



A Study Of Historical Significance & Development And Antiquity Of The Haryana

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ABSTRACT

Haryana should do more to encourage cultural heritage tourism and the growth of this industry. Methods that are suitable for tapping these meetings and increasing the duration of tourists' stays should be developed. Once again, this points to a lack of awareness regarding the assets and other services that can encourage visitors to stay longer, such as amusement parks, festivals, and light and sound events. In a good sign for the growth of rural/cultivate tourism and resorts, which will benefit the local network, boost the economy, and increase social understanding among both tourists and locals, vacationers who travel for cultural heritage purposes prefer to stay at resorts or visitor towns. Haryana has preserved a wealth of imperial culture. The destruction of prehistoric civilizations' artefacts is a direct result of human activities like urbanisation and agriculture. In the Middle Ages, very few buildings were preserved. The architectural beauty and historical archaeological significance of these structures are immense. In order to educate the public about our rich cultural and archaeological history, we must take the initiative. So the main objective of the present research paper is to undertake interdisciplinary research on multiple facets of Haryana's history, culture, economic development, and social transformation.

Keywords: sculpture, culture, heritage, discover.

INTRODUCTION

Haryana boasts a rich historical legacy dating back to the Vedic Age. The state was the birthplace of the renowned Bharata dynasty, which bestowed the name Bharat upon India. Haryana is referenced in the renowned epic of Mahabharata. Kurukshetra, the location of the legendary conflict between the Kaurvas and the Pandavas, is situated in the state of Haryana. The state maintained a prominent role in the history of India until the arrival of the Muslims and the establishment of Delhi as the imperial capital of India. Three significant battles took place on the plains of Panipat. The first occurred in 1526, between Babar and Ibrahim Lodhi, resulting in Babar's victory over Ibrahim Lodhi. The second battle took place in 1556, between Hemu and Akbar, with Akbar emerging as the victor. The third battle occurred in 1761, between Ahmed Shah Abdali of Afghanistan and Sadashivrao Bhau, the son of Peswa Balaji Bajirao. Tragically, Bhau lost his life in this battle. Subsequently, Haryana served as a subordinate to Delhi and essentially remained inconspicuous till the outbreak of the First War of India's Independence in 1857. After the insurrection was suppressed and the British government was reinstated, the Nawabs of Jhajjar and Bahadurgarh, the Raja of Ballabgarh, and Rao Tula Ram of Rewari in the Haryana region had their lands taken away from them. Their lands were either amalgamated with the British holdings or ceded to the rulers of Patiala, Nabha, and Jind. Haryana was then incorporated into the Punjab province. Following the re-organization of Punjab on 1 November 1966, Haryana was established as an independent and fully recognised state.

Objectives of the Study

The primary aim of the study paper is to undertake interdisciplinary research on multiple facets of Haryana's history, culture, economic development, and social transformation.

Area of the study:

On November 1, 1966, Haryana was formed as a new state of the Union of India by carving it out of Punjab. The geographical boundaries of Haryana State are situated between 27°39' to 30°55' North latitudes and 74°27' to 77°36' East longitudes. The state is bounded by Punjab and Himachal in the North, Rajasthan in the South and West, and Uttar Pradesh in the East. Chandigarh serves as the capital of the state. Uttar Pradesh and Delhi form its eastern boundary, while Punjab forms its north-west, Himachal Pradesh its northern, and Rajasthan its southwestern corner. It is located in India's northwest. Ambala, Bhiwani, Faridabad, Fatehabad, Gurgaon, Hisar, Nuh (Mewat), Palwal, Panchkula, Panipat, Rewari, Rohtak, Sirsa, Sonapat, and Yamunanagar are the 21 areas that make up the state.

Data collection (or collection of information):

The study relies on a wide range of sources, including archaeological findings, inscriptions, numismatic data, mythological and traditional literature, as well as accounts from diverse foreign visitors such as Greeks, Romans, Chinese, Arabs, and Persians. The records provided by Muslim historians of the Sultanate and the Mughal court, as well as the Maratha chronicles and research journals, have been extensively utilised.

