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Sikh Archaeological Sites in Muzaffarabad Division

Abstract

Kashmir is the beautiful country from the earliest time. God almighty has given many blessings to this land and for this reason it is called Promised Land, it has rich treasure of civilization, culture, Art and heritage which change its social life. Kashmir has long dynastical and historical significance of different tribes e.g. Hindu, Buddha, Muslim, Sikh and Dogra which rule over Kashmir. This study explores the historical things to fill the gap and compile a comprehensive account of Sikhs and emphasize the causes which are unfamiliar still. The Sikh expansion transported a lot of attributes in Kashmir. This study reveals their cultural impact and Sikh rise and fall of in Kashmir. Sikh archaeological sites in Muzaffarabad are the glory and manifestation of the past and represent the rich culture which their forefather owns. These archaeological sites narrated the splendid past and true realization of bright future. These sites work multidimensionally like is projection area, promotion of tourism, encouraging the socio-economic status and infrastructure development. These archaeological sites can contribute their important role. These sites are preserving and supervised by Govt. and local authorities, because these are not only significant ruins but also an effortless source of income.

Keywords. *Jammu & Kashmir, Muzaffarabad Ranjit Singh, Sikh, Muslim, Archeological sites.*

Introduction

Kashmir is a land which is famous for its natural beauty, scenery, and glory throughout the world, it's scenic sports, beautiful valleys, high snowy clad mountains, rivers, evergreen fields, attractive lakes, springs, dense forests and beautiful resorts enhance its splendored the rich source of great attractions for tourists. It is place to enjoy the natural beauty, trout fishing, big and small games and hunting in summer. 1

The total area of the state is 84471sq Miles. The state of Jammu and Kashmir bounded from the North west by Afghanistan, North East by china and from the south surrounded by Indian states HimachalPradesh and Punjab and from the west by Khyber Pakhtunkhwa Pakistan.

The state of J&K has its unique geostrategic position in southAsia. It has adjoining boundaries with Afghanistan, Tajikistan, India, Pakistan, and china. It made the state very organically, diplomatically and for the martial pint of view which gives Kashmir a matchless geostrategically location and importance unequalled to any other country on the globe.²Today it denotes a large area that includes Indian held Kashmir, Azad Jammu Kashmir, Gilgit Baltistan and Aksaichin din and trans Karakorum tract. In ancient time Kashmir was an important center of Hinduism, Buddhism and Shaivism. Islamization in Kashmir took place during 13th to 15th country and led to the eventual decline of Hinduism in Kashmir. In 1939, Shamir became the first Muslim ruler of Kashmir, intrushing the Shamir dynasty.³ For the next centuries Muslim monarchs ruled Kashmir, including the Mughal Empire, who ruled form 1586 until 1752, and the afghan Durrani Empire, which ruled from 1752 until 1819, the Sikh under Maharaja Ranjit Singh

annexed Kashmir, in 1846, after the Sikh defeat in the first Anglo-Sikh war. The treaty of Lahore was signed upon the purchase of the region from the British under the treaty of Amritsar, the Raja of Jammu, Gulab Singh became the new ruler of Kashmir. The rule of his descendant, under the paramountcy of British crown lasted until 1947.⁴ When the former princely state became a disputed territory, administered by three countries India, Pakistan, and China. The state of J&K was extremely diverse and historically powerful kingdom. Azad Jammu and Kashmir, a part of Kashmir & region administered by Pakistan. Its borders the Pakistani provinces of Punjab and Khyber Pakhtunkhwa to the south and west respectively, Gilgit-Baltistan to the north, and the Indian union territory Jammu and Kashmir to the east.⁵

