

## **CHAPTER XIX**

### **PLACES OF INTEREST**

The Panipat district has made significant contribution to the history and heritage of Haryana. Archaeological sites mainly Seenk, Naultha, Garh Sarnai, Jaurasi Khalsa and Beholi were Pre-Harappan and Harappan settlements and the centers of activity during pre-historic times. The discovery of Kushana bricks and Yaudheya and Samantadeva coins and Gurjara-Pratihara inscriptions indicate the extension of their rule in this region.

During the medieval period, the district rose into prominence continually. Important monuments like forts, gates, palaces, mosques and mausoleums built during Sultanate and Mughal rule illustrate the importance of the district in that era.

The places of interest of the region, which are known for their antiquity or architecture, and have acquired historical importance, are described in this chapter under relevant headings.

#### **PANIPAT TOWN**

Panipat town is located at 29°19'50" and 29°26'27" North latitude and 76°56'0" and 77°00'0" East longitude. It is situated about 34 kilometres south of Karnal and 82 kilometres north of Delhi on National Highway-1 popularly known as Grand Trunk Road parallel to which also runs the Delhi-Ambala section of the Northern Railway through the city. It is a major industrial town of Haryana. Panipat town has a population of 5,15,375 persons with 2,75,836 males and 2,39,539 females as per census 2011.

In ancient times, Panipat was known as *panprastha*, a abode of water or a watery place. Some historians call it as *panikhet*, which means abundance of water<sup>1</sup>. The town is of great antiquity, dating back to the period of war between the *Pandavas* and the *Kauravas*, when it formed one of well-known five *patas* or *prasthas* (Panipat, Sonipat, Inderpat, Baghpat and Talpat) which were demanded by Lord Krishana, being ambassador of peace on the behalf of *Pandavas* from Duryodhana. Later on, the *Kauravas* and *Pandavas* engaged themselves in the historic battle of Mahabharata at the battlefield of Kurukshetra.

Jacquemont, the French Geologist, describes it as the largest city, except Delhi which he saw in Northern India. According to him "Ruins of old shrines extend to a considerable distance round the town, and many mosques, shrines and gardens of very considerable pretensions still existing, but now in sad disrepair, tell of former importance"<sup>2</sup>. The streets even then were well-paved or metalled, but were narrow and crooked. The town was situated on a small promontory round which river Yamuna flows, and the city was well-raised on the accumulation of centuries. The fort of Panipat with its suburbs on the three sides, except east, was enclosed by a wall mainly formed by the back of many houses with 15 gates, of which Salarjang gate in the North, Shahvilayat gate in the South and Madhoganj gate in the East, were the principal ones. Of these, the Salarganj gate is still standing proudly against all odds of time. The town was traversed by two main *bazaars* running respectively from east to west and from north to south, the latter being the major.

Tradition goes that the Yamuna in the times of Bu-Ali Shah Qalandar flowed under the town. Bu Ali Shah Qalandar prayed so constantly that it became laborious to get water to wash his hands each time; so he stood into the Yamuna. After standing there for 7 years the fishes had gnawed his legs, and he was so stiff that he could hardly move. So he asked the Yamuna to step back seven paces. She in her hurry to oblige saint, went back, seven *kos* and there she is now<sup>3</sup>.

The history of the town becomes more definite and detailed with the coming of the foreign invaders. The town became a battle ground for the empire of Delhi. The location of the place is very significant. According to Dr. Hari Ram Gupta, an eminent historian, "The area itself is so close to Delhi that whenever, and for so long as, the emperor which entered that city existed as more than a mere phantom and political fortunes of one were almost inseparable from the other. Astride the successful invader's highway to the throne of Hindustan at Delhi, Panipat thus inevitably form an important link in the chain of the marching hordes and communications with their home land. To keep the road open and dominion secure, the town had, therefore, to be held with a firm hand"<sup>4</sup>.

In 1390 A.D., during the civil war which followed the death of Sultan Firoze Shah Tughluq, prince Humayun Khan, grandson of Firoze

Shah, advanced from Samana and assembled a considerable force at Panipat in support of his cause. During 1394-1412, the place was the hot-bed of civil war between Nasir-ud-din Mahmud Shah and his cousin Nusharat Shah because for a short period the headquarters of the Sultanate were shifted from Delhi to Panipat. The people had deserted the town in obedience to the orders from Delhi when Timur marched towards Panipat. He reached Panipat on December 3, 1398. During 1451-1489, Prince Nizam Khan afterwards Sikandar Lodhi seized Panipat and held it as *Jagir* without permission. In the sixteenth and eighteenth centuries, Panipat stood witness to three of the most decisive battles. The first was that of Babar, the founder of the Mughal Empire, against Ibrahim Lodhi, the Pathan King of Delhi in 1526; the second, of his grandson the young Akbar, out to wrest his father's shaky dominion from Delhi ruler's Hindu General, Hema Chandra, 30 years later in 1556; and the third of Ahmad Shah Abdali and the Marathas in 1761. Thereafter, the town bore the burnt of the Sikh attacks from 1762 to 1770. At the end of the 18<sup>th</sup> century, Bakshi Shayam Rao as a deputy of Sindhia, not being able to maintain his position at Karnal, handed it over to Bhag Singh of Jind and escorted by Diwan Singh proceeded to Delhi ceding Panipat of Begam Samru. The town acquired a hallowed position in 1819 when Delhi territory was divided.

The Panipat district, with headquarter at Panipat, was formed in 1824 by including the area of Panipat, Karnal and Sonapat. In 1854, the Karnal District was formed and Panipat district was abolished; as a result the district headquarter was shifted to Karnal. During the First War of Independence, in 1857, the town came in much light. In the town of Panipat those who were up in arms against the governor collected in the shrine of Bu Ali Shah Qalander; they would have attacked the collector's office but the troops of them prevented them from doing so. The British behaved mercilessly; hostages were seized and people were hanged.

On 9<sup>th</sup> April, 1919, *Ramnavami* was celebrated at Panipat and at *rath yatra* Hindus and Muhammadans fraternized and organized demonstrations in honour of Mahatma Gandhi. On 11<sup>th</sup> April, a complete *hartal* was observed at Panipat in connection with the arrest of Gandhiji at Palwal.

This town with a glorious historical importance has grown with its

industrial and demographic growth at a much faster pace especially after the independence. Present day Panipat town, much larger in its dimensions and having embraced almost all the historical places in its bosom, has established itself as heartthrob destination not only for business class but also for those who wish to have a peer into the glorious past of the country in general and that of the city in particular.

