

# PLACES OF WORSHIP IN VILLAGE KUNGAR OF BHIWANI DISTRICT: A GEOGRAPHICAL STUDY

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## ABSTRACT

Geography is a field of *science* devoted to the study of the land/ the features/ the inhabitants, and the phenomena of *Earth*. "Human geography is the systematic study of relationship between human society and earth surface"- Fredric Ratzel At first sight, religion and geography have little in common with one another. Most people interested in the study of religion have shown least interest in the study of geography, and vice versa. The central focus of this paper is on space, place, and location -where things happen, and why they happen there. The choice of what material to include and what to leave out, given the space available, is not an easy one. Bhiwani is known for its numerous temples and therefore is also known as *Chhota Kashi*. In the concerned study area religion has rarely been studied geographically. The main reason for the current study is that some of the many interesting questions about how religion develops, spreads and its impacts on people's lives are rooted in geographical factors (what happens where), and they can be studied from a geographical perspective. The aerial extent of each religious group is an important spatial aspect of the study of religion. Places of worship are the important aspect of the cultural landscape. The origin of the worship place has a historical background and there are many other factors behind it, which are important to study in geography and in this study area almost no such study has been carried out earlier.

**Keywords:** Religion, Cultural Landscape

## Introduction

The etymology of the word "religion" has been debated for centuries. The English word clearly derives from the Latin religion, "reverences (for the Gods)" or "conscientiousness". The origins of religion, however, are obscure. Religion is the presence of a belief in the sacred or the holy. Religion is one of the oldest basic cultural characteristic associated with the mankind and civilizations created by them or thousands of years of known history. Different communities and people perceive religion in their own unique way. In world (33%) Christianity, (21%) Islam, (16%) Non-religious, (14%) Hinduism, (6%) Primarily-indigenizes, (6%) Chinese, (6%) Buddhism is major religion.

India has the distinction of being the land from where many important religions of the world wide Hinduism, Sikhism, and Jainism originated. According to the 2011 census, 79.8% of the population of India practices Hinduism and 14.2% adheres to Islam, while the remaining 6% adheres to other religions (Christianity, Sikhism, Buddhism, Jainism and various indigenous ethnically-bound faiths). Christianity is the 3rd largest religion in India. Our country is also the origin of some of the indigenous faiths / tribal religions that have survived the influence of many major religions for centuries and are still holding ground firmly. Regional co-existence of several religion groups in the country makes it unique and that is why India has *unity in diversity*.

Hinduism is majority religion in the state of Haryana with 87.46 % followers. Islam is second most popular religion in the state of Haryana with approximately 7.03 % following it. In Haryana state, Christianity is followed by 0.20 %, Jainism by 0.21 %, Sikhism by 4.91 % and Buddhism by 4.91 %.

Bhiwani is known for its numerous temples and therefore is also known as *Chhota Kashi*. According to 2011 census, 98.5% population in Bhiwani follows Hindu religion. The people of village Kungar have faith in two religions i.e., (Hinduism, Islam). Approximate 98% population follows Hindu religion. Primitive religion was distinguished from the socio-culture act where customs and rituals are defined as emotional reality. What is the reality? How can we know? What are we? Why are we here? What happens after we die? Religion is only one of the methods for trying to answer on one or more of these questions. Therefore it is necessary to study the Places of worship. So, we have selected a case study in village Kungar Bhiwani District, Haryana.

## Objective and Methodology

1. What is the spatial distribution of places of worship in village Kungar?
2. How the places of worship evolved in the village Kungar?
3. What are the major functions performed by the places of worship in village Kungar?

**Primary Sources:**

A Field survey was undertaken to collect information on attribute regarding the location, factors behind origin, spatial distribution, functions and year of the construction. We observe and interviewed of those people who knew anything about that concerned study (Worshipper).

