

Study on the Basic Concept of Sikhism and Its Relevance to the Sikh Gurudwaras

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Abstract – Across existence, networks limited by geology, philosophy, language and profound way have over and over made actual constructions to address their aggregate awareness. Pretty much every compositional design addresses, from an immediate perspective, social personality and reasoning inside an actual setting. Sikhism, one of the most youthful of world's religions, gets its motivation from a living otherworldly and chronicled custom. Master Nanak, the primary Sikh Guru, experienced both Hindu and Muslim religions and it was solely after profound consideration that he advanced his own way of thinking or another administration. There is exceptionally restricted writing accessible regarding the matter of Sikh Architecture. Besides, the writing accessible is principally worried about the authentic portrayal and next to no has been expounded on the Architecture of the Sikh places of worship. Subsequently, it is hard to accept that such a style of design exists by any means. The vast majority of the creators have recently taken up the design of the Harmandir Sahib (Golden Temple) as a contextual investigation for comprehension and clarifying the Sikh engineering in general. Just PS Arshi has examined the instances of some other Gurudwaras, however the examination of different design components of the Sikh engineering has not been concentrated by him. Along these lines, there is a critical need to grow and refresh the examination done by PS Arshi by covering other generally significant Gurudwaras just as to take up an indepth investigation of design components of the Sikh Gurudwaras. 45 Sikh Shrines in East Punjab (Indian Punjab) has been concentrated over the span of study. Since little work has been distributed on the Sikh design, the current work may end up being a spearheading exertion by an engineer and of an incredible worth to the researchers of different fields too.

Keywords – Sikh Architecture, Sikh Shrines

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INTRODUCTION

Design is the character of individuals and civic establishments. Across reality, networks limited by topography, belief system, language and profound way have made actual designs to address their way of life. An investigation of history of design shows that the importance of engineering and its connection to human encounters have been communicated in various manners before. The scholarly and imaginative advancement of man showed itself in the shifted idea of engineering in various periods and across various developments (Rowland, 1953). Consequently, everywhere on the world, different developments and societies have contributed incredibly to the specialty of building development and this is clear from the huge number of memorable landmarks and archeological remaining parts. Each Architectural style mirrors a without a doubt particular plan component and development rule that addresses from an immediate perspective, social personality and reasoning inside an actual setting. To comprehend, appreciate and assess the engineering nature of a structure, there is need to foster a feeling of geology, environment, material, design and extent of the encompassing actual climate.

This sense goes a long ways past the structure's capacity to serve utilitarian necessities.

For instance, the mathematical structure plan in Greek design shows a refined fitness, while the Roman structures, in light of their cutting edge innovation, are amazing even by current principles. Similarly, the average nature of Sikh design lies in the outflow of otherworldly substance through its Gurudwaras (the Sikh spot of love). Sikhism, one of the most youthful of world's religions, gets its motivation from otherworldly and verifiable custom. The Sikhs are extraordinary individuals in the strict human advancement of the world, reasonable and reformist in their standpoint. They are profoundly connected to their confidence. They are not any more restricted to the place where there is Five Rivers or inside the boundaries of the Indian Union. They have relocated to basically all pieces of the world. Master Nanak, originator of the Sikhism, was somewhat impacted by Kabir and Sheik Ibrahim Farid (1450 - 1535), descendent of the acclaimed Sufi holy person Sheik Fariduddin Ganj-i-Shakar of Pak Pattan whose songs were later on consolidated in the Guru Granth Sahib. Altogether, he

encountered both Hindu and Muslim religions and it was solely after profound consideration that he advanced his own way of thinking as another regulation.

M.A. Macauliffe (2011) in his amazing work 'The Sikh Religion' composes that not at all like the sacred writings of different beliefs, they (the Sikh sacred writings) don't contain romantic tales or records of wars pursued for narrow minded contemplations. They contain eminent facts, the investigation of which can't however hoist the peruser profoundly, ethically and socially. There isn't minimal hint of sectarianism in them. They show the most elevated and most flawless rule that serve to tie man to man and move the adherent with a desire to serve his kindred men, to forfeit all and kick the bucket for the wellbeing of they. W.O. Cole of the U.K. composed the greater part twelve books on Sikhism (Cole and Sambhi, 1980; Cole, 1984).

