CONCLUSIONS

The historical monuments reveal the remarkable past of the Kapurthala State. These monuments have been constructed under the patronization of both, its rulers as well as the people. These buildings constructed during the period of this study may be regarded as the fine specimen of architecture.

Before emerging as the princely state, it was known as Ahluwalia Misal. It had gone through the territorial changes under its Sardars. The city of Kapurthala was conquered from Rai Ibrahim Bhatti by Sardar Jassa Singh Ahluwalia, who was considered the real founder of the state. Being an intrepid military general, a shrewd politician and a zealous patriot, he had played the most important role in consolidating the Sikh power in Punjab. He helped prominently in the emergence of independent Sikh Misals. In reciprocal the Panth had showered exceptional glory on him by raising him to the status of Sultan-ul-Quaum. Kapurthala and Sultanpur were the territories which belonged to him. In 1777 A.D. he occupied the city of Kapurthala. His main centre was Darbar Sahib Amritsar. He devoted the last years of his life to the service of Sri Darbar Sahib and the reconstruction of its towers.

His successor Bhag Singh died in 1801. He was succeeded by his only son Fateh Singh Ahluwalia. At the time of his succession Maharaja Ranjit Singh was rising to power in the Punjab. These two young chiefs became friends after exchanging their turbans. Fateh Singh played an important role in the rise of Maharaja Ranjit Singh. Along with the Maharaja, he concluded a treaty with the British East India Company in 1806, in return of which the British assured their independence and recognized their territories.

Fateh Singh accompanied the Maharaja in his expeditions and in return as his share he was granted the territories. Among such territories were the area of Phagwara and Bhunga. He took important part in drafting the terms of the Treaty of Amritsar in 1809. The great monuments of his constructive genius are standing in the city of Kapurthala which included the old Hindu temple called Panj Mandir, Shalamar Garden and Kamra Garden with a palace called Kamra Kothi. These remained as the useful places in the period of this study.

It was under Raja Randhir Singh that Public Works Department was established in the state on the pattern of the British. Kamra Garden pavilion, later on known as the Civil Rest House is remained as the standing monument constructed
during his time. Raja Kharak Singh succeeded after the death of Raja Randhir Singh. It his installation ceremony he announced the construction of a suitable monument of his father, the opening of a college and hospital. It showed his interest in the building activities. He ruled only for a short period of seven years from 1870 to 1877. In 1874, he was declared insane. The administration was to be run by the council of three officials. The British Superintendent continued the administration up to the gaining of majority of Maharaja Jagatjit Singh. A number of buildings were constructed by the British Superintendents. These included the State Court and Darbar Hall, Stables, Memorial of Raja Kharak Singh at Nasik, Shahi Smadhi at Shalamar Garden, Tahsil Complexes and Rest Houses at Kapurthala, Sultanpur and Phagwara and Bhunga, Randhir Hospital and old building of Randhir College.

Maharaja Jagatjit Singh was given full power of administration in 1890. He continued to rule over the state till it merged into the Patiala and East Punjab States Union called PEPSU in 1948. The Maharaja had great interest in art and architecture and a number of buildings were constructed during his time and are still standing as the living monuments of the Maharaja’s interest. He was a learned ruler. During his foreign tours, he was influenced by the styles of some of the buildings to the extent that he got constructed the buildings with those styles in his state. Among these, the main building is the Jagatjit Palace, built in the style that he had seen at Versailles in France. The other building is the Moorish Mosque of Kapurthala. The building of this mosque was constructed in the design which the Maharaja had seen at the mosque building of Fez. However, he got it designed from the mosque architect of France. It is built in such a manner that while seeing the photographs of it, one can be illusioned to be at Cardoba.

The Maharaja was also interested in constructing the buildings for the purpose of administration or public utility. He arranged the funds to construct such buildings from time to time. The buildings that he constructed for these purposes were the Jagatjit Jubilee Hall, Town Hall, the Jail building, building for the post office, rest houses, the hospitals and dispensaries, schools and college buildings in the capital as well as in the other state towns. He had the soft corner for the poor, the evidence of which is the announcement of the grant of yearly maintenance allowance for poor widows as early as in 1911. Later on he also built a fine building for the poor at Kapurthala.
The Maharaja Jagatjit Singh’s secular vision is seen from the buildings, constructed to fulfill their religious needs of his subjects. Apart from the Moorish Mosque he had given donations for other mosques and mazaaars. These included the Lahori Gate Mosque, Peerowali Mosque and that of Pir Zia-ud-din at Mansoorwal. For his Sikh subjects, the Maharaja not only allotted land for the maintenance of the existing Gurudwaras but also the beautiful buildings of the gurudwaras at Kapurthala and Sultanpur were constructed by his orders. The temple of Panj Mandir was the example of secular vision of Sardar Fateh Singh Ahluwalia and a piece of land was allotted to this temple for maintenance. During the Maharaja Jagatjit Singh’s rule the land was allotted to Parvat Math Phagwara. A Shiva temple was built at Bhunga. The Dalit Dera was given the land for its maintenance.

