Sikhs. He has produced over a dozen works including his Gurdham Sangreh on Sikh shrines and sacred places of historical importance. For the purpose of better understanding of his perception of Sikh history and religion in general and the history of various Sikh Gurdwaras or Dharamsalas in particular, it is imperative to know about his life and times, which might have influenced his scholarly attainments.

I

In his Panth Parkash, Giani Gian Singh has made a number of references to his family background. He claims himself to be as one of the descendants of a famous Rajput ruler of Chauhan dynasty, Prithvi Raj (Rai Pithora) and his brother Rai Bhira. He traces his descent from Rai Bhira and also makes a reference to the several villages inhabited by his ancestors in the Malwa region.¹ He writes that his ancestors,

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¹ Giani Gian Singh, Panth Parkash (MS, Litho Copy: 1889 AD Amritsar); folios 949-50. I have seen this version of the Panth Parkash from my supervisor, Prof. Sulakhan Singh:
popularly known as Dullats, joined Sikhism during the pontificate of Guru Tegh Bahadur, when he made his missionary tour into the Malwa region. Significantly, several of them later became ‘Singhs’ and served the Khalsa Panth by joining Guru Gobind Singh’s Khalsa army.

Giani Gian Singh was born at a historic village of Longowal (in the present day Sangrur district of the Punjab) in 1822 A.D. in the house of Bhag Singh, whose descent is traced from Nigahia (Nighaha) Singh, brother of a great Sikh martyr, Bhai Mani Singh. Gianiji himself belonged to the fourth generation of the pedigree of Bhai Mani Singh, the grandfather of his father. He was very much influenced by his mother Desan. He learnt Gurmukhi in his village from Bhai Bhola Singh and Sanskrit from Pandit Atma Ram. Gianiji was a widely travelled man. In the middle of his age, he rose to prominence as a Sikh scholar and poet par excellence during the late 19th and early 20th centuries. He wrote history of the Khalsa Panth both in verse and prose. The period in which he wrote history of the Sikh Gurus or the Khalsa Panth was the period of Singh Sabhas. He remained celibate throughout his life till his death in 1921 A.D.
In *Panth Parkash*, Giani Gian Singh makes a clear reference to his religious affiliation with the Nirmala Sikh Tradition. He refers to Pandit Tara Singh Narotam as his literary mentor and Mahant Bir Singh of the Dera Baba Gandha Singh at Barnala as his religious preceptor. The *dera* was then being run by Nihal Singh and Kirpal Singh, Mahant and deputy Mahant respectively. Giani Gian Singh himself was a baptised Sikh. Nevertheless, he had extreme reverence for the Sikh Gurus and the heroic deeds of the Khalsa. His religious identity as a Nirmala probably affected his ethos of the Sikh Panth.

The identity of the person of Giani Gian Singh, who authored *Panth Parkash* is often confused or mixed up with another Giani Gian Singh of his times, who was the secretary of the Amritsar Singh Sabha (1873 A.D.). The latter was the elder son of Giani Bishan Singh, a collateral of the well known house of Amritsar, headed by Giani Sant Singh. He is the author of *Gurpurab Parkash*, history of the lives of the Sikh Gurus. He lived from 1824 to 1884 A.D. Thus, many a scholars and historians, have mixed up the identity of both the Giani Gian Singh’s or they have not made an effort to differentiate the two as separate persons.

Giani Gian Singh the author of *Panth Parkash* lived for the period of nearly a century (1822-1921 A.D.) and witnessed a political change and the period of Sikh resurgence, which most likely influenced his ideas and perceptions for writing the history of the Sikhs and their shrines. He was an eye-witness to the rise and fall of the Sikh empire under Maharaja Ranjit Singh and his successors. In this way, he could have a close look at the Sikh historical developments of his times. He wrote both in poetry and prose.

The Sikh historiography remained limited to verse, upto the last decade of the 19th century and took a significant turn when Sikh history began to be written in prose. His predecessors such as Sarup Das Bhalla, Rattan Singh Bhangu, Bhai Santokh Singh wrote mainly in verse in Gurmukhi script. Thus, one can say that, he is...
the last to follow this tradition and the first to make the beginnings of writing Sikh history in prose. On the whole, Giani Gian Singh’s contribution as the foremost writer of Sikh history in prose can’t be ignored. Significantly enough, the modern historians of the Punjab and the Sikhs have invariably used the works of Giani Gian Singh for various purposes.9

During his life time, Giani Gian Singh held various positions. His uncle Hari Singh was horse rider in the cavalry of Patiala state. After his death in 1841, Giani Gian Singh got recruitment in the army of Patiala State. He is known to have participated in the battles of Pheru Shehar and Mudaki during the first Anglo-Sikh War in 1845-46. In this service, he lost one of his leg in an attempt to suppress the rebellion raised by the Bangroo tribe.10

Giani Gian Singh also did the job of a granthi in the service of Maharaja Narinder Singh of Patiala. He emerged as an eminent scholar of Sikhism. The Maharaja was so much pleased that he granted him the grade of rupees three and annas six per month; whereas the scale of other granthis was rupees two and annas six.11

Giani Gian Singh was very much influenced by the congregations of the Sadhs and the saints. His parents, too, were of religious nature. Gradually, thus, Giani Gian Singh himself became a saint. His mother put him under the condition that he would neither get married nor acquire any landed property.12 Throughout his life, he remained faithful to the words given to his mother. For most of his life, Giani Gian Singh remained as a celibate. He was influenced by an Udasi saint named Masat Ram, who happened to live at Longowal. He undertook tours to the religious places of fame along with him. He proceeded on religious tours to various holy places in India from 1854 A.D. to 1895 A.D.13 Some of the places visited by him were Benaras, Haridwar, Gangotri, Jamnotari, Garhwal, Sri Nagar, Sat Path, Braham Path, Himala, Kedar Nath, Rishikesh, Dehradoon, Bhangani, Paonta Sahib, Kapal Mochan and Kurukshetra.14

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13 Giani Gian Singh, Gurdham Sangreh, pp. 6-7.
Gaini Gian Singh took *pahul* or the baptism of the double edged sword.\(^{15}\) However, he had been influenced more by the religious beliefs and practices of the Nirmala Order of the Sikhs. So, he preferred to be a Nirmala Saint.\(^{16}\) He adopted this Order under the influence of Sant Vir Singh, who was head priest of the Dera Baba Gandga Singh at Barnala.\(^{17}\)

