

CHAPTER XIX

PLACES OF INTEREST

The area of district Jhajjar has made a significant contribution to the enrichment of heritage of the State for nearly a millennium. The district rose into prominence repeatedly on the canvas of history, which is reflected gloriously through the historical monuments like forts, gates, palaces, mosques, mausoleums and inscriptions thereon pertaining to different reigns spread over the significant area of the district. The prominent places of interest of the district which are famous for their antiquity, history, architecture and archaeological significance have been described in this chapter.

Jhajjar.—Jhajjar town lies between 28°36'52" and 28°35'45" North latitudes, and 76°40'20" and 76°38'28" East longitudes. It is situated nearly 56 kilometres west of New Delhi, the National Capital of India, and 32 kilometres south of the district Rohtak. The total population of the Jhajjar town was 48,424 persons according Census 2011.

There are different versions about the name and time of foundation of the town. According to the first, the foundation of Jhajjar town dates back to the period of famous King Harshavardhana¹. The second version states that at the time of Muhammad Ghori's attack on the King Prithvi Raj Chauhan in 1191 A.D., the area of Jhajjar was a deserted forest. There was a village named Malokan in the east of present Jhajjar city, mostly inhabited by Jats who fought bravely to defend the country against Ghoris. After, the truce, one brave Chhajju Jat, resident of Malokan made an appeal to Emperor to rehabilitate the village which was rejected by the angry Emperor and he ordered to rehabilitate it somewhere else, and a village 'Chhajjunagar' was established on the west of Malokan bearing the name of the said brave resident which with the passage of time got desecrated to 'Jhajjar'. More derivations as to its name connect the same with a natural fountain called *Jharnaghar*, and

1 Haryana State Gazetteer, Vol-I, 2004, p. 482

to *Jhaajar*, a water vessel, due to the shape of the area that allows surface drainage from miles around the town towards it as into a sink¹.

The ancient site of the town was situated nearly 2½ miles in its south and was called Bhagulan. The town existed in the times of Firoz Shah Tughlaq who had a canal dug from the *Satluj* to Jhajjar. The Jhajjar is known as ‘Town of Nawabs’, and their family claim to be Bharach Pathans, a tribe whose original location was in the neighbourhood of Pishin and Kandahar, but who gradually made or found a way out into the Yusafzai country. Mushtafa Khan, the grandfather of the first Nawab of the house, came to India in Muhammad Shah’s reign, and took service with Aliwardi Khan, Governor of Bengal². This town was taken from the Nawab of Farrukhnagar by the Jat Chieftain Surajmal, and afterwards fell into the hands of Walter Reinhardt, husband of Begam Samru. It was assigned to George Thomas in 1794, and on annexation in 1803 was granted to Nawab Nijabat Khan. The place attracted attention during mutiny of 1857 and was confiscated after it owing to the disloyalty of the ruling chief Abdul Rahman Khan who was hanged for his share in mutiny. Jhajjar became for a short time the headquarter of a District of the same name, which was later abolished in 1860³. Apart from *Jagirdars* who were punished for their anti-British activities during the revolt, Jhajjar suffered a major set-back due to apathy of its British rulers who excluded it from the development activities. After the Independence, Jhajjar remained a tehsil of Rohtak district and as such remained less privileged towards grant of development measures. Infrastructural and other developmental activities in the town progressed at a much accelerated pace, after it became the headquarter town of the newly constituted separate district in 1997.

The places of antiquity in the town include the tomb and tank of Shah Ghazi Kamal and a group of seven tombs of significant importance around the area. The tomb of Shah Ghazi Kamal is in the north of the town. Shah Ghazi

1 Rohtak District Gazetteer, 1970, p. 328

2 *Ibid.*, 1910, p. 31

3 Imperial Gazetteer of India (Provincial Series), Punjab, Vol.-1, 1908, p. 262

Kamal is believed to have fought against Prithvi Raj and his head was chopped in the encounter. Besides the tomb, there is a tank with a large ghat of 17 steps flanked by 2 octagonal towers on its western side. In the southern tower, there is an inscription which records that Durgah Mull made the tank in 1626 A.D. In north and west of the tank was a mosque, a *barabdari* (a pavilion with several doors) and a wall. All of these are now in ruins¹.

The places of public utility in the town include a bus stand, a railway station, a civil hospital, a government veterinary hospital, a district library, schools, a post-graduate government college, an e-disha centre, a museum, markets, rest houses, ITIs, banks, post-offices, multiplexes, etc.

Bahadurgarh.— The Bahadurgarh town is situated between 28°43'10" and 28°39'47" North latitudes, and 76°57'53" and 76°52'10" East longitudes, in west of Delhi and just 2 kilometres from its *Tikri* Border on Delhi-Rohtak national highway (NH-9). The total population of the town was 1,70,767 as per census of 2011. The town settled by the Rathi Jats was in earlier times known as Sharafabad. In 1755, Alamgir-II gave this town with 25 other villages, in *jagir* to two Baluchs of Farrukhnagar, namely Bahadur Khan and Taj Mohammad who built a fort here, and called it Bahadurgarh. After they had ruled over it for 40 years, their nephew succeeded them. The *jagir* was taken over by Sindhia in 1793, but not for long because in 1803 the British forces under Lord Lake defeated Sindhia, and bestowed the town and its dependent villages upon Mohammad Ismael Khan, brother of the Nawab of Jhajjar. Ismael Khan's family retained this estate until 1857 when it was confiscated after the suppression of the revolt because the Nawab had sent an offering to the Emperor of Delhi and had also addressed him a letter of praise. Later on this estate was made a part of Rohtak district and it remained so until the district was bifurcated, and it was made a tehsil of the new district Jhajjar.

