

**Ethnographic and Archaeological study of Hindu Sites in Sialkot city: A Case Study of
*Shawala Teja Singh Temple***



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Declaration

I hereby declare that the dissertation “**Ethnographic and Archaeological study of Hindu Sites in Sialkot city: A Case Study of Shawala Teja Singh Temple** ” is the product of my research, and it has not been submitted presently to any other university for any other degree.

Seemab Asghar

Supervisor's Declaration

I hereby recommend that the dissertation prepared under my supervision by Seemab Asghar titled **“Ethnographic and Archaeological study of Hindu Sites in Sialkot city: A Case Study of Shawala Teja Singh Temple”** fulfils the requirements for the Degree of Mater of Philosophy.

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Supervisor

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Abstract

Cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Sialkot, one of the ancient cities of Pakistan, have numerous historical places. Hinduism was one of the dominant religion of Sialkot. The present research deals with ethnographic and archeological study of Hindu sites in Sialkot. It also highlights the issues of neglected heritage Hindu sites of Sialkot, with special focus on the architecture of Shawala Teja Singh temple. Government authorities and locals are not paying enough attention to save these invaluable historical sites, including Hindu sites, because of religious intolerance in society. To conduct the documentation of sites, researcher visits the sites and took interviews. Some Hindu buildings are converted into other government institutions. Shawala Teja Singh temple is beautiful example of Hindu heritage in Sialkot, Punjab, Pakistan, but faces neglecting for several years.

Chapter 1

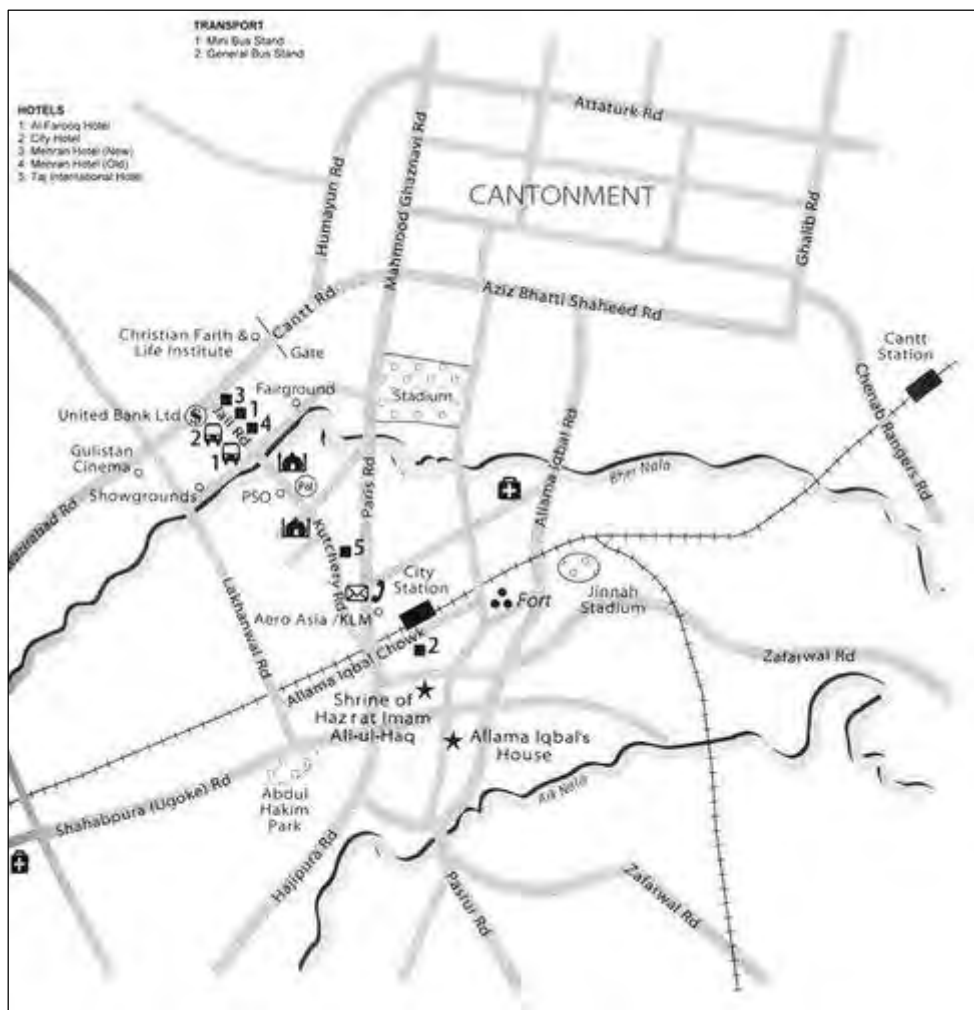
Introduction

Punjab is the largest province of Pakistan in terms of population and second largest by land. There are 36 districts in the province. The provincial capital and largest city is Lahore which was the historical capital of the wider Punjab region. According to Pakistan Bureau of Statistics, Sialkot is the 13th largest city of Pakistan.

Punjab lies at the gateway of the Indo-Pakistan Subcontinent. Its geographic location determines much of its historical significance. The importance of Punjab in history has been out of all proportions to its size, population and resources. Historically, it has been a cradle of civilizations with successive waves of migrations all-encompassing across its plains to the subcontinent, from Central Asia and beyond. Continuous change in the history of Punjab is quite unique in South Asia (Salamat, 1997, p. 3).

In ancient times, Punjab was known as the *Sapta Sindhava*. Meaning of word “Punjab” is the land of five rivers. These rivers, excluding the Indus, were the *Vitsta* or *Vitamasa* known as Jhelum, *Asikni* known as *Chenab*, *Parusni* or *Iravati* known as Ravi, *Vipasa* known as Beas and the *Satudri* known as Satluj (Singh M. , 1979, p. 1).

District Sialkot lies in the northwesterly position of the Central Punjab. Sialkot is one of Pakistan's most industrialized regions. With all of its historic importance, presently Sialkot is famous for its sports industries, along with the nearby cities of Gujranwala and Gujrat, Sialkot forms part of the so-called Golden Triangle of industrial cities with export-oriented economies. (Mirza, Jaffri, & Hashmi, 2014, p. 2)



(Map of Sialkot City in Pakistan, 2019) <https://bit.ly/2YMoaB6>

Sialkot district is important for its historical perspective. Department of Archaeology & Museums, Pakistan conducted survey in districts of Punjab in 1994-1996 and sites from 5th century BC to 19th century A.D. were documented, in district Sialkot. Names and time period of sites in Sialkot city are following:

Tibba Wadian wala site from 2nd century BC to 8th century A.D. and *Baba Mianlal, Bhari Mound, Jura Mound, Kala Khambra Mound, Kalarawanda Mound, Tibba Bhagwal, Tibba Galbala*, are sites from 2nd to 8th century A.D. and *Tibba Saha Chak, Thakar Haspal Mound*,

Bahadal Mound from 4th to 8th century A.D. (The Department of Archaeology & Museums, 1996, pp. 197-210).

1.1. Statement of the Problem

Sialkot is a historic city and has rich heritage. Copious numbers of study have been done on Sialkot's history but its outstanding heritage is neglected. Ethnographic and architectural details of the ancient Hindu monuments are not well documented. *Shawala Teja Singh* Temple is a Hindu archaeological site in Sialkot city, but the condition of *Shawala Teja Singh* Temple is not good enough and the temple has become a heaven for addicts. Other Hindu sites of Sialkot city are also not properly documented.

1.2. Scope and Significance

This research will help to preserve the details of Hindu monuments of Sialkot which are ignored by government and locals. Research will highlight the problems of Hindus as a minority and ethnographic details of Hindus in Sialkot. Research will show the cultural and religious influences on the Hindu architecture of different time periods as no previous work has been done on the architectural specifics of Sialkot heritage. This research will show measurements of archaeological site *Shawala Teja Singh* temple, in detail. This research will also help to find out the history of Hindus in Sialkot in different time periods.

1.3. Research Questions

1. What is the Hindu history of Sialkot city?
2. What are the ethnographic and archaeological details of Hindu sites in Sialkot?

3. What are the architectural details of significant monument of Sialkot” *Shawala Teja Singh Temple*”?
4. What is the current situation of Hindu sites of Sialkot city?
5. What are the religious and traditional influences on the momentous Hindu architecture of Sialkot city?

1.4. Objectives

1. To find out the history of Sialkot city
2. To document the Hindu heritage of Sialkot city
3. To study the ethnographic details of Hindus of Sialkot city
4. To study architectural details of Shawala Teja Singh Temple
5. To highlight significance of the Hindu structures of different time periods
6. To highlights the religious and traditional influences on the Hindu momentous architecture of Sialkot

1.5. Literature review

District Census Report Sialkot (1961), gives an overview about the geography, location, history, and main features of Sialkot. It also gives brief account of prominent architecture of Sialkot.

Gazetteer of the Sialkot District, (1920) deals with the introduction and brief history of Sialkot. It gives an overview about the geography, location and main features of Sialkot. It also gives a brief account of famous archaeological buildings of different time periods.

Partition and Locality Violence, Migration, and Development in Gujranwala and Sialkot, 1947–1961, (2011) by Ilyas Chattha. In this book the study focuses on the cities of

Gujranwala and Sialkot that experienced ferocity, demographic shift, and economic transformation in different ways. The work is not only a major contribution to the understanding of the Partition process of British India and its aftermath in Punjab, Pakistan, but it also provides firm and stimulating approach to the themes of wider twentieth-century processes of collective violence, mass movements, and economic recovery.

Dilip K. Chakrabarti argues in his research journal, *Notes on the Historical Geography of the Pakistani Punjab* (2010), about Indus sites of Punjab, Pakistan. He mentions that no Harappan site has yet been reported in the adjacent Pakistani belt of Lahore, Gujranwala and Sialkot, but there are evidences that the distribution of Harappan sites can extend up to the Sialkot zone. He also discussed the routes, that provide access from Pathankot to Sialkot or ancient Sakala and this rout further lead to Taxila.

The book Punjab Land. History. People by Ihsan Nadiem, (2005) deals with the introduction of Sialkot district and chief points of interest in the city briefly. Book also covers the detail of other historical cities of Punjab. many archaeological sites of Punjab are mentioned with little detail and beautiful pictures.

Bimala Churn law in his research journal *Sakala: An Ancient Indian City*, (1969) discusses about the history of ancient Sialkot city and influences of Greek and Buddhism on ancient city Sakala.

Cunningham report of a Tour in the Punjab, 1876-1879, Archaeological survey of India, in survey Cunningham discussed the location of the Sialkot city, also gives an argument about the founder of the city and ancient name of Sialkot. Cunningham briefly conferred in his report about the Ayak River and the Fort of the Sialkot city. He discussed about the surrounding areas of Sialkot as well.

The book Tarikh e Punjab written by Syad Muhammad Latif, (1891), deals with the history of Sikh in Punjab in which he discusses Sialkot under two Sikh groups. These groups came in Sialkot in different times and contribute in the field of architecture as well.

In the book *Tales of the Punjab told by the People*, (1989) by Flora Annie Steel in this book author describes the ancient stories of Punjab, in which author gives detailed notes on the famous character of ancient Sialkot city, Raja Rasalu and his sons. Author writes about these characters as a story.

In the book *Encyclopedia of Untouchables Ancient, Medieval and Modern* (2008) by Raj Kumar, author describes history of Sialkot as the capital of Greek king Menander and discuss about its ancient name Sangala. He gives the reference of Buddhist sources as well.

In the book *Pakistan from Khyber to Karachi*, (1987) author Syed Abdul Quddus gives general description about the cities of Pakistan. He describes about Sialkot city. He tells briefly about its history and industrial importance. He also mentions the visits of Mughal emperor Akbar and Jahangir to Sialkot.

The book *The Quest Continues lost Heritage; The Sikh Legacy in Pakistan*, (2018) by Amardeep Singh. Book describes the journey of author through the cities of Punjab Pakistan. He visits Sikh heritage in different cities, including Sialkot. He gives brief description about three heritage sites in Sialkot, counting Baba-de-Ber Gurdawara, remains of another Gurdawara, and Khalsa school, built in 1916. He defines concisely about the sites.

1.6. Research Methodology

Qualitative research methods have been applied, including survey research, researcher's observation, and secondary data. Qualitative methods aim for a complete, detailed description of architectural observations. Researcher also took interview of locals to know the history of sites which are not documented and to know their perspective about heritage. Researcher took interviews of Hindus, who are living in Sialkot, to complete the ethnographic study of Hindus in Sialkot. Researcher did detailed photography of Hindu heritage sites, with special focus on *Shawala Teja Singh* temple. The researcher also drawn the layout plan of *Shawala Teja Singh* temple, with complete measurement of temple.