It is notable fact that Sant Vir Singh and Pandit Tara Singh Narotam considerably influenced the personality of Giani Gian Singh. Pandit Tara Singh Narotam, who was in the service of Maharaja Patiala, is known to have inspired him to write *Sri Guru Panth Parkash* and *Gurdham Sangreh*.\(^{18}\) He was an eminent Nirmala Scholar. He had written and annotated a number of religious books. Giani Gian Singh is known to have learnt Sanskrit language, meanings and annotation of religious *Granths* from him. Pandit Tara Singh Narotam, deputed Giani Gian Singh to Amritsar for consulting prominent scholars associated with various religious denominations or Sikh sects. He stayed at Amritsar for some time and dispatched the translation of Gurbani to Pandit Tara Singh Narotam after a detailed discussion with the scholars.\(^{19}\)

Giani Gian Singh once accompanied Pandit Tara Singh Narotam to the festival of Kumbh at Allahabad in 1869 A.D. After celebrating the festival, Pandit Tara Singh Narotam and his companions proceeded towards Hazoor Sahib at Nander. Incidentally, Giani Gian Singh was separated from the main group. After facing number of difficulties, he reached to Hazoor Sahib in 1870 A.D. Then he proceeded to Patna Sahib, Malda, Dhaka, Dobri, Kamikhya Devi in Assam, Calcutta, Bardwan, Jagannath Puri, Tikam Sehar, Nepal, Bhutan, Sikkim, Janakpur and Agra, visiting from Agra to Brindawan. He went to Delhi and from Delhi he came back to Patiala.\(^{20}\) Later on, this survey proved to be very useful to him for writing history of the Sikhs.\(^{21}\)

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\(^{16}\) *Ibid*, pp. 7-8.


In his *Panth Parkash*, Gian Singh has written about his pilgrimages to different holy places in India from 1854 to 1895.\(^{22}\) During his first trip, he visited several places of historical importance almost for six years. He started his second journey from Patiala and visited places like Rishikesh, Damdama Sahib and Sri Anandpur Sahib during the next six years.\(^{23}\)

Maharaja Narendra Singh of Patiala deputed him to assist a prominent Nirmala saint, Pandit Tara Singh Narotam,\(^{24}\) his patron, who had established a famous *dera* in 1862 A.D. with the financial assistance of the Maharaja. For this, he was paid rupees twenty one per mensem by the Maharaja of Patiala for his literary services. During his visits to important sacred places of the Sikhs, Giani Gian Singh prepared his reports and submitted them to Pandit Tara Singh Narotam at Patiala.\(^{25}\) It was on the basis of these reports that the latter prepared his famous work, *Sri Guru Tirath Sangreh*.

In his *Twarikh Guru Khalsa*, Gian Singh has made a reference to almost all the prominent writings of his times,\(^{26}\) which he had consulted for writing his works. Thus, he could establish himself as a Sikh scholar up to the last decade of the nineteenth century.\(^{27}\) When he fell ill, he surrendered all the claims to the Khalsa Tract Society, Amritsar.\(^{28}\) Unfortunately, the Society neither published any of his writings nor returned the manuscripts to him.\(^{29}\) In his *Ripudaman Parkash* he has expressed his grievances towards the Society. In the last phase of his life, his relations with the Patiala State became estranged owing to some personal issues.\(^{30}\) However, Maharaja Ripudaman Singh treated him with great honour and gave him a good house to live in. Gian Singh breathed his last at Nabha on 24th September, 1921.

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\(^{28}\) The society was formed by Doctor Charan Singh, Wazir Singh, Surjan Singh an Trilochan Singh etc. in 1894. It started its printing press at Amritsar for the purpose of publication of the books and tracts on Sikhism and Sikh history; C.f. Gurinder Singh's article "Khalsa Tract Society Di Punjabi Sahit Nun Den", in *Parkh*, Panjab University, Chandigarh, 1968, pp. 9,23 and 24.


Giani Gian Singh invariably makes references, here and there, to the kinds of the sources he has used, the most significant of which are the works of Sikh history written previously by his predecessors during the first half of the 19th century; the oral Sikh tradition or the history by the word of mouth, listened to or collected personally by him from the elderly men and women of his times; the works of Persian chroniclers; and the last, but not the least, is the evidence of his personal observations. He makes a reference to some of these sources in the Panth Parkash, while explaining what prompted him to write this work.\textsuperscript{31} In view of Sukhdial Singh, Giani Gian Singh's *Gurdham Sangreh* is a survey report of the historical Sikh shrines. He writes that after making extensive tours to the Sikh shrines and the sacred places, which had been established by that time, he has penned their accounts in his *Gurdham Sangreh*.\textsuperscript{32} Bhagat Singh's contention is that Gaini wrote his *Gurdham* towards the end of his life at the behest of Maharaja Bhupinder Singh of Patiala and Maharaja Rupindaman Singh of Nabha.\textsuperscript{33} Giani Kirpal Singh's view is that the work was written between April 1921 to September 1921.\textsuperscript{34}

With a view to its being a rare book and an important source on the historic Sikh Shrines and sacred places, Kendri Singh Sabha, Academy, Chandigarh, reprinted it in 1999 under the aegis of the Dharam Parchar Committee of Shromani Gurdwara Parbandhak Committee, in connection with the latter's mission to publish three hundred rare books and manuscripts on Sikh history, religion and literature on the eve of the tricentenary celebrations of the Khalsa Panth of Guru Gobind Singh.\textsuperscript{35} For the present purpose, I have used the recent version of *Gurdham Sangreh* reprinted by the Kendri Singh Sabha Academy, Chandigarh in 1999. In Giani Gurdit

\footnotesize{\textsuperscript{31} Ibid., Folio 24:

`epiPbjVw a v lF h jv mm
dvt bjv lFg d W jv mm
zi bjeWJ w fajV s Hg uW mm
dvt dstijf iaw dlz aW mm
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l’WB”i ljg RpV tjI mm
Zl’ Vjq f.o fiwjl | mm
udH qig w` e .o dstijRpl’ mm
dl z sgw ‘VqjV WTj’ mm`}


\textsuperscript{35} See, note by the Secretary of Shromani Gurdwara Parbandhak Committee printed on the back page of the *Gurdham Sangreh*, re-printed by Kendri Singh Sabha Academy, Chandigarh in 1999.}
Singh's view, Pandit Tara Singh Narotam and Giani Gian Singh are the two first Sikh scholars who initiated research in the area of Sikh Shrines.\(^{36}\)

### III

In his *Gurdam Sangreh*, Giani Gian Singh has given an account of the historic Sikh Gurdwaras and places associated with the lives of the Sikh Gurus.\(^{37}\) He has also emphasized the merit of making pilgrimage to such sacred places.\(^{38}\) In this context, he has quoted the following lines from the *bani* of Guru Arjan Dev:\(^{39}\)

