

## Anthropological And Archaeological Significance Of The Salt Range Of Pakistan

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### ABSTRACT

*The soil of the Salt Range from Jhelum to Kalabagh is apocalyptic for many divinities because of its many hallowed dolmens regarding the history of undivided India. These dolmens belong to the Mughal architecture such as the Ramachandra temple. It is compelling for Sikhs because of the historic Hari Singh Nalwa fort. It is cogent for Buddhists because of the ancient stupa of Asoka. The soil of Chakwal and Talagang is important for the Hind<sup>1</sup>us because of its ancient Shiva Linga also; which is fixed at the core of the Shiva temple, Katas Raj. It is essential to take immediate steps to conserve all historical Hindu temples and Sikh Gurdwaras inside the country so that the country can earn revenue and the softer image among the nations of the world, Kartarpur corridor in a superb example of this. The present analysis notices out the appreciative handling strategies for the conservation and advancement of the Salt Range temples of Pakistan.*

**Key Words:** - Anthropology, Archaeology, Salt Range, Tourism.

### Introduction

Despite of the fact that Salt span has a number of mines and minerals but surrounded by all; the Salt mine of Khewra is the huge of all. For the reason that this mine, called the Salt span; which is also the largest Salt mine in Pakistan. Khewra Salt mine is manufacturing the standard pink Salt and Pakistan is selling overseas this Salt to the several countries of the world. It is a part of the Salt Range and it lies in the Jhelum district. Many other mines of Gypsum, Coal, Salt and Limestone are situated in the abundant towns and villages of Chakwal and are associated through a lane. It is assured that this specific area was under the sea thousands of years before. When the water dissipated, it left the largest Salt valuables at the back of it and was counterbalanced by many skins of dust. The Salt span is well known for its produse Hindu temples also, 90 percent of them are associated to the middle-age period of Hindu Shahi dynasties 850-1026 CE. (Raza, 1985)

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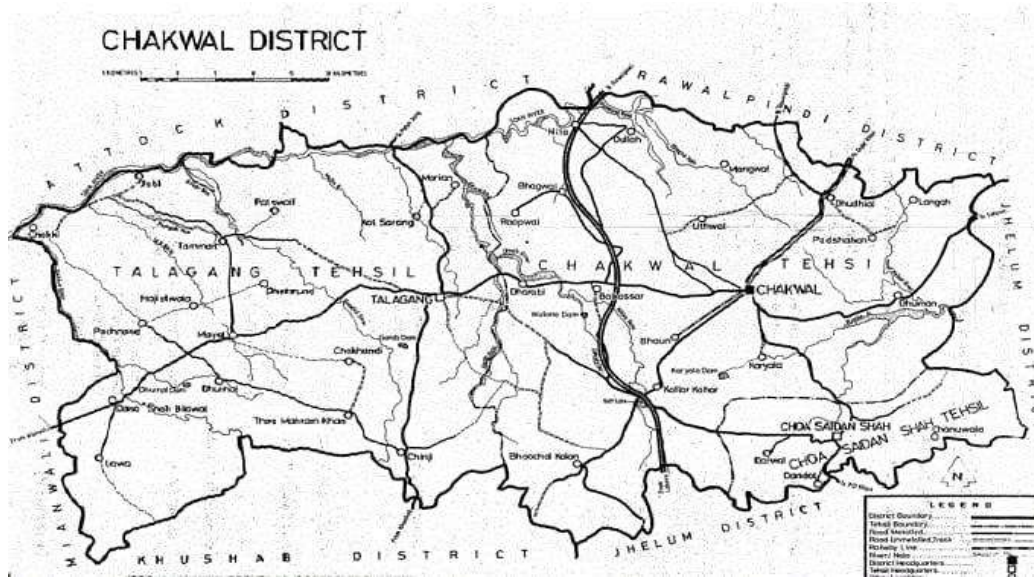


FIGURE 1 MAP OF CHAKWAL (WWW.GOOGLE.COM)