1.7. Chapterization

1. Introduction
2. Area Profile of District Sialkot
3. Ethnographic study of Hindu sites in Sialkot
4. Archaeological study of Hindu sites in Sialkot city
5. Art and Architecture of the *Shawala Teja Sigh* Temple
6. Conclusion
7. Bibliography

Chapter 2

Area Profile of District Sialkot

2.1. Name and Location

Sialkot city is believed by the Brahmans to have been founded by one Raja Sul or Sal or Salya. Whose heroic deeds are recorded in the Mahabharata, after whom it was named Salyakot, which was gradually changed to Sialkot. Another popular belief is that it was re-founded in the reign of Vikramaditya of Ujjain by Raja Salivahan or Salban, who built the fort and the city and gave the place its present name. However, it also known as the Sangala of Alexander, the Sakala of Brahmans and the Sagal of the Buddhists. Sialkot district is bounded on the north by Gujrat district and Jammu state, on the east by Gurdaspur district, on the south by Amritsar district (India), and on the west by Sheikhpura and Gujranwala districts. The region is irregular in shape lying in the Rachna Doab, between the Chenab river on the north and the Ravi on the south and is submontane in character. It is upwards of a mile in length from east to west, and just half a mile in breadth from north to south. (District Census Report Sialkot, 1961, p. 03; Cunningham, Report of a Tour in Punjab, 1878-79, p. 45; Cunningham, The Ancient Geography of India, 1871, pp. 80-81; Rehman A. , 1997, p. 84)

2.2. Geography of the Sialkot district

According to the District Census Report of 1961, the overall aspect of Sialkot district is a plain slanting down from the uplands at the base of the Himalayas to the level country to the south-west and the general altitude is 800 feet above sea-level. The total area of the district is

approximately 2,067 square miles. its position in respect of area is 40th in Pakistan. The district lies in longitude 70-14' and 75-3' and 31-34' and 33-52' (District Census Report Sialkot, 1961, p. 3).

Sialkot district is bounded on the north by the river Chenab and on the south by the river Ravi, the district is bordered on either side by a line of fresh sandy soil, above which rise the low banks that form the limits of the river beds. At an average distance of 15 miles from Ravi there is another stream called Degh, which rises in the Jammu hills crosses this district and passes on into the district of Sheikhpura. The district is particularly a level plain throughout. Its north eastern boundary is at a distance of about 20 miles from the outer line of Himalayas, but the foot-hills stop short of the district and its surface is a level plain broken only by the rivers Chenab and Ravi, by the Aik and Degh streams and a few small streams that are little more than drainage channels. The general slope as indicated by the lines of drainage is from north-east to south-west. A fine view is obtained at Sialkot of the Pir Panjal Range of the Himalayas lying on the north-east (Punjab District Gazetteers, 1920, p. 2; District Census Report of Sialkot, 1998, p. 3).

2.3. Population and General Description

The total population enumerated in 1961 was 15,96,383 out of which 8,41,082 were males and 7,55,301 were females. The population enumerated in 1951 Census was 14,74,253. The average density of population per square mile in the district is 772. (District Census Report Sialkot, 1961, p. 14)

2.3. Rivers and Streams

2.3.1. Rivers

The district is irrigated by the Ravi and the Chenab which draw their supplies from the Himalayas. It receives water from the lower hills numerous small streams as well. Some of these, namely the Aik and the Degh, while destructive in the higher tracts, which slopes rapidly to the south, are of greatest value as fertilizing agents in the southern part of the district. The Chenab breaks out from the hills six miles to the north of the Bajwat tract and flows on into two main branches, one going south till it is joined by the Jammu Tawi, the other flowing westwards flows south-west to join the former branch at Sikka (District Census Report Sialkot, 1961, p. 5).

The Ravi enters the Sialkot district at the south-east corner, and flows in a straight line down the entire length of southern corner. And flows in a straight line down the entire length of the southern border till it joins the Sheikhpura district. The Ravi flows through level country and its current is less rapid than that of the Chenab. Its deposits are more fertile than those left by Chenab. (District Census Report of Sialkot , 1998, p. 5).

2.3.2. Small Streams:

The Degh is formed by the union of two small streams and enters the Sialkot district north of Zafarwal. Just before entering Pasrur tehsil, it divides into two small branches again and flows throughout that tehsil in two branches. The action of the Degh varies with its distance from the hills. It flows swiftly in north of Pasrur tehsil doing considerable harm. To the south of Pasrur and in Rayya it is a great fertilizing agent, the alluvial deposits are rich and widely spread (District Census Report Sialkot, 1961, p. 5; Punjab District Gazetteers, 1920, pp. 4-5).

The Aik also rises in Jammu hills and enters the district about six miles to the east of Sialkot. Its general direction is south-west and it skirts Sialkot city. In Daska tehsil, the Aik rises to the level of the surrounding land, and it is very beneficial to the villages lying along its course. It brings in a rich silt in large quantities. But where the Upper Chenab Canal crosses this Nalla, water logging conditions have developed. During the rains, the supply of water in the Aik is abundant, but in winter it dries up into a small stream. There are other smaller streams which carry off the surface drainage of the district. Of these the most important are Sabzkot, Gadgor, Lunda, Palkhu and Dhan Nallas (District Census Report Sialkot, 1961, p. 5).

2.3.3. Lakes

There are numerous marshy depressions, locally known as *Chhambhs*, in the northern part of the district. These are fed by rain, surface drainage and the small streams. They are considerable value as reservoirs for purpose of irrigation. The water is made available for irrigation by means of ducts or by a simple method of lifting water from them to the level of the fields in closely woven baskets. Irrigation from *Chhambhs* is now of little importance after the advent of canal irrigation (District Census Report Sialkot, 1961, p. 5).

2.4. Climate

Except of certain periods in summer and winter when the mercury tends to move towards extremes, the climate of the town is on the whole pleasant. In summer the temperature ranges from 78 to 104 and may go as high as 108 on particular days. In winter it varies from 35 to 60 although the mercury may dip down to freezing point also sometimes. The autumn and spring seasons are governed by normal conditions and are generally very pleasant. Sialkot is on the whole cooler than the other towns of the former Punjab. The hottest months are June, July and August. The winter

lasts from the end of October till the middle of March and is generally very pleasant. The Bajwat area is kept cool by its streams which are fed from the snows, but once the rains commence, it is damp and feverish (District Census Report Sialkot, 1961, pp. 5-6; Punjab District Gazetteers, 1920, p. 10).

2.5. Flora

The wild flora is similar to those of the plains with an admixture of plants of the lower hills in the Bajwat and near the Jammu border generally. The trees commonly found in the district are Amb or mango, Lasura or *Cordia myxa*, Beri, Shisham or Tali, Shrin or Siris, Babul or Kikar, Phulahi, Bohar, Bhukain or Dhrek, Tut, Jaman or Jamun and Pipal.

The Kikar is the most common tree. It is hardy, grows quickly, and meets almost all the needs of the agriculturists. Its bark is extensively employed in tanning leather and its desi variety yields excellent timber, which can be fashioned into every kind of agricultural implement. The Tali is also common, and there are many flourishing Tali nurseries. The Tut or mulberry is much used in the constructions of well apparatus. Of recent years, it has been found useful for making cricket bats, hockey sticks and tennis racquets. (District Census Report Sialkot, 1961, p. 4)

2.5.1. Fauna

Of wild animal life, there is very little in the district and what little exists is practically confined to the portions of the Bajawat and border of the Jammu State and to the Ravi riverain. In these two tracts, jackals, foxes, wild-cat, hares, pig, wild cattle and wolves are occasionally found. The Kunj or Corn Crane is found all over the district in the cold weather. Geese, both grey and barred, frequent the rivers and the Chhambhs (Marshes), when the latter are full after heavy rain.

There is little fishing on the Ravi, but there are professional fishermen all along the Chenab and in some villages traversed by the Degh. Fishing is common in Bajwat. The important varieties are Mahansher, Malbi, Pattar and Saing (District Census Report Sialkot, 1961, p. 4; Punjab District Gazetteers, 1920, pp. 8-10).

2.6. Language

The principle mother tongue of the district is Punjabi. The other important language is Urdu, spoken in district (District Census Report Sialkot, 1961, p. 14).

2.7. History of Sialkot

Sialkot has rich historical background. Stone sites are reported to be present there but no proper work has been done on the pre-historic sites in Sialkot. Its history can be traced out in the ancient times, in the time of Indus Civilization. Sialkot is mentioned in ancient sources, for example in Hindu source *Mahabharata*, in Buddhist source *Milinda Panha*, and accounts of Hiuen Tsang, in Greek source, *Anabasis of Alexander*, written by the Roman-Greek historian Arrian, who recorded that Alexander captured ancient Sialkot. Ancient Sialkot was recorded by Ptolemy in his 1st century CE work, *Geography*, in which he refers to the city as Euthymedeia. Archaeological sources include ruins of stupas, mentioned by Alexander Cunningham and Greek coins are found as well (The Ancient Geography of India, 1871, pp. 151-160).

The Indus civilizations blossomed in Sialkot. yet no work has been done by archeological authorities of Pakistan on Harappan sites in Sialkot. But Dilip K. Chakrabarti (2010, p. 79), an Indian archaeologist, deliberates different aspects of distribution of Harappan and later historic sites in the present Indian Punjab, that manifest the alignment which leads to Pakistani Punjab. He

discusses the distributions of Harappan sites in districts of Amritsar and Gurdaspur. An implication of this distribution is that sites of these periods should also be found in the areas across the border of India.

Chakrabarti (2010, P. 79) explains that no Harappan site has yet been reported in the adjacent Pakistani belt of Lahore, Gujranwala and Sialkot. Under the light of his arguments, there is however no reason why the distribution of the Harappan sites cannot extend up to the Sialkot zone. The location of Manda south of Jammu on the Indian side of the border should have alerted us to the probability of the existence of Harappan sites in the area near Sialkot. Further, the area near Sialkot lies in the foothills of the Siwaliks. Sites like Rugar near Chandigarh have long been known, and there are sites with the pottery of the Harappan tradition in Hosiarpur and Nawanshahr.

According to Punjab District Gazetteers (1920, p. 12), The earliest history of the area of Sialkot is discussed that surface of the whole city was unused and covered with thick forests, but inhabited by a pastoral race, called *Yahars* or *Yirs*, lived in rude mat huts, chiefly along the banks of river. These tribes were numerous and powerful. After some times of the invasion of Alexander against Porus, it is said that large armies to help, gathered into the province from remote parts of ancient India. Among them three reputed sons of Raja Rajor Rao of Rajputana, whose capitals were Ujjain and Indore, arrived. The emigrants communicated with the early settlers, and introduced the art of agriculture and the use of wells for irrigation.

According to different sources, the foundation of Sialkot is attributed by the Brahmans to Raja Sal, or Salya, of the Mahabharata, after whom it was named Salyakot, which was gradually changed to Sialkot. The popular attribution is to Salban, who is identified with the famous Salivahan. As stated by Cunningham (1878-79 p. 44-46) that this story is universally believed and

has been published by General Abbott from a Persian manuscript, giving an account of the city and its old rulers. It is said that Salivahan is succeeded by his son Rasalu, who was followed by Raja Hodi. This agrees with the generally accepted legend of Raja Hodi, who was the competitor of both Salivahan and Rasalu. And if there is any truth in the story that Hodi was the father of Seyu, the ancestor of the Syals, then Seyu himself must have been the founder of Sialkot. (Chand, 1874, pp. 1-2; Nadiem, 2005, pp. 57-58)

Bimala Churn Law (1969, p. 402) stated that Sialkot's identification with the ancient city of Sakala, celebrated as the capital of Menander in Milidapanho, is not in doubt. Dilip K. Chakrabarti (2010, p.83) gives his argument that the old route from east India to Taxila went through Sialkot, the site of the ancient city Sakala, from the side of Indian Pathankot which also was a major early historic settlement, although the old site has been destroyed now. It, however, existed in Cunningham's time. He further discusses that it is possible that Sialkot marked a major halting place between the eastern sector of the Panjab, of which Amritsar and Lahore may be said to mark the westernmost border and Taxila.

It may be noted that there was no straight route from Pathankot, India, to Sakala or Sialkot. The reason is that if one proceeds straight to Sialkot from Pathankot, one has to push through the landscape of the Siwalik foothills, which is frequently interrupted by boulder-carrying streams which fan out widely on reaching the plain. The route went via Gurdaspur and Kalanour. The alignment would have been the following: Pathankot to Kalanour to Narowal to Pasrur to Sialkot. That this hypothesis, which researchers have assumed both geographically and archaeologically, is logical, suggested by Jivaka, the famous physician contemporary with the Buddha, the route he taken from Taxila to Mathura. From Taxila he travelled through Bhadramkara, Udumbara and Rohitaka, the first two places being Sialkot and Pathankot respectively. Also in the Ramayana's

account of the route to the Kekaya territory in western Panjab (Jalalpur near Lala Musa), the route went through Sakala. (Chakrabarti, 2010, p. 83)

Cunningham described its ancient ruins measuring more than a mile in breadth. The citadel on the northern side stands on a 700 feet square and 49 feet high ancient mound. There is a road from Sialkot to Pathankot via Gurdaspur and that passes by the high mound of Kalanour and a few other mounds that have noticed in Sakala, and that this route led further on to Taxila. From the east, the route to Taxila could have gone through Sakala which lies only a short distance to the north-northeast of Sohdara, the ancient crossing of the Chenab (Chakrabarti, 2010, p. 83; Cunningham, 1878-79, p. 44).

Cunningham explains in his report of a tour in Punjab (1878-79, p. 44) that the ancient city of Sialkot is situated on the north or right bank of the little River Ayak, which is 25 miles to the east of Wazirabad. It is uphill of a mile in length from east to west and just half a mile in breadth from north to south. At the time of visit by Cunningham, on the north side there was a citadel, stands on a mound, that was 700 feet square, which rises to a height of 49 feet above the streets of the city. It is entirely ruined, excepting one tower, which is 10 feet higher than the level of the fort. The city itself is on high ground. According to him, on the south side near the bridge rises to 46 feet in height. The point is called Tilla, or the mound.

