



Monuments And Sculptures: A Historical Study On Haryana

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Abstract

If you're thinking of something as a monument or sculpture, you're thinking of something created to recognize or memorialize someone or something else. There are many different types of memorials, including monuments, sculptures, holidays, and commemorative events. For thousands of years, people have built monuments and sculptures. Our national monuments and sculptures narrate about our nation, of why and how we express our gratitude to and celebrate our countrymen throughout the ages. Haryana's rich ancient architectural legacy is examined in this study. History of sculpture and monuments is covered in the course of the research. The monuments and sculptures of immense historical significance that I have chosen to focus on are in a state of neglect, and through addressing this issue: I hope to raise awareness about the monuments and sculptures heritage.

Keywords: Monuments, Sculptures, Haryana, Forts, History .

Introduction

Monuments and sculptures serve an important part in Haryana. Most of these monuments and sculptures are in a poor state of repair. These gorgeous palaces, majestic tombs, pretty mosques, vast havelis. various sculptures, elegant sarais, baradaris. kos-minars. bridges, baolis. talaos. and wells should be conserved for future generations to see and enjoy. There's more to these than just a bunch of monument and sculptures. All of those are anecdotes from our culture's heritage that still have life in them, notwithstanding how long ago they occurred. They are as much a part of us today as they were in the days when our ancestors erected them. They should be examined in depth and their histories, magnificence, and beauty presented to the public if we are to safeguard, preserve, and conserve them.

Haryana's affluent culture and legacy may be seen in the state's monuments and sculptures. The forts, palaces and graves of the dynasties that ruled Haryana are among the state's historic landmarks. Haryana's monuments includes Ibrahim Lodi's monuments at Panipat, the Star monuments Bhiwani in the Bhiwani complex, some 12 kilometers distant from Bhiwani, the Kalsia Raja for, the Jal Mahal, the graves of Shah Quli Khan and Shiekh Chehli and Feroz Shah's Place to name a few.

Different Haryana monuments and sculptures have distinctive architectural styles. The emperors of each and ever, dynasty used a mixture of old and modern tools and techniques to build their palaces. A number of the monuments and sculptures in the state were built using Lakhori bricks, while others were hexagonal pyramids with star-shaped sides. Some were built with no pillars at all, while others were covered in the world-famous mural paintings. Those opposed to removing sculptures commemorating slave traffickers argue that history cannot be erased. I find it odd that people revere abolitionists like Edward Colston as a way to understand more about the history of slavery. Taking down statues is a terrible way to erase history, but Colston supporters are correct in that regard. There's no way to erase memories, no matter how much physical destruction is done to the subject. With God's blessing, even Moses couldn't erase the memory of the Golden Calf from our minds.

Coronation Park, on the outskirts of New Delhi, is a good example of what to do with abandoned monuments and sculptures. British imperial courts held its "Durbars" on this very site, forcing all classes of Indians to vow their fealty to British rule. A variety of Raj-era sculptures have been collected from across India, removed from public buildings and city centres. Their only admirers are the local pigeons and the occasional British tourist as they stand there puzzled. When colonial control was over. India had no choice but to remove these statues, yet their preservation shows India's graciousness after decades of oppression.

In the twentieth century, there were still tales of sculptures being discovered in various locations of Haryana. The Sunga Yaksha and the Yakshi were discovered in Palwal and Mehrauli, respectively, in 1914 by V.S. Agrawal. In 1939, H.L. Srivasiava excavated Agroha and found a few statues.

In the event that such monuments and sculptures do have historical significance, it is because they seek to reshape rather than record history. If we believe that we can learn history from them, it's like a judge deciding solely to hear the testimony of the defence. As public sculptures are a political act, they must be updated as well.

Society must understand the enormous opportunities inherent in studying monuments because they can interest pupils in a manner that textbooks can't. Studying monuments also helps society to address a variety of learning styles and incorporate topic matter in relevant ways. By potentially touching on all subject areas, a study of monuments and sculptures benefits the complete society. The obvious link between art and social studies is obvious, but physics, English, math, philosophy, music, and drama can also be incorporated into the curriculum. The local community can be used as a place for experiential learning by researchers because practically every community has a monument and

sculptures that can be researched. Studying local monuments and sculptures not only saves money but also gives students an opportunity to learn more about their region.