Muzaffarabad is the capital city of Azad Jammu & Kashmir. Muzaffarabad is situated at the junction of river Neelum and Jhelum. This city was founded by Sultan Muzaffar Khan in 1652 and was named after him. Before Muzaffar Khan it was known as “Chikkri behak or a mountain.”⁶ It is called as the city of rivers and four valleys. Neelum, Jhelum, Kunhar and Kohala soon after the foundation of the city was laid people from the surrounding lands started to settle here. The culture, civilization and traditions of these people depict the Kashmiri culture. In this way, intermixing of various culture and civilization gave birth to a new civilization.⁷ In the past Muzaffarabad, was considered as a passage, an inn, and a transit camp. However, the fact is that it is located on the routes of Kashmir valley, Punjab, Afghanistan, Russia, and China have always absorbed civilization and culture. Since the ancient time, Muzaffarabad has been the main trading market for central Asia, China, Afghanistan, Pakistan, and Middle East.⁸

There were two routes from Punjab to Kashmir. One was Bhimber and Kotli which was difficult and the second one was bit easier from Muzaffarabad to Uri which is still used. The importance of this route has been recognized by many foreign tourists. During Mughal Rule, Muzaffarabad became an important encampment, where Mughal Emperors, their wives, princes, tourists, wealthy people, poets, and businessmen were stayed. People like Chinese tourist HuenTsang, Al Beruri the famous Arabic Historian and tourist, most of the conquerors, scholars, traders, Allama Muhammad Iqbal, ShahHamdani used to enter Kashmir through Muzaffarabad. That is why, Muzaffarabad is also called Bab – ul Kashmir. This city is also mentioned in the religions sacred books of Hindus and Budhashence Muzaffarabad is a blessed City.⁹

Maharaja Ranjit Singh

He was born on 13 Nov 1780 in Gujranwala. He was the son of Mahan Singh, head of one of the twelve Sikhs confederates better known as Sikh Missals, on the death of his father, Ranjit Succeeded to the confederacy known as Suker Chakia. He was known as “Sher-e-Punjab. He was the leader of Sikh Empire, which ruled North West Indian subcontinent in the early half of the 19th century.¹⁰

Sikh rule in Kashmir

After the five centuries of Muslim rule under the Shahmiri, Chak, Mughals and afghan dynasty Kashmir fell to the conquering armies of Sikhs Singh under Ranjit Singh of Punjab. As the Kashmiris had suffered under the afghan, they initially welcomed the new Sikh rulers.

Sikh Empire

The Sikh empire (also Sikh Khalsa Sarkar) was a state originating in the Indian subcontinent, formed under the leadership of Maharaja Ranjit Singh, who established a secular empire based in the

Punjab it existed from 1799, when Ranjit Singh capture Lahore, to 1849 and was forged on.¹¹

Sikhism

Sikhism was born in the Punjab Area of south Asia, which now falls into the present day states of India and Pakistan, the main religions of the area at that time were Hinduism and Islam. The 6th faith began around 1500 A.D. When Guru Nanak began teaching a faith that was quite distinct from Hinduism and Islam. He was one of the greatest religious innovators of all time and founder of the Sikhism. His birth is celebrated by Sikhs on 14th April by Nanak Calendar.

Sikh Gurus

Sikhism was established by ten gurus, divine spiritual messengers, over the period from 1469 to 1708.

The Garanth Sahib

The sacred Book by the Sikhs is the Guru Garanth Sahid. The word Grantham is a Sanskrit, Meaning a book code or section.

Sikhs

Originally the Sikhs were a peaceful sect of altruistic views. The word Sikh a Punjabi and derived from Sanskrit chisya meaning a disciple.¹² Sikh is a very brave nation of sub-continent the foundations of the Khalsa from a collection of autonomous Sikh missals. At its peak in the 19th century, the Sikh empire extended from the Khyber Pass in the west, Tibet in the east and from Mithankot in the south to Kashmir. In the north religiously diverse making it 19th most populous country at the time. It was the last major region of the Indian subcontinent to be annexed by British. After Ranjit Singh's death in 1839, the empire was severely weakened by internal divisions and political mismanagement. This opportunity was used by the British East Indian Company to launch

ht Anglo – Sikh war. Kashmir was also a tributary of the Sikh empire based in Lahore durbar, ruled thorough a separate governor. In Sikh period II following governors ruled over Kashmir. So the princely state of Jammu and Kashmir came into being in 1846 after the first Anglo-Sikh war.

