

Trail of Sikh Site, Lahore

The Sikh Legacy loop

Eco-Tourism and Restoration Master Plan, 2055



The Urban Unit

Urban Sector Planning & Management Services Ltd (Pvt.) Ltd



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**TOURISM,
ARCHAEOLOGY AND
MUSEUMS DEPARTMENT**
Government of the Punjab



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1. Sikh Period in Punjab (1469 – 1708)

1.1. Religious Importance of Gurdwaras in Sikh Religion

1.1.1. Derivation

The word "**Gurdwara**" (sometimes spelled *Gurdewara*) is derived from Punjabi and Sanskrit words which mean doors of Guru, where in Sikhism, Guru means teacher.

1.1.2. Sikh Religion Foundation and History

Sikhism, founded over 500 years ago in Punjab by Guru Nanak Dev Ji, is a monotheistic religion centered on devotion to one formless, compassionate God. It upholds values such as equality, honesty, and selfless service. Guru Nanak was followed by nine successors, with Guru Gobind Singh Ji, the tenth Guru, establishing Khalsa in 1699, defining Sikh identity through spiritual discipline and the Five Ks. After his death, the Guru Granth Sahib became the eternal Guru. Sikhs worship in Gurdwaras, inclusive spaces that house the scripture and serve free community meals (Langar). The Golden Temple in Amritsar is the most revered Gurdwara. Distinct symbols like turbans and uncut hair reflect the Sikh commitment to faith, service, and justice

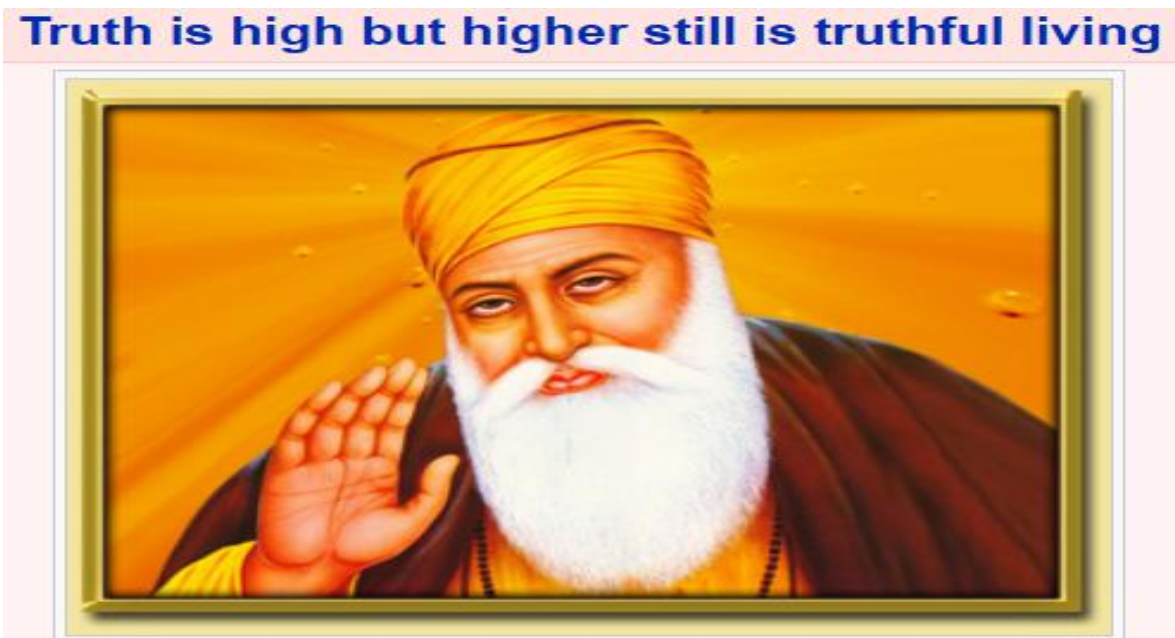


Figure 1: Guru Nanak (Photo Courtesy: naamjapo.org)

Major Lessons of Gurbani on Virtuous Living (Sikhism teaching)

Mind as the Farmer:

Deal with your mind as a farmer, farming it with discipline and vigilance

Actions as Farming:

Make your righteous acts the work of farming every action should be significant and equitable.

Modesty as Water:

Employ humility as the indispensable water that irrigates your moral field.

Body as the Field:

Make your body the field upon which virtues are planted and tended.

God's Name as the Seed:

Sow the Divine Name (Naam) as the seed that ensures spiritual development.

Contentment as the Plough:

Prepare your inner self using contentment for cultivating virtuous values.

Humility as Your Attire:

Cover yourself in humility, it guards and molds your spiritual journey.

Love as the Labor:

Do your work with love; from here your inner self will grow, and divine favours will sprout.

Practice Virtues:

Sikhism advises us to live on virtues such as honesty, sympathy, and integrity. Guru Nanak has strongly stressed that without virtues, one's life becomes useless.

Avoid Negativity:

Gurbani cautions against negative traits (Augun) and virtues (Vingun), telling us to opt for goodness.

| Guru Name Period as Guru Crucial Contributions: | |
|--|--|
| 1 | Guru Nanak Dev Ji 1469–1539 (Guru since 1469), Father of Sikhism; advocated equality, truth, and worship of one God. |
| 2 | Guru Angad Dev Ji, 1539–1552, founded the Gurmukhi script stressed physical strength and discipline. |
| 3 | Guru Angad Dev Ji, 1539–1552, founded the Gurmukhi script stressed physical strength and discipline. |
| 4 | Guru Ram Das Ji 1574–1581 Established Amritsar; wrote hymns which were included in Guru Granth Sahib. |
| 5 | Guru Arjan Dev Ji 1581–1606 Completed Adi Granth (initial form of Guru Granth Sahib); constructed the Golden Temple. |
| 6 | Guru Hargobind Ji 1606–1644 Instituted the idea of Miri-Pire (spiritual and temporal rule) first Guru to carry arms. |
| 7 | Guru Har Rai Ji 1644–1661 Encouraged compassion and environmental protection kept peaceful policy |
| 8 | 8 Guru Har Krishan Ji 1661–1664 Became Guru at an early age; treated the sick during a smallpox epidemic in Delhi. |
| 9 | Guru Tegh Bahadur Ji 1664–1675 martyred for upholding religious freedom, taught courage and sacrifice. |

| | |
|----|--|
| 10 | Guru Gobind Singh Ji 1675–1708 Established the Khalsa in 1699 completed Guru Granth Sahib as permanent Guru. |
|----|--|

1.1.3. Punjab: The Birth Place of Sikh Faith

The origins and development of Sikhism are deeply rooted in Punjab region, known for its strategic location and fertile land nourished by five major rivers. This area has historically witnessed numerous local movements and served as a passage for many foreign invaders, including Alexander the Great, Mahmud of Ghazni, Shahab Uddin Ghauri, Ahmad Shah Abdali, and the Mughals. The founder of Sikhism, Guru Nanak Dev Ji, was born in the village Tailwind near present-day Lahore located along the River Ravi, one of Punjab's five rivers.

1.1.4. Bhakti Movement as a Precursor to Sikhism

The Bhakti Movement, while independent of Sikhism, made significant contributions to its establishment by questioning caste discrimination and encouraging love for one God. Central figures such as Shankara, Ramanuja, and Kabir taught spiritual equality and opposed ritualism. Kabir, a **Muslim by origin**, had a universal message of love and unity that appealed to all classes. Such universal ideas strongly coincided with the philosophy of Guru Nanak, the founder of Sikhism.

1.2. Turning Point in Muslim and Sikh History

The killing of Guru Arjun Dev in 1606 was the turning point of Muslim-Sikh relations. Regardless of his contacts with numerous Muslim saints, Guru Arjun became a target for having given shelter to Prince Khusrau, who had revolted against his father, Emperor Jahangir. At the behest of Chandu Shah, a Mughal servant who had personal scores to settle, Jahangir had Guru Arjun arrested, tortured, and killed. This savage action, involving having to sit upon a red-hot iron plate and being plunged in boiling water, outraged Sikhs. His demise turned Sikhism into a warlike resistance. Before Guru Nanak began spreading his teachings in the 15th century, Punjab was an ecumenical society where different religious communities coexisted fairly peacefully. During his lifetime, Muslim-Sikh relations remained harmonious. His close friend and first follower, Bhai Mardana, was a Muslim, and others such as Allahyar and Ibrahim also joined Sikhism. The Muslim-Sikh conflict only started after the martyrdom of Guru Arjun Dev in 1606. Scholars such as Patwant Singh and Jyoti hold that the reason for this shift is the incredible expansion of the Sikh group, which frightened the Mughal authorities and changed the geopolitical and religious landscape of the region. British colonization further embedded religious divisions.

Interfaith dialogue ensures tolerance and respect for various religions. Though worldwide acclaimed since 9/11, the dialogue is historically rooted in Indian traditions. Sikh Gurus were among the earliest supporters of interfaith concord, having been actively interacting with people belonging to diverse religions. Guru Nanak's journeys, his friendship with Muslim companion Bhai Mardana, Guru Arjan's incorporation of various religious works in the **Guru Granth Sahib**, Guru Hargobind building a mosque, and Guru Teg Bahadur's martyrdom to protect Hindu rights all indicate Sikhism's firm belief in religious coexistence and respect for others.

However, in modern Pakistan, Sikhism and the Sikh period are recognized as significant chapters in history. Active efforts are being made to preserve the built environments that reflect the multi-layered urban fabric of Punjab.

1.3. Promoting Sikh-Muslim Harmony through Religious Tourism and Heritage Stewardship in Pakistan

In recent years, Pakistan has taken remarkable strides in fostering interfaith harmony and goodwill, particularly in nurturing relations with the global Sikh community. Recognizing the deep historical and spiritual connection that Sikhs hold with Punjab, the birthplace of Sikhism and home to some of its most sacred shrines, the Government of Pakistan has actively promoted Sikh religious tourism through an integrated framework of preservation, facilitation, and public engagement. Landmark initiatives such as the inauguration of the Kartarpur Corridor in 2019, allowing visa-free access for Indian Sikh pilgrims to the revered Gurdwara Darbar Sahib, stand as a testament to Pakistan's commitment to religious tolerance and regional peace. Each year, the state extends full protocol and hospitality to Sikh delegations arriving from around the world during key events such as Guru Nanak's birth anniversary (Gurpurab) and Baisakhi, providing secure transportation, accommodation, medical facilities, and guided access to multiple heritage sites. Security agencies are mobilized to guarantee safety, while district administrations and the Evacuee Trust Property Board (ETPB) meticulously oversee arrangements to ensure a seamless pilgrimage experience. Beyond logistics, Pakistan is also investing in the long-term conservation of Sikh-era architecture, renovating gurdwaras, havelis, and fortifications that reflect the rich legacy of Maharaja Ranjit Singh's reign. Awareness campaigns, heritage walks, and academic collaborations are being launched in cities like Lahore, Nankana Sahib, and Hasan Abdal to educate the public, especially the youth, about the shared history and cultural syncretism of the region. Local communities are increasingly being encouraged to act as custodians of these sites, fostering pride and a sense of shared responsibility. Through these multidimensional efforts, Pakistan is not only positioning itself as a key destination for Sikh religious tourism but also reaffirming the foundational values of respect, coexistence, and cultural preservation that define its pluralistic heritage.

1.4. Punjab’s Digital Mapping Initiative: Reviving Sikh Heritage Through Eco-Tourism

As part of its vision to promote inclusive eco-tourism and safeguard the region’s pluralistic heritage, the Government of Punjab has launched a pioneering **Digital Mapping Initiative** that charts historic and religious landmarks across the province, with a special focus on Sikh heritage sites in Lahore. This innovative project aims to blend cultural preservation with sustainable tourism by developing immersive digital experiences and thematic heritage trails, inviting both domestic and international visitors to explore the rich Sikh legacy woven into the urban fabric of Lahore. The Sikh Heritage Trail, a flagship component of the initiative, features some of the most eminent and architecturally significant sites associated with Sikh history and spirituality. These include:

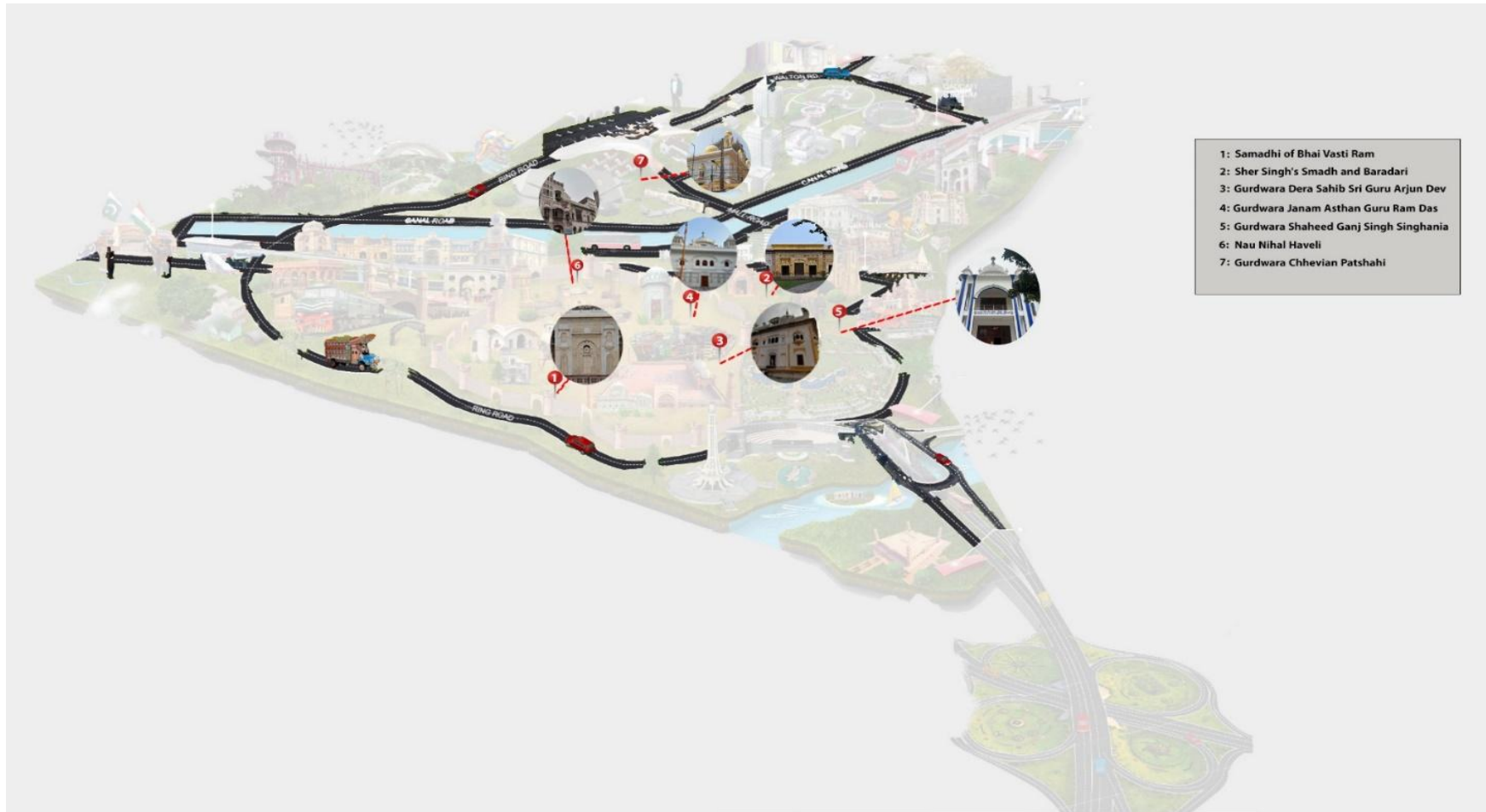
- Sher Singh’s Samadhi and Baradari
- Haveli Nau Nihal Sing
- Samadhi of Bhai Vasti Ram
- Gurdwara Dehra Sahib Sri Guru Arjan Dev
- Sikh Gurdwara Shaheed Singh Singhaniya
- Gurdwara Chevvin Patshahi
- Gurdwara Janam Asthan Guru Ram Da Ji

Through interactive mapping, digital storytelling and guided itineraries, this initiative not only enhances accessibility and awareness of these monumental sites but also encourages responsible tourism that respects both environmental and cultural sensitivities. By weaving together Sikh religious landmarks into a cohesive eco-tourism experience, the project aims to foster interfaith understanding, bolster cultural tourism, and reaffirm Punjab’s role as a custodian of shared heritage.

The current Shahdara complex occupies an important location on the right bank of River Ravi, opposite the city of Lahore. It was formerly the main entry point to Lahore from Kabul and Kashmir. Shahdara, once a site for pleasure gardens, was transformed into a royal funerary landscape during 1527-1645 A.D., bringing a complete change to the land use and its character. The royal tombs of Mughal emperor Jahangir (1627 A.D.), his brother-in-law Asif Khan (1641 A.D.), and his wife Noor Jahan (1645 A.D.) were constructed in this area. The tomb complex at Shahdara exhibits a unique character as far as spatial morphology is concerned. The tomb buildings address each other, sharing a common landscape representing an era in continuity, which is quite like the Valley of the Kings in Egypt.

It is proposed that a significant site known as Kamran Khan Baradari near this complex on River Ravi is also to be included in the Shahdara Complex strategy of development to complete the narrative of Mughal era Gardens and structures.

2. Trail of Sikh Sites, Lahore



2.1. Introduction

2.1.1. Samadhi Bhai Vasti Ram

The Samadhi Bhai Vasti Ram, located near the Ravi River, is a monument to the legacy of Bhai Vasti Ram, a renowned Sikh leader known for his piety, knowledge, and social service. The Ram represents the city's historical peace and is considered a symbol of his dedication to ease suffering and foster ecumenical understanding, even if specifics of his life are frequently transmitted orally.

The Samadhi, a cultural symbol in Lahore, features intricate carvings and regional materials, showcasing the blending of styles and has been maintained and renovated over time.

The Samadhi Bhai Vasti Ram in Lahore is a historical landmark that exemplifies peaceful cohabitation among people of all religions. It serves as a reminder of a time when people lived, worked, and worshiped together. Preserving and promoting locations like this helps dismantle stereotypes and promotes a more accepting view of the past, ultimately leading to a more tranquil and happy future in the region.



Figure 2: Location of Samadhi Bhai Vasti Ram

2.1.2. The Sher Singh Samadhi and Baradari

Baradari and Sher Singh Samadhi, despite not being as well-known as Lahore Fort or Badshahi Mosque, offer a fascinating glimpse into the political climate and reign of Maharaja Sher Singh, son of Ranjit Singh, during the Sikh Empire.

The Sher Singh Samadhi is a Sikh mausoleum in honor of the Maharaja, who ruled from 1841-1843. It features a graceful dome, elaborate murals, and vibrant tiles. The amadh also houses the bones of his son, Pratap Singh, who suffered the same fate. The building adds color to the solemn ambiance.

The Baradari, a pavilion near the Samadhi, was once a leisure area and garden. It offers a serene space for rest and reflection, traditionally featuring twelve entrances. The Sher Singh Baradari evokes images of Maharajas enjoying lavish parties and strategic deliberations in its tranquil surroundings.

The Samadhi, a historical site and architectural marvel, is a site of the assassinations of Sher Singh and Pratap Singh, which shook the Sikh Empire and ultimately led to its downfall, offering a glimpse into power dynamics.



Figure 3: Location of Sher Singh Samadh and Baradari

2.1.3. Gurdwara Dera Sahib

The Gurdwara Dera Sahib in Lahore, Pakistan, is an example of Sikh tenacity, sacrifice, and faith. It is more than simply a place of worship; it is also the location of the martyrdom of Guru Arjan Dev Ji, the fifth Sikh Guru, making it an important historical and religious location for Sikhs throughout the world. The Gurdwara, situated in Lahore's center, is a significant historical site with a domed building commemorating the torture of Guru Arjan Dev Ji before his martyrdom in 1606.

Gurdwara Dera Sahib is a significant Sikh religious center, attracting pilgrims from around the world to honor Guru Arjan Dev Ji and experience the spiritual atmosphere. It is crucial for maintaining Sikh culture and promoting interfaith cooperation. The langar, a community kitchen, provides free meals to all guests, regardless of their religion.



Figure 4: Location of Gurdwara Dera Sahib

2.1.4. Gurdwara Janam Asthan Guru Ram Das Ji

The holy Gurdwara Janam Asthan Guru Ram Das Ji honors the birthplace of the fourth Sikh Guru, Guru Ram Das Ji. This holy location, which attracts both believers and history buffs, is evidence of the city's rich Sikh legacy. The Sikh faith was significantly shaped by Guru Ram Das Ji, who was born Bhai Jetha in 1534. He started construction of the Harmandir Sahib (Golden Temple) and set the groundwork for Amritsar, the center of Sikhism. He is also recognized for having written the Sikh marriage hymn, Lavaan.

The Gurdwara's architecture reflects the essence of Sikh design, featuring traditional elements such as domes, intricate detailing, and a spacious courtyard that blend practicality with spiritual inspiration, despite some alterations over time.

More than simply a structure, Gurdwara Janam Asthan Guru Ram Das Ji is a real example of a spiritual leader's lasting influence. In addition to giving Sikhs a place for introspection and spiritual development, it acts as an essential link to the past. Its ongoing accessibility and maintenance are essential for preserving Lahore's rich cultural legacy and encouraging religious understanding.

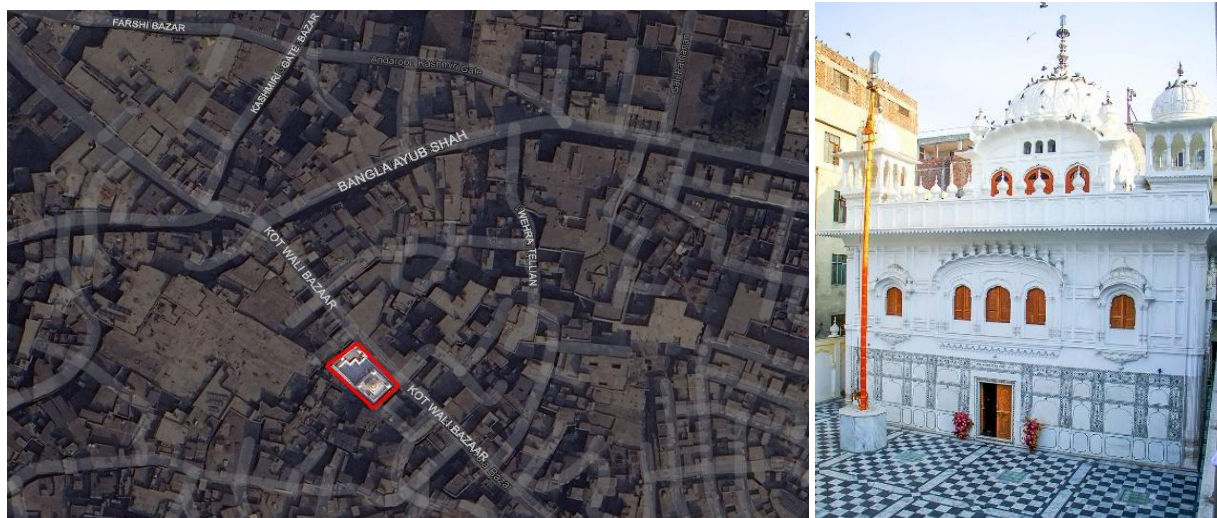


Figure 5: Location of Gurdwara Janam Asthan Guru Ram Das Ji

2.1.5. Gurdwara Shaheed Singh Singhania

Bhai Taru Singh's martyrdom is commemorated at Gurdwara Shaheed Singh Singhania, a place of reverence within the Sikh community. The name, derived from the words "Shaheed" (martyr) and "Singh Singhania," symbolizes his sacrifice and dedication, despite disagreements about the exact site. Gurdwara serves as a symbolic representation of his sacrifice. The Sikh community's resilience is evident in the building's calm, devotional vibe, reflecting Bhai Taru Singh's humility and altruism. The understated elegance of the design reflects the Sikh ideal of selfless service, providing food to everyone regardless of background. The Guru Granth Sahib, the Sikhs' sacred text, is present, fostering a revered environment for introspection and prayer.

Gurdwara Shaheed Singh Singhania is a sacred location for Sikhs, serving as a reminder of sacrifices made for faith preservation. Despite being overshadowed by larger Gurdwaras in Lahore, it serves as a light of

inspiration, encouraging bravery, morality, and unwavering devotion to convictions, as Bhai Taru Singh did centuries ago.

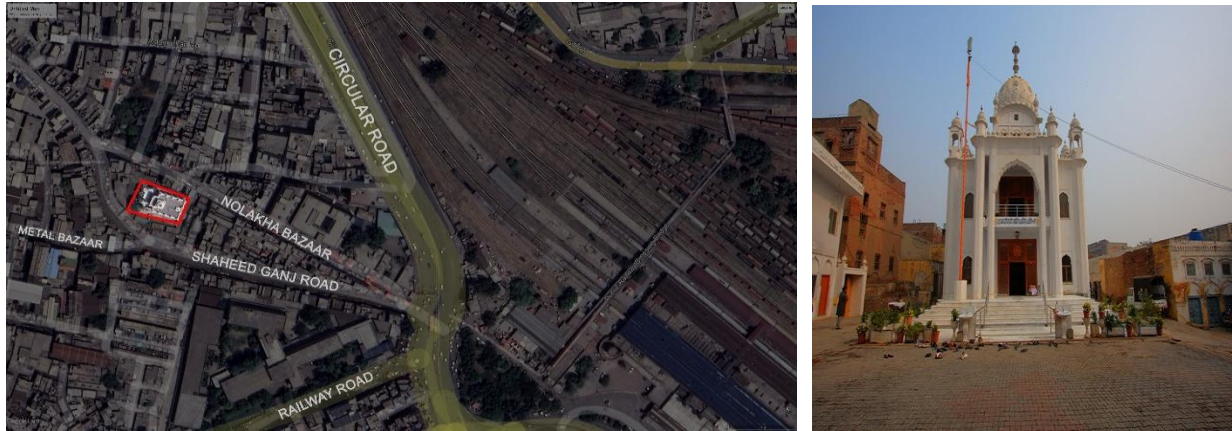


Figure 6: Location of Gurdwara Shaheed Singh Singhania

2.1.6. Gurdwara Chevin Patshahi

This Gurdwara serves as an inspirational symbol of the thriving Sikh community that existed in Lahore before the partition. For Sikhs across the world, it is a site of pilgrimage and introspection, and as such, it has great significance.

The location of Guru Hargobind Sahib Ji's alleged visit to Lahore is marked by the Gurdwara. During his tour, Guru Hargobind Sahib Ji made a stop at Lahore, where he provided the local Sikh community with consolation and direction.

Gurdwara Chevin Patshahi is a stunning architectural masterpiece that combines Sikh and Mughal styles. The main building, often crowned with a golden dome, stands as a visual landmark, while its interiors are adorned with intricate artwork depicting prominent Sikh figures.

Gurdwara Chevin Patshahi is a symbol of community, faith, and history. It is a potent reminder of the thriving Sikh tradition that formerly flourished in this ancient city and represents the legacy of Guru Hargobind Sahib Ji.

