

## CHAPTER XIX

### PLACES OF INTEREST

The places of historical note and religious importance in the district are described below :

#### ATELI (NARNAUL TAHSIL)

The town lies at 28° 16' latitude and 76° 16' longitude. It is situated on Rewari-Ajmer railway line (western railways), 16 kilometres from Narnaul and 38 kilometres from Rewari. This place has come to lime-light due to its famous grain market and slate-stone hillocks. On account of the abundance of slate-stone in the hillocks of Bihali and Bajar, a slate factory is being run here. The slates are supplied to other parts of the country and even to some foreign countries.

The town covers an area of 0.65 square kilometre. The population of the town was 1,937 in 1971. The total number of houses was 293. This shows that it is just like a village.

There is a Sanjay College and two schools, viz. Government High School for boys and girls with their primary section. The other places of public utility include a Co-operative bank, a Punjab National Bank, a primary health centre, a veterinary hospital and an office of the Block Development and Panchayat Officer.

#### BAWAL (BAWAL TAHSIL)

Bawal, being a tahsil headquarters, lies at 28° 04' latitude and 78° 35' longitude. It is situated on the Rewari and Alwar Railway line (western railways), 16 kilometres from Rewari. Delhi-Jaipur national highway passes through the boundary of the town.

Bawal is an ancient town. Founded in 1205 *Samvat* by Rao Sainsmal, a Chauhan Rajput of Mandhan (Alwar district), it was named by him after Bawalia, the *got* of his Purohit. Bhuga, his descendent, greatly enlarged it and it came to be known as Bhuga ka Bawal. The Gujar community of this town claims descent from Bhuga. Eventually it fell into the possession of the Nawab of Jhajjar. Due to his participation in the Independence Movement against Britishers in 1857, he was hanged and his territory was divided among the Sikh Chiefs. The ruler of Nabha got Bawal and other adjoining areas for his services rendered to the British. He retained the territory till Independence (1947).

Under the Rajas of Nabha, the town was extended to a great extent. The Katra Bazar was built in 1917 *Samvat* and a fort was founded in *Samvat* 1932. The other historical buildings were constructed during that regime. Some state troops were quartered in the stone-fort of Bawal.

**Area and Population.**—The town covers an area of 0.41 square kilometre and its population was 6,529 in 1971. On the basis of 1971 Census, it had 876 houses.

The educational institutions include Janata College (now Government College), Government Girls High School, Government Higher Secondary School, Jawahar Lal Janata High School and New Modern Public High School.

The other places of public utility are : a branch of Syndicate Bank, Co-operative Bank, eight bedded primary health centre, a veterinary hospital and dry vegetable research centre. Besides, there are offices of Tahsildar, Block Development and Panchayat Officer and Block Education Officer.

#### BAGOT (MAHENDRAGARH TAHSIL)

It is religiously a very important place and is situated at a distance of 25 kilometres from Mahendragarh. There is a famous Shiva temple here. A big fair is held on the eve of Shiva-Ratri in the month of Sawan. A large number of people come here from far and wide to worship the idol of Lord Shiva.

As per their vows taken earlier and their desires having been fulfilled, the devotees go to Hardwar a week before the fair to bring Ganga water in two small pitchers known as *Kawars*. They travel on foot during the whole return journey from Hardwar to Bagot. They do not place these *kawars* on the earth, as is believed that by doing so the sacred water contained therein will become impure.

On reaching Bagot, they sprinkle Ganga water over the stone idol of Shiva and offer worship throughout the day by singing hymns and *bhajans* in his eulogy.

#### BAMANWAS (NARNAUL TAHSIL)

The village is situated at a distance of 25 kilometres from Narnaul in south-west direction on Haryana-Rajasthan border. It is famous mainly for the temple of Baba Rameshwar Dass. This temple has been built on the land of village Bamanwas where as the main wall of the temple makes the border of the village Tibba Basai of Rajasthan.

The huge temple was built by Baba Rameshwar Dass. Since 1963, the construction work of this temple has been continuously done from time to



time. Consequently it has become one of the greatest temples of this area. The temple has a very spacious hall having beautifully decorated walls and marble flooring where thousands of devotees can sit at a time. Beautiful marble idols of gods and goddesses have been installed in the hall and in numerous different rooms around it. On the right side of the main temple, there is a beautiful shiva temple in the premises of which huge stone image of Nandi (length of about 25 feet; height of about 15 feet and width of about 20 feet) has been installed. In this temple itself a unique Shiv Linga having a height of about 10 feet stands installed besides other images of Lord Shiva. On the walls of the temple the preachings of the Gita, the Ramayana and other religious epics are written. The painted idols on walls and marble are unique. The idol of Lord Hanuman on the main entrance of the temple is so huge (having a height of 40 feet approximately) that probably it has no comparison in Northern India.

The people of Haryana and Rajasthan have great devotion for Baba Rameshwar Dass. The devotees from all over India (mainly from Calcutta, Bombay, Ahmedabad, Delhi and Hyderabad and many other cities) come for having a glimpse of the image of Baba and due to the help rendered by these devotees, this huge temple could be raised. The Baba came to this place in the beginning of 1963 and the construction work of this temple was started. The people of Bamanwas made available the land for the temple to the Baba. Thereafter, the amenities like electricity, water-supply and roads were provided. Both Haryana and Rajasthan Governments have constructed metallized roads in their respective areas up to this temple. A bus service of Haryana Roadways is also available from Narnaul bus stand to the temple.