In 1985, he visited India when shared aggravations made a virtual unrest and a huge number of individuals were executed. In a feature address by him on the mission and message of Guru Nanak Dev, he gave a message to the Sangat there and through them to the humankind: "Recall the precepts of Guru Nanak, his ideas of unity of God and Universal Brotherhood of man. In the event that any local area holds the way to public joining of India, it is the Sikhs as far as possible". Another researcher, Dorothy (1914) in her book, 'The Sikh Religion' expresses: "Unadulterated Sikhism is far above reliance on Hindu customs and is equipped for an unmistakable situation as a world religion inasmuch as Sikhs keep up their peculiarity. The religion is additionally one which should interest the occidental brain. It is basically a commonsense religion. Whenever decided from the down to earth outlook which is a most loved perspective in certain quarters, it would rank practically first on the planet. The religion of the Sikhs is perhaps the most intriguing at present existing in India, conceivably in reality in the entire world. A perusing of the Granth firmly recommends that Sikhism ought to be viewed as another and separate world religion as opposed to a transformed faction of Hinduism".

PRESENT STATE OF RESEARCH ON SIKH ARCHITECTURE

There is exceptionally restricted writing accessible regarding the matter of Sikh Architecture. Also, the writing accessible is fundamentally worried about the chronicled depiction of Gurudwaras and next to no has been expounded on the Sikh Architecture. Subsequently, it is hard to accept that such a style of design exists by any means. Ironically the Sikhs, who are known the world over for their trademark dynamism, grit, flexibility, or more the entirety of their particular physical and otherworldly personality, their design has stayed unidentified and mostly secret. Throughout the entire existence of Indian design, the commitment of the Sikhs as specialists and as

supporters has been regularly disregarded. Individuals are intrigued by the extraordinary plan of the Gurudwaras and continue to ask what makes a Sikh design? Is it the design that is made for and by the Sikhs to serve Sikhism as a religion? Assuming the Sikh engineering exists, it should be clarified and the characteristics and highlights that unmistakably separate and separate this design from other building styles be characterized.

The fundamental reason for the early structure craftsmanship in the Indian subcontinent was the portrayal of the current strict view of individuals in an unmistakable structure. Hence early Sikh engineering as different sacrosanct landmarks is basically a portrayal of its strict convictions. In the Sikh engineering, a Gurudwara in the assessment of the greater part of the essayists maybe owes a lot to the Mughal style of design, as the craftsmans of the Punjab of those days had been prepared that way. In any case, at the appointed time, it fostered certain unmistakable qualities, for example, the rehashed utilization of chhatris and ornamenting of railings, corners, points and other lasting projections. The word 'Gurudwara' is compounded of master (otherworldly guide or ace) and dwara (door or seat) and, consequently, has a compositional implication. The Sikh Shrines are all around memorial structures associated with the lives and seasons of the ten Sikh Gurus, or related with specific spots and occasions of recorded importance.

The principle prerequisite being that of a room where Guru Granth Sahib (the Sikh heavenly book) can be put and individuals can sit as a gathering to tune in to the readings from the sacred book and sing and present its refrains. In this specific circumstance, the Gurudwara design isn't just the homestead of God and spot of love, but on the other hand is the support of information, workmanship, engineering and culture. Gurudwaras have extraordinarily affected the socio-social existence of the Sikhs and offered congruity to customary Sikh qualities. The development of Gurudwara engineering is set apart by an exacting adherence to the strict thought, and that has proceeded over most recent couple of hundreds of years. A large portion of the recorded Gurudwaras were worked towards the finish of the eighteenth century and the mid nineteenth century, when the Sikhs acquired political force in the Punjab. The time of Sikh guideline without a doubt prompted the development of some noteworthy strict designs. A portion of these strict structures have been modified as of late, with a broad utilization of present day materials and marble with the end goal of frivolity and strength.