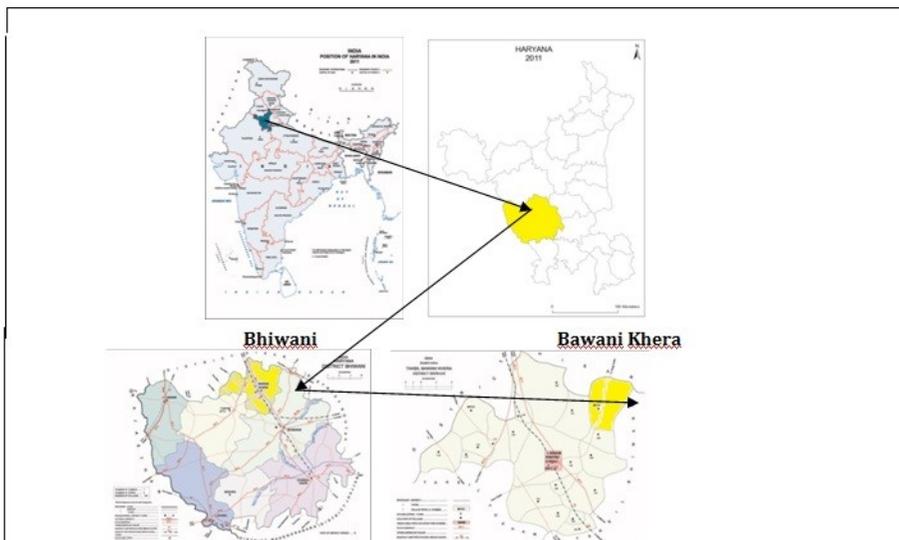
**Secondary Sources:**

The secondary sources map of India, Haryana, Bhiwani and Bawani Khara, Google earth map on the location of places of worship. We have also used the Census of India 2011, data. Suited to the requirement of themes under study different methodology and techniques have been used. Some work has been done by using GIS software (Arcgis-10.3). Various sketch used to show the organization of worship places.

**Study Area**

**Kungar** is a village in the Bhiwani district of Haryana which lies in the north-west part of the country.

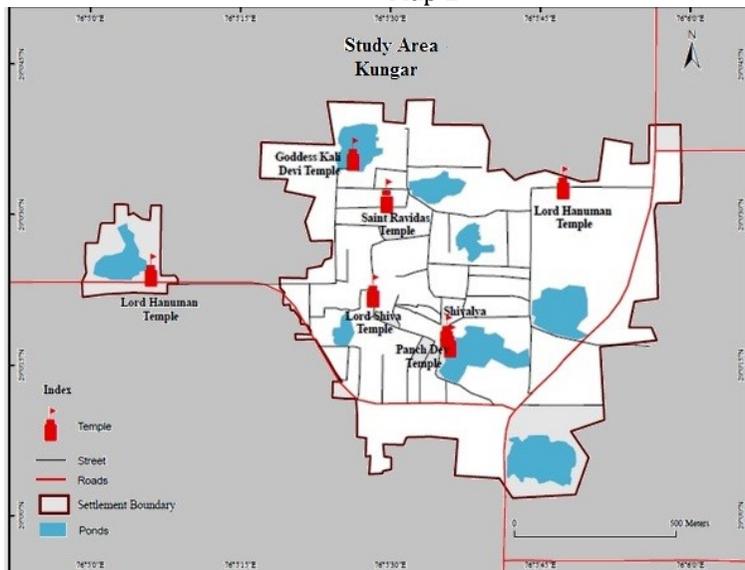
**Study Area**



Source-Census of India, 2011

The study area is located 32 kilometers north of the district headquarter, Bhiwani. The Kungar village is located between 29° 00' 00.85" to 29° 00' 40.57" north latitude and 76°04' 47.19" to 76°06' 00.51" east longitude (Google Earth, 2017). Kungar derives its name from a very famous landowner Kuvar Singh. Before other people coming here, they used to live near the hill of Dosi. There was only one house in the Jat community.

Map 2



Source: Google Earth, 14/25/2016, Arc GIS 9.3

That is why they were tortured. One day all of them came here after fighting with the people of the Dosi. That's why they got the name Goyat. Then they it came and settled down. As of the 2011 Census of India, the village had 1,902 households with a population of 9,846 in which 5,292 persons were male and 4,554 were females. Kungar is in two divisions: Chota Pana and Bada Pana.