Before the construction of this temple, Baba Rameshwar Dass had changed many places. In the initial stage he lived alongwith his Guru, Shri Nand Brahmchari at Shiv Kund located at the ridge of Dhosi. After the death of his Guru he got constructed a temple at village Bighopur in Narnaul Sub-Division and lived there.

Thereafter, the Baba came to this place (Bamanwas) and got this temple constructed. A big fair is held annually on the occasion of Ram Navmi when lakhs of devotees from various parts of the country participate. The most peculiar feature of the temple is that no cash donations are accepted there.

#### BHARAWAS (REWARI TAHSIL)

But for its past history, the place has nothing to attract the visitors. After the annexation of Gurgaon (1803), the headquarters of civil officers of the district were at Bharawas. Gurgaon was then a cavalry station to check the troops of Begum Samru of Jharsa. After the cession of the Ajmer

territory, the Bharawas force was transferred to Nasirabad and civil officers were shifted to Gurgaon in 1821<sup>1</sup>.

#### DHOSI HILL (NARNAUL TAHSIL)

About eight kilometres west of Narnaul town, the hill is located near the villages Thana and Kultajpur. This hill has acquired a country wide fame as it is believed that Chavan Rishi practised penance here for many years. On the top of this hill a saucer shaped plain surface is strewn with its ruins of a hill fortress, probably built by King Naunkaran of Bikaner. A temple dedicated to Chavan Rishi decorates the hill. In the memory of Chavan Rishi, a big fair is held on the occasion of Somavati Amavas. Born in Bhirgu dynasty, Chavan is said to be the founder of Bhargava community. The Bhargavas of Haryana are also known as Dhosar. The celebrated warrior-general, Hemu, was a Dhosar (Brahman).

This place is considered most sacred and is regarded as Tirtha. A Shiva temple, tank and a well exist on the hill. The water of the tank and the well is regarded sacred as that of the Ganga and the Yamuna. People come here from far and wide to have *darshan* of the image of Chavan Rishi. After having a bath in the tank, people consider themselves lucky and free from past sins. In this tank separate *ghats* for taking bath exist for men and women. A devotee has to climb 457 stairs of the Dhosi hill via village Thana. The people also go up the Dhosi hill via village Kultajpur through *Khura* (plain stairs) and take bath in the Shiva Kund<sup>2</sup>. There is a 5-6 feet long wall alongwith the stair-way. One can easily go up the hill with the support of this wall. On the Dhosi hill the other religious spots of interest are *Panch Tirathi* and *Suraj Kund*.

There are two temples on the top of the hill—one about 250 years old and the other about 100 years old. In the main temple, the idols of Chavan Rishi, Sukanya, Krishna and Radha stand installed. Besides, an *asht dhatu* idol of Lord Vishnu lies on *Shesh Shayya* posture. At some distance from the temple, there still exists a *ghufa* (cave) where the Rishi is said to have performed *tapsya*.

It is said that the Rishi used to take a special type of herb known as Chavan Prash. This herb, widely believed, is very much common here on the hill. Due to constant use of this herb, Rishi maintained his body well for a longer period. It is understood that after his name, a medicine known as Chavan Prash has become very common and popular throughout the country.

1. *Gurgaon District Gazetteer*, 1910, p. 28.

2. Near Shiv Kund, a Sanskrit School (Shri Nand Brahmchari Sanskrit Vidyalaya) has been functioning for the last about 60 years. On an average, it has 10 students on its roll.



## GOKALGARH (REWARI TAHSIL)

The place is situated at a distance of 3 kilometres from Rewari town. In the past, the ruler of Rewari, Rao Gujar Mal, during the time of Aurangzeb, was granted the titles of Rai Bahadur and Commander of five thousand and the right to govern the *parganas* of Narnaul and Hisar. He erected forts at Gurawada and Gokal Garh. He also minted coinage known as Gokal *Sicca* (rupees) here and these were in circulation at Farukhnagar at the time of the Independence Movement of 1857.

## KAMANIA (NARNAUL TAHSIL)

This is a small village. It is at a distance of 10 kilometres from Narnaul. Due to its Ram Mandir, it carries a special religious significance. Shiv Ratri fair is held here every year.

## KANTI (NARNAUL TAHSIL)

The village is situated at a distance of 8 kilometres from Ateli Railway Station. Earlier its name was Kanehri. It is located within a hill from one side to other. It is a Meo village and there is a fort of Meos on the hill. The place was conquered by some Rajput warriors of the nearby village and most of the Meos were killed and thus the name of the village became Kanti from Kanehri. It was a part of Jhajjar state. Due to the participation of the Nawab of Jhajjar in the Independence Movement against Britishers in 1857, the village alongwith other areas of the Nawab was given to the ruler of Nabha as gift. During the Nabha regime it was a tahsil headquarters, having tahsil office, *thana* and *sarai*. Afterwards, the *thana* and other offices were transferred to Ateli being the nearest railway station.