### 1. Katas Raj

Katas is a salient godly hub for Hindus next to Banaras. Katas is uttered in the Hindu legend tome Mahabharata, which had been written in 300 BC. Katas Raj is detected barely 10 miles away from another Hindu temple named as Malot temple. (Cunningham, 1875) It is pinpointed in the center of the Salt span and at the end of the Kahun valley. Kataksha or Katas (in local cant now) means the ‘spring of the raining eyes’ in the Sanskrit language. Katas is comprehensively celebrated for its blest puddle. (Babary, 2015) Before the partition of the subcontinent, nobody was allowed to bathe in the holy water of this blest puddle omitting the Hindus (subsequent to the refurbishment and safeguarding of the Katas Raj temple multiplex, yet again Non-Hindus are not authorized to operate and douche in the blest puddle). (Raza, 1985)

According to the Hindu legends, when the wife of Lord Shiva strived to die in the Havan (blest fire), he sobed so bitterly and for so long that a pool devised here, of his tears in Katas Raj and an additional in Pushkar (Ajmer Sharief, India). (Mimaran, 1989) Hindus yell these two pools, the two eyes of the Earth. As the tears of the Shiva Da Mahadeva, are blest to them. However, Hinduism is pervaded by lot of legendary anecdotes, which have been demonstrated wrong by scientific and rational investigation many times. So, celebrated Muslim mathematician Abu Rehan Alberuni also confronted this folk tale of Hindus and detected the rocks of Katas Raj very close to the pool. He demonstrated from end to end of his research that the puddle of Katas did not configure by the tears of Lord Shiva but it is a natural watercourse of the Salt span as any other. (Janjua, 2012)



FIGURE 2 MAP OF KATAS RAJ TEMPLE COMPLEX (COURTESY: DIRECTOR PUNJAB ARCHAEOLOGY DEPARTMENT LAHORE, PAKISTAN)

Katas is 2200 meters greater than low-lying. (Hasan, 2008) The name of the Pandava brothers is correlated with this site also. During their banishment in Punjab, they also resided there for some time and erected the temples of Satghara to pay homage to their lord Shiva Da Mahadev. To enlarge the sanctity of the site, consortiums of these Hindu folkloric personas are connected with Katas Raj as such types of folkloric personas are connected with other temples of Hinduism also, like the Hindu temple in Balochistan at Hinglaj. Alexander Cunningham reported the blest puddle of Katas in his survey reports of 1871 and the second time in 1872-73 in his volume number 5, according to his reports the puddle is not instinctive but feigned. (Hasan, 2008)

In actuality, prior to the encampment of the Cement factories (in the Musharraf era), the foremost water fount of the Choa Saidan Shah was this diminutive barrage of Katas Raj. After the encampment of the Cement factories of the Choa Saidan Shah, several grounds of apricot and red roses (through which the industry of homeopathic medicines was brandishing in Kallar Kahar and Choa Saidan Shah), hack down wilted and dead because Cement factories drunk the natural water of this sanctified puddle. On the Western hills of Katas Raj named Kotera, the remaining quantity of a temple and a rampart wall can be seen. It is the same rampart wall, where the Northern temples of Kashmiri style, the striking Satghara temples are sited. Alexander Cunningham recognized six pairs of Satghara temples in volume number 5 of his report 1872-73 (now in the 21<sup>st</sup> century AD, these temples are only four). (Gazetteer, 1904)

## 2. Malot Fort

Malot is merely 9 miles away from the Kallar Kahar (tehsil of Chakwal), on the Southern side and it has the identical space from the Katas Raj town, precisely on the Western side of Katas

Raj. Malot village reclines in the South of the Karuli village. It is 3000 feet high from sea level. Malot is also a middle-aged time fort and is also correlated with the Hindu Shahis. It reclines 2000 feet East to West, 1500 feet North to South and breadth is measured as 1200-500. (Hasan, 2008) The crest of the Malot high ground is thoroughly balanced with the dilapidation of the Malot fort. There is a gateway and two buildings of the Shiva temple close to the dilapidation of the rampart wall of the Malot fort; which is visible from the hillock of Malot. (Fayyaz, 2015)