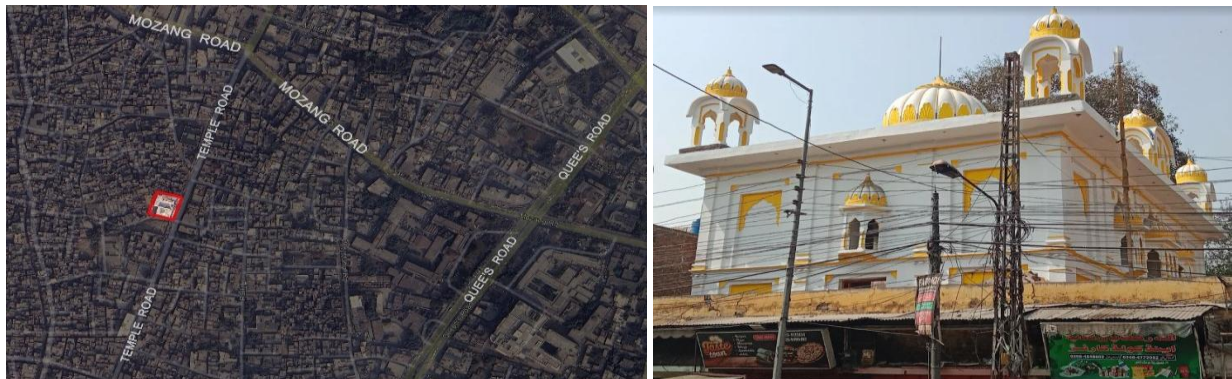
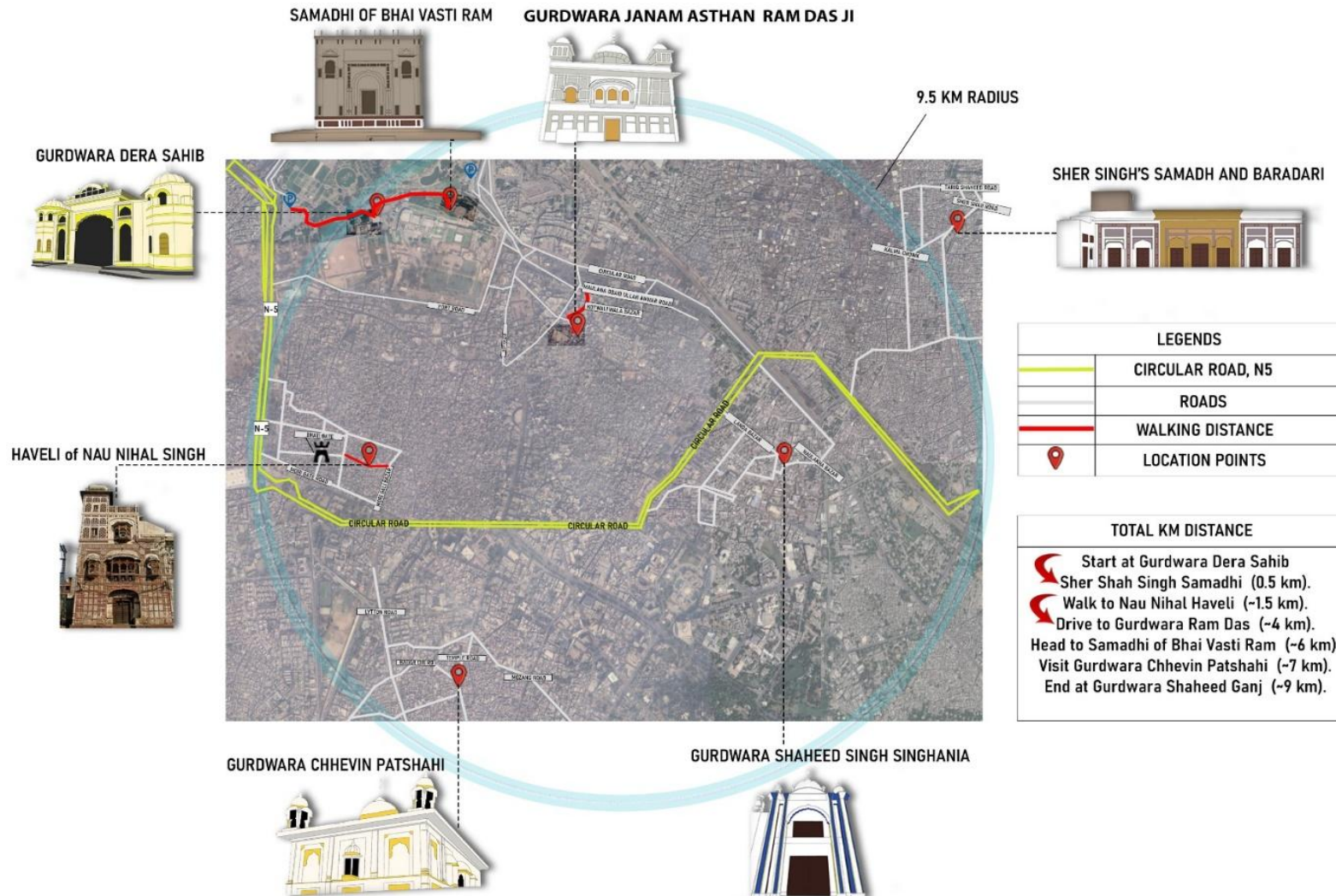


Figure 7: Location of Gurdwara Chevin Patshahi

3. Master Plan proposal for Sikh Trail Sites



3.1. The Trail of Sikh sites: A Cultural Exchange Heritage Trail in Heart of Lahore

In a bold and visionary move to celebrate Punjab’s pluralistic past and invigorate cultural tourism, the Government of Punjab is proposing development of a curated heritage experience titled “The Sikh Legacy Loop” in historic city of Lahore. This trail forms a compact, walkable loop spanning a radius of just 9.5 kilometers and connects some of the most significant Sikh-era monuments located within the walled city and its surroundings. Designed to offer a rich tapestry of religious, architectural, and cultural narratives, the trail is envisioned as a unique cultural exchange route that not only highlights the enduring Sikh heritage of Lahore but also offers an immersive encounter with the city’s Mughal, colonial, and contemporary layers.

The proposed trail begins at the Sher Singh Baradari, a remarkable Sikh-period structure set in a serene garden landscape. This site will be restored and adaptively reused as “Lahore de Café”, a cultural lounge and information center offering visitors a chance to gather, receive guided itineraries, enjoy refreshments, and engage with multimedia displays and historical context before embarking on their journey. From here, visitors will traverse a thoughtfully curated route, partly on foot, partly by eco-friendly golf carts and traditional rickshaws, through the bustling Androon Sheher (inner city) of Lahore. Woven through narrow bazaars and layered neighborhoods, the route offers both physical and temporal movement through history, connecting sites such as the Nau Nihal Haveli, Gurdwara Janam Asthan Ram Das Ji, Gurdwara Chevvin Patshahi, Gurdwara Dera Sahib, Gurdwara Shaheed Singh Singhaniya, and culminating at the Bhai Vasti Ram Samadhi.

Strategically located adjacent to Lahore Fort and near Minar-e-Pakistan, the trail’s endpoint opens a wider gateway for further tourist exploration. Visitors may choose to continue their journey through the UNESCO-listed Mughal heritage or unwind at nearby park of Minar-e Pakistan and enjoy traditional cuisine at Lahore’s renowned food streets. The entire route acts as a visual and experiential time capsule, showcasing the architectural grandeur of Sikh baradaris and gurdwaras, Mughal mosques and forts, and British colonial facades, all coexisting within a living city that thrives on its historical continuity and cultural dynamism.

The Sikh Legacy Loop serves not just as a tourism product, but as a living museum of interfaith coexistence and civic pride. It reflects a deliberate effort to present the Sikh heritage of Lahore not as isolated relics, but as an integrated component of city’s broader cultural identity. By engaging local communities, restoring neglected structures, promoting adaptive reuse, and weaving the narrative through food, mobility, and built heritage, this initiative stands as a model for urban cultural tourism rooted in authenticity and inclusivity. Above all, it offers both Pakistani citizens and international visitors, especially from the Sikh diaspora, a dignified, meaningful, and memorable connection with Lahore’s timeless spirit.

3.2. Trail of Sikh Sites – One-Day Cultural Heritage Itinerary

Tagline (Suggested): “*The Sikh Legacy Loop*”

Duration: Approximately 6 –7 hours

Transport Modes: Rickshaw + Walking + Golf Cart

Start Point: Sher Singh Baradari

End Point: Bhai Vasti Ram Samadhi

3.2.1. The Sikh Legacy Loop

Breakfast & Orientation at Sher Singh Baradari

The day begins at the elegant Baradari of Maharaja Sher Singh, proposed to be restored and repurposed as *Lahore de Café*-a cultural café, information hub, library, and souvenir center. Guests will enjoy a hearty traditional Punjabi breakfast and receive maps, digital trail guides, and a brief introductory talk on Sikh heritage in Lahore with a visit to the Samadh of Sher Singh.

The proposed complex will consist of food stalls, a souvenir shop, handicrafts, and a library dedicated to Sikh Heritage.

Rickshaw Ride to Gurdwara Janam Asthan Ram Das Ji

The group boards traditional rickshaws, setting off through the bustling alleys of the Walled City. The first stop is Gurdwara Janam Asthan Ram Das Ji, commemorating the birthplace of Guru Ram Das, the fourth Sikh Guru.

Experience: Site tour, devotional history, and quiet reflection

Rickshaw to Gurdwara Shaheed Singh Singhaniya

Continue by rickshaw to this commemorative shrine, marking the sacrifice of Sikh martyrs. It is a smaller but spiritually significant stop that resonates with themes of courage, devotion, and valor of Sikhs. This gurdwara holds a great emotional significance in the history of Sikhs in Punjab and is a great place to connect with the sacrifices one does for the name of their belief and faith.

Experience: Storytelling and guided interpretation

Rickshaw Ride to Gurdwara Chevvin Patshahi & Nau Nihal Haveli

From Gurdwara Shaheed Singh Singhaniya, guests ride by rickshaw again through the dynamic streets of Lahore to reach Gurdwara Chevvin Patshahi, associated with Guru Hargobind Sahib, the sixth Guru. A ride from further here leads to Nau Nihal Haveli, a rare example of Sikh-era residential architecture converted and dedicated to education. Nau Nihal Haveli is a gem in Old City of Lahore from where you can see eminent structures around the vicinity, it stands tall as a great example of Sikh architecture.

Experience: Heritage walk through tightly-knit historic lanes, exploration of domestic and religious architecture, cultural encounters with shopkeepers and artisans along the way

Ride & Walk to Gurdwara Dera Sahib & Samadhi of Maharaja Ranjit Singh

Guests proceed on foot and rickshaw to the food street of Lahore for refreshments, from where they proceed on foot toward the city’s spiritual heart—the majestic **Gurdwara Dera Sahib**, where Guru Arjan Dev was martyred. The **Samadhi of Maharaja Ranjit Singh**, a masterpiece of Sikh funerary architecture, lies adjacent to the Badshahi Mosque and Lahore Fort.

Experience: Multi-layered historical immersion—Sikh, Mughal, and colonial narratives converge

Golf Cart Ride to Samadhi of Bhai Vasti Ram

A final serene golf cart ride concludes the trail at the **Samadhi of Bhai Vasti Ram**, located in the historic core near Lahore Fort and Minar-e-Pakistan

Experience: Tranquil surroundings, heritage interpretation, concluding reflections.

Optional Extension: Lahore Fort or Food Experience at Minar-e-Pakistan

After the official end of the tour, guests are encouraged to either:

- Explore the majestic Lahore Fort
- Enjoy local delicacies at Minar-e-Pakistan’s food stalls or Androon Sheher eateries
- Visit the surrounding Mughal gardens or connect with local cultural performances (if scheduled)

3.2.2. Trail Summary Highlights

- Start to Finish Narrative: From Sher Singh’s Baradari to Bhai Vasti Ram’s legacy
- Mode Blending: Eco-friendly rickshaw charm, walking intimacy + modern golf cart convenience
- Multi-faith Context: Highlights Sikh heritage while connecting with Lahore’s Mughal and colonial layers
- Cultural Depth: Historic sites, local crafts, sacred spaces, street life, and cuisine
- Ideal for: Religious tourists, diaspora visitors, cultural tourists, heritage scholars, archaeological students, and architects.

3.3. Protocol Report: Trail of Sikh Sites, Lahore

Organized under the Punjab Eco-Tourism Board (PECB)

Punjab Tourism Department

3.3.1. Governance & Operational Oversight

To ensure seamless coordination, preservation of heritage integrity, and visitor satisfaction, the *Trail of Sikh Sites* will be managed by a unified body: the **Punjab Eco-Tourism Board (PECB)**, operating under the **Punjab Tourism Department**. This body will serve as the single-point authority responsible for:

- Route planning and updates
- Site coordination with Walled City of Lahore Authority (WCLA), Auqaf Department, and Evacuee Trust Property Board (ETPB)

- Partnering with law enforcement and local administration
- Certification of tour guides and operators
- Maintenance and review of infrastructure and safety protocols

A designated **Trail Manager** under PECB will supervise day-to-day execution, oversee logistics, and coordinate with site custodians and volunteers.

3.3.2. Visitor Management Protocols

To protect the fragile historic fabric of the trail and ensure a high-quality experience, the following visitor management measures will be implemented:

- **Maximum Group Size:** Moreover, 30 visitors per tour group will be allowed on the trail at one time. This is to ensure crowd control, minimize environmental impact, and facilitate guided narration.
- **Time Slotting:** Pre-scheduled time slots (morning and early afternoon) will be implemented to manage footfall, with bookings handled via the central PECB platform or approved tour operators.
- **Guided Tours Only:** All visits will be conducted as part of guided experiences led by certified heritage interpreters, trained in cultural sensitivity, historical accuracy, and crowd management.

3.3.3. Infrastructure & Amenities

To meet the expectations of religious and cultural tourists, and to ensure accessibility and comfort, the trail will provide following essential infrastructure at key points along the route:

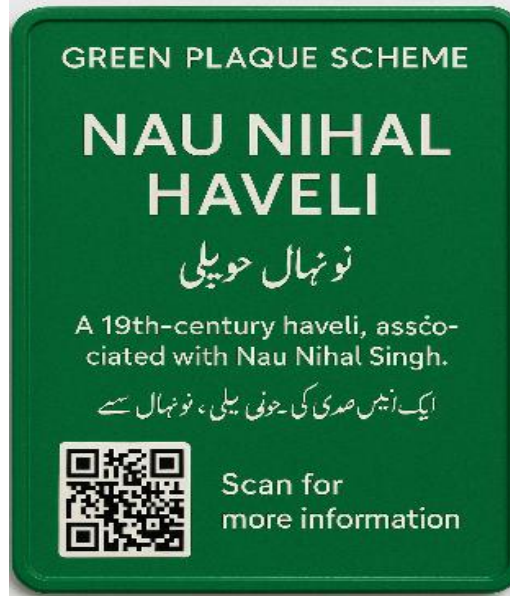
- **First Aid & Emergency Response:** First aid kits will be available at Sher Singh Baradari, Gurdwara Dera Sahib, and Samadhi of Bhai Vasti Ram, along with emergency contact signboards. Trained staff will be present at major nodes.
- **Public Toilets:** Clean, gender-segregated and disabled-accessible toilets will be maintained at three locations: the start point (Baradari), mid-point (near Nau Nihal Haveli), and endpoint (Samadhi).
- **Information Kiosks & Digital Displays:** Digital kiosks and QR-coded signboards will provide multilingual historical content, trail maps, and visitor guidance at all sites. Printed brochures will also be made available at the starting point.
- **Drinking Water Stations:** Safe, filtered drinking water dispensers will be installed at key rest points.
- **Rest Zones & Seating:** Benches and shaded rest areas will be integrated into trail nodes to accommodate elderly and differently-abled visitors.
- **Eco-friendly Transport Integration:** Designated rickshaws and golf carts, registered with PECB, will be used for official trail transport. These will display trail branding and follow a fixed, sustainable route.

3.3.4. Directional Signage & Trail Identity

To maintain coherence and visibility, a standardized **trail signage system** will be implemented:

- **Color-Coded Directional Signage** along the route, ensuring visitors can navigate easily even while walking through bazaars or narrow streets.

- **Site Identity Boards** at each monument, explaining its history, significance, and restoration details.
- **Wayfinding Arrows**, maps, and distance markers in both English and Punjabi
- **Green Plaque Scheme** incorporation, identifying and recognizing sites with digital application assistance



3.3.5. Cultural & Environmental Sensitivity

- Noise levels to be controlled, especially near functioning religious sites
- Visitor dress code advisory to respect religious sensibilities
- Zero-littering zones; dustbins and recycling points provided at all major stops
- Regular monitoring of air quality and physical wear on built fabric to guide conservation schedules

3.3.6. Emergency Protocols & Security

- On-call emergency medical response team within 5 minutes' reach of any point on the trail
- Collaboration with local law enforcement for discreet security deployment and CCTV coverage
- Panic call points at major junctions are connected to a central command room
- Visitor insurance options encouraged for international and senior tourists

3.3.7. Community Involvement & Training

- Local youth and women to be trained as cultural guides, storytellers, and service providers
- Trail Ambassadors Program to build awareness among local vendors, shopkeepers, and residents.
- Revenue-sharing models to engage nearby communities in trail upkeep and hospitality

4. Significance of Wells on the Sikh Sites

Gurdwaras, renowned for their prayer and meditation, have also served as community centers. The well, though seemingly modest, carries profound spiritual and historical significance, embodying core Sikh values of equality, selflessness, and community service (Sewa), and reflecting the deeper meaning embedded in these sacred sites. That is the reason we see fresh water deriving wells on numerous sites, including Bhai Vasti Ram Samadhi, Sher Singh Baradari, and Gurdwara Shaheed Singh Singhanian.

A Gurdwara well is a vital service providing clean drinking water to the community, regardless of caste, creed, or social status. It embodies the Sikh concept of Sewa, or selfless devotion to humanity, and represents the Gurdwara as a place where everyone can find safety and access, satisfying their fundamental needs.

Drawing water from a well is a religious practice in Sikhism, where volunteers, known as Sevadars, demonstrate humility and readiness by carefully drawing and serving it to guests. This small gesture highlights the Sikh emphasis on equality and rejection of societal hierarchy, as everyone is invited to drink from the same well, regardless of background.

They were frequently placed near the sarovar (holy pond) and langar (community kitchen), guaranteeing a ready supply of water for these vital functions.



Figure 8: Well at Samadhi Bhai Vastiram Lahore

4.1. Link with the Historical Roots

Gurdwaras' wells hold historical value and are often linked to the lives of Sikh Gurus. These wells may have been dug, blessed, or used by the Gurus themselves. Their history weaves stories of faith,

tenacity, and community building, making their existence even more significant. Devotees can deepen their faith and reaffirm their devotion to Sikh principles by visiting these wells.

4.1.1. The Story of Gurdwara Shaheed Singh Singhania's Wells: The Wells of Faith

Bhai Taru Singh Ji, a devoted Sikh during the Mughal era, was a symbol of faith and devotion. He was taken into custody by the Mughal ruler of Lahore, Zakariya Khan, on charges of treason and disobedience. After being given the option to convert to Islam or die, Bhai Taru Singh Ji refused to give up his faith. Zakariya Khan ordered his scalp cut off, a savage act intended to destroy his spirit and serve as a message to future Sikhs. Despite the horror, Bhai Taru Singh Ji managed to survive.

The story of the Gurdwara revolves around the wells around it, which are said to have played a crucial role in healing Bhai Taru Singh Ji's wounds. Legends have passed down throughout the centuries that the cool, pure water from these wells was a comfort during his suffering. As a testament to his martyrdom, the Gurdwara Shaheed Singh Singhania was constructed in his honor.

There was also an old well at this place where after being martyred, the Sikhs were thrown into.

Visitors to Gurdwara can still see the wells from his last hours, which may provide strength. Although not magically healing, the water symbolizes sacrifices made to preserve Sikhism's core values and serves as a tangible link to the past.



Figure 9: Wells at Shaheed Singh Singhania, Lahore

4.1.2. Significance of Preserving Wells at Gurdwaras

Preserving historic wells faces challenges due to urbanization, neglect, and contemporary alternatives, leading to deterioration and neglect, with some being forgotten and others tainted. Maintaining Gurdwara wells is crucial in addressing environmental sustainability and water shortages. These wells serve as an environmentally friendly method of managing water resources. By preserving them, we can learn about protecting and preserving these valuable resources.



Figure 10: References for preserving and sealing these wells while retaining their historical significance

5. Site-Specific Interventions

5.1. Sher Singh's Baradari and Samadhi

Sher Singh's Samadhi and Baradari, despite not being as well-known as Lahore Fort or Badshahi Mosque, offer a fascinating glimpse into the political climate and reign of Maharaja Sher Singh, son of Ranjit Singh, during the Sikh Empire.

The Sher Singh Samadhi is a Sikh mausoleum in honor of the Maharaja, who ruled from 1841-1843. It features a graceful dome, elaborate murals, and vibrant tiles. The samadhi also houses the bones of his son, Pratap Singh, who suffered the same fate. The building adds color to the solemn ambiance.

Maharaja Sher Singh constructed the elegant pavilion known as Sher Singh Baradari, which provides a haven from the busy city. The Sikh monarchs' admiration for beauty and their adoption of Mughal design ideas are demonstrated by this. The baradari, a pleasure pavilion surrounded by rich gardens, was used for meetings, recreation, and maybe even strategic planning. It offers a serene space for rest and reflection, traditionally featuring twelve entrances. The Sher Singh Baradari evokes images of Maharajas enjoying lavish parties and strategic deliberations in its tranquil surroundings.

The Samadhi, a historical site and architectural marvel, is a site of the assassinations of Sher Singh and Pratap Singh, which shook the Sikh Empire and ultimately led to its downfall, offering a glimpse into power dynamics.

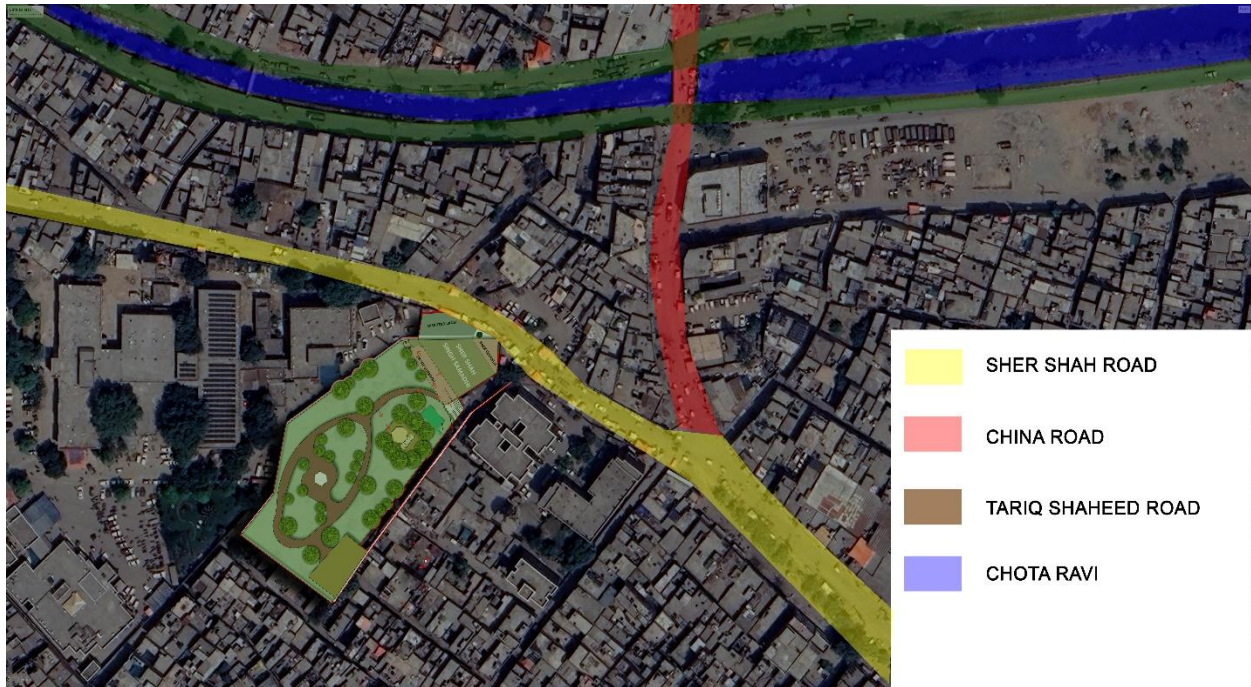
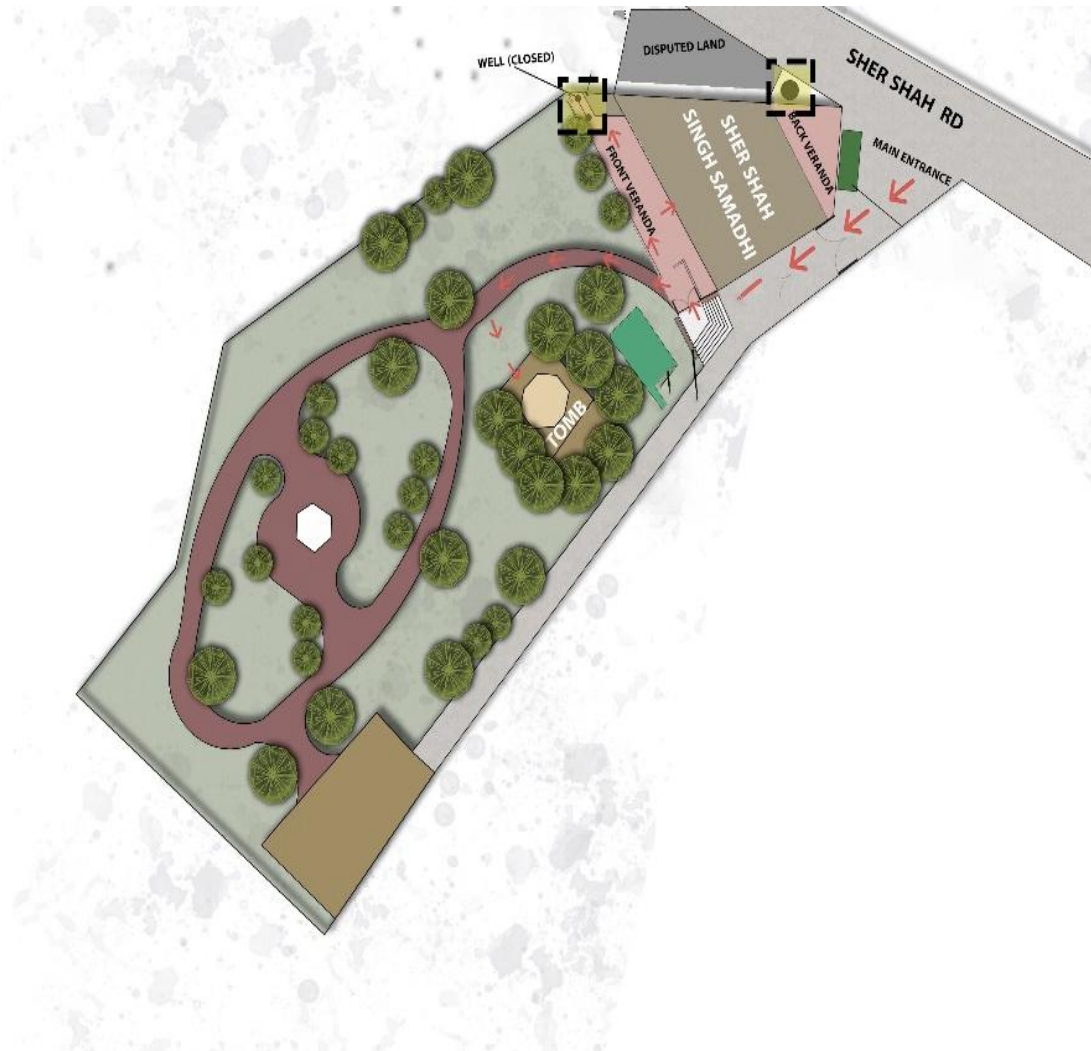


Figure 11: Location Map of Sher Singh Samadh and Baradari

5.1.1. Wells At Sites and Their Historical Relevance in Gurdwaras

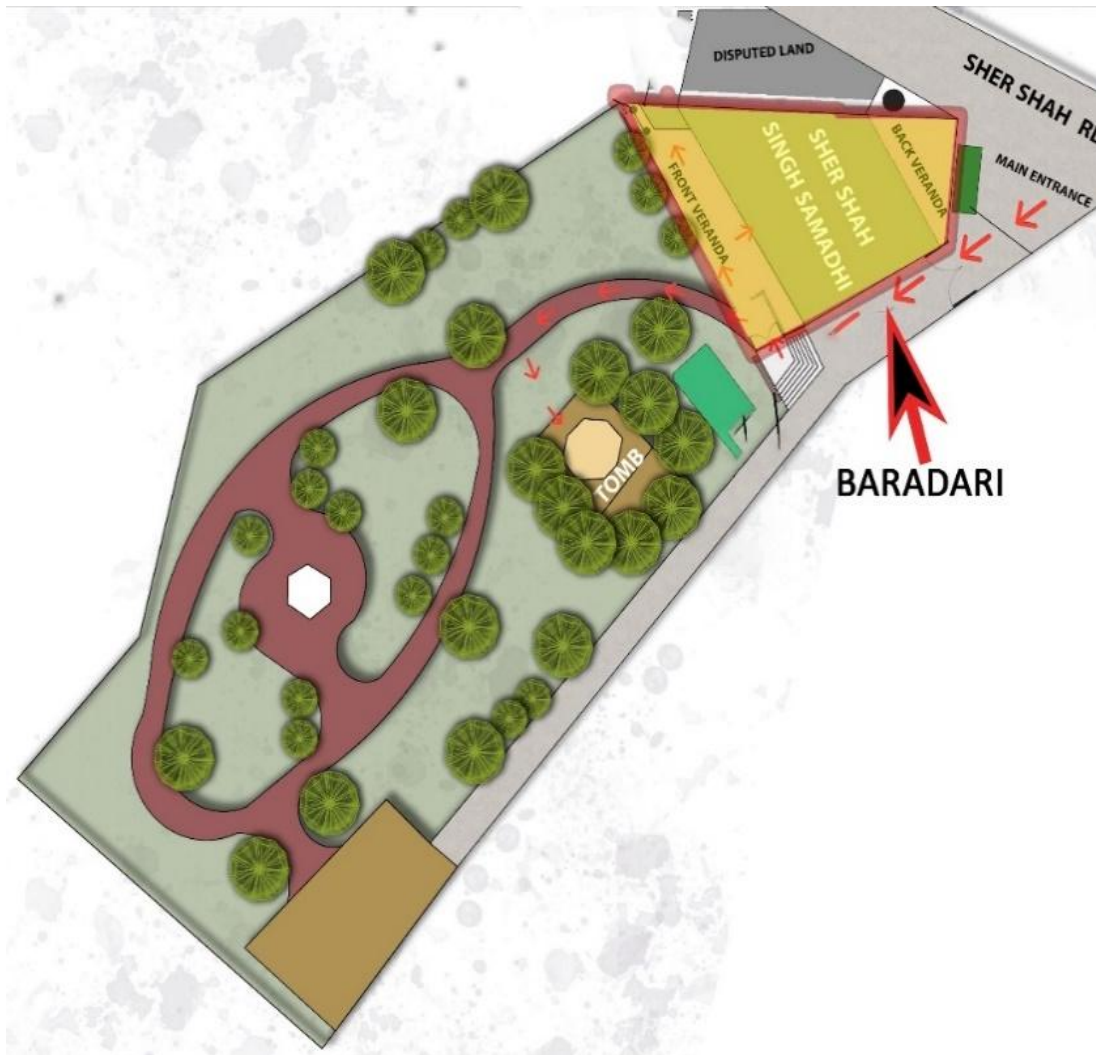
Gurdwaras, Sikh houses of worship, are not just structures but also centers for service, spirituality, and community. The wells, called "*Kalian De Khooh*" or "*Khooh*," are often overlooked but hold great significance. These wells are not just water supplies but powerful symbols entwined with Sikh philosophy, history, and dedication to helping others. They have historically served as a lifeline, providing safe drinking water to local people, pilgrims, and the religious institution. This role aligns with the central Sikh tenet of *seva*, or selfless service. The importance of these wells extends beyond practicality, representing important Sikh principles and often connected to historical narratives. Many Gurdwaras, particularly those of historical value, feature wells connected to specific Gurus or significant events, and are often revered for their therapeutic qualities.