The Maharaja’s farsightedness is seen when as early as in 1934-35 he evinced a keen interest in establishing industries in his state. He saw the economic development and the solution of unemployment in the establishment of industries. Large scale industries were established notably at Kapurthala, Phagwara and Hamira. The state became a pioneer in the whole of the Punjab for setting up such big factories. The prominent industries in the state included Jagatjit Sugar Mills, Phagwara, Paramjit Sugar Mills, Hamira, Jagatjit Distilling and Allied Industry, Hamira, Jagatjit Cotton Textile, Phagwara, Sukhjit Starch and Chemicals, Phagwara, Steel Rolling Mills, Kapurthala, and Kaputhala State Tannery. Materials from these factories were supplied to the Government of India and the other states. The Maharaja took keen interest to export the materials. He also made efforts for the supply of raw materials for the smooth working of these factories for which the roads and bridges were constructed. Moreover, he got constructed the grain markets at all the headquarters near the newly constructed railways. The grain trade from these markets became very popular.

It has been seen that a large number of buildings found as the monuments are constructed by the Public Works Department. The Maharaja never hesitated in hiring the services of the Europeans as well as the native people to manage the department and for the construction of buildings for the Monuments of his times. The Public Works Department constructed all types of buildings. First of all the Palace for Maharaja’s brother Bikrama Singh was constructed at Jalandhar. The second palace named Jagatjit Palace was constructed by this department. The other palaces constructed at Lahore and Mussourie. The Maharaja not only used these palaces for
his residence purposes but these were also considered as the seat of governance and were used as the office and the public business was transacted from these buildings.

Similarly the construction of religious buildings of Mosques, Gurudwaras and Temples were also considered the responsibility of this department and the donations were given to the already constructed religious buildings by it. It was done under such ruler, who was above communal prejudices. He appointed persons of all the three communities: Hindus, Muslims and Sikhs on the Government jobs. He appointed Khan Bahadur Abdul Hamid as the Chief Secretary. Many Christians had been employed on various departments. Many Hindus like Diwan Ram Jas, Mathura Das and Jarmani Das occupied the post of Diwan. He constructed the religious buildings to give the suitable places of worship to his subjects of all communities.

The appreciable work was done to construct all kinds of buildings in the state. It is found that these were largely confined to the urban areas. The main centre of the building activity was the capital town of Kapurthala. The next came the towns of Sultanpur, Phagwara, Bhunga and Bholath. The buildings which were needed for the public utility like hospitals and schools were not taken into much consideration. So the Praja Mandal leaders of Kapurthala state like Chanan Singh Dhut and Master Hari Singh had demanded strongly the construction of hospitals and schools in the villages. It has been found that some of the contemporary newspapers like the Ahluwalia Gazettee, Amritsar, dated December 18th, 1896 also condemned the Maharaja for having spent too little on public works and education. In a communication received by the Paisa Akhbar dated August 24th, 1895, the writer lamented that a bridge near Sultanpur carried away by floods had not been rebuilt for the last four years whereas twenty-five lac rupees had been spent by the Maharaja on the repair of his palaces. However, the attention was given by the Maharaja towards it and the new bridge was constructed over the Bein at Sultanpur.

Some buildings were built by the people of the state. Among these, the most important can be considered the school building at Dhillwan which was given the name Jagatjit Diamond Jubilee School. It was constructed totally by the public donations. It shows the consciousness among the people of the state about the importance of education. The other are the structures added in the Phagwara dispensary by the public-spirited people for which these persons were awarded with the gold medals by the state to appreciate their contributions. A building called Janjghar had been constructed at Sultanpur.
A number of religious buildings constructed by the people are found. There are the mosques named Lahori Gate Mosque, Peerowali mosque and Mansoorwal Mosque which were constructed by the people at Kapurthala. The names of the persons who constructed these buildings are found in the inscriptions. The Jami Mosque at Phagwara was totally constructed with the public donations. The mosque and the mazaars of Panj Pir Sultanpur, Dera Ravidas and Akali gurudwara at Phagwara, Gurudwara Bawain and Sanatan Dharm Sabha Bhavan of Kapurthala were constructed by the donations of the public. Among these the Dera Ravidas became the centre of Dalit activities of Jalandhar Doab. Akali Gurudwara of Phagwara was constructed by the donations of Sikhs on the call given by the members of Shiromani Gurudwara Parbandhak Committee and Shiromani Akali Dal.