r#	Name of The subedhar	Tenure	Year
.	Miser Diwan chand	04 month	1819
.	Dewan moti Ram	01 year and 02 months	1819-1820
.	Hari Sigh Nallva	02 years	1820-21
.	Dewan Moti Ram	03years	1822-25
.	Dewan Chonilal	02 years	1825-1827
.	Dewan Krippa Ram	04years	1827-1831
.	Bhaman singh Ardali	01 years	1831-1832
.	Raja sheer Singh	02 years	1832-1834
.	Karnal Mahan Singh	07 years	1834-1831
0.	Sheikh Gulam Muhaiud Din	04 years	1841-1846
1.	Sheikh Imam Din	06 months	1846 ¹³

Inter religious harmony in community

Before partition of Hindu the followers of three religions in Muzaffarabad Division were Muslims, Hindus, and Sikhs. They had no quarrel with each other. There was no concept of hatred base on

religion.¹⁴ They never had a fight over religious matters and live together like brothers. Friendship and deep love were among the followers of three religions. They used to celebrate Eid, holy, Baisakhi and Diwali Together. The interaction and living conditions between them was very good. They were together in joy and sorrow. Sikhs and Muslims had deep and strong societies. They dealt with each other in all over matters of life. Religion has never been a hindrance in their social life. So values were alive and well. They were very peaceful and moral people. Hindu, Muslim and Sikh used to attend each other weddings and happy celebrations. This type of people was not found by searching who understood the pain and sorrow of their society and spread happiness during peace time in Muzaffarabad. Division, relations between Muslims and non-Muslim were very friendly and sincere. If there were occasions of joys and sorrow, they would take part in ritual and transactions. Muslim, Hindu, and Sikh women also had a deep love with each other.¹⁵

But Alas, the viscous circle of politics in sub-continent has engulfed our society as well our social system was destroyed. When Pakistan was established, their relations began to be strained people who lived in love with each other now began to fear each other. Sikhs and non-Muslims living in Muzaffarabad Division They felt that they should leave the area now. So it was that these Sikhs and Hindus migrated toward India.

Sikh archeological sites of MuzaffarabadDivision

Muzaffarabad is the capital city of the Azad Jammu and Kashmir. This city has its own ancient history and Muzaffarabad has many historical secrets hidden inside it. This city has been as important place for the last five thousand years due to its centrality. Numerous

historic buildings in this city tell the story of the past in modern language some of which are noteworthy.

Gurdwara Sixth Padshahi, Gojra

A Gurdwara is a place of assembly and worship for Sikhs. In Muzaffarabad, the town of Gujjar tribe “Gojra” is famous for its Mughal inn and Sikh Gurdwara Chhati Padshahi. This city is very blessed for the Sikhs because “GuruNanak” the founder of Sikhism came to Kashmir in 1517 A.D. he came from Bara Mulla to Hassan Abdal Vii Muzaffarabad. The other Sikh “Gurus Gurushiri,” “Guru Arjum Devjee”, and “Guru Hari Raye” also came to Kashmir.¹⁶ There are ten Guru in Sikhism and their time is called Padshahi. Their name are as follows.

r.#	Name of Sikh Guru	Year
.	Guru Nanak Dev	1469-1539
.	Guru Angad Dev	1539-1552
	Guru Amardas Sahib	1552-1574
	Guru Ram Das	1574-1581
	Guru Arjan Dev	1581-1606
	Guru Hargobin Jee	1606-1644
	Guru Her Raye	1644-1661
	Guru Hari Krishna	1661-1665
	Guru Bahadar	1665-1675
0	Guru Gobind Sigh	1675-1707 ¹⁷

The sixth Guru of Sikhs “Hargobin Gee” came to Kashmir with Emperor Jahangir and remained in Mughal Empire. But on this return, he came to Muzaffarabad thorough Uri Chakothi and Stayed here for a few days at Gojira where in his memory a two-story Gurdwara awe built by “Hari Singh Nalva” Governor Kashmir. In the magnificent building of Gurdwara Sahib daily religious deewan were celebrated. The Sikh famous festival of Baisakhi and guru porab were also celebrated every year with great pomp and these festivals were attended by Sikh all over India and Punjab. From this Gurdwara Sikhs used to take out Guru Hergobin’s annual precession and music was arranged, and celebrations were held. Hindus and Muslim also participating in this procession along the Sikhs. In this Gurdwara Sikh’s used to recite their holy book “Guru Garanth Sahib” and give their religious sermons.