Analysis and Interpretation of the Data:

During the famous battle of the Mahabharata, Lord Krishna taught Pandava Arjuna the sacred lesson of the Bhagavad Gita at Kurukshetra. The area now known as Haryana was once a centre of great sages. This ancient site is famous for the Aryans, who used the information there to write religious scriptures, such as the four Vedas (Rig Veda, Yajur Veda, Atharva Veda, and Sam Veda). The events that shaped the destiny of the Indian people are deeply ingrained in Haryana's historical backdrop. The political trespassers seized other areas that were involved or occupied, and all clans and invaders that entered India had to pass through the region known as Haryana to reach the interior sections. The people of Haryana and the rest of India have been witnesses to many pivotal historical moments, from the early Rajput era to the later Mughal era, which have determined the course of events. Battles were fought in the Panipat battlefield in 1526, 1556, and 1761 AD, the three most famous battles in India's historical backdrop. The adjacent lords and sovereigns' fortunes were crushed in these battles, which laid the groundwork for what was to follow. Therefore, Haryana is an important province in India's socioeconomic history. Not only have archaeologists in Haryana unearthed a wealth of previously unknown information about the state's past, but they have also helped fill in many gaps in our understanding of the region's rich cultural heritage and the people who lived there.

The discovery of Stone Age artefacts from sites like Ferozpur Jhirka, Chandigarh, and Pinjore provides evidence of the close proximity of human settlement in this area throughout the ancient period. Dera Karoni, Mansa Devi, Ahian, Dhamlu, Kotla, Paplona, and Suketri are all in the Kalka tehsil, which is part of the Shiwalik lower parts of the Ambala region. All of these sites also feature stone tools that date back to the lower Palaeolithic period.

Included in this set of tools are choppers, centres, unprocessed chips, scrubbers, blades, and hand axes. Next, the Banawali and Hisar peoples of the third millennium B.C. were skilled potters who created a wide range of visually appealing stoneware. They used steatite, earthenware, bangles made of clay, shell, and copper, as well as gold spots and semi-valuable stones, to adorn themselves. Around 2300 B.C., the Harappans replaced the pre-Harappans at Banawali. Impressive craftsmanship is on display in the seals of this period, and the earthenware dolls shed light on the art of their civilization. At Mitathal, another Harappan site in the Bhiwani area, specific artefacts such as gold nuggets and pieces, sharpened stones, razor-sharp steels, sickle-snare, copper and bronze nails and etches, semi-valuable stone dots, earthenware bangles, cakes, marbles, puppets, toy-truck edges, and haggles with Harappan characters have also been unearthed. Evidence of late Harappan stoneware at various sites in the Ambala, Kurukshetra, Karnal, Jind, Hisar, Bhiwani, Rohtak, Mahendragarh, and Gurgaon districts allows us to piece together the spread of this culture across Haryana.

The Yaudheya way of life gradually emerged. They made punch-stamped coins at mints in Naurangabad and Rohtak. The two locations were recouped with coins that bore the phrase Bahudhanyak and a bull's head on either side. Authors who had written on the Sanskrit proverb "Yaudheya Gann Ki Jai" were also located at these locations. Extant figures from Shruhn, Thanesar, Amin, and Rohtak attest to the increasing quality of this handicraft during the Yaudheya age. The figures clearly depict the manner of living, style of jewellery, hairstyles, and clothing of that era. The Archaeological Museum of the Gurukul in Jhajjar, Haryana, has been the custodian of numerous coins associated with this era.

The Historical Significance of Haryana in Antiquity

Places that have been around for a long time and contain artefacts, ruins, or other evidence of past structures (such as forts, sanctuaries, castles, strongholds, etc.) that have been described in authentic writing using both ancient and modern messages are important enough to warrant observation. As a result of the past, there are a great number of locations across Haryana that are typically important. Some are listed below in chronological sequence, location-specific:

Mahendragarh: Narnaul, a town of paramount importance, dominates the Mahendragarh landscape. This city was part of the Jaipur State during the Mughal era. In particular, Chaata Birbal, Shoba Sagar Talab, Gumbad Chanderpuri, Jal Mahal, and many more places of historical importance. It was in the seventeenth century that the Thakur of Jaipur took control of this city. After that, the Nawab of Jhajjar received it from the British. The Patiala State annexed it in 1857. Saint Chywan had pondered on a Dhosi slope near Narnaul, and a reasonable is hanged on the Somwati Amavsaya. Also, many people go to Chanderkoop Lake, which is 457 steps tall, to do their washing.

Bhiwani: Located in what is now Bhiwani, this area was likely an integral part of the Harappan civilisation, according to findings at Mitathal. In the area, you may also find a number of wall murals and a few models.