From the places of historical note belonging to Bahadurgarh town that find description in the District Gazetteer Rohtak, 1970 the temple of Murli Manohar is still in existence. The *Qila Mohalla* is also in existence but there

1 Dr. Mahonar Sajnani, *Encyclopaedia of Tourism Resources in India*, Vol.1, 2001, p. 88

were no traces of the wall or of its gates that once bounded it on all sides. The other monuments which were already in ruins like the Tank of Bhagwan Dass, the *Naqar Khana*, the Mahal Sarai, etc., are on the brink of vanish, not even easily distinguishable without the guidance of locals who have gained possession of areas surrounding these sites.

Bahadurgarh also known as the 'Gateway of Haryana' is the nearest major town to the National Capital New Delhi in NCR region. Its propinquity to Delhi and the huge growth that it has shown during past decades makes it a favourable destination for people from all walks of life especially the business owners and industrialists who can envision the prospects and potentials. The town has an extensive network of roads with multiple modes of public and private transport for facilitating travel and goods transport in and around the town, and is well connected with other parts of the State and Country through roadways and railways. The metro-train facility extended from Mundka (Delhi) to the City Park, Bahadurgarh and the newly constructed Kundli-Manesar Expressway passing nearly seven kilometres west of the Bahadurgarh town have been opened for public in 2018.

The tourist attractions at present include the famous old Murali Manohar Temple, more than a kilometre long City Park along the national highway which is installed with fountains and various rides for children, and the recently constructed temple Ganesh Dham which has a 74 feet high idol of lord Ganesha along with musical fountains on its roof. The temple, spread over two acres of land, has a series of tableaux comprising beautifully carved colourful and lively idols depicting scenes from life of lord Ganesha. It also displays a big *shivlinga* on which thin crust of ice deposits (with the use of refrigeration technology). The places of public utility in the town include public rest houses, sainik rest house, post offices, government education institutions up to post graduate level, government civil hospital and dispensaries, government veterinary hospital, railway station, grain market, shopping complexes, multiplexes, shopping malls, bank branches, ATMs, telephone exchange, a government girls JBT centre and Industrial Training Institutes, besides other common utility services.

Beri.— This town lies in between 28°42'31" and 28°41'20" North latitudes, and 76°35'07" and 76°34'16" East longitudes, and at a distance of 14 KM in north-west of the district head quarter town on the Jhajjar-Kalanaur road. The town is famous for its historical temples and ponds. It is a fast growing town of the district. According to Census 2011, the town registered a total population of 15,934 persons.

Since Mughal times, Beri-Dubaldhan had been a *Pargana* with joint name, as is described in *Ain-i-Akbari*. There was a *Garhi* (fortress) situated along *Jat Pana*. It was in existence until the Jats of Beri fought a battle in 1795-96, with George Thomas; an Irish mercenary. But now, that fortress is completely lost/ grounded and as a sign of that historical battle, is a tiny worshipping place known as shrine of *Budha Dada* who fell fighting in that battlefield and his horse brought his headless body to the gate of *Garhi*. The people of Beri never surrendered themselves before the foreign invaders so easily. They always resisted against the outsider rulers. In the Annual Horse Fair, 1824, they looted the British purchased horses and declared freedom at their own level.

Beri is famous due to the temple of Goddess Bhimeshwari Devi, the *kuldevi* of Pandvas who is also famous as *Beri Wali Mata*. It is believed that before the beginning of Mahabharata battle, Lord Krishna asked Bhima to bring his *kuldevi* to the battle field of the Kurukshetra to seek her blessing. Hence, Bhima approached the Hinglay mountain (now in Pakistan) and requested his *kuldevi* accordingly. The goddess agreed but under a condition that if he would put the idol down on the way, she would not proceed further. On the way, Bhima felt the urge to answer nature's call. Hence, he kept the idol of the goddess under a Jujube (*Beri*) tree. Later, when he tried to lift the idol of goddess, he could not do so. Then, he was remembered of the condition. Bhima took the blessings of the goddess and went to Kurukshetra. After the Mahabharata battle was over, one day Gandhari while passing from there saw an idol of her *kuldevi* and got a temple constructed at that site. With time the temple withered away, but the seat of the goddess remained

under the said tree where a new temple was constructed by the devotees. Large fairs, twice in a year, are held in the honour of goddess on 7th and 8th *badi* and *sudi* in the months of March (*Chait*) and September (*Ashwin*), respectively.

There are some architecturally important existing memorials and ponds in Beri town. The oldest one is along Bithan Pana, built by Sadhus of Dadupanthi Sect in the memory of their *Guru*. Another grand memorial nearly 150 years old which was built in the memory of Lala Shriram Tigrania is a fine blend of elegance and Hindu architecture of that era. It is a very attractive double storeyed lofty building resembling to the monuments of older ruling class.

Another fine rectangular shaped enclosed memorial is of Lala Jankidas situated along Kalanaur road. The memorial, built in British pattern, has an attached deep pond lined with brickwork and with *ghats* for public utility. There are also many other smaller ponds and temples of repute in the town.

The places of public utility in the town include a bus stand, a civil hospital, a government veterinary hospital, a government college, senior secondary schools, post offices, markets, electrical and water distribution substations, banks, etc. The town is well equipped with roads and other means of communications.