**Result and Discussion**

**SPATIAL DISTRIBUTION OF PLACES OF WORSHIP**

Spatial distribution is a core concept in geography. It is used to create maps and analyze relationships between the characteristic being studied and the general landscape. **In geography, spatial distribution refers to how features of the landscape are arranged across the surface of the Earth.** It is the physical location of salient features of a place.

The village had 1,902 households with a population of 9,846. In village Kungar for every 272 census houses there is one place of worship and provide there service.

Classification of Temples according to God or Goddess sculptures.

Table No.-1

Sr. No.	Classification of Temple according to God sculptures	Number of Temples
1	Lord Shiva	3
2	Lord Hanuman	2
3	Others	2

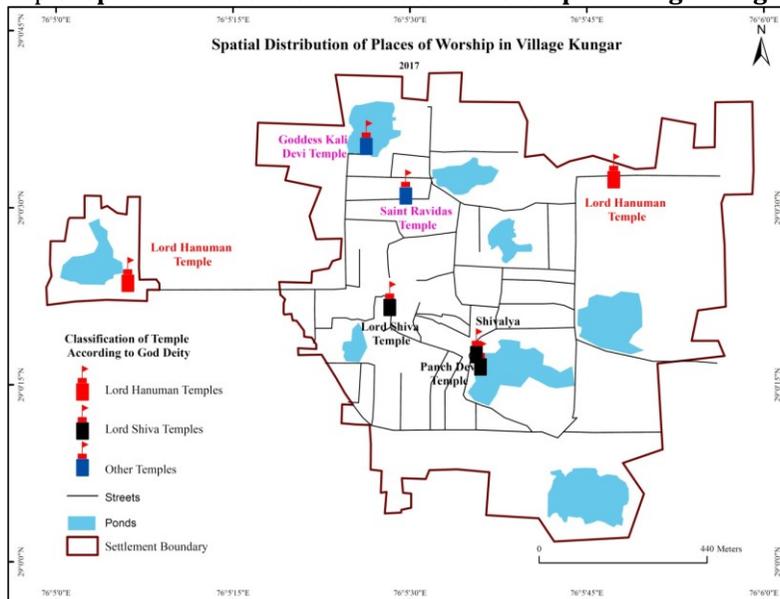
Source-Field Survey, 2017

**Lord Shiva Temples:**

There are three temples of Lord Shiva in the village.

- i) **Shivalya:** The location of the temple is near the Ramsar Pond lies in south - east of the village In around the temple locality is Jat community. But later some anti-social persons through wine in the temple and people stop worshipping there. Then the villagers constructed another temple of Lord Shiva.
- ii) **Lord Shiva Temple:** This temple was constructed by the villagers in the middle of the village. In around the temple locality is Brahmin community. But once the priest of this temple did not allow a person of particular caste to worship, the No. of the people who used to worship in this temple has decreased significantly. After this, the villagers established the statue of Shiva in Panch Dev Mandir.
- iii) **Panch Dev Mandir:** This temple is the oldest temple in the village. The location of temple is near the Ramsar Pond in south- east direction of the village.

Map 3: Spatial Distribution of Places of Worship in Village Kungar



Source: Field Survey, 2017

**Lord Hanuman Temple:**

- i) **Lord Hanuman Temple:** Location of this temple is outside and the east of the village. This temple is in the middle of the village Kungar and Kheri when there was no temple in Kheri then people used to come here to worship.
- ii) **Lord Hanuman Temple (Gutta):** Location of this temple is outside and north-east of the village. Mainly Lord Hanuman is worshiped in this temple.