Significantly, the maximum number of the Sikh Shrines, over two hundred (213), out of the total (657) mentioned by him are associated with Guru Gobind Singh alone.\(^{40}\) In contrast to this, there is a mention of only five Gurdwaras, which is a minimum number associated with the fourth Sikh Guru, Guru Ram Das.\(^{41}\) It is notable that besides the historic shrines associated with the Sikh Gurus, Giani Gian Singh has also given an account of the Gurdwaras and Samadhs associated with the prominent Sikh martyrs.\(^{42}\)

Nearly a hundred Gurdwaras (98) are mentioned in the name of Guru Nanak, the founder of Sikh faith alone, of which over three dozen (37) are located in the East Punjab and only three in Afghanistan. Nearly-three dozen Gurdwaras (35) are found situated in the West Punjab (Pakistan) whereas about 60 Gurdwaras have been mentioned as situated in other parts of India.\(^{43}\) Significantly, Giani Gian Singh has given details of the Nankana Sahib Tragedy, conflict between the Akali Reformers and Mahant Narain Das of the Nankana Sahib Gurdwara, which happened during the last days of his life. He has made a reference to Shromani Akali Dal as a central body of the Sikhs to control and manage their shrines.\(^{44}\)

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\(^{37}\) The exact number of the Gurdwaras given is 657.

\(^{38}\) *Ibid.*, p. 3:

\(^{39}\) *Ibid.*, p. 4:


\(^{42}\) Loc.cit.


In his *Gurdhan Sangreh*, Giani Gian Singh has given an account of the historic Sikh Gurdwaras and other sacred places associated with the Sikh Gurus. He has emphasized the religious merit of making pilgrimage to such places.\(^{45}\) For him, making a pilgrimage to the Sikh Gudwaras is must for every Sikh. Moreover, the Sikhs should also spend some money for the upkeep of their sacred shrines. He has also discussed the various advantages one can have by making pilgrimage to the Gurdwaras. By serving in the Gurdwaras, one can get relief from pain.\(^{46}\) Giani Gian Singh has explained why and how *Gurdham Sangrah* was written.\(^{47}\) He had joined the army of Patiala State in 1898. In 1902, he had a conflict with his brothers. During the first Anglo-Sikh War, he got a bullet shot in his leg and he was no more able for army. Then after coming back home, he started doing agriculture, but due to physical inability, he could not do that also. At that time, there was no facility of pension from government either. Then, Gianiji got upset and at last he decided to take support the art of writing. By taking his mother’s permission, he travelled far and wide, and visited several Gurdwaras. Almost for 33 years he was in a saint's attire and kept on writing about the Gurdwaras.\(^{48}\) Next, from 1854 AD to 1895, he states, how he made


\(^{46}\) Ibid., 2:

\(^{47}\) Ibid., 5,7.

\(^{48}\) Loc.cit.:
Tara Singh Narotam his Guru. The rulers of Patiala gave him financial assistance for publishing his works.\footnote{Ibid., 7-8.}

Among the nearly hundred Gurdwaras of Guru Nanak Dev (98), the most venerated by the Sikhs is the Gurdwara at Nanakna Sahib in the Sheikhpura district of Lahore. This is the birth place of the founder of Sikhism. First of all, it was managed by Param Chand Bedi in 1554 and then by Akali Singh. After that, an Udasi Mahant became its custodian. Due to the mismanagement by the Udasi Mahant, the Akali reformers formed Akali Dal to fight for reforms in Sikh Shrines without creating any violence. After that, the Sikhs formed Committee which was named as Shromani Gurdwara Parbandhak Committee on 20 February 1921. About 200 Akalis led their Jatha to Nankana Sahib, where Mahant Narain Das along with his companions gave a tough fight and martyred them. To celebrate the martyrdom day of the Sikhs on 5th April, 1921, the Sikhs even from America and Africa, joined the mourning of Sikh martyrs. The princely States didn't show any sympathy, except that of the ruler of Nabha, who executed an order.\footnote{Ibid., 10-12.} Sardar S.S. Charan, a well known Punjabi poet presented a poem entitled *Shaheedi Khoon di Barish* on the eve of the Shahidi Jod Mela at Nankana organized by the Nabha State.\footnote{Ibid., 12-16.}
In the surroundings of Nankana Sahib, other places of historical significance, associated with the activities of Guru Nanak, are Nanak Sar, Manji Sahib, Kiara Sahib, Bal Lila, Mal Sahib, Tambu Sahib, Chuharkana and Khara Sauda. They were construed to commemorate the actual events of Guru Nanak's childhood days. All these Gurudwaras are now in Pakistan. Whenever the Sikh Jathas visit these Gurudwaras, they are very much delighted.52

At Sultanpur, Guru Nanak worked in the Modikhana (store house), when Daulat Khan was governor of the Punjab. There are some sacred places associated with Guru's stay at that place and the Gurudwaras represent his important incidents of his life. Among these places, Kothri Sahib and Sant Ghat are very important.53 At Batala, there is a historical Gurudwara which commemorates Guru Nanak's marriage ceremony.54 The people of Dera Chahal Gurudwara believed as if it was the birth place of the Guruji.55 The Guru hided himself at Kotha Sahib for not getting married. He debated with the Sikhs, showed them the right path and created a Sidh Gosit speech. In district Gurdaspur, there are some important shrines of Guru Nanak Kartarpur on the banks of Ravi is the place, where he passed away. The place was managed by the Udasis and the Bedis for a very long time.56

Gurudwara Mastuana is located in the Nabha State, where a Sadhu lived, to whom Guru Nanak is said to have given his glimpse. Also, the ninth Guru, Guru Tegh Bahadur, is said to have visited this place. Bhai Massa Singh and Attar Singh did Meditation here.57 At this place, there was no educational institute and the ruler of

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52 Ibid., pp. 16-17.
53 Ibid., 17.
54 Ibid., 17.
55 Ibid., 18.
56 Loc.cit.: wiajijfpi @ ZiQ.Ljv H[o] Whpa ri%[ Lea ] Rpsf[L wiw[ bejhj vHg l+g epiP b.es s[r ug spbij[ epi dl, tg sg vCg wjHq wi l! lÉÉÉI dW! b.LP rsk l{ u'a u'lqiiH[ lqiiZ aWl wWi sV' liseijiji Lqa ÉÉÉE ] siij ijrj dry Wdh ehjbj@ RpoG s[ lisij WpKZ dl.z sPul e'a duqgsjji V[ ZiQ.Ljv f.wg WvRj[w[ s' hjj ÉÉÉE] sg ujegi v.ei vHg vej ds,ag m
57 Ibid., 27.
58 Ibid., pp. 16-17.
Nabha, Maharaja Ripudaman, started Akal College on the eve of the birthday of his son. Bhai Attar Singh donated huge amount of money for the construction of the building of this college.