At Sher Singh's Baradari, the wells were crucial to baradari's operation, but often overlooked by visitors who were more interested in its elaborate architecture. They provided water for various uses, including the gardens, which were an oasis of peace, and domestic use, such as drinking, cooking, and cleaning. Water was essential for construction and upkeep of the baradari's brick and mortar structure, as it was essential for the lush vegetation to flourish. The wells played a significant role in baradari's allure and its importance in the narrative. The existence of wells in ancient times showcases the inventiveness of engineers and constructors who meticulously constructed structures to ensure a consistent supply of water year-round, ensuring purity and avoiding pollution. Although these wells are no longer in use, their historical significance remains undeniable, as they serve as a reminder of the significant role water played in shaping historical landscapes and human lives.



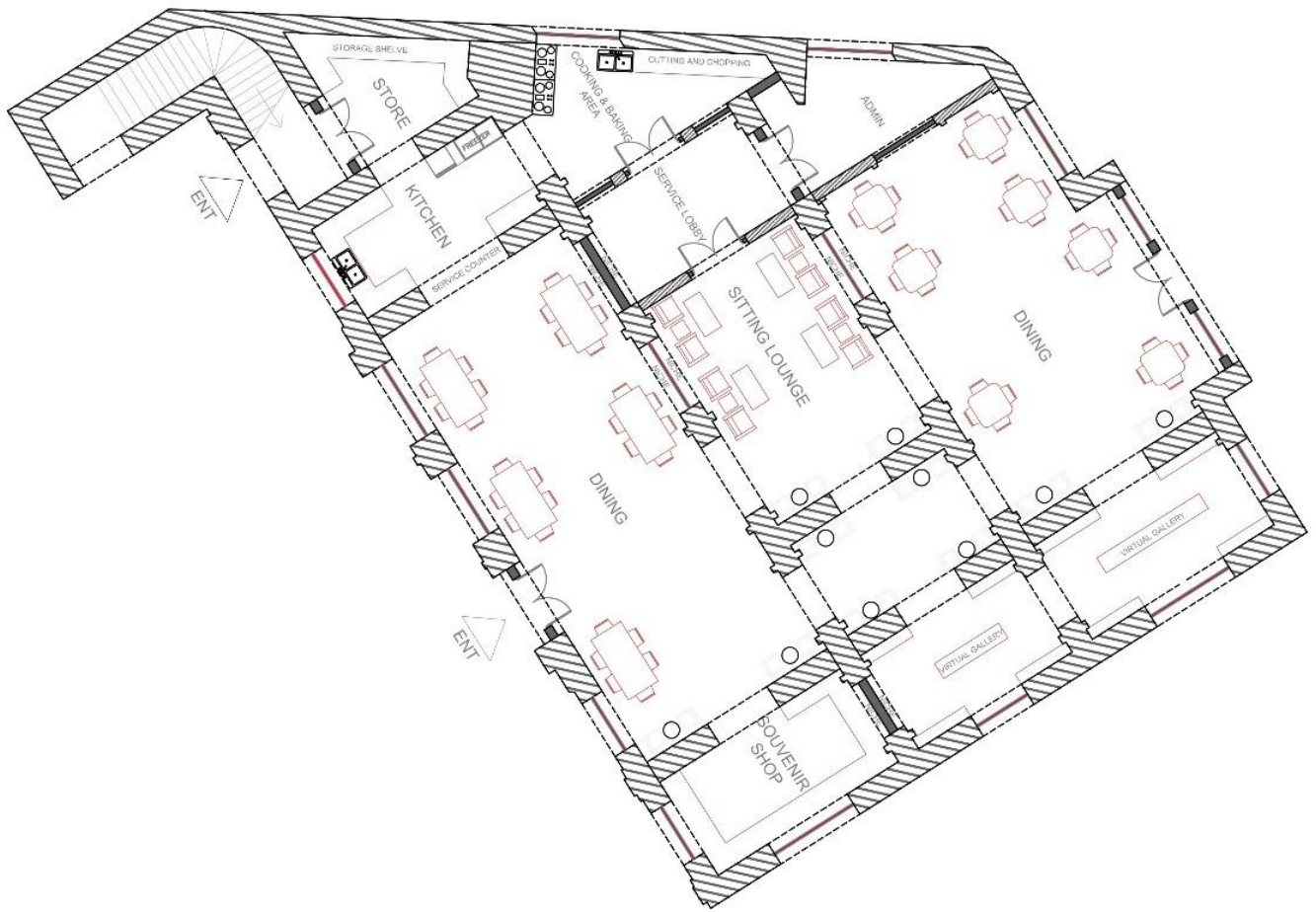
5.1.2. Adaptive Reuse of Sher Singh Baradari as *Lahore de' Café*

The Sher Singh Baradari is proposed to be restored and converted into a Lahore de'café on the model of Pak Tea House, Mall Road. The restoration will preserve a historical landmark, revitalizing a neglected area and attracting residents and visitors. The café will also encourage cultural tourism by providing an immersive experience, allowing guests to engage with Lahore's past. The project will also serve as a template for future preservation initiatives, showcasing the potential of adaptive reuse to protect cultural heritage. The café will combine modern and ancient elements, with patrons enjoying the restored paintings and imagining opulent parties. The menu will feature a blend of traditional and modern dishes, reflecting Lahore's rich cultural legacy.








Proposed Cafeteria

In the proposed cafeteria design at Sher Singh baradari, the old walls remain intact, but some new permeable partition walls are suggested in the open arches to divide the various functional areas. Similar Jali doors are suggested for the exterior wall arches. A virtual gallery is introduced, and a souvenir shop is also proposed.



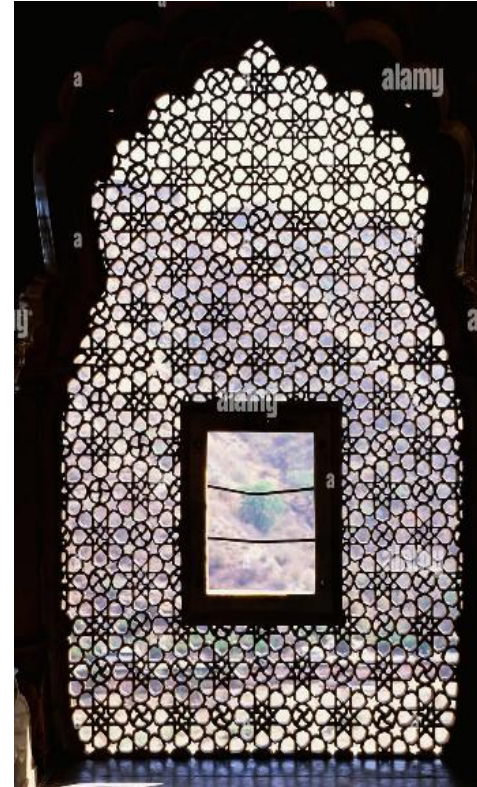
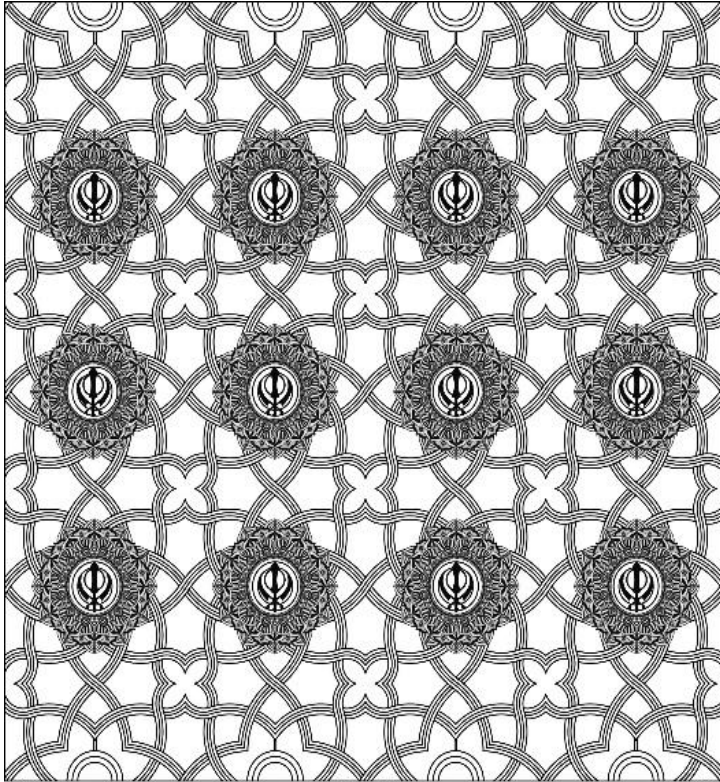
LEGENDS

-  EXISTING WALLS
-  LATER BUILT WALLS
-  PROPOSED PARTITION WALLS
-  IDENTICAL ARCH SHAPED JALI DOORS
-  IDENTICAL ARCH SHAPED NICHES

The north side would house the kitchen and other service spaces, while the south-east would house the virtual gallery and souvenir shop. The space between the north and south would be utilized as a cafeteria dining area.

5.1.3. Proposed Jali Design

Indo-Islamic architecture is known for its intricate latticework, known as jali, made from wood or stone. These doors, crafted to filter light and create dynamic patterns, enhance the aesthetic appeal of the Baradari. They complement the current design, echoing the previous adornment, and enhance the visual flow, rather than disrupting it.



5.1.4. Proposed Master Plan

The proposed master plan for the path from Baradari to the tomb includes a covered veranda for year-round comfort and accessibility. Benches and pergolas throughout the landscape are thoughtfully placed to invite guests to enjoy the air and greenery. The design also includes room for well-chosen eateries on the northwest side. Restrooms are planned for the back-east side of the site to balance accessibility and privacy. The main objective is to create a seamless and enthralling experience linking the tomb and Baradari, making the trip more memorable and rewarding. The master plan aims to create a memorable and rewarding experience by providing a comfortable place to sit and welcoming eateries.



Figure 12: Proposed Master Plan for Sher Singh Baradari

5.1.5. Eatery Stalls

The purpose of setting up organized food kiosks at Sher Singh Baradari is to enhance the overall visitor experience, not just to satisfy their appetites. By setting up food booths at Sher Singh Baradari, visitors can enjoy a memorable experience while also supporting local businesses and contributing to the preservation of Lahore’s rich heritage.



The goal is to create a food stall area that is practical and efficient, using temporary structures that are sensitive to the historical significance of the site. In order to improve the overall tourist experience and honor Lahore's rich history, this plan is a call to action for the food stall environment surrounding Sher Singh Baradari, making sure that food options enhance rather than diminish Sher Singh Baradari's architectural magnificence. Everyone who visits this historical gem will surely have a more pleasurable and unforgettable experience as a result.

Food stalls standardization

The food stalls provided are proposed to have representation of the Punjab Govt. initiative. The stalls' structure will be provided by govt. and with further tendering procedure, the vendors be selected on first come first-served basis to open their food eateries.

It is crucial to keep in mind the local community and home-based small entrepreneurship, especially by women in the communal living of Sheikhpura to be provided a platform in Hiran Minar to start their food

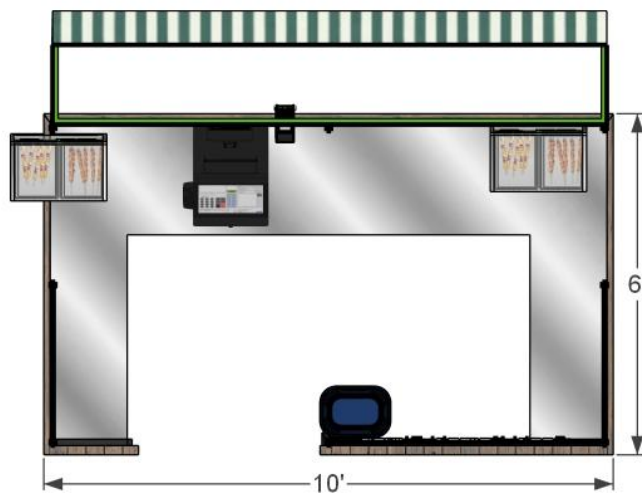
business. In short following two points should be kept in mind while engaging the local community of Shaikhupura.

5.1.6. Small Business Opportunities on Site

- Allocate stalls to locals for:
 - Souvenirs (handicrafts, postcards, books)
 - Traditional food and beverages
 - Eco-friendly products and bottled water
- Ensure stalls are aesthetically designed to blend with the heritage context.

5.1.7. Women-led Enterprise Initiatives

- Encourage local women to participate through crafts, textile products, or food items
- Provide micro-grants or partnerships with NGOs to build capacity



Plan



3d View

This simple yet effective kiosk design represents basic materials like raw treated wooden planks for front and side elevation, a color combination representing Pakistan, and the logo of the Punjab Government a simple board on top defining the food stall category, menu on the flex sheet behind.

5.1.8. Proposed Seating:

Sher Singh Samadhi and Baradari, often lack comfortable seating for visitors to fully appreciate their beauty. This lack of seating can be particularly challenging for the elderly, young children, or those seeking a quick break. The aim is to make the area more accessible and inclusive, allowing guests to stay longer, engage with the environment more fully, and understand the historical significance of the site. The concept focuses on benches made from a carefully selected concrete and wood combination, providing stability, endurance, and a modern touch. The concrete base is made of strong, weather-resistant concrete, while the sitting surface is made of warm, natural wood. The hardwood used is ideally locally sourced and sustainably managed. The visual contrast between the concrete foundation and the wood's natural grain and texture will give the benches depth and personality.

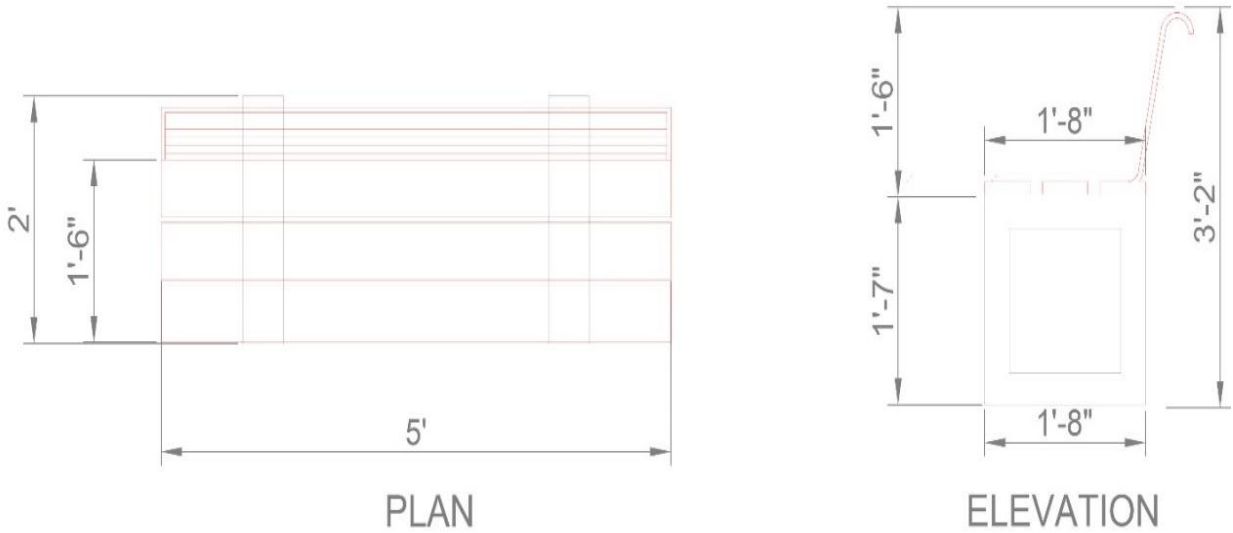


Figure 13: Bench Design

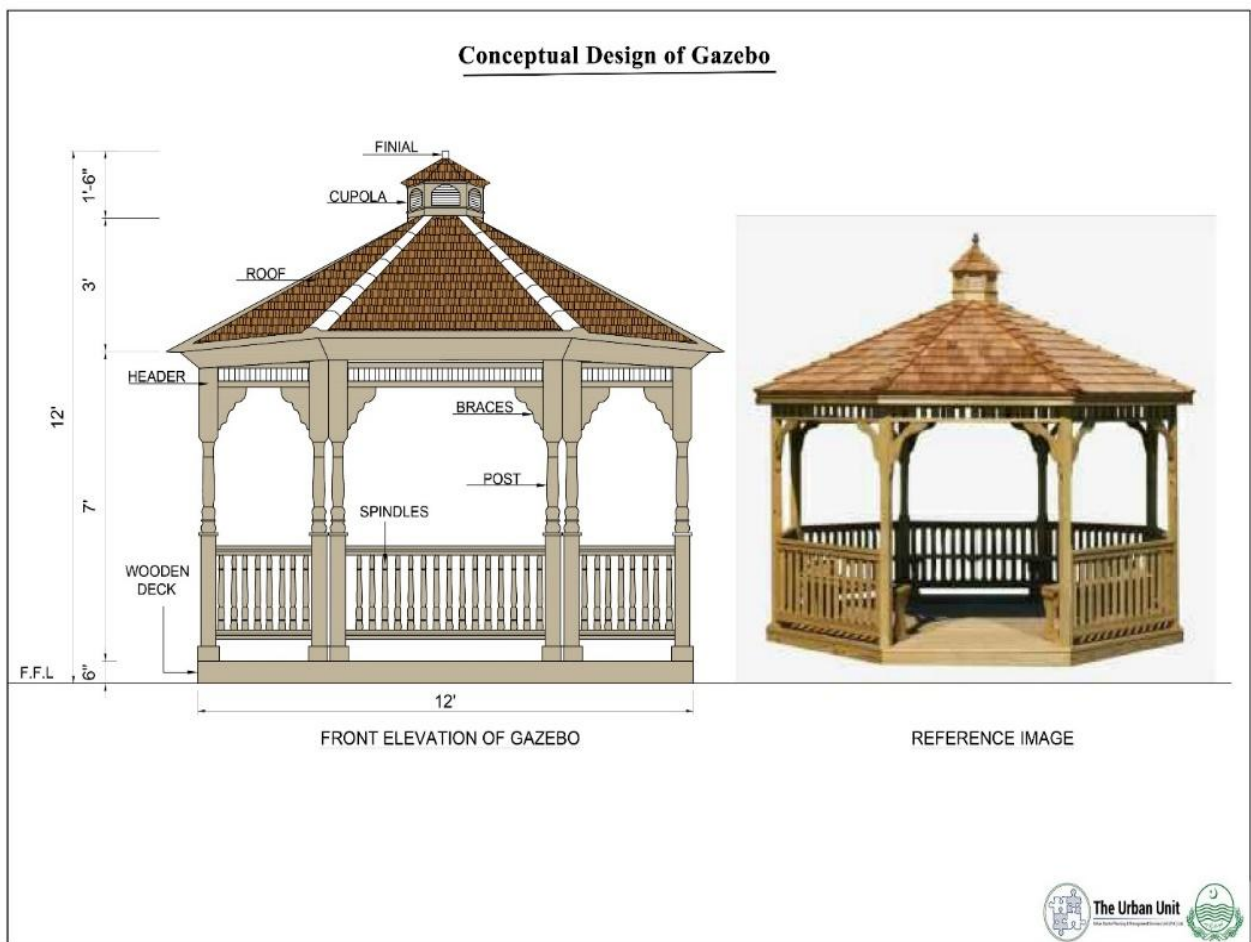


Figure 14: Canopies designed for the proposed shaded sitting areas in lawns of the Park (12 in number)

5.1.9. Public Toilets

As per the proposed master plan, restrooms would be located on site's back east side. The absence of public restrooms at Sher Singh Samadhi and Baradari raises hygiene concerns, as visitors may resort to unhygienic practices, potentially damaging the monument and its fragile environment. Waste accumulation can attract bugs, affecting the area's historical significance and aesthetic appeal. Therefore, providing well-maintained public restrooms is crucial for protecting the monument, promoting responsible travel, and ensuring a pleasant visitor experience.

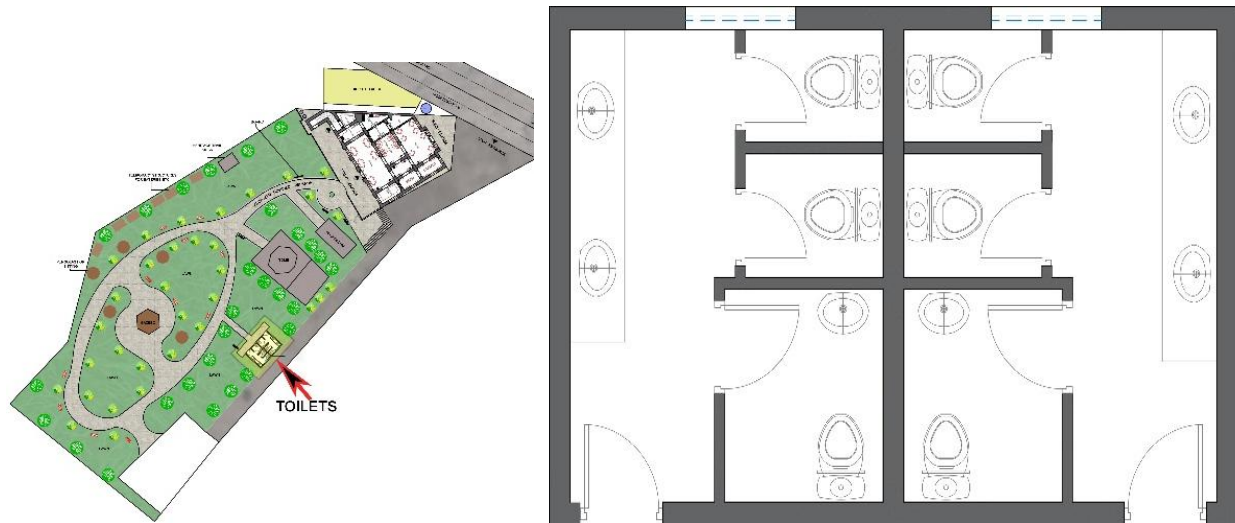


Figure 15: Conceptual Design for Public Toilets

5.2. Samadhi of Bhai Vasti Ram

5.2.1. Key issues observed on site

- Accessibility of the site
- No interactive signage or tour guide
- Conservation recognition plaque by ADP on site
- Tourist sitting, shades, and shelter
- Information kiosk as last destination of Heritage Trail



Figure 16: Site visit of Samadhi in April 2025 by an Expert accompanied by the team UU

5.2.2. Accessibility of site:

To enhance the visitor experience at the revered Bhai Vasti Ram Samadhi, a carefully designed intervention is proposed that balances accessibility with heritage sensitivity. A defined pathway leading from the nearest pedestrian path to the Samadhi will provide a dignified and welcoming approach for pilgrims and tourists alike. Selective clearing of overgrown vegetation and removal of trees that obscure views of the Samadhi will help restore the site's visual prominence within its natural setting, allowing its architectural and spiritual presence to shine. Discreet yet informative signage will be installed along key access points to guide visitors and share the significance of Bhai Vasti Ram's legacy, enriching their journey while ensuring respectful engagement with this historic Sikh site.





Figure 17: Samadhi of Bahi Vasti Ram and its Surroundings

5.2.3. Proposed Masterplan Intervention

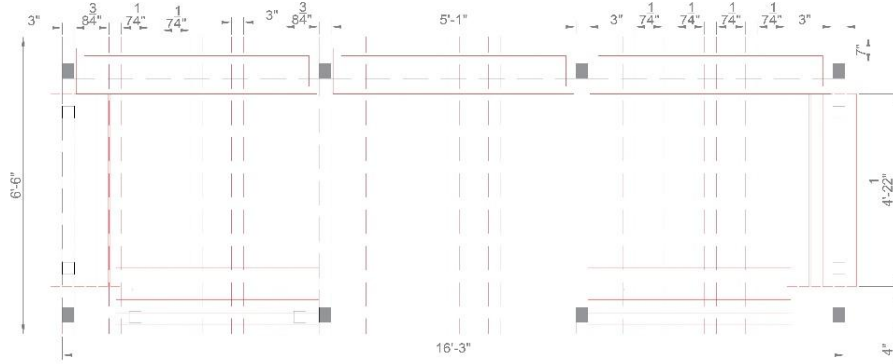


Figure 18: Proposed Master Plan of Sher Singh Samadhi

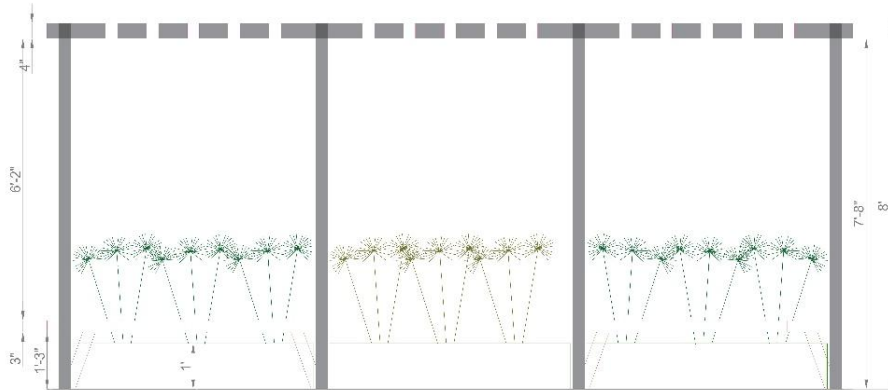
- The proposed master plan has following features to enhance the site's visibility and experience:
- Proper 10' wide mud pathway leading to Samadhi
- Entrance functioning fountain (10'dia)
- Replacement of the Site history board on the main path of the park leading to Samdhi
- Addition of shaded sitting canopies in the green area leading to Samadhi
- Information kiosk (200sft).
- Covered sitting area in the existing lawn of the Samadhi boundary.
- Well conservation and sealing.
- Light poles along the pathway
- Conservation efforts board in the lawn of Samadhi



Figure 19: Reference image for the Conservation narrative board on site



PLAN



ELEVATION

Figure 20: 2 designated sitting areas proposal in the Lawn of Samadhi



Figure 21: 3D of the proposed sitting area

Well sealing and preservation operation on-site. Proper sealing of this historic well should be done, which should be carried out first by following the essential steps:

1. Inspection of the structural condition of the well
2. Cleaning of the well
3. Repair for any leakages, etc.
4. Seal the well properly from top to 10' down
5. Add the drainage system after sealing for rainwater disposal
6. Regular Maintenance and cleaning of the well
7. Protocols to approach the well to avoid any accident





Figure 22: References for preserving and sealing these wells while retaining their historical significance

5.3. Gurdwara Janam Asthan Guru Ram Das Ji

5.3.1. Issues observed on-site

Gurdwara Ram Das has been carefully restored and is well-maintained. The site graciously accommodates incoming pilgrims, and the on-site coordinators are flexible and understanding, recognizing the noble intentions of the visitors and welcoming them, even amid the prolonged restrictions imposed by the ETPB. However, the site appears to be functioning very well, with a good management team, and site amenities are well executed, including accommodations. However, the Gurdwara building was restored using entirely modern techniques, such as cement mortar plaster. As a result, the structure suffers from significant moisture retention and wall seepage, which is repeatedly concealed with layers of paint.