Chhuchhakwas.—This village is situated at a distance of 14 kilometres in the west of the district head quarter town Jhajjar in Matenhail tehsil, and lies in between 28°36'16" and 28°35'52" North latitudes, and 76°30'54" and 76°30'25" East longitudes. The total population of the village was 3,240 persons as per Census 2011.

The village Chhuchhakwas has historical importance it being the place from where the Nawab Abdur Rahman Khan Bahadur of Jhajjar was arrested by the British forces after the revolt of 1857. He was tried in the court of law, and later hanged at Lal Quila at Delhi. The palace built by him in Chhuchhakwas is still in existence. The palace built as hunting lodge was equipped with

concealed sewerage system. An inscription dating back to 1855 A.D. can still be seen fixed in the wall of the *pucca* pond built adjacent to the said palace with the name of *Nawab* engraved in marble. The palace remained in use of government for various official purposes. The village is equipped with all the basic amenities like means of transport, telephone exchange, post office, school, civil dispensary, banks, water works station, etc.

Dujana.— This village lies at a distance of 55 kilometres in the west of Delhi and 12.5 Kilometres in north-west of the district head quarter town Jhajjar in between 28°41'05" and 28°40'40" North latitudes, and 76°37'40" and 76°37'04" East longitudes. As per the Census 2011, the total population of the village was 7,715 persons.

There are two theories regarding the name of the village. According to first, it is named after Durjan Shah, *a fakir*, who built a hut on the site of the village in the midst of a jungle in 17th century. Subsequently, one Muhammad Khan *alias* Malik Jutta, who had quarrelled with his brother Malik Bahram of Jhajjar, settled at the place with the permission of Durjan Shah¹. While according to H.A. Phadke, "Shah Dujan (Jind), a disciple of Sarduddin Maleri, Dujana a *qasba* in Rohtak is named after him."²

In modern history, Dujana came into light in 1803 A.D. when East India Company defeated the Marathas and Jat king of Bharatpur captured the area. After capture of the area, as many as 400 villages were awarded as a gift in the form of *jagir* to the Abdul Samad Khan, a *Shashsadi* (commander of six hundred men) who fought from the side of the English, and he was made the 1st Nawab of Dujana in May, 1806. The villagers refused to acknowledge his authority and withheld the revenue, killing his son and son-in-law when they attempted on one occasion to enforce his rights³. Things came to an impossible pass and so, finding himself incapable of holding a large *jagir*, he returned major area of the gift in 1809 A.D., while retaining the grants of villages of

1 Dujana State Gazetteer, 1904, p. 13

2 H.A. Phadke, *Haryana: Ancient and Medieval*, 1990, p. 210

3 Dujana State Gazetteer, 1904, p. 2

Dujana and Mehrana, and *tappas* Nahar and Bahu keeping only 24 villages for himself as Jagirdar. During the revolt of 1857, the Princely State was headed by Nawab Hasan Ali Khan, who remained passively loyal to the British. After partition, the then Nawab Mohammad Iqtidar Ali Khan Bahadur signed the instrument of Accession with Union of India on 3rd March, 1948. He along with his family opted for permanent settlement in Pakistan and left for Lahore. Dujana was merged in Union of India as a part of the district Rohtak of erstwhile State of Punjab.

Dujana as a princely state is famous for its old *havelis* and mosques built up during the *mughal* and post-*mughal* period. All the seven Nawabs of Dujana built their separate palaces during their reign. Most of the palaces have reduced to ruins. The graves of the rulers of erstwhile Dujana State can be seen in the royal graveyard. There are *Diwan-a-Khas* and *Diwan-a-Aam* at the left entrance of the village, which are also in dilapidated condition.

A mosque named Lal Masjid, which is still in good condition, is stated to have been built by 2nd Nawab Ali Khan during his reign. The mosque derived its name from the use of the red stones used in its construction. It contains beautiful patterns of art as an expression of the unique and established construction style. In 1919, a big *kothi* and guest house were made by the then Nawab of Dujana in the backyard of the Lal Masjid. Towards the west side of the village, there is another mosque named *Safed* Masjid which is having two lofty pillars and is impressive in sight.

The masonry towered well with chambers that was got built in 1765 in the village by Jawahar Singh, Prince of Bharatpur for public utility can still be seen. But, it is now in dilapidated condition. The two heavy guns of 1858 built, which were significant items of heritage and were shifted to Mansarovar Park of Rohtak in 1972, stand there remodelled and re-painted.

Dujana was also a known educational and administrative centre during the British period as is evident from the description of schools of Primary, Anglo-Vernacular Middle and Vernacular Middle, and High Standard which

were in fashion in 1911-12, and were managed by the Government, District and Municipal Boards. Endeavours of social upliftment made by the rulers of Dujana are evident in the form of buildings of school and health centre got constructed by them in 1928-29 which are still functional.

The sprawling guest-house complex, better known as *bagh wali kothi* was constructed around 1920 and is located a couple of miles from the Jhajjar town. The *kothi* (Palace), which belonged to the erstwhile Nawab of Dujana, is now a Museum-cum-Office of Indian National Trust for Art and Culture Heritage (INTACH), Haryana.

The places of public utility in the village include a post office, a market, a government senior secondary school, a civil dispensary, a water works station, an electricity sub-station, banks, sports grounds, places of worship, etc.