**Others:**

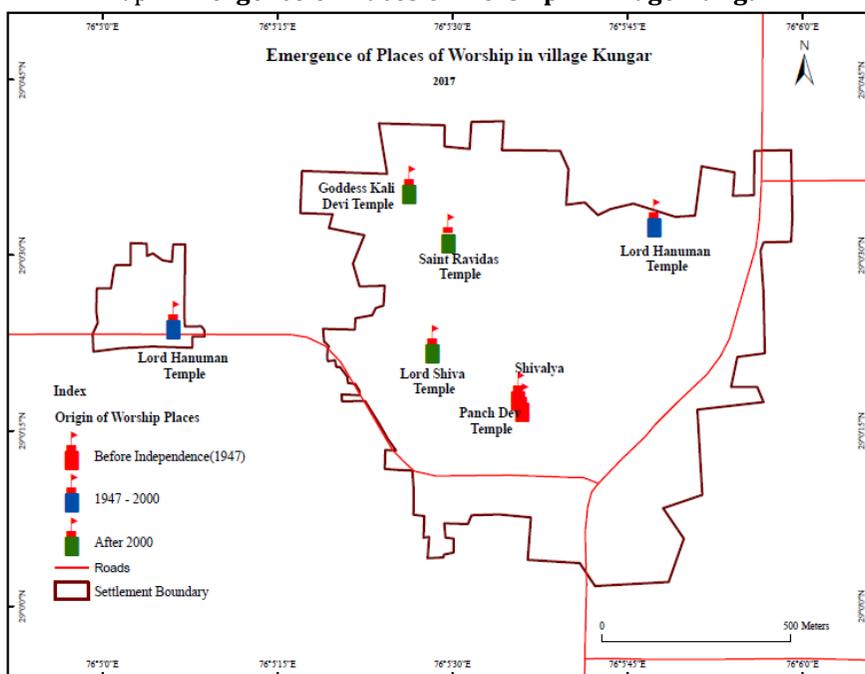
- i) **Saint Ravidas Temple:** The location of the temple is the north of the village. Primarily Ravidas is worshiped primarily in this temple. But at the present time, this is under construction. In around the temple locality is Scheduled Caste.
- ii) **Goddess Kali Devi Temple:** Location of this temple is near of the Haria tomb and north of the village. This temple is constructed on outside of the village. Kali Devi is worshiped primarily in this temple.

**EVOLUTION OF PLACES OF WORSHIP**

The village Kungar was established in 1281 A.D. At that time there was only one temple in the village. But at present, the village has seven temples.

1. **PANCH DEV MANDIR** – Panch Dev Mandir predated 1281 A.D before the establishment of the village. At that time only one temple existed in the village.

Map 4 Emergence of Places of Worship in village Kungar



Source: Field Survey, 2017

This is the main reason for the emergence of worship place. The villagers believe in nature. They don't believe in idol worship and that's why there was no idol in the temple. They believed in five God that is Air, Water, Earth, Sky and Fire (five elements).

2. **LORD SHIVA MANDIR (Shivalya):**

Lord Shiva Mandir was established in 18<sup>th</sup> century. Lord Shiva also known as "Bholenath". The main reason behind the establishment of this temple was faith in Lord Shiva. The people of the village used to come with a large number of Ganga water from Haridwar to offer to Lord Shiva, but there was no temple of Lord Shiva in the village, for this, people had to go to the nearby village, hence the people constructed Lord Shiva Mandir. This temple was built near Panch Dev temple because this land was considered to be the original land of worship of the village.

**LORD HANUMAN MANDIR:**

Lord Hanuman Mandir was established in 1992A.D. This temple was constructed by a village Landowner, Dallu Singh. According to the son of Dallu Singh, the temple was constructed by his father due to his deep faith towards Lord Hanuman. But according to the villagers, there was no faith behind the construction of

the temple, but it was their personal interest because the land on which the temple was built was the government land. This is why there is no priest in this temple.

#### **LORD HANUMAN MANDIR (GUTTA):**

Hanuman Mandir (Gutta) was established in 1995A.D. The priest of this temple told that he had a deep faith in Hanuman that is why he constructed Hanuman temple. But later on, a Shiva portrait was also placed. But in the construction of this temple, the reality was not his faith, but it was a personal economic benefit because the land on which the temple is built is the land of the Graveyard. If these people used the private use of the land, they would fight it themselves. But the construction of the temple will now fight the villagers with the legal battle. That is the main purpose why building a temple.

#### **LORD SHIVA MANDIR:**

Lord Shiva Mandir was established in 2001A.D. This temple was constructed by the Brahmins of the village at the center of the village. The construction of this temple was made at Shivalya which was made in 18<sup>th</sup> century, when it was contaminated. Because some people of the village threw wine at him. After this, the portrait was taken from Shivalya and the new temple of Shiva was built.