Figure 23: Site visit conducted by expert and Urban Unit Team in April, 2025

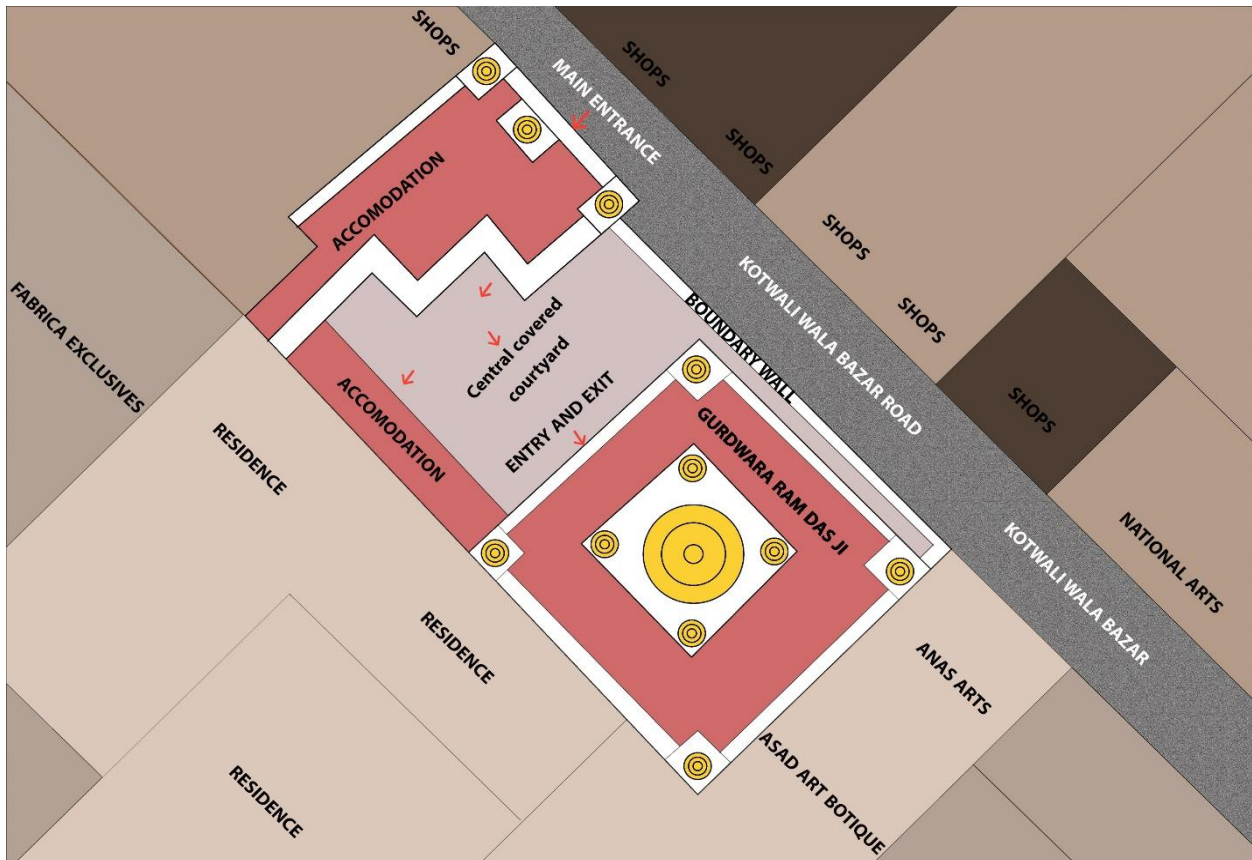


Figure 24: Location Map of Gurdwara Ram Das Ji

5.3.2. Accessibility of the site

The Gurdwara stands in the heart of pedestrian allies of Kotiwala Bazaar. The bazaar is busy all day long with the regular hustle and bustle of Old Lahore's attractions. The shopkeepers, residents of the area, are respectful of the Gurdwara as reported by the Granthi of Gurdwara.

However, the idea of placing signage in the heart of Bazaar is still favored by the Gurdwara caretakers, who explained that Sikh delegations visit annually with tour guides, and even during the off-season, they frequently receive calls from visitors seeking directions.

A masterplan approach towards signs, signages is important. The placement of the main entrance in the busy streets of shops is sometimes overlooked. A green palque recognition will prove very beneficial here that catches the eyes against the white background and easy for locals to direct aswell while explaining the pathway to Gurdwara.



Figure 25: Accessibility Road of Janam Asthan Guru Ram Das Ji

5.3.3. Proposed Interventions onsite

This is the only piece of original, untouched, uncovered part of the structure preserved for visitors to see. And we can see the irreversible action being taken already on-site and its side effects.



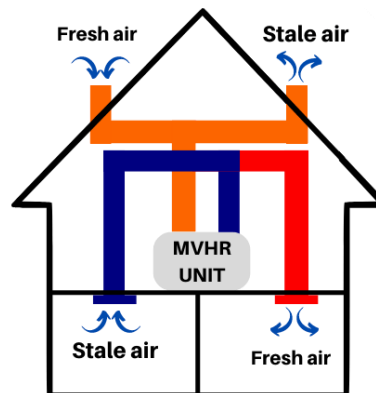
Figure 26: a) Untouched part of the Original structure; b) Irreversible actions taken on site

5.3.4. Conclusion

This action cannot be undone and an extensive funding and years had been invested to bring the Gurdwara to same external grandeur and now a full-time functioning site. A short term solution is to introduce proper ventilation strategy should be introduced in the building including the technology of moisture control, de humidifying i.e. introducing MVHR system in the building.

Regular ventilation can help control rising moisture levels and prevent further mold growth. Such modern interventions, when superimposed on the original structure, can compromise the building's internal framework, making it more susceptible to dampness and decay.

The long-term plan of building restoration requires stripping the cement plaster with utmost care and under the strict directions of Archaeologists, and lime plaster is used to restore the structure.



5.4. Gurdwara Shaheed Singh Singhania

The current building complex of the Gurdwara is a modern construction completed in 2004. Only a fragment of the wall of the original building is present on-site, and the disputed Gurdwara is also near the property where only a small dome structure stands in testament to the religious activity of sikhs with the mosque.



Figure 27: Site visit conducted by Expert and Team UU in April, 2025

5.4.1. Proposed Interventions onsite

It is proposed to convert this 700 sqft of area (20'x35') into a digital virtual holocaust walk-through experience of Sikh sacrifice in 1745. The narrative of this commemorative Gurdwara is so strong that a few pictures/illustrations on the wall of the Gurdwara do not do justice.

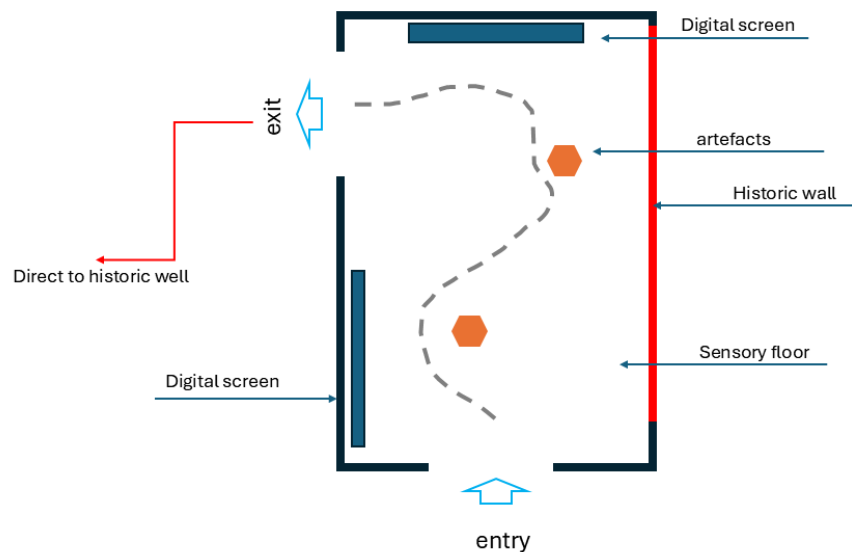


Figure 28: Diagrammatic explanation of Holocaust experiencing gallery development on site



Signage to direct the significance of this well

Walk to well from Holocaust experience directions through signage



Well sealing and preservation operation on-site. Proper sealing of this historic well should be done and that is carried out first by following essential steps:

1. Inspection of the structural condition of the well.
2. Cleaning of the well
3. Repair for any leakages etc.
4. Seal the well properly from top to 10' down.
5. Add the drainage system after sealing for rain water disposal
6. Regular Maintenance and cleaning of the well.
7. Protocols to approach the well to avoid any accident.

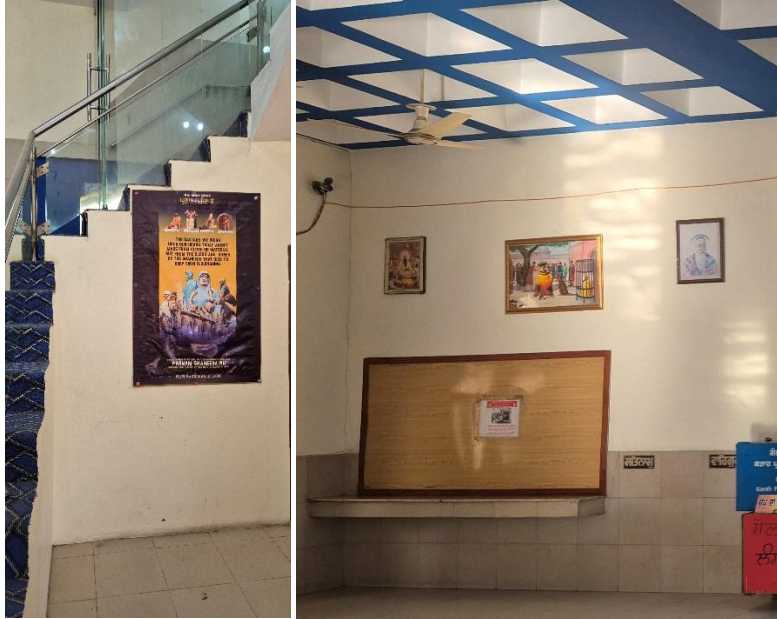


Figure 29: AI generated illustrations in the Langar Hall of Sikh sacrifices for whom this Gurdwara is dedicated to

5.5. Gurdwara Dera Sahib Sri Guru Arjan Dev



Figure 30: Site visit conducted by Expert and Team Urban Unit, April 2025

5.5.1. Ongoing conservation works on-site

Detailed and elaborated conservation works of the historic building complex are going on under the supervision of Walled City Authority. The mandate for this conservation and preservation works is to retrieve the building back to its original form including demolition of encroachments, properly designed elevational changes required for modern use in coherence to building character.

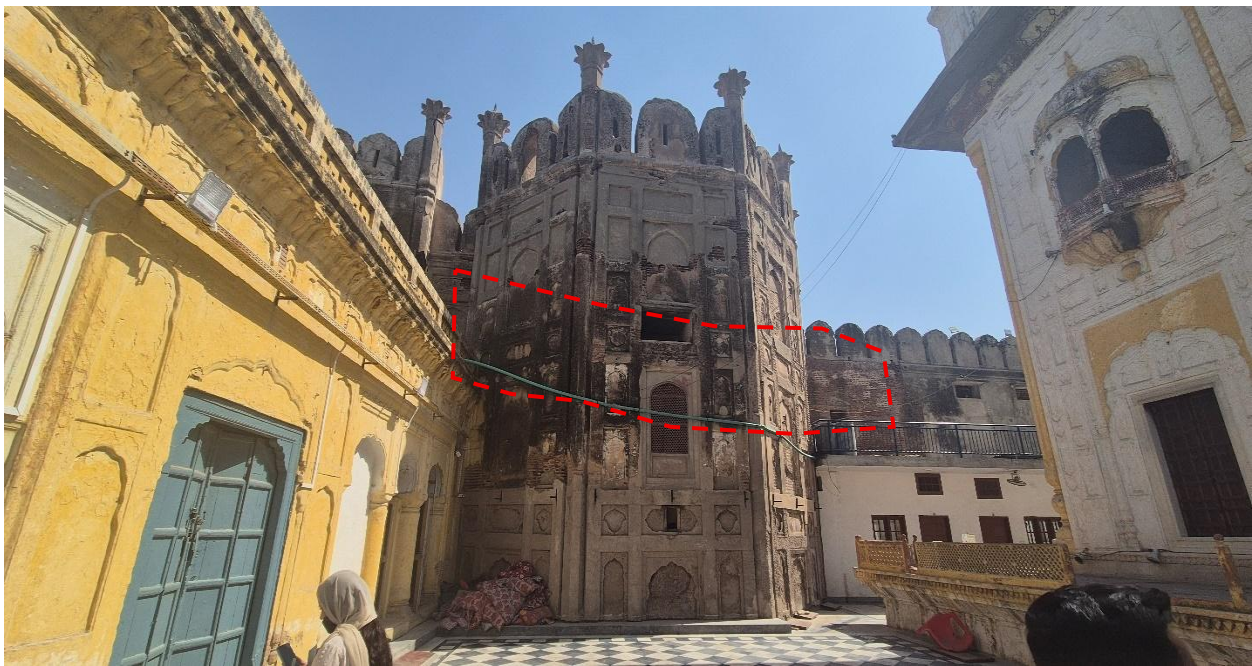


Figure 31: Ongoing conservation works on site expected to be completed in 2026

5.5.2. Issues on Site, Suggestions and Proposition

However, a few issues on site are noted and suggestions are provided below:

1. Fresh water supply onsite



Such facilities are essential onsite, but it is crucial to thoroughly design the routes of supply before installing them firsthand, rather than having these works altered afterwards.

There are experts in Heritage building modern amenities who should be hired for these extensive detail designs to protect heritage buildings and improve visitor's experience.

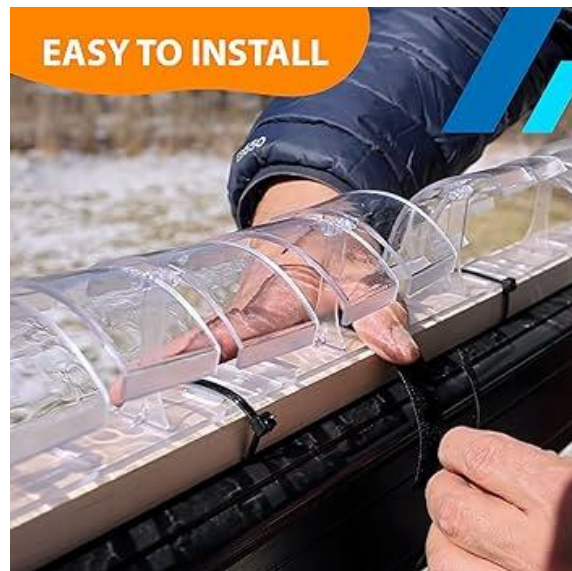
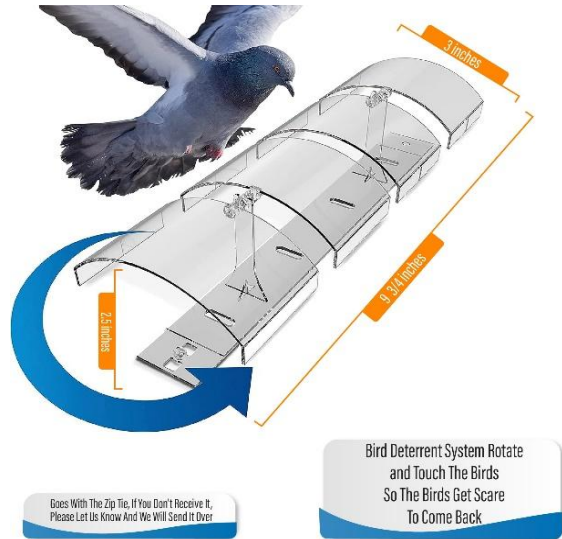


Multiple electric cables on site are coming to and from the main building, and this should be properly designed in collaboration with the electrical engineer and heritage building engineer consultants.

An alternative route should be established, or covered ducts should be integrated on-site.

To save the architectural features of the site it is important to avoid pigeons/birds encroachment on-site and only encourage them to stay on roof top and on the elevation of holy site. There are multiple repellants and most commonly used does not cater to cruelty towards nature.

However, the modern techniques are cruelty-free, scratch free and easy to install, made of Polycarbonate UV-resistant pigeon repellants.





The build area of the Complex should adhere to the same theme and complement the environment, defining the buildings in use and the adjacent boundary wall.

It is suggested that using uniform exterior wall paint across the building envelope of the complex will create a coherent appearance.

5.5.3. Accessibility Improvement Plan



Approach of site from Great Iqbal Park houses the dumping site of Gurdwara and Lahore Fort, which is not properly covered, so the experience of passing by users is aesthetically disturbed with a strong tinge of smell, and garbage spilling right next to the historic building is also against the laws.



We propose to properly design this **21,800 SQFT** of dumping site, providing it with a separate route for its maintenance and regular activity going on. The pedestrian experiential pathway for the public should not overlap with this service site.



The newly constructed **373 of running feet boundary wall** of Gurdwara faces the issues of moisture and seepage which should be controlled and monitored on-site. In any new construction within a historic setting, it is always preferred that the design complements not only the architectural features but also the original construction materials and techniques.

We propose to reconstruct this boundary wall into lime plaster, historically used on site, and turn this method of construction into an educational and informative channel for visitors to understand the building history of this complex.

5.6. Gurdwara Chevin Patshahi

Located on Temple Road this Gurdwara is still under construction and is currently closed. It is expected that the construction will be completed this year and the Gurdwara will be operational next year; 2026.

However, this is a completely new construction and traces from its historic building are not present anymore. But the history of this Gurdwara is important as a cultural heritage.



Figure 32: Gurdwara Chevvin Padshahi

Guru Hargobind Ji came to Lahore in 1619 AD with Diwan Chandu. It was from here that he asked Gur Premi (lover and devotee) Bibi Kaulan to ride his horse. The shrine is on Temple Road in Mozang. The initial building of this sacred place was built by Maharaja Ranjit Singh. It was shifted the resent building in 1926 AD through courtesy of late Sardar Mehar Singh. The congregation was held daily, the Shiromani Gurdwara Parbandhak Committee remained in charge of its maintenance from 1927 to 1947, and at present it is in the custody of the Waqf Board. Nine Shops inside the building Gurdwara sahib are endowed to it. An Akhand Patth (complete recitation) is done on birth anniversary of Gur Dev Ji. Its doors are ever open for the Sangat.



5.6.1. Intervention Proposal & Suggestion

There are two Gurdwaras of same significance in Lahore

1. Gurdwara Chevvin Patshahi, Mozang
2. Gurdwara Chewin Patchahi, Padhana

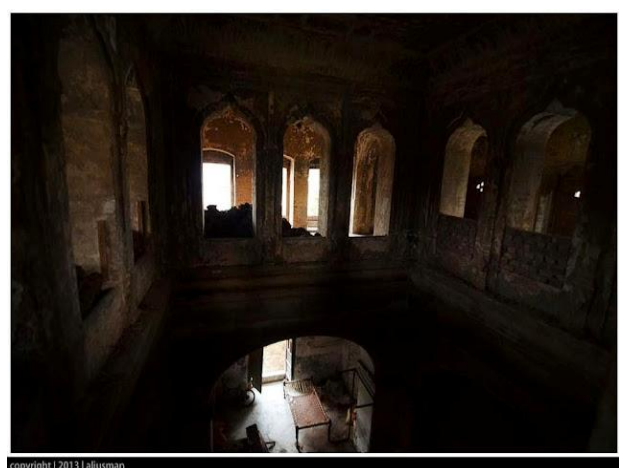
The Gurdwara in all its grandeur is located in the village of Padhana, within the jurisdiction of Burki Police Station, in Lahore district.

Historical significance of this Gurdwara dates back to the time when the Sixth Guru, Guru Hargobind Ji, arrived in Padhana from Dhilvan. The villagers warmly welcomed him, showcasing their love and affection. During his stay in the village, Guru Hargobind Ji engaged in discussions about the teachings of Sat Gur Ji with Jalhan Jat, a prominent landlord in the area.

Initially, the Gurdwara was constructed in a simple pattern. However, thanks to the initiative of Sardar Attar Singh, chief of Padhana village, and the collective efforts of the villagers, a beautiful new building was erected to replace the old one. The reconstruction project transformed the Gurdwara into a splendid structure, showcasing the devotion and commitment of the community. A local committee took charge of organizing the *Langar*, ensuring that the Sikh tradition of offering free meals to all visitors and devotees was upheld.

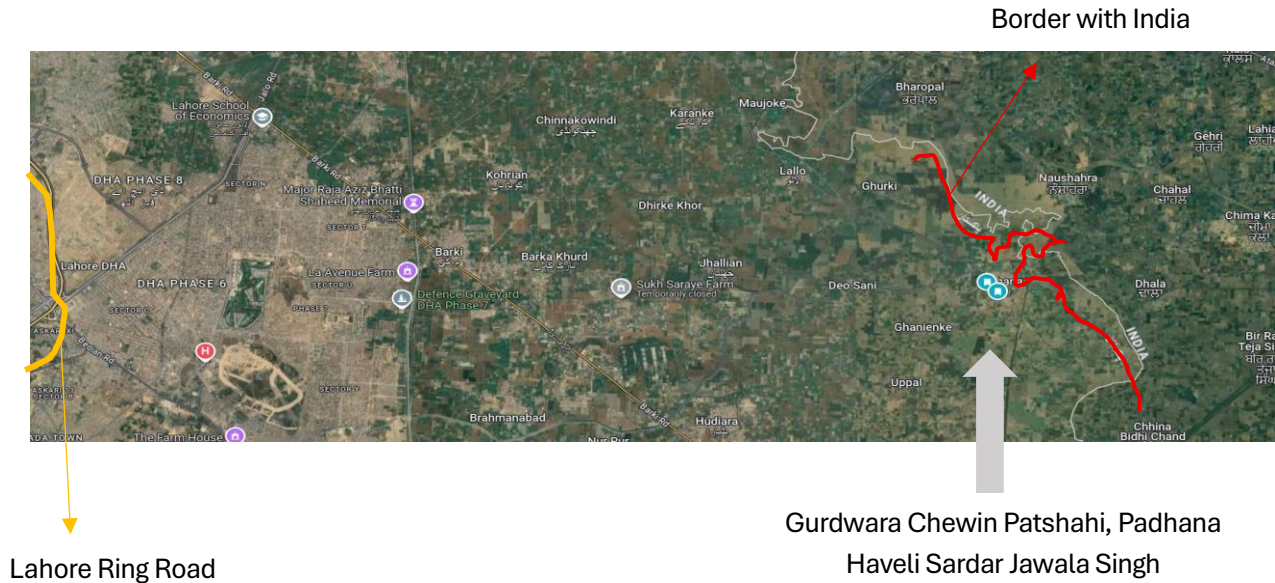
Unfortunately, at present, the premises of Gurdwara is occupied by refugees from Mewat. While the building is in relatively good condition, it is essential that proper care and maintenance are prioritized to prevent any deterioration over time. Preserving the Gurdwara's architectural integrity and ensuring its continued splendor requires ongoing attention and support.

Efforts should be made to engage with the refugee community, local authorities, and concerned organizations to ensure the Gurdwara's preservation. By raising awareness and mobilizing resources, steps can be taken to maintain the Gurdwara's significance as a place of worship and communal harmony. The Gurdwara in Padhana stands as a testament to the rich Sikh heritage in the region, and it is crucial that its sanctity and beauty.

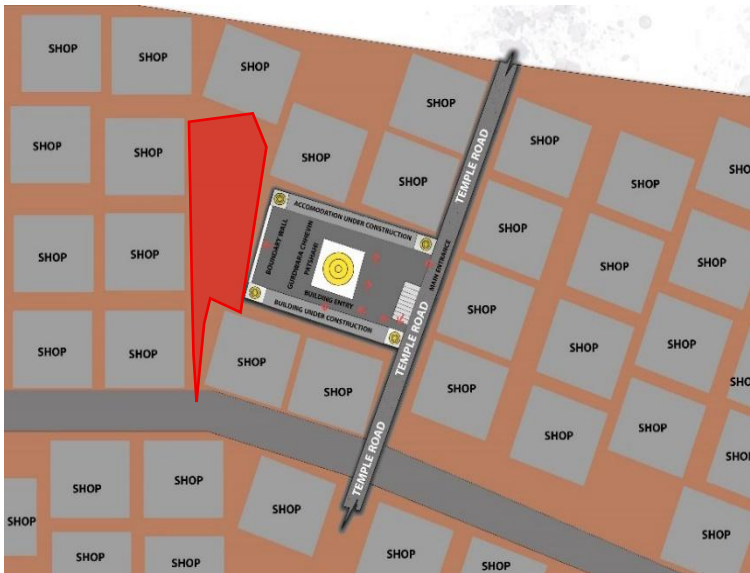
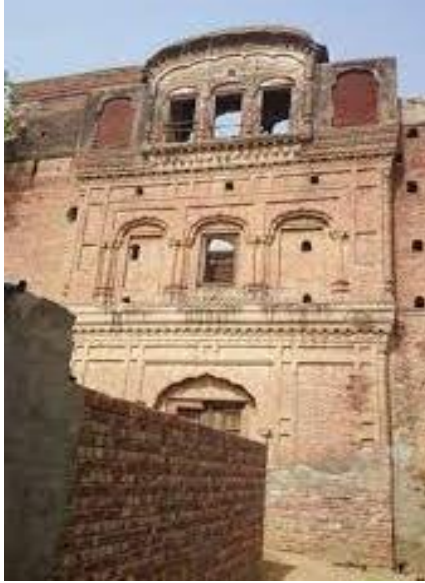


Conclusion:

It is important to reflect historical narrative and the journey of Guru Hargobind Ji at the temple on Mozang Road. In the proposed new construction, we suggest dedicating one **gallery space**-comparable in scale to the 700 sq. ft. gallery planned for Gurdwara Shaheed Singh Singhaniania—to a virtual tour. This will allow visitors to understand the history of this Gurdwara, Guru Hargobind Ji’s journey, and other temples historically built in his honor across the Lahore District.



It is proposed that in Phase II of the Digital Mapping Project, both the historic buildings be surveyed, documented, and presented with a detailed report which includes the historical significance and Archaeological report before these structures completely collapse and we lose an important historic urban Fabric of our country.



5.6.2. Parking Facility

There is currently no parking facility available for the Gurdwara, and the road is too busy to have car parking there, with a lot of encroachment of carts on road. It is suggested to have a properly designated parking available for the site that does not disturb the regular traffic of Temple Road, and the small businesses are not affected, but they experience an economic boost with having tourists around the area.

It is proposed to designate the square adjacent to Gurdwara (an area of 2900 sqft) to be converted into a temporary parking facility only for Gurdwara Chevvin Patshahi.

5.7. Nau Nihal Haveli



Figure 33: Nau Nihal Haveli site visit conducted by the Expert with Urban Unit Team in April, 2025

5.7.1. Site Eco-tourism Proposal by WCLA

The site is currently under the management of the Walled City of Lahore Authority (WCLA), which has proposed a comprehensive conservation, preservation, and eco-tourism master plan for 2025. An attached detailed archaeological report highlights the existing structural issues that threaten the integrity of the building.

5.7.2. Proposed Suggestions:

However, a few suggestions as part of this master plan report have been proposed below, highlighting a few of the urgent works that need to be taken:

- One of the most important and urgent works is the removal of rubble on-site affecting the external boundary wall of the building



The strict protocols to work around any historic building should be implemented here, and any construction material or garbage/debris should be removed.

- Standard Signage of the School should be maintained and not pasted on the walls of the historic building, affecting its elevational details.

The signage should be on standing podiums independent of building pasting. And if any signage is to be put then it should be on plain walls of the elevation marked in green. And preferably side signages should be added to the building for locals and visitors approaching from street to identify the building.

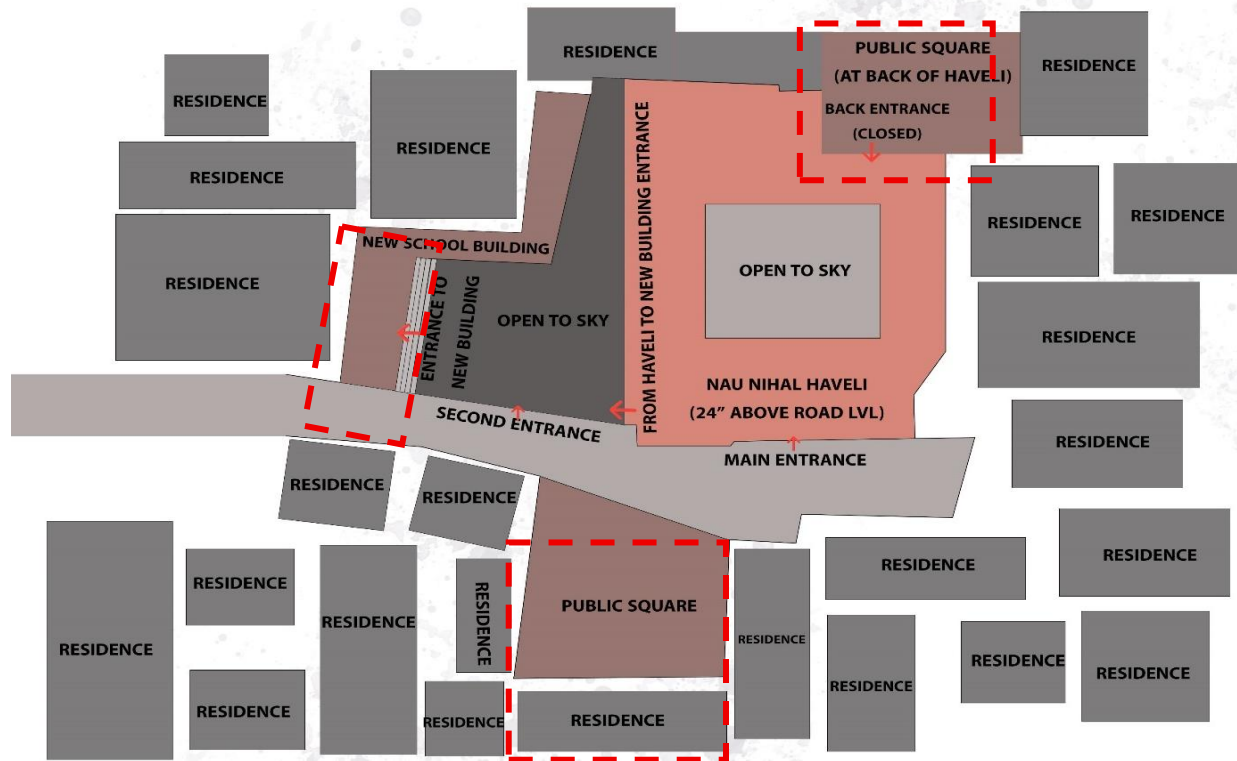
It is suggested that signages throughout the Walled City of Lahore follow the same standard pattern developed or if to be developed. So, there is coherence, and it enhances visitor's experience.