These temples are also erected in the Northern Indian or Kashmiri temple architectural plan as the temples of the Satghara (Katas Raj) are. (Mumtaz, 1985) The town of Malot cuddled Islam in the 11<sup>th</sup> century AD and Raja Mallu expired 600 years before. So the greater number of the people presumed that the temple is further ancient than Raja Mallu. However, comforting to one more myth, Malot is the shortened form of the "Mulk Kot", as this name was an honour from the Muslim Salateen-e- Dehli, for those Hindu Rajas, who used to receive the amalgamation of their lands, in the downward of the kingdom of Salateen-e-Dehli. Babar also alluded in his Tuzk that such types of lands were called "Malot" or "Mulk-Kot". (Rashid, 2001)

There is an enormous square split on the preferment where the Malot temples recline. One of the temples at Malot has a nonconformist hunk on the Eastern side of the vital temple; it also worked as the arch entrance entry portal pylon of the Malot fort. In the company of all temples of Salt span, only Malot temples are situated in the nucleus of a guarded city (inside a fort). The temple's buildings are copiously hacked and chiseled from their outward but they have an unadorned intramural.

The procedure to thrust out at the peak of the Malot fortress is very strenuous. It was constructed for calculated impetus more than godly. It is affixed from wholly verges with upright overhangs which are intensified 100-300 feet. While from the Northern side these overhangs are fairly smaller in height, entirely 40-50 feet but subsist anyway. When Alexander Cunningham came to visit this place in 1860, he instituted the Malot temples in a very censorious condition. Though prior to the division of the subcontinent Hindu Brahmins from the Bali social order, used to super vise this Shiva temple of Malot fort. (Hasan, 2008)

Malot is attributable to several courses of action; it is momentous for the Janjua and Gadhok Rajputs both. It was the place where Daulat Khan Lodhi capitulated to Zahir-ud-Din Babar (1526-1530AD) as Babar alluded in his Tuzk, Babar Nama. Mahan Singh, father of Maharaja Ranjit Singh (1839-1891AD) constructed a little castle there also. (Rashid, 2001) It is also a noteworthy chunk of the celebrated Salt span temple series including Amb, Nandana, Katas Raj, Kafir Kot, Mangla temple and Shiva Ganga Malkana temple etc. These temples were built post 11<sup>th</sup> century AD. In 1026 AD, Ghaznavids flattened the Hindu Shahis incessantly from the Salt span. (Dani, 2008)

Cunningham described in 1860 AD that the Malot castle is in fragmented state and is concerning to fall off because of the severe meteorology situation. Then he reported the building design and facts & figures, which has been used. The Shiva temple of the Malot fort is 18 square feet from its Eastern ingress gate. Its grooved columns and strongest match's triptych cupolas are coated. The four sides of the Shiva temple are embellished with enormous daubs under a width of 2-1/2 feet. On every side of the temple, overhead the triptychs, a murti (an idol) reclines. The bottom of the temple is four feet in height and the height of the boundary wall is two feet high. (Hasan, 2008)

The roof is not there now it was narrow and thin as one can evaluates from the quadrangle form of the structure because of the poignancy of the meteorology, it was designed as narrow and thin. The height of its pole is 30 feet. While from the floor to the cupola, it is

precisely 28.4 inches. There is neither an idol nor the Shiva Linga initiated here. But assuredly both of these things used to be there in the past, in the period of its crest; when the temple was functioning. The separation between the arch-entrance and the Shiva temple is 58 feet. Shiva temple is an enormous building at the bosom of the Malot castle. Which is additionally split into two rooms, each of them is 15-1/4 by 8-1/4 feet. (Hasan, 2008)



FIGURE 3 MALOT TEMPLE ([WWW.GOOGLE.COM](http://WWW.GOOGLE.COM))

### 3. Shiva Ganga Malkana Temples

Two temples of Kali and Durga goddesses (two avatars of Parvati) are instituted close to Dalwal village. It is 3 miles away from Malot, in its North-East, at Malkana. Shiva Ganga Malkana temple is very near to Panj Shahpur, which contains of two temples and a big house structure for the devotees. The temples are erected with the thick stratified constructional work of lime hydrate coat. It is made of scarlet chalk chemical sedimentary rock.