Another element of a Gurudwara is langar (a free local area kitchen) for explorers, voyagers and others. The foundation of langar appeared nearly with the beginning of the confidence. Master Nanak coordinated one at Kartarpur, where he settled down during the later piece of his life. The third Guru Amar

Das made it required for anybody coming to meet him for his heavenly darshan to participate in supper in the normal kitchen. Everybody, high or low, including Emperor Akbar, did that. The langar pulverized all qualifications of the rich and poor people, and of standing and doctrine, and advanced equity, fraternity and social combination. On a visit to a significant hallowed place, it is a demonstration of devotion for an aficionado to place in some difficult work in the kitchen, to serve the dinners and to take the food, sitting in succession on a tangle. The Gurudwaras for the most part have arrangement of the housing of explorers. In a town with a Gurudwara, any explorer can ordinarily would like to discover some food and a spot to rest for an evening or considerably more. A Gurudwara can be spotted from a distance by a yellow three-sided banner, called Nishan Sahib, lifted from a post in its compound. Water is a vital piece of the Sikh Architecture. The utilization of water as a component of configuration has been regularly misused in the Mughal and the Hindu design too, however no place has it been utilized in so vivacious a way as in the Sikh engineering.

The most regarded Sikh sanctuary, the Golden Temple at Amritsar, is put a step down in relation to the constructions nearby, not at all like a Mosque or a Temple which are generally positioned on raised stages. As the Sikhs have moved past the Punjab across the seas to all pieces of the world, they have taken a few parts of the Sikh engineering with them. Numerous Gurudwaras in the west particularly in the United Kingdom, Canada and the United States were begun in leased constructions or purchased as existing designs. However, bit by bit, they have constructed great Shrines any place they have settled. A portion of these constructions have developed to remember the structural components of Sikh Shrines for India in this way making an extension across reality to the prototypical Sikh building magnum opus, the Harmandir Sahib (or the Golden Temple). The Sikh strict construction is a Gurudwara, where the Guru stays. A Gurudwara isn't just the terrifically significant structure of the confidence, as masjid (mosque) of the Islam and mandir (sanctuary) of the Hindus. It is additionally, similar to its Islamic and Hindu partners, a feature of the Sikh engineering.

Aside from the structures of a strict Order, the Sikh engineering has different sorts of structures also like posts (Gobindgarh fortification, Amritsar), castles (Rambagh Palace, Amritsar), bungas (Ramgarhia Bunga) and institutional structures (Khalsa College, Amritsar) and so on Among different kinds of structures of the Sikh design, Khalsa College at Amritsar is the one of most remarkable model. The Baolies (ventured wells) are likewise regular in the Sikh design. Baolies have been given in Sikh Shrines at Katalgarh Sahib, Chamkaur Sahib, and Gurudwara 'Baoli' Sahib at Goindwal (in Amritsar area) just as at Gurudwara Anandgarh Sahib at Anandpur (in Ropar region). Block, lime mortar, lime or gypsum mortar, and lime concrete have been the most preferred

structure materials, and white marble, has likewise been utilized widely in the Sikh Shrines. The white marble has been utilized for ground surface and cladding or ornamental material than for addressing underlying requirements. Nanakshahi (of the hours of Guru Nanak) block was most normally utilized for its natural benefits. The block tile made moldings, moldings and pilasters and so forth are not difficult to work into an assortment of shapes.

REVIEW OF LITERATURE

Up until now, the investigation of the craftsmanship and engineering of the Sikhs has not pulled in the sufficient consideration of the draftsmen, workmanship history specialists and the pundits. Indeed, even the researchers of sanctuary design of India have not shown genuine interest and they have quite recently made passing references to the Sikh engineering. Also, a large portion of the references which are accessible identify with the Golden Temple, Amritsar alone. The solitary work which gives thorough investigation of the Sikh Architecture is by PS Arshi (2012). He has examined the subject minutely and in detail. A large portion of different researchers of the Sikh workmanship and engineering have bound their examinations to the design of the Golden Temple alone (P. Earthy colored, 2010; Kaur, 2013).

Percy Brown (2013) has accomplished praiseworthy work on the Indian design, yet he has not investigated the subject of Sikh engineering extensively. His examinations are restricted to the design of the hallowed Sikh holy place, the Golden Temple in Amritsar. He deciphers the Sikh design as a coherence of Mughal style of engineering. In his view, the structural highlights of the Golden Temple, the plan, character and texture of the greater part of these components, found in disconnection, has solid similarity to those of different landmarks and structures of the Mughals and Rajputs as could be found in Delhi, Agra, Lahore, Jodhpur, Bikaner, and Jaipur.