Currently, there is no signage or recognition for Nau Nihal Haveli itself outside the building or signage along the Galli. There is merely a mention of the School and internally a flex is present showing the historical photographs and a short history of conversion of this building into a school.



The series of flex pastings on the wall for educational purposes are present on inner side of building which is strictly prohibited and against the byelaws of historic building.

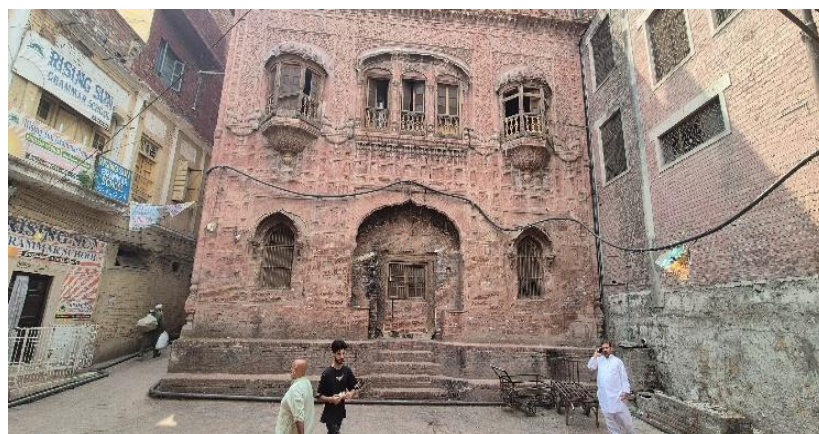


It is proposed to take the opportunity and develop the adjacent Public Squares of Nau Nihal Haveli. The backside of Nau Nihal Haveli has been neglected, and it has a quiet public square attached to its entrance that can be used as a platform to put up signages for this building and direct the audience.

It is also proposed here to remove the historical narrative flexes from the wall and move to the New School Building block lobby. The lobby is big, empty, and spacious, and its walls can be used as a good space to introduce the building and present its short history.

The lobby of the new school building block is approximately **530 sqft**, and we propose to use this entrance as an introductory historical timeline of the school intervention in Nau Nihal Haveli.

The backside public square of around **1100 sqft** could be utilized as a representation of the historic timeline of Nau Nihal Haveli.



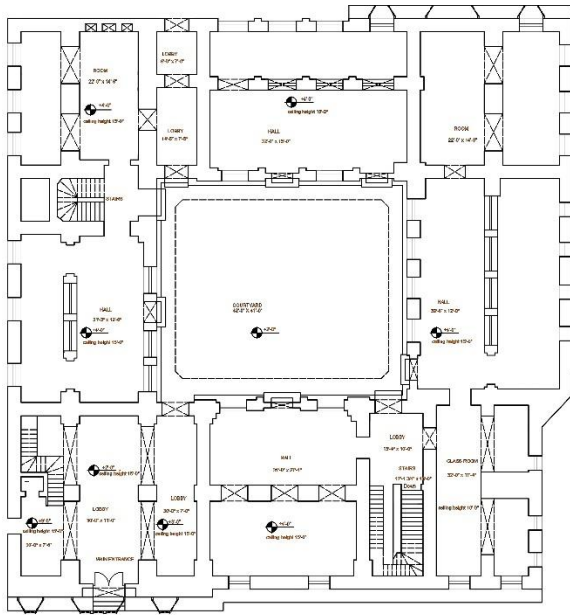
5.7.3. Design Intervention Suggestions

It is proposed to carefully design the electrical route of the building. The current Double Height Entrance Lobby of Haveli needs an urgent upgradation and to be restored to its original grandeur. The poorly whitewashed walls, electric cables, and Deco paint on the Columns are deteriorating the conditions of the building. Cement plastering and poor maintenance of wood original wooden details (Chawkat of the door) are in bad condition.

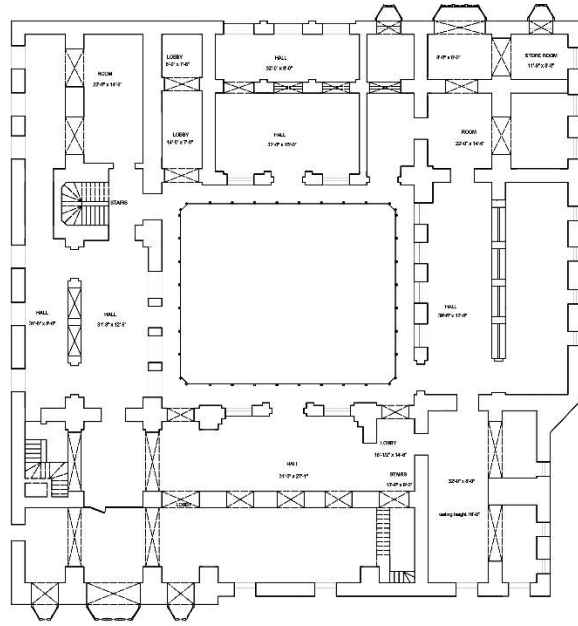


The area of the front entrance lobby is approximately 1050 sqft with 15' height internally. (30'x36'x15')

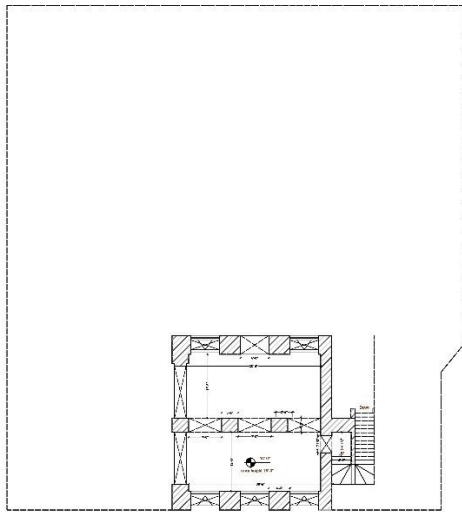




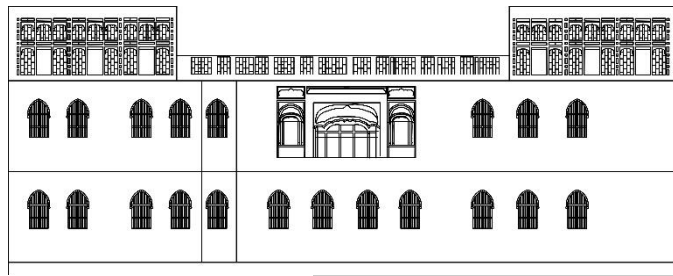
Ground Floor Plan



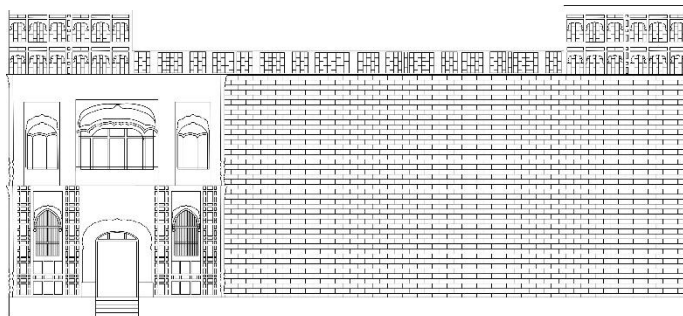
First Floor Plan



Basement Plan

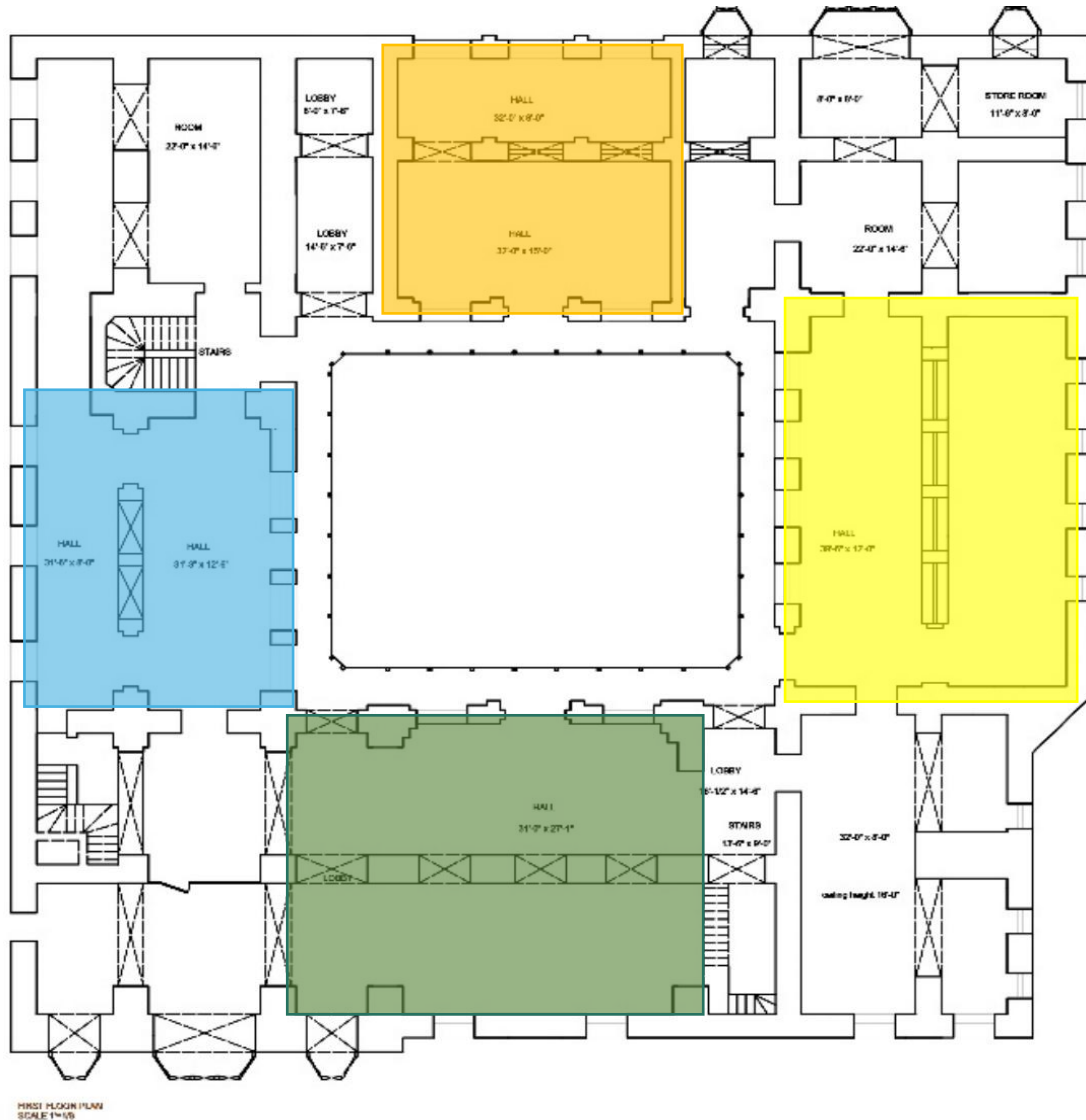


Left side elevation



Rear side elevation

Due to the current deteriorating situation of the building. It is strongly recommended to preserve the building's structural integrity and architectural details by restricting school activities to the ground floor only. The building should not be used for academic sessions on the first and second floors, as continuous operation on these levels may compromise its structural integrity. These spaces should be restored to their original historic grandeur, conserved with international standards, and should have limited slots opening for visitors, tourists to enjoy the Haveli interior and history.



- Souvenir Shop (736)
- Conservation techniques display 700 sqft
- Virtual Gallery space of history of Sikh period, 840 sqft
- Library for Public 950sqft

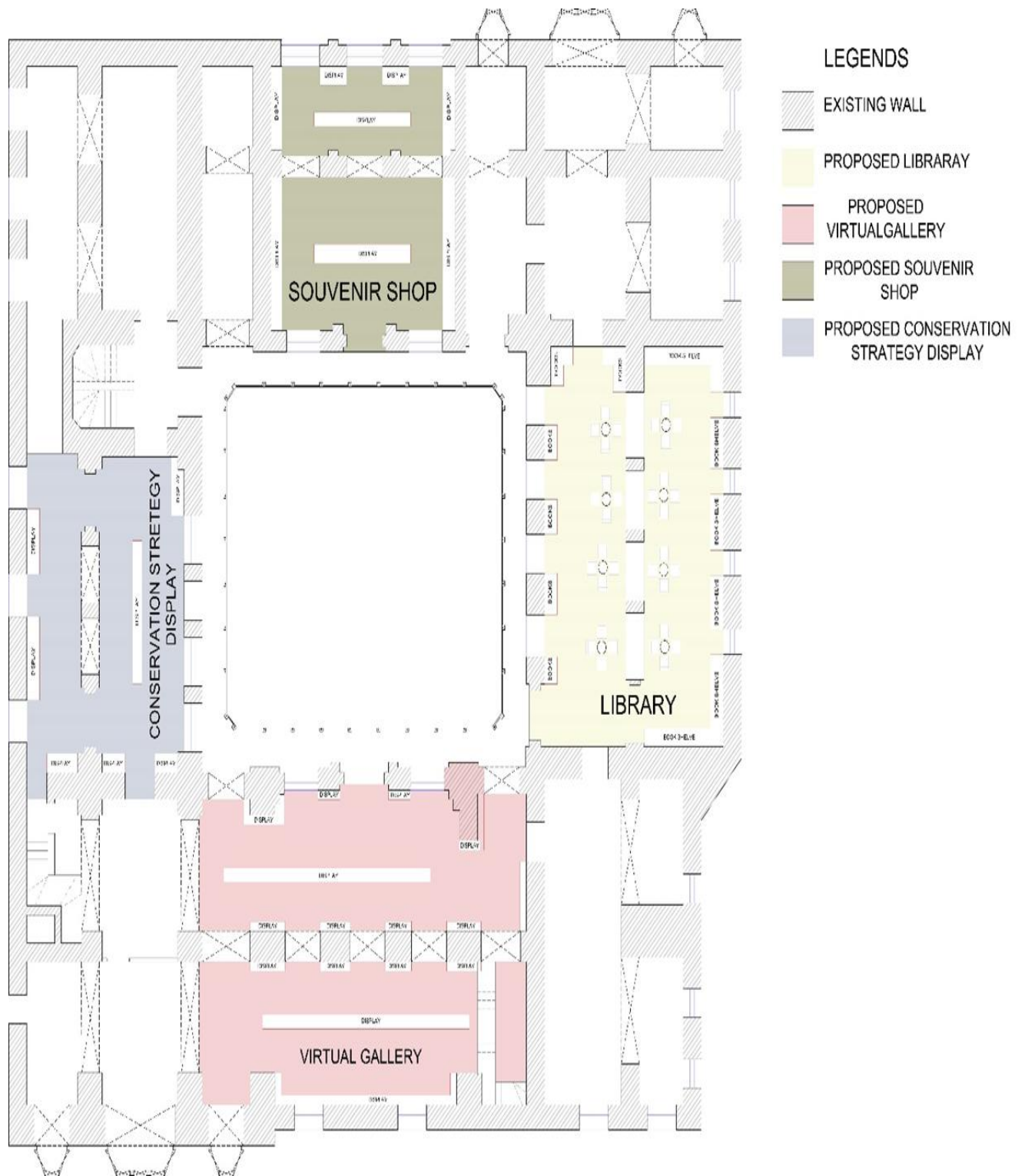


Figure 34: Layout plan of suggested interventions on First Floor of Haveli for limited access

6. Sikh period Residential Buildings

Adaptive Reuse in Old Lahore Report

6.1. Historical and Architectural Overview of Nau Nihal Singh Haveli and Asif Jah Haveli

6.1.1. Nau Nihal Singh Haveli

Location of Nau Nihal Singh Haveli

Located near Mori Gate in the heart of Lahore's Walled City, Nau Nihal Singh Haveli holds historical importance. The surrounding area is filled with Mughal and Sikh-era architecture. This haveli is placed in a zone once considered the political and royal hub. The location reflects the rich urban texture of pre-colonial Lahore. Its heritage status makes the site central to cultural preservation efforts.

▪ Builder of Nau Nihal Singh Haveli

The haveli was built by Prince Nau Nihal Singh, the grandson of Maharaja Ranjit Singh. Constructed during the 1840s, it stands as a prime example of Sikh architecture. The builder's royal background adds prestige to the structure. Its design shows how the elite of Sikh empire lived. The haveli mixes power and art in its construction.

▪ Original Purpose of Nau Nihal Singh Haveli

Originally, this haveli served as a residence for the young Sikh prince. It was not just a home but a space for royal activities and gatherings. Its decorated jharokas, balconies, and arches show its luxury. It reflected the cultural tastes and wealth of its royal residents. This purpose made it a living symbol of the Sikh dynasty.

▪ Current Use of Nau Nihal Singh Haveli

Today, the haveli functions as Government Victoria Girls' High School. It serves hundreds of students daily, mixing education with heritage. Though adapted for learning, it still retains many original features. However, daily school use adds wear to the ancient structure. Its dual role as a school and historical site poses preservation challenges.

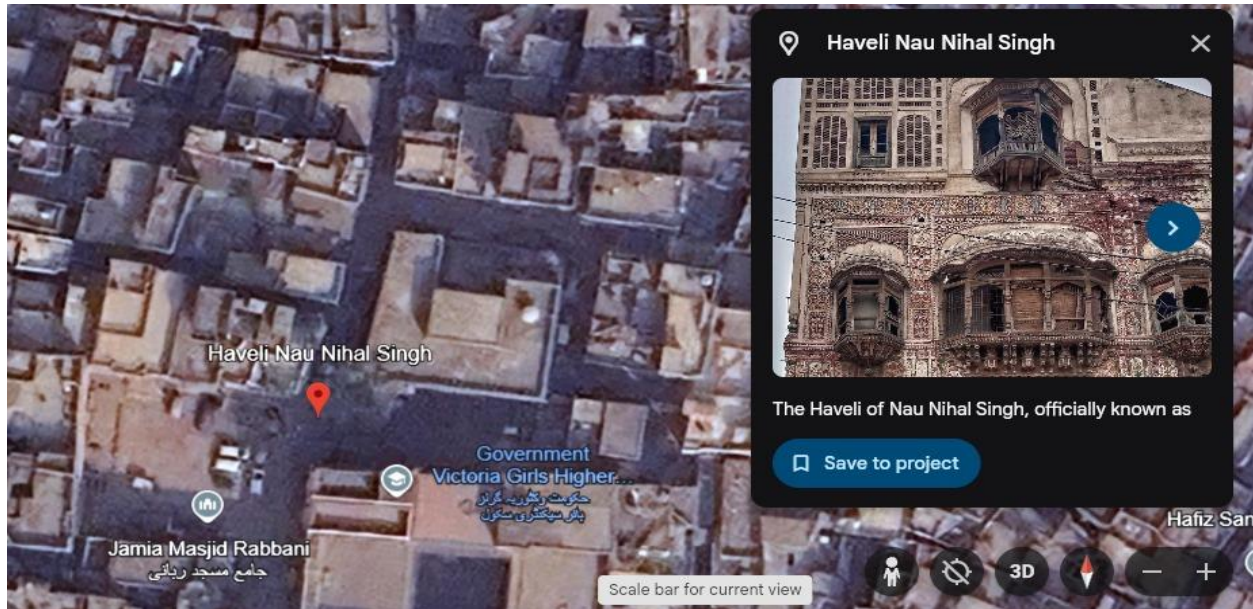


Figure 35: Location map of Nau Nihal Singh Haveli

6.1.2. Asif Jah Haveli (Dhyan Singh Haveli)

- **Location of Asif Jah Haveli**

Asif Jah Haveli is situated in Chuna Mandi, near the first haveli, within Walled City of Lahore. It shares the same cultural neighborhood, rich in Mughal-era architecture. The proximity of both havelis creates a heritage cluster. The area is historically dense, adding to its collective significance. This location further invites joint preservation efforts.

- **Builder of Asif Jah Haveli**

The haveli is believed to have been built by Abu'l-Hasan Asaf Khan, a powerful Mughal noble. Asaf Khan was the father of Mumtaz Mahal and the father-in-law of Shah Jahan. His status gives the building deep Mughal historical roots. The architecture reflects Mughal strength blended with elegance. This royal link enhances the haveli's national value.

- **Original Purpose of Asif Jah Haveli**

The building was originally meant for residence of a royal or noble families. Over time, it passed from Mughal hands to Sikh and then British use. Its function has evolved, but the core heritage remains intact. It has witnessed administrative, domestic, and political uses. This haveli holds stories from multiple historical periods.

- **Current Use of Asif Jah Haveli**

Today, this haveli houses Government Fatima Jinnah College for Women. The college provides higher education while using a historic space. Though adapted for academics, many heritage elements survive.

However, the pressure of modern use risks harming the old structure. It faces the same survival-versus-usage dilemma as its neighbor.

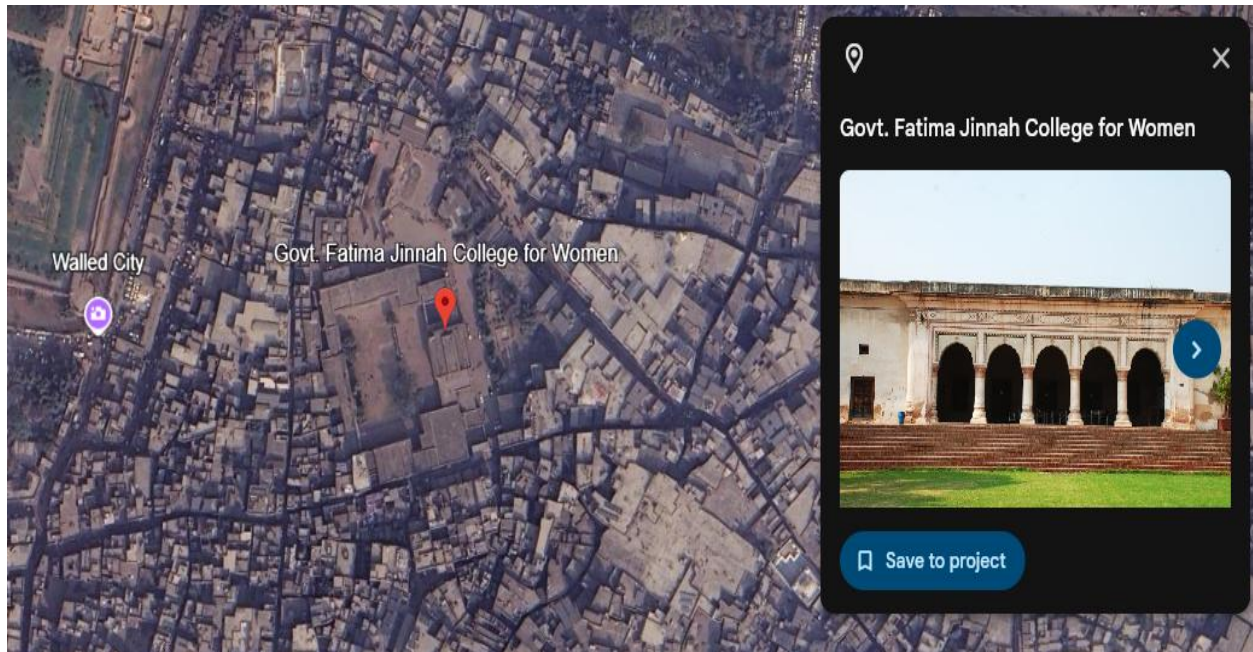


Figure 36: Location map of Asif Jah Haveli

6.1.3. Complexities Arising from Proximity and Differing Functions

- **Structural Integrity and Maintenance Challenges**

Both havelis are historic and fragile, requiring continuous care and restoration. Their advanced age makes them particularly susceptible to damage from regular use. The daily activities of the school and college place additional physical strain on their delicate architectural features. Without expert maintenance and conservation, these structures face the risk of irreversible loss. The combination of aging and active use is severely testing the limits of their preservation.

- **Preservation vs. Modern Usage**

These buildings are expected to fulfill both educational and heritage preservation roles. However, modern interventions-such as drilling, painting, or electrical wiring-pose a threat to their original features. Striking a balance between functional use and historical sensitivity remains a significant challenge. Even minor alterations can result in irreversible heritage loss. This inherent conflict necessitates carefully managed, expert-guided compromises.

- **Community Engagement and Access**

Local people lack awareness regarding cultural values and upkeep of these havelis. Without awareness, they may neglect or misuse the space. Lack of community involvement leads to poor protection. Public access and care should be increased through programs. When people care, heritage is protected for the future.

- **Structural Damage reported in Asif Ja Haveli**

The use of these heritage buildings in modern times requires a sensitive approach to conservation and adaptive re-use. For example, the damage and collapse of the wall of Ais Ja Haveli reported in 2019 is a testament and an awakening call to seriously undertake the preservation of these structures to save heritage and lives.

“We got lucky as when the wall fell, the college was closed because of Ashura holiday,” says the principal of the college, Dr Bushra Samina, while recalling what could have been a worse disaster.

It is proposed that these buildings be closely monitored and surveyed, with restricted access and movement in identified sensitive areas.

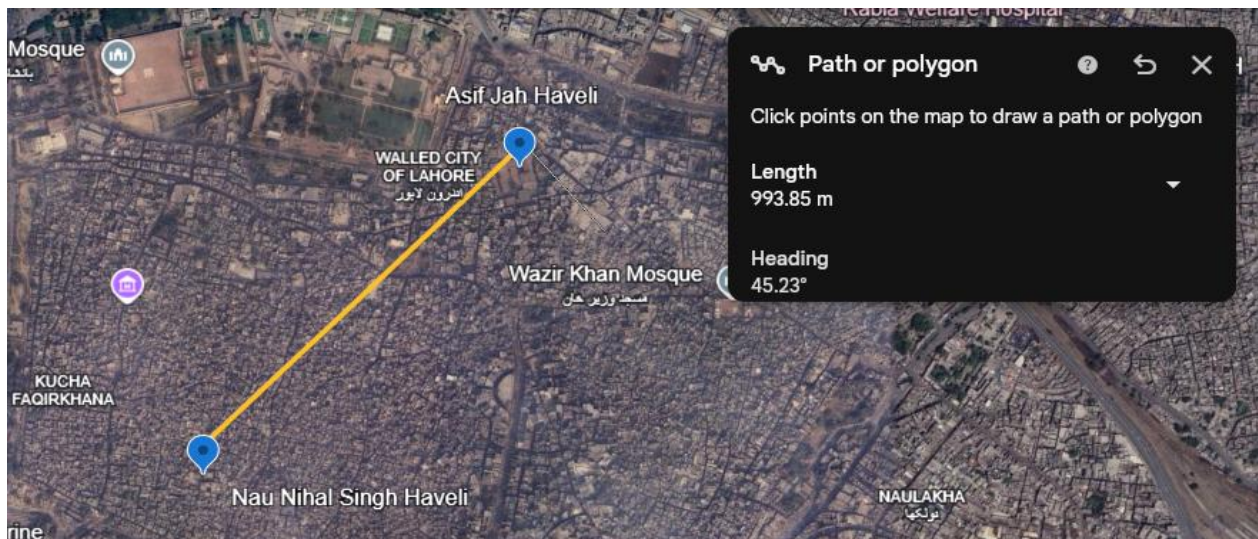


Figure 37: Proximity of Nau Nihal Singh Haveli and Asif Jah Haveli

6.1.4. Proposed Heritage Trail through Education for Integrated Management and Preservation

- **Heritage Trail of these Educational Buildings**

It is proposed to see these buildings as one unified visitor experience of Sikh period’s Architecture/Mughal appropriation, and use in the modern age. Due to limited access and restricted opening hours on weekdays, it is proposed that these buildings be opened on weekends to allow the general public and tourists to appreciate the heritage of Punjab and Lahore, under supervision of an organized management group.

- **Heritage Education and Student Awareness**

Students from both the school and college should be taught history of these buildings. If students understand their value, they will help protect themselves. Educational programs, heritage clubs, and

awareness events can be introduced. This builds a sense of pride and duty among the young generation. A united student body will care for their shared legacy.

- **Joint Infrastructure Planning and Restoration**

Renovation or upgrades like wiring or bathrooms must be heritage-sensitive. When managed as one site, such work will follow the same conservation rules. Experts can ensure original design remains untouched. Funds can be pooled for quality repair and restoration. Joint care leads to lasting beauty and function.