Two great saints named as Baba Narsingh Dass and Baba Ganesh Dass were born in this village. It is said that there was no child of Raja Hari Singh of Nabha. The Raja was blessed with a son and a daughter by the grace of Baba Narsingh Dass. The son was named Tikla by the saint who later became the ruler of Nabha named as Tika Singh. Raja Hari Singh built a temple of this Baba with a *smadh* of marble stone and one tank, at the bottom of the hill for the benefit of villagers. Both the temple and the tank are worth seeing and there is a small rest house in the temple. Baba is worshipped by the people of this area and a big fair is held at *smadh* of the Baba on Basant Panchami. The other saint Baba Ganesh Dass was also very famous and a big fair is also held near his *samadh* on *sankranti*. *Samadh* of Baba Narsingh Dass was on the list of very important temples of the erstwhile Nabha State.

**Area and Population.**—The area covered by the village is 3 square kilometres and it had a population of 2,864 in 1971. The number of houses was

1,031. There are government high school, government primary girls school, a veterinary hospital and a primary health centre.

#### KUND(REWARI TAHSIL)

Kund, a small village, has a railway station. It has a rich industrial potential as the slate stone found here has a world market. The slate stone mined in Kund-Ateli range of the Mahendragarh district has great demand in Middle-East countries, Australia, West Germany and Indonesia.

In addition to the above chief features, there are certain temples which carry religious importance. A few fairs also attract the people from other areas.

#### KANINA (MAHENDRAGARH TAHSIL)

It lies at  $28^{\circ} 12'$  latitude and  $76^{\circ} 18'$  longitude. It is situated on Rewari-Bikaner railway line and is at a distance of 17 kilometres from Mahendragarh. It is also connected by road with Rewari and Mahendragarh. Previously, this area was under the possession of the ruler of Nabha. It is an important grain market.

**Area and Population.**—The area occupied by the town is 2.36 square kilometres and it had a population of 5,875 in 1971. The number of houses as per 1971 Census was 874.

There are two schools, viz. a government girls high school and a government higher secondary school. The places of public utility include a primary health centre, a veterinary hospital and the office of the Block Development and Panchayat Officer.

#### MAHENDRAGARH(MAHENDRAGARH TAHSIL)

Mahendragarh (previously known as Kanaud), the headquarters town of Mahendragarh tahsil, lies at latitude  $28^{\circ} 06'$  and longitude  $76^{\circ} 08'$ . It is at a height of 265 metres from sea level.

The first name of this town was Kanaud which was traditionally driven from the name of Kanaudia Brahman group that started living here during the time of Babar. The details about the origin of the name are given in Chapter-I 'General'.

**Old History of the town.**—According to *Phulkian States Gazetteer*, 1904, the town was founded by Malik Mahdud Khan, a servant of Babar and was inhabited, in the beginning, by the Brahmans of Kanaudia group. It remained a *pargana* of Narnaul under the Mughal Emperors, but later on it was conquered by a Thakur of Jaipur, who in turn was expelled by Nawab Najaf



Quli Khan, the great minister of Delhi Court under Shah Alam. On his death his widow maintained her independence in the fortress, but in 1792 Scindia General, De Boigne killed her in the battle. Mahendragarh then became the principal stronghold of Appa Khande Rao. The fort of Mahendragarh is said to have been built by the Marathas. It eventually became a possession of the British by whom it was granted to the Nawab of Jhajjar. By a *sanad* of 1861, the *pargana* of Mahendragarh was granted by the British Government to Narendra Singh, the then ruler of Patiala State.

**Area and Population.**—The town occupies an area of 9.71 square kilometres. According to the Census of 1971, it had a population of 11,496 and there were 1,737 houses in the town.

**Education and Culture.**—There are two high/higher secondary schools, 4 primary schools and a government college. It has three industrial training institutes. There is, however, only one cinema house.

**Other facilities.**—There is a civil hospital with 25 beds. Besides, X-ray facilities are also available here. In addition, the town has a veterinary hospital. Punjab National Bank, State Bank of Patiala and Central Co-operative Bank extend banking facilities. The offices of Sub-Divisional Officer (Civil), Assistant Registrar, Block Development and Panchayat Officer, Tahsildar and Divisional Forest Officer are located here.

**Communication.**—There is a small bus-stand which is located at a central place. The town is connected by road with other important cities, viz. Narnaul, Rewari, Charkhi Dadri, Delhi and Chandigarh. It has a small railway station on Rewari-Bikaner railway line.

**Religious spots.**—Two religious spots—Brahamchari Ashram and Modawali need special mention. In the month of Sawan, people bring sacred water from Hardwar and sprinkle over the idol of Lord Shiva in the temple of Modawali. This is known as *bethi* (sitting) *kawar*. During the back journey from Hardwar to Mahendragarh, they travel on foot.

Brahmchari Ashram is very important place from the religious point of view. The people come and participate in the religious get-together. In the early morning, people take bath and perform religious activities here.

Another place which carries religious importance is *bawri* (tank). Local people with a popular belief take bath here. Girls specially take bath on the eve of Teej festival.

#### MAHASAR(NARNAUL TAHSIL)

Jawala Devi fair is held in March-April when devotees and other persons worship the goddess Jawala. It is said that offerings of wine are

made by the devotees to the image of the goddess. Besides, the people visit the temple for performing the *mundan* ceremony of their babies.

It is obligatory and a social necessity for every newly married couple in the area to go there and bow their heads before the goddess for a happy and prosperous married life.