Guru Hargobind jee

He was born in 1595. He was the son of guru Arghin. He ascended the throne at the age of eleven. He was very fond of martial arts from his childhood. He was very handsome and young. He was also skilled in religious and worldly affairs. He was known as a soldier saint. Guru organized a small army explaining that the extreme violence and pacifism would only encourage evil. So, the principles of Miri-Piri were established. He was first of the Guru to take up arms to defend the faith. He was first of the Guru to take up arms to defend the faith. He lived a luxurious life. He died at the age of 40 and after the partition of Kashmir a police head quarter was setup near this building. So consequently it went under the direct protection of AJ&K police and police have restored the religious sanctity of the building. There is tomb of an unknown person in the premises of the Gurdwara building and about it is a local myth that this is the tomb of very kind and pious Sikhs. It looks as a

beautiful as it was in its glorious past. Hopefully that the Archeology Department of Azad Jammu & Kashmir Government. will soon open this building for the public and that the new generation will be aware of its glorious past. This building of Gurdwara is a very valuable historical assets for us like the rest of the world and other historic buildings in Pakistan it should be declared a heritage site within UNO.¹⁸

Naluchi

Naluchi is small area located on the southern east of the confluences of Neelum and Jhelum River. During Sikh period in Kashmir in Muzaffarabad city, the Sikh settled on the bank of the Jhelum river in a settlement “Naluchi” named after a Sikh prince, before the portion of Kashmir a large population of Sikhs was living here. Beautiful building and mansions were built here, many of which were completely destroyed in 2005 terrible earthquake but now in these twin old buildings have been replaced by new style buildings and the Muslim population has taken the place of Sikh population.¹⁹

Ancient Sikh caves

In Muzaffarabad city from Neelum bridge to the upper part of the central jail a few caves from the ancient time have been found that have been excavated by men. These caves were the home to the Sikh Sahdu Sanat (saints) who had migrated from Poonch. They were the rich bedi and Sahani group of Teddi. Near these caves, the mansions of these rich Sikh were also built. Their lands were from Neelum bridge to tanga stand and they had great influence over what they owned. These lands were also use for agriculture. These caves used as inn and food (Langar) which was arranged by these Sikh Sanat for travelers and poor. “Sigh” was also played by these saints. Central jail and its surrounding lands were once the prosperity of these rich Sikhs. But after the partitions of

Kashmir these caves were inhabited by the “Kohistani Migrants”. In 2005 terrible earthquake these cave were completely destroyed. But the remains of these caves can be found till date and these remains are a memorial of these hospitable Sikh saints.²⁰

Sikh township Domel

Domel means a joining point of two rivers. At Domel in Muzaffarabad there was a large population of Sikhs. In this township there was a large population of Sikhs. In this township there was a bazar at that time. A bridge was constructed on river Jhelum by Sikhs. There Sikh were businessmen and farmer. They lived a simple life. At Domel a holy bath was taken by Sikhs at river Jhelum as it was a part of their faith that in this way their sins were forgiven. In Domel the religious festival of “Baisakhi” was celebrated magnificently here. The famous European tourist E.F. Knight during his visit to Muzaffarabad also attended this festival. According to him a large number Sikh were participated in this festival. He also enjoyed this festival. It was a flourishing town of Sikhs. But after partition of Kashmir these Sikhs migrated from Muzaffarabad to Punjab and only Muslims remained in Domel.²¹

The Sikh Cantonment

In 1827, “Zabardast Khan” the Sultan of Muzaffarabad Collected a sizable force and declared his independence. The Sikh governor of Kashmir “Dewan Kripa Ram” came down with a large khalsa Army to suppress the revolt. After a fierce battle between them he defeated the Zabardast khan. Zabardast khan had, therefore, no way out, but to offer, as a temporary measure, his allegiance to the Sikh Darbar.²² “Kirpa Ram” made Muzaffarabad head quarter of Sikhs and a permanent cantonment of Sikh army. A Dharamshala, was also contracted by him

for the Khalsa Soldiers. Whose vestiges can be found at the rear of Neelam Cinema Muzaffarabad.²³