Panipat city is an export hub for cotton durries, curtains, mats, carpets, floor coverings. Its goods are exported to America, Canada, Russia, Japan, Sweden, Switzerland, France, Denmark etc. The town is also noted for its brass and copper wares. The manufacture includes not only cooking utensils and drinking vessels of all forms and shapes but also ornamented *hukkas* and *sarotas* (betel-cutters). There are several large establishments for the manufacture of glass for ornamenting women's dress<sup>5</sup>.

The places of utility in the town include post-offices, civil hospital, ESI hospital and dispensaries, 6 rest houses, telephone exchanges, primary schools, middle schools, high schools, senior secondary schools, government college and government aided private colleges. The department of Tourism has developed a tourist resort 'Skylark' at Panipat town, which is located on the national highway. The Skylark tourist complex was set up in the year 1976 over an approximate 4 acres of land. This tourist complex caters to a wide range of tourists originating mainly from Delhi with its facilities including motel, centrally air-conditioned restaurant, bar, filling station, gift shop, fresh juice corner, conference/banquet hall, dormitory, weddings and garden party facilities.

## **SAMALKHA**

Samalkha town, located at 29° 14' North longitude and 77° 0' East latitude, is situated on the both sides of Grand Trunk Road, and lies about 18 kilometres south of Panipat town and 28 kilometres north of Sonapat. It has a railway station on Delhi–Ambala section of railway track and an average elevation of 227 metres (744 feet) from sea level. As such, the town is well connected with the state and national capital through both the rail and the road links. The area also gained importance with the establishment of Gandhi Smarak Nidhi Ashram, a paper unit of Khadi and Village Industries Commission and a naturopathy hospital at Patti Kalyana; a neighbouring village. At the time of 1981 census, Samalkha was having the status of census

town. As per 2011 census, the population of town is 39,710. It is a municipality and contains tehsil/block head quarters and thirty one panchayats.

During the third battle of Panipat, Maratha and Afghan forces traversed the place. On 28<sup>th</sup> October 1760, a body of advanced Maratha patrols was overtaken by the Afghans near Sambhalika (Samalkha). A sharp reaction took place in which 1500 Afghans lost their lives. Ahmed Shah arrived at Samalkha on 31<sup>st</sup> October, 1760 and camped in the neighborhood of Panipat next day.

Again during the 1<sup>st</sup> War of Independence, Samalkha came to lime light. The freedom fighters gathered at Panipat and Samalkha and blocked the free passage of the British army at G.T. Road. As soon as the news of revolt of 1857 reached Jind, the Raja congregated his troops and reached Karnal on the 18<sup>th</sup> May. He prevented the local opposition from gathering strength. He then marched down the Grand Trunk Road in advance of the British columns and after recovering Samalkha from the opposing forces of freedom fighters he kept the road open for British forces between Delhi and Karnal.

Samalkha became an important centre of transition and trade during the beginning of twentieth century. In cold weather, large quantities of *gur* from the great sugar market of Chhaprauli in Meerut (U.P.) were carried across Jamuna on the camels and placed on the railway at Samalkha station<sup>6</sup>. After the creation of Panipat as separate district, the development in Samalkha has gained pace. There are many foundries, on small and cottage basis, where agricultural implements are manufactured. The place is well-known for the industries of chaff-cutter machines, steel rolling, cycle tyres and tubes, hand-pumps, tube-well fittings, nut-bolts etc. At Samalkha, Artificial Insemination Centre, where Murrah bulls are also kept, serves for improvement in the variety of milch animals.

The places of public utility include Post Offices, Telephone Exchanges, Colleges, Government Senior Secondary Schools, Government High Schools, Government Middle Schools, Government Veterinary Hospitals and Dispensaries, ESI dispensary, Primary Health Centre, Community Health Centre and many banks. Tourist Resort Blue Jay at Samalkha is situated 70 kilometres away from Delhi on National Highway-1.

It was opened in 1992 over an area of approximate 0.5 acres land. The motel has been set up amidst the natural landscape of high green country side. It has semi-circular block houses, with guest rooms and a bar. Quick refreshing bath arrangements are also available.

A number of historical buildings such as *serais* built during the times of Shah Jahan for the benefit of travelers are in ruins<sup>7</sup>. There is a Gurudwara Pahali Patshahi situated on Grand Trunk Road which was constructed in the memory of the visit of Guru Nanak Dev.

## **ISRANA**

Israna, located at 29°16' North latitude and 76°51' East longitude, is 20 kilometres away from the district headquarter on Panipat-Rohtak national highway (NH-71A). It is believed that Israna was inhabited before Babur came to India. It was on the limit of Babur's regime. That is why it was called '*Sirhana*' at that time. With the passage of time, the name of this village has been changed to Israna. It is a tehsil and a block comprising of 32 villages with an area of 273 square kilometres. According to census 2011, its population is 1,08,196. It has good road and rail links. Israna Mandi is a good grain market. Israna is developing fast and taking the shape of town. The places of public utility include post offices, government middle schools, government high schools, government senior secondary schools, government college, primary health centres, government veterinary hospitals and dispensaries.

## **MADLAUDA**

Madlauda, located at 29°24' North latitude and 76°48' East longitude, is a large model village, with a population of 14,356 persons as per census 2011, at a distance of 18 kilometres from the district headquarter on the Panipat-Safidon-Jind-Bhiwani state highway (SH 14). It is headquarter of block comprises of 36 villages with an area of 391 square kilometres and is also a Sub-tehsil. The places of public utility include post offices, government schools, primary health centres, government veterinary hospitals and other basic amenities.

Madlauda has a significant history. It is stated that at this place a village named Brahman Khera, with population of Brahmins and Muley-jats

was inhabited nearly 740 years ago. The brahmins being more in population than muley-jats used to pick fights with them to intimidate them. Muley-jats planned to take revenge and invited all brahmins for a feast in a big hut (*chhan*). After feeding the brahmins, the muley-jats ignited the hut and burnt all of them alive who cursed the muley-jats. Due to the curse, the generation of muley-jats stopped. They realized their mistake and were filled with the sorrow and repentance for the said incident. They went to a priest for solution of this problem, who advised them to bring some descendent, from the same generation, of brahmins who died in that incident and settle them in the village. Believing on the priest, they searched for the descendents of those brahmins desperately. After a lot of search, they came to know that a pregnant lady from amongst those brahmins had left for her parents in Uttar Pradesh before the incident occurred and she had delivered a male child. The muley-jats filled with the repentance, went there and apologized for their cruel act. They persuaded the brahmin family and brought back both the mother and her son to the village of their ancestors and settled them under their protection. The generations of muley-jats started. The name of this place changed many times i.e. from Brahman Khera to Dhorli to Shadipur and finally to Madlauda.