Matanhail.—The village is situated at a distance of 19 kilometres in the west of Jhajjar town, and lies in between 28°34'57" and 28°34'29" North latitudes, and 76°28'25" and 76°27'44" East longitudes. The total population of Matanhail was 8,644 persons according to Census 2011. This is a village of traditional army personnel. Large number of soldiers from the village participated in the World War-II under the then British Government with the notion that once the Britain wins the world war, India will be freed from the slavery. Even these days, this village is a major contributor of soldiers and officers to the Indian army.

The village is believed to have been founded by a person named *Matan* whose forefathers belong to Kot village in Rajasthan. It is famous for its large *bani* (forest). As per locals, the village was established after removing roots of trees of the jungle. Thus, the village is also called as Jaddtoli. This forest still exists and covers an area of nearly 1400 acres in the west of the village. The area of village is dotted with many big and small ponds. The villagers worship a local saint *Dada Mathura Puri* and pay veneration at his *Samadhi* (place of burial). A *gausala*, constructed in the memory of the saint,

is also visited by a large number of people.

The village is well connected with the district headquarter town as well as other towns of the district. The public utility services in the village include an industrial training institute, a *sainik* school, a post office, a water works station, a government school, a government college, a government hospital, a government veterinary hospital, parks, banks, etc.

Jahazgarh.— Jahazgarh situated about 10 kilometres west of Jhajjar on Delhi-Dadri-Pilani State High has always been a prominent village of the area. It falls in the Beri tehsil of the district. The village lies in between 28°41'05" and 28°40'40" North latitudes, and 76°37'40" and 76°37'04" East longitudes. As per the Census 2011, the total population of the village was 3,980 persons. The name of the village is a derivation from the name of its founder George Thomas (1756-1802), an Irish adventurer who ruled this area, and also built a fort named Georgegarh Fort. With the passage of time, the fort has withered away, and the difficulty in pronouncing the English name in local dialect altered the name of the place to Jahazgarh.

Jahazgarh is also famous for its historical annual cattle fair. This cattle fair is popular not only in the district and neighbouring districts but also in the neighbouring States. The village has nearly a dozen of water bodies scattered in its surroundings which makes it an ideal and attractive location for the cattle fair and as a trading destination that attracts buyers and sellers even from the surrounding States leading to handsome trade. The Jahazgarh cattle fair provides an opportunity as well as attractive location to showcase the major cattle development that has taken place in the State including the famous Haryana brand of *Murrah* buffalo breed. The fair generates considerable commercial and employable activities for the local villages. Besides above, the fair also gives a boost to the local sports and cultural activities, which are also conducted during the fair.

The public utility services in the village include a public health centre, a government veterinary hospital, a government senior secondary school, a water works station, a post office, banks, places of worship, a library and other

infrastructure for recreation, etc. The village is well connected with towns of Jhajjar and Beri, and the surrounding villages through the road network.

Badli.— The village is situated nearly 16 kilometres east of Jhajjar towards Delhi on the Najafgarh road, and lies in between 28°34'42" and 28°34'06" North latitudes, and 76°48'59" and 76°48'12" East longitudes. It is a big village with a total population of 12,670 persons as per the Census 2011.

Badli was under the rule of Prithviraj Chauhan through his administrator Badal Singh before the devastation carried out by the Shabuddin Ghori in 1192-93 A.D. in this area. Probably, the name of the village 'Badli' is a derivation from the name of Badal Singh¹. The village has suffered the wrath of time multiple times due to its vicinity to Delhi, which is enshrined in popular local saying "*nau delhi, dus badli, gyarah wajirabad*" which indicates that the village had borne the brunt of annihilation ten times and resettled.

In Badli, there are many centuries-old *havelis*, and the famous *haveli* at *Aathh Chowk* has fallen and has turned into ruins. There are many large ponds in the village like *thakurdwara*, *raavsar*, *gosainwala*, etc. Of these the *thakurdwara* is the oldest and had brick-lined ghats with pillars and a Vishnu temple of 10th century built by *Chahamana* rajputs. The temple was destroyed by intolerant Shabuddin Ghori and the idols were got immersed in the pond. The medieval period idols were recovered by the villagers during a silt removal activity a few decades back, and were established in the village temple².

Under a magnificent *chhatri* (elevated dome-shaped pavilion) on the bank of *Kanha-sarovar* is an idol of a *Sanyasi Dada Sarang Dev*, who belonged to the Gulia family that led Gulia Jats from *Karera* (Rajasthan) to the *dahar* (low and waterlogged) area of Badli. All the 24 villages of *Gulia khap* in this region have deep reverence in the *Dada Sarang Dev*. This village is of families who send their sons and daughters to army as a tradition.

1 K.K.Khandelwal, *Haryana Encyclopedia*, Part-1, p. 464

2 *Ibid.*, p. 465

Badli is a developing industrial centre and is well connected by road with all the towns of the district as well as NCR Delhi. The recently opened western peripheral highway runs along the eastern bypass of the village, and it intersects the MDR 123 and MDR 136 that traverse through the village. The places of public utility in the village include industrial training institutes, government higher secondary schools, a government college, health and medical centres, water works station, electricity sub-stations, banks, telephone exchanges, a post office, a veterinary hospital, a bus stand, places of worship, libraries, recreation centres, etc.