The great height of the old fort of Sialkot, as well as of the city, points to a much earlier date long before the Christian era. The Greek-historian Diodorus, Arrian and Curtios wrote about its brick masonry wall and deep swamp which once surrounded the town. In 326 B.C Raja Porus moved across the Chenab. The Kshatriyas did not like to bow to him and shut themselves in the fort of Sangala and it was readily captured by the invaders. A fierce battle was fought and the

defender got defeated. The fort was razed to the ground and the country was handed over to *Raja Porus* (Rapson, 1922, p. 337; Rehman A. , 1997).

The coins that are found there give the same evidence, as Cunningham obtained specimens of the Greek Kings Pliloxenes, Apollodotus, Diomedes, and Zoilus. Cunningham further explains that the other coins of other Greek Princes are found there in considerable numbers. In Cunningham's opinion, Raja Salya has a much better claim to be the founder of the place than the too ubiquitous Salivahana. (Cunningham, Report of a Tour in Punjab, 1878-79, p. 45; Rehman A. , 1997, p. 84)

After the decline of Macedonian power, northern India came under the power of Chandra Gupta Mauriya, who seized all the territory. He laid out a great highway, linked all major cities with one another. The highway also passes through Sialkot. During his time shape of Sialkot was not as good but his grandson Asoka made it great center of Buddhism. (Tarn, 1922, pp. 170-71; Rehman A. , 1997, p. 84)

Sialkot is ancient Buddhist site. Sialkot was called Sagal in Buddhist traditions. But its position would still perhaps have remained uncertain, it was visited by Chinese pilgrim Hiuen Tsang in 630 A.D. In the time of Hiuen Tsang, *She-kie-lo* or *Sakala*, was in ruins and the chief town of the district was *Tse-kia*, or *Chekia*, which may also be read as Dhaka or Taka. Hiuen Tsang explains *Sakala*'s deteriorated condition in the following words:

“The walls of *Sakala* is completely ruined, but remains of foundations show the circuit of about 20 li or (3.5mile). In the midst of the ruins there is a small portion of the old city, which is 6 or 7 li in circuit (one mile). Inside the city there is a monastery housing one hundred monks studying Hinayana and besides it there is a Stupa 200 feet in height, where

four previous Buddha had left their footprints. At 5 or 6 li (less than one mile), to the north-west, there was a second stupa, also about 200 feet high, built by Asoka on the spot where the four previous Buddha explained the law” (Rehman A. , 1997, p. 84; Cunningham, The Ancient Geography of India, 1871, pp. 179-183).

After the decline of Mauryan empire in 184 B.C. another power Sungas began to rule over the country, under the leadership of Pusyhamitra. Sunga dynasty made Sangala as capital city and one of the greatest center of Buddhism. Ray Davis described its prosperity and landscape pattern in the following words:

“There in a country of Yonakas, great center of trade, a city that is called Sangala, situated in a delightful country, abounding its parks and gardens and groves and lakes and tanks, a paradise of rives and mountains and woods.” (Tarn, 1922, pp. 170-71; Davis, 1911, p. 2; Rehman A. , 1997, pp. 84-85)

The town went under loss for sometimes until 6th century A.D. when the country was brought under the control of white Huns. They devastated everything but Sangala remained secure and continue to remain an important place. It was given the status of a capital by Mihiragula. (Hussain, 1981, p. 52)

After that Sialkot remained obscure until the invasion of Mahmud of Gazni in the beginning of 10th century AD. At the time of his invasion, Brahman patriarch were ruling the area. (Farishta, 1908)

From 11th century onwards different Muslim rulers of sub-continent came to Sialkot and made additions and changes in the city. Some of them had to fight against the Hindu Raja of the

area. One of them was Imam Ail al Haq, a renowned saint, who was send by Firoz Shah Tughluq to fight against Hindu Raja Sahanpal (Bhandari S. R., 1966, p. 114). After the invasion of Mahmud Gaznawi, next important visit was made by Sultan Shahab al Din Muhammad Gori. In 1184 A.D, during the visit of Sultan Shahab al Din Muhammad Gori who ordered to repair the old Fort of Sialkot city. (Rehman A. , 1997, p. 85)

Sialkot city was visited by Mughal emperors in different times. Mughal emperor Babur, emperor Jahangir, emperor Shah Jahan and emperor Akbar, all of Mughal emperors appointed governors in different time periods and ordered to construct tombs, mosques and gardens. Mausoleum of saint Shah Muhammad Hamza Ghaus and Do Darwaze Wali Masjid are the two prominent structures of Mughal time period, in Sialkot city. Jahangir patronized the paper industry and during his time some of the best quality paper was produced. Sialkot emerged as a major industrial town during Mughal period. Akbar established a mint here for minting copper coins in Sialkot. Sajan Rai observed that apart from other local varieties the embroidered stuff alone was sold for one lac every year. (Smith, 1893, pp. 21-22; Fazl, 1964, p. 9; Khan, Sialkot, An Ancient City Of Pakistan, 1964, p. 9; Naqvi, 1974, p. 157; Bhandari S. R., 1966, p. 114)

In 17th century Sialkot came under the power of Ahmad Shah Durani from 1744 to 1773 A.D. During his time, political instability was observed in Punjab because of his governor Mir Mannu. Therefore, Ahmad Shah Durani again came with his forces, defeated Mir Mannu and established his sovereignty in Punjab (Population Census Report Pakistan, 1961, p. 07; Punjab District Gazetteers, 1920, p. 16; Rehman A. , 1997, p. 86).

Sikhs formed themselves into the well-known associations called the twelve Misl, when Durani power declined. Around 1764, the town was seized from local *Pathan* ruler by one of the

Misls, a Bhangi Sikhs. Sardar Jiwan Singh, Sahib Singh, Natha Singh Shahid and Mohar Singh Atariwala occupied the city and the fort of Sialkot and turned their attention to populating the city. They divided the city of Sialkot amongst themselves, covering each locality, lane and shop (Das, 1975, p. 82; Population Census Report Pakistan, 1961, p. 7).

In the reign of Ranjit Singh (1792-1839 A. D.), Sikh power reached at its zenith, who occupied Sialkot in 1807 A. D., through his general Diwan Mukham Chand. Ranjit Singh's forces robbed the town and exterminated the local population. Between 1831-37 A. D. By the end of Sikh rule Sialkot lost its prosperity. Gardens and beautiful buildings of old times were demolished by Sikhs and new gardens were laid out by Gurdial Badhera, Diwan Hakim Rai Puri and Prince Kashmira Singh (Das, 1975, p. 82).

British started making their firm holds over the territories of Punjab in around 1847 A. D. The British became victorious after second war with Sikhs in 1849 A. D. They occupied Punjab with other Indian territories and Sialkot district also passed under British rule. The native troops stationed at Sialkot mutinied and laid barrier to the ancient fort of the city. Where Europeans had taken refuge and where they made gallant defense. British won the battle, which was fought between British and Sikhs, on 18th June 1849 and they occupied town and fort of Sialkot. (Niaz, Tarikh Sialkot, 1958, p. 65; Population Census Report Pakistan, 1961, p. 8)

The history of Sialkot from 20th century was more social and economic rather than political. Several regional adjustments were carried out. In 1930 A. D. the tehsils of Rayya, Daska and Pasrur were split up and parts of them were amalgamated with the Gujranwala district. In 1947 AD, the partition of India took place and a large number of Hindus and Sikhs from Sialkot migrated to India. Due to disturbances, the city had to face serious setback in industrial development. But

at present, Sialkot is one of Pakistan's most industrialized regions. (Population Census Report Pakistan, 1961, p. 8; Quddus, 1987, p. 322)

2.8. Historical Monuments in Sialkot

Sialkot is an ancient city and contains many places of interests and shrines of historical importance, which are held sacred by Muslims, Sikhs and Hindus. Hindu sites of Sialkot are discussed in detail, in 3rd chapter. Name of Hindu sites are mention below and details of the significant and momentous buildings of other religions, situated at Sialkot city are described briefly as following:

2.8.1. Hindu Sites

- a) Old Fort or *Purana Qila*.
- b) *Shawala Teja Singh* temple.
- c) Puran well or *Puran di khoi*.
- d) *Raghunath* temple.
- e) *Sri Sarnatan* temple.
- f) *Talai Talab*
- g) *Baba-de-Ber* Gurdwara

2.8.2. Muslim Sites

- a) The mosque and tomb of Hazrat Imam Ali-ul-Haq, known as the Imam Sahib, is another momentous structure at Sialkot city. It is a well-built structure. It occupies a visible position in the southern suburbs of the city. It is said to have been erected by Shah Daulah. Being one of the oldest strongholds of the Muslim religion, it is believed in great respect

throughout the former Punjab. Emperor Babur visited Sialkot in 1584 and stayed. He attached some land to the shrine for its continuing maintenance. (Rehman A. , 1997, pp. 85-86) (District Census Report Sialkot, 1961, p. 21) (Khan, Sialkot, An Ancient City of Pakistan, 1964, p. 114)

- b) The *Darbar Baoli Sahib*, a covered well erected in the memory of Guru Nanak, who visited the place of sanctity for the Sikhs. (District Census Report Sialkot, 1961, p. 21)
- c) *Do Darwaze wali Masjid* or Mosque is situated on the junction of main bazaar and Allama Iqbal Road. Owing to two entrances, the Mosque was constructed by Rahmat Khan, Governor of Sialkot during the time of Mughal emperor Aurangzeb and completed in the reign of Farrukh Siar in 1726 A.D. The mosque was repaired twice in 1852 A.D. and 1888 A.D. (Rehman A. , 1997, p. 89)
- d) The tomb of Maulana Abdul Hakeem is located about a mile from the city at Mianapura, he was distinguished scholar of the times of Aurangzeb, and acquired great renown as a teacher. Maulana Abdul Hakeem Sialkoti was the son of Shams al Din, a famous scholar and writer of Akbar and Jahangir reign. He died in Sialkot and buried in a fine Garden. His tomb was fine specimen of Shah Jahan's period architecture, which was disfigured during Sikh period like other Mughal buildings. (District Census Report Sialkot, 1961, p. 21) (Rehman A. , 1997, p. 90) (Kambo, p. 376) (Fauq, 1924, p. 5)
- e) Iqbal Manzil is another important historical building. It is a birth place of Allama Iqbal, national poet of Pakistan. It represents beautiful traditional architecture of 19th century. A number of people daily come and visit it from all over the country.
- f) Shah Daula Bridge is situated in south side of the town. The bridge was built by Shah Daula on Nala Aik during Shah Jahan period. The bridge no longer exists but the northern pier

still manifests its strength and magnificence. The bridge had six aqueducts of two different widths. These were planned keeping in view symmetry and balance from its central axis. Shah Daula built several bridges on Nala Aik, Nala Dek and on stream in Gujrat district. (Rehman A. , 1997, p. 89)

2.8.3. Sikh Sites

- a) Baba-de-Ber Gurdwara. Detail of the Gurdwara is given in 3rd chapter.
- b) Another Gurdwara is situated at ten-minute walk from Baba-de-Ber, in the Maula Khatri locality. This Gurdwara is now functions as Mosque and school for the deaf and dumb. Faint remains of artwork in the interior can still be spotted (Singh A. , 2018, p. 275).
- c) *Khalsa* school was built by Sikh community in 1916 A.D. it is now served as Government High School. The motto of school, inscribed in *Gurbani*¹ is still affixed in the main hall of the building (Singh A. , 2018, pp. 276-77).

2.8.4. British Sites

- a) The Sialkot Clock Tower also known as Iqbal Square, is situated in Saddar Bazar, Sialkot Cantonment, Pakistan. Standing tall for more than a century, the tower would have been witness to many a time of upheaval and change. It has been renovated many a times but the original structure is not much changed (Clock Towers; Timeless Time Tellers, 2013).
- b) The Holy Trinity Cathedral Church (Sialkot Cathedral) is located in Sialkot Pakistan. Its first stone was laid on March 1, 1852. It is located in the Sialkot

¹ Hymns in the central text of the Sikhs, the Guru Granth Sahib, are called Gurbani.

Cantonment on The Mall, Quaid-i-Azam Road. The church was consecrated by the Rt. Rev Daniel Wilson, Bishop of Calcutta, on January 30, 1857.

Chapter 3

Ethnographic Study of Hindu Sites in Sialkot City

This chapter deals with the ethnographic study of Hindus in Pakistan with special reference to Sialkot city. Chapter describes the condition of Pakistani Hindu's, country's ethnic and religious minority, focusing on their social issues and cultural diversity.

3.1. Historical Background of Left-Over Hindus in Pakistan

Iftikhar Malik (2002, pp. 4-6) discusses in his report that in 1947, Pakistan's independence led to approximately, 14 million people moving across the borders, with Pakistan receiving more than 8 million Muslims from all over India. Most came to West Pakistan² with 1.2 million moving into East Pakistan³ and a number of Hindus migrated to the India. The remaining Hindus of Pakistan are a religious minority in an overwhelmingly Muslim society. They constitute about 4% of the population of 200 million. Majority of Hindus are living in Sind, province of Pakistan.