## **BAPOLI**

Bapoli, located at 29°20' North latitude and 77°05' East longitude, is a town in the east of the district headquarter at a distance of 18 kilometres from it. This is a block as well as a sub-tehsil. It consists of 44 villages with a population of 1,32,798 persons according to census 2011. Its total area is 232.92 square kilometres. It is highly potential agriculture based block. It is an upcoming small town provided with all basic amenities.

## **SEENK**

Seenk village is situated at a distance of 42 kilometres west of Panipat and a link road leads to the village. One kilometre towards south of village Pathri, a tirth named Trikhu is lying down here, which is the corrupt form of Trantuku of *Mahabharat*. This tirth also finds mention in *Vamana Purana*. According to the ancient literature, this *tirtha* is one of the four guardian *Yaksa Cornera* of holy Kurukshetra – the spirit of water and vegetation. The Trikhu Tirath is visited on the *somvati-amavas*, a bathing fair, to which great religious importance attaches. Trikhu means ‘three sided’, but

its other meaning is 'to wash away the sins of all those who bathe in the tank'. This Tirath dates from the time of the Mahabharata. To the west of it is a very old temple of *Yaksa*, containing the images of *Yaksa* and his spouse *Yakshni*<sup>8</sup>.

The fragment of image with seated Siva at Trikhu is a good example of Gurjara-Pratihara art tradition. The site located near the *Tirtha* relates to Painted Grey Wares and Northern Black Polished Wares period in the archeological map of the district Panipat.

### **PATHRI**

This village close to village Seenk is famous for fair of *Mata Pathri Devi* which is celebrated in the month of March–April and June–July and is spread over almost 30 days. The fair is believed to be held in the honour of wife of Guru Dronacharya, of Mahabharata fame, who practiced penance in this village and gave up her mortal frame here.

### **KABRI**

This village near Panipat is famous for fair of *Phalam-de-Mata*, which is celebrated in month of March–April and June–July. The local goddess *Phalam-de-Mata* means mother of giver of fruits and is believed to fulfill the desires of her devotees.

### **NARA**

The village is known for its fair of *Dadi Sati* in the month of August–September for one day. During the Muslim period, there was a Muslim Nawab in the adjoining village Qawi, who wanted to outrage the modesty of Hindu women. A woman of the village refused to yield to his evil desires and committed *sati*. This fair is held in her honour. Devotees, mostly women, pay their obeisance and offerings at the *smadhi* of the *Sati*.

### **BEHOLI**

The fair of *Nalewali Mata* is celebrated in village Beholi in the month of March–April for one day. Devotees sing songs and pay obeisance to the local deity. On this occasion, wrestling competitions and folk dances are organized for entertainment of devotees. Besides, the shops of sweets, fruits and general merchandise are also established during the fair.

## SEWAH

The one day fair of *Shitala Saptami* is celebrated in village Sewah on *Chet Badi 7* in March-April for the worship of goddess *Shitala*. Goddess *Shitala*, an aspect of goddess Parvati, is worshipped as the goddess of Small Pox and Chicken Pox. Devotees worship her with devotion and they let their children to worship the Goddess who, they believe, would save them from diseases.

## HATHWALA

This village is located on the bank of river Yamuna in Samalkha Sub-Division. In Hindu mythology, river Yamuna or Jamuna is considered as a goddess being daughter of *Surya* (god of light; the Sun) and sister of *Yama* (god of death). One day religious fair for worship of Jamuna Ji are organized in this village on *Jeth Sudi 10* (May-June), *Sawan Puranmashi* (July-August) and *Katak Puranmashi* (October-November). It is believed that bathing in its sacred water frees one from the torments of death.

## BABAIL

One day fair is celebrated in the village on *Kartik Puranmashi* (October-November). Devotees take bath in river Yamuna and *satsang* is also held. This village used to be on the bank of river Yamuna that has changed its course and shifted away nearly 8 kilometres from the village.

## PLACES OF ARCHAEOLOGICAL, HISTORICAL AND RELIGIOUS IMPORTANCE

The region of Panipat is rich in literary tradition and archaeological relics. Some sites of Panipat region having archaeological interest which have yielded various objects of antiquarian interest and a distinctive class of pottery known as Painted Gray Ware (PGW) generally associated with the Aryans (C-1100-500 B.C.). Panipat and adjoining region is studded with numerous late medieval monuments including mosques, *serais* and mausoleums which reflect the popularity and growth of architectural designs and attest the expansion of rule of various Muslim dynasties ruling at Delhi<sup>9</sup>. The principal places of antiquity in the town are Dargah Hazrat Shah Sharfuddin Bu Ali Shah Qalandar Nomani, Tomb of Ibrahim Lodhi, Kabuli

Bagh, Devi Temple etc. Some of important monuments in and around Panipat have been described in the following paragraphs:-

**Pandwa's Qila.**—The modern sprawling Panipat town has practically covered up the whole of the ancient mound, which at places rose to a height of about 60 feet when it was surveyed first in the early fifties. It is round in shape situated in the middle of the town presently housing the Police Station and the office of Municipal Committee. Coins of Samantadeva were also found in this mound. A vertical section near the Gandhi Memorial Library and the Power House revealed that the Painted Grey Ware lay immediately over the natural soil and Northern Black Polished Ware higher up in the mound. These are wholly attributed to Mahabharata period. A garden in the name of Mahatma Gandhi, who visited Panipat thrice, has also been developed in this area by the administration.

**War Memorial Complex, Kala Amb.**—The site, under the protection of Archaeology Survey of India, is located in village Ugra Kheri, district Panipat. It is about 8 kilometres from Panipat on Panipat–Sanauli road.

During the British reign, this obelisk was got erected by Sir John Hubert Marshall, the then Surveyor General of Archaeology in India (office tenure: 21 September, 1908 to 6 September, 1928). It marks the site of 'The Black Mango Tree', that was removed in 1906, near which was fought the third Battle of Panipat between Ahmad Shah Abdali and Maratha Confederacy in 1761. During the fierce battle, a bullet whizzed in the forehead of the young Vishwas Rao, the Head of the maratha army and in less than an hour, the maratha army crumbled and collapsed. It is believed that the hero of this battle, Sadashiva Rao Bahu, commanded the Maratha resistance at this site during the battle and laid down his life fighting here under the black mango tree (*Kala Amb*). The square obelisk in brick with an iron rod at the top is enclosed in an attractive iron fence. It bears on two white marble, inscriptions in black ink, in Urdu and English, describing this place as a place where the black mango tree stood and the battle was fought.