#### MANDOLA(MAHENDRAGARH TAHSIL)

Due to saint, Baba Kesria, this place is religiously very important. The saint is worshipped by local people with great reverence. A fair is also held in his memory on first September every year. It is said that a visit to this place cures a person of snake-bite.

#### NARNAUL (NARNAUL TAHSIL)

The town, being the seat of district headquarters, lies at 28° 02' latitude and 78° 06' longitude. It is at a height of 305 metres above sea level. It is situated on Ajmer-Rewari railway line and is at a distance of 135 kilometres from Delhi.

Narnaul seems to be an ancient town but its origin and ancient name are still shrouded in mystery. According to legend Narnaul town belongs to Mahabhartar period, then known as Nar Rashtra. It is narrated in the Mahabhartar that enroute to the Chambal Valley from Hastinapur, the youngest Pandava brother, Sahdev, gained control over this town. According to another tale the town was founded after clearing dense forests abounding with lions. Hence it came to be known as Nahar-naul (the fear of lions) or Nahar-haul (abode of lions) and gradually came to be known as Narnaul. Some people say that while digging the foundation of this town a *nag* (serpent) and a *naol* (mongoose) came out fighting. The people named the town as Nagnaol after this incident and later on it came to be known as Narnaul. According to yet another legend, Raja Laun of Bikaner who got this town built named it after the name of his wife, Narlaun.

**Old history of the town.**—In the beginning, the town was controlled by Jogis who performed many miracles. Till the advent of Islam, Rathor Rajputs ruled the town and the adjoining areas. A Muslim saint Hazarat Turkman came and settled here in the third decade of twelfth century. The Rathors had many skirmishes with the companions of Turkman, who himself was killed in 1137. Turkman is worshipped as a martyr by the Muslims. His tomb, in the heart of the town, had been visited by thousands of Muslim pilgrims in the past. From the time of Iltutmish Narnaul came again under the control of Muslims. But it had also been a scene of plunder many times at the hands of neighbouring Muslim Jagirdars.



Narnaul was also closely associated with the Sur-Afghans. Sher Shah's grand father, Ibrahim Khan, came here first. He got the town of Narnaul and surrounding villages from the then administrator of Firoze-i-Hisar to meet the expenses of his forty horse men. After his death Hasan Khan, father of Sher Shah Suri, the supplanter of Humayun, became the Jagirdar of Narnaul. After the Second Battle of Panipat, Akbar gifted this Jagir to Shah Quli Khan Mahram who arrested Hemu, the famous warrior general of Rewari.

At Akbar's time Narnaul had a mint (Taksal). To effect reforms in mint, Akbar visited Narnaul along with Raja Todar Mal and Khawaja Shah Mansur. The Jalali coin was issued by Akbar from Narnaul. Birbal also used to visit this town. Birbal's Chatta stands till this day reminding the visits of Birbal, one of the nine jewels (Nav Rattan) of the great Mughal, Akbar.

During the time of Aurangzeb, the Satnami Sadhus revolted against the suppression caused by the Muslim Jagirdar. The revolt took the form of a serious communal riot. Satnamis after killing the Muslim Faujdar occupied the town. The imperial forces stationed here took to their heels. To quell this riot Aurangzeb himself had to come with a large contingent.

With the disintegration of Mughal empire after the death of Aurangzeb, a Thakur of Jaipur annexed Narnaul but soon he lost it to the French General, De-Boigne. Later Murtza Khan Bharaich got the Jagirdari of Narnaul. In his lineage Abdur Rahman, Nawab of Jhajjar raised a banner of revolt against the British in 1857. After the First War of Indian Independence, 1857, he along with some co-patriots was hanged. Narnaul was there after gifted to the ruler of Patiala, Narender Singh, for rendering loyal services to the Britishers.

Narnaul according to Latif's *Safarnama* was a blessed place from which the world (*aalme*), i.e. the whole country benefited. It was an unparalleled place on earth, (*chashm afrida chuneen gai na deeda*). It was the cleanest place and its cleanliness was preserved with jealousy by keeping exceptional care and watch thereabout. Latif compares the city with heaven itself. Latif, a noted scholar stayed here during 17th century for three days and nights and felt extremely happy on having a chance to do so. Quli Khan built a beautiful garden also near the palace. Latif compares this garden with *Bagh-e-Aram* (garden of paradise).

Narnaul is replete with historical monuments like Ibrahim Khan Suri's tomb, tomb of Shah Wilayat, Sarai Mukand Das, Pobianwali mosque, Dargah Sheikh Miran, Takhat Wali Baoli, Shah Quli Khan's tomb, Hargopal talab, Shah Quli Khan's Jal Mahal, Paltian-Ki-Masjid and *Chhatta*

Rai Mukand or Chhatta Birbal and some temples. A brief description of some of the monuments are as under :—

**1. Jal Mahal or Khan Sarowar.**—The art and Mughal style of structure of the Jal Mahal are beautifully designed by the builders. These are unique in style and construction. The walls of Jal Mahal were constructed with lime in those days but even today one can see the brightness of the walls. This pleasant building 'whose water and air are refreshing like paradise', was got constructed by Shah Quli 'Khan in 1591 A.D. This is stated in an epigraph set up there. Standing in the centre of a large tank, now dried up, and approached through a causeway, this 'pleasure house' like a small palace in a tank is surmounted by five kiosks, the larger being in the centre and the remaining at the corners.