PS Arshi (2014) has given an enormous piece of his book on 'Sikh engineering in the Punjab' to the development of the Sikh design and its tasteful greatness. He has depicted Sikh Gurudwaras as 'the last gleam of strict engineering in India'. However, while taking the Sikh engineering to be an augmentation of the Mughal design, and as establishing the dormant redundancy of the previous, one can't yet see the value in that the Sikh design contains numerous particular components by goodness of which it is unique and tallies of certain fundamental constituents. The use of the skimming compositional customs and procedures as far as the utilitarian prerequisites of an emanant religion and a local area of individuals trying for the legitimate spot in the general public and legislative issues of the nation is the thing that one can peruse in the building articulations of the Sikhs. Not just that the ideas of Sangat (assembly) and Pangat (eating together) are

clearly described through the Sikh Gurudwaras, these generally strict structures had frequently taken the personality of military buildings taking into account the then politico-strict circumstance of the country.

PS Arshi (2015) further composes that the Sikh Shrines began with the possibility of commitment. In any case, considering the conflict that the Sikhs had with the Mughals, the clique needed to procure some measure of military character. Various other unmistakable qualities of a portion of the Gurudwaras likewise highlight the innovative virtuoso of the different craftsmans who offered, throughout some undefined time frame, to the Sikh engineering.

Fergusson (2016) then again has considered the Golden Temple to act as an illustration of the structures which Hindu sanctuary design accepted in the nineteenth century. In his view, numerous characteristics of the design of the Gurudwaras could maybe be identified with the previous types of articulation.

Khushwant Singh in his foreword of the book *Sikh design in the Punjab* (Arshi, 1986) has composed that wherever on the planet you can detect a Sikh Gurudwara as a structure separated from others. It has its own banner pole (Nishan Sahib) hung in yellow or blue with three-sided banner with the Sikh emblem rippling in the breeze. Its vault is unique in relation to vaults of mosques or Hindu sanctuaries, so are its curves, galleries, sections, insides and the overall format. But then one sees endless varieties in their engineering.

D. S. Bhui (2016) in his article 'The Golden Temple: A Synthesis of Styles' distributed in an altered work 'Brilliant Temple' writes that when the Sikhs began building their Shrines, the sanctuary plan had finished its engineering development. From the straightforward one lives structure it had developed into a four chambered complex comprising of the Bhog Mandir, the Nat Mandir, the Jagmohan and the Garbha Griha. The advancement of the Shikhara was likewise finished and the developed worldview was being reshaped in a large portion of the sanctuaries of north India. Bhui attests that the overall structural style embraced by the Sikhs is affected by late Rajput and the Mughal structures. The transformations are immediately from the design of seventeenth century Rajasthan. The recorded structures of Rajasthan Amber, Bikaner, Jaipur, Udaipur such like, are consequently of extraordinary importance. These structures had been affected by the Mughal design. The structures built during the times of Mughal impact have design highlights like pillared stands with fluted vaults, projecting roof, bended moldings arcuade fit as a fiddle and balconied windows. Quite a bit of this was consumed by the Sikh engineering. Pilaster is a significant component in the Sikh design, gotten from the Indo-Islamic style. A few structures, for example, Jodha Bai's royal residence at Fatehpur Sikri, mirrors the utilization of pilasters at the corners.

Madan Jit Kaur (2017) in her *The Golden Temple: The Past and Present* has believed that the engineering of the Golden Temple is set apart by the magnificence of its heavenly setting. The general impact of the sanctuary is extremely striking. The principle hallowed place bringing its head up in the center of a major tank, with its captivating appearance free water with just a solitary extension to reach, confers the structure a great look. The sanctuary was pulled somewhere near the Afghan intruders threefold. Be that as it may, it was reconstructed with reestablished energy each time. It very well might be, in this manner, assumed that the first plan has sufficiently been held in its current construction notwithstanding, obviously, minor changes and engineering designs. The design of the Darshni Deodi (the passageway entryway) is very noteworthy. The air-house, on the highest point of the Deodi, stands demonstrated on the Rajput and Bengal Mughal chhatra style.