The Government of Haryana, with a view to pay homage to the heroes and the soldiers who laid down their lives for the protection of dignity of the mother-land in the three battles of Panipat, constituted the "Battles of Panipat Memorial Society" in 1982 under the Chairmanship of Sh. G. D. Tapase, the then Governor of Haryana. The society built an extremely

beautiful War Memorial Complex, with facilities of stay and restaurant for tourists, in about 7 acres of land around the centrally protected obelisk and handed over its charge also to the Archaeology Survey of India. This society also built the Panipat Museum in village Binjhol.

**Panipat Museum.**—This museum, located at village Binjhol on the Panipat Gohana Road, about 5 kilometres from Panipat, provides a peer into the major events that made Panipat, a place of great historical importance. The material objects; archaeological and ethnological, along with their respective write-ups, relating to all the three battles are exhibited in this museum.

The display of antiquities, inscriptions, sculptures, arms and armours, etc. has been augmented with archival documents, art and craft objects, pottery, jewellery and paintings. Through display, an attempt has been made to provide an insight into the acts of bravery of some valiant and patriotic warriors like Hemu (Hemchandra Vikermaditya), Sadashiv Rao Bhau, Vishwas Rao Peshwa, Tukul Shinde and others who sacrificed their lives at Panipat.

Photographs of a large number of important miniatures mostly from *Baburnama* and *Akbarnama* relating to three battles and personalities connected therewith have been put on display after obtaining from the National Museum of India, New Delhi, British Library (U.K.) and Victoria Albert Museum, London, and the contemporary weapons, armory and guns have been availed from Archeological Survey of India.

A large number of blow-ups of the buildings and sites of the region which are important from the archaeological as well as historical point of view have also been provided by the Archeological Survey of India for display in the museum. The replicas of many original documents and manuscripts, including that of handwritten *ferman* of Akbar concerning Hemu, have been procured from the National Archives of India, the Government of Maharashtra, Rampur Raza Library and Library of the Aligarh Muslim University for display.

The Department of Archaeology and Museums, Haryana has donated a large number of items which include replicas of a large number of artifacts in the form of statues, pottery, coins etc., collected from the excavation sites adjoining Panipat region, for display in this museum, besides a number of

blow-ups of buildings and sites of historical and archaeological importance. A large number of items of traditional art, procured from various districts of Haryana, have also been displayed in this museum.

**Dargah of Hazrat Bu Ali Shah Qalander.**— The monument is situated in the heart of the town in Qalandar Chowk Mohalla, near Arya Girls High School, in a spacious courtyard. Sharaffuddin Nomani later called Bu-Ali Shah Qalander was the son of Salar Faqir-ud-din and is supposed to have born in 1209 in Mamluk (Slave) dynasty. At the age of forty, he came to Delhi and received his spiritual training under the guidance of Khwaja Qutbuddin. He spent the remaining years of his life at Panipat (where lies his tomb) as a recluse meditating on what he had learnt through experience. His correspondence with Shaikh Bak Bakhiyaruddin is an important source of Sufism in India<sup>10</sup>. The saint died in the beginning years of Tughlaq dynasty in 1324 A.D. Its main enclosure, in feet, measures 155' x 143', the northern 138' x 146' and the southern a small one of 60' x 51'. The tomb is in the northern enclosure, but has entry from the middle one, outside it is 42' and inside 25'. It has *verandah* on its southern side, the outer one having 8 pillars of Kasauti stone. A perforated stone screen separating the tomb-stone from the enclosure. The tomb itself seems to be oldest part of the entire surroundings. It is said to have been built by Khizr Khan and Shadi Khan, the sons of Alauddin Khilji. Although the original grave chamber of the Saint Shah Qalander is pre-mughal in date, it has been subjected to successive alterations and additions and even Kushana bricks have been utilized in its flooring. The Kasauti pillared *verandah*, which presently bears beautiful paintings and stylistic calligraphy on its walls in gold, yellow and red, was added by Rizqullah Khan, son of Nawab Muqarab Khan. The marble screen in its front is of fine workmanship<sup>11</sup>. There is six line inscription of Rizqullah Khan which records the date of construction of the pillars as 1071 A.H. or 1651 A.D. In the west side of the main enclosure lies, a red sand stone structure in a perfect condition, the mosque of Abu Ali. The buds on the voussoirs of the arches are remarkably beautiful. The whole building is very striking. Round the enclosure there are rooms for the keepers of the tombs and pilgrims, and a tank with adjoining well in the south west corner.

There are two tombs and one madrsa in this complex. One tomb is of Mukarab Khan Kiranavi, a minister of Jahangir and another is of poet Hali

the descriptions of which are given below:

**(i) Tomb of Mukarab Khan.**—Mukarab Khan (Sheikh Hasan) was a *hakeem* (surgeon) by profession who was made the personal *hakeem* of Saleem by Akbar. Later, when Saleem became Emperor Jahangir, Mukarab Khan was made the Governor of Gujrat with 5000 horsemen. He was bestowed with the Jagir of Kirana Pargana, his birthplace, in Uttar Pradesh at his retirement. He was a great disciple of Bu Ali Shah. He had such a great reverence for the Saint that he made his family graveyard in the vicinity of the Dargah and got erected a tomb thereon. There are six graves in the tomb and the grave on the left side is of that of Mukarab Khan. The grave stone, a very old ordinary looking marble, which is damaged by people for want of its pieces, is stated to have been made of ‘*zaharmohra*’ stone with the properties to suck any kind of poison from the body of a person. People, even today, owing to this faith clean the tombstone with a wet cloth and then use its water as a medicine.

The tomb of Mukarab Khan is built on a raised platform. It is a rectangular structure, of an average height, with a vaulted roof; supported by pillars, brackets, beams and covered verandah; supported with red sand stone pillars to go around it and a rectangular dome. There is an inscription, in Persian, on white marble at the entry of the tomb the translation of which is as below<sup>12</sup>:

*“Tomb of Minister of Jahangir, Nawab Mukarab Khan  
Kiranavi, 1053 Hijri (1643- 44 AD)”.*

It is an exceptional tomb built during the Mughal period. Its rectangular dome and pillars used in the construction of verandah are examples of the influence of Hindu architecture in continuation with Mughal architecture. The tomb is an important place of interest owing to its exceptional built and historical background.

**(ii) Tomb of Hali Panipati.**—Khawaja Altaf Hussain, born in Panipat in 1837 and died in 1914 A.D, had been a great poet, writer and critique of Urdu literature. His contribution to Urdu literature is equalled by few others. He harnessed his poetic abilities to the higher aims of social and moral edification. His *Muqaddama-e-Shair-o-Shairi* is a classic of Urdu criticism. He composed his epic poem, the *Musaddas-e-Madd-o-Jazr-e-Islam*, commonly known as *Musaddas-e-Hali* at the request of Sir Syed Ahmad

Khan, under the pseudonym of *Hali* that was published in 1879 to critical acclaim and heralded the modern age of Urdu poetry.