Hisar: An essential part of Hisar has always been the surrounding towns of Banawali, Rakhigarhi, and Siswal. They were seen as the hub of the Harappan civilization. We have followed columns, engravings, and fortifications from the Hisar area. After his conquest of Bengal in 1232 AD, Feroz Shah Tughlaq built a fortress here. The location, Shikargah, was chosen after surveying the land between two towns on the old railway line that ran via Multan from Delhi to central Asia. At Hisar-e-Firoza, you can observe the remnants of the old fortification as well as a number of notable sites, such as Jama Masjid and the Buddhist Pillar from Topra.

From the hill, ancient sculptures were discovered during a series of excavations in Hansi. One of these sculptures, an exquisitely carved portrait of Surya, was a possible find; it is currently on display in a sanctuary house on the main bazaar route, close to Barsi Gate. A dark granite stone was used to carve and polish the image. In addition to being a visual representation of Chauhan's ability, Hansi post has its own unique and remarkable highlights. This location captivated Mohammad Gauri in a special way. From here, you can reach the Char Qutub cemeteries, as well as Farid's Sufi vision and the sacred images of Vishnu and Krishna. In the Hisar region is Siswal. Interactions between the pre-

Harappan and Harrapan civilizations are revealed by the preserved remains of ancient artefacts made of bone and other materials, such as earthenware manufacturing, discovered here during excavations.

The Evolution of Haryanvi's Cultural Practices

When we talk about a people's culture, we're talking about their way of living over the course of a year. It encompasses all aspects of life, such as running errands on a daily basis, keeping tabs on rituals and fasts, celebrating and honouring special occasions, and so on. Additionally, Haryana is home to a diverse and vibrant human culture. Ranchers in Haryana slog it out in the fields with the support of hardworking women who tend to both the home front and the fields. The popular culture of the state also portrays it in a military context. People in Haryana tend to be simple, straightforward, religious, adventurous, resilient, and tenacious. They have simple dietary habits and are well-known for their love of cows and abundance of curd and drain in their diet. Once the job is finished, the men of the province enjoy settling down to hukka and recounting their daily schedules.

Women traditionally wore a ghagra, blouse, odhni, and juttis, while males wore a dhoti, kurta, khandwa (turban), and a pair of juttis (shoes). Always, though, it seems to be melting away these days, especially in the urban zones. Traditional attire is now reserved for rural residents and is worn only on special occasions, such as weddings and other family gatherings. Especially for special occasions like weddings, fairs, and festivities, people used to dress immaculately in the aforementioned array. Various festivals and celebrations have been held on the sacred site, which has been associated with Haryana for generations. Festivals in Haryana, such as the Surya Grahan (Solar Oblivion) fair at Kurukshetra, the Kapil Muni fair at Kalayat, the Somavati Amavaysa fair at Pehwa and Pandu Pindara, and the Puranmasi fair at Ramrai (near Jind town), which promotes the love of Veer Parshuram, have been given significant national and religious status. At Surya Kund, near Bilaspur in the Yamunanagar area, the Kapal Mochan Festival is observed annually at the arrival of the full moon in the Kartika month.

Members of the Nath clique gather at Asthal Bohar for three days in Falgun beginning on the sixth of the lunar days, or bright twilight evenings, to hold a reasonable. Gugga reasonable can be found in the Jhajjar region in Dadri and Khanpur Khorda. In addition to the events mentioned earlier, there are two annual fairs dedicated to Mahashivaratri. One is at Kalmara, the other at Hansi. The other is at Char Qutub reasonable or Urs. The locations where these fairs are conducted include Karmara, Kilo, Baghot, Siswal, and Kalayat. Festivities honouring various creatures are regularly organised in Jehajgarh, Hisar, Rohtak, Sampla, Meham, and Bhiwani. On the same note, Gitajayantimahotsva takes place annually at Kurukshetra. Celebrations are greeted by the general population of Haryana with the usual intense zeal and enthusiasm. Local customs are celebrated with gusto during festivals like Holi, Diwali, Guruparva, Buddh Purnima, and Baisakhi. Haryana is known for its many festivals, including Janamashtami, Gugganaumi, and Sanjhi, as well as Dussehra, Goverdhan Puja, and Teej. Teej, the most picturesque festival, is held during the Monsoons in the month of Sravana on the third of the magnificent twilight evenings.