According to Giani Gian Singh, Sardar Sundar Singh Majithia, the secretary of the Chief Khalsas Diwan, did his best for spreading education among the Sikhs. Also, the ruler of Nabha and Patiala States, gave thousands of rupees for the establishment of Kanya Mahavidyala at Ferozpur. But the manager of the Mahavidyala, Takht Singh, along with the secretaries of the Chief Khalsa Diwan, did very little for the development of this institution. But, on the otherhand, the ruler of Patiala, extended a great help for Kanya Mahavidyala Ferozepur as well as for establishing Khalsa High School at Moga. The ruler of Nabha also gave a huge money for Khalsa High School at Ludhiana, Akal College Mastuanna and Kanya Mahavidyala Ferozepur. Thus, the rulers of Nabha and Patiala always contributed towards the growth of the Sikh faith. The ruler of Nabha started High School and a missionary college. An Arts College as well as Engineering College was started by the ruler of Patiala State. The Principal of the College, S. Teja Singh, M.A., wrote a letter to the rulers of Patiala and Nabha.

The place called Chola (Cloak) Sahib is located at Dera Baba Nanak where the cloak of Guru Nanak has been kept. It is asserted that the Chola (cloak) was made by the Queen of Baghdad by herself, and was gifted to Guru Nanak on the eve of the birth of her son. The Guru gifted this Chola to one of his disciples Shah Fakir, who further gifted it to Bedi Kabli Mal. Giani Gian Singh found the Chola in the possession of the successors of Kabli Mal Bedi, who earned money displaying it for

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58 Ibid., 27-28 :

59 Ibid., 33-35 :
glimpse, to the devotees on certain historical occasions. He found the Bedis of this centre rich by Rs. 3000/- cash and the considerable income from 40 ghumaon of land.

Giani Gain Singh has given information of over half a dozen (7) Gurdwaras associated with Guru Angad Dev. Khadur Sahib is very famous in Amritsar. There was a shop of Bhai Pheru, which was continued by Bhai Lehna who having the glimpse of Guru Nanak Dev became his disciple. Here, Bhai Lehna meditated for several years on the bed of stones. After his nomination as a Guru at Kartarpur (Ravi) by Guru Nanak himself, Guru Angad went to Khadur Sahib. Similarly, there is a place called Tharra Sahib three miles away from Khadur, which was visited by both Guru Angad and Guru Amar Das.

Gurdwara Sann Sahib at Basarke is of extreme historical importance. First of all, there was a small single room structure. As per the Sikh tradition, the Guru left Goidwal, due to the opposition of the sons of Guru Angad Dev, and hid himself in a room. On the intervention of some disciples, Baba Buddha made an attempt to pursue the Guru to come out and to be available to the devotees. Since then, the place is known as Sann Sahib, because the Sikhs could access the Guru only after making a hole in the wall.
Another place called Baoli Sahib was completed by Guru Amar Dass in 1564, who has also emphasized its religious merit. Even the Guru, made a prophecy about Akbar’s victory at the fort of Chittorgarh in 1567 A.D. So, Gurdwara Goindwal Darbar Sahib is very famous, due to Baoli Sahib. At this place, Guru Amar Das preached the tenets of Sikhism. Income from the offerings Rs. 400/- was spent for the upkeep of the langar.

Gaini Gian Singh has mentioned only five places of historical importance in the name of Guru Ram Das in districts of Lahore and Amritsar, including Manji Sahib at Goindwal in Amritsar, where the Guru was nominated to gurgaddi in 1574 AD, in the age of 41 years. Income of this Gurdwars was only from the offerings. At Goindwal, Guru Ram Das also dug a well. In 1570, he established a township (Ramdaspur) with the permission of Guru Amar Das, where the most venerated Gurdwara Harmandar Sahib (Golden Temple) at Amritsar is found located. In his Bani, Guru Arjan Dev himself has made reference to the sanctity of the Harminder Sahib, the sarovar (Tank) and the city of Ramdaspur. Guru Ram Das passed away at Goindwal in 1581 AD, where the Shrine called Dehra Sahib of Guru Ram Das is found located.

In Gurdham Sangreh, three dozen shrines and places of historical importance have been mentioned in the name of Guru Arjan Dev in Bari and Bist-Jalandhar Doab. These places are very famous and much revered by the Sikhs. Gurdwara

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67 Ibid., 50 : WjRpv gjdH dV y’ijlg vKt uPV wKBS rjal y’ijlg fC%gbj sg Wjrvg f^ ÉÍÉÉ dW^ a’G hji.F wijw[ 1.É ÊÉÉ dW^ dr.y dabji wjHg ba Rplg dsV bwWi WjsLjh V[ ya”CeC% sj dwvj xa[ wgaj@ dwMdW epj ldhW V[ Rplsg W[Vag wiV[ f xi qj]l lg dw us ljc wRpv gjdHd SJ wC BpB[ej Rplg dsV dVw[ ya’C xa[ hi’ej@ dKU[ s[ iju r[V[ q*sI f,Dw[ WS[ IV m bjsVsG f>u hji fdhvj rjla[ lg@ hpS da,V hji sg h[ m

68 Loc.Cit. :
q>ug ldH dV e’dH, srjv bx>dq+ali[ 1.É ÊÉÉ dW^ ] H[o[ lÉ Wil ÉÉ dsV sg brloj dr,y epdibjHg sg eKsg a[ W[nm bjsVsG yC%J sg h[ mm

69 Loc.Cit. :
wPbj e’dH, srjv H[h wPbj l+g epj ijsjI ug V[ verjIj lg@ dHIIsj uv WCj lxj a[ dVI’e h[ mm

70 Loc.Cit.,
hdq>sI ldHdW l+g b’dq+ali l+g epj ijsjI ug V[ agu[ epjI ug sg bjdbeb bVplj 1.É ÊÉÉ dW^ ] Vei WljlH m[ lI fn[a= blosV l’ri a[ Ldhi sg LjV ba[ Rpfqj dr.y tps ldaepjI bVsu V s[r ug sj rwj h[ ^

71 Loc.Cit. :
s[ihj ldHdW e’dH, srjv l+g epj ijsjI ldHdW ug H[o[ 1.É ÊÉÉ dW^ ] u’ag u’a lqIh[m s[hpj sIlj V[ bV[s[ dGKy vGv wi dVbj m

72 Ibid., 53-68 :
Chubacha Sahib at Goindwal in Amritsar is the place where Bibi Bhani, the wife of Guru Ram Das, gave birth to Guru Arjan Dev in 1563 AD. This shrine had considerable income. Another important place of Guru Arjan in Amritsar is Guru ke Mahel, where the Guru lived with his family. Tharrah Sahib in the precincts of Harimandir Sahib is the place from where the Guru supervised the construction work of the tank (sarover). Land grant worth Rs. 200/- is attached to this place. Other places connected with Guru Arjan Dev’s activities found located there are Lachi Ber, and Har Ki Pauri. The ruler of Faridkot state, Maharaja Bikram Singh made arrangements for the light and maintenance of well.