The tomb of Hali is the newest addition in the premises of the Dargah of Bu-Ali Shah Qalandar that has been built over the place where the great poet was buried after his demise.

**(iii) Samsdaula's Madrsa.**— This memorial is situated in the premises of Dargah of Sufi Saint Bu Ali Shah Qalander where the students still learn Urdu and teachings of Islam. Samsdaula (1719-48) was a Nawab of Panipat during the Mughal Emperor Muhammad Shah's rule. His son Sadik Khan, who built Salarjang Gate, succeeded him as Nawab of Panipat.

**Hali's Haveli.**—Khwaja Altaf Hussain Hali's *Haveli* is situated near the place of his burial in Dargah Complex of Hazrat Qalandar. This 150 years-old *haveli* has been in a shambles for the past several years. The Government has taken up the work of preserving and renovation of this legacy of Hali, where the poet spent his last days of life and has decided to open a girl's school in it.

**Syeda Bibi Hafiz Jamala Dargah.**—Syeda Bibi Hafiz Jamala was a mother of sufi saint Bu-Ali-Shah Qalandar. Her earlier name was Hafiz Kuraan. Her tomb is situated in Mai Ji colony near Salarjang Gate. The one storey square monument is important being from amongst a few countable monuments of first phase after arrival of Islam and when the Islamic architecture was taking its shape in India. It was built by Allauddin Masood Shah in 1246 A.D. The *Chhatris* mounted atop square minarets at each corner, the plaster and the octagonal parapet wall, containing double line of turrets, at the base of the heavy dome are later additions. There are five graves in this mausoleum. It is stated that Bibi Hafiz Jamala's grave is one on extreme right side and on its left is the grave of her husband Seikh Fakruddin. Remaining two graves are of brother of Bibi Jamala and her sister-in-law. The fifth grave in the corner of the mausoleum is of niece of Bibi Hafiz Jamala. The inscription in Arabic describing the date of construction of this monument and name of builder, that was fixed to the boundary, due to disintegration of the wall, has been placed on the roof of monument. It is the only available inscription of the time of Masood Shah of Slave Dynasty, dating back to 1246 AD, in Haryana<sup>13</sup>.

**Tomb of Ibrahim Lodhi.**— The tomb is situated in a park, maintained by Panipat Municipal Corporation, in the locality known as 'Camp area' behind

the Skylark Tourist Resort, nearly 350 metres away from it. This monument is under the protection of the Archaeological Survey of India.

Ibrahim Lodi, the last Sultan of Delhi, was defeated and killed during the first battle of Panipat, fighting against Babur, on 21<sup>st</sup> April, 1526. Impressed by his bravery and courage, Babur ordered his burial with dignity and to build a pucca grave. It was one of the Sher Shah Suri's dying regret that he could not fulfill his intention of erecting a tomb to the fallen monarch. It is also stated that Raja Sanghar Singh of royal family of Phulkian, Patiala and Raja Vikramaditya, the last ruler of Tomar Dynasty of Gwalior got martyrdom in the said battle against Babur and that their sepulchres were laid besides the grave of the Sultan Lodhi. As such, the tomb was visited by nears and dears of both the families as a pilgrimage. Later on, when the Grand Trunk Road was built, during the British period, the two sepultures were destroyed<sup>14</sup>. The grave of Ibrahim Lodhi was moved from its original place to the present place where it marks the final resting place of the Sultan. An inscription in Urdu fixed in a niche near the grave declares that his tomb was rebuilt by the then British Government in 1867.

All that now stands at this place is a rectangular grave in open, on a high double terraced platform, constructed in lakhauri bricks, approached by a flight of steps from two sides; west and the south. The tomb though bears no architectural significance, yet it commands matchless historical significance<sup>15</sup>.

**Kabuli Bagh Mosque.**— The Kabuli Bagh Mosque, built during 1526-27, is the first Mughal Monument of the India and presents a fine specimen of the traditional Mughal Architecture. In order to commemorate his own victory at Panipat, as per inscriptions contained in the mosque premises, Babur built a garden with a mosque and a well, about a mile to the north-east of the town of Panipat. The monument, with a well in its enclosed premises and devoid of any garden, is presently situated in the Kabul Bagh Colony of Panipat City.

There are various theories regarding the construction of the monument. According to one, Babur conceived this place as “kabil-e-bagh”, and as per another theory the garden was built in a traditional mosque architecture of Kabul hence the name. But according to the most prevalent theory, Babur named the monument after his wife Mussammat Qabuli Begum.

The mosque, situated inside an enclosure having octagonal towers at

its corners, has its entrance on the north. The gateway, built of brick with red sandstone facing, consists of a lintel bracket type opening encased in a huge arch, the spandrels of which are decorated with arched recesses encased in rectangular panels. The main prayer hall, square in shape, has annexes on sides and its high facade is divided in panels plastered with lime. Each annexe has nine bays that are crowned with hemispherical domes resting on low drums. Later, Humayun, after defeating Salim Shah, added a masonry platform known as *Chabutra-i-Fateh Mubarak*. It bears an inscription dated A.H. 934 (1527 A.D.) that records the name of the king and other details about its builder.

The Kabuli Bagh Mosque is an important historical monument and is also impressive from archaeological point of view and is now under the protection of Archaeological Survey of India.

**Dargah of Hazrat Khwaja Hafij Shamsuddin Turk Panipati Almaroof Shah Vilayal.**—Saint Khwaja Shamsuddin Turk Panipati, who was *pir-o-murshid* (spiritual guide) of Seikh Jalauddin, came from Turkistan to India. He served famous Sufi Saint Baba Fariduddin Ganjshakar (Baba Farid) for some time, who advised him to get spiritual education from Shaikh Ala-ud-din Ali Ahmed Sabir of whom he remained disciple for nearly 24 years. Later when Bu-Ali Shah Qalandar moved permanently to Budha Khera, Shaikh Ala-ud-din Sabir had sent him to stay at Panipat to satisfy the spiritual needs of the people of Panipat. At the command of his *pir-o-murshid*, he came in contact with Bu-Ali Qalander and succeeded in acquiring the friendship of the latter which continued until his death in 1293 A.D. It is also stated that he served in the military services of Jalaluddin Firozshah Khilji for some years and helped him in getting many victories.

Dargah of Saint Khwaja Shams-ud-din Turk Panipati is located at Panipat–Sanauli road. The Dargah is a square room with an average height dome wherein the tombstone of famous saint lies on a high double terraced marble platform. A pillared balcony that was added in front of Dargah in later times, is also enclosed in a wall giving it shape of a room, in which a *Gurudwara* was established, by immigrants from Pakistan after the Partition.