The people of Haryana see it as a return to the "life-in-leaves" concept, where plants provide relief to all forms of life. Teej is incredibly socially significant to the Haryanvis. It is also often believed that "Teej" represents Shiva and Parvati's eternal marriage. As a wish for a happy and long marriage, the newlyweds watch the 'Hartalika' quick on 'Teej' (the day they put mehndi on their exposed bodies and get new bangles). At this site, a "chowk" is marked, and the Puja takes place. The open patios also feature swing sets. The role of Guggapir as protector of snakes is widely acknowledged. The naumi is causing him distress. Using geru, charcoal, and turmeric powder, the image of Guggapir is drawn on the wall in this particular case. He looked like he was on a pony. Snakes are depicted before him, and they are also rendered using charcoal. The tradition is completed by glueing a type of wild grass called "Unga" next to the picture and bringing it from the woods. The Puja is then conducted. Many believe Sanjhi to be the divine form of Parvati. Haryanvi women construct its frame on the partition ten days prior to Dussehra. The rural inhabitants of Haryana love it.

New dairy cows' compost serves as a foundation upon which other body components are introduced. Among the establishment's alluring features are the stars, moon, and the goddess's radiant face. On occasion, geru and turmeric are also used to colour the components. The image of Sanjhi is surrounded by various societal motifs, such as peacocks, swastikas, the sun, stars, moon, blooms, and various ornamental objects. We see Sanjhi in her most elaborately dressed and decorated state. Mandi has been applied on her hands and face. Her face is concealed by a red-shaded fabric. Using cow dung on the wall is a classy touch that completes the montage. It is believed that Krishna was born on Janashtami. Parades depicting the important events of Lord Krishna's life are performed and images of him are embellished on this day. There are a lot of people who watch fast and don't eat much until midnight. Temples often host Krishna-leela performances. Additionally, a ritual called Jal-Jhulni is carried out during this occasion.

As part of the Goverdhan Puja ritual, which takes place early in the morning, the Haryanvi women prepare the ground by spreading crisp bovine manure over it. Then, grass and cotton are layered on top to make it look like the vegetation on Mount Goverdhan, the hill in Mathura near Govardhan where Krishna is believed to have raised it on his thumb. Then, every day at sunset, Goverdhan Puja is performed. In addition to humans, all domestic animals wear garlands and vermilion patia on their temples and chests on this auspicious day. Merlot is often applied on them to make them more vibrant. In the month of Kartik, on Shukla Ashtami, is celebrated Gopashtami, a fast dedicated to Lord Krishna. Common belief holds that this is the day that Lord Krishna assumed the form of a gwala, or gopa. Herein lies the great significance of this day's reverence for dairy cows. Many feel that if they give this game their all, they will succeed.

The Artistic Evolution in Haryana

The evolution of art in Haryana was influenced by various dynasties. Like the interwoven culture, art has progressed from one phase to the next. The stones obtained from Haryana leave a critical impression on the minds of observers, even though no schools of craftsmanship were followed during the underlying stage in this region. Whether it's pottery, a painting, a sculpture, a frame, or any other kind of handiwork, the impression it leaves is reliable. The arrival of the Harappan civilization marks the beginning of the primary crucial period of this district, as revealed by archaeological discoveries. Here we see ceramics with geometric patterns in black over red. Mud and metal sculptures were tightly formed during the subsequent period of the Indus Valley Civilization. The Aryans that Painted Grey Ware had been linked with then arrived. The Bhagwanpura site's Painted Grey Ware civilization was dated between 1600 and 1200 BC. Still, the Rigveda is the Aryans' most punctual creation. Dialect analysis suggests a date of circa 1000 BC. The Ashokan edicts at Topra, Hisar, the Stupa of Chaneti, and Thanesar arrived at some point later, during the Mauryan period.