The under side of the recess, a arched passage, enhances the beauty of the tank (dried up) and gives it a fairy land charm. Of the large garden, which was laid out around this *baradari* exists no trace here now.

**2. Mausoleum of Ibrahim Khan.**—Sher Shah Suri (1538-46 A.D.) had his tomb built in honour of his able grandfather, Ibrahim Khan, who served as an officer of the Lodhis at Narnaul. The monument was constructed under the supervision of Sheikh Ahmed Niyazi. There are two small graves along with the grave of Ibrahim Khan inside the building. The tomb is a perfect example of the square tomb of the Pathan style characterised by its massive outlines, exquisite details, and pleasing interplay of colours. The creation of a high terrace, double storey simulation, bold archs, low domes, beautiful kiosks on curved pillars, selender turrets (*guldastas*), and elegant merions, give it balanced strength and dexterity. The use of deep red, grey and white stone encaustic tile-work, painted ceiling with excellent brush work and subtle lapidary give it a richness which is unique among such buildings in Haryana <sup>1</sup>.

**Tomb of Shah Wilayat.**—The tomb of Shah Wilayat stands beside the mausoleum of Ibrahim Khan. It is a big tomb-cum-collegiate complex, which incorporates within it a long tradition of architecture ranging from the Tughluq to the British period. Much of its originality is marred by later constructions. Originally the tomb and the adjoining complex were constructed during the reign of Feroz Shah Tughluq. The author of Gulzar says that the eastern colonnades and the dome were erected by Alam Khan Mewari (in A.H. 760, A.D. 1357), and part of the enclosure was also erected by him. The old portion has all the stern simplicity and grandeur of the

1. *Indian Archaeology*, 1976-77 : Roof terrace of the tomb was properly water tightened after removing the dead concrete and laying fresh cement lime concrete. Missing rubble stone wall of the fore court of the tomb was restored and earth filling was done to maintain the level.



Tughluq style of architecture. The archs have the ogee curves after the fashion of the time. The tomb itself is surmounted by a hemispherical dome, crested by a finial of the Pathan style. The interior of the dome is a perfect square and has some paintings, which are of much later date. Its two enclosures were constructed towards the end of Mughal time. A part was even added in the British period.

The inscription in Persian verse over the doorway registers the date of demise of the Turkish saint in a chronogram as well as in figures, i.e. A.H. 531.

**Chor Gumbad.**—On account of its eminent location, isolated identity and haunting appearance, it can hardly escape the attention of a visitor to the town of Narnaul. It is, therefore, called the 'signboard of Narnaul'. It looks like a haunted fairy place of the old folk tales.

It was constructed by Jamal Khan, an Afghan, as his tomb. Though the date of the construction is not known, the pointed archs with the S-curves as well as other details of construction, put it co-eval with the tomb complex of Shah Wilayat. Today, there are graves inside. It is said that for long it remained a hide out for thieves and highwaymen and that may account for its present name, chor gumbad.

It is a big square monument with single chamber inside. It seems double storeyed from the outside, as the second level is obtained by way of providing an open verandah running around. The wide low dome and ogee archs and some other features of architecture, place it in point of time with the tomb of Shah Nizam and old parts of the adjoining Madarsa built in 1357 A.D. in the Tughluq style.

The passage running in the thickness of the walls may baffle the visitor, with its twists and turns. It is, therefore, called 'Bhul-Bhulaiyan', a maze.

**Chhatta Rai Mukand Das (Birbal Ka Chhatta).**—This spacious building, built by Ray-i-Rayan Mukand Dass, the Diwan of Narnaul, during the reign of Shah Jahan (1628-58 A.D.) is dexterously planned and embellished, though its exterior is unostentatious and drab. It is a five storeyed structure with several halls, rooms and pavillions. The entire planning and the remnants of the interior decoration show ambitious intentions. The extensive open terrace on the south, light elliptical pavillions on different levels, halls on pillars and running verandah around a central court, once adorned with a marble fountain, impart to it spaciousness and light. The profuse use of marble for veneering and pillars and brackets, provided with artificial cataracts and drains, might have been cosy retreat during the tropical summers.

In the south-eastern corner on the terrace, there is a dilapidated well, from which the water was raised into reservoirs, at various levels, through the Persian wheel to supply all the storeys. An exquisite isolated gateway-complex, well provided with projecting balconies and marble veneering stands a few metres to the west of the palace. This is said to have been the main entrance to the complex. The intervening space is now being separated by jerry-built modern constructions.

This building is reputed with three underground floors. It is, however, possible to visit only one and it was remarkable provision for natural light. Legend has it that the building is equipped with four underground tunnels leading to Jaipur, Mahendragarh, Delhi and Dhosi. People believe that a marriage party once went down the tunnel leading to Delhi and was not heard of again. It is said that Akbar and Birbal visited this town and that is why Chhatta Rai Mukand Das is also popularly known as Chhatta of Birbal.

At a small distance from the Chhatta lies the Sarai Rai Mukand Das. The building bears an epigraph, which says that, during the reign of Shah Jahan, Rai-Rayan Mukand Das, a servant of Nawab Asif Khan, built the lofty building of caravanseraï under the supervision of Mehta Puran Mal Hari Dass.