OBJECTIVES

The primary goal of study is to show how ancient historical monuments and sculptures still retain their historicity, analyse the effects of modernization on historical and cultural heritage sites.

DATABASES AND METHODOLOGIES

In order to meet the goals of this study, primary and secondary sources of historical data and relevant literature were gathered and analysed. The Gazetteers of India were used to compile the old historical facts. Many physical observations have been made while surveying ancient sculptures and historical sites such as the physiological degradation of landscape, illegal land incursion and contraction of open spaces around them, and occupation of land, among other things. These primary and secondary data sources were gathered by thorough field and literature surveys of the records from Haryana Archaeological Survey, Land and Development, Delhi Development Authority, Revenue and Forest Dept. etc. for the Haryana State. I've put in a lot of time and effort into this study, which has required me to travel around the state of Haryana. Although I have cited extensively from contemporaneous and modern sources but my research is the core of this study.

ANALYSIS

Haryana's most well-known historical monuments and sculptures

Haryana has a long and illustrious history- that can be traced all the way back to the Vedic period. It was here that the Mahabharata's famous battle of Kurukshetra raged. The region where Lord Krishna recited the Bhagwad Gita to Arjuna and where three additional wars were fought in Panipat is the same place. Throughout the state's thousand-year history, a variety of religions have emerged. A wide variety of religious structures, built by various monarchs may be found around the world, from temples and tombs to churches and mosques to gurdwaras.

The **Dhosi Hill Fort** is located in the Mahendragarh region of Haryana atop Dhosi Hill and is surrounded by magnificent farmland and colourful fields as shown in figure no. 1. This fort is unique in that it is perched on Dhosi Hill, an extinct volcano. This hill fort was erected by Adil Shah Suri's chief minister, Hemu a few centuries ago during Adil Shah Suri's time as ruler of the Suris. In order to defend Hindu ashrams and other heritage sites in the area from Muslim overlords, the Dhosi Hill Fort was built with 40-foot-wide and 25-foot-high walls.

Asigarh Fort was built in the 12th century for Ajmer and Delhi ruler Prithviraj Chauhan, according to history as shown in figure 2. It is also regarded as one of India's most formidable and impenetrable forts. This is evident from the enormous construction and hefty walls. If you're a history buff, you must see this magnificent fort.



Figure 1: Dhosi Hill Fort



Figure 2: Asigarh Fort

Madhogarh Fort is a fort located in the Mahendragarh area of Rajasthan that was erected by a Jaipur monarch, Madho Singh, during his reign as shown in figure 3. There are still a few local tourists who visit this fort, despite it not being as well-known as some of the others on the list. Madhogarh Fort, located in the Aravalli mountain range, is a sight to behold and a delight to photograph.

Lat Ki Masjid, an ancient historical site, is one such example as shown in figure 4. Across the street from the Talaki Gate in the South Court stands the major mosque of the palace complex, Lat Ki Masjid. It is one of Firoz Shah's most ornately decorated mosques. The lithic pillar and square chamber set it apart. Its larger side runs north-south instead of the customary south-to-north direction of most mosques. The lat, a re-erected ancient column in the mosque's courtyard, inspired the mosque's name. Hisar's mosque is one of the city's best known landmarks. With a finial and an iron rod inserted into the top of the column, the total height of the column is approximately 13.75 m. The lower register is a 3.30-meter-high yellow stone piece made from an antique shaft.



Figure No. 3 : Madhogarh Fort



Figure 4: Lat Ki Masjid

Humayun Mosque, Fatehabad, About fifty metres south-west of the Idgah and Firoz Shahi column enclosure, the mosque is located near the Purana Qiaa police station. Because Humayun worshipped there while passing through the town, this mosque's name is derived from this incident. It's a modest structure with three dome-shaped rooms that are all connected to one another as shown in figure 5. In comparison to the other chambers, the central one is a bit larger and features a massive dome. While the inside was originally plastered, the facade of the central bay and the niches on the eastern wall were embellished with brickwork and a little quantity of glazed tile. Turquoise and cobalt blue glazes were used to create designs on the tiles. A four-centered profile can be deduced from the engravings of the domes.