Khetawas.— The village is situated nearly 19 kilometres west of Jhajjar in Matanhail tehsil near the Bhindawas lake, and lies in between 28°33'02" and 28°32'49" North latitudes, and 76°31'11" and 76°30'57" East longitudes. As per the Census 2011, total population of the village was 1,710 persons. The village is famous for its *saperas* (snake-charmers) who are engaged in the work of traditional healing and treatment of snakebite. Nearly 200 such *sapera* families live in the village. A significant number of persons visit this village for the treatment of snakebite, and the number of such snakebite victims increase during rainy season. The village is also known for its *Peer mela* which is celebrated twice in a year, and people from the nearby villages come to pay their obeisance at the *peer ki mazaar*, pray for the fulfilment of their wishes and offer sweet *bundi* and *gur* to the deity.

Kutani.— The village is situated nearly 19 kilometres south-east of Jhajjar town, which is both district and tehsil headquarter of the village, and it lies in between 28°28'57" and 28°28'44" North latitudes, and 76°44'45" and 76°44'35" East longitudes. As per Census 2011, total population of the village was 1,218 persons.

This village is famous for its fortress like *haveli* and annexed *thakurdwara* temple. The village believed to be founded by one Katia-Gujar about 300 years ago, and is related to Shalu Singh who was popularly known as Todarmal of the Nawab Abdur Rahman Khan. Shalu Singh was an intelligent and brave Rajput who settled in the village from Baas village of

Bhiwani . He became land administrator of Jhajjar and carried out significant agrarian reforms, and resultantly the settlement for the villages under *nawab* of Jhajjar. In the revolt, though the *nawab* was passively with the rebels but was bound by treaties to favour English. During the environment of unrest, his rebel troops attacked villages of Hindu officer including the village of the Shalu Singh and shelled the front part of his Haveli. Under such circumstances, Shalu Singh killed his all family members including women and children to save the honour of his family, and managed escape to his bother Shoji Singh in Bihar¹. In 1901, an impressive temple of *Thakur Ji* was built up by Shoji Singh in the village in the memory of Shalu Singh and his family. The *thakurdwara* has a height of 50 feet and houses the idols of Lord Krishna and Radhaji made of eight-metal alloy. Inner part of the temple was decorated artistically with pictures of events from the life of Krishna but got damaged with time. Later, the temple and the pictures were got rejuvenated by the villagers and protected as cultural heritage. The village is equipped with all basic amenities including schools, drinking water and electricity supply, banks, means of recreation, etc., and is connected to district headquarter through road.

Patoda.— The village is situated nearly 26 kilometres south of Jhajjar town, which is both district and tehsil headquarter of the village, and it lies in between 28°23'58" and 28°24'25" North latitudes, and 76°40'52" and 76°40'19" East longitudes. Total population of the village was 3,371 persons according to Census 2011.

The village Patoda is famous for its *Devi* temple which is nearly 650 years old. Fair is held twice a year in the honour of *Devi Maa* in *Chait* (March-April) and *Kartik* (October-November). A large number of devotees come to pay the obeisance and offer sweets as *prasad* to the mother goddess for fulfilment of their wishes. Wrestling and *kabbadi* competitions are prime attractions during these fairs. The places of public utility services in the village include a high school, a primary health centre, a water works station, a veterinary hospital, etc.

1 K.K.Khandelwal, *Haryana Encyclopedia*, Part-1, p. 359

Mandothi.— This is a large village situated nearly 24 kilometres north-east of district headquarter town of Jhajjar, and nearly 12 kilometres west of its tehsil town of Bahadurgarh, and it lies in between 28°42'45" and 28°42'11" North latitudes, and 76°49'34" and 76°48'44" East longitudes. Total population of the village was 10,612 persons as per Census 2011.

This village is known as ‘village of wrestlers’. Many of its wrestlers have been national players. The famous ones include Ratankawar, Sonu, Karan Singh, Nihala, Prithi, Surender, etc. The village support training of girls in wrestling and such training is provided at ‘Dada Budha Akhada’. There are many famous temples like Jai Dada Sita Ram Mandir, Dada Budha Mandir, Guru Chelaa Ka Mandir, Lala Fakir Chand Shivalya, Dada Samadh Waale Ka Mandir, etc., in the village. There are two large aesthetically beautiful and big cowsheds in the village, namely Shri Aryavarat Gaushala and Shri Gaushala which house more than 7,000 cows.

The places of public utility services in the village include senior secondary schools, health centre, veterinary hospital, post office, water works, bank branches, and many *akhadas* for recreation of youth.

Dubaldhan.— This large village with a total population of 14,383 persons as per the Census 2011 is situated nearly 20 kilometres away from Jhajjar town in its north-west. It falls in the Beri tehsil and lies between 28°41'18" and 28°40'41" North latitudes, and 76°29'40" and 76°28'54" East longitudes.

The village Dubaldhan is said to be associated with *Maharishi* Durvasa; of whom there is a famous temple in the village. The tale goes that Shakuntla daughter of the sage Vishwamitra and the *apsara* Menaka, who was brought up in the secluded hermitage of sage Kanav, met King Dushyant of Hastinapur during a chance visit to the hermitage. Incidentally, while the sage Kanava was still away, captivated by the beauty of Shakuntala, the king married her and later left for the capital to look after the affairs of the kingdom. He gave to Shakuntala his ring to be shown to his men, as a mark of the king, to avoid any inconvenience during her visit to his palace. Sage *Kanav* came to know of their *gandharva* marriage on his return. One fateful day, when Shakuntala was

in obsession in the memory of her husband at that very time, *Maharishi* Durvasa came and asked for alms to which she could not respond. The *Maharishi*, who was known for his short temper, took it as a dishonour and in anger bestowed curse upon her that the person, in whose memory she was obsessed, would forget her forever. Sage Kanav who was informed of the incident by the disciples, immediately reached the *Maharishi*, requested him to cool down, explained him the whole story, and asked him to forgive Shakuntala pleading her innocence. *Maharishi* Durvasa, realized his mistake, but said that he could not remove the effect of the curse in totality, but may limit it to the time till the ring of the King Dushyant which is a mark of their love, is presented to the king. The king would then remember of their relationship and would accept her as queen. The ring got lost in a water body during travel of Shakuntala and the king denied knowing her in any way. Later the ring was found by a fisherman in the belly of the fish and was presented to the king who then remembered of Shakuntala as his wife. She, however, was not reunited until her son Bharata was born, and found by the king playing with lion cubs.