Among the other sacred spaces of Guru Arjan Dev, Guru ki wadali in Amritsar is very important. Due to the strong opposition of his elder brother, Prithi Chand, who staked his claim to the gurgaddi, Guru Arjan preferred to stay for sometime at this place. Also, Guru Hargobind was born at this place. Gurdwara Pipli Sahib is situated in Amritsar, where Prithi Chand in connivance with the Masands, was collecting daswandh and offerings from the Sikhs. Bhai Buddha, Bhai Behlo and Bhai Bhagtu overpowered him and started collecting offerings themselves from the devotees.
Gurdwara and the city of Taran Tarn was founded by Guru Arjan Dev in 1590 AD. The place is known as such because of its healing properties, especially for those afflicted with leprosy. In this context, special reference has been made to the properties of the water of a well called Guru Ka Khuh. All the details including the names of the prominent devotees, who served the Gurdwara and the salary of the servants at the sacred space of Taran-Tarn are also available. Significantly, Giani Gian Singh has given details of the measurement of the tank (sarovar) and its stairs of Gurdwara Tarn Taran. Budh Singh could not complete the work of its construction. First of all, there was only a single room structure, which was extended and beautified in 1724 A.D. The shrine at Tarn Taran was gold plated by Maharaja Ranjit Singh. Bhai Kahan Singh constructed the Darshani Deorhi (main entrance) in 1835 A.D. by spending Rs.12,000.

Giani Gian Singh writes that the place called Tarn Taran was firstly a small helmet raised by Guru Arjun Dev gradually developed into a well populated town. He has also made a reference to the Bungas (hospices) located in the precincts of the

Loc.Cit.: epi q>si aiV ajiV ljdhW H[hi q>si@ agio a[ L[hi l+g epiP biuV sr ug V[ l.^ ÉÎÌÌ dW^ } iyjH[ H[o[ epiP wj WyV s:jij bV[w upujqg iug H[ wiw[ VjQ aiV ajiV spt dVrjV h'Ij mm

Loc.Cit.: wp Bj ljdhW aiV ajiV H[hi wPbj dabji wjj[w[ ri dsaj H[ i sj uv wpLB bjdsW i'e t'H[ejm

Ibid., 57-60 : l+g aiV ajiV ZjQ sg woj 1.^ ÉÎÌÌ dW^ } us bV[w dwswg dlkJj sg f+jioVj q>Vw[ l+g epiP biuV sr ug H[ i sj s'lj wj slQQH[ iji dl+c sg uPh dry fp,a[a aj H[ l+t ljphjVl ljFjAr eudry dwH l+jx uv sj FjF Fdbj idHbj lgg m epiP ug Vl xiqijlj FjHg dl,dt' ) H[o[ dHw r,cg Fjiq i'Sw rjvq Veig Wljeg m ljgbj tijWgbj sj hpS lpZji hj debj hj a[ woj wgiaV rtjVj sj WC hg bV.s WdSbj i[Ghsj hj m

Ibid., 60 : H[li ajv sg v.WjHg s' l' WjJ eu y' CjHg s' l' bn eu cp.ZjHg WjJ J eu f'Cgbj RpVg rghj f'C f+*qJ dHw qgy s' l' WjJ Hg eu H[hi agio y'iqg dWz[ dry ] l! ÉÎÌÌ dW! ] uW tjyl[ ) V[ H[ sl sj [Wj wj gaj as'G ljsi WpKZ dl.z V[ H[l sg yVjHg Whpa ljig wjjHg fi dlj V yCjHg mm

Ibid., 62 : f+le i'Sw epiZjQ sg l+g aiV ajiV ljdhW s[ epi q>si Rpa[ Fjr[G bZw l'dHVJ aj L[i[ f+ujW rv'g Hg vjx[ ] fi hj rg Whpa ljQ [dl,tf[l+gijjVl NCjHbJ m u[ll dw gVj hj sj l'dHVJ wiq dl>x e>T ta+g V[ aj WjJ hj si l'dHVJ H[li sj FjHg whH V[ WjJ hj ji ipdfbj tiy w[l l! ÉÎÌÌ Hg^ dry siLVg dcRptg WsjHg lg m

Ibid., 62-63 : fdlh[ H[li dlc dV.wj u[hlj l+g epiP biuV sr ug qhjju V[ rlhdHbj lg u' hpS y ge i'Sw rjVj rv'gH lwh hj debj hj m l! ÉÎÌÌ Hg^ } (dhlv[ l+gijg adhlgv WVg x[ ] l! ÉÎÌÌ Hg^ ) ojV wjQ hjl xjl ÉÎÌÌ Hg^ m ÉÎÌÌ dW^ } us Fjig FPjyV yVj hj l! GwCj qwVj dc.De[ IV H[li lgGj sg rg dHw q>uv deH lg u' x[i l! ÉÎÌÌ dW^ } siWjJ ljdhW rv'g dabji hj'Hg m

66
Darbar Sahib at Tarun Tarn. These Bungas were constructed by the Sikh Sardars according to their area or caste. For instance, Jhanda Bunga was built by Kunwar Nau Nihal Singh in 1831 AD. The Bungas built by Mehtab Singh and Pashaura Singh once flourished but were found in a state of dilapidation by Giani Gian Singh. Various other Shrines or places of importance of Guru Arjan Dev include Darbar Sahib at Chola village, Thumb Sahib at Katarpur, and Manji Sahib at Village Mau.