According to an estimation by Pakistan Hindu Council, 2019, total number of Hindus living in Punjab are 349,230 and specifically 10731 Hindus are living in Sialkot district. Schaflechner, (2018, pp. 1-2) discusses in his book that the vast majority, over 90 percent belong to the underprivileged Hindu tribes or sub-castes, who frequently work as manual laborers for the powerful landowning elite in Sindh. Only a small minority have made a comfortable living in Pakistan for themselves through trade and other professions.

² Present day Pakistan

³ Present day Bangladesh

3.2. Culture and Traditions of Hindus in Punjab, Pakistan

Hindus are living in Pakistan with dissimilarities in their economic situation, belief systems and educational background. They belong to different social statuses. Hindus have their own culture and norms in Pakistan. Punjabi Hindu festivals observed in Punjab, are based on the *Bikrami* calendar⁴. The festivals of *Maghi* and *Vaisakhi* are determined by the solar aspect and others on its lunar months. They celebrate different events like *Holi* and *Diwali*⁵, sharing some culture and traditions with Muslims of Pakistan as well. Holi is the spring Hindu festival of colors which is celebrated by throwing colors on each other. Like other Hindu populated areas, in Sialkot, Punjab, the festival is celebrated on the first day of the Punjabi lunar month of Chet and marks the Spring season. The festival is primarily celebrated by Hindus. But Sikhs also participate in the festival which is seasonal in its significance and secular in its celebration. Due to Muslim majority in Sialkot, Hindus cannot celebrate these events and ceremonies in public places. They have to keep themselves at temples and houses. Some festivals of Punjab are celebrated by people from all religions. For example, Vaisakhi, that is celebrated at Punjabi new year.

The Hindus of Pakistan represent a variety of sects and faith communities. Those who live in rural areas, follow the teachings of Sufi *pirs*⁶. A growing number of youths in Pakistan participate in the westernized and proselytizing ISKCON⁷ society. Other communities worship manifold Mother Goddesses as their clan or family patrons. A different branch follows the teachings of the Guru Granth Sahib, better known as the holy book of the Sikhs. Schaflechner (2018, p. 2-3) discusses in detail about the culture and traditions of Hindus in Pakistan, with

⁴ It is the historical Hindu calendar from the Indian subcontinent and the official calendar of Nepal.

⁵ Two emblematic Hindu festivals.

⁶ Saint or Spiritual guide.

⁷ International Society for Krishna Consciousness (ISKCON) is the religious organization for devotees of Krishna.

reference to the interviewees he personally took from Pakistani Hindus. He adds that the Pakistan Hindu Council, established in 2006, has a distinct political preference and its president, Ramesh Kumar Vankwani, is currently a member of political and media engagement. Other similar organizations distribute information, organize cultural and religious events and stage protests concerning human rights issues. In a way, welfare organizations not only help to represent and describe Hindu life to a larger Pakistani public but also prescribe a certain Hindu identity to their own community.

3.3. Hindu Temple's Ethnicity Function in Sialkot

Hindu temples are not merely places of worship but they are also cultural spaces which give insight about the lifestyle of their devotees. Michell, (1988, p.5) discusses the characteristic aspects of temple, that it represents the most artistic expression of Hinduism, providing a focus for both the social and spiritual life of the community it serves. Temple reflects the ideals and way of life of those who built it and for whom it was intended to operate as a link between the world of man and that of the gods.

Hindu temples functioned as centers of important social, economic, creative and intellectual functions in ancient and medieval India. Burton Stein (1960, p. 163-76) states that South Indian temples managed improvement of society, such as irrigation projects, land recovery and post-disaster relief. These activities were paid for by the donations they get from devotees. According to James Heitzman (1987, P. 791–826), these donations came from extensive spectrum of the Indian society, ranging from kings, queens, officials in the kingdom to merchants, priests and shepherds. Temples also managed lands donated to it by its devotees upon their death. They would provide employment to the poorest. Some temples had large treasury, with gold and silver coins, and these temples served as banks. (Stein, 1961, pp. 179-187)

Temples in Sialkot city functioned for the same purposes, mentioned above. People from different regions came to the city temples and shared their knowledge and donated their wealth for improvement of Hindu worship places. As Shawala Teja Singh temple was decorated with gold *kalasha* at the top, which was took over by locals after Babri Masjid incident. Another example is a Sri Sarnatan temple, Sialkot, which was center of focus because all *pandits* used to live in the vicinity of the temple and managed all matters of local Hindus. There were many other small temples as well but commonly larger temples played the ethnicity function.

3.4. Relationship of Hindus with Muslim Community Living in Sialkot, Pakistan

Relationship of Hindus and Muslims mainly depends on politics, more than religion. During normal days' relationship between Muslims and Hindus, is based on harmony. Both communities have no major issue or conflict between them. Even some times Muslims share Hindu events with them in big cities of Pakistan. But when some unpleasant incident happens in neighbor country, it affects the relationship of Hindus and Muslims in Pakistan badly. Kiran Wali is a management professional and has worked in different areas including finance, marketing, customer service and human resources. She described in her article, in *Pakistan Today* in her article "The state of Pakistan's Hindus (2017)", that Hindu youth express their love for Pakistan despite all that they have to suffer in their lives because of religious conflicts. As she added;

"It literally made my heart cry to hear them chant 'Pakistan Zindabad' with such zeal and enthusiasm even when they are not treated so well in their own Pakistan."

To show harmony with Muslim community, it is been observed that Hindu women discontinue wearing *sindoor*⁸ during Muharram, holy month of Muslims, some of them even wear black clothes to show their respect for the month and be part of the Muslim community's mourning.

During research, researcher took interviews of Hindus living in Sialkot. They were working like other people in shops or at other places. Researcher personally did not feel any remarkable difference in behavior by Muslims, for Hindu community of Sialkot. Most Hindus, in Sialkot region are working in different fields of lower rank.

3.5. Condition of Hindus, After Babri Masjid Incident

The violence against Hindus, as the aftermath of the Babri demolition, increased the migration of Pakistani Hindus to India. According to the Economic Times of April 12, 1996, many Hindus were killed in Baluchistan, after the fall of Babri Masjid on December 6, 1992. On December 8, 1992, The New York Times gave news of thirty Hindu Temples demolished in different cities of Pakistan.

Sialkot city depicts same picture of violence after Babri Masjid incident. Many temples were converted into other buildings, mostly store houses, garbage rooms and stables, after partition and rest were demolished or used similarly after incident of Babri Masjid. *Shawala Teja Singh* temple is prominent example of such violent happenings in the city. Hindus of Sialkot, were restricted to their homes after the unpleasant happening. Small houses meant for Hindu visitors, near *Shawala*

⁸ *Sindoor* or *Sindooram* is a traditional vermilion red or orange-red colored cosmetic powder from Indian subcontinent, usually worn by married women along the part of their hair.

Teja Singh temple, were converted into shops and no more Hindus were allowed to live in those houses. No worship place left for Hindus. They had to face life threats from mobs.

3.6. Difficulties Face by Hindus in Performing Religious Rites and Rituals

There are few worship places for Hindus in Pakistan to perform their religious rituals but these places are mostly vulnerable as they can be damaged by mob or fanatics as a result of some critical political or religious situation. The present study looks at difficulties face by Hindus, who practices within the Islamic Republic of Pakistan today through an analysis of Hindus, living in Sialkot city. Hindus do not have enough place for performing their rituals in the city. A number of temples are destroyed or converted into other functional places and currently only one temple is functioning as a worship place of Hindus, in the city. A local Hindu resident of Sialkot told in an interview to researcher that temple is open only once in a week, at Tuesday's evening. He also added that there is one more place where Hindus can perform their rituals, in Gurdwara. Sikhs of Sialkot share their Gurdwara with Hindus. They have allowed Hindus to offer their rituals on Sunday morning at Gurdwara *Baba de Ber*. Another Hindu, who worked at Brick-Kiln as a labor, told in interview to researcher that they have placed deities at home and do not go to any temple usually. It shows that Hindu minority at Sialkot city do not have enough place to perform their rituals as they even cannot own their own sacred places, which are under control of local powerful politicians and government.

3.7. Current Social and Financial Condition of Hindus in Pakistan

Hindus in Pakistan are facing different social and financial situations according to the regions and circumstances. As a minority, their issues are sometimes featured more than those of Muslim communities. Schaflechner (2018, p. 2-5) mentions that contradicting the prevailing stereotype of Paksitan as an entirely Muslim state, Hindu communities from all over the country

are undertaking a variety of religious projects and many Hindu welfare organizations are operating across Pakistan, including Pakistan Hindu Council, established in 2006 and Pakistan Hindu Seva Trust, established in 2010. In recent times, the increase in coverage of Hindu cultural activities and general human rights issues by the mass media is observed. Censorship of Pakistani newspapers was first lifted in 1988 when Benazir Bhutto came into office leading the Pakistan Peoples Party government. Further in 2002, Pervez Musharraf, military leader and the then President of Pakistan, liberalized media and allowed freedom of speech.

Hindus of Pakistan, had faced many difficulties in different social aspects, for example in marriage system. Hindus, even though being the second-largest religious minority group in Pakistan, with a population of 3.3 million, had no legal procedure to register marriages. According to the article of Dawn newspaper with the title, “Sindh Assembly Approves Hindu Marriage Bill, 2016”, marriage laws for millions of Hindus living in Sindh have been ordered after the Sindh Assembly approved the Hindu Marriage Bill, 2016. But still Hindus in different areas of the country have to face problems regarding this issue. Unlike the Muslim majority or Christians, Hindus lacked any legal framework for protection of their marriages and are unable to provide legal proof when required.

The Patron-in-chief of Pakistan Hindu Council, PML-N, MNA Dr. Ramesh Kumar Vankwani, said that the matter is related to the basic human rights of the Hindus in Pakistan:

“There are fears the clause would be misused for forced conversions of married women the same way young girls are being subjected to forced conversions.”

Although authorities in the country refused the accusation and claimed that no one is forced for conversions.

3.8. Insecurities of Hindus in Pakistan

Being a minority in Pakistan, Hindus are facing several insecurities, from the day when Pakistan came in the map of the world. Ispahani (2017, pp. 11) describes that in May 1950, Pakistan's law minister, Jogendar Nath Mandal, confidently told an Indian reporter that most Hindus in the country's eastern wing felt they had no place in Pakistan and were determined to leave. As author shares his statement of about the matter:

"I have asked them to wait for a few weeks more and that I too am prepared to accompany them to India."

Many families are leaving the country with hope of better life in Hindu majority territory. Well-known news source Aljazeera covered the story of Pakistan's Hindu community in 2017; reporting it in following words:

"Many Pakistani Hindus flee to India to escape religious persecution, only to find even more hardship."

The report of Aljazeera talked about those Hindus, who left Pakistan to lead their lives in India hoping that life would be easier for them in a Hindu-majority country only to be welcomed by more hardships. These insecurities are the result of poor policies of government for their people.

3.9. Conclusion

Hindus who are the biggest minority of Pakistan are still facing miseries after decades of Pakistan's creation which should be a matter of great worry. Pakistan itself was created because a group of people with a common religious belief were discriminated against and kept deprived of equal rights based on religion only. Hence, Pakistan was never meant to be repeating the same

mistake with its own people. Pakistan was meant to be better, and it has to be better. For what was promised 70 years ago when Jinnah said;

“We are all citizens, and equal citizens, of one State.”

It is the responsibility of the state to protect the rights of its citizens, which also means working hard to keep Pakistan from becoming anything closer to a hardliner state. Letting its citizens leave the country because of persecutions should be the last thing any inclusive country should be tolerating.

On the other hand, there is another fact than many of the issues, claimed to be facing only by Hindus, are the problems of general public of Pakistan as well. Schaflechner (2018, p. 5-6) describes in his book that how an Indian lowyer views the situation of Pakistan, back in 2012:

“Kidnapping, looting, robbery, killing, stealing, life threats, a lack of security... this list could go on and on. These things are not only problems of non-Muslims in Pakistan. These are problems shared by the general public as well.”

Hindus, who are living in Sialkot, are facing similar issues. Before partition, a number of Hindus were living in Sialkot with good financial position. In 1947, majority of Hindus left the city and migrated to India. Those who left in Sialkot, were not strong financially and Hindus in Sialkot were now in minority, at Muslim majority area. Their worship places were taken over by authorities and powerful locals. They had to suffer a lot to get a place for worship after Babri Masjid incident. Presently they are living under the fear that they can become a victim of political or religious revenge. They do not have enough opportunities to get a better life, as considered as a low caste citizens. In normal days Hindus live normal life like other residents but when it comes to the days of critical political or religious situation, they have to face more difficulties.

Chapter 4

Archaeological Study of Hindu sites in Sialkot

4.1. History of Hindu Architecture

Grover (1989, p. 9-21) discusses the history of Hindu architecture, that it was a reaction of spread of Buddhism in India. The pre-Buddhist Aryan or Hindu thought did not contain any kind of worship, of any nature. Its rituals were only those concerned with sacrifices. It was not originally a Hindu concept to place deity at some place, but it was in fact a reaction to the time when Buddha was worshiped as a god. Temple was declared as a house of god on earth. Aspects of Hindu architecture includes, first the security of god, then stability. Then if the gods are so great, that stability must also have perfection as a part of it. It has got to be either a square or it has got to be circle. These are the two most geometrically perfect forms. Hindu temple in its basic essence is certainly a cube with no windows, only single entrance door, through which deity or god can be seen. So it can be really the basic essence of the Hindu temple. With time evolution of temple occurs. Two aspects included in the temple, one was architectural and the other is ritualistic aspect. Both are related to each other (Bharne & Krusche, 2014, p. 1).