Vishnu Dharamottaram Granth was also created in Kalayat town during the Mauryan period. The essential requirements of sculpture and painting are covered by this granth. Additionally, a stone carving depicting Bhojedava with Sirsa has been retrieved. With the addition of images of Murari (Krishna) and other gods, it hinted to a Yogisvara (Shiva) sanctuary made of blocks and stones. The stone sculpture of Hansi's Prithviraja calling upon the God Murari (Krishna) is very similar. At some point in the second century AD, models were acquired from Palwal, Hathin, and Faridabad in the form of red sand stone figurines. The Yakshas and Yakshis are depicted in their works. It was thought that one of the earthenware puppets depicted young Krishna seated with a takhti held in his hands. In the Faridabad area, another sandstone image was unearthed from Sanghel. The Ekanamsa trio is depicted in this artwork. Balrama and Krishna are the two remaining siblings of Ekanamsa. The Sun pillars were crucial to some of the other figures that Ameen provided in the Kurukshetra area. From Sondh in the Gurgaon region and Khokharakot in the Rohtak location, we find red sandstone images of the future adorned with gods and goddesses. Sources from Rohtak, Mohanbari, Jhansva, Kurukshetra, and Gurgaon have provided models that address the head of Lord Buddha. Two locations in Bhiwani and Rohtak, respectively, have yielded Buddha statues with elaborate finishes: Bahmanvas and Naurangabad. The Kushana period was appropriate for these models. Now we may turn our attention to the Gupta era, when two Buddha statues were discovered in the Rohtak district of Thanesar and Sanghi. The red sandstone from Harnaul, in the Gurgaon district, contains the image of Master Shiva. Boards depicting events from the Ramayana and Krishna leela were used to design the block sanctuaries of Agroha, which were built during the Gupta period. Artefacts from Gujjar Kheri, Sonapat district, which may depict Krishna-leela scenarios, have been discovered during the post-Gupta era. A small figure named Venu Gopala was retrieved from Gujjar Kheri. Everyone agreed that the figure belonged to Krishna, who was supposedly playing the woodwind. We estimate that it dates back to the seventh century AD. Sculptural splendour has been used to define the later stage. It was at this time when the Pratiharas were in power that a composite portrait of Hari Pitamaha was discovered in the ninth century A.D. It embodies both Brahma and Vishnu. The use of highly contrasted colour schemes on mud items acquired in Haryana during the pre-Harappan period marks the beginning of the artistic period. Also, the artefacts unearthed from Banawali and Mitathal may contain clear indications of depictions. The pieces here have been outlined with vertical and corner-to-corner lines and painted in a dark shade. Common plans have also been made on them. Written works from the Vedic and Harsha periods both attest to the proximity of established fine arts.

Until the nineteenth century A.D., there is no evidence of artistic creativity; the only example is a painting of the nawab of Jhajjar, a primitive ruler from the 1840s or 1850s, seated in his royal fortress with his two children. A Bhagwatapurana contained a few of miniatures from the same era. In rhythmic lines, it portrayed Lord Krishna in a variety of poses alongside other deities. When it comes to artwork, the stance is considerably more advantageous. The ancient texts of Haryana show that wall paintings were popular from the time of the Vedas till the period of the Mahabharata. Following that, for the next 400 years or more, during the rule of the Mauryans and the Guptas, this Art flourished. However, in the second half of the eleventh century A.D., distant invaders destroyed this Art. This Art gradually relocated to a central location within the time range. From the sixteenth to the twentieth century A.D., divider sketches remained fascinating to people. This is a golden age for divider compositions, if you will.

The creative works on dividers depicting real, mythical, and social scenes from around the 1850s were found in almost every town and megalopolis. Compositions were skillfully used to adorn the walls of wealthy people's dwellings. Quite a few of the divider works of art that were created are on display today. Every major landmark, such as a fortress, haveli, sanctuary, well, chhatri, etc., had one of these constructed. The wall art also covered a wide range of subjects. The subjects of this investigation—the life and times of Lord Krishna—are shown in these artworks at various places.

CONCLUSION

Ultimately, the history of Haryana is a captivating and intricate narrative that encompasses numerous millennia. Throughout history, the region has been influenced by a wide range of cultures, dynasties, and empires, all of which have had an impact on the region's customs and way of life. Currently, Haryana is a thriving and progressive state that possesses a varied and extensive culture, and is positioned to emerge as a significant contributor to India's economic and social progress. We conclude, first and foremost, that social cultural assets and tourism in Haryana do not have a favourable co-connection. Fortresses, royal mansions, and havelis are among the many historic buildings in the area, yet very few visitors stop to appreciate and learn about these cultural treasures. People in the area continue to use government-owned landmarks for private purposes, oblivious to the significance of the heritage sites. It is clear that

tourists visiting Haryana aren't primarily interested in the state's rich history. There is a subset of tourists that come to Haryana for the sights but skip the historical sites, and there is a larger subset who are interested in social legacy but don't include Haryana in their itinerary. In both cases, the main reason is a lack of knowledge and awareness regarding Haryana's rich socioeconomic history.

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