There is a pond near the temple of *Maharishi* Durvasa which is believed to be the same pond, in which the ring given to Shakuntala by king Dushyant was lost. A small fair is held in the honour of *Maharishi* Durvasa every year. A large number of devotees throng this temple to pay obeisance during fair for fulfilment of their wishes.

There are temples of Shyam ji, Baba Girdhan Lal, Guru Ravidas and Lord Shiva in the village which are famous among the surrounding villages. Besides these, in the limits of its satellite village Majra (D) there is a famous Baba Mohan Dass Mandir which is believed to be nearly 600 years old, and an ashram *Jatela Dham* where fairs are held twice in a year, in *Phalgun* (February-March), and *Ashwin* (September-October). A large number of devotees throng these places for worship and fulfilment of their wishes. The places of public utility include a community health centre, a government senior secondary school, an industrial training institute, a government college, a stadium, a bus stand, a post office, banks, a water works station, an electricity sub-station, etc.

PLACES OF ARCHAEOLOGICAL IMPORTANCE

The Jhajjar district is rich in cultural tradition, archaeological residues and ecological bio-diversity. Some sites of this district having archaeological interest have yielded various objects of antiquarian interest. The Jhajjar town and adjoining region is studded with numerous late medieval monuments including tombs, mosques, shrines, mausoleums, *baolis*, etc., which reflect the popularity and growth of architectural designs and attest the expansion of rule of various Muslim dynasties that ruled at Delhi in this area. The main places of antiquity in the district are described in the forthcoming paragraphs.

Group of Tombs and Mosques, Jhajjar.— There is a group of tombs built of *kankar* stones and erected on raised platforms in the eastern part of the town on the Delhi road. Some of the monuments have been inscribed with names like Miya Raib, Abdus Samad, Rustam Khan, Hasan Shahid and Kalal Khan. Originally these tombs were twelve in number but only seven of these are now surviving. Five tombs have withered away, and only stone walls of their platforms remain¹.

The most elegant of the existing mausoleums is the tomb of Hasan Shahid, who was killed in a battle (1625-26) during the reign of Jahangir. The elegant mausoleum has flight of steps, basins on all four corners and has two graves in its yard. First is of Hasan Shahid and second one is of the unmarried daughter of Kot Kalal and his beloved; popularly known as *Bua* who got this tomb built in 1625 A.D. in his memory. The mausoleum, in *kankar* stone, has attractive features, and it is a nice and rare specimen of *pathan* architecture of that era. She also got built a big *pucca* pond '*Bua wala Talaab*' near the monument which is described separately in subsequent part of this chapter.

The other prominent mausoleum in the vicinity of Hasan Shahid's tomb is of Saint Abdus Samad son of Makan which is stated to have been got built by Ismail Irah Raib in 1611 A.D. This tomb has a mosque attached to it. The other tombs have individual gateways and smaller enclosures, and all are

1 International Journal of Languages, Education and Social Sciences, Vol. 11, 2014, p. 21

constructed in similar pattern. These have stone pillared *chhatris* and arched shelters with towered corners. The tomb of Rustam Khan was built in 1619 A.D. and its gateway is having Persian verse on it. The tomb of Mian Raib was built in 1594 A.D. The tomb of Kalal Khan built in 1629 A.D. also has a mosque attached to it. These present fine example of an antedated Pathan style of architecture and also resemble the style of Shargi monuments of Jaunpur. Homogeneity of grandiose architecture and planning indicate that the place was a family grave yard of the chiefs or nobles of repute, or of the local celebrities. Nawab of Dujana, in 1894 A.D., got added to this complex an exceptionally beautiful tomb of Saint Gam-e-Shah who meditated at the same spot from 1857 to 1894 A.D. Despite being built in the last, this tomb is deteriorating badly due to neglect and improper look after. These well designed tombs present an impressive appearance.

Bua Wala Talab.—This pond is situated near the group of tombs and mosques. There is a painful yet platonic love story attached to *Bua Wala Talab*. Never a lady in the world, has ever built any monument in the memory of her lover if there is one ‘Tajmahal’ of course it is from Shajahan. But lady known as ‘Bua’ has not only built a tomb in the remembrance of her lover but also made a concrete pond, where the both used to meet so often. Now, its remnants tell its history.

In the beginning of the 17th Century, there lived a Mushtafa Kalal, who enjoyed prestigious posts in the then government, had a beautiful and brave young daughter named Bua¹. She used to ride her white horse dressed like a soldier and armed with a bow even during evenings. On one fateful evening she was attacked by a tiger. She fell from the horse and became unarmed, but she fought fearlessly. The tiger took her wrist in his teeth, but she could manage to hold its tongue tightly and tried to draw it out with her full force yelling for help. Hearing the shout Hassan, a wood-cutter, rushed to the place and took the brawl at once with the tiger. Finding the right moment, he struck a full blow with his chopper and killed the tawny beast.