4.2. Impact of Religion on Hindu Architecture

Religion effects every aspect of life, including culture, traditions and even architecture. In every religion, there is a different building style, especially when it comes to sacred buildings. For example, in Muslim architecture, depiction of images is not found in Mosques because it is prohibited in Islam. Instead of images, Muslims use geometric patterns because it is part of the

way that Islamic art represents nature and objects by their spiritual qualities, not their physical and material qualities. The repeated geometric patterns often make use of plant motifs, to manifest continuity in the universe. In the same way Hindu architecture is highly influenced by religion. The whole structure of temple is based on religious symbolism. For example, *garbha griha*, *jagmohan* and *shikhara* represent highly secured “house of god” on earth and power of religion. Sculpture is intimately linked with architecture in Hindu temples, which are usually devoted to a number of different deities. Intricate decorative motifs of temple show complicated nature of Hinduism.

The Hindu temple style reflects a mixture of arts, the ideals of *dharma*⁹, beliefs and values of Hinduism. Elaborately ornamented with sculpture throughout, these temples are a network of art, pillars with carvings, and statues that display and celebrate the four important and necessary principles of human life under Hinduism, the pursuit of *artha*¹⁰, the pursuit of *kama*¹¹, the pursuit of *dharma*, and the pursuit of *moksha*¹².

4.3. Hindu sites in Sialkot

A number of Hindu sites are found in Sialkot city. But many of these sites are demolished now. Some sites are present with very little information. Researcher has visit all sites, which are mention in following chapter. Researcher will discuss name, location, present use, history and a description of its appearance and construction generally follow, along with photographs or drawings.

⁹ In Hinduism the eternal and inherent nature of reality, as a cosmic law underlying right behavior and social order.

¹⁰ Prosperity and wealth.

¹¹ Pleasure

¹² Release and self-knowledge

4.3.1. Old Fort

Old fort is one of the famous structures of Sialkot city, built in Hindu time period. Old Fort of Sialkot city is situated in the heart of the city. It is built on raised platform called Tibba, located near the Iqbal Manzil.

Mr Diayas Jee, well known historian and author of Hinduism's international famed history book 'Maha Bhaarat', writes in his book that Hindu *raja* Sull had established the Sialkot city about 5,000 years ago. Raja Sull had built Sialkot Fort for the defense of Sialkot city. (Remains of ancient Sialkot Fort speak volumes, 2015)

The Fort provided shelter to the European inhabitants of the cantonment during the war of 1857. It was partly demolished in 1866. (District Census Report of Sialkot , 1998, p. 12)

Fort is square in plan. It measures approximately 300 feet square. It was built on a high mound which is 50 to 55 feet high from the surrounding ground level. Once there was a high perimeter wall, which is not existing today. Only a section of retaining wall on the southern section and few traces of brick work exist on the western side (Plate 6). Rashid Niaz, writes in *Tareekh-i-Sialkot*, that the second wall of the ancient Sialkot Fort was discovered by the then Sialkot Municipal Corporation in 1923 while carrying out digging for installations in various parts of the city. Currently there is series of round arches and some walls are left (Plate 1, plate 7) (Rehman A. , 1997, p. 89; Niaz, *Tarikh-i-Sialkot*, 1958).

At the foot of the mound is a small cemetery containing graves of martyrs, who lost their lives in first independence war of 1857. (District Census Report of Sialkot , 1998, p. 12)

Present condition of the Fort is not very good. (Plate 3, plate 4, plate 5). Major part of the Fort is demolished. Offices of the district government and the TMA¹³ are situated on the fort premises, but none of the officials concerned seems willing to improve the ancient structure. The fort has for long been used by addicts (Encroachers, Addicts Rule Sialkot Fort, 2007).

4.3.2 Puran Complex

Puran well is locally known as *Puran Di Khuee*. It is centuries old well, famous as a spiritual place. This site relates to the historic character of Sialkot, named Puran, who was a son of *raja* Salvahan. Known individual identity of Puran is saint or *fakir*. It is visited by the people of different religions, including Muslims, Sikhs and Hindus as well. According to the locals, it remains a ray of hope for the issueless who believe that God will bless them with children if they take a bath around it every Sunday night in the moonlight of each Islamic month. Dozens of issueless people, therefore, visit Puran well, every Sunday night and perform these rituals. A small Hindu Temple is built with the Puran well. (A 'ray of hope' for the issueless, 2003)

The centuries-old *Puran Di Khuee* or the well of Puran is situated at a far-off border village, *Karol*, in *Kotli* Syed Ameer sector, Puran Well lies just a few kilometers from the Sialkot cantonment on the highroad to *Chaprar* village.

History of Puran well does not found in any reliable source but various stories are told by villagers of Punjab. There are literary sources, about the battles of his father, Salvahan, who was a powerful king of the region. Stories are generated to people by one to other generation. There are more than one myths regarding to the character of Puran.

¹³ Town Municipal Administration

Taylor and Francis (1883, p.129), discussed in journal about the historic character of Sialkot that Raja Salvahan had two sons, named, Puran and Rasalu. On the death of their mother the King had married again, and his new queen, who was childless, poisoned mind of Raja Salvahan against his young son Puran. ordered to thrown Puran in well. From that time well is visited by many people who consider this well as spiritual place for them. (Steel, 1894, p. 134)

4.3.2.1. Puran Well

Site of Puran well is situated in a complex like place, Puran well does not contain specific Hindu architectural feature. It is filled with water even after centuries. But its water is not clean now (Plate 8).

4.3.2.2. *Puran Bhagat Temple*

Temple of Puran well is situated in front of the Puran well (Plate 3.10). It is small temple, famously known as Puran Bhagat temple. Temple was built before partition. Temple is built on square plan. Temple has only *garbha griha* and *shikhara* over it. Band of lotus leaves are present at the base of *shikhara* and there is only one sub-spire at each side of *shikhara*. Top of *shikhara* represents *amalaka*. (Plate 9).

Below the *shikhara*, exterior walls of *garbha griha* are decorated with multi-foil blind arches at all four sides. Each blind arch is projected with four pilasters, two on each side. Top of the arches are decorated with band of lotus leaves, in a round shape.

Entrance of temple and *garbha griha* faces east. A small door, present between arch lead to the interior of temple. There is a niche at western side, for deity. There is dig area in floor, which might use for fire ritual. Small niches are present at side walls.

There is a grave of unknown person and two rooms are present in the complex area, as well. Present condition of the Puran well is good. Well is still filled with water which is not clean. Temple is renovated and painted in red. So the present condition of the temple is good. Currently it is not used for religious purpose and most of the time it is locked. One room present on left side of well, is damaged now. An old man is living in a room, built in a Sikh time period, for the protection of this sacred site.

4.3.3. Jagannath Temple

Jagannath temple is recently built Hindu temple. Currently it is the only functional temple, where Hindus worship, in Sialkot city (Plate 11).

Temple is located on Paris road, Sialkot. It is situated along the road and easily accessible. Sialkot have had more than one Hindu sacred buildings in past. But after partition things started to change. Some buildings were damaged in reaction of incidents happened in India. At the end there was no place of worship in Sialkot city. People requested the government of that time to give Hindus some place for worship.

Building of the temple is simple. It does not contain specific architectural features of Hindu temple. Exterior of the temple is like a one room that contains only one window and a small door on southern side of wall, faces east. Yellow-brown tiles are used in the exterior of wall. Inaugural slab is placed at right side of entrance door (Plate 12). Interior of temple contains simple Hindu decoration. Deity is placed at one side and other space is left for worshippers.

Condition of temple building is fine. Presently is used for worship. But it opens in Tuesday night only. According to local Hindu resident, this is only temple in Sialkot for worship.

4.3.4. *Raghunath* Temple

Raghunath was a functional temple before partition. *Raghunath* temple is located in old wheat market, Sialkot city. Temple building is situated in congested area. There is a narrow passage way on western side, lead to the entrance of the temple. *Shikhara* of temple is visible from distance.

Exact date of construction is unknown, but its construction style suggests that it was built in late Sikh time period. As according to locals, temple was built before partition. But after partition temple was became under control of locals. Now it is converted into government school. It is famous as the *mandir*¹⁴ school.

Temple is converted in to school. New rooms are added to the temple. Only *shikhara* of temple is left. Other features are demolished now. *Shikhara* is built on *triratha* plan. There are four round holes on all four sides of *shikhara*. These holes are present on top of the *shikhara*. There is lattice brick pattern. Material used for construction of temple, is bricks. (Plate 13).

Visible features of temple are present in original form. But new rooms are added to the interior. Condition of temple is good. Now it is function as girl's school. No mark of temple is left in the building, excepts *shikhara*. People call it *mandir wala* school now.

¹⁴ Temple.

4.3.5. Gurdwara *Baba De Ber*

Gurdwara *Baba de Ber* is Sikh sacred site. But it has a link with Hindus as well. After a long time Gurdwara recently becoming operational and Hindu community of Sialkot has now found a place for worship. Hindu worshipers are allowed to worship in Gurdwara on Sunday.

Gurdwara *Baba de Ber* was a center of spiritual pursuits for both, Sikh and Hindu communities of Sialkot. Inscription on the door of Gurdwara is an evidence that mentions the name of Data Ram. Data Ram was from Hindu community, who open-handedly contributed for its construction (Plate 14).

After partition, gurdwara premises were occupied by Muslim migrant who acquired a large spiritual following. After his death, he was buried at the rear of Gurdwara and his grave is within the premises. Muslim *Qalima* is written on the wall behind grave (Plate 15). When Gurdwara was occupied by migrants, much damages were caused to the frescos. This is apparent from the impression of human fresco. (Plate 16). According to Amardeep Singh, he has noticed faint images of nine Sikh Gurus and Bhai Mardana seated around Guru Nanak (Plate 17) (Singh A. , *The Quest Continues Lost Heritage; The Sikh Legacy in Pakistan*, 2018, pp. 269-271).

With the renewed attention of the Refugee, Trust Property Board to maintain Gurdwara, the followers of Muslim migrant, were evicted from premises. The effort to restore artwork has been unsatisfactory, as the frescos now have a garish look, devoid are still some original untouched frescos.

4.3.6. *Sri Sarnatan Temple and Ram Talai Talab*¹⁵

Sri Sarnatan temple is old Hindu site in Sialkot city. Unfortunately, just one wall of original structure existed. The rest is ruined (Plate 18).

It is located in *Ram Talai* road, near *Ram Talai Talab* or pool, Sialkot. *Sri Sarnatan* temple was used for worship, before the partition of Pakistan and India. It was converted into government school for girls and boys, after partition (Plate 19). Remaining wall of *Sri Sarnatan* temple has rich features of Hindu architectural. Top of wall represents three small towers with cubical top, similar to *shikharas*. Central tower is larger in size; rather other two towers shares the same size. These towers are linked with each other through engraved floral motive. Central tower has symbolic decorative feature, *swastika*. In Hinduism, the symbol with arms pointing clockwise (卐) is called *swastika*, symbolizing *surya* or sun, prosperity and good luck. *Swastika* symbol on the wall of temple is in a tint shape, called *nazi hakenkreuz*.

Below the *shikharas*, there is one band of decorative motifs. ॐ is written on both sides of wall. It is symbol of Aum or Om which is written in Devanagari as ॐ. It is one of the most sacred symbols in Hinduism. In Sanskrit, it is known as *praṇava* or lit. Sanskrit is written at middle part of wall. It is written in rectangular engraved part.

4.3.6.1. *Ram Talai Talab*

According to locals there were houses of *pandits* or Hindu priest near the temple. There was also a pool for rituals, near the temple. It was called *Ram Talai Talab*. Name of pool is derived

¹⁵ Ram is a name of Hindu god and talai is a sanscrit word means "Gift of God". *Talab* means pool.

from the name of Hindu deity *Ram*. Street or *Muhalla Ram Talai* was Hindu populated area. Most of the Hindu priests lived there (Plate 20, plate 21, plate 22, plate 23).

Presently temple is function as a school. New building has constructed over original temple building. Only façade of temple is left in original form. Houses of Hindu priests are converted into printing press. Sacred pool is converted into small ground, now a day. No mark of Hindu religion is left in *Ram Talai* street, except some architectural Pickings.

4.3.7. Old Temples of Old Wheat Market

Old wheat market is locally known as *Gur Mandi* and *Jandar Bazar*. It was famous Hindu populated area. Even after partition, number of people from Hindu community use to live here. There were more than one Hindu temples of different Hindu sects, before partition. With the passage of time those temples come under the control of authoritative personalities of the area. Three temples are converted in to ware house for storing wheat. Now people have even forgotten that these buildings were once a temple. Local Hindus are not interested in these buildings now.