**The Tomb, Garden and Tripolia of Shah Quli Khan.**—The Ain-i-Akbari and travelogue of Latif, tell us<sup>1</sup> that Shah Quli Khan<sup>1</sup> had erected splendid buildings, and large tanks dug and laid out beautiful gardens at Narnaul. Later, he had built for himself a fine mausoleum<sup>2</sup>.

He laid out a beautiful garden and named it Aram-i-Kauser, of which today only the enclosure walls, a well and the gateway complex stand. Inside this garden, which is currently under cultivation, stands his tomb built in 1578 A.D. It is a small but a fine monument, constructed in bluish grey and red stones, on an octagonal plan, which was another variation of the tomb style of the Pathans.

The Tripolia Darwaza was constructed in 1589 A.D. as main entrance to his garden by Shah Quli Khan.

1. Shah Quli Khan was a trusted nobleman of Akbar. He was made Governor of the Punjab. It is said that the Emperor, out of goodwill towards him, admitted him to his female apartments, and he, in turn, out of respect for the zanana, got himself castrated. He died at Agra in 1675 A.D.

2. Indian Archaeology, 1976-77 : Fresh cement lime plaster was provided on the extrados of the tomb after removing the dead plaster and grouting the cracks through which water was leaking and damaging ceiling and the structure. The terrace around the dome was also repaired. One of the heavy and large stones of the parapit, which was dislodged, was re-set in the original position. Stone slabs of the platform, which were sunken, were dismantled and re-set after providing a cushion of the cement lime concrete. The joints of the stone slabs were pointed.



**Tomb of Islam Quli Khan.**—Islam Quli Khan was a commander of 'Four Thousand' under Akbar. The tomb is a brick structure of no particular significance.

Besides the above places, the Sobha Sagar Talab and minaret Chamunda Devi temple and Modawala Shiva temple are attractive spots for tourists. During archaeological excavations a Jain temple has been found beneath a mosque. It means that during the Mughal period and especially during Aurangzeb's time the Jain temple was buried underground and a mosque was built on the resultant surface.

There are so many temples in the city. By seeing all these temples, this town can be called as the town of temples like Pushkar. Amongst these temples, two temples have great importance historically and religious point of view. Their details are as under :—

**Mandir Chamunda Devi.**—It is believed that Raja Naun Karan, the ruler of the area was a devotee of Chamunda Devi. He constructed a temple of the Devi at the bottom of a hill. This temple is in the heart of the city. After the fall of the regime of Raja Naun Karan, this area came under the control of the Mughals. They built a mosque named as Jama Masjid, the biggest *masjid* at Narnaul on the temple of Chamunda Devi. After Independence, the people of this town started digging and found the temple in torn condition. This temple is now one of the most important temples and is visited by the people of the town and a big fair is held on the occasion of Ram Naumi.

**Temple of Lord Shiva (famous as Modawala Mandir).**—The temple of Lord Shiva is situated at Narnaul-Rewari road near New Bus Stand. This is the only temple of this area where every member of the Hindu family comes for the worship of Lord Shiva and other Hindu deities. A big fair is held here on the occasion of Raksha Bandan.

A brief history of this temple is that there was a *khet* (agricultural land) and a man who was ploughing the land saw the Shiv *ling* during ploughing. He heard a voice during sleep that he is the Lord Shiva and a temple be constructed here for the benefit of the people. Thus, this temple was built and is now a place of worship. It is the firm belief of the people of the area that every desire is fulfilled by Lord Shiva provided if he is worshipped or named by heart.

**Area and Population.**—The area occupied by the town is 6.48 square kilometres. The population, according to 1971 Census, was 31,875. Since 1961, the population of the town rose by 33 per cent. There were 4,284 houses in the city.

**Means of Communications.**—The town being the district headquarters, is connected by road with the important cities such as Delhi, Hardwar, Mathura, Dabwali, Hisar, Jaipur, Ajmer, Patiala and Chandigarh. Besides post offices, there is a small telephone exchange.

**Public Health Services.**—There are two medical institutions, viz. Civil Hospital and T.B. Clinic. E.C.G. and X-ray facilities are also available. A Veterinary hospital also exists there.

**Education and Entertainment Facilities.**—There are five high and higher secondary schools. Two technical institutions; one for boys and other for girls provide technical education to the youths. In addition to a municipal park, there are two cinema houses-Prabhat and Gobind which provide entertainment to the residents.

**Other Facilities.**—P.W.D. Rest House, Irrigation Rest House, Sainik Rest House, Forest Rest House and Market Committee Rest House provide accommodation to the touring officials and other V.I.Ps. The dharmshalas also extend such facilities to the general public. State warehouse and consumer's store serve the people. There are eight banks in the city.

In olden times the town was famous for coloured legs of charpai, carpets, sarotas, embroidered shoes, brass *hukkas*, silver buttons, dyed clothes, white-wash and lime. The white-wash and lime are in abundance even today. There is also a marble factory at Narnaul which is also famous for stone-work. There is a big grain *mandi*.

#### NASIBPUR (NARNAUL TAHSIL)

The place is situated at a distance of 3 kilometres from Narnaul. This is the place where freedom fighters sacrificed their lives against Britishers for the sake of the country. There is a historic park laid out in the memory of freedom fighters. It is believed that the land of this place became red due to the blood of the freedom fighters.