Sikh Fort Plate

The Sikh fort at the bank of river Jhelum is a notice able place. The fort sill remembers the past, keeping its history alive. This fort was constructed by “Chak dynasty to strengthen their defense. After the chak this fort remain under the control of the Mughals, Afghans, Sikhs the Dogra’s. “Hari Sing Nalva”, the Sikh governor of Kashmir captured Muzaffarabad in 183AD. The fort building was badly damaged. Hari Singh Nalva, renovated this fort and restored its beauty and glory.²⁴ It was made a strong fort to strengthen their defence from the Hazara side. At that time Sikh. Army used to hunt rabbit, here. This fort still has history of centuries buried in it. The soldier of hari Sigh Nalva was paid in the form of commodities that is why they were called commodity soldiers. The area of “plate” link to the fort was distributed among the Sikh army for their livelihood. Later on, this fort was reserved as a historical heritage by the Archeological Department of Azad Jammu & Kashmir Government. A beautiful quest house and museum and cafeteria was also constructed here by Archeology Department. The structure of this fort was damaged badly in the earthquake 2005.²⁵

Fateh Garh Fort

Sikh Rulers also constructed a Fateh Garh Fort which is location at “Dubbar Shaheed Gali” due to its defensive importance. The ruler Bamba Family of Muzaffarabad had many battles with Sikhs. So, this fort was sent on fire by Bamba chiefs, now the ruins of this fort are also gone.²⁶

Imperial Route

The Dubb Gali route between Muzaffarabad and Hazara has been used for transportation since from the ancient time. This route was a common link between Gandhara and Kashmir. During the Sikh period, many facilities were provided on this road which made it an important road. This old road is still functional and used as a tourist spot between Muzaffarabad and Bararkot.²⁷

Sojan Singh Mansion, Chella

Sojan Singh was a rich man of Muzaffarabad city. He had built a magnificent mansion for himself. This mansion was considered one of the best buildings of that time. In which there was every kind of facility. This mansion area is located in the premises of AJ&K University Chella Campus. The remains of these mansion were destroyed in 2005 earthquake.²⁸

Sikh Mansions and shops in Muzaffarabad

There are many Sikh mansions and shops in Muzaffarabad city. Sikh built their building, mansions, and shops with stones. While the house of the Muslims were made of Mud. The Khawaja and main bazar still have remains of some shops owned by Sikh owners which were built by carving stones. Most of them are in their original conditions. Stoermer mansions of Sikhs can be seen in Naya Muhalla, MochiGalli and Madina Market. Some well-known mentions are lala Goyyan Chand Amla, Laal Haveli and Zamurd Sharif house. Most of these were turned into ruins after the 2005 earthquake.²⁹

Sikh Forts in Muzaffarabad Division

Several Sikh forts were built in the Muzaffarabad division. Sikhs were a brave and gallant nation. The Sikhs Khalsa government of

Kashmir established numerous new small forts regarding their strength and safety. The location of these forts are as follows.

- The Kahuri Fort
- The Dana Fort
- The Assari Fort
- The Garhi Dupkata fort
- The Chakar fort

The building of these forts was made of mud, and with the passage of time unfortunately the ruins of these forts have been lost or destroyed.³⁰

Sikh Settlements in Muzaffarabad Division

After the occupation of Muzaffarabad city and division in 1930 – Sikhs from Punjab had settled in various places in Muzaffarabad Division. Here are some of them like Tandali, Talukan chatter class, Chikar, Chinari, Hattian, Ambor, Dimishi, Pahtikhah, Kardalah, Dana, Parsaccha, Tettwal, Sarrarh, Abhiyal, Rarru, Sabnar, Seeri, Aalrha, Gartha, Hassanabad, Dhanni, Khala, Racha, Kealgaran, Lamnian, Rashian, and Miani Bandi. After the migration of Sikhs, these areas are now Muslim settlements. But their remains are still present in these areas.³¹