The square structure of the primary sanctuary is a two-storeyed construction over which rises a low-fluted great vault in copper covered with gold. The vault, which looks like the state of a lotus, is the delegated highlight of the Temple. The petals of the vault present an amicable setting. Compositionally, the vault presents neither solely, the Hindu structure nor the Muslim one. It shows its very own development, called the, amalgamation of the two styles. The focal vault sets up wonderfully shining appearance in daylight.

Various assortments of more modest arches defined in a boundary improve the railing. Four chhatris (booths) with fluted metal vaults remain at each corner. The floor of the upper story is cleared with Nanakshahi blocks. The incessant presentation of windows upheld on sections and the enhancement of curves with various foliations on the principal floor gives a beautiful appearance.

She further composes that the engineering of the Golden Temple vouches for the way that the Sikhs energetically belittled the design embellishments of their Shrines. The emblazoned metal work of the Golden Temple is an example of the greatness achieved by the Sikh craftsmanship in the skilful congruity of metal and copper. The equivalent is the situation with frescos, naqqashi and applied expressions showed at the sanctuary. The wood-cutting and the ivory mosaic work of the sanctuary shows honorable flawlessness of the Sikh specialists in this specialty. The Sikh craftsmen had a certifiable sense and enthusiasm for nature in the setting and engineering of the Shrines.

Overall she contends that the engineering of the Golden Temple is the most commended illustration of strict landmark wherein every one of the qualities of the Sikh style of design are completely addressed. It is a magnificent articulation of the precepts, morals, world-view and ethos of the Sikh people group. It is the accomplishment of the aggregate

exertion and the willful administrations of the Sikhs, the enthusiasts having a place with different categories and the craftsmans drew in from outside the Sikh people group.

S. S. Bhatti (2015) in his Article, 'The Golden Temple a Spiritual Marvel in Architecture', clarifies that a Gurudwara is constructed especially for congregational love. The structure could be just about as straightforward as an impermanent shack, or a little room in a house, contingent on the assets of the nearby local area. The Sikhs fabricated a few wonderful and forcing Gurudwaras some of which can oblige many lovers. The Gurudwaras have passageways on every one of the sides meaning that they are available to the whole gang with no qualification at all. Numerous Sikh sanctuaries have a deodi, a passageway or entryway, through which one needs to pass prior to arriving at the sanctum. A deodi is regularly an amazing construction with an overwhelming door, and at times gives convenience to office and other use. The guests get the principal look at the Sanctum Sanctorum from the deodi.

As per Bhatti, the structures of the Sikh Shrines, when grouped by their arrangement, are of four fundamental sorts square, rectangular, octagonal, and cruciform. Based on the quantity of stories, the Gurudwaras have structures which might be one, two, three, five or nine stories high. One runs over a few fascinating varieties of the Gurudwara plans worked out on the stages and mixes of the aforementioned fundamental arrangement and height types. Generally speaking, a gumbad (vault) is the delegated highlight of a Gurudwara. Infrequently, an altar might be level roofed. Aside from a bigger focal vault, there are frequently four other more modest domes, one on each side of a strangely cuboid design of the Shrines. The railing might be adorned with a few turrets, or little simple vaults, or reproductions of arcades with domical fixings, or series of guldastas (flower bundles) or comparative different embellishments. Minarets - the images of sovereignty generally utilized by the Mughals and Rajputs are infrequently found in a Gurudwara.

A repetitive component of the Gurudwara configuration is the favored use of two stories to acquire adequate height for the altar. Anyway controlled the plan might be the rise is normally treated by partitioning the exterior as per the primary lines of sections, docks and pilasters, with vertical divisions making spaces of wellmoulded surfaces. The main division is, obviously, the passage which gets more elaborate treatment than different regions. The treatment regularly makes bas-reliefs of mathematical, botanical and different plans. Where brilliance is the point, rest work in metal or copper plated sheathing is frequently presented with a note of lavishness.

Block, lime mortar just as lime or gypsum mortar, and lime concrete have been the most preferred structure materials, albeit stone, like red stone and white

marble, has likewise been utilized in various Shrines. The last discovered utilize more as cladding or ornamental material than for addressing underlying requirements for well more than 200 years. Nanakshahi (from the hours of Nanak) block was most generally utilized for its inborn benefits. It was a sort of block tile of moderate measurements utilized for building up lime cements in the underlying dividers and different parts which were by and large extremely thick. The block tile made moldings, moldings and mortars and so on are not difficult to work into an assortment of shapes. As a general rule, the design was a mix of the two frameworks, viz, trabeated (post and lintel), and arcuated (in view of curves). The surfaces were treated with lime or gypsum mortar which was shaped into moldings, pilasters, and other underlying just as non-primary embellishments.