The architecture was dominated by the rich and powerful. It was mainly confined to the construction of palaces, mansions, castles, monuments, final resting places and religious buildings. The construction was based on the principle of social pyramid, with small majority of rich and powerful on the top and large majority of common people at its bottom. However, some beautiful monuments meant for administrative and public utility purposes are the examples which show the development of modernity in the state. These buildings passed through the different stages of architectural development with the styles and material used in the construction.

Bricks, timber, stone and tiles are the materials which have been greatly used in the construction of the buildings large or small, single or complex. These are employed structurally in the traditional way for the erection of the monuments. These materials passed through different phases. In the very first existing monuments the small size bricks are used in the construction and timber is employed for the flat ceiling and over the jambs of the doors and windows. The second stage emerged with the use of standard size bricks. The flat timber roofs were replaced by the vaults which were erected with the support of iron girders. In both of these stages the paste of lime, kankar and surkhi was used for the joining of bricks and plaster. In the third phase of evolution, the brick size remained the same but instead of lime, kankar and surkhi the use of cement started. The roof style again changed to the flat one, while for the construction of domes and shikhara kalash over the religious buildings, the shallow round shaped roofs remained the same throughout the period of study.
The architectural styles, which are found in the state monuments, it is found that as long as the rulers of the state did not came into contact with the European styles other than the British, they constructed the buildings either in the existing Indian styles or in the British styles. Maharaja Jagatjit Singh got in touch with the styles of other European countries than England while he was on tours to those countries. So during his reign, beautiful patterns of styles were adopted in the buildings. First of all the villa style of Italian pattern was adopted in the construction of the hunting lodge on the bank of Bein. This hunting lodge was converted into the residential purpose. The most famous buildings which were constructed at Kapurthala are Jagatjit Palace and Moorish Mosque. Jagatjit palace was built on the pattern of French palace of Versailles while the great mosque was built on the Moorish style mosque built at Fez. The other developments found in the architecture are circular arches instead of the traditional pointed arches; vaulted roofs with the use of new materials like cement and iron are the basic changes of this period.

The ideas and the outlook of the rulers of the state have also been reflected in the monuments. The construction of temples, mosques and gurudwaras give the idea of their secular outlook. Along with it, the existence of contemporary society is seen which must have influenced the minds of the rulers, who felt the need of such constructions to fulfill their religious necessities. The wider outlook of Maharaja Jagatjit Singh is seen with his being interested to persuade the people of his state to construct the new factories in which he saw the future of his state and people. He not only gave certain concessions in the construction of these factories but also took appropriate steps to provide raw material and export the products.

These monuments gave the glimpse of the state treasury from where the money was spent on their construction. The number of buildings is found less before the rise of Maharaja Jagatjit Singh. The important economic changes were introduced in the state. The state began to be administered by the British due to the insanity of Raja Kharak Singh and minority of Maharaja Jagatjit Singh. Under the British impact substantial changes were brought about in the land revenue system to increase the income of the state. Regular settlements were undertaken from time to time. The peasants of the state had to pay more tax as the rates of land revenue in this state were almost double than of those prevalent in the adjacent British districts of Jalandhar and Hoshiarpur. In addition they had to pay cesses which totaled about fourteen per cent of the land revenue. With the policy of levying more tax, the state was economically
prosperous. The Maharaja had to face the agitation of the peasants on one hand for his land revenue policies, and the Praja Mandal Movement on the other hand for spending the state sources in his own interest. Yet the building activities had been continued in the state without interruption till the end of our period of study.

The comprehensive study of these buildings shows the foreign impact. On the other hand, the religious buildings were constructed according to the need of the faith. All these buildings were decorated according to the existing methods of carvings and paintings. Figure sculptures were rarely used for the decoration.

Today, the majority of these elegant buildings are in a condition of dilapidation. Many of these have been found unsafe as some parts of these buildings are giving way. Among these a few have been demolished or derelict. Neglect is considered the main reason for such condition. Time, money and expertise are required to secure their long term conservation. Such efforts are being made for the restoration of the Jagatjit Palace and Moorish Mosque. The other buildings are not restored with such velour. The modernization and renovation are the other threats to the existing ones. Religious monuments are the main prey of these threats. Almost all the gurudwaras, most of the mosques and temples have gone through the process of modernization and are losing their historicity. Yet the efforts are being made to preserve the great monuments from decaying. The National Trust of India had offered help to preserve some of the neglected monuments. The Heritage Society is making efforts to mobilize the public interest towards the preservation of the great heritage.