#### **GODDESS KALI DEVI MANDIR:**

Goddess Kali Devi Mandir was established in 2004A.D. There is a story behind the construction of this temple, once a person of a scheduled caste came to get Ganges water, but the priest did not give him water (Jalabhishek). That is why he later built the temple of Goddess Kali Devi.

#### **SAINT RAVIDAS MANDIR:**

Construction of Saint Ravidas Temple started in 2013A.D. It is currently under construction. People who follow Saint Ravidas organize functions they were also discourses on the Birth-anniversary of the Saint Ravi Dass. But they had no place for it. On this, the people of the village decided that the Saint Ravidas temple will be constructed in the village.

### **FUNCTION OF THE PLACES OF WORSHIP**

Religious places are primarily regarded as places of worship but these religious sites perform various other functions. These religious places are visited by many people who live nearby or are from far off places. The Functions performed these places helps in the interaction of people which are from different walks of life.

1. Internal function
2. External function

#### **Internal function**

- i) **PRAYER:** In temples are prayed every morning and evening by priest. Prayers are related to deities on specific days.
- ii) **BHANDARAS:** Public feeding is organized in almost all the Hindu places of worship, maybe it is very week, monthly or yearly.
- iii) **BHAJANS:** Singing Bhajans is also a part of worship in Hindu religion. This is also the way to remember god. These are religious songs sung by the people in the honor of God.

#### **SPECIAL WORSHIP:**

**PANCH DEV MANDIR:** There is a special worship of Thursday in the Panch Dev Mandir. This worship contains many women of the village. Before marriage and after marriage all the people come here to worship.

**LORD HANUMAN MANDIR (Gutta):** This worship is performed every six months on the day of Ekadasi. The day when it is a special worship, Swamani are distributed.

**LORD SHIV MANDIR:** Shiva is worshiped here. There is a special worship twice a year during Mahashivaratri. Here people reach a large number who believe in Shiva.

#### **EXTERNAL FUNCTION:**

Some external functions are also done by the places of worship.

- i) **YAGYA:** Yagya (Offering prayers to God in front of fire) is an external function done by Places of Worship in the village. This work is done by Panch Dev Mandir. Yagya in the village is done once a year in Chandera Chowk. Yagya is done in the village when it does not rain even during the rainy season. There is such a belief in the village that when the village is not rain, Lord Inder Dev is happy with the Yagya and it rains in the village.
- ii) **HOUSE WORSHIP:** Before the construction of the house several times in the village, the priest is called for the worship of the house. Many times, after the construction of the house, worship is also organized in the house for peace and prosperity.

**CONCLUSIONS**

In the village the seven places of worship. Initially, the construction of the temples was done on the banks of the tomb, but later it was done in the middle of the village.

But in the beginning the Jat community had more population in the village, so whatever the temples were built, they became close to the houses of the Jat community. But later the number of other communities increased and awareness came, then the temples were constructed at other places also. Presently their worship site is distributed in the entire village.

Places of Worship were considered to be a symbol of the unity of society and in the beginning, there was only one temple in the village. But gradually there were Seven places of worship in the village. Some of these places of worship were developed due to faith in different God. But some places of worship were built to fulfill their personal goals and to get economic benefits. But after some events, such a thing happened that the worship place that binds the society in a unity becomes the only breaker of society. But to the present Ravidas temple is a commendable step for the unity of village.

There is some special feature associated with the worship in each temple. This suggests that despite the unity of religion, their beliefs differ slightly. But Yagya is an act that establishes unity in the entire village, and the whole village works together for the good future of the village. Making Ravidas Temple together with the entire village is also an admirable step for the unity of the village.

*There were both social and economic reasons behind the emergence of the place of warship in the village. Because of this, this power of connecting society became a society breaker. But the work like Yagya remained one of the main responsible factors which unite the society. Presently the construction of the Ravidas temple was also good for the unity of the society. Due to having 7 places of the warship in the village, their spread could not be over, as the village's people were not focused on any particular temple. But these temples are an integral part of the village. And the temple like Panch Dev Temple and Saint Ravidas Temple are the symbol of the unity of the society.*

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