Bhatti (2016) contends that the Sikh engineering is an enthusiastic mix of the Mughal and Rajput styles. Onion-formed vaults, multi-foil curves, matched pilasters, in-lay work, frescoes, and so forth are of Mughal extraction, all the more extraordinarily of Shah Jahan's period, while balconied windows, section upheld overhang at the string-course, chattris, luxuriously ornamented friezes, and so on, are gotten from components of Rajput engineering, for example, is seen in Jaipur, Jodhpur, Bikaner and different places in Rajasthan. The Sikh engineering communicates the trademark flexibility of the Sikh soul and its sacred opportunity to stray from the imaginative extravagance, stylish heavenliness and innovative totality. The inquisitive mannerist accentuation on artistic liberty makes the Sikh engineering the Indian Baroque, with its attributes of formed horizons, variegated divider medicines, intriguing juxtaposition, and air of breaks and projections - on the double intense, fiery, and elegantly rich. Water turns into a vital of the Sikh engineering plan, as in the Harmandir Sahib (Golden Temple) at Amritsar or Darbar Sahib at Tarn Taran, and not just an extra to the primary hallowed place.

From this basic survey of the current writing on the Sikh Architecture, obviously the majority of the writers have recently taken up the engineering of the Golden Temple as a contextual investigation for comprehension and clarifying the Sikh design overall. They have not gone to considerable lengths to really expound of other strict constructions or Shrines of the Sikhs which are dissipated everywhere on the Indian sub-landmass as a rule and the Punjab specifically. Just PS Arshi (2014) has examined the instances of some other Gurudwaras, yet the point by point examination of the different structural components of the Sikh design has not been concentrated by him. This is mostly because of the way that he is certifiably not an expertly prepared Architect however he has aptitude in the field of Fine Arts. Along these lines, there is an earnest need to extend and refresh the examination done by PS Arshi by covering other truly significant Gurudwaras

just as to take up an indepth investigation of building components of the Sikh Gurudwaras.

Besides some other significant perspectives which are found ailing in the vast majority of the previously mentioned compositions identify with the nature of the drawings of different Gurudwaras and their engineering components. The greater part of the accessible drawings is of low quality and in crude structure. The drawings are the language of design articulation without which we can't recognize and clarify any compositional style. Along these lines, the accentuation of this investigation was to, cover noticeable Gurudwaras of chronicled significance, aside from the Harmandir Sahib, and to give the proposed work a decent nature of drawing work and nitty gritty examination of different design components to draw out the uniqueness of the Sikh style of engineering.

OBJECTIVES OF THE STUDY

1. To understand the basic concept of Sikhism and its relevance to the Sikh Gurudwaras.
2. To trace the development of the Sikh architecture since its inception with examples spread all over the Punjab.

HYPOTHESIS

Sikh Architecture as a distinct and unique style of architecture.

RESEARCH METHODOLOGY:

The flow chart (Figure 1.1) clarifies the various aspects of the study and the methodology followed for the study