These two temples are committed to the succeeding wife of Lord Shiva, 'Parvati Devi'. As stated by the Hindu folk-tales, deity Parvati had two embodiment incarnations 'Durga' and 'Kali'. In Hinduism, deity Durga is well known as Shakti also. In Shaivism, Durga is a safeguarding mother of the world and defensive for all the fine and deleterious artifacts in the world. While deity Kali is familiar for brutality as she penalizes the unpleasant individuals and deposits them to death. Kali is the most influential and undying maestro in the record of Hinduism. Kali is scrutinized as the energetic form of the deity Durga. Kali is dispensed as a black woman with four arms. (Interview, 2021)

The supplementary temple is erected in the Kashmiri temple architectonic manner and this Hindu temple is mature than the other. The chisel was hinged in the middle of the 18<sup>th</sup> century AD is  $1\frac{1}{2}$  by  $2\frac{1}{4}$  feet. It was hinged by the Hindus of Dalwal from the Warala plot

and was allotted in the Shiva Ganga Malkana temple but later on, it was defaced by some virulent races in the 20<sup>th</sup> century because it was berth and groundless to them. (Gazetteer, 1904)

Dissimilar to further Hindu temples, Shiva Ganga Malkana temple is not located on the crest of some eminence; preferably it is pinpointed in a satisfying utility on the edge of a unending spurt. (Ashraf, 2014) This site is enchanting and there are penalty of fruit trees at this place. This site is 3 miles isolated from the Mughal bus stand. This roadway requires rebuilding as it is the route of trucks. This site can also flatter a traveller point all the time by the erection of the road and the reinstatement of the Shiva Ganga Malkana temples. Since these temples are decomposing gradually and requires to be turned over to the Punjab Archaeology Department immediately. (Ashraf, 2014)



FIGURE 4 SHIVA GANGA MALKANA TEMPLE (WWW.GOOGLE.COM)

#### **4. Sassi-da-Kalara/Kallar Temple**

This temple situated in the North-Western region of the district Chakwal. This temple is located in tehsil Talagang, it is 51 kilometers away from Talagang city and 120 kilometers away from Rawalpindi. It is 3 miles apart from the Shah Mohammadi village (on its Southern side). It is 1100 feet above sea-level. It lies on a mound, the river Soan is also passing near it, near Mial.

It is isolated and vertical temple and also a true sample of Kashmiri temple architecture, like the other temples of the Salt span; it also affiliated to the Hindu Shahis. Its spell is roughly-calculated that it is of 800-950 AD. Numerous people undertake from its name ‘Sassi-dakalara’ that it is affiliated to the prominent folk-story ‘Sassi-Punnu’; nonetheless indigenous of the mauza Kalara realizes nothing at all in this regard. Dr. Stein perceived this temple and deduced that this temple is extremely alike to the temple of Amb; the temple of Amb is 50 miles aside from the temple of Kalara on the Southern edge. (Niazi, 2019)



FIGURE 5 KALLAR TEMPLE (WWW.GOOGLE.COM)

According to the portrayal of the Jhelum Gazetteer 1884, in the course of the exhumation close by the barriers of the Kallar temple, a coin of Raja Venka Deva has been discovered. In accordance to General Cunningham, Venka Deva was the potentate in the 8<sup>th</sup> century AD. The entire zone of the mound of the Kallar temple is one acre. This temple is disappearing gradually as it is in a ramshackle state because of the absence of attentiveness and salvation by the perturbed officialdom, it is around to tumble. It requires executive consciousness and should be turned over to the Punjab Archaeology department immediately as it is the tranquility of our legacy; it requires to be conserved.

### **5. Ratta Chura Temple**

This worship sanctuary has almost vanished but a stack of chopped blocks can be seen there around the Ratta Chura temple near Talagang. This worship sanctuary was assembled with decked and chopped blocks. (Ashraf, 2014)

### **6. Kallu Kot**

It is a huge Jaina or Buddhist place. Nonetheless the place is not fittingly excavated, consequently numerous artefacts have been instituted for example; gems, pots, gravestones, clay chisels and cement etc. This stuff has bear a resemblance with the exhume stuff of the Murti place and at the identical moment, the chisels analogy of the chisels of Gandhara; which pulled through up to the time of Gupta artwork. Flight of steps of the tope can additionally be discerned from these disintegrations and the foundation of a cloister is also noticeable.