Giani Gian Singh has given an account of 119 Gurdwaras of Guru Hargobind, of which nearly two dozen are of extreme historical importance. Gurdwara Wadali Sahib in Amritsar is the place where the Guru was born to his parents, Guru Arjan Dev and Mata Ganga, with the blessings of Baba Buddha. The Akal Takhat Sahib in Amritsar is the place, where Guru Hargobind was nominated to Gurgaddi in 1606 AD. In 1610 AD., he raised a flag at (Nishan Sahib) at this place and in 1612 AD. constructed a well there. Another famous place named after Guru Hargobind’s
disciple Kaulan is called Kaulsar and the tank was renovated by the Guru himself.\textsuperscript{93} Shrine of Guru Arjan Dev at Kartarpur (Jalandhar-Doab) signifies the battle of Guru Hargobind with Painda Khan\textsuperscript{94} Pathan, who was killed. The Guru was victorious. Income of this Gurdwara as recorded by Giani Gian Singh at one time was Rs 32,000.\textsuperscript{95}

\textit{Damdama Sahib} at Sri Hargobindpur in Gurdaspur is the place where the Guru had a fight with Bhagwan Das and Tappa Khatri, who was killed. The sons of Diwan Chandu and Bhagwan Das could not do anything and were also defeated. The wives of Guru Hargobind resided quite near to this place, which is also important. Earlier, this place enjoyed considerable revenue–free land grants, which were subsequently reduced and towards the close of the 19\textsuperscript{th} century, it enjoyed grants worth Rs 300/– only.\textsuperscript{96}

The place called Nanakmatta in Nainital district of Pilibhit in Uttar Pardesh also signifies Guru Hargobind’s visit to that place which was earlierly known as Gorkhmatta, where Guru Nanak had discussions or discourses with the Jogis and had overpowered them spiritually. During Hargobind's times, the Jogis had regained the control of the shrine by ousting a famous Udași Sadh named Almost, one of the earliest known Udași followers of Baba Sri Chand. A pipal tree stands as a testimony to Guru Hargobind’s visit to that place.\textsuperscript{97}

The Shrine of \textit{Manji Sahib} at Gwalior in Madhya Pardesh is famous as Guru Hargobind was imprisoned in a Gwalior fort for nearly three months as per the orders

\textsuperscript{93} Ibid., 70 : ajjj dl.z Vi'yaq@ #l+g epiagio Le+dh$@ wVtv@ 1884! 280 y"o[ qhv w"vj wj uVq vh"i q] hPbj Lqa ElHq wiaji{pi lqHg m dHI wg lqj wiaji{pi[ q]G h[ mlm
\textsuperscript{94} Ibid. :
f[Gs[ tjV xdah eV'sj fnjS sj fpKai lg m dHIsg qJ epiP hdie'dW.s ljdHw sg fjvSj fLSj f>ujW sj dDahj[w] wiajiP-wjv ^ 1469-1708 duvs f>urgG@ f>ujWg IPVgridLBg@ fdBjvj] 2006] m
\textsuperscript{95} Ibid., 72 : wiaji{pi blijV H[o[ dVqw hijq f[Gsj U Ljhg l{Vj yCj dvbjlj b>a ] Rh' qidibj debj xa[ epiP wr hHg biqjVWGk hji sj h' m r{ljg s l[q]V fi dKig lrwg l[rj wsg h' mm
\textsuperscript{96} Ibid., 75 :
H[ol Z[iC e'a[ FerjV[ ta=a af[ sji V[ epiP ljdHw Vjv vCjHg wgag b>a ] qidibj debj xli Rplsj a[ y.sP sgrjV sj fpa= Ljhg x'u yCj w( v( bHI b'>a ) q>hD'l' q>p'h tjw[ hji[@ iphgyj Vjq df lc lg u WjsLjh V[ RpuC w[ epiP s[ bifw wi ds,aj l^ ElH dW^ ] x[ ] epiP ug V[ WjsLjh ] d?qksji v[ W[ Wl] wi dHw ljdH dqa WVrjHe@ dUo[ epiP wr qdhv idhbj wis[ IV rph lojV fPuVgw ] mm
\textsuperscript{97} Ibid., 75 :
of the emperor Jahangir. Thus, the Guru came to be known as *Bandi Chhor*, because the prisoners of that fort were released along with the Guru.98

The place of Kiratpur 5 miles away form Anandpur Sahib, was firstly in possession of Raja Kirat Singh and was later captured by Tara Singh Bilaspuria, who gifted this place to Guru Hargobind as he had been freed by the Guru from the fort of Gwalior. In 1615, the Guru handed over this place to his elder son, Baba Gurditta, who spent the last days of his life there and passed away, after completing years of his life.99

There are 30 Gurdwaras relating to the seventh Sikh Guru, Guru Har Rai of which only six are historically important.100 Harmandir Sahib at Kiratpur is a place where Guru Har Rai was born in 1630 to his parents Baba Gurditta and his wife Mata Nihal Kaur, also known as "Karambharai".101 Giani Gian Singh writes that the Guru also got married there with four girls at a time. But his literary mentor, Pandit Tara Singh Narotam in his *Gurtirath Sangreh* has given four different dates of Guru's marriages with all the four girls.102 Guru Har Rai spent the last days of his life at Kiratpur and passed away.103 Significantly, Giani Gian Singh has also listed five Gurdwaras in the name Ram Rai, eldest son of Guru Har Rai.104

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98 Ibid., 75-76 :

99 Ibid., 89 :
wgiafpi B.sfi a'G ft w' w' fhdv[ H][l Veig iju[ wgia dl.z sg lg us ajj y.s dwVjlpiH[ s] wW[; dwy hjHg[ aj epIp ug V[ l' EIiDE dW^ ] WjW[ epids,Da[ s] h.ok Vrt[G dli] Wj w[ l'Sw WtLg lerL dVrj Fg H[o] wis h'H] y[l apsg f>'yqq l' EIiDE dW^ ] EIi Wv EI qhgV[ epipHg wiw[ ID Wil sg brloj dr.y lty c dVrjg h'H] mm fajvfpig dr.y WSjrjw[ yji h;ji f'ujh sqC[ sg qj' g e.i rjal[ vej dsKag dul dr.yG hpS ebjiJ l' sg hq[L rja[ h[ l'Sw wpN VhgG mm

100 Ibid., 90-93 :
wgiafpi hdig'='= ljdW@ lg1 qdhv@ ata ljdW@ q>ug ljdW@ sqsqj ljdW@ Wcg vgvg df>c@ v.W[ dt>c@ f'hbj@ zCPH[ df>c@ q>ug ljdW spvyg qji@ cJWi@ wgiafpi mm

101 Ibid., 90 :
wgiafpi hdig'='= ljdW H[o] lKar[G epIp hdi ljdH ljdW ug WjW[ epida[ ug s] ziq aj dVhjv w'i a'G dul] wiq Fig Fg bjsl[ l l' EIiDE dW^ qjz lsg E ] f+eB[ bjqSV y'tg h[ mm

102 Ibid., 90 :
lg1 qdhv H[o] bVPl L[hi s] ta=g sbgJ yji ZgbJ sj epIp hdi ejdH ljdW ug Vjv duVJ l.e yji BdHV SJ bjHgbJ bjV.s@ dWrjh h'dHbj mm

103 Loc.Cit. :
wgiafpi H[o] l' EIiDE dW^ w.aw sg V'ug ] lty.c fZji[ shpij fajvfpig@ bjqsV b.Ag h[ mm

104 Loc.Cit. :
Among the Gurdwaras mentioned in the name of Guru Harkrishan, only four are considered to be more important. Guru Harkrishan, where he was born in 1656 in the house of Guru Har Rai and his mother, Mata Kishan kaur. Gurudwara Bangla Sahib in Delhi signifies the place where Guru Harkrishan stayed in the palace of Raja Jai Singh. At that time, Delhi was infected with cholera. The Guru was affected by the disease and he breathed his last there. Dehra Bala Sahib is the place where the eighth Guru was cremated in 1664 AD.