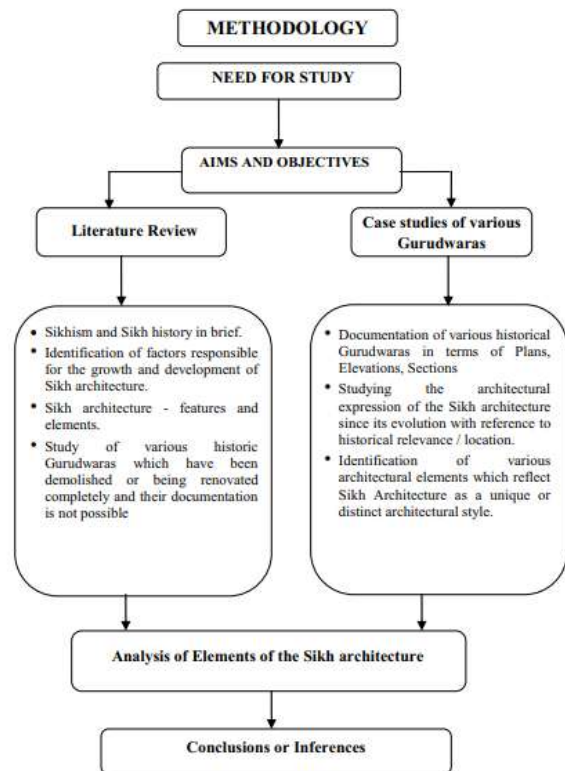


Figure 1.1: Various Aspects of the Study

This exposition depends on the examinations however auxiliary sources as well as through a narrative investigation of Gurudwaras. This thesis traces the primary components and standards of building plan of Gurudwara so as to give a general image of a design style which can without a doubt be known as the Sikh engineering. Investigation of the components of Sikh engineering has assisted with recognizing and set up its uniqueness as another structure and style of design. It endeavors to draw out the distinctions in the structure and size of the Gurudwaras, featuring that a portion of the components of Gurudwaras may contrast across areas, yet these depend on a solitary way of thinking of plan. Things have been alluded to as noticed nearby visits throughout study, and from references of students of history and researchers of Sikh religion. This examination includes basic assessment of the current writing on the Sikh Shrines and other strict designs of the Sikhs and cross-joins it with the contextual investigations of verifiably significant Gurudwaras to recognize key components of the Sikh engineering.

The exploration is centered around contemplating the structures and design components of the Gurudwaras across Punjab. This examination has additionally received the strategy for building reviews and documentation. 45 Gurudwaras chose across Punjab were recorded and dissected. The basic attributes of every one of these Gurudwaras have been examined to give a superior comprehension of their building styles and the components which impacted their style. An investigation of the

Gurudwaras arranged in East Punjab (Indian Punjab) and their different components alongside the structures and sizes wherein they developed over most recent five centuries shapes the reason for understanding the Sikh Architecture. It does an investigation of the drawings and the data reported during this time of study.

DATA ANALYSIS

This examination endeavors to layout the fundamental components and standards of Gurudwara plan so as to give a general image of a compositional style which can without a doubt be known as the Sikh design. There are numerous inquiries identified with the meaning of the 'Sikh Architecture'. The most well known view is by all accounts that the Sikh engineering has a bunch of building jargon that is obvious. The most predictable of Sikh building jargon is addressed by the Gurudwaras across the Punjab. Things have been alluded to as seen over the span of the examination and from references of antiquarians and researchers of the Sikh religion. This examination proposes that the Sikh design is a result of particular verifiable conditions and profound established native practices. Apparently the splendor of the Sikh holy places is reflected in different design components utilized in the Sikh sanctums. There are numerous assortments and kinds of the structural components, the exacting portrayal of which is lacking to communicate appropriately the engineering thoughts and structures they address. These are devotedly exemplified in extravagant wonder in the Harmandir Sahib at Amritsar and numerous other recorded Gurudwaras.

CONCLUSION

Architecture tells us about the history, culture, religion and economic status of various networks. Every district has its rich and remarkable compositional legacy. Structures are notable relics that connection the set of experiences and the present. Structures in some random timeframe may shift, however they quite often share certain regular plan components and rules that can be handily perceived. Compositional styles order engineering as far as structure, components, methods, frivolity, materials, time span and district, and so forth Structural style is a method of grouping engineering that gives accentuation on trademark highlights of a plan, prompting a phrasing like Sikh Architecture. Sikh Architecture is connected basically to the strict landmarks of the Sikhs. The commonplace nature of Sikh engineering lies in the outflow of profound substance through its Shrines. According to the discoveries of the current investigation, the creator alludes to the term Sikh Architecture to incorporate just the Sikh Shrines (Gurudwaras). Definite portrayal of different constructions separated from Gurudwaras is as yet open for future examination. Each design style mirrors an obviously unmistakable fundamental rule that addresses a specific culture and period, and same is valid on account of Sikh engineering as well. The

Sikh Shrines are the spots of love, yet in addition the focuses of information, craftsmanship and engineering. These hallowed places have incredibly affected the socio-social existence of the Sikhs and offered congruity to conventional Sikh qualities.

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