Sikh Dhiarees (Guest seating)

Many Dhiarees of Sikhs were in Muzaffarabad division where they made various division through the panchayat. The panchayat was held and here people used to happy gossip while they smoked Huqqa also but unfortunately, after their departure their traces has also gone.³²

Bagla Sikhan/Ait Yassa

This village is located at a distance of 55 km from Muzaffarabad city. It is a lush green and beautiful place. Wealthy Sikh families had lived here. They ran business along farming. In this village Sikh made water channels for irrigation which can be seen till present. During the partition of Kashmir these Sikh migrated from here. They ran business along farming. In this village Sikh made water channels for irrigation which can be seen till present. During the partition of Kashmir these Sikh migrated from here toward Punjab. There were few buildings of these Sikhs. But these buildings were completely destroyed by the 2005 earthquake. When the Lahore and India bus Service was started many Sikh came to revisit this village. Now only Muslims are living here. The government has re-named this place Ait yassa. It is incorrect to change old name as history is destroyed in this way.³³

Sikh High School Chikar

Chikar is a very beautiful scenic and mountains located on the ancient midway between Kohala and Hattian. Before partition of Kashmir, Muslims as well as Sikhs also lived here. There was no school for the education of Children. Realizing the need for education. “Mr. Akali Kour Singh” who was a trader social worker and politician of the region. He started an educational campaign. People raised money for his educational campaign and as a result the Chikar High school was built. In this way educational activities were restored in Chikar. On this basis Akali Kour Singh was given the title of “Sir Syed of Sikhs.” He was very respectable person among the Sikhs and the Muslims. The old school building was destroyed in 2005 earthquake. But people still remember these educational services of Akali Singh.³⁴

Patika Sikhan/Muslimabad

It is situated at 20km from Muzaffarabad. Before Partition, it had a healthy population of Sikhs community in this area. Who were migrated here from Balakot. These Sikhs were businessmen and trader. They used to trade with Garhi Habibullah and Abbottabad via Galligoloti. This village was a Business hub. They were wealthy and lived a lavish and luxurious life. It was a very prosperous area. A Dharamshala was also built here, where various religious festivals were celebrated. It was center of boom. Most of them were also associated with farming. For irrigation purposes they made water channels that are still here. After the partition of subcontinent most of these Sikhs migrated to India and now the total population of this village is Muslim. The Sikhs who remained here they became Muslim. Their descendants now live in this area, Muzaffarabad, and Karachi. Some Sikhs from India came here before 2005 earthquake to see their native place. They met the locals and asked about the places of their ancestors. They were happy to see these places as if they had found new life. There is no doubt that the love of homeland is a very lovely thing. This love of the Muslim, Sikh and Hindu of the past is now found only in stories.³⁵

Sikh ruins In Garhi Dupatta

Garhi Dupatta was a famous town and bigger central market located on both sides of Jhelum river. Right side of the river is called Hattian Dupatta and left side is called a Garhi Dupatta. Before partition, the total population of Hattian Dupatta consisted of Hindus Sikhs and Muslims. These people live together with great love and affection. This town was very famous for its religious tolerance. The people of this town were very respectful for each other. Many Sikhs were resident here and most of them were belonged to the Jaat family.³⁶ There was also a Sikh

Gurdwara in this area where the religious book of Sikhs “Gara Granth Sahib” was recited daily. Many shops and houses in Hattian Dupatta were the property of these Sikhs. These buildings were made with the local stones and burnt lime for strength them. This town had also a bazar which was the center of trade. The famous European tourist “Barren Charles Huegal” also explore this area. He wrote about a Sikh mud fort named as “Tupotta.” In which Sikh troops lived. The presence of this fort is the manifestation of this areas, military importance but there are no traces of this fort now.³⁷ In this village a well was also belongs to the Sikhs, in its surrounding they used to celebrate the festival of “Baisakhi”. Muslims and Hindus also participated in it. Meeting, processions and speeches were also held in this festival and the Hattian Dupatta Bazar was lightened up with lamps. A bridge made up of goat leather was built on Jhelum river to connect Hattian Dupatta and Garhi Dupatta. It was used for transportation. After revolution of 1947, the Sikhs migrated to India and only the Muslim population was left here. In the 2005 earthquake, these ancient historical building were destroyed, and the remaining were demolished to build modern stylish houses. Future generations will see new cultural colors in their own eyes, if we do not preserve this historical heritage, then who will protect our historical assists.