Giani Gian Singh has listed 133 Gurdwaras in the name of Guru Teg Bahadur, of which about a dozen are, relatively speaking more significant. Mahal Guru Ke in Amritsar is the place where Guru Tegh Bahadur was born in 1618 (1621) in the house of Guru Hargobind and his wife, Mata Nanaki. The famous shrine at village Bakala in Amritsar called Bhora Sahib signifies Guru Tegh Bahdur’s stay, where he spent most of his time in meditaiton.
Harmandar Sahib at Patna in Bihar is the place once visited by Guru Nanak, where the Mahants Sham Das and Gulab Rai served Guru Teg Bahadur during his missionary tour to that place. The Guru blessed both of them as the Masands of that area. Mata Gujari stayed for sometime at Jeto Seth’s haweli, but then Baisakhi Ram Khatri donated his large haweli to the Guru on bank of Ganga.

Significantly, in Delhi alone, there are several Gurdwaras of Guru Teg Bahadur, which are of extreme historical importance. They are connected with actual events of his life. Gurdwara Sis Ganj signifies the place where Guru Tegh Bahadur was martyred in 1675 AD. It had a considerable income from offerings. Gurdwara called Rakab Ganj is the place where a Lubana Sikh kept the beheaded body of the Guru in his house and disposed of it by setting his house on fire. Maharaja Karam Singh of Patiala constructed the Gurdwara with baked bricks and granted a land grant of a village worth Rs 1000/ per annum. It may be added here that Sardar Bhaghel Singh is said to have constructed Gurdwaras at Delhi in 1799, after getting permission from the ruler of Delhi. Gurdwara Majnu Da Tilla and Nanak Piyaoo are connected with Guru Nanak.

Gurdwara Damdama Sahib represents Guru Gobind Singh’s stay near Humayun’s Tomb. Similarly, the Shrine of Moti Bagh signifies his visit to that place. Gurdwara Sis Ganj is a memorial of Guru Tegh Bahadur’s martyrdom.

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112 Ibid., 117-19:
113 Ibid., 129:
114 Loc. Cit.:
115 Ibid., 130:
In *Gurdham Sangreh*, the Gurdwaras related to Guru Gobind Singh are relatively largest in number as compared to the Shrines of other Sikh Gurus. Moreover, Giani Gian Singh has given very detailed account of most of these Gurdwaras. In 1666 AD, Guru Gobind Singh was born at this place. *Bagh Guru Ka* at Patna is a place, where Guru Gobind Singh spent his childhood days. It was gifted to the Guru by Nawab Karim Bakhsh and Rahim Bakhsh.

Gurdwara *Guru Ki Lahore* is about seven miles away from Anandpur Sahib, where the first marriage of the Guru took place. *Anandgarh* is the fort which was built by the Guru in 1675. Similarly, there are several other Gurdwaras which represent one or another activity of Guru Gobind Singh. They include Gurdwara *Harmandir Sahib* at Patna is situated on the banks of river Ganga. In 1666 AD, Guru Gobind Singh was born at this place. *Bagh Guru Ka* at Patna is a place, where Guru Gobind Singh spent his childhood days. It was gifted to the Guru by Nawab Karim Bakhsh and Rahim Bakhsh.
Bhatha Sahib at Ropar.\(^{122}\) Gurdwara at Nahan is the place, where the Guru went to help Raja Medni Parkash. Shrine at Paunta Sahib, where the Guru built a fort in twelve days; and Dera Ram Rai, where the Guru went at the behest of Punjab Kaur, the wife of Ram Rai, who was misbehaved by the Masands.\(^{123}\) Gurdwara Manji Sahib at Bhangani signifies Guru Gobind Singh's victory in the battle of Bhangani fought in 1685 (1688) against the hill chiefs.\(^{124}\)

Gurdwara Shaheed Ganj at Sarhind is the place where the two younger Sahibjadas of Guru Gobind Singh, Zorawar Singh and Fateh Singh were bricked alive.\(^{125}\) At the place called Jyotisar, the last rites of Mata Gujari, the mother of Guru Gobind Singh were performed.\(^{126}\)

Talwandi Sabo Ki in the Malwa region is a place, where Guru Gobind Singh prepared the new recension (bir) of the Guru Granth Sahib, that includes the bani of his father, Guru Tegh Bahadur. A Sikh disciple named Fateh Singh established a Damdama Sahib Shrine and the place became very famous. Maharaja Hira Singh of Nabha State was donating Rs 1200 per annum for the upkeep of the Langar.\(^{127}\)

\(^{122}\) Ibid., 141-142 :
F.nj ljdhw Ldh i'FC a' Wjhi H[o] dHKw FKtnj dHBj sj Ft dihj lg fjI qP>Dec[ t[c ih] IV m epiP ug V[ fpdAbj w'Hg ndhiV sj oJ sl dHw qP>Dec[ V| FKUn[ r.Vg ho wiw[ bjdtj H|l| F.Dn[ fi W[n u]Rp epiP ug N.B z'C| lqa[ F.Dn[ RpKDa[ yC% eH| F.nj n.cj lga h' debj!!!]dhF FjHg ugRps dl>x fi Rpfwijg V[ f.wj q;WPa Wsrj dsaj h{ mm

\(^{123}\) Ibid., 143 :
VjhV Lh BWi[ a'G 16 w'h iju[ V[ y.e.g lIrj wig H[o] ijuj q[sVg f+wJL epiP ug ] bFVg lhdHaj vHG v{ debj lg@ bjqSsVg w[rV El] ipFH[ ijuj rVg lvJv] h{ hj Lea lIrj wisg ] mm