- **One Community, One Monument Approach**

The local community should see the two havelis as one cultural heart. Involving residents through clean-up drives, festivals, or cultural tours can build emotional attachment. One united identity for both havelis will increase protection. Community involvement ensures 24/7 informal monitoring. United efforts result in sustainable preservation.

6.1.5. Conclusion

The Nau Nihal Singh Haveli and Asif Jah Haveli are not just school and college buildings; they are living monuments of history. Their close location and similar heritage demand a unified, one-body treatment in all matters. By merging management, planning, and community care, we can protect their beauty and function together. Treating them as one will remove confusion and allow stronger preservation efforts. This combined approach is the only way to save and celebrate Lahore’s priceless heritage.

“We shape our buildings; thereafter, they shape us.” – Winston Churchill

This timeless quote reminds us: by protecting these havelis, we preserve a part of who we are.

7. Accessibility and Ease of Protocols for Sites

The Sikh religious sites in Lahore, which hold immense cultural and historical significance, are currently managed under the administrative supervision of Evacuee Trust Property Board (ETPB). While these sacred places remain accessible to Sikh pilgrims throughout the year without restriction, the process for the general public—particularly domestic and international non-Sikh visitors—to gain access is marked by lengthy and cumbersome permission protocols. This not only causes inconvenience but also discourages broader cultural engagement and educational tourism. To address this, it is proposed that while robust safety and security measures must continue to be enforced, a more streamlined and transparent access framework be introduced. This approach would ensure adherence to preservation protocols and safeguard the sanctity of the sites, while also enhancing public accessibility-fostering interfaith understanding and promoting inclusive heritage tourism.

8. Proposed Project Stages and Costing

The Trail of Sikh Sites, Lahore masterplan is designed to be divided into three stages:

8.1. Project Stages

8.1.1. Short-Term

- Masterplan trail infrastructure
- Preservation and sealing of wells
- Baradari adaptive re-use and complex development with interventions
- Samadhi of bhai vasti ram masterplan landscaping and design interventions
- Ventilation strategy for Gurdwara Janam Asthan
- Signages for proposed gurdwaras
- Gurdwara Shaheehd Singh Singhanian design interventions
- Gurdwara Dera Sahib paint and anti-pigeon repellants interventions
- Parking facility for Gurdwara Chevvin Patshahi
- Gallery space in Gurdwara Chevvin Patshahi
- Nau Nihal Haveli proposed suggestions
- Design intervention of the Entrance Lobbies of the New building block and the historic building.
- Conservation of the First Floor and Second Floor of Nau Nihal Haveli

8.1.2. Medium Term

- Green plaque scheme
- Gurdwara Dera Sahib plumbing and electrical cables re-routing
- Gurdwara Dera Sahib Dumping site redesign
- Prohibition of educational activities on the first and second floor of Haveli

8.1.3. Long Term

- Gurdwara Janam Asthana historic construction revival
- Gurdwara Dera sahib re construction of boundary wall
- Documentation of Gurdwara Chewin Patshahi, padhana and Haveli Sardar Jawala Singh
- Conversion of First and Second floor to temporary public spaces with limited access

8.2. Proposed Project Costing

| Summary of Rough Cost Estimate for Trail of Sikh Sites, Lahore “The Sikh Legacy Loop” | | | | |
|--|---|-----------------------|--------------------|---------|
| Sr. No | Description | Amount in PKR | Amount in Millions | Remarks |
| Short Term Plan | | | | |
| 1 | Master plan trail infrastructure | 58,137,500.00 | 58.138 | |
| 2 | Preservation and sealing of wells | 2,795,000.00 | 2.795 | |
| 3 | Baradari adaptive re-use and complex development with interventions | 40,087,500.00 | 40.088 | |
| 4 | Samadhi of Bhai Vasti Ram Masterplan, landscaping and design interventions | 42,700,000.00 | 42.700 | |
| 5 | Ventilation strategy for Gurdwara Janam Asthan | 12,800,000.00 | 12.800 | |
| 6 | Signages for proposed gurdwaras | 10,950,000.00 | 10.950 | |
| 7 | Gurdwara Shaheehd Singh Singhanian design interventions | 4,827,500.00 | 4.828 | |
| 8 | Gurdwara Dera Sahib paint and anti-pigeon repellants interventions | 2,690,000.00 | 2.690 | |
| 9 | Development of Parking and Gallery Facilities at Gurdwara Chewin Patshahi | 8,935,363.68 | 8.935 | |
| 10 | Conservation and Architectural Integration Project of Nau Nihal Haveli (Including Entrance Lobby Interventions and Upper Floor Restoration) | 50,844,900.00 | 50.845 | |
| a) Total Amount of Short-Term Plan | | 234,767,763.68 | 234.77 | |
| Medium Term Plan | | | | |
| Gurdwara Dera Sahib proposed interventions | | | | |
| 1 | Green plaque scheme | 1,000,000.00 | 1.000 | Ls |
| 2 | Gurdwara Dera Sahib Infrastructure Upgradation and Dumping Site Redevelopment | 5,540,000.00 | 5.540 | LS |
| b) Total Amount of Medium-Term Plan | | 6,540,000.00 | 6.54 | |
| Long Term Plan | | | | |

| | | | | |
|---|--|-----------------------|---------------|----|
| 1 | Gurdwara Janam Asthana historic construction revival | 50,000,000.00 | 50.000 | LS |
| 2 | Gurdwara Dera Sahib reconstruction of boundary wall | 5,490,000.00 | 5.490 | |
| 3 | Conservation-Led Redevelopment of Nau Nihal Haveli | 10,000,000.00 | 10.000 | LS |
| | c) Total Amount of Long-Term Plan | 65,490,000.00 | 65.49 | |
| | (a+b+c) Sub-Total Amount | 306,797,763.68 | 306.80 | |
| | Add Contingencies Cost (3.5%) | 10,737,921.73 | 10.74 | |
| | Add Design 5% & Supervision Consultancy 5% (10% of total works) | 30,679,776.37 | 30.68 | |
| | Add PST (5%) | 15,339,888.18 | 15.34 | |
| | Grand Total Amount | 363,555,349.96 | 363.56 | |

COST: -

The Total Cost of this Rough Cost Estimate has been worked out, amounting to **Rs. 363.56 Million**, including 3.5% Contingencies, Design 5% & Supervision Consultancy 5% & 5% PST.

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8.2.1. Detailed Costing

Rough Cost Estimates of Master plan Trail Infrastructure:

| S.No | Item Description | Unit | Quantity | Rate (PKR) | Amount (PKR) |
|------|---|-------|-----------|------------|--------------|
| | Short Term Plan | | | | |
| 1 | Trail directional signage (heritage-style, metal, bilingual, with QR codes) | nos. | 50.00 | 50,000.00 | 2,500,000.00 |
| 2 | Interpretive panels at key trail nodes (multilingual, 4'x6' size) | nos. | 20.00 | 75,000.00 | 1,500,000.00 |
| 3 | Wayfinding floor tiles (engraved stone and map icons) | nos. | 150.00 | 8,000.00 | 1,200,000.00 |
| 4 | Brick-paved segments through heritage zone (approx. 1.5 km) | sq.ft | 16,150.00 | 500.00 | 8,075,000.00 |
| 5 | Cobbled or mud-stabilized alleys for walking (approx. 1 km) | sq.ft | 10,750.00 | 350.00 | 3,762,500.00 |
| 6 | Public benches (concrete combo) | nos. | 50.00 | 150,000.00 | 7,500,000.00 |

| | | | | | |
|------------------------|--|------|--------|------------|----------------------|
| 7 | Shaded pergolas or canopies (steel) | nos. | 20.00 | 400,000.00 | 8,000,000.00 |
| 8 | Trash bins (heritage design + recycling segregation) | nos. | 100.00 | 25,000.00 | 2,500,000.00 |
| 9 | Heritage-style solar lamp posts (cast iron, 12 ft, with LED) | nos. | 120.00 | 120,000.00 | 14,400,000.00 |
| 10 | CCTV security cameras (IP cameras at 10 key trail points) | nos. | 20.00 | 100,000.00 | 2,000,000.00 |
| 11 | Panic buttons/emergency call points | nos. | 10.00 | 150,000.00 | 1,500,000.00 |
| 12 | Designated parking stations for golf carts (small covered sheds) | nos. | 8.00 | 500,000.00 | 4,000,000.00 |
| 13 | Eco-rickshaw/golf cart signage and docking panels | nos. | 8.00 | 150,000.00 | 1,200,000.00 |
| Total Amount Rs | | | | | 58,137,500.00 |

Rough Cost Estimates of Preservation and Sealing of Wells:

| S.No. | Item Description | Unit | Quantity | Rate (PKR) | Amount (PKR) |
|------------------------|---|------------|----------|------------|---------------------|
| Short Term Plan | | | | | |
| 1 | Site clearance & debris removal | job | 3.00 | 350,000.00 | 1,050,000.00 |
| 2 | Manual cleaning of well shaft (up to 30 ft depth) | per ft | 90.00 | 2,000.00 | 180,000.00 |
| 3 | Masonry repair using lime mortar (inner wall) | sq.ft | 300.00 | 800.00 | 240,000.00 |
| 4 | Rim/Parapet wall repair (lime plaster + stone work) | r.ft | 60.00 | 2,500.00 | 150,000.00 |
| 5 | Grating/cage installation for safety (iron) | per well | 3.00 | 150,000.00 | 450,000.00 |
| 6 | Water quality testing | per sample | 3.00 | 15,000.00 | 45,000.00 |
| 7 | Interpretive signage in Urdu & English (stone) | per sign | 3.00 | 45,000.00 | 135,000.00 |
| 8 | Lighting (solar-powered ambient lights) | per well | 3.00 | 50,000.00 | 150,000.00 |
| 9 | Pathway development from the main site to wells (brick/paver) | sq.ft | 450.00 | 600.00 | 270,000.00 |
| 10 | Water drainage/rainwater diversion (stone drain) | r.ft | 100.00 | 850.00 | 85,000.00 |
| 11 | Vegetation trimming & protective landscaping | job | 1.00 | 40,000.00 | 40,000.00 |
| Total Amount Rs | | | | | 2,795,000.00 |

Rough Cost Estimates of Baradari adaptive re-use and complex development with interventions:

| S.No. | Description of Work | Unit | Quantity | Rate (PKR) | Amount (PKR) |
|--------------------------------------|--|------|----------|------------|--------------|
| | Short Term Plan | | | | |
| A. Baradari Restoration Works | | | | | |
| 1 | Detailed condition survey and documentation | Job | 1.00 | 350,000.00 | 350,000.00 |
| 2 | Structural repairs (arches, pillars, roof) | Sqft | 1,200.00 | 3,500.00 | 4,200,000.00 |
| 3 | Lime plaster restoration (interior & exterior) | Sqft | 1,850.00 | 650.00 | 1,202,500.00 |
| 4 | Mosaic/stone flooring repairs and replacements | Sqft | 1,200.00 | 1,200.00 | 1,440,000.00 |
| 5 | Conservation of frescoes/decorative elements | Sqft | 200.00 | 3,500.00 | 700,000.00 |
| 6 | Lighting (heritage-friendly LED fixtures) | No | 24.00 | 15,000.00 | 360,000.00 |
| | New Jalis incorporation | | | | |
| B. Adaptive Reuse Components | | | | | |
| 1 | Heritage Interpretation Centre setup (panels, displays) | Job | 1.00 | 500,000.00 | 500,000.00 |
| 2 | Artist-in-Residence (AiR) Studio - Renovation (Virtual Gallery) | | | | |
| | A. Civil Works | | | | |
| | Wall plastering & lime-based finishing (heritage compatible) | Sft | 600.00 | 350.00 | 210,000.00 |
| | Flooring (restoration or new, heritage-compliant) | Sft | 600.00 | 750.00 | 450,000.00 |
| | Ceiling treatment (false ceiling or wooden rafters' restoration) | Sft | 600.00 | 600.00 | 360,000.00 |
| | Minor structural repairs (cracks, lintels, supports) | L.S. | 1.00 | 350,000.00 | 350,000.00 |
| | B. Woodwork & Internal Divisions | | | | |
| | Restoration of wooden doors & windows | No | 4.00 | 100,000.00 | 400,000.00 |
| | Wooden/glass partitions (for bed area, workspace separation) | Sft | 200.00 | 850.00 | 170,000.00 |
| | C. Electrical & Lighting | | | | |
| | | | | | - |

| | | | | | |
|---|---|------|-------|--------------|--------------|
| | Wiring, LED lights, sockets, switches, ventilation | L.S. | 1.00 | 300,000.00 | 300,000.00 |
| | D. Plumbing & Sanitary | | | | - |
| | Renovated toilet with basic fittings | L.S. | 1.00 | 350,000.00 | 350,000.00 |
| | Mini kitchenette with sink & storage | L.S. | 1.00 | 100,000.00 | 100,000.00 |
| | E. Furniture & Fixtures | | | | - |
| | Worktable, 2 chairs, bookshelf | L.S. | 1.00 | 100,000.00 | 100,000.00 |
| | Bed, wardrobe, side table | L.S. | 1.00 | 100,000.00 | 100,000.00 |
| | F. Equipment & Branding | | | | - |
| | Basic decor, art-friendly ambience setup | L.S. | 1.00 | 100,000.00 | 100,000.00 |
| | Multimedia setup (monitor, speakers, optional) | L.S. | 1.00 | 150,000.00 | 150,000.00 |
| 3 | Café setup with furniture & service counter | Job | 1.00 | 5,000,000.00 | 5,000,000.00 |
| 4 | Souvenir shop | Job | 2.00 | 1,622,500.00 | 3,245,000.00 |
| 5 | HVAC system installation on-site | | | | |
| | A. Equipment Supply | | | | |
| 1 | Supply of 1.5 Ton Split-Type Inverter Air Conditioner | Nos | 12.00 | 195,000.00 | 1,080,000.00 |
| 2 | Supply of 2 Ton Split-Type Inverter Air Conditioner (for large rooms/galleries) | Nos | 4.00 | 290,000.00 | 480,000.00 |
| 3 | Supply of Exhaust/Ventilation Fans (silent/heritage compliant) | Nos | 16.00 | 35,000.00 | 120,000.00 |
| | B. Installation & Piping Works | | | | |
| 4 | Copper piping with insulation (AC gas pipe kits with drain pipe and wiring) | Sets | 16.00 | 80,000.00 | 320,000.00 |
| 5 | Wall brackets, indoor/outdoor mounting frame, civil fixing & hole coring | L.S. | 1.00 | 350,000.00 | 150,000.00 |
| | C. Electrical Works | | | | |
| 6 | Wiring from panel to AC units (with proper conduit, MCBs, sockets) | L.S. | 2.00 | 280,000.00 | 180,000.00 |

| | | | | | |
|----|---|------|----------|----------------------|--------------|
| 7 | Supply & installation of Distribution Box with circuit breakers for HVAC load | No | 2.00 | 160,000.00 | 60,000.00 |
| | D. Control & Monitoring | | | | |
| 8 | Smart Thermostat/Programmable Thermostat installation | Nos | 8.00 | 80,000.00 | 160,000.00 |
| | E. Testing & Commissioning | | | | |
| 9 | Complete testing, commissioning, gas charging, balancing | L.S. | 1.00 | 300,000.00 | 100,000.00 |
| | F. Miscellaneous Works | | | | |
| 10 | Misc. materials, insulation wraps, pipe clamps, drainage piping | L.S. | 1.00 | 300,000.00 | 100,000.00 |
| | C. Landscape and Site Development | | | | - |
| 1 | Garden restoration (charbagh layout, replantation) | Sft | 5,000.00 | 300.00 | 1,500,000.00 |
| 2 | Walkways (brick/tile paving with edging) | Sft | 2,000.00 | 850.00 | 1,700,000.00 |
| 3 | Sitting canopies and shade structures | No | 4.00 | 250,000.00 | 1,000,000.00 |
| 4 | Decorative water fountain (central) | No | 1.00 | 500,000.00 | 500,000.00 |
| 5 | Landscape lighting (solar powered) | No | 20.00 | 10,000.00 | 200,000.00 |
| | D. Infrastructure & Utilities | | | | - |
| 1 | Boundary wall (repair & enhancement) | Rft | 500.00 | 1,500.00 | 750,000.00 |
| 2 | Ticketing kiosk / entrance gate | No | 1.00 | 900,000.00 | 900,000.00 |
| 3 | Toilets & drinking water facility | Job | 1.00 | 1,700,000.00 | 1,700,000.00 |
| 4 | CCTV & surveillance setup | Job | 1.00 | 1,000,000.00 | 1,000,000.00 |
| 5 | Food Stalls | LS | 5.00 | 850,000.00 | 4,250,000.00 |
| 6 | Permanent staff employment for maintenance (12 Months) =12*50,000 | No's | 5.00 | 600,000.00 | 3,000,000.00 |
| 7 | Solar panels & backup lighting setup | Job | 1.00 | 700,000.00 | 700,000.00 |
| | Total Amount Rs | | | 40,087,500.00 | |

Rough Cost Estimates of Samadhi Bhai Vasti Ram master plan landscaping and design interventions:

| Sr. No. | Description of Work | Unit | Qty | Rate (PKR) | Amount (PKR) |
|---------|---|------|-------|------------------------|-------------------|
| | Short Term Plan | | | | |
| 1 | 10' wide stone-paved pathway with sandstone cobbles, drain edge, landscaping on both sides | Sft | 1,500 | 3,500 | 5,250,000 |
| 2 | Designer circular marble fountain (10' dia) with LED lights, sensor-based automation & heritage motifs | No | 1 | 3,500,000 | 3,500,000 |
| 3 | Smart digital heritage signage system (solar-powered with QR codes, motion-activated audio) | No | 1 | 1,500,000 | 1,500,000 |
| 4 | Shaded tensile fabric canopies (heritage design) with carved wooden poles and floor tiling | No | 12 | 850,000 | 10,200,000 |
| 5 | Premium designated sitting zones with custom sandstone benches, lighting, plant screening | No | 2 | 2,000,000 | 4,000,000 |
| 6 | Information kiosk (200 sft) with AC, LCD screen, digital info portal, carved wood facade | Sft | 200 | 38,000 | 7,600,000 |
| 7 | Covered pavilion-style structure in Samadhi lawn with heritage tile roofing and arched brick piers | Job | 1 | 3,500,000 | 3,500,000 |
| 8 | Solar-powered cast iron heritage light poles with twin LED globes and base illumination (15 units) | No | 15 | 250,000 | 3,750,000 |
| 9 | Designer conservation narrative board on carved stone plinth with bronze plate & LED highlight | No | 1 | 900,000 | 900,000 |
| 10 | Full heritage well conservation: structural brick lining, iron grill cover, pump-out, sealing, glass viewing top | Job | 1 | 2,500,000 | 2,500,000 |
| | | | | Total Amount Rs | 42,700,000 |

Rough Cost Estimates of Ventilation strategy for Gurdwara Janam Asthan:

| Sr. No. | Description of Work | QTY | Unit | Rate (PKR) | Amount (PKR) |
|---------|---|-----|------|------------|--------------|
| | Short Term Plan | | | | |
| 1 | MVHR System Installation (Small-Scale) | 2 | No | 2,000,000 | 4,000,000 |
| 2 | Commercial-Grade Dehumidifier Units | 5 | No | 300,000 | 1,500,000 |
| 3 | Green Recognition Plaques (cast iron, enamel) | 4 | No | 100,000 | 400,000 |

| | | | | | |
|----|--|-------|-----|------------------------|-------------------|
| 4 | Directional Signage (heritage-style) | 10 | No | 75,000 | 750,000 |
| 5 | Moisture Mapping and Testing | 1 | Job | 500,000 | 500,000 |
| 6 | Safe Paint Removal from Internal Walls | 500 | Sft | 1,500 | 750,000 |
| 7 | Restoration of Walls with Lime Plaster | 1,000 | Sft | 2,000 | 2,000,000 |
| 8 | Passive Ventilation Openings with Jali Grilles | 8 | No | 125,000 | 1,000,000 |
| 9 | Microclimate Monitoring System (Sensor Setup) | 1 | Set | 700,000 | 700,000 |
| 10 | Digital Interpretation Panel (touchscreen) | 2 | No | 600,000 | 1,200,000 |
| | | | | Total Amount Rs | 12,800,000 |

Rough Cost Estimates of Signages for Proposed Gurdwaras:

| Sr. No. | Description of Work | QTY | Unit | Rate (PKR) | Amount (PKR) |
|------------------------|---|-----|------|------------------------|-------------------|
| Short Term Plan | | | | | |
| 1 | Directional Sign Boards (cast iron with enamel face) | 30 | Each | 75,000 | 2,250,000 |
| 2 | Entry Identification Boards (marble base with steel text) | 10 | Each | 150,000 | 1,500,000 |
| 3 | Interpretive Panels (weatherproof printed steel + frame) | 20 | Each | 200,000 | 4,000,000 |
| 4 | Code of Conduct Signage (multilingual with symbols) | 10 | Each | 60,000 | 600,000 |
| 5 | QR-Enabled Digital Signs (engraved + printed hybrid) | 20 | Each | 40,000 | 800,000 |
| 6 | Donor Recognition Plaques (engraved brass on sandstone) | 10 | Each | 100,000 | 1,000,000 |
| 7 | Emergency & Safety Signage (reflective with icons) | 16 | Each | 50,000 | 800,000 |
| | | | | Total Amount Rs | 10,950,000 |

Rough Cost Estimates of Gurdwara Dera Sahib paint and anti pigeons repellants interventions:

| S. No. | Description of Item | Unit | Quantity | Rate (PKR) | Amount (PKR) |
|-------------------------------|--|------|----------|------------|--------------|
| A. Paint Interventions | | | | | |
| 1 | Surface preparation of exterior masonry (cleaning, patching) | Sft | 5,000 | 60 | 300,000 |
| 2 | Application of Lime-based breathable paint (2 coats) on domes and exterior walls | Sft | 5,000 | 180 | 900,000 |

| | | | | | |
|--|---|-----|-------|--------|------------------|
| 3 | Interior wall painting with heritage-grade emulsion (2 coats) | Sft | 3,000 | 140 | 420,000 |
| 4 | Transparent protective silane/siloxane coating on marble/plaster surfaces | Sft | 2,000 | 200 | 400,000 |
| B. Anti-Pigeon Repellent Measures | | | | | |
| 5 | Installation of stainless-steel bird spikes (UV resistant, 12” strips) | Rft | 1,000 | 220 | 220,000 |
| 6 | UV-resistant pigeon netting (including fixing clamps) | Sft | 1,500 | 180 | 270,000 |
| 7 | Application of non-toxic bird repellent gel (3-month effectiveness) | Rft | 800 | 150 | 120,000 |
| 8 | Signage cleaning and bird deterrent installation (spikes/net combo) | No | 6 | 10,000 | 60,000 |
| Total Amount R.s | | | | | 2,690,000 |

Rough Cost Estimates of Parking facility for Gurdwara Chevvin Patshahi:

| MRS, 1st BI-ANNUAL-2025 (01.01.2025 to 30.06.2025) | | | | | | |
|---|---------------------|---|-------------|-----------------|-------------------|---------------------|
| DISTRICT LAHORE | | | | | | |
| S. No. | Ref No | Description of Item | Unit | Quantity | Rate (PKR) | Amount (PKR) |
| 1 | NS | Clearing and leveling of the site, including removal of debris, light vegetation, and manual grading | Sft | 2,900.00 | 25.00 | 72,500.00 |
| 2 | Chap-3 Item No-5 | Earthwork in ordinary soil for embankments leads up to 100 ft. (30 m), including ploughing, mixing, and compaction by mechanical means at optimum moisture content and dressing to the designed section, complete in all respects: - i) 95% to 100% maximum modified AASHTO dry density. | 1000 Cft. | 4,350.00 | 9,707.80 | 42,228.93 |
| 3 | Chap-18 Item No-3-a | Providing and laying sub-base course of stone product of approved quality and grade, including placing, mixing, spreading and compaction of sub-base material to required depth, camber, grade to achieve 100% maximum modified AASHTO dry density, including carriage of all material to site of work except gravel and aggregate. | 100 Cft. | 1,450.00 | 10,135.50 | 146,964.75 |

| | | | | | | |
|------------------------|----------------------|--|---------|----------|------------|---------------------|
| 4 | Chap-10 Item No-45-c | Providing and laying Tuff Pavers, having 7000 PSI, crushing strength of approved manufacturer, over 2"to3" sandcushioni/cgroutingwithsand in joints i/c finishing to require slope. complete in all respect. (50% Grey / 50% Colored) | | | | |
| | | c) 80-mm thick | Per Sft | 2,900.00 | 242.05 | 701,945.00 |
| 5 | Ns | Painting of parking lines and directional arrows (thermoplastic or road paint) | Ls | 1.00 | 100,000.00 | 100,000.00 |
| 6 | Ns | Supply and installation of removable bollards at entry/exit (for traffic control) | No | 6.00 | 10,500.00 | 63,000.00 |
| 7 | Ns | Metal signage board with parking instructions, size 4x6 ft | No | 1.00 | 32,500.00 | 32,500.00 |
| 8 | Ns | Reflective tape for boundary/bollards | Rft | 100.00 | 350.00 | 35,000.00 |
| 9 | Chap-26 Item No-45-i | Supply and Erection of Car Parking Shed consisting of 3mm thick fiberglass sheet roof (3-layers) fixed/riveted on molded curved frame of M.S. box pipe 1-1/2" x 1-1/2" – 16 SWG, supported on trusses of M.S. angle iron 1-1/2" x 1-1/2" x 3/16", all around duly supported on M.S. sheet 6" x 6" x 1/4", welded on G.I. pipe post (Medium Quality) of specified diameter embedded in P.C.C. (1:2:4).Including the cost of excavation, cutting, straightening, assembling, bending as per design, welding/grinding of joints, and painting three coats, complete in all respects as approved and directed by the Engineer In charge. | | | | |
| | | (i) 4" dia GI Pipe Supports | Per Sft | 2,900.00 | 945.25 | 2,741,225.00 |
| Total Amount Rs | | | | | | 3,935,363.68 |

Rough Cost Estimates of Gurdwara Shaheehd Singh Singhania design interventions:

| Sr. # | Description of Work | Qty | Unit | Rate (PKR) | Amount (PKR) |
|---|--|--------|--------|------------|---------------------|
| A. Civil Works | | | | | |
| 1 | Site Preparation, cleaning, & leveling | 1.00 | Job | 20,000.00 | 20,000.00 |
| 2 | Partition walls (wood or gypsum board) | 250.00 | sqft | 750.00 | 187,500.00 |
| 3 | False Ceiling with lighting support | 700.00 | sqft | 550.00 | 385,000.00 |
| 4 | Flooring (laminated wood /vinyl) | 700.00 | sqft | 450.00 | 315,000.00 |
| 5 | Entry/Exit Wooden Framed Doors | 2.00 | Nos. | 35,000.00 | 70,000.00 |
| B. Electrical & Lighting | | | | | |
| 6 | Ambient LED Lights & Fixtures | 20.00 | Points | 7,500.00 | 150,000.00 |
| 7 | Electrical Wiring with DB | 1.00 | Job | 75,000.00 | 75,000.00 |
| C. Multimedia & Interactive Components | | | | | |
| 8 | 4K Ultra-HD Projectors (Ceiling-mounted) | 3.00 | Nos. | 250,000.00 | 750,000.00 |
| 9 | Interactive Touch Display Panels (55") | 2.00 | Nos. | 400,000.00 | 800,000.00 |
| 10 | 7.1 Surround Sound System with Amplifiers | 1.00 | Job | 350,000.00 | 350,000.00 |
| 11 | Motion Sensors & Lighting Sync System | 1.00 | Job | 150,000.00 | 150,000.00 |
| 12 | Server / Media Player Setup (with UPS) | 1.00 | Lot | 200,000.00 | 200,000.00 |
| D. Content Development | | | | | |
| 13 | 3D Digital Animation & Storyline (custom Sikh history) | 1.00 | Lot | 750,000.00 | 750,000.00 |
| 14 | Voiceover, Sound Design & Multilingual Subtitles | 1.00 | Job | 300,000.00 | 300,000.00 |
| E. Furnishings and Decor | | | | | |
| 15 | Thematic Wall Graphics & Backlit Panels | 400.00 | sqft | 500.00 | 200,000.00 |
| 16 | Safety Signage, Exit Markings | 1.00 | Job | 50,000.00 | 50,000.00 |
| 17 | Benches/Viewing Pods (wooden) | 3.00 | Nos. | 25,000.00 | 75,000.00 |
| Total Amount R.s | | | | | 4,827,500.00 |