There is also a mosque in this Dargah. Construction of the above said room covered one of the three entrances of mosque. The mosque, like other ordinary mosques, has three arched entrances and three domes of which one is

slightly bigger as compared to the other two.

As per architectural history this is a pre-mughal era monument depending upon the size of its dome and shape of its arches.

**Dargah of Seikh Muhammad Jalaluddin.**— This memorial is situated in Makdoom Sahib Mohalla. His real name was Muhammad. His father Mahmud came from Gazrun, a city of Iran, to India. He was given the name Jalaluddin (light of faith) by the Sufi Saint Shams-ud-din Turk after he became his disciple. It is said that he was fond of hunting and fed one thousand people daily even during hunting. ‘*Jad-Aul-Akbar*’ is his famous Urdu literary contribution. It is also said that Firoz Shah Tughlaq (1351-88 A.D) was his great disciple. The date of his death as quoted in religious books, of contemporary and later period, is 20<sup>th</sup> December, 1363 A.D (765 A.H.), and estimated date of birth is 635 A.H. (1259 A.D).

The tomb of Seikh Jalaluddin is a square room with his grave in the centre and the graves of his two sons are also lying on its both sides. There is another tomb containing graves of his three sons on the right side (north-west) of Sheikh’s tomb. On the south-west side of tomb of Sheikh’s sons, there is a big mosque, with only one dome and one entry gate unlike ordinary mosques having three gates and domes. The parapet of the mosque is outlined with turrets on all the four sides and the portion above the entry gate is raised as compared to rest. The inner walls have been decorated with paintings in deep red, yellow and grey colours and subtle lapidary give it richness which make the mosque unique in itself. An inscription on the entry of tomb of sons of Seikh describes the time of construction of the monument March, 1499 A.D. (Hizri 904). Architecturally, this monument, though lacking in royal magnificence, is comparable to the memorials of Lodhi Garden, New Delhi, on the basis of its dome, arches and interior design. This monument is important being from a few monuments of Lodhi period in Haryana.

**Tomb of Maulana Gaus Ali Shah.**— There are three monuments situated in a premises *Mohalla* Gaus Ali Shah, dating back to 19<sup>th</sup>–20<sup>th</sup> Century. Out of these three, Maulana Gaus Ali’s Makbara is the oldest one. Maulana Gaus Ali was an islamic tutor who worked for 18 years in Panipat to promote Islamic religion. He was born in a muslim family but was brought up by a Hindu lady like his mother. Hazrat was the person who performed last rites of his Hindu mother, which was opposed by some orthodox. This memorial is double storey

structure with tomb stones on both the levels, and the lower one has original tomb of Maulana Gaus Ali. The tombstones, at both the levels, are circumscribed by pillars followed by a gallery to circumambulate round it. The roof has a round musk melon type dome and one minaret at other corner. It originally had two minarets but the minaret of north-western corner has collapsed completely.

The two other monuments, in the premises, are Yasuf Ali Masjid and Tomb of Maulvi Sayyad Gul Hassan Shah.

**Tomb of Saiyyid Bayzid.**— This memorial locally known as “Dargah of Saiyyid Wazid Alishah Shaheed” is situated near village Sewah, 4 kilometres from Panipat, on the National Highway. Saiyyid Bayzid Farmuli, who was a Sardar in Ibrahim Lodhi’s Army, after the defeat of Lodhi in 1526, in first battle of Panipat, started guerrilla war against Babur. He fought bravely despite of his small band of troops and got martyrdom fighting in Ghaghra. Therefore, his tomb is known as memorial of a martyr.

The tomb originally a square room of medium height containing only the grave of the martyr has been renovated and a new verandah has been added to it covering some part of the monument. An inscription, in Persian, is fixed above the entry gate of the memorial describing it to be constructed after nearly 190 years on the grave of the martyr, in fourth year of his regime, by Farukshiyar, as such dating it back to 1715 A.D.

**Bab-i-Faiz-Gate.**— Bab-i-Faiz gate popularly known as Salarjang gate is situated in Mohalla Salarjang at the backside of Panipat Bus Stand. It is under protection of Archaeology Survey of India. The gate, built in lakhauri bricks with stone foundation, consists of arched openings at both ends of the passage. Earlier, the gateway served as entrance to the town of Panipat. The sides of the outer multifoiled arch are decorated with panels and arched recesses while inner arches are cased in red sandstone. An inscription in Urdu recorded over the pointed arch of the gateway reads ‘Bab-i-Faiz Nawab Sadiq-1129’ thus the gateway is known as ‘Bab-i-Faiz gate’ meaning ‘door of beneficence’. It was built in the memory of Salarjang, Nawab of Hyderabad by a Local Chief, Faiz Nawab Sadak in A.H. 1129 (1737 A.D.).

**Kos Minars.**—*Kos Minars* are situated on the ancient ‘Royal route and Highway’ these days popularly known as ‘Grand Trunk Road’ or National

Highway No. 1. The *Kos-Minars*, erected during the reign of Mughal Emperor Jahangir, are the earliest known examples of the ‘road mile-stones’ in the Indian History. In 1619 A.D. Emperor Jahangir ordered Bakir Khan, Fauzdar of Multan, to erect a minaret at every *Kos* (a distance of 2 miles or approximately 3.22 kilometres) on the old Imperial route to facilitate the travelers, en-route, of the direction and distance. Later, these minarets were also got constructed, by the successor kings, on the other royal routes. *Kos-minars* are solid brick structures, plastered with lime, standing on a square platform. Each *minar*, around 30 feet high, soars from a tapering octagonal base which is separated from the upper circular portion by a moulding. There are 49 *Kos-minars*, in existence, in Haryana and out of which in district Panipat alone, they are surviving in town Panipat and at Villages Zatipur, Kiwana, Manana, Taraf Unsar, Siwah. These *Kos-minars* are mute witnesses to once great highway of men and commerce <sup>16</sup>.

**Samadhi of Hemu.**—There is a magnificent memorial about 4 kilometres from Panipat city at Sodhapur village on Asandh Road, which is being looked after by the local muslims as “Dargah of Hazrat Imam Muhammad Kasim Shaheed”. But many people from older generation of this village and Panipat believe it to be, originally, the memorial of Hemu. The immigrant sikh family from Pakistan, which was in possession of the memorial since independence in 1947, had handed it over to the muslim community nearly two and a half decades ago.