\(^{124}\) Ibid., 144 :
F>ejSg q>ug ljdhw fjRpGB[ a' I w'h fPiW uqVj agi[ H[o] i'ÉIFÉ dW^ ] fHjCg ijdubj Vjv WCj Fjig u.e wi xa[ fjHg H|l u.e sj riVV bjf epiP ljdhw ug V[ Wdy,a= VjBw dry wgaj ] H[oG fjMB[ bj w] bjV, sfpj ljdhw fp, Du[ uqgV sg bjqSsVg l" dWz[ ] h'yC% a wpN VhgG IT"l] N.cj@ WPChH[@ vjHC H[Vg ojHg N.cj@ NPv]s[ h mm

\(^{125}\) Ibid., 151-152 :
Lhgs e.u duo[ A'B[ ljdhw ujs[ ljdhw u'i]ri dl.z a[ ljdhw xa[ dl.z ug bjISj Ziq Vj AKc qplvqjVj s[ qjdHwg v[y[v dry Vj xL w[ bjIS[ bjf ] w.ZJ dry ypSj Lhgs h'Hg dHI blojV sj VjM xa[eC% ljdhw ] sl hj;i sg bjqSsVg ] mm

\(^{126}\) Ibid., 152 :
u'ag li u'ag liPf l+h.s m H[o] s'hJ ljdhw ujdsbJ a[ qij uj sg lLwji wgaj debj lg m

\(^{127}\) Ibid., 167-168 :
avr.cg l[Wg fKw a'G s l w1@ H[o] ijDH c,vj dqdbj sl qhgV[ ih[@ VrgV e.o ljdhw Rpyjdbj dul dry V"ql ldaepiP ug sg WjSg dqvJHg eHg h[ x[a dl>bZ V] s[q]j Wsj w] blojV f+dLZ wgaj m ata
Heera Ghat is the place where Guru Gobind Singh is said to have thrown away the diamond ring gifted to him by emperor Bahadar Shah. Similarly, there is a place called Nagina Ghat, where a rich Sikh trader gave a precious stone to the Guru to impress upon him, but all in vain. Shikar Ghat represents the way, Guru Gobind used for hunting.

It is important to note that Giani Gian Singh has given a very detailed account of Guru Gobind Singh’s stay at Abchalnagar, on the outskirts of Nander Sahib. Mughal emperor, Bahadar Shah also visited the Guru at this place. On the request of Bhai Mani Singh, the Guru used to recite bani to his followers. At this place, two pathans Gul Khan and Ata-Ulah Khan made an attempt to kill the Guru, who was seriously wounded. Bahadur Shah tried to console the Guru. The Guru never stopped the use of bow and arrow. One day, when, he tried the same, the wound started bleeding which ultimately became the cause of his death. The place is important because the Guru spent the last days of his life and breathed his last there, in the age of 41 years 9 months and 18 days.

Gurdham Sangreh also contains very detailed information about the prominent Sikhs who lived at Abhichalnagar with the Guru. The names of Sadda Singh and Bhai Dharam Singh have been mentioned especially as they managed the Gurdwara at Abchalnagar. Santokh Singh and Hardit Singh were the priests of the Gurdwara almost for six years. Importantly, all the preists were men, except one named Mai Bhago, who served, for about eight years.
Giani Gian Singh *Gurdham Sangreh* also contains very useful information about two dozen Bungas (hospices), situated in the precincts of the Darbar Sahib at Abchalnagar. Moreover, his references to the Sikh relics located there are very significant from the historian’s point of view as well. They include Kamarbands, arms, precious stones, clothes and necklaces. These were gifted or donated by Maharaja Ranjit Singh as well as the rulers of Phulkian States, especially the Maharajas Nabha and Patiala. The total cost of all the relics found there has been recorded in deed (*patta*) as one crore forty five lacs and forty two thousands (14542000 Rs.) in 1840.

Interestingly, Giani Gian Singh has also given information of all those priests of the Gurdwara who tried to misappropriate or misuse its moveable and immovable properties. Ganda Singh once tried to do so but was unsuccessful. In 1783, there broke out a severe drought which resulted into the death of several humans and animals. Then, Chandu Lal at the behest of the king, made some arrangements for the Langar. Also, a number of businessmen contributed towards the upkeep of the Langar. Later on in 1792, the Nawab endowed twenty five hundred *ghumaons* of land for the maintenance of the Gurdwara. By the time of the completion of *Gurdham Sangreh*, thousands of Sikhs were getting about Rs. 22,800 salary per month.

In the end of the *Gurdham Sangreh*, Gian Singh has given detailed account of the income and expenditure of the Gurdwara Abchalnagar. This includes a land grant (*Jagir*) worth Rs 15000/- and income from several villages amounting to Rs 1,26,000/-. In all, the income of the Gurdwara remained about one and a half lac almost for sixty to seventy years.

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133 *Ibid.*, 184-185 : Ş§

134 *Ibid.*, 185-188 :

135 *Ibid.*, 189-190 :

136 *Ibid.*, 190-192 :
details of the salary of the Granthis (The scripture readers) and the Ragis (the musicians) of the Gurdwara at Abchalngar.

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On the whole, Gurdham Sangreh, is perhaps the only work by a Sikh scholar, which contains very comprehensive account of the Sikh Gurdwaras and places of historical importance, which are connected with the activities of the Sikh Gurus, besides the places of their birth and death. His information regarding the sources of income of the historically important Sikh Shrines both from the revenue free land grants and the offerings of the devotees is extremely important. References, here and there, concerning the control and management of the Gurdwaras are also very useful. In addition to the information on Sikh Shrines of the Sikh Gurus, Giani Gian Singh's, information on the various bungas located on the precincts of Golden Temple at Amritsar and Gurdwara at (Abchalnagar, at Nander in Maharashtra is of extreme historical value.

In the last of the Gurdham Sangreh, Giani Gian Singh has given very valuable information regarding the Sikh relics then available in some historic Sikh Gurdwaras. For instance, he has made a special reference to the precious (gifts) relics donated or gifted to Guru Gobind Singh by the rulers of princely states of Nabha, Patiala and Jind at different times. Gian Singh saw these relics (Kamarkase), arms and precious stones, at the historic Gurdwara, Abchalnagar or Sri Hazur Sahib, at Nander in Maharashtra. Significantly, Giani Gian Singh writes that many of the relics had been lost due to the changing historical situation and the carelessness of the Sikh leadership. In this way, Gurdham Sangreh is an important source of information on the centres of Sikh cultural heritage. Thus, he has given information, both in the text as well as in footnotes, about the Sikh relics, which he himself could see during his visits to the important Sikh Gurdwaras in and outside the Punjab.

\[137\] Gurdham Sangreh, pp. 185-188.