The mass thrilling unearthings of the Kallu Kot are a gleam megalith handaxe and a bisection of Mach-head of circler form sculpture, which describes that either the memorial of Kallu Kot affiliates to the Neolithic time or the stuff of the obelisk recognizes the tempo betwixt the 6<sup>th</sup> to 7<sup>th</sup> centuries AD. Kallu Kot is the very prime unearthing of the Chakwal structural contemplates.

### **7. Kallu Wala Dir**

Castles of district Chakwal are varying coming out the bygone days spell (3300-1200 BC) to the 19<sup>th</sup> century AD. Kallu Wala Dir castle reclines in the South of Talagang near Lawa. This castle is 300 BC former and concerns to the before time Harappan (Kot Diji) span. It is a looped form fort, with four ramparts and ingress with additional small-scale vent from the comparable stuff such as flint stone razors as well as utensils. This fort lies on the peak of a faraway soaring height. (Ashraf, 2014)

### **8. Kusuk Fort**

The castle of Kusuk has every attribute of the Salt span temples as it is situated in the Salt span close to the accords of Katas Raj. It an ample proviso with regard to continuance as it was pre-owned by the Janjuas opposed to the Sikhs in the 19<sup>th</sup> century AD. The castle is situated on a stark base terrain. It is positioned in a vigorous location discreetly by its monitoring sight with regard to the East. The Pair of Malot castle and the Kusuk castle are of the selfsame time as the two of the castles were constructed in the post 11<sup>th</sup> century AD time in the Hindu Shahi lineage. An additional resemblance in the middle of the Malot castle and the Kusuk castle is that the two of the castles had faced the Janjuas.

### **9. Sikhawala Fort**

Sikhawala fort or Sikhawali Dheri lies on a concealed hillock like many other castles including Kallu Wala Dir and Kusuk fort. Sikhawala castle is situated near to Mohni Bagh adjacent by Kalar Kahar lagoon. The castle is in a half-moon state and has rundle doorway. For water safeguarding, a tank is also constructed inside the fort. It was built by the Sikhs to strengthen their defensive line in the first half of the 19<sup>th</sup> century AD. (Ashraf, 2014)

### **10. Bagh-e-Safa**

The benefactor of the Mughal hereditary lineage Zaheer-ud-Din Babar constructed a garden in the South-West of the Kalar Kahar lagoon as he was affected by the beguiling vision of this locale. This is the earliest Mughal garden in South-Asia, named Bagh-e-Safa by the Mughal monarch Babar. The full zone of the Bagh-e-Safa garden is 111 Kanals and 5 Marlas. This garden was receiving governmental pronouncement in 1860 AD but now it is undergoing the administration of the district council.

As Babar was affected by the lagoon and its milieu, he unfolded the lagoon of Kalar Kahar in his Tuzk as “Kalah-Kahar”, he gave an account of the occurrences of 1519 that “there is a height 35 kilometers apart from Bhera, it is frequently called the Koh-e-Judah in the Zafar-Nama and the other books of history. There are many meadows of pulses in the neighborhoods of this peak. In the unembellished party line of this elevation, there is a vast virtuous water pond (present lake) situated there. While this was an astounding location, i commanded a garden, which i entitled Bagh-e-Safa”. (Fayyaz, 2015)





FIGURE 6 BAGH-E-SAFA (BY RESEARCHER)

### 11. Takht-e-Babri

Takht-e-Babri is situated in the nucleus of the Bagh-e-Safa piece of land. Takht-e-Babri was built by the army of Zaheer-ud-Din Babar, by fragmenting a big slant of the hillock, where it lies today. They lacerated the facet and assembled it unadorned for the royal seat of Zaheer-ud-Din Babar. They lacerated the slant and assembled 3 stairs too. It is a quad fettle. Takht-e-Babri is the essence of heed for the outlanders and regional sightseers. The run-through of the Kalar Kahar Lake originating at Takht-e-Babri is staggering. (Fayyaz, 2015)