1 www.jhajjar.nic.in

He then carried the fainted young lady in her badly torn clothes to the nearby pond and cleansed her wounds in moonlit night. When she returned to her senses, she saw a strong and handsome looking young man caring her wounds and realised that he had saved her life putting his own in danger. Bua felt that she owe her life to him, and fell in love with him. At that time, she left after showing gratitude and narrated the whole story to her father Mustafa Kalal after returning home. Days passed, both Bua and Hasan used to meet near the pond of the same forest. Both were unmarried so, Mustafa did not like much their meeting in this manner but impressed by the bravery and obligation of Hasan and her daughter's love for him, he agreed to her marriage with the poor Hasan. He got him trained as a soldier. Meanwhile, active service was demanded by the Emperor from Mustafa's Jagir for fighting a war. Hasan was sent as his substitute by Mustafa to fight the war thinking that it would also dispel the rumours that were current about her daughter for some time. Unfortunately, brave Hasan was killed in that war.

Soon, the sad news spread in the area and it also reached Bua. After taking her father in confidence, she arranged burial of her martyr beloved at the place near the pond, where she used to meet him so often. She also got built a tomb in his memory, and got the pond brick lined. In the moonlit night, Bua used to sit alone in the mausoleum by the pond through the night and shed tears in the remembrance of Hassan. Nearly after two years, Bua also breathed her last and was buried besides Hasan's grave, in the same tomb. Thus, the pond near the tomb got fame as *Bua Wala Talaab*.

Mohan Bari.— This early medieval period archaeological site is in the village Mohan Bari which is situated nearly 35 kilometres south-west of Jhajjar town. The site is one of the oldest and deserted, but certainly is the most extensive in the district. The excavations in Mohan Bari yielded a number of coins which were submitted for inspection to General Cunningham, the Director General of the Archaeological Survey, who described them as being mostly the well-known coins of Raja Samanta Deva¹. The site has yielded the coins of

1 Report of Tours in North and South Bihar in 1880-81 by Major-General A. Cunningham, Archaeological Survey of India, Volume XVI, p. 136

Mihirabhoja and Bigrahapala, Sri-Samanta linking this place with 10th Century A.D. and attesting that Rajputs also ruled over this region. A stone slab inscription dated 10th century A.D. traced from Mohan Bari village is important from religious history point of view. It speaks of a temple of Vishnu as below:

दोर्दण्डाहति भग्न मन्दिर (मन्दर) गिरि ग्रावाग्रपातोच्छलः दोग्धाब्धि(दुग्धाब्धि)
प्रविलोल मौक्तिकजल क्लित्राक्षि पक्षमस्पृशः शौरेशर्म दिशान्तु वातिकणः व्यायाम
खिन्नात्मन सत्काराः (सीत्काराः) परमेष्ठि ----च्छदः

(May the breathing sounds caused by the relentless exertion of Lord Visnu, who carries on his eye-lashes pearl-like drops rising from the foamy sea at the fall of a rock of Mandrachala hurled down by his mighty arm, bless you.¹)

Many 'Stone's idols' were unearthed from the site, these stone sculptures are of Shiva, Brahma, Surya, Vishnu, Buddha, Jain Thirthankars, etc., and are dated to Gupta period. These antiquities from this archaeological site have kept in the village temple or in the museum at Gurukul, Jhajjar. Besides above, some fine and delicate carvings have been found and pieces have let into the walls of the village.

Dargoo Wallah Well at Dujana.— This well is situated in village Dujana in its north-west. Prince of Bharatpur, Raja Jawahar Singh, got built a masonry towered well and chambers, for public utility at Dujana in 1765 A.D.² Though now in dilapidated condition, the super-structure of the Dargoo wallah well at Dujana is quite impressive, and it was made up of burnt bricks. The well had a raised platform having a flight of steps. The well had eight pillars on the rim of its cylinder having space for affixing twelve pulleys on it. Three of the pillars have largely withered away. There was a brick shelter on one side of the platform, probably for the rest of the caretakers of the well, which is now no more. Being a big and deep well, provision was also made to draw water with the help of *charas*, an animal skin basket, by using a pair of bullocks or a camel. The well is presently non-functional.

1 S.R. Phogat, *Inscriptions of Haryana*, 1978, p. 24

2 Yashpal Gulia, *Heritage of Haryana*, 2011, p. 67

Old Piau at Dighal.— An old *Piau* is situated at village Dighal. This public utility structure was built for the safer stay and shelter for the travellers or pilgrims. In old times and even until the large scale availability of the motor vehicles, the means of transportation was on foot or by use of animals. The travellers and their animals required drinking water quiet frequently besides the shelters and shades to take rest in between their destinations. It is a trend from old times to construct such *Piau* (water feeding structure) and *dharamshalas* along the main routes by benevolent wealthy or capable citizens, especially by the *baniyas*. This *piau* at Dighal is an example of old magnificent water feeding structure.

The double storied masonry structure is built up of burnt bricks with a large covered central area with octagonal rooms in its four corners. On the first floor are five octagonal dome shaped *chattris* on brick pillars, one each in the corners and a slightly bigger one above the central place. It had an adjoining well, and the campus with grove of shady trees. The building is currently in neglected and dilapidated state.