#### REWARI (REWARI TAHSIL)

**Location.**—The town lies at 28° 12' north latitude and 76° 40' east longitude. It is at a distance of 83 kilometres from Delhi and 54 kilometres from Narnaul. It is at a height of 242 metres above sea level and is located on Delhi-Jaipur highway. The town is a sub-divisional and tahsil headquarters.

**Area and Population.**—The town occupies an area of 6.6 square kilometres. According to the Census of 1971, it had a population of 43,885 and during that period the number of houses was 6,379.

**Old history of the town.**—The town of Rewari is of great antiquity. The original site lies at some distance to the east of the present town and is still



called Budhi or 'Bur Rewari'. Tradition assigns its original foundation to Raja Karan Pal, son of Chattar Pal and nephew of the celebrated Prithvi Raj. The present town was, however, established by Raja Rao or Rawat around 1000 A.D. and named after his daughter, Rawati. In course of time the name corrupted to Rewari.

An old Muslim shrine indicates that the town came under the passing influence of Mahmud Ghazni. The shrine is associated with Sayyad Ibrahim Sahib 'Tees Hazari', who accompanied Ghazni during the invasion of India. Sayyad Ibrahim defeated Raja Daud Pal of Khole in a battle which took place about 21 kilometres from Rewari. However, Sayyad Ibrahim was, in turn, defeated by Anangpal, the Tunwar ruler.

During the period of the Delhi Sultanate, Rewari was relatively autonomous while its rulers continued to pay tribute to the rulers of Delhi. They were allowed to mint their own coins. Rewari shot into fame with Hemu, the celebrated general who fought Akbar in the Second Battle of Panipat.

During the time of Aurangzeb, Nand Ram, an Ahir of the neighbouring village of Bolni, was made the Governor of Rewari. His son, Rao Bal Kishan, fought for the emperor against Nadir Shah and was killed in the battle at Karnal in 1739. Another son, Rao Gujar Mal, governed Rewari for sometime and built several forts in the territory. His grand son fell fighting against Marathas and after his death this area was seized by Zaukhi Bakkal of Rewari, who in turn was attacked and put to death by Rao Tej Singh who established his power. He, later on, managed to get 58 villages from Lord Lake on *Istamrari* tenure.

After the cession of Delhi Territory in 1803, Rewari was made over to Suraj Mal, Chief of Bharatpur, but three years later, in consequence of his disaffection, this area was resumed and given to Rao Tej Singh. In 1857, Rao Tula Ram, grand son of Rao Tej Singh, assumed the government of Rewari. He collected revenue, cast guns and raised a force with which he kept the turbulent Meos of neighbourhood in check. He watched the progress of events and finally when a British force advanced from Delhi, he with his cousin, General Gopal Deo, fought against the British. The State was confiscated and the biswadari of the town was presented to Rampat Sarogi, a wealthy banker, who remained loyal to the Britishers during the troublous times.

Rewari was ravaged frequently by the Sahibi stream which passes just 10 kilometres away from the town. Most of the water is brackish but it has not prevented Rewari from growing into a flourishing commercial centre. It was previously famous for its turbans, which were sold in large number in the princely states of Rajasthan. It is now famous for its utensil industry.

There are a number of temples<sup>1</sup> and memorials in the town. In the west of the town there exists a memorial of Rao Tula Ram, the noted freedom fighter. A fair is held in his memory in September every year. Another fair, known as Ram Ram fair, is held in honour of a saint who recited 'Ram Ram' through his nose. He lived in a cottage quite away from the town.

The important historical monuments in the town are described below :—

1. **Rao Tej Singh Tank.**—The tank (100-yard square) is situated near old tahsil office and it was built 160 years ago by Rao Tej Singh at a cost of Rs. 1,25,000.

2. **Lal Masjid.**—Built 400 years ago, the mosque is situated near old tahsil office. Its base is 31'x11' besides there are also two missionary makbras.

3. **Baghwala Tank** (142 square feet).—It is located near old tahsil office and it was built 300 years ago by Rao Gujar Mal of Rewari. It is dry now.

4. **Saravgi Temple.**—It is situated near old tahsil office. It is 103 years old and was built by Rampat and Sajan Kanvar, Saravgis. The flooring of the temple is made of marble and the archs of the roof are gilt traced. It is now used as a place of worship by Saravgis.

Another Saravgi temple, built 110 years ago, is situated near tahsil office. Ganga temple and Ganga mandir carry some religious importance.

**Communication.**—The town is the main junction of five railway lines. Due to this junction, it is known as the gateway of Rajasthan. The following are the five railway lines connecting it with other parts of the country :

1. Rewari—Delhi
2. Rewari—Alwar
3. Rewari—Ajmer
4. Rewari—Bikaner
5. Rewari—Bhatinda

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1. Beautifully built Ghanteshwar Mahadev Mandir stands in the heart of the town. People visit this temple daily in large number. Beautiful idols of gods and goddesses decorate this temple. At the gate, Shivstuti composed by one Ali Hakesh stands written on a marble slab as under :—

*Ghanteshwar ghat me baje chandan ki ghanghor, Subhe sham darshan Kare log avate dor,  
Log avate dor mach raha hai shor shehar Ke ander, Tere gun gawat tar gai guru  
Gorakhnath Muchhander. Tum bane jog ki khan gyan ke kahiya aap sumunder,  
Shehar I ewari beech bano aap ko ik mandir. Sumru ghanteshwar Mahadev mhare  
kabhi na aye khev.*



There is also a cross-net of roads which pass through the town. The town is connected by road with Rohtak, Gurgaon, Delhi, Jagadhri, Kotputali, Mahendragarh, Jui, Narnaul, Garhi Bolni, Behrod, Bawal, Tizara, Ferozpur, Palwal, Mathura, Chandigarh, Hardwar and Dabwali. There is a beautiful bus stand.