FIGURE 7 TAKHT-E-BABRI (BY RESEARCHER)

This is the location where Zaheer-ud-Din Babar deployed his troops and talked his troops from this prop. The hypnotic tabernacle of Sakhi Ahu Bahu is also there at the top of this eminence. The mirror work inside this Shrine is staggering. The grotto of Baba Fareed Ganj Shakar is also there on the selfsame knoll, along with an outflow. It is to be uttered that when Baba Fareed Ganj Shakar laid down his twig on a prop, an outflow began which ne'er shrivelled thus far. The water of this culvert is a recovery for victims of *Tinea corporis* (fungus infection) and eerie persons. At the end there are two rest houses on the same knoll, on the South-Eastern fringe of this garden. (Niazi, 2015)

### 12. Singhapura and Murti Site

As claimed by Hiuen Tsiang, there was a land of Sing-ho-po-lo in Gandhala valley. 13 kilometers apart in the South-East of Dulmial village (Dulmial is 5 kilometers apart from Katas Raj), the intriguing pastures of Gandhala gorge recline. The absolutism of Singapura had comprised of 3000-3600 miles. Its dividing lines were ensiled up to the river Indus in its West. The total territory of its capital was 14-15 miles and it was surrounded by the vertical rocky hills. So, it was decisively affixed from outward ambushes. It was a fecund zone. Hiuen Tsiang noticed many fruit trees and grazing. The weather of the locale was chilly and the courage was the fundamental hallmark of the community. Nonetheless the public had no king or potentate but it is certitude that Singapura was a chunk of the Kashmiri domain. (Rashid, 2001)

In the South of the capital, there was a stupa constructed by Asoka. The high point of the stupa is 200 feet. In the opinion of Hiuen Tsiang, there were ten puddles in the adjoining of this stupa, which were associated through well water ducts furtively. On the right and left edges of the stupa, there were several genres of monoliths, on those monoliths, many eerie vernaculars were brocaded. The water of the puddles was intelligible and spotless and several forms of fishes were there in these puddles. Hiuen Tsiang recommended this location for aerating. He also recognized a temple close by stupa and the grottos for the devotees. He narrated the living of the Sadhus at this point and uttered that those persons depleted their days and nights in expiation (Tapasya).

Hiuen Tsiang uttered a Jaina temple in Singhapura also. Singhapura was chunk of the Gandhara dale. Nonetheless architectonic measurer Alexander Cunningham was the first person who placed the presupposition that Katas is the Singhapura of the Chinese excursionist Hiuen Tsiang but following that Dr. Stein approached the Salt span by himself to probe the affair. So after Dr. Stein's scrutiny, he had been corresponded circumstantiated letters to Dr. Buhler and narrated that there is a site besides the streamlet of the Choa Saidan Shah, entitled as Murti plat (Murti plat is just two miles apart from the streamlet of Choa Saidan Shah). Deriving out of the Murti plat, many totems, knick-knacks, crockery, coinage and hunks had been discovered.

These hunks were behind time pre-owned to produce the viaduct of Choa Saidan Shah and several other totems, which were in sufficient state, were sent to the Lahore museum. Puddle of Katas, which was cleaved into many rivulets in Gandhala vale. Murti heap is located precisely at that point, in the place that two huge puddles recline on the way close to an amphitheatre on the highland. This coliseum close to the Murti accumulation is 225 feet long, its breadth is 190 feet and it is 40 feet in height point. Nonetheless the Murti pile is 100 feet in highest point. In the South of this coliseum, a stack of detritus is also visible. The decays of a bygone temple were recognized from this detritus. Two troughs were also recognized in the North-West of the Murti plat. The enclosures of the temple were constructed precisely on this place. (Gazetteer, 1904)

The substratum of this temple had been gouged several years ahead. The viaduct in Choa Saidan Shah was also constructed from this detritus on the command of assistant commissioner Pind Dadan Khan. Chunks of splendidly chiseled poles had also been discovered from the detritus of the Murti area. From the unearthing of the Murti heap, it was divulged that the barricades were assembled of chalk chemical sedimentary rock counterbalanced with irregular mortar. The barricades are two feet broad, which is evidence that this heap is not innate but it is a validated stupa.