Sikhan Da Bagh Kardila

This garden of Sikh people is located at Kardila, Miani Bandi Village. In this area a large Sikh’s population was living here. They were very brave and hospitable unfortunately, after partitioning these Sikh migrated to Indian Punjab. Now the total population of this village is Muslim.³⁸

Bhagat Singh Mansion

Bhagat Sindh was famous businessman of Muzaffarabad. He run the furnisher business. He was owner of wood factory. In Muzaffarabad, there was a beautiful and magnificent mansion of Bhagat Singh. This mansion was considered one of the best building of that time. This mention area is located in the premises of forest Department near bank road Muzaffarabad. The remains of this mention were destroyed in 2005 earthquake.³⁹

Guph Road

Guph Road was constructed beneath the sliding area of Muzaffarabad city. Just above the Bhagat mansion. On the upper bank of the road in the sliding land Sikh Sadhu dug up the small cave for the religious activities.⁴⁰

Conclusion

Muzaffarabad division is a beautiful place for tourists. There are very historical and important tourist places, but there is no government patronage and in the time of tension, these places are out of tourists due to Indian shelling. The Azad Jammu & Kashmir Government should take concrete steps to attracts tourists to these places and provide them all the facilities. This will boost the tourism industry in Azad Jammu & Kashmir and give the government some foreign exchange. There are numerous holy and historical building of Sikhs in Muzaffarabaddivision, then these Sikhs should be allowed to come here. So, they can see these holy places with their own eyes. In this way, it will give an opportunity to understand each other culture and promote Doom and Archeological tourism. The government of Azad Jammu & Kashmir and local authorities should declare these sites as national assert and took measures for their repairmen and preservation.

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- ²⁸Oral Discussion with Khawaja Ghulam Mushtafa at his home located at Khawaja Muhallah, on Sunday 02-09-2020, at 11: 00 am.
- ²⁹Interview by Dr. Abdul Karim Associate professor at his home, on Monday, 01-09-2020.
- ³⁰Interview of the professor Raja Mushtak, at his home, on Friday, 09-09-2020 at 2:30 pm.
- ³¹Oral Discussion with Anees – u – Rasheed hasmi, Research Assoiciate Institute of Kashmir studies, on Firday, 01-09-2020, at 12:00 pm.
- ³²Oral discussion with Zia-ul-Islam S.H.O. police at his office located at Dana Muzaffarabad, 04-09-2020, at 3:00 pm.
- ³³Justice M. Akram Khan, Jo Hum Guzar Chuke Hain, NIKS, Mirpur, 2014, P.32.
- ³⁴Interview by Professor Raja Mushtaq Khan, at his home on Friday 09-09-2020, at 2: 30 pm.
- ³⁵Oral discussion with Chudary Sadique at patikah Sikhan , on 05-09-2020, at 12: 00 pm.
- ³⁶Documentary, Kashmir Virsa, AJK TV. Muzaffarabad.
- ³⁷Barran Charles Hueggall, Syahat Nama Kashmir – o – Punjab, Translated by M. Hassan Sidique, Majlis Taraki Adab Lahore. P. 2008.
- ³⁸Interview by Raja M. Ashraf Khan (Late), Forest Officer of Forest department of AJ&K Govt. on Sunday, 03-09-2020 at 2: 00 pm.
- ³⁹Oral Discussion with Kh. Ghulam Mustafa, at his home Khawaja Muhallah on, 02-09-2020 at 11:00am.
- ⁴⁰Interview by Professor Raja Mushtaq Khan, at his home on Friday 09-09-2020, at 2: 30 pm.