4.4. Conclusion

Sialkot is a home to ancient cultures and religions. Researcher has documented many Hindu archaeological sites of Sialkot. These sites are rich in architecture. Hindu sites are located at different places of Sialkot city. Some sites are difficult to access due to overcrowded markets and streets. Most of Hindu sacred buildings are converted into other buildings, like schools, shops and printing press etc. These sites need conservation and proper attention. Locals do not know about the importance of heritage; as the result these sites are damaging. During interaction with locals, researcher observe the neglected behavior towards heritage sites.

Chapter 5

Art and Architecture of the Shawala Teja Singh Temple

This chapter deals with the art and architecture of the Shawala Teja Singh Temple. Details of measurements of temple and its significance in Hindu heritage are describe in chapter. Present condition of the temple is also discussed.

5.1. Location

Shawala Teja Singh Temple is located in Dharowal Mohallah near khakim Akhter Haji Nazir Ahmed market at Iqbal road., Sialkot, at the height of 100ft. It can be easily accessed, as it is situated in the living area of main city and public park is built around the temple by Punjab Government of Pakistan, under the supervision of Khawaja Muhammad. Asif, political personality of Pakistan. Now, one can visit the temple without any problem. The temple is located on a mound along Allama Iqbal Road. and one has to climb up staircases to reach the park and the building as well.

5.2. History

Shawala Teja Singh Temple is one of the historic building of Sialkot city. Exact construction date of this temple is not mentioned in any written source. But according to District Census Report Sialkot (1961, p.21) and building material, temple was built in the Sikh era, in the time period of Tej Singh, who was nephew of Khushal Singh, an ordinary soldier and ultimately became the royal chamberlain of Maharaja Ranjit Singh. As mention in District Census Report, 1961, that temple was raised by Raja Tej Singh and there was a rest house for travelers, attached

to the temple. Locally, the temple is famous as a 1000 years old structure. But there is no strong evidence for this information. Temple is built on Nagara style of Hindu architecture, with one shikhara. This style was famous in 11th century A. D. But the bricks and material, used for construction, depicts its link with Sikh time period. Name of the temple suggests the similar evidence, that temple was built in Sikh time. (District Census Report Sialkot, 1961, p. 21) (Sheikh, 2016)

Temple was active until 1992 by Hindu followers. But on 6th of the December 1992, the demolition of the Babri Masjid by Hindu nationalist groups occurred in Ayodhya, India. In reaction of that unpleasant event, the temple was damaged by locals. A mob attacked on the temple in 1992 and tried to destroy it. They damaged most of the part but could not fully demolish the temple structure. After which, temple was not used by Hindus for worship. Temple was badly neglected by government. Until then the temple become a heaven for addicts.

5.3. Plan

Plan follows the *nagara* style of Hindu temple architecture which became popular in Northern India.

It is common in *nagara* style of architecture, to build an entire temple on a stone platform with steps leading up to it, as Shawala Teja Singh temple is built on a raised platform. It does not have elaborate boundary walls or gateway. Shawala Teja Singh Temple has one *shikhara* (tower), as earliest temples of *nagara* style had only one shikhara, but in the later periods construction of multiple shikharas in *nagara* temples started. According to the plan of temple, three passage ways, from eastern, western and southern sides, lead to the main hall of temple, also known as *jagamohana*. Passage ways are supported by columns and covered with domes. Northern side of

jagamohana lead to *antarala*, a space between *jagamohana* and *garbhagriha*. *Garbhagriha* is located directly under *shikhara*. Temple is built on a square plan.

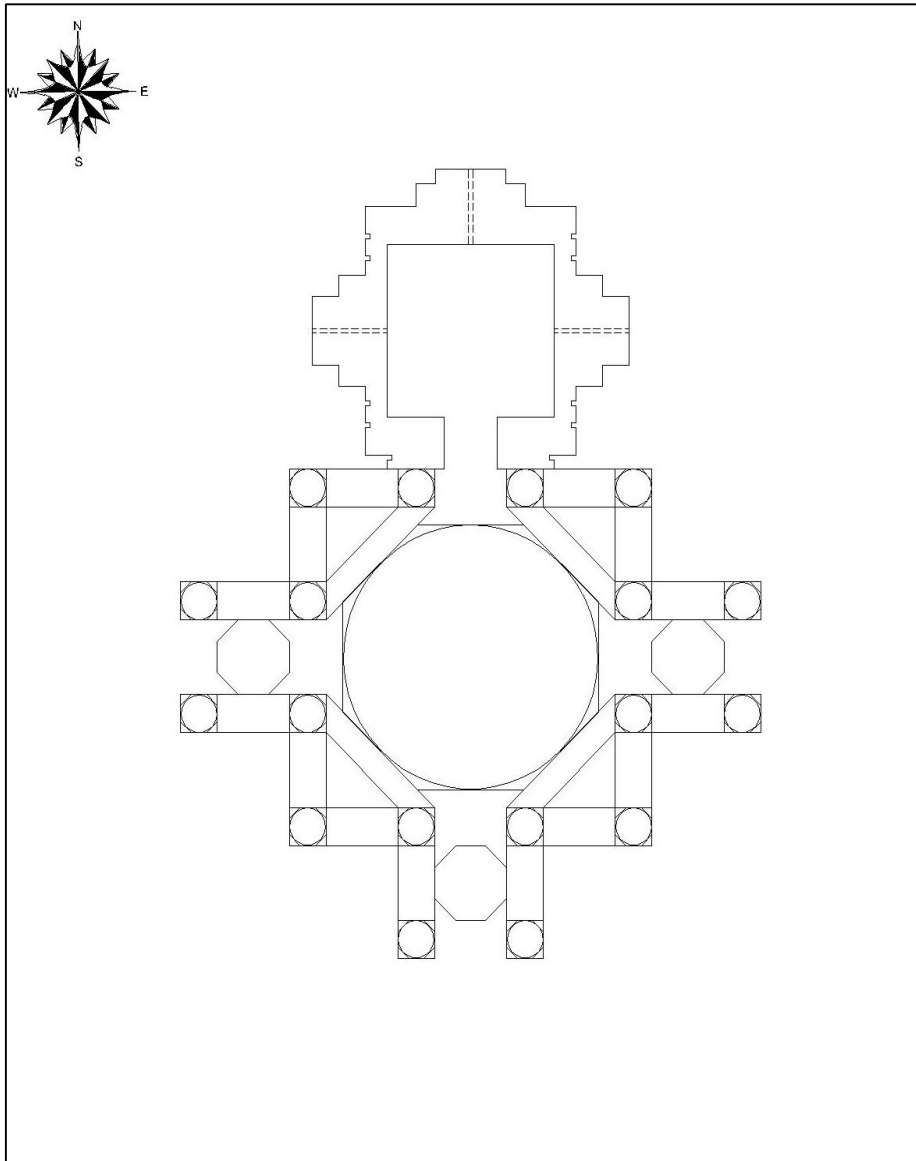


Figure 1 Plan of Shawala Teja Singh Temple (Layout plan by researcher)

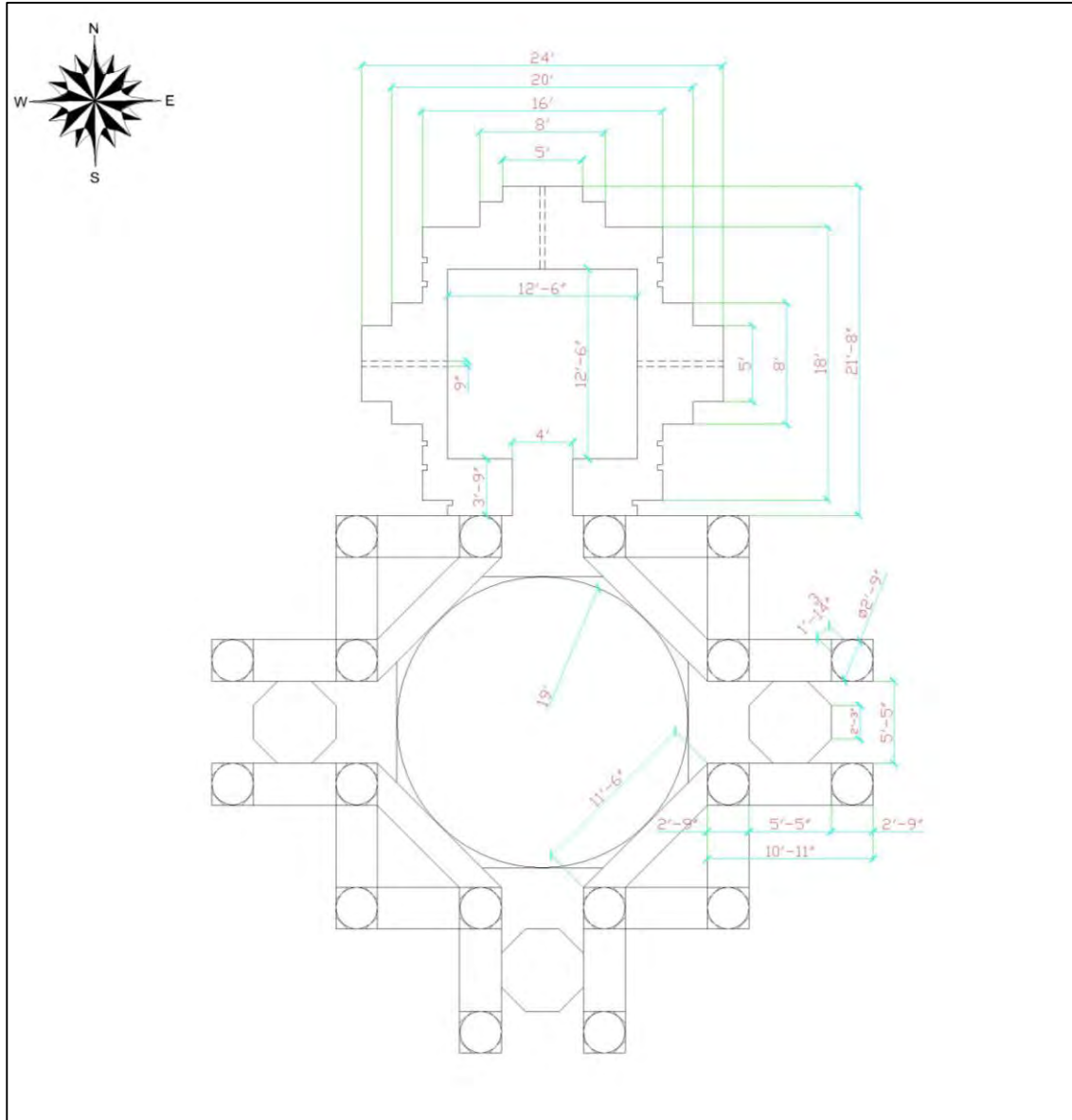


Figure 2 plan of the temple with measurements

5.4. Construction Material

Main construction material used in temple is burnt bricks and lime mortar; which was locally available. (Plate 24). These two materials were common in Mughal and Sikh time period. Different sizes of bricks are found in temple construction. Bricks of *shikhara* and *antarala* are small in size as compare to other bricks, used in temple. Antarala bricks measure 80 mm width,

150 mm length, 20 mm thickness. Bricks of *shikhara* measures 100 mm width and 30 mm thick. Bricks of lower walls measure 100 mm width, 30mm thickness and 6 inches' length (Plate 27). Bricks of columns measure 90mm width and 30mm thickness. Decorative bricks measure 100 mm width, 150mm length, 25mm thickness. *Lakhori* bricks or *Nanak Shahi* bricks are used for construction. Small bricks are used in ceilings and curved architectural features. Different sizes of bricks suggest that temple can be built in different time periods (Plate 25, plate 26).

5.5. Entrance

Park is built around the area of temple and stairs lead to the park from the street. (Plate 28). Further nine steps from eastern and seven steps from western side, lead to the main building of temple from recently built park, as the temple was built on a raised platform. (Plate 29, plate 30). Stairs are recently built and not a part of original structure. Boundary area around the main structure measures 85'×72'. The main structure of the temple can be approached by three open ways. Each entrance way is covered by dome.

5.6. Colonnade Passage ways

Three passage ways lead to the main hall of the temple. These passage ways are built in colonnades style. Colonnades are covered passage way, supported by columns. All of three passage ways are similar in construction style and measurements. Passage ways face east, west and south. (Plate 31, plate 32, plate 33). Length and width of passage ways and space between each column, measures 3 × 3 feet. Four columns support each passage way. Each column measures 9 feet.

Passage ways are covered with round domes. Domes of eastern and western side, are still existing but southern side dome has been completely demolished. Domes are made of *nanak shahi* bricks. Domes are constructed over octagonal base. Interior of eastern dome represents fresco work, with beautiful decorative floral motifs of different colors. Red, brown, green and yellowish-brown are dominant colors. These motifs are painted over skin color base.

5.7. Jaga Mohan

Jaga mohan or *jagamohana* is a main hall, also known as *mandapa* or an assembly hall in the Hindu temple architecture. It is located between the temple entrance and the *garba griha* or sanctum. Commonly in Hindu temples, *jaga mohan* is highly decorated with sculptures of deities, mythological scenes or ornaments. *Jaga mohan* of *Shawala Teja* temple is built on a square plan, measures 20×20 feet. *Jaga mohan* can be entered from three sides. Fourth and northern side give access to sanctum (Plate 34). The present structure of the temple suggests that *jagamohana* was covered with dome, which has been demolished now. But the base of the dome still exists. The hall is supported by twelve columns, four columns on northern side, four columns on southern side and two columns each on the rest sides. Walls of the main hall are decorated with bands of engraved decorative features. These features represent motifs similar to pointed blind arches. There were also decorative features which are removed from most of the sides (Plate 35, plate 36).