The single storey memorial, that was originally a double storey building, has largely been renovated by the local muslims after getting its possession. Even a tombstone, that was originally not there, made of cement has been placed in the centre of the memorial. Photographs from an old man of the village reveal arched entrances below the right corner of the structure, giving rise to the possibility of another level, containing the original grave, below it. It appears that the visible part of the building is its second storey.

The following facts need consideration regarding the acceptability of current hypothesis of it being tomb of Imam Muhammad Kasim Shaheed. The Muslim families residing in and around Panipat have settled here, only a few decades back owing to the carpet and handloom industry, from other States of the country, so their version about the tomb of Imam lacks traditional fame and historical knowledge. Also, it is equally unnatural for an Imam to get

martyrdom during Mughal period as it is unbelievable that the residents of this small village could have constructed such a magnificent tomb for an Imam. Further, it lacks the dual grave system; of a symbolic grave on the second storey above the original at the ground floor, found in the two storey tombs of the Mughal period. Furthermore, there is absence of historical fame, in this region, of any historically important muslim religious person getting martyrdom deserving such a magnificent tomb.

According to historical facts, Akbar's forces, during 2<sup>nd</sup> Battle, camped in Shodhapur village of Panipat and Hemu was beheaded in the same Camp. After the defeat and death of Hemu's in this battle against Akbar, his father Puran Das and his family were given shelter and concealed in Dewati-Majari Fort by Haji Khan, a slave of Sher Shah. On being attacked by Mullah Pir Muhammad, Haji Khan who had no courage to face the imperial forces, fled before their arrival and Dewati-Majari Fort was captured by Mughals. Hemu's widow was able to escape, with their property, to the jungle of Bejawada, but his father was detained. He was killed by Pir Muhammad when he refused to forsake his faith and convert to Islam. Also, it is natural that after beheading him by Bairam Khan; the guardian of Akbar, Hemu's body was not handed over to the family and would have been buried, instead of cremation, against the Hindu rites. It is possible that local people had kept their memories alive for nearly 250 years and constructed this memorial, after the decline of Mughal dominion, as per the then architecture, on the place of burial of Hemu's body.

Whatever may the reality be, it is difficult to reach any conclusion in the absence of written proof or inscription on the monument. However, based on circumstantial evidences, it would be more rational to call it 'Samadhi of Hemu'<sup>17</sup>. Architecturally, the monument though not containing any inscription, seems to be more than 200 years old dating back to early 19<sup>th</sup> Century some time before the time of tomb of Maulana Gaus Ali in Panipat.

**Devi Temple.**—The Devi Temple, situated nearly 400 metres from Salarganj gate and near Ibrahim Lodhi's Tomb, is the oldest Hindu temple existing in Panipat. It is stated that a Vishnu Temple and the present tank was in existence even at the time of Third War of Panipat. Marathas camped near the tank and a Devi temple was constructed by those who stayed here after war. Presently, there are many structures in the enclosure of the Devi Temple which

bear inscriptions, regarding the time of their respective constructions, in Urdu, Persian and/or local language. The gate to enter the temple premises, as per inscriptions, was constructed in 1904. The ancient structures in the premises include Devi temple, Ganga temple and a large tank.

The Ganga temple, as per the inscriptions, on the marble, in Hindi and Urdu, was constructed in 1868 at a cost of ₹5,000. The inscriptions state the temple as “*Shri Ram Ki Chhattri*” or a temple of lord Rama, which probably was converted to temple of Ganga at a later date.

Devi temple, bound by its own boundary wall, is situated on the north-eastern side of the historical tank in the premises. The new entrance to this temple has been constructed in the east. A two storey magnificent gateway, in the southern wall of the boundary, with gate below and a *Naqqar Khana* (drum house) in the *Baradari* (room with twelve entrances) at second storey, was according to inscriptions, constructed in 1878. The first temple inside the boundary of Devi Temple on the left of entry is Kali Mandir, adjacent to which is the main and ancient temple containing the idol of Devi Durga riding the lion. A portico “*Jagmohan*” has been added to it in 1924.

Two small sized square temples one of lord Shiva and another of lord Satya Narayana, which have been renovated in plaster and marble, are situated adjacent to each other, in the premises in front of the main temple. Of these, Shiva temple bears an inscription, which though not fully legible, dates back to 1671 AD and is the oldest inscription in the premises. The Shiva temple, built in 18<sup>th</sup> Century according to its architecture, is believed to be the same temple as was constructed after the third battle by Marathas and seems to have been renovated at the time of construction of Satya Narayana temple in 1795 AD. The two oldest idols in the Devi Temple premises; one of Lakshmi-Narayan on the Garuda (Lord Vishnu and Lakshmi riding the large Eagle) and second of Harihar (combination of lord Vishnu and lord Shiva), lie in this Satya Narayana temple, dated back to 9<sup>th</sup> and 10<sup>th</sup> Century<sup>18</sup>. The sculptured remains in this temple indicate that Hindu deities Ganesha, Lakshmi-Naryana and Hari-Har were worshipped here, probably, in fanes towards the close of the early medieval period.

As such, this temple houses in its premises two idols; nearly one thousand years old, and a total of 10 inscriptions; about various structures inside its bulwark, proving the existence of an ancient temple even before the

third war of Panipat<sup>19</sup>. The temple is undoubtedly alive since at least four centuries though owing to repeated renovations none of the existing structures seem to be older than two centuries.

**Shri Ram Sharnam, Panipat.**—Shri Ram Sharnam stands as an emblem of supreme devotion to Shri Ram and selfless service of humanity in the war-ravaged historical city of Panipat. The grace and dignity of its congregation halls and its atmosphere suffused with pity and devotion attract devotees in large numbers. Shri Ram Sharnam, Panipat has the honour of being the only prayer hall inaugurated by Swami Satya Nandji, the founder of Shree Ram Sharnam, himself in 1960, who described it as a divinity inspired. The centre serves as a great place for mental, moral and spiritual advancement of its devotees.

**Shri Shyamji Temple.**—A famous temple of Barbareek popularly known as Shri Shyamji or Khatushyamji is situated in village Chulkana of Samalkha Sub-division of the district. Like the main temple situated in Sikar district of Rajasthan this temple also attracts a huge gathering of devotees on *Dwadasi* (twelfth) of *Falgun* month of the lunar calendar. Wrestling competitions are organized during the fair. *Kanwariyas* bring the holy waters of Ganga for bathing Shivalinga in the temple. A *dharmshala* has also been built here for the visitors.