Rough Cost Estimates of Nau Nihal Haveli proposed suggestions:

| Sr. # | Item Description | Qty | Unit | Rate (PKR) | Amount (PKR) |
|------------------------|--|------|------|------------|------------------|
| 1 | Removal of debris/rubble around external boundary wall | 1 | Job | 350,000 | 350,000 |
| 2 | Site clean-up & garbage disposal (public square and surroundings) | 1 | Job | 200,000 | 200,000 |
| 3 | Erection of protective fencing/barriers during conservation | 200 | Rft | 2,200 | 440,000 |
| 4 | Installation of freestanding signage podiums (school + historic reference) | 6 | Nos. | 55,000 | 330,000 |
| 5 | Directional signage along the street & entrance areas | 4 | Nos. | 50,000 | 200,000 |
| 6 | Interpretive signage panels (steel frame + UV print + base lighting) | 6 | Nos. | 80,000 | 480,000 |
| 7 | Flex removal from interior historic walls | 1 | Job | 150,000 | 150,000 |
| 8 | Digital display panels in the school block lobby (touch/QR-based) | 2 | Nos. | 185,000 | 370,000 |
| 9 | Printed historical timeline (on acrylic/ACP board) – 530 sqft lobby | 530 | Sqft | 1350 | 715,500 |
| 10 | Interior gallery lighting in the new school lobby | 1 | Job | 220,000 | 220,000 |
| 11 | Installation of benches/seating for visitors in the public square | 4 | Nos. | 45,000 | 180,000 |
| 12 | Cleaning and paving repairs in the public square (stone patchwork, leveling) | 1100 | Sqft | 1500 | 1,650,000 |
| 13 | Landscaping (planters, ground cover, greenery) | 1 | Lot | 150,000 | 150,000 |
| 14 | Low boundary fencing/railing around public square (for controlled entry) | 150 | Rft | 2,000 | 300,000 |
| 15 | Heritage walk interpretation QR trail setup (online + physical tags) | 1 | Job | 250,000 | 250,000 |
| 16 | Content development, translation, and graphic design (interpretation) | 1 | Lot | 200,000 | 200,000 |
| Total Amount Rs | | | | | 6,185,500 |

Rough Cost Estimates of Restoration & Upgradation of Entrance Lobby (Double Height Hall – 1050 sqft):

| Sr. # | Item Description | Qty | Unit | Rate (PKR) | Amount (PKR) |
|-------|--|----------|------|------------|--------------|
| 1 | Removal of whitewash from walls (manual + chemical where needed) | 1,050.00 | Sqft | 150 | 157,500 |
| 2 | Careful removal of existing electrical conduits & deco paint | 1.00 | Job | 160,000 | 160,000 |

| | | | | | |
|----|---|-----------|------|------------------------|-------------------|
| 3 | Plaster repair and lime-based heritage wall finish (internal walls – 1050 sqft @ 15' height) | 15,750.00 | Sqft | 350 | 5,512,500 |
| 4 | Restoration of MAIN ENTRANCE wooden door frame (Chawkat) – cleaning, termite treatment, polish, joinery | 3.00 | Nos. | 1,400,000 | 4,200,000 |
| 5 | Column repair and deco paint removal (heritage-sensitive treatment) | 6.00 | Nos. | 55,000 | 330,000 |
| 6 | Rewiring of electrical cabling with concealed conduits (heritage-safe routing) | 1.00 | Job | 280,000 | 280,000 |
| 7 | Lighting fixtures (heritage-style sconces and ambient lighting) | 10.00 | Nos. | 38,000 | 380,000 |
| 8 | Decorative floor repair/replacement (limestone/sandstone patching and polishing) | 1,050.00 | Sqft | 650 | 682,500 |
| 9 | Wall-mounted heritage storytelling panel or timeline (metal/acrylic print) | 2.00 | Nos. | 55,000 | 110,000 |
| 10 | High-level ceiling dusting, treatment, and minor repair (15' height) | 1,050.00 | Sqft | 150 | 157,500 |
| | | | | Total Amount Rs | 11,970,000 |

Rough Cost Estimates of Adaptive Reuse of 1st & 2nd Floors of Nau Nihal Haveli:

| S. No | Description of Item | Unit | Qty | Rate (PKR) | Amount (PKR) |
|-------|---|----------|----------|-----------------------------------|-------------------|
| 1 | Civil restoration & internal repair works | sqft | 3,226.00 | 2,800.00 | 9,032,800 |
| 2 | Woodwork restoration (doors, shelves, windows) | Lump Sum | 1.00 | 2,000,000.00 | 2,000,000 |
| 3 | Installation of virtual gallery equipment (screens, projectors) | 4 rooms | 4.00 | 2,000,000.00 | 8,000,000 |
| 4 | Exhibit design & panel fabrication for Conservation Display | sqft | 700.00 | 3,800.00 | 2,660,000 |
| 5 | Library shelving, furniture and climate control setup | sqft | 950.00 | 3,900.00 | 3,705,000 |
| 6 | Souvenir shop furnishing, lighting & display racks | sqft | 736.00 | 3,900.00 | 2,870,400 |
| 7 | Visitor management system (barriers, signages) | Lump Sum | 1.00 | 550,000.00 | 550,000 |
| 8 | Lighting, electrical rewiring & control | sqft | 3,226.00 | 1,200.00 | 3,871,200 |
| | | | | Grand Total Estimated Cost | 32,689,400 |

Rough Cost Estimates of Gurdwara Dera Sahib re-construction of boundary wall:

| Sr. No. | Item Description | Unit | Qty | Unit Rate (PKR) | Amount (PKR) |
|---------|------------------|------|-----|-----------------|--------------|
|---------|------------------|------|-----|-----------------|--------------|

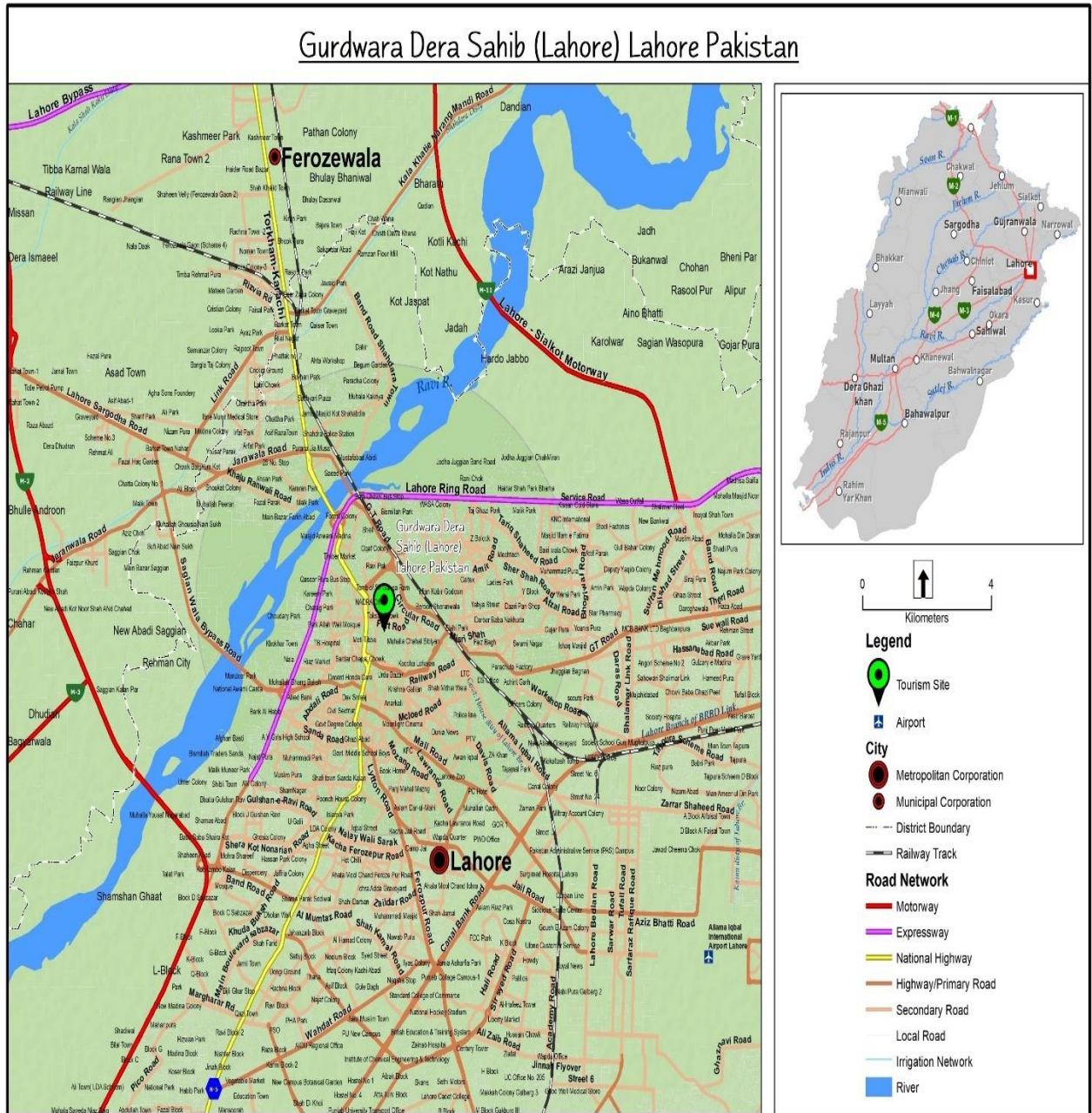
| | | | | | |
|----|--|----------|------------------------|---------|------------------|
| 1 | Site clearance and excavation (up to 2' depth) | Sft | 2500 | 60 | 150,000 |
| 2 | PCC base 1:4:8 (4" thick) | Sft | 2500 | 180 | 450,000 |
| 3 | Brick masonry in 1:6 cement mortar (18" thick) | Sft | 2500 | 500 | 1,250,000 |
| 4 | Heritage lime plaster (internal + external both sides) | Sft | 6000 | 250 | 1,500,000 |
| 5 | Red sandstone coping (heritage finish) | Rft | 300 | 1,500 | 450,000 |
| 6 | Decorative jali panels (cut stone inserts, 3'x3') | Each | 20 | 18,000 | 360,000 |
| 7 | Steel reinforcement (at pillar joints and footing) | Kg | 1600 | 300 | 480,000 |
| 8 | Paint/lime wash (final finish) | Sft | 6000 | 50 | 300,000 |
| 9 | Gate fabrication and fixing (heritage design) | Each | 1 | 350,000 | 350,000 |
| 10 | Scaffolding, shuttering, curing & misc. works | Lump Sum | 1 | 200,000 | 200,000 |
| | | | Total Amount Rs | | 5,490,000 |

Bibliography:

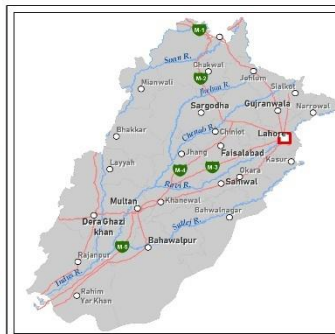
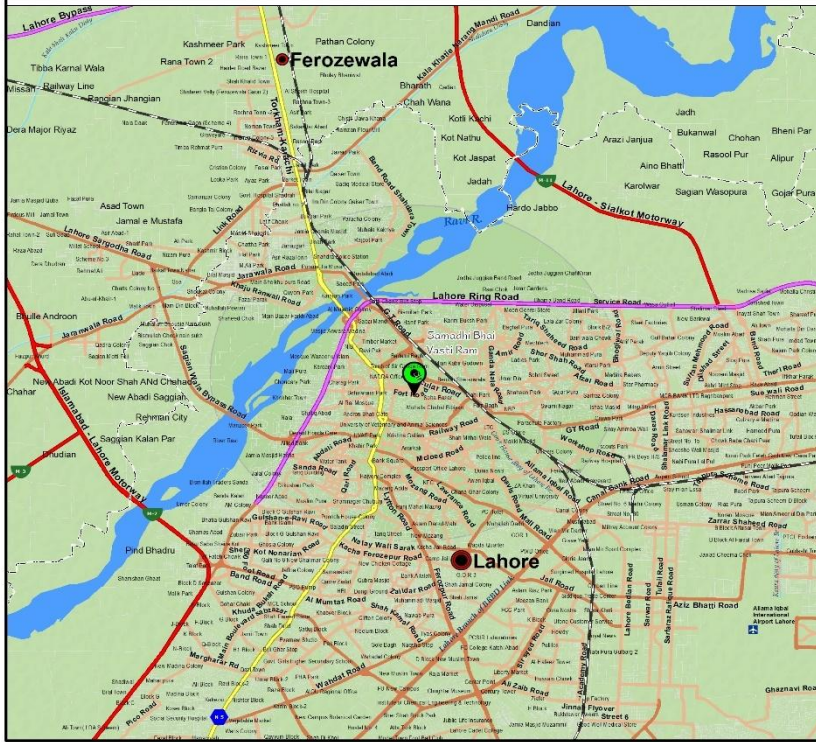
- <https://gopisarhaliya.weebly.com/gurudwara-chhevin-patshahi-mozang-lahore.html>
- <https://aliusmanbaig.blogspot.com/2015/05/gurudwara-chhevin-patshahi-padhana.html>
- https://www.sikhiwiki.org/index.php/Gurdwara_Patshahi_Chhevin,_Lahore
- <https://aliusmanbaig.blogspot.com/2015/05/haveli-of-sardar-jawala-singh-sandhu.html>
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Annexures

Annex – A: Location Maps

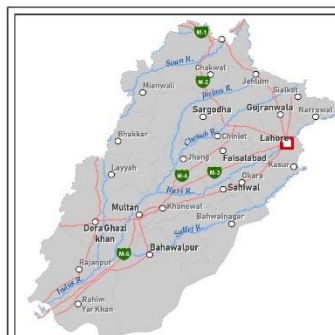
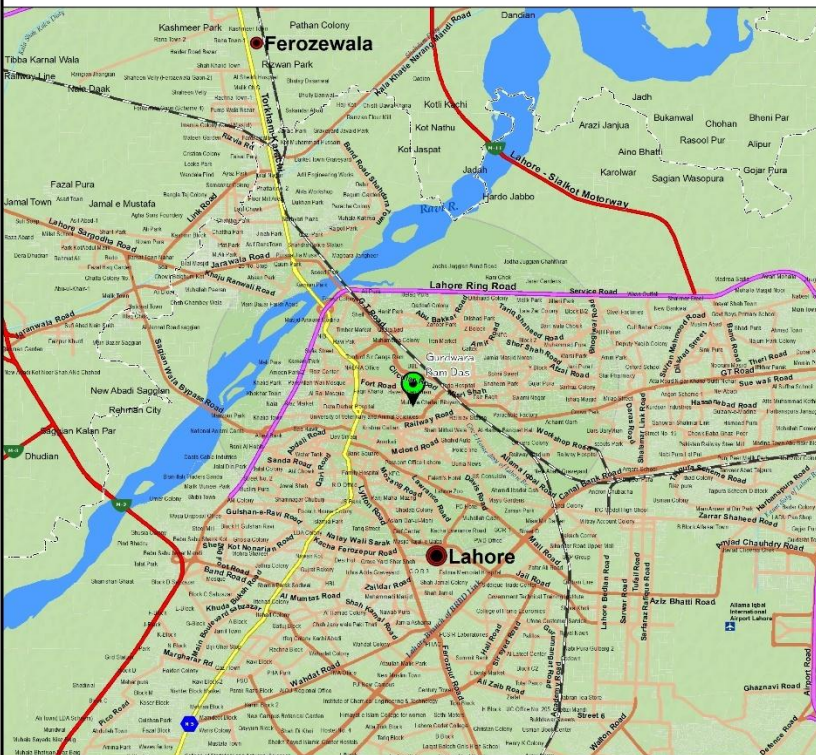


Samadhi Bhai Vasti Ram



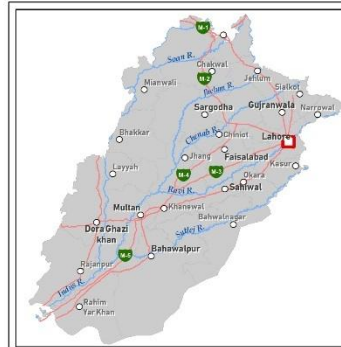
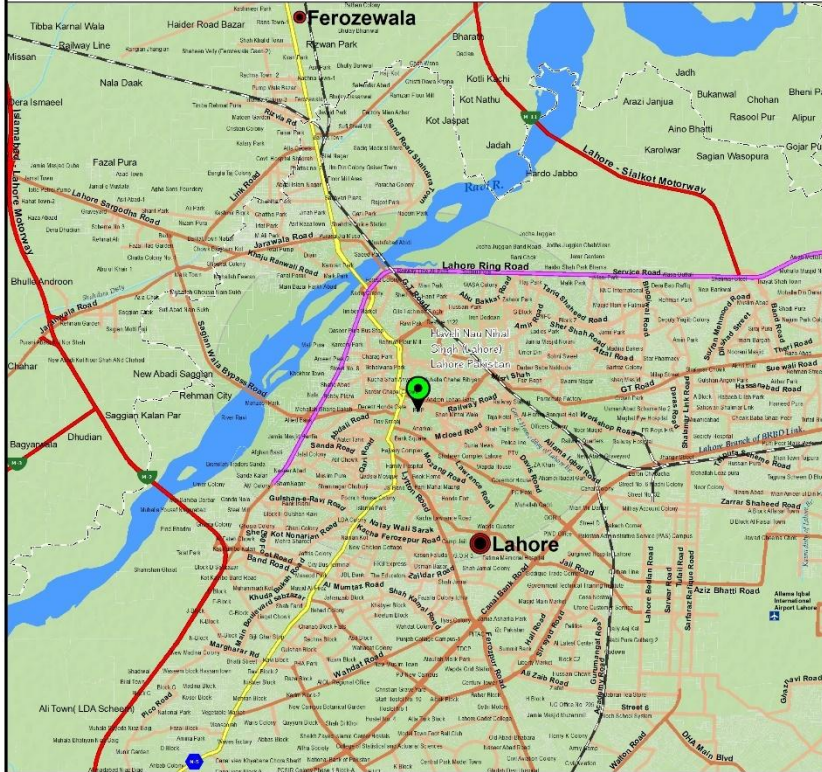
- Legend**
- Tourism Site
 - Airport
 - City**
 - Metropolitan Corporation
 - Municipal Corporation
 - District Boundary
 - Road Network**
 - Motorway
 - Expressway
 - National Highway
 - Highway/Primary Road
 - Secondary Road
 - Local Road
 - Railway Track
 - Irrigation Network
 - River

Gurdwara Ram Das



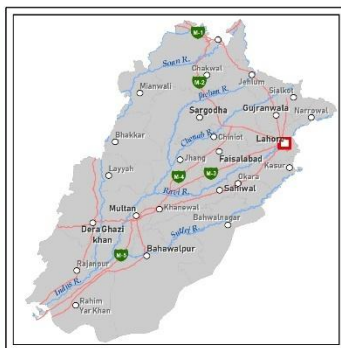
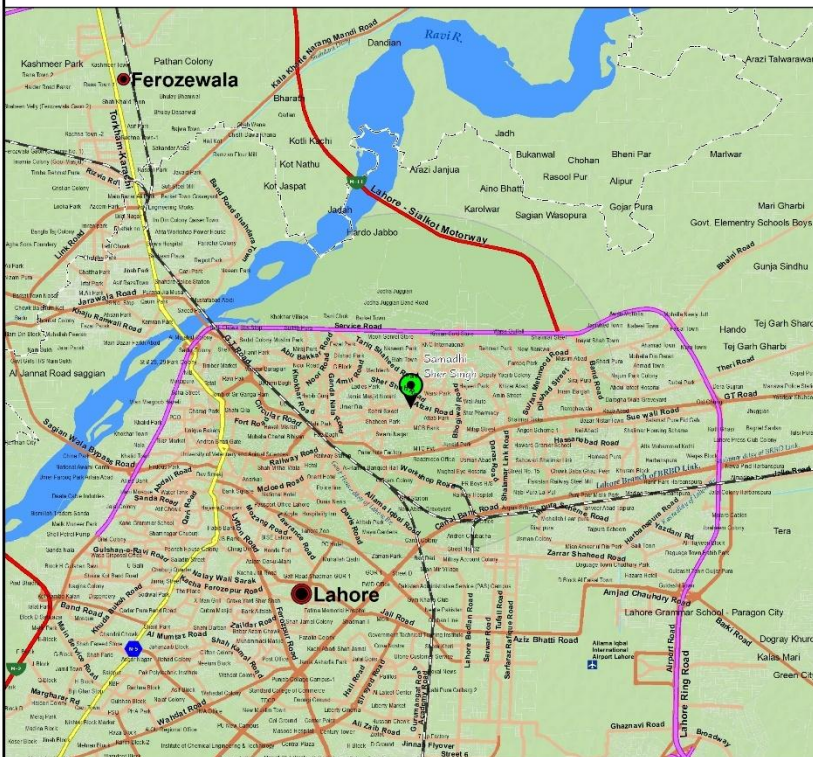
- Legend**
- Tourism Site
 - Airport
 - City**
 - Metropolitan Corporation
 - Municipal Corporation
 - District Boundary
 - Road Network**
 - Motorway
 - Expressway
 - National Highway
 - Highway/Primary Road
 - Secondary Road
 - Local Road
 - Railway Track
 - Irrigation Network
 - River

Haveli Nau Nihal Singh (Lahore) Lahore Pakistan



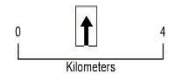
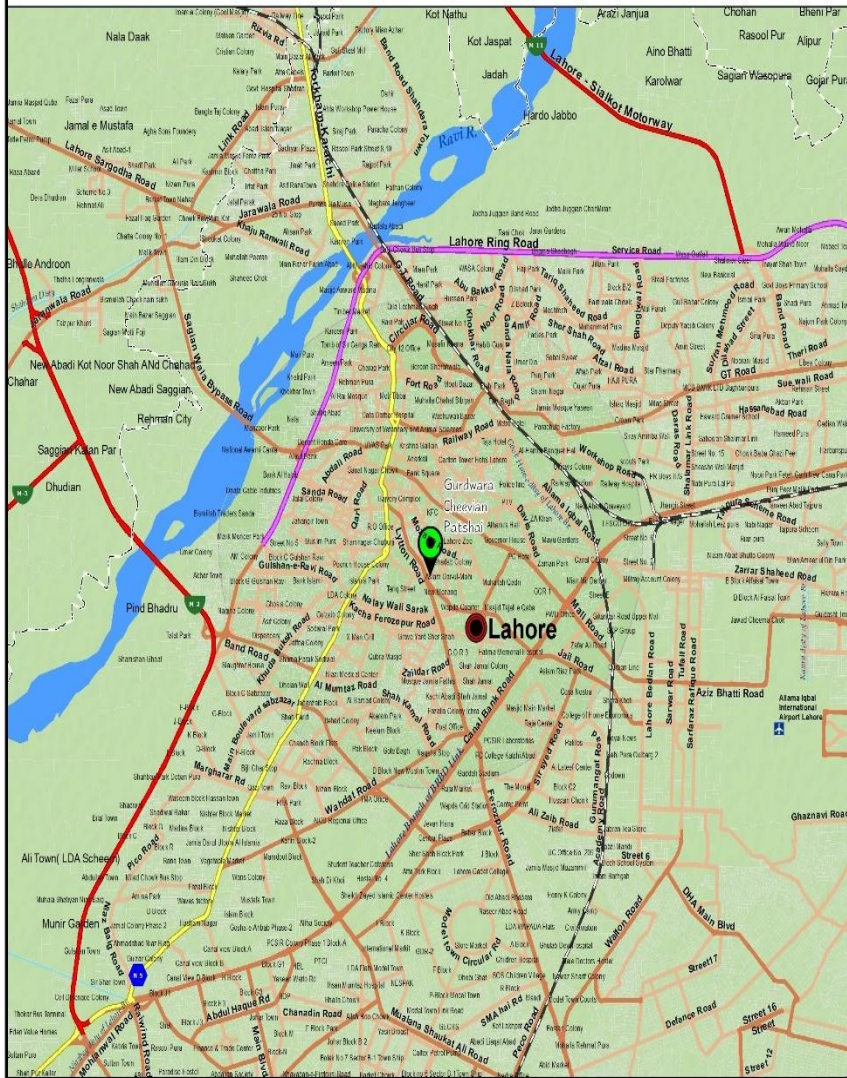
- Legend**
- Tourism Site
 - Airport
 - City**
 - Metropolitan Corporation
 - Municipal Corporation
 - District Boundary
 - Road Network**
 - Motorway
 - Expressway
 - National Highway
 - Highway/Primary Road
 - Secondary Road
 - Local Road
 - Railway Track
 - Irrigation Network
 - River

Samadhi Sher Singh



- Legend**
- Tourism Site
 - Airport
 - City**
 - Metropolitan Corporation
 - Municipal Corporation
 - District Boundary
 - Road Network**
 - Motorway
 - Expressway
 - National Highway
 - Highway/Primary Road
 - Secondary Road
 - Local Road
 - Railway Track
 - Irrigation Network
 - River

Gurdwara Cheevian Patshai



- Legend**
- Tourism Site
 - Airport
 - City**
 - Metropolitan Corporation
 - District Boundary
 - Road Network**
 - Motorway
 - Expressway
 - National Highway
 - Highway/Primary Road
 - Secondary Road
 - Local Road
 - Railway Track
 - Irrigation Network
 - River

Annex – B: Archaeological Reports

A. Sher Singh Samadhi

Location: The historic Baradari of Sher Singh is situated east of the China Scheme, in the Kot Khawaja Saeed area of southern Lahore.

1. Introduction


Maharaja Sher Singh, son of Ranjit Singh the first Maharaja of Punjab, was born in 1807 in Gujranwala. Known for his regal appearance and love for hunting and European hobbies, he earned popularity among soldiers. In 1820, he was formally honored with a seat in the royal court and received both civil and military titles. Sher Singh, a short-reigned yet respected Sikh ruler, was assassinated along with his son by internal rivals. His widow, Rani Randhawai Singh, built their Samadhi near his Baradari. After the fall of Sikh rule, the site was neglected. In 1992, following the Babri Mosque incident, the Baradari and Samadhi were vandalized, causing severe damage to the structure, including the collapse of arches and loss of fresco artwork.



2. Objectives of the Visit



- To identify necessary conservation and intervention measures
- To confirm architectural deterioration due to **previous conservation efforts** not adhering to conservation ethics
- To discuss existing facilities and improve where there is a need


3. Observations and Findings

During the field visit, following observations were made:

| Issues | Comments | Pictorial evidence |
|-------------------------|---|---|
| 1) Structural Integrity | The Maharaja Sher Singh Complex in Shahdara, Lahore, includes the Baradari of Sher Singh , the Samadhi of Sher Singh (along with his son and two wives), and the Shrine of Hazrat Shah Bilwal Qadri . It is historically significant as the site where Maharaja Sher Singh, the fourth ruler of the Sikh Empire, was assassinated in 1843. The Baradari, once his summer pavilion, also holds spiritual value due to its association with the 17th-century Sufi saint Shah Bilwal, who established his <i>khanqah</i> nearby. |  <p>Details washed away from rare elevation</p> |

| | | |
|---|--|---|
| <p>2) Samadhi-Baradari Complex & Conservation on Efforts</p> | <p>In 1992, the Maharaja Sher Singh Complex was vandalized in retaliation for the Babri Mosque incident, resulting in severe damage to the Samadhi and Baradari. The site remained abandoned until Sikh pilgrims renewed interest in its preservation. Conservation work, led by the Punjab Department of Archaeology, was completed in 2014, along with the addition of a park. However, the Baradari has since been neglected again. To revive the site's cultural significance, sustainable tourism initiatives and facilities for visiting pilgrims, such as guided tours and souvenir stalls, should be introduced.</p> |  |
| <p>3) Shrine integrity and legacy near Sher Singh complex (Samadhi and Baradari)</p> | <p>Shah Bilawal Qadri, a 17th-century Sufi saint, established his Kanqah near the River Ravi, in a garden setting now located next to the Baradari of Sher Singh. The site once included a mosque, water tank, and well. Due to river erosion, his remains were later moved near the Shrine of Ghorey Shah during Maharaja Ranjit Singh's reign. Today, he is known as the saint with two shrines, and a mosque still stands between the Baradari and the Samadhi of Sher Singh.</p> |  |

| | | |
|--|--|---|
| <p>4) Structural damage due to graffiti:</p> | <p>Unauthorized graffiti is present on the structure, contributing to visual disfigurement and indicating a lack of site protection and monitoring.</p> |  |
| <p>5) Ceiling Damage in Baradari of Sher Singh complex:</p> | <p>The image highlights severe ceiling damage due to water leakage and neglect. Dark patches and streaks indicate moisture infiltration, threatening the structure and original artwork. Immediate waterproofing, expert restoration, and regular maintenance are essential to prevent further decay and preserve the site's heritage value.</p> |  |

| | | |
|--|---|---|
| <p>6) Termite Infestation in Baradari of Sher Singh complex</p> | <p>The image shows clear signs of termite activity in the wooden ceiling and structural joints of the Sher Sing complex. Visible mud trails and damage near the upper corners indicate an ongoing infestation, which poses a serious threat to the wooden elements and structural stability of the monument. If not addressed promptly, this can lead to irreversible deterioration.</p> |  |
| <p>7) Protected monument under the Antiquity Act of 1975:</p> | <p>Sher Singh complex significant monument of Sikh heritage, has been officially declared a protected site under the Antiquities Act of 1975. Despite its historical and cultural importance, the site currently suffers from neglect, particularly in terms of solid waste management and sanitation.</p> |  |

4. Suggestions & Recommendations

- **Legal Protection:** The site is officially protected under the Antiquities Act of 1975 due to its historical and religious significance.
- **Solid Waste Removal:** Accumulation of garbage in and around the site needs to be addressed through immediate government-led cleanup efforts.
- **Sanitation Concerns:** Poor sanitation creates a negative image and discourages religious and cultural tourism.
- **Need for Regular Maintenance:** Ongoing monitoring and maintenance must be ensured to prevent further deterioration.