5.8. Antarala (Vestibule)

Antarala, a transition area between the *garbha griha* and temple's main hall *jaga mohan*, is present in *Shawala Teja Singh* temple. Two pilasters are present at the entrance of *antarala*.

Antarala lead to the *garbha griha* through a door way, which is similar to round arch. Door measures 8.25 feet in height and 4 feet in width. According to the locals, there was an iron latticed screen or commonly known as jali, that was provided within the door way for the protection of the deity. Jali is not present now. Two niches are present above the door way (Plate 37).

Blind arches in square shape, are provided on side walls of *antarala*. The arrangement of bricks on the upper edge of niches are simple (Plate 38, 39, 40). The ceiling of *antarala* is flat and height is less than other ceilings of temple. It measures 13.75 feet in height (Plate 41). Present condition of the area is not very good. The walls are black in color now because of burning by the mob. Due to the black color decorative features on the walls are not clearly visible.

5.9. Garbha griha

Garbha griha is the main room in temple, where deity placed. It is also known as a womb chamber or inner sanctum of temple. Generally, the *garbha griha* is a windowless and sparsely lit chamber, intentionally created thus to focus the devotee's mind on the tangible form of the divine within it. Sanctum of *Shawala Teja Singh* temple represents the same purpose of the structure. There is no window in the sanctum but apertures or small holes are provided on three sides of the sanctum (Plate 42). Small holes are present at above the niches in a tapering form. These holes are open in *shikhara*, visible from outside (Plate 4.43). *Garbha griha* measures 12.5×12.5 feet. Niches, also known as *rathika* in Hindu architecture, are present at all three sides of the sanctum excepts the entrance one, where deities were placed to worship. *Rathika* is similar to the round arch, measures 4×6 feet and 1.5 feet depth. *Rathikas* are beautifully decorated with carved floral motive above it. Present condition of the niches is not good (Plate 44, plate 45, 46). Construction material is visible as the layer of lime is removed from wall. Each *rathika* has small square niches on both

sides, measures 1.42×1.7 feet and 1 foot depth (Plate 4.47). Arrangement of the bricks above the small niches, is similar to the other niches of the temple. Total number of niches in *garbha griha*, are eleven, including big and small in size.

Roof of *garbha griha* is not flat. It is round-shaped, similar to dome interior. It measures 17 feet in height from ground level to the central point of roof. Base of the roof is octagonal in shape. It is supported by pendentives, which are built to support the domed roof (Plate 48, plate 49). Octagon base is decorated with carved panel. There is emboss lotus flower at the center of domed roof, carve on the surface, that is stands out in the relief (Plate 50). Roof color has turned into black due to fire. due to black color, fresco work is not visible now (Plate 51). Overall condition of the sanctum is not good, including its walls, arches and roof. It was extensively used by addicts, as the result it is damaged and smells bad (Plate 52).

5.10. Shikhara

Shikhara is a Sanskrit word which literally means "mountain peak". It refers to the rising tower in Nagara style of Hindu architecture specially in Northern India. It is often used in Jain temples as well. A *shikhara*, built over the *garbha griha* chamber where presiding deity was placed, is the most prominent and visible part of *Shawala Teja Singh Temple*. *Shikhara* of a present temple is built in *sekhari* style, which is one of many styles of *shikharas* in Hindu architecture. *Shikhara* measures approximately 60 to 65 feet in height (Plate 4.58).

Plan of the *shikhara* follows *pancharatha*. In *pancharatha* plan, there is a main facet and a secondary one. *Shikhara* of *Shawala Teja Singh temple* has five *rathas* or facets, follows the plan of *pancharatha*. To follow the *pancharatha* and *sekhari* style, *shikhara* has added attached sub-spires called *urushringas*, that making the main shape. These are run up most of the face. Sub-

spires are present at all four sides of *shikhara*. There is a more than one size of these, sometimes called secondary and tertiary. Tertiary spire lets are near the ends of the corners. It is strengthening the feeling of height given by the temple, and is giving structural support by acting like a buttress, as well as adding to the visual symbolism of the temple as a sacred mountain (Plate 53, plate 54).

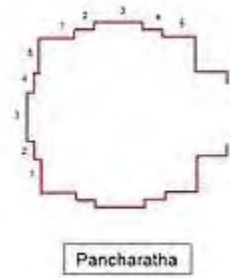


Figure 3 Pancharatha Plane of Shikhara, source: <https://bit.ly/2LA9FNZ>

Rathas are highly decorated with carved motifs and panels of leaves. Top of these *rathas* are cylinder-shaped. Representation of lotus flower and leaves are prominent among engraved objects. There is no statue or sculpture is present of shikhara. The facet of the *ratha* is hollowed to the interior, these are rathas with recesses. Recesses are constructed in more than one sizes. Recesses were used to place deity, but deities are removed from all recesses (Plate 55, 56, 57, 59, 60).

Amalaka and *kalasha* are two of the main features present at the top of temple's *shikhara*. *Amalaka* is a crowning ornament on the top of *shikhara*. *Amalaka* supports the *kalasha*. *Kalasha* is the pinnacle element at the most top of a temple. According to the local people, *kalasha* or pinnacle element of the temple was made of gold. *Kalasha* was removed by mob during attack in 1992. In a present *shikhara* only *amalaka* is present at topmost. (Plate 58).

5.11. Decorative Features of the Temple

Shawala Teja Singh temple is built as a decorative structure. Its constructional style represents elegant decoration not only from exterior but interior as well. Temple contain both, architectural and floral pattern ornamentation, in past. But unfortunately most of the decorative features are demolished or destructed by locals, in the reaction of Babri Masjid incident. Details of ornamented features are mention as follows:

5.11.1. Architectural Decorative Motifs

Architectural decorative motifs include decorative panels at interior and exterior of the temple. These panels represent lotus, sculptures, leaves and sometimes pointed blind arches. Panels of beautifully carved leaves are a part of pillars, lower wall decoration and *shikhara*. These leaves are different in shape (Plate 62). Some are simple in shape rather some leaves are carved from inside. *Shikhara* is highly decorated with intricate carved panels, including lotus, as top of *raths* are decorated with lotus. (Plate 61). Representation of the panel of lotus leaves or flowers is extensively found (Palate 66). Another prominent decorative architectural feature is; Statues, which are present on top of the columns. (Plate 63, 64). Most of these statues are damaged now. Exterior wall of the temple is decorated with parapets (Plate 64). Brick lattice pattern is made within the parapets.

5.11.2. Floral Patterns

The only example of floral pattern, found in temple, is on the interior of western dome. Eastern dome also has some traces of floral motifs. These motifs are beautifully painted over the wall. These motifs include flowers and leaves in different colors. But one thing is noticeable, that

these patterns are highly inspired from Sikh and Muslim style of floral decoration. This ornamentation is mostly found in Mosques and Gurdwaras. It could be due to regional influence. Current condition of this beautiful decoration is not satisfying (Plate 65).

5.12. Symbolic Representation

Symbolic representation is manifested, in both architectural and decorative features. For instance, lotus flower and statues are the most important symbolic features in the temple (Plate 68). The Lotus is linked with the creation theology as well as the gods Vishnu, Brahma, and Lakshmi. Lotus is always considered as an evocative symbol of beauty, purity and divinity and a highly revered flower by a Hindus. The flower is considered sacred in Asia and the Middle East for over 5000 years and frequently occur in Hindus and Buddhist art, literature and architecture. As it is mentioned in the 5th chapter of the *Bhagavad Gita*¹⁶:

“One who does all work as an offering to the Lord, abandoning attachments to the results, is an untouched by the sin, as lotus leaf is untouched by the water. (5.10).”

Temple structure itself is the symbol. Divine presence dwells within the sanctuary that symbolizes cosmos. Many scholars assumed that the heavenly sanctuary above is, to the correspond to the temple below (Julka, 2014, p. 22; Kulendiren, 2012, p. 55; Klawans, 2006, p. 112).

¹⁶ The Bhagavad Gita often referred to as the Gita, is a 700-verse Sanskrit scripture that is part of the Hindu epic Mahabharata.

5.13. Architectural Features of Temple

Shawala Teja Singh Temple has more than one prominent architectural feature. Detail of the features is following:

5.13.1. Columns

. Columns of *Shawala Teja Singh* temple, are one of the most significant and prominent architectural features, visually attracts its viewers, with icons at the top. Columns are situated at the entrance and at main hall. Total, eighteen number of column are present in temple (Plate 69, 70). Twelve of these are facing jaga mohan or the main hall. Two pilasters are built at sides of *antarala*. Columns are similar in style, shape and size. Each column measures 9 feet, in height and width of column base measures 2.5 feet. Columns are equally divided into three parts. Upper part is round in shape, decorate with beautiful panel of lotus leaves. And above these panel, four statues of deities, *hanu murti*, are present at the four sides of each column. *Hanu murti* is a symbol of power. Middle part of the column is fluted (Plate 71). Gape between each flute is 7 cm. And third and last part is octagon in shape (Plate 73). Each side of octagon measures 13 inches. Lower part of each column is decorated with lotus flower at corners (Plate 72). Many of these flowers are damaged or demolished now. Base of the columns is embedded with the running wall. Height of wall and base is same. Material of construction and decoration of the columns is, bricks and lime. Present condition of the columns, is not good. Many of the statues were broken by the mob. Lower parts of the columns are damaged.

5.13.2. Domes

In *Shawala Teja Singh* Temple, total number of domes are four. Two domes are demolished now (Plate 75). Domes are made of bricks and lime (Plate 74, 76). Three domes are built on octagonal base, supported by columns. These domes are covering the passage way, the fourth one was the part of *jaga mohan*. Bases of domes are octagon in shape. Each octagonal corner of the dome of main hall measures 14 inches. Domes are round-shaped from exterior (Plate 77). Interior roof of sanctum also contained domed shape.

5.14. Conclusion

Shawala Teja Singh temple is a beautiful example of Hindu architecture in Sialkot city. Temple was built in 19th century but it follows a pattern of ancient temple architecture. Houses were built near the area of temple for residence of Hindu visitors, which are now converted into shops, by locals. Present condition of *Shawala Teja Singh* temple is not satisfying. Decline of this temple started after the unpleasant incident of conversion of Babri Mosque into temple, as a result, mobs attacked different Hindu places in Pakistan and *Shawala Teja Singh* temple was one of those buildings. Many sculptures were removed from columns. Iron door or *jala* of *sanctum*, including deities inside were demolished. They also took topmost feature of *shikhara*, made of gold. Temple was poorly neglected by government in past. As the result temple became heaven for addicts. Walls of the sanctum are covered with graffiti of visitors. Color of walls is turned into black. Roof of *jaga mohan* is demolished completely. Bricks are removed from different parts of the temple. Temple needs special attention for its conservation and renovation. According to the article published in *The Express Tribune*, by Asif Mehmood (2019), recently temple is reopening for worshipers. On the orders of Evacuee Trust Property Board (EPTB) Chairman Dr. Amir Ahmed,

shrines deputy secretary Syed Faraz Abbas met the Sialkot deputy commissioner in this connection. Following this meeting, the temple is opened now. Hindu leader Dr. Munawar Chand, Amarnath Randhawa and Pandit Kashi Ram were also present during the ceremony (Plate 78, 79).

To complete the documentation of *Shawala Teja Singh* temple, researcher visited site for three times and during documenting the site she observers' addicts, using drugs in the temple.

Conclusion

Cultural heritage embodied in traditional crafts, is an integral part of any nation, which reflects the culture and tradition of a particular region. Pakistan is endowed with a large number of archaeological sites and historic structures. Sialkot is one of the ancient cities of Pakistan and a treasure-house of ancient heritage, spanning over scores of centuries. Before partition of 1947, Hinduism was one of the prominent religions of Sialkot. But after partition, the majority of Hindus left the Punjab, Pakistan, but they left their cultural marks in the form of architecture.

Sialkot have a number of archaeological sites, of different religions. Hindu sites in Sialkot include, sacred buildings like temples and secular buildings like havelies or big houses. All Archaeological sites are rich in architecture. Especially centuries old structures are magnificent and express the story of glorious history of its ancient culture.

Researcher limited her research to the archaeological Hindu sites of Sialkot city, including the ethnicity function of these sites. Hindus of Sialkot are facing different issues in performing their rituals and celebrate their festivals, openly. Most of their archeological sites are damaged as well. Other sites are used for different purposes, by government institutions and locals. Local people are not aware of the importance of cultural heritage, as a result left to suffer at the hands of nature. Researcher have to many difficulties during documentation of Hindu sites in Sialkot, because of non-serious behavior of locals toward old structures or heritage. For example, researcher observes an addict in Shawala Teja Singh temple, during fieldwork. All sites have connection with some conspicuous historical characters and have rich architecture but Hindus sites of Sialkot are not well documented. Construction date of many sites is not mentioned in reliable sources. Material and brick size suggests that these structures were built in ancient time periods.