**Health Facilities.**—There is a civil hospital which has fifty beds. The facilities for X-ray and E.C.G. are available. Besides a maternity and Child health centre, a veterinary hospital is also located there.

**Education and Entertainment Facilities.**—There are 14 high and higher secondary schools and a large number of primary schools. It has become a main education centre in the area. This town has a number of colleges, which are run by private bodies. There are three cinema houses in the city.

**Other Facilities.**—There has been a big grain market since 1954. Due to the concentration of a large number of industrial units, it has become an industrial centre of the district. The utensils of brass and pottery are mainly exported to other countries.

The offices of Tahsildar, Treasury Officer, Sub-Divisional Officer (Civil), XEN (B&R), XEN (Public Health), Block Development and Panchayat Officer, Employment Officer, Block Education Officer and Divisional Forest Officer are located in the town.

#### RAMPURA(REWARI TAHSIL)

It is situated at a distance of 2 kilometres from Rewari. It was a residential headquarters of Rao Tula Ram, the famous freedom fighter. A Shaheedi Mela is annually held in the month of September to commemorate the death anniversary of Rao Tula Ram. The people come in a large number and visit the martyrs' memorial raised by the government.

Another seasonal and recreational fair is held in January-February at this village. This fair is associated with the death anniversary of Swami Parma Nand, the founder of Bhagwat Bhakti Ashram which is a charitable, religious and educational institution.

Another saint, Baba Kirpa Ram Dass is also remembered with great regards by the people. Havan-Kirtan and religious discourses are held at the Ashram. People come from far off places like Delhi, Gurgaon and the areas of Rajasthan and pay homage to the Baba.

#### SEHLONG(MAHENDRAGARH TAHSIL)

The place carries a religious significance. A *mela* (fair) is held in

January-February in memory of Khimag Devta. Popular belief is that any one suffering from leprosy gets cured by lighting a *jot* at the shrine.

#### GURAWADA(REWARI TAHSIL)

Standing over an ancient mound, the village lies 20 kilometres north of Rewari on Rewari—Jhajjar road.

Two inscriptions were found here engraved on rectangular column. The pillar is square at the base and is tapering towards the top. The upper part of the pillar is badly damaged and nothing can be said with certainty about the actual height. This pillar seems to have been part of some early medieval temple belonging to 9th century A.D. The script of both the inscriptions is northern Brahmi. Another inscription of Vishnuhari found on stone pillar records the death of one Vishnuhari in Saka 819. Vishnuhari is said to have left his earthly body while engrossed in the thoughts of Vishnu. Besides, two *sessassvi* sculptures, an icon of Ganesha, Mahisasura-Mardini and Parvati of medieval period have also been found. Door-jamb showing Kirtimukha of late medieval period has also been recovered from the site. It appears that Vishnu worship was very much prevalent in the region.

Mahendragarh and its surrounding area is known as the land of saints, *sadhus*, and *fakirs* since long past. The region is dotted with numerous *ashrams*, and prominent of them are as follows :—

**Swarg Ashram, Noorgarh.**—The *ashram* is located at Noorgarh, 26 kilometres from Rewari. The 74-year old Swami Somananda runs this *ashram* besides a free medical centre for the ill and injured from morning till evening. Many patients whose ailments have been declared incurable by leading hospitals visit this *ashram* for treatment.

**Khole Ashram(Rewari tahsil).**—The village is situated 33 kilometres west of Rewari on Rewari-Narnaul road. According to local traditions, prior to the invasion of Muhmud Ghazni, Dharam Pal was ruling the entire region and had a strong fort at the village. The remains of the fort can be seen even now.

A *ashram* is located at Khole. It is looked after by 87-year old Baba Bhairon Nath who has been living in open for the last 50 years not caring for the rain, sunshine or hailstorm. Persons of high position also visit this *ashram*.

**Vedant Ashram, Seehma.**—It is located at Seehma, 40 kilometres from Rewari. Swami Khetnath who looks after the *ashram*, is well-known for the social services for the last four decades. A high school, a veterinary hospital,



a girls high school and temples at Daroli Ahir, Ateli, Malda and Chhappar, a tank and a temple at Nimrana bear testimony to the social service rendered by him.

**Bhagwat Sewa Ashram, Daroli.**—It is located at Daroli, 28 kilometres from Rewari and is looked after by Swami Shradanda. The Swami has grown certain fruit trees like almond, apple and mango—something uncommon for this dry region.

Thousands of devotees visit these *ashrams* daily. They come from various parts of Haryana, Rajasthan, Delhi and several other regions.

Some monuments and better known places of worship or tourist interest (rural areas) are given in Table XIII of Appendix.

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