- **Professional Restoration:** Conservation efforts should be led by skilled artisans to preserve original architectural and artistic features.
- **Loss of Decorative Elements:** Many ornamental details have already been damaged or lost due to environmental factors and human vandalism, highlighting the urgency of intervention.

6. Conclusion

The field visit effectively highlighted the site's current condition and identified the necessary conservation interventions, laying the groundwork for future efforts to ensure its preservation.

B. Gurdwara Dera Sahib Lahore

Location: close to Roshnai Gate

1. Introduction

Gurdwara Dera Sahib is situated close to the Samadhi of Ranjit Singh and the Badshahi Mosque in Lahore. Gurdwara Dera Sahib is the place where Guru Arjan Dev, the fifth Guru of the Sikhs, was martyred in 1606. The Gurdwaras' architecture combines Sikh and Mughal styles with a **gilded dome**, marble interior, **floral carvings**, and paintings of Sikh Gurus. It is a site of profound spiritual and historical importance, representing the Sikh quest against oppression and the martyrs' sacrifices in the cause of religion. Placed among legendary landmarks, it is a key location of Sikh identity and commemoration.

2. Objectives of the Visit

- To identify the necessary conservation and intervention measures
- To discuss existing facilities and improve where there is a need
- To identify the Sikh heritage and its importance for pilgrimages and how to promote religious tourism across the globe

3. Observations and Findings

During the field visit, the following observations were made:

| Issues | Comments | Pictorial evidence |
|--|---|---|
| <p>1. Structural Integrity and current condition:</p> | <p>Overall, this Sikh site is in good condition but limited interventions are allowed. No one can enter in this religious site without prior permission.</p> <p>100 percent tourism potential in this Sikh site</p> |  |
| <p>2. Conservation work in pipeline (2025 to 2027 approx)</p> | <p>Over all, conservation work continued as per the information provided by the relevant person. This project is based on one year tenure. All work plan is ongoing under the guidance of senior or skilled persons. Conservation is still going on.</p> <p>Samadhi of Maharaja Ranjit Singh and Gurdwara Dera Sahib in Lahore are prominent landmarks depicting Sikh heritage. Constructed during the 19th century, the Samadhi is a blend of Sikh, Hindu, and Islamic architecture with gilded domes, stained glass windows, and delicate carvings.</p> |   |

| | | |
|---|--|---|
| <p>3. Lack of community engagement</p> | <p>The structure shows evidence of religious tourism; however, due to a lack of awareness among the general public, minimal research has been conducted on the site.</p> |  |
| <p>4. Role in Promoting Interfaith Harmony</p> | <p>The site fosters interfaith dialogue and understanding. The government of Pakistan promotes visits to Sikh gurdwaras (e.g., Kartarpur Corridor and Dera Sahib) as part of its religious tourism strategy.</p> |  |

5. Recommendations & Suggestions:

All Sikh Gurdwaras should be under the supervision of the **Evacuee Trust Property Board**. Open visitation should not be permitted at these holy sites. While the premises remain open 24 hours for Sikh pilgrims, Muslim visitors should be required to obtain formal permission. The government should establish robust policies to promote tourism and research related to these heritage sites. Improving accessibility for tourists and researchers would enhance Pakistan's global image, contribute to revenue generation, and support the development of an eco-friendly and inclusive environment beneficial to the country's progress and international perception.

C. Gurdwara Sri Shaheed Ganj Singh Singhania

Location: Naulakha Bazar, Lahore, Punjab, Pakistan

1. Introduction

Gurdwara Shaheed Ganj Singh Singhania is located in Lahore, near Gurdwara Shaheed Ganj Bhai Taru Singh. This site holds deep historical and spiritual significance for Sikh community. It commemorates the martyrdom of thousands of Sikh men, women, and children who endured persecution during periods of


religious conflict in the 18th century. The Gurdwara stands today as a symbol of unwavering faith, sacrifice, and resilience.



2. Objectives of the Visit

- To identify necessary conservation and intervention measures.
- To confirm the architectural deterioration due to previous conservation efforts not adhering to conservation ethics
- To discuss existing facilities and improve where there is a need

3. Observations and Findings

During field visit, the following observations were made:

| Issues | Comments | Pictorial evidence |
|--|--|---|
| <p>1. Historical significance</p> | <p>Located in Lahore, Gurdwara Shaheed Ganj Singh Singhania holds great historical and religious significance. It gained prominence during the rule of the Bhangi Misl, and Maharaja Ranjit Singh, known as the Lion of Punjab, regularly visited the site to offer his respects. Although he granted a jagir for its upkeep, the management remained with the Mahants.</p> <p>A major dispute over the site emerged in 1910, when a group of religious extremists attempted to claim it. The conflict escalated in 1936, leading to police action and legal proceedings. While the lower court initially</p> |  |

| | | |
|---|---|---|
| | <p>ruled in favor of the claimants, higher courts later dismissed the case, and the site's status as a Gurdwara was upheld. The final case was dismissed on 6th May 1996 due to a lack of witness appearances.</p> | |
| <p>2. Structural integrity</p> | <p>Overall, the Gurdwara is in good condition. Half of the land area is currently under construction. Residential quarters have been built for religious personnel and members of the Sikh community."</p> |  |
| <p>Currently, Construction work is ongoing in approximately half of the land area, indicating efforts to further develop or restore the premises.</p> <p>Need more intervention for the site conservation</p> |  | |

| | | |
|---|--|---|
| <p>3. Lack of maintenance</p> | <p>The undeveloped area can be utilized for various purposes, such as accommodation for the Sikh community and pilgrims, parking facilities, and a lawn. However, this space requires proper maintenance and planning to be effectively used</p> |  |
| <p>4. International Support for Gurdwara Shaheed Singh Singhania</p> | <p>Gurdwara Shaheed Singh Singhania was constructed with financial support from Sikh communities in the United Kingdom and Canada.</p> |  |

5. Pictographic Record

All seven gurdwaras visited in Lahore have their own unique features. Among them, one of the most distinguished aspects of this particular Gurdwara is its pictographic design. The walls are adorned with images and pictures commemorating the Sikh Gurus. These visuals were recently installed by a *sevadaar* (volunteer) who is responsible for the upkeep and management of the Gurdwara.



4. Suggestions & Recommendations:

Access to the site is not easy, making it difficult for researchers and the general public to explore or study it. The government should implement strong policies to improve accessibility and promote awareness through media campaigns, guided tours, and support for academic research.

5. Conclusion

The field visit effectively highlighted the site's current condition and identified the necessary conservation interventions, laying the groundwork for future efforts to ensure its preservation.

D. Gurdwara Ram Das ji, Lahore

Location: Situated in Chunna Mandi, Lahore, Pakistan.

1. Introduction



Located near Kashmiri Darwaza (Kashmiri Gate), close to Purani Kotwali Chowk and towards Delhi Darwaza, Gurdwara Sri Janam Asthan Guru Ram Das is very important in Sikhism. It is known as the birthplace of Guru Ram Das Ji, the fourth Sikh Guru, and marks an important spiritual chapter in Sikh history. The Gurdwara sits in the busy Chuna Mandi market area of Lahore, which is why it is often called Gurdwara Chuna Mandi. For pilgrims traveling with Crossword Visa, visiting this Gurdwara is a key part of understanding Guru Ram Das Ji's early life, learning about the roots of Sikhism, and experiencing the deep spiritual heritage of the Sikh Gurus.



2. Objectives of the Visit

- To identify necessary conservation and intervention measures
- To confirm the architectural deterioration due to previous conservation efforts not adhering to conservation ethics
- To discuss existing facilities and improve where there is a need

3. Observations and Findings

During field visit, the following observations were made:

| Issues | Comments | Pictorial evidence |
|--|--|--|
| <p>1) Structural Integrity:</p> | <p>Gurdwara Sri Ram Das Ji is generally in a well-preserved condition.</p> <p>However, a major concern is its location in a very crowded and congested area.</p> |  |
| <p>2) Design and Architecture</p> | <p>The design of Gurdwara Sri Ram Das Ji closely resembles that of Gurdwara Sri Harmandir Sahib (Golden Temple), the most sacred site in Sikhism. This similarity reflects the deep respect for Guru Ram Das Ji and highlights the historical and spiritual value of the Gurdwara.</p> |  |

| | | |
|---|--|---|
| <p>3) Spiritual integrity</p> | <p>Inside, the regular Prakash (recitation of the Sri Guru Granth Sahib) is held, and the interior features detailed artwork and murals that illustrate important events from Guru Ram Das Ji's life. The courtyard in front of the Gurdwara offers a calm place for visitors to reflect, while the Langar Khana (community kitchen) on the lower floor continues the tradition of free meals and community service, following the values taught by Guru Ram Das Ji.</p> |  |
| <p>4) Concept of Gold plating From Golden Temple</p> | <p>The structure of the Gurdwara exhibits traditional Sikh architectural elements, offering a serene space for worship and reflection. In 2005, the interior roof of the Gurdwara was gold-plated, enhancing its spiritual beauty and historical value. This restoration not only added to the aesthetic appeal of the shrine but also reaffirmed its importance as a place of devotion and heritage preservation.</p> |  |

| | | |
|--|--|--|
| <p>5) Historical significance and maintenance</p> | <p>Under the leadership of Maharaja Ranjit Singh, the surrounding buildings of Gurdwara Ram Das Ji were respectfully acquired from local landlords (Qazis), and the Gurdwara was reconstructed with deep reverence. A grand structure measuring 122'6" by 97'6" was built, reflecting the profound respect and devotion of the Sikh community toward Guru Ram Das Ji. This initiative remains a symbol of the site's spiritual and historical significance.</p> |  |
|--|--|--|

5. Suggestions & Recommendations

Gurdwara Ram Das Ji, located in a densely populated area, faces challenges in accommodating visitors. To promote tourism, key interventions include improving road access, developing nearby parking with shuttle service, seating, and multilingual signboards. Introducing guided tours and digital displays can enhance the visitor experience. It is recommended that community involvement be actively encouraged, alongside consistent efforts to maintain cleanliness and ensure security. These measures are essential for making the site more tourist-friendly while preserving its spiritual and cultural significance.

6. Conclusion

The field visit provided a clear understanding of the site's present condition and helped identify essential conservation measures. It strongly emphasized the need for proper recognition of the site and the installation of clear and informative signboards to guide and educate visitors.

E. Gurdwara Cheevian Patshahi

Location: **Gurdwara Chatti Padshahi and the Legend of Mata Kaulan, Temple Road, Lahore.**

1. Introduction:


Gurdwara Cheevian Patshahi is one of the historically significant Sikh religious sites located on Temple Road in Lahore, Pakistan. The name "Cheevian Patshahi" refers to the sixth Sikh Guru, **Guru Hargobind Sahib Ji**, who is believed to have visited this location during his travels. The site holds deep spiritual importance for the Sikh community and is a symbol of their rich religious and cultural heritage in the region.

2. Objectives of the Visit

- To identify necessary conservation and intervention measures
- To confirm the architectural deterioration due to **previous conservation efforts** not adhering to conservation ethics
- To discuss existing facilities and improve where there is a need

3. Observations and Findings

During field visit, the following observations were made:

| Comments | Pictorial Evidence |
|--|--|
| <p>This Gurdwara is recognized for its peaceful atmosphere and architectural simplicity, which reflects the spiritual essence of Sikhism. Despite the passage of time and changing demographics, the structure has remained a point of devotion and reverence for local and international Sikh pilgrims.</p> <p>Though the building is relatively modest as compared to other large gurdwaras, it serves as a reminder of Guru Hargobind Sahib Ji's teachings and legacy. The interior includes a prayer hall and small accommodation spaces for visitors. Regular upkeep is managed by local caretakers who ensure that the site remains clean and accessible to worshippers and researchers alike. But these are old glimpses.</p> |  |

This Gurdwara was completely destroyed in past but has been rebuilt through the dedicated efforts of the local Sikh community.



Suggestions & Recommendations

Concerned issues: Gurdwara Cheevian Patshahi, located on Temple Road in Lahore, is a historically important Sikh site associated with Guru Hargobind Sahib Ji. The Gurdwara has been rebuilt by the local Sikh community after its original structure was destroyed. Recent developments include restoration efforts, pictographic wall art commemorating Sikh Gurus, and the construction of rooms for visiting community members. However, the site still faces major challenges such as ongoing construction, limited accessibility, and a lack of government support. There is an urgent need for strong policies to ensure preservation, improved access, and promotion through media campaigns, guided tours, and research initiatives.

Conclusion

The field visit effectively highlighted the current condition of the site and identified essential conservation measures needed for its preservation. Recognizing this site can enhance its image within the Sikh community, similar to the significance of the Kartarpur Corridor and Gurdwara Dera Sahib.

F. Nihal Singh

Location: The haveli is situated in the southern part of Walled City of Lahore, near Mori Gate. The haveli is also near Bhatti Gate and Lohari Gate.

1. Introduction



The Victoria Girls High School, which is located in the old Haveli Nau Nihal Singh building in Lahore's Walled City, is a unique example of Sikh-era architecture. This visit examines its distinctive features like the Rang Mahal, jhrokhas, and frescoes while pointing out the harm inflicted by neglect and ill-conceived repairs. Stressing the employment of antique materials and the necessity of frequent upkeep, the report encourages a holistic conservation strategy that maintains both the historic value of the building and its existing academic purpose

2. Objectives of Visit



- To identify necessary conservation and intervention measures

- To confirm the architectural deterioration due to **previous conservation efforts** not adhering to conservation ethics.
- To discuss existing facilities and improve where there is a need.

3. Observations and Findings

| Issues | Comments | Pictorial evidence |
|--|---|---|
| <p>1) Structural Integrity:</p> | <p>In Nau Nihal Haveli, architectural details on the full elevation have been washed out due to poor upkeep and maintenance issues. Although the haveli remains in relatively good condition overall, its deterioration has accelerated due to prolonged neglect by the concerned authorities.</p> |  |
| <p>2) Environmental Impact on the Heritage Asset: Haveli Nau Nihal Singh:</p> | <p>Water seepage has damaged exterior walls, causing cracks and salt deposits.</p> <p>Frescoes exposed to sunlight and rain show fading colors and flaking plaster. Without proper drainage and climate-sensitive restoration, this deterioration will continue to worsen. Structural damage produced in the wall is caused by poor upkeep and improper conservation or restoration.</p> <p>Lahore’s humid climate and seasonal monsoons have significantly contributed to the deterioration of Haveli Nau Nihal Singh. Timber structures within the haveli have been damaged by rot and termite infestation, while continuous water seepage has caused</p> |  |

| | | |
|--|---|---|
| | <p>cracks and salt deposits on the exterior walls. Additionally, frescoes exposed to direct sunlight and rain have experienced fading colors and flaking plaster, further compromising the building's historic fabric.</p> | |
| <p>3) Conflict between Use and Preservation</p> | <p>Frescoes in public areas are faded, whitewashed, or painted over. Structural cracks found in major walls and beams, especially near windows and jhrokhas. Wooden jhrokhas and balconies show signs of decay, warping, or collapse. Modern materials like cement plaster and iron reinforcements are used in several places, which are not compatible with the original structure.</p> |  |

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| <p>4) Historic Fabric and Mirror Work on the Ceiling Area in Nau Nihal Haveli:</p> | <p>One of the most remarkable and visually captivating features of Nau Nihal Haveli is the intricate mirror work on the ceilings. This decorative element reflects the grandeur and opulence that once defined the space. The finely detailed craftsmanship showcases the skill and artistic excellence of the artisans of the past, serving as a testament to the rich cultural and architectural legacy of our ancestors.</p> |  |
| <p>5) Material Incompatibility and Its Impact on Restoration:</p> | <p>Modern restoration materials like synthetic paints, cement plaster, iron fasteners, and cement patches often clash with traditional ones such as lime plaster, hand-fired bricks, and wood. This incompatibility accelerates surface decay, causes cracks due to thermal stress, and leads to visual inconsistency. It reflects a broader issue in heritage conservation where limited technical expertise results in repairs that are both structurally damaging and aesthetically insensitive.</p> |  |

During field visit, following observations were made:

4. Suggestions & Recommendations

Architectural Layout and Design:

The four-story haveli includes a basement, a central courtyard, and the uppermost **Rang Mahal** or **Shish Mahal**. Its inward-facing layout, surrounded by high walls and tiered façades, ensures privacy, security, and environmental comfort hall marks of traditional South Asian domestic architecture.

Craftsmanship and Decorative Features:

The haveli showcases exceptional artistry through mirror mosaic ceilings, painted wooden beams, frescoes, jhokhas, Ghalib Kari (stucco lattice work), and lime plaster reliefs. The **sheesh mahal(Rang Mahal)** with its floral motifs, vibrant frescoes, and pierced ventilation screens, is the most elaborately adorned chamber, symbolizing aesthetic and ceremonial refinement.

Structural Elements and Engineering:

Constructed using baked clay bricks, timber, and lime plaster, the haveli incorporates practical features such as sloped floors for drainage, high ceilings for passive cooling, and spatial separation to support public-private transitions, demonstrating intelligent vernacular engineering.

Current Condition and Challenges

Despite its historical significance, the haveli suffers from physical deterioration due to neglect, unsuitable modern materials, and adaptive reuse. Structural issues include cracked walls, termite-damaged wood, water seepage, and faded decorative work. Original features like carved doors and jalis have been replaced with modern, mismatched elements. One of the primary challenges is the limited accessibility for researchers and academic professionals, due to the site's continuous use as an educational institution. Access is generally restricted during school hours, and prior permission is required, which poses a significant obstacle for tourists and members of the Sikh community. These limitations hinder the promotion of religious tourism and cultural engagement. The relevant authorities must formulate comprehensive policies to facilitate responsible access for research and tourism purposes, while ensuring the preservation and respectful use of the site.

6. Conclusion

The field visit provided a clear understanding of the current condition of Haveli Nau Nihal Singh and helped identify key conservation needs, forming a foundation for future preservation efforts. As a significant example of architectural heritage, the haveli urgently requires careful and professional restoration. Any future interventions must prioritize traditional materials and techniques to safeguard their historical authenticity, visual character, and structural integrity.

Annex – C: Environmental Management Plan (EMP)

The section of the report provides the Environmental Management Plan (EMP) for the studied Sikh Heritage Sites in Lahore, in consideration of the existing condition of the sites along with the proposed interventions for the promotion of eco-tourism. The seven Sikh sites are considered in the project, in which each is having specific cultural, historical, and religious significance. The environmental assessment and planning of the project location is an essential element for long-term environmental sustainability. The EMP aims to deliver the possible environmental concerns, along with framework for the management and mitigation practices. The set of mitigation practices is provided with the potential environmental impacts, and the measures that are needed for safe handling of key concerns and prevention of damage. The EMP defines institutional setup for smooth handling of the project, along with a clear explanation for frequency of monitoring, sampling, and reporting overall environmental quality of the project area.

1.1. Primary Objective

- Environmental assessment of the Sikh sites for outlining the mitigation practices, based on the potential concerns
- Defining the monitoring plan for environmental components to ensure compliance with the standards
- To promote inclusive eco-tourism and safeguard the region's pluralistic heritage through environmentally sustainable preservation and tourism

1.2. Roles & Responsibilities

The implementation and monitoring of Environmental Management Plan (EMP) is as per the project activity and relevant mitigation measures. The defined departments are responsible for implementation of the role, as per the requirements of standard procedures. The duration of the implementation and monitoring is according to the duration of the project phase of (pre-construction/ design, construction, and post-construction/operation). Each of the phases is crucial in project implementation, which requires precise execution of the mitigation measures. Further details of the EMP for each project phase and monitoring plan are provided below.

| Phase 1: Design/Pre-Construction Phase | | | | |
|--|---|--|-------------------------------|---------------------------|
| Project Activity | Potential Impact | Mitigation Measures | Implementation Responsibility | Monitoring Responsibility |
| Regulatory permits and site access approvals | <ul style="list-style-type: none"> ▪ Delays in the project timeline | <ul style="list-style-type: none"> ▪ Advance application and coordination with relevant departments | | |
| Baseline surveys (archeology, environmental, structural) | <ul style="list-style-type: none"> ▪ Inadequate planning leading to structural, archaeological and environmental damage. | <ul style="list-style-type: none"> ▪ Establish buffer zones for known or suspected archeological areas to avoid damage. ▪ Literature review for a brief understanding of the site, with possible gaps to identify sensitive features of the site. | | |
| Stakeholder engagement and community consultations | <ul style="list-style-type: none"> ▪ Missed community needs | <ul style="list-style-type: none"> ▪ Multi-stakeholder consultations with religious bodies, vendors, and residents; i.e., Gurdawara management team, and shopkeepers of the surrounding bazar (Nolakha bazar). | | |
| Archaeological risk and congestion mapping | <ul style="list-style-type: none"> ▪ Poor accessibility and safety hazards | <ul style="list-style-type: none"> ▪ GIS-based mapping and congestion analysis for better access planning | | |
| Design of eco-tourism components | <ul style="list-style-type: none"> ▪ Missing the consideration of environmental sustainability components. ▪ Exclusion of key cultural elements or over-commercialization | <ul style="list-style-type: none"> ▪ Identification of location for (Solar panel installation, Green Spaces, Grey water reuse, and Solid waste management) ▪ i.e., Proper channeling and reuse of fountain water in “Sher Singh Samadh and Baradari” ▪ Archeological design review and approval with conservation architects, | | |

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| | | for religious, cultural and environmental conservation. | | |
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| Phase 2: Construction Phase | | | | |
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| Project Activity | Potential Impact | Mitigation Measures | Implementation Responsibility | Monitoring Responsibility |
| Restoration, reconstruction, retrofitting or stabilization | <ul style="list-style-type: none"> ▪ Structural damage from improper techniques. ▪ Loss of archeological significance. ▪ Cracks in domes/walls, plaster detachment, misalignment of vaulted structures (e.g., Samadhi Vasti Ram) | <ul style="list-style-type: none"> ▪ Follow ICCROM (International Center for the Study of the Preservation and Restoration of Cultural Property) guidelines for restoration, reconstruction, retrofitting, or stabilization of the site building. ▪ The least possible alterations should be made, only if necessary for the stability of the original structure. ▪ Modern construction material should not be preferred (i.e., use lime-based mortar for the Sikh gurdwara instead of cement) ▪ The documentation of the alterations should be prepared, stating pre- and post-conditions of the building, detailing the historical layers and all major and minor features of the site. ▪ The alterations should be reversible, to allow changes, and not completely disturb the original infrastructure. | | |
| New construction at partially lost sites (e.g., Gurdwara Chevin Patshahi) | <ul style="list-style-type: none"> ▪ Loss of authenticity | <ul style="list-style-type: none"> ▪ Reconstruction as per archival designs to retain the authenticity of the historical structure. | | |

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| <p>Land clearing for construction (Material excavation, Tree cutting, etc.)</p> | <ul style="list-style-type: none"> ▪ Loss of vegetation may result in disturbance to the native flora and fauna ▪ Change in soil morphology and landscape ▪ Air/noise pollution in dense residential areas | <ul style="list-style-type: none"> ▪ There should be minimal removal of plantation, with a complete plan for construction phase, and a detailed plan for the rehabilitation of plantation after completion of construction. ▪ The land clearing should be in patches, instead of all at once, to reduce the impact on site flora. ▪ Install dust nets, use water sprays, and schedule work during off-peak hours | | |
| <p>Movement and maintenance of the heavy machinery</p> | <ul style="list-style-type: none"> ▪ Disturbance to the soil structure may result if designed routes are not followed. ▪ The vibration and noise pollution from the operation of the heavy machinery. ▪ Air quality deterioration and Water contamination ▪ Accidental spill of the fuel that impacts the local surrounding vegetation, water bodies, human health, and other species. | <ul style="list-style-type: none"> ▪ Minimize the use of heavy machinery for construction phase, and if required, it is needed to check the fuel tank level of the machinery, pipes, and joints to prevent any accidental leakage of the fuel on site. ▪ The machinery should be well tuned for efficient functioning without producing noise or generating air pollution, and should have air mufflers/compressors on all engines. ▪ The emission level monitoring of the machinery is compulsory per the PEQs. ▪ The lubrication of the engine should be ensured for efficient functioning ▪ Water sprinkling in periodic intervals should be endured for controlling the dust pollution and reducing its relevant impact on the surrounding environment. | | |

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| | | <ul style="list-style-type: none"> ▪ The pathway should be designed with proper symbols to ensure the stability of the soil structure. | | |
| Temporary solid waste storage and disposal | <ul style="list-style-type: none"> ▪ Littering and site pollution | <ul style="list-style-type: none"> ▪ Waste segregation, daily clearance, and proper bins with regular cleaning. | | |
| Worker safety and health at an active construction site | <ul style="list-style-type: none"> ▪ Occupational hazards (health problems or immediate risk may result during construction). ▪ Accidental risk ▪ Unhealthy/ unsafe working conditions (air pollution, noise, vibration, etc.) | <ul style="list-style-type: none"> ▪ Basic medical training and a First aid box should be readily available on site. ▪ OHS (Occupational Health and Safety) guidelines should be followed by the workers for proper usage of PPEs (masks, ear muffs, etc.). ▪ Ambient air quality of the site should be monitored. ▪ The safety pathways sign boards should be installed on the construction site to avoid any major or minor injury during construction. | | |
| Secure storage of heritage artifacts | <ul style="list-style-type: none"> ▪ Theft, damage to artifacts | <ul style="list-style-type: none"> ▪ On-site secure storage with CCTV and restricted access | | |

| Phase 3: Operation Phase | | | | |
|--|--|---|-------------------------------|---------------------------|
| Project Activity | Potential Impact | Mitigation Measures | Implementation Responsibility | Monitoring Responsibility |
| Daily site operations and visitor flow management | <ul style="list-style-type: none"> ▪ Overcrowding, site wear-and-tear ▪ Traffic congestion | <ul style="list-style-type: none"> ▪ The number of visitors should be defined for each visit to properly manage the space and avoidance of overcrowding. ▪ A fixed schedule should be defined for the visitors with a tour guide, to enhance the educational experience at a definite time, and prevent overcrowding. ▪ Digital ticketing is also an eco-friendly option, which increases the accessibility of the visit slot for the tourist while reducing overcrowding and paper waste. | | |
| 6Management of heritage walk, stations, and interpretive signage | <ul style="list-style-type: none"> ▪ Cultural insensitivity, misinformation | <ul style="list-style-type: none"> ▪ Multilingual signage is important for ensuring accessibility and understanding for a diverse range of visitors. ▪ The signs should be here for route identification for tourist safety and proper information about the heritage site. ▪ Inclusive content vetting for the integrity of the cultural and historical value, and trained guides | | |
| Waste segregation and sanitation | <ul style="list-style-type: none"> ▪ Littering, blocked pathways | <ul style="list-style-type: none"> ▪ Dedicated waste collection points, with colors and symbols for segregation, and frequent sanitation | | |
| Seasonal maintenance of green spaces | <ul style="list-style-type: none"> ▪ Degradation of landscape, vector breeding | <ul style="list-style-type: none"> ▪ Scheduled pruning, drainage maintenance, and eco-friendly pest control | | |

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| Engagement of local vendors, youth guides, and school groups | ▪ Mismanagement, loss of heritage value | ▪ Vendor training programs, youth ambassador scheme, integration with school curricula | | |
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| Environmental Monitoring Plan | | | | | |
|---------------------------------|---|-----------|----------------------|---------------------------------|-------------|
| Indicator | Parameters | Standards | Frequency | Responsible Agency | Supervision |
| Ambient Air Quality Monitoring | PM 2.5,10, CO2, CO, NOx, SO2, Vapors | NEQs | Quarterly | TMA/ Sponsor | EPA, Punjab |
| Groundwater Quality Monitoring | Temperature, TDS, pH, DO, Turbidity, Color, Alkalinity, Hardness, Fluoride, Color, alkalinity, arsenic, conductivity. | NEQs | Quarterly | TMA/ Sponsor | EPA, Punjab |
| Soil Quality Monitoring | Soil type, erosion, soil color, pH, Porosity, characteristics, EC, and permeability. | | Annual | TMA/ Sponsor | EPA, Punjab |
| Noise Level | dB | NEQs | Quarterly | TMA/ Sponsor | EPA, Punjab |
| Structural Stability | Moisture intrusion | | Quarterly | Punjab Archeology Department | EPA, Punjab |
| Waste Disposal Effectiveness | Litter accumulation rate | | Monthly | Lahore Waste Management Company | EPA, Punjab |
| Visitor Satisfaction Surveys | Cleanliness rating | | Biannual | Tourism Development Corporation | EPA, Punjab |
| Restoration Material Compliance | Material Compatibility with the old structure | | Biannual | Punjab Archeology Department | EPA, Punjab |
| Community Engagement Metrics | Site record and public consultation | | Quarterly & Biannual | TMA/ Sponsor | EPA, Punjab |



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Neha specializes in restoration and design of projects with historical significance, and her consulting services offer clients a unique blend of creativity, technical proficiency, and a deep understanding of architectural heritage. Throughout her career, she has demonstrated success in managing complex projects, including her current role in the Kew Gardens project with PRL. Other eminent projects in her career include Garrison Officers Mess Master Plan and old building, Napier Lodges and restoration of Aitchison College.

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