Shawala Teja Singh temple is the most prominent Hindu site in Sialkot city. It is beautiful sacred building, shows typical Hindu culture through architecture. Temple is also influenced from local style of architecture. Some features are manifest Sikh or Muslim architectural feature. That shows the harmony between different religions at the time of construction.

It is the responsibility of government to stabilize and conserve historical sites of Sialkot which will make this city an important tourist attraction. Preservation of heritage buildings is a vital component of urban revival efforts. There is an impressive variety of ways to look at the many ways that the conservation of heritage buildings helps the society. Sialkot is a rich city in terms of historic buildings, and heritage tourism is often rooted by historic buildings. These powerful, tangible connections to our past are the ways in which people today come in touch with the past. Stimulating old neighborhoods, the buildings and the landscape, ensures that our quality of life is improved and that community structure is maintained.

Some of the most significant benefits from the conservation of heritage buildings are related to economic issues. The present information is an introduction to this subject, and highlights some of the key issues and statistics associated with heritage building conservation.

Glossary

<i>Antarala</i>	It is a small hall between the <i>garbhagriha</i> and the sanctum, more typical of north Indian temples.
<i>Amalaka</i>	An <i>amalaka</i> , is a segmented, usually with ridges on the rim, that sits on the top of a Hindu temple's <i>shikhara</i> or main tower.
Arch	An arch is a vertical curved structure that spans an elevated space and may or may not support the weight above it
Buttress	A structure of stone or brick built against a wall to strengthen or support it.
<i>Bhagvad Gita</i>	It often referred to as the Gita, is a 700-verse Sanskrit scripture that is part of the Hindu epic <i>Mahabharata</i> .
Cylinder Shape	A cylinder is one of the most basic curved geometric shapes, with the surface formed by the points at a fixed distance from a given line segment, known as the axis of the cylinder.
Facet	It is one of the small, polished plane surfaces of a cut gem.
<i>Garbha Griha</i>	<i>Garbhagriha</i> is the sanctum, the innermost sanctum of a Hindu temple where resides the <i>murti</i> of the primary deity of the temple. Literally the word means "womb chamber", from the Sanskrit words <i>garbha</i> for womb and <i>griha</i> for house.

<i>Jaga mohan</i>	A jaga mohan or jagamohan or jagamohana is an assembly hall in the Hindu temple architecture.
<i>Jala</i>	Iron bar.
<i>Kalasha</i>	A temple <i>kalasha</i> is a metal or stone spire used to top the domes of Hindu temples.
<i>Khuee</i>	Punjabi name of well.
Lime Mortar	Lime mortar is composed of lime and an aggregate such as sand, mixed with water.
<i>Lattice work</i>	It an ornamental crisscrossed framework, an arrangement of crossing laths or other thin strips of material
<i>Lakhori Bricks</i>	<i>Badshahi</i> bricks or <i>Kakaiya</i> bricks, are flat thin red colored burnt clay bricks, originating from the Indian subcontinent.
<i>Mandapa</i>	Mandapa in Indian architecture is a pillared outdoor hall or pavilion for public rituals.
<i>Nagara</i>	Temple style in Hindu architecture.
<i>Nanak Shahi bricks</i>	Decorative bricks used for structural walls during the Mughal era
Niche	A shallow recess, especially one in a wall to display a statue or other ornament.

Pendentives	A curved triangle of vaulting formed by the intersection of a dome with its supporting arches.
<i>Pancharatha</i>	A Hindu temple is a pancharatha when there are five rathas (on plan), on the tower of the temple (generally a <i>shikhara</i>).
<i>Raja</i>	Sanskrit name of king.
<i>Rathika</i>	Niche, where Hindus place deity.
Relief	Relief is a sculptural technique where the sculpted elements remain attached to a solid background of the same material.
<i>Shikhara</i>	A tower or spire on a Hindu temple.
<i>Sekhari Style</i>	Sub-type of Shikhara.
<i>Tibba</i>	Mound or raised platform.
<i>Talab</i>	Pool.
<i>Taper</i>	In architecture some place like window or whole in wall that become gradually narrower; to make something become gradually narrower

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Plate 1 Western Arches of Fort (Photograph by Researcher)



Plate 2 Remain of Southern Brick Wall (Photograph by Researcher)



Plate 3 Inside View of Fort (Photograph by Researcher)



Plate 4 Blind Arches at Inside the Fort (Photograph by Researcher)



Plate 5 Remain of Door, at Sialkot Fort (Photograph by Researcher)



Plate 6 Remains of Wall of Old Fort (Source: <https://bit.ly/32cg1Zd>)



Plate 7 Remains of Southern Wall. Source: <https://bit.ly/32cg1Zd>



Plate 8 View of Puran Well from Northern Side (Photograph by Researcher)



Plate 9 Puran Well, Before Renovation source: <https://bit.ly/2LA5rVW>



Plate 10 Puran Well and Puran Bhagat Temple after Renovation (Photograph by Researcher)



Plate 11 Facade View of Jagannath Temple (Photograph by Researcher)



Plate 12 Inscription at Exterior of Temple (Photograph by Researcher)



Plate 13 View of Shikhara of Raghunath Temple from Street of Gur Mandi (Photograph by Researcher)



Plate 14 Front View of Gurdwara Baba de Ber . source: <https://bit.ly/2xuaQp7>



Plate 15 View of Eastern Wall, Where, Grave of Muslim Migrant present at the Back side of Gurdwara Baba de Ber (Photograph taken from book of Amardeep Singh)



Plate 16 interior of Gurdwara Baba de Ber (Photograph taken from Book of Amardeep Singh)



Plate 17 Remained Fresco Work at the Interior of Gurdwara (Photograph taken from Book of Amardeep Singh)



Plate 18 Facade of Sri Sarnatan Temple (Photograph by Researcher)



Plate19 Present Structure of School at Sri Sarnatan Temple (Photograph by Researcher)



Plate 20 View of Talai Talab (Photograph by Researcher)



Plate 21 View of Ram Talai Talab (Photograph by Researcher)



Plate 22 Ground made by locals, inside the Ram Talai Talab (Photograph by Researcher)



Plate 23 Door lead to the Ram Talai Talab (Photograph by Researcher)



Plate 24 Ruins of wall showing construction material (Photograph by researcher)



Plate 25 Lower Part of Column shows surface material (Photograph by Researcher)



Plate 26 Interior of Dome Shows Bricks used for Decoration (Photograph by Researcher)



Plate 27 Bricks used in Shikhara (Photograph by Researcher)



Plate 28 Entrance to the Park Through Street (Photograph by Researcher)



Plate 29 Western Stair way lead to the main temple building (Photograph by researcher)



Plate 30 Stair way from Eastern side to the Main Temple



Plate 31 Southern Colonnade Entrance Way lead to Jaga Mohan (Photograph by Researcher)



Plate 32 View of Western Colonnade Entrance Way (www.google.com)



Plate 33 Eastern Colonnade Entrance way (Photograph by Researcher)



Plate 34 Northern View of Jaga Mohan, lead to Antarala (Photograph by Researcher)



Plate 35 North Western View of Jaga Mohan (Photograph by Researcher)



Plate 36 South Eastern corner of Jaga Mohan (Photograph by Researcher)



Plate 37 Arched Door Way of Antarala, lead to Garbha griha (Photograph by Researcher)



Plate 38 Eastern Wall of Antarala (Photograph by Researcher)



Plate 39 Eastern Wall of Antarala (Photograph by Researcher)



Plate 40 Small Niche at Side Wall of Antarala, Representing Brick Decoration Above (Photograph by Researcher)



Plate 41 Roof of Antarala (Photograph by Researcher)



Plate 42 Front View of Sanctum source: <https://bit.ly/2RRbg2l>

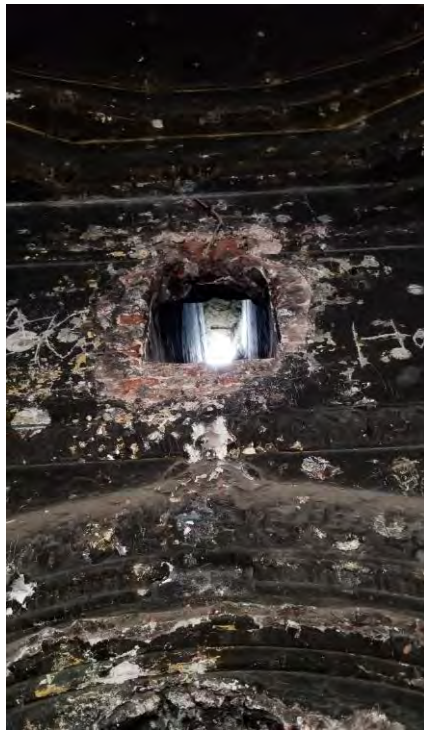


Plate 43 Small Hole Above Niche (Photograph by Researcher)



Plate 44 Northern Niche of Garbha griha (Photograph by Researcher)



Plate 45 Eastern Niche at Antara (Photograph by Researcher)



Plate 46 Western Niche at Antara (Photograph by Researcher)



Plate 47 Small Niches at Side Walls (Photograph by Researcher)

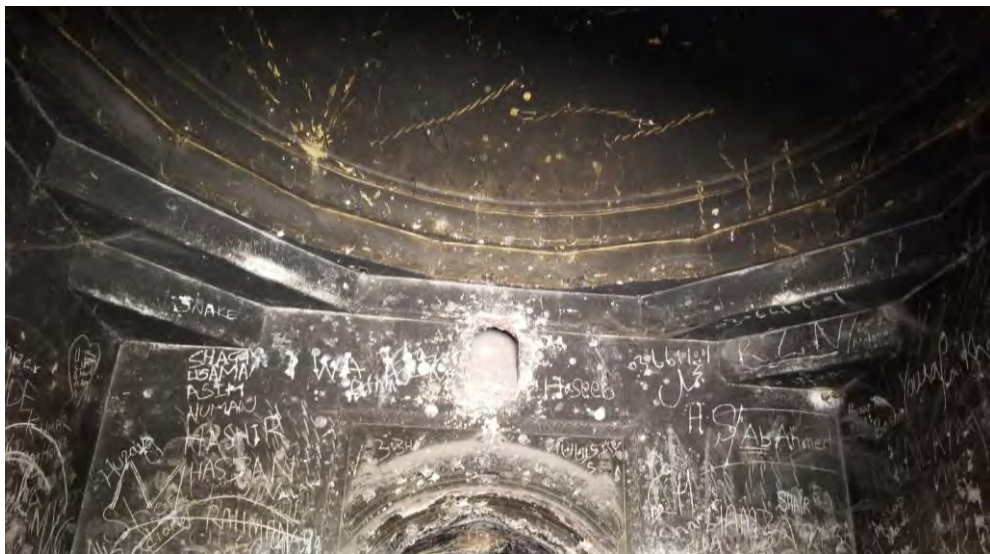


Plate 48 Base of Dome, of Garbha griha Dome (Photograph by Researcher)



Plate 48 Interior of Garbha griha (Photograph by Researcher)



Plate 49 Western Corner of Grbha griha (Photograph by Researcher)



Plate 50 Floral Motif at Roof (Photograph by Researcher)



Plate 51 View of Jaga mohan from Garbha griha (Photograph by Researcher)



Plate 52 Eastern Side of Shikhara (Photograph by Researcher)



Plate 53 Northern View of Shikhara, representing recesses of Shikhara (Photograph by Researcher)



Plate 54 Niche at Western Side of Shikhara (Photograph by Researcher)



Plate 55 Niche at Northern Side of Shikhara (Photograph by Researcher)



Plate 56 Niche at Eastern Side of Shikhara (Photograph by Researcher)



Plate 57 Distance View of Shikhara, Showing Amalaka at the top. Source: <https://bit.ly/2RRbg2l>



Plate 58 Shikhara from Northern Side (Photograph by Researcher)



Plate 59 Lower Part of Shikhara (Photograph by Researcher)



Plate 60 Lotus Flower Decoration on Shikhara (Photograph by Researcher)



Plate 61 Representation of Leaves Panel at Lower Wall, Photograph by Researcher



Plate 62 Representation of Sculptures on the Top of the Columns



Plate 63 Top of the Exterior wall Photograph by Researcher



Plate 64 Floral Pattern of Eastern dome's Interior



Plate 65 Decorative Features of Shikhara (Photograph by Researcher)



Plate 66 Deity Statues at Top of Column (Photograph by Researcher)



Plate 67 Lotus Flower at the Lower part of Column (Photograph by Researcher)



Plate 68 Eastern View of Columns of Temple : Source; <https://bit.ly/2RRbg2l>



Plate 69 Front View of Stambhas (Photograph by Researcher)



Plate 70 Flutes in Stambha or Column (Photograph by Researcher)



Plate 71 Lower Part of Stambha or Column (Photograph by Resesarcher)



Plate 72 Closer view of Columns of East Colonnade (Photograph by Researcher)



Plate 73 Interior of Western Dome (Photograph by Researcher)



Plate 74 Demolish Structure of Southern Dome (Photograph by Researcher)



Plate 75 Interior of Eastern Dome (Photograph by Researcher)



Plate 76 Side View of Eastern Dome's Exterior; Source: <https://bit.ly/2RRbg2l>



Plate 77 Current Picture of Temple. Source: <https://bit.ly/32h3y6o>



Plate 78 Reopening Ceremony of Temple. Source: <https://bit.ly/32h3y6o>