According to Hindu mythology, during the exile of Pandavas, Ghatotkach was born from Bhima and Hidimba (sister of demon Hidimb). Barbareek, the son of Ghatotkach, under inspiration from Lord Krishna, devoted himself to the worship of goddess of power. The goddess endowed on him the boon that nobody in the world would be able to defeat him and granted him unparalleled strength. On inspiration from the goddess, Barbareek worshipped Lord Shiva and was blessed with three powerful arrows that would return to his quiver. It is stated that Barbareek had a hearty desire to see the battle of Mahabharata for which he sought permission from his mother. His mother, under the belief that Pandavas who were fighting for their truthful right had a small army and feared that they might be defeated, took promise from him that if he had joined the battle, he would have fought from the side of the weak. Thereafter, the ferocious warrior, with his three powerful arrows, left for the battlefield riding on his blue horse at the speed of the wind. Lord Krishna, who saw this brave man coming, stopped him under a *Peepal* tree in

the disguise of a Brahmin, to examine his bravery and war-skills. After knowing Barbareek's desire to join the battle, Lord Krishna asked him what he would be able to do with his only three arrows in the battle. Barbareek confidently told Krishna that only a single arrow is sufficient to kill the entire army and after finishing the job these arrows would return to his quiver which would so never be empty. Lord Krishna, to test his claim, asked him to pierce through all the leaves of the Peepal tree under which they were standing, and wilfully hid one of the leaves under his foot. Barbareek shot his arrow which after piercing through all the leaves started revolving around the foot of Lord Krishna. He was asked by Barbareek to remove his feet from the hidden leave to avoid getting hurt. Lord Krishna got the insight into his power. He then explained to Barbareek the result of his promise to his mother which was the end of life for all worriers of both sides, except him, and asked him to be a philanthropist. After ensuring a promise from Barbareek, Krishna sought his head, which he accepted without any hesitation. His wish to see the battle till end was, however, fulfilled by Lord Krishna and he was blessed with a boon that in Kalyug, he would be worshipped by the very name of Lord Krishna i.e. Shyaam. He was also blessed with the power to fulfill the wishes of his devotees. His head is stated to have been buried in Khatu (Sikar, Rajasthan) so, he is popularly known as *Khatu Shyam Jee* as well.

In the close vicinity of Shyam Baba temple, there is an ancient temple and ashram of belonging to Rishi Chunkut alias Baba Lakeshwar of Treta Age. This sage is believed to have destroyed king Chakwaben's whole army; a king considered even more powerful than king Ravana of Lanka, with only three twigs of *Kusha* (hay).

**Parkteshwar Mahadev Dham.**—Parkteshwar Mahadev Shiv Mandir is located at Village Bhadhar, 10 kilometres in South-West of Panipat. There is no scripted record of the building of this temple. The age of the temple, estimated by the trees planted in the premises of temple, is approximately 500 years. It is believed that Lord Mahadev blesses all the desires of his devotees. During the month of *Shravan* and on Shivratri devotees assemble here and organise *langar*.

**Prem Mandir.**—This temple located in Old Housing Board Colony, near Panchranga Bazar symbolizes unity. It is the place of patronage for orphans, widows and destitute women etc. It provides free accommodation and free

education for poor children and serves as a platform to facilitate marriages of poor girls. The inmates are trained to prepare pickles, *papad*, *badian* and other consumable items and their products are sold in the market. The money so collected, is utilized on their welfare.

**Arya Samaj Mandir.**—Arya Samaj Mandir in the district was founded during the life time of Swami Dayanand Saraswati in 1885. It is situated on Gurudwara Road, Panipat. The functioning of the mandir was revitalized in 1925 by the efforts of great freedom fighter and reformer Swami Shardha Nand. Later on freedom fighter like Desh Bandhu Gupta and Ram Chand Dehlavi made this building a centre of freedom movement. Arya Samaj chiefly believes in only “One Supreme Almighty” known by name “AUM”, infallible Authority of *Vedas*, Rejection of idol worship and other forms of hypocrisy, equality of all human beings and women empowerment. The temple provides vedic and *havan* services and *satsang* (congregations) are organized in the temple as per the principles of Arya Samaj.

**Dera Baba Jodh Sachiar.**—The holy shrine of Dera Baba Jodh Sachiyar is situated on National Highway-1 of Grand Trunk Road and was constructed in 1958 by laying there the sacred ashes of the holy ‘Guru ji-Baba Jodh Sachiyar Sahib’. The ashes were brought from his native place of Village Makhdoom Pur Pahora (Tulamba), Tehsil Kabirwala, District Multan, Pakistan during the partition of the country. The old shrine has paved the way for the construction of a new and glorious building since December, 2009 and work is expected to be completed in the next couple of years.

Guru Shri Har Gobind ji and Guru Shri Har Rai ji had entrusted the sacred service of spreading the message of humanity and Sikhism and of collection of offerings from their sangat to the holy Guru Baba Jodh Sachiyar Sahib ji at his native place. The General Body of Dera Baba Jodh Sachiyar, Panipat comprises of members out of five Thammas (Pillars or lines of descendants i.e. the Jodh Pur, the Kakki Kheeva, and the Janak Pur, Pillars; all comprising of the members of the first family of holy Guru ji and, hailing respectively from the same native places of the erstwhile Pakistan; and the Sewaki-Sikkhi Pillars; comprising of his devoted and dedicated disciples).

The holy shrine is known worldwide for its cosmopolitan character of ‘Love and Peace’ since the holy statues of various Hindu Gods and Goddesses have also been set up there apart from the constant ‘Prakash’ of the

holy Shri Guru Granth Sahib ji. Thus, one can get the experience of visiting both a Gurudwara and a temple, simultaneously. The holy shrine is visited by millions of people every year. A three-day annual Satsang-Samagam is celebrated in the month of April every year on the occasion of Baisakhi. The Birth-anniversary of the holy Guru ji is celebrated with a great fanfare on 2<sup>nd</sup> June of every year and, his *shardh* is performed with all humbleness.

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### Notes and References

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  - <sup>4</sup> Hari Ram Gupta: Maratha and Panipat, Chandigarh, 1961, p.176
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  - <sup>6</sup> Karnal District Gazetteer, 1918, p.218
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  - <sup>11</sup> *ibid*, p. 221
  - <sup>12</sup> Madhav Acharya: Heritage of Haryana-III; (Panipat Ed.Hindi), 2008, pp.25- 26
  - <sup>13</sup> *ibid*, p.16
  - <sup>14</sup> *ibid*, pp.39-40.
  - <sup>15</sup> Madhav Acharya: Heritage of Haryana-IV, Protected Sites & Monuments in Haryana, p.71
  - <sup>16</sup> Karnal District Gazetteer, 1918, p.515
  - <sup>17</sup> Madhav Acharya: Heritage of Haryana-III, (Panipat Ed.Hindi), 2008, pp.44-46
  - <sup>18</sup> *ibid*, pp.59-60
  - <sup>19</sup> *ibid*, p.61