More than 30 camel cargoes of chisels were identified from the Murti plat and were sent to the Museum. In the middle of this baggage, two colleen dressed gods were also identified, which were very much indistinguishable to the gods, which were identified in the

Jaina grottos of Elura. But the etching on the Murti plat's gods is much more elegant than the gods of the Elura. People credit that the Murti stack is affiliated to Raja Patak Deepak, who departed the royal seat prior to Raj Mallu. As stated by Hiuen Tsiang, the remoteness in the middle of the Murti plat and the Katas is 7 miles and the bygone country of Singhapura was not at the place of Katas Raj (as Alexander Cunningham mentioned) but the Singhapura was pinpointed on the Northern coliseum of Katas Raj. The marks of the Singhapura can be seen on the elevations, these engravings are situated in the locales of Katas Raj. (Gazetteer, 1904)

Professor Buhler confesses to this panorama of Dr. Stein that the bygone country of Singhapura was pinpointed close to the elevations of Katas Raj and not at the Katas Raj. Professor Buhler also divulges that the Jaina's temple was also located at the Murti plat. The locales are familiar as Dhani, Kahun and Vanhar now, in the 7<sup>th</sup> century AD, these locales of Chakwal were a wedge of the Singhapura monocracy. The country of Taxila was its compeer nation. When Hiuen Tsiang went through the country of Singhapura in 630 AD, he recognized its most important city; as 117 miles away in the South-East of the Taxila. Its dividing lines were as under:-

- River Indus was in its West.
- Its 120 miles immense frontier with the land of Taxila in the South.
- River Jhelum was in its South.
- River Soan was the dividing line in the middle of the nation of Taxila and Singhapura.

## CONCLUSION

The engineered manner and construction of the Satghara batch of temples ascertains itself that it was not constructed by the Pandava brothers but it is a remain of the Hindu Shahi emperors (850-1026CE). Holy sites are signifying to generate a tranquil and pragmatic habitat in the company of sovereign states. Katas Raj as a sacred overtaking location can help to deactivate the antagonistic habitat in the middle of India and Pakistan. As Kartarpur passageway is hitherto taking part in a "peace-corridor" in the middle of India and Pakistan. Katas furthermore has that capability to flatter a herald of tranquil, contentment and reunification.

Doubtlessly Katas Raj temple multiplex has been skillfully headed and skillfully protected since 2006. It was under the command of Punjab Archaeology Department from 2006 to 2021 but in the rear of a case hearing, which was classified by Hindu clique of Pakistan, the Katas Raj cluster of temples assisted over to the Evacuee Trust Property Board on 26<sup>th</sup> May 2021.

As it was the righteous settlement by the Hindu clique as Punjab Archaeology Department is accountable for the erection and reinstatement of the factual edifice but Evacuee Trust Property Board is answerable for the marshaling of the holy expedition for the devotees and it is disclosed by the official papers and details of the Evacuee Trust Property Board that the Hindus strike their venerated site one time or two times in a year and one can recognize that this proportion is extraordinarily less than the hitting of Sikhs at their sacred sites in Pakistan.

The Hindu clique is of the prospect that there is no need for Punjab Archaeology Department now, the need is to accumulate some more visits now, of the Hindu devotees by the Evacuee Trust Property Board because the erection of the temple has been accomplished and there is no need of Punjab Archaeology Department now. But the befalls of the Hindu devotees are fewer than median as in 2017 they visited only one single time from 22<sup>nd</sup> February

to 28<sup>th</sup> February and in 2019 they visited from 13<sup>th</sup> December to 19<sup>th</sup> December (one single time in a year yet again). However in 2020, they (Hindu pilgrims) came upon two times in a year, in the first place from 19<sup>th</sup> February to 25<sup>th</sup> February and furthermore from 23<sup>rd</sup> December to 29<sup>th</sup> December, however this comparative extent also was not sufficient or acceptable.

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