Safed Masjid and Dargah of Fakir Durjan Shah.— The Safed masjid is a magnificent structure in white marble. The masjid has a large area of prayer, with three large white dooms above its entrance gate. The central doom is bigger than the two at sides. The masjid is very well maintained. Near the masjid is the dargah of fakir Durjan Shan, after whom the village Dujana has been named.

Shah Ghazi Kamal Shrine.— The shrine of Shah Ghazi Kamal is situated at *Bahu* village. He is said to have come from Arabia with Miran Shayyid Husain, whose tomb is situated at Ajmer. Shah Ghazi Kamal was killed at Jhajjar in battle with the rulers of Delhi. His head was struck off and remained on the battlefield, while his body was carried away by his horse twenty six miles to *Bahu*. Here, he was buried by the then Baluch rulers, who erected a masonry tomb over his grave. The tomb is revered as that of a saint by the people of the neighbouring villages, and *charaghi* and other offerings are brought to it every Thursday¹.

1 Dujana State Gazetteer, 1904, p. 8

Gurukul Museum, Jhajjar.— The museum situated nearly 5 kilometres in the south of Jhajjar, from archaeological point of view is an important place to visit as it houses a vast collections of antiques coins, and a collection of arms and ammunitions from the medieval period, which are made from bronze and bell metal. More details pertaining to the museum may be read from Chapter XV-Education and Culture of this Gazetteer.

OTHER PLACES OF INTEREST

Bhindawas Bird Sanctuary.— This bird sanctuary is situated about 20 kilometres in the south-west of Jhajjar town on Jhajjar-Kasani road. From the geological perspective, it is located in the semi-arid bio-geological habitat of the Indo-Gangetic basin and is a fresh water swamp. This bio-diversity rich tract was declared a wild life sanctuary in 1986 for the purpose of protecting, propagating, developing wild life and its environment under section 18 of the Wildlife (Protection) Act, 1972. As per the Environment (Protection) Act, 1986, the area up to five kilometers from the boundary of protected area has been notified as an Eco-sensitive zone by the Central Government for the conservation and management purpose of the bird sanctuaries. The area was declared as a bird sanctuary by the Government of India on 3rd June, 2009.

The sanctuary spread over an area of 1,017 acres and a periphery of 12 kilometres has man-made peripheral embankment which is constructed basically to store the escaped water of Jawhar Lal Nehru canal. The capacity of the lake 13,750 acre feet and it is connected with JNL Feeder through JNL escape channel with Bhindawas Lake at KM 3628. During the failure of electricity at Pump House JF-I at RD 317000 JLN Feeder, the supply is escaped in Bhindawas lake through JNL Escape Channel. The lake is divided in 3 parts i.e. one part as herbal garden in 154 acres and second part as forest area in 142 acres and remaining middle part of the lake being utilized for storage of water. It has good quality of water, and has also been identified as an important wetland under International Wetland Conservation Programme of the Ministry of Environment Forests and Climate Change, Government of India.

The sanctuary has emerged as a major habitation for migratory birds in

the country besides its resident avian fauna. Several micro-ecosystems are present in the sanctuary area and hence a wide variety of aquatic and non-aquatic birds are found here. Within the wetland ecosystem, one can observe relatively deep clear waters rich in fish life where Pochards and Grebes are seen. The omnipresent hyacinth is a definite threat to this habitat. The marshy areas abounding with reed beds and small ponds are occupied by Coots, Moorhens, Swamp-hens, Jacanas, Crakes, Bitterns, Herons and Snipes, while mudflats are the chosen grounds for Sandpipers, Pratincoles and smaller Waders. Endangered species like the Sarus, Black-necked Stork and a variety of Raptors can be observed in this habitat. The bunds are alive the activity of the Wagtales, Sandpipers, Starlings and Mynahs. Partridges, Owls, Tree-pies and several Passerines, particularly Sind and Spanish sparrows, can be seen in the adjacent cropland and in the hedges that are planted along the boundary of the wetland.

More than 40,000 migratory birds belonging to over 250 species and resident birds visit Bhindawas Bird Sanctuary throughout the year so the bird sanctuary is gaining major attraction for bird-watchers. During 2017-18, a total of 165 species of birds were recorded out of which 85 species were residents, 60 species were winter migratory, 15 species of birds local migratory, 5 species were summer migratory. In so far as abundance status is concerned, 65 species of birds were occasional, 58 species common and 42 species were uncommon. Besides these, a variety of butterflies, insects, reptiles and mammals like Neelgai, Jackal, Mongoose, Hare and Macaques are frequently seen here.

Khaparwas Bird Sanctuary.— This sanctuary is located approximately 19 kilometres south-west of Jhajjar city and is situated about two kilometres north-west of the famous Bhindawas Bird Sanctuary. The sanctuary has an area of 204 acres. It was declared as Bird Sanctuary in 1991, and is under the administrative control of the Forest and Wild Life Department, Haryana. Its lake which is not a natural lake, but a seasonal wetland has serene blue waters. It receives most of water through direct rains. It also receives water from

irrigation department through small channel. Forest department has also made some ponds inside the sanctuary that are filled with water for use by wildlife of the area. Most of the sanctuary now has mesic conditions and a small part remains as a marshy land. The variety of birds coming at this place as winter visitors from far off places across the Himalayas is quite diverse and innumerable. It is a place where one can find comb ducks, black ibis, white-necked stork, gadwall ducks, northern pintail ducks, spot-billed ducks, common pochards, and a large number of migratory as well as resident avian fauna.