Figure No. 5 : Humayun Mosque, Fatehabad

The fort known as **Prithvi Raj-ka-Quila** has been reduced to a mound, except for a few pre- Mughal structures that have been preserved. The top of the mound is occupied by a large pillared structure with a flat roof. It's named Baradari. 57 bronze statues of Jain Tirthankaras were found here some time ago and have since been returned as shown in figure below.



Figure 6: Prithvi Raj-ka-Quila



Figure 7: Dragah Char Qutab, Hansi

The Dragah Char Qutab, Hansi, on Outer the old defences and west of the Hansi is the Char Qutab, the Dargah of Shaykh Jamal ud-din Hansawi and his lineage. Qutab's were prominent Sufi Saints of their time, including Jamal-ud-Din Hansawi (1187-1261 A.D.), Burhan-ud-din (1261-1300 A.D.). and Nur-ud-Din (1325-1397 A.D.). Their final resting place is commemorated here. Many alterations have been made to the dargah over the years as shown in figure 7. A modest mosque is attached to the grave. According to legend, it was erected on the site where Baba Farid used to worship and meditate. Firoz Shah Tughlaq built the massive mosque in the northern enclosure, which is one of the most impressive structures in the complex.

In Panipat. there is the Hafiz Jamala Tomb, One-half of a mile north of town is the tomb of Hafiz Jamala. Shaikh Bu Ali Qalandar's mother. Hafiz Jamala. was named after her. Salar Fakhruddin. Salar's father, came from Iraq. The area surrounding the tomb is referred to as "Mai Ji" by locals. The tomb of Hafiz Jamala has a single dome . A madrasa and a mosque, the latter of which is now under construction, are situated nearby this tomb. Bricks are used to build the structure. Located on the south side of the building is the main entrance. An Urdu inscription etched into the stone hangs over the southern gate of the fortification. According to Rodger, an inscription was found on the tomb's western

wall that was likely part of the original structure. On the tomb's terrace, it is in a state of disrepair and decay. Alauddin ruled from 639 to 644 A.H., and this is the only inscription from that time period. Its dimensions are 38 inches wide by 13.5 inches long as shown in figure 8.

One must-see place in Sonapat is the tomb of **Khwaja Khizr Khan**. He was a descendant of the royal line of Sher Shah Suri's Pathans, Khwaja Khizr Khan. The monument is rectangular and has a large dome on it. It was built on the site of a local saint's burial ground. Ibrahim Lodi's reign saw him thrive (1517-26 A.D.). Kankar blocks and red sandstone were employed together in the construction of this tomb. An inscription in Persian records the construction of Khwaja Khizr's tomb complex in 1522-1524 A.D., the year his father Darya Khan Sarwani died. The eastern entrances of the tomb enclosure have an inscription that measures 216 cm by 31 cm as shown in figure 9.



Figure 8: Hafiz Jantala Tomb



Figure 9: Khwaja Khizr Khan

Antiquities are frequently found and preserved by experts or government agencies, however this isn't always the case. However, there are other examples of archaic practises in Haryana of a different kind. An example of this can be found in the writings of Swami Omanand Saraswati, who belonged to the Arya Samaj Hindu sect. One of India's most renowned freedom fighters who cared deeply about safeguarding the country's cultural heritage, he was instrumental in the establishment of the Jhajjar Museum in Haryana.

The Sonapat district village of Gujjar-Kheri, a modern looking village temple has given various architectural elements that date from the early mediaeval period as shown in figure 9. The temple sits atop a mound, and a nearby pond is thought to be extremely old.



Figure 10: Gujjar-Kheri

Haryana has a number of similar examples, including the Dehra Mandira temple in the village of Bhaund near Ferozpur Jhirkha, which is created from the old components of Hindu temples. It previously had a Mahadeva statue, but that was looted and is now housed in a Jain temple. In addition, the village temple in Bheron, Ambala district, houses a sandstone picture of what appears to be a Jainatirthankara in a meditation attitude from the Pralihara period.

CONCLUSION

Thus, Individuals, religious groups, and other communities all contributed to the preservation of historical artefacts in this study. The concept of preservation was different in different parts of the city. For some, the statues serve as a reminder of their Indian origin, while for others, they serve as religious symbols. For of the motive, even if it was done in ignorance, the concept of safeguarding archaeological remnants proved to be a blessing to sculptures and monuments that otherwise would have been lost to time.

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