

A STUDY ON ART AND ARCHITECTURE OF HARYANA

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ABSTRACT

Haryana's current condition is that it lacks architectural remnants from the prehistoric era. There are very few intact temples or shrines to be seen. Incomplete door frames, lintels and pillars have been unearthed from Srahmanical temples as well as Jaina temples, as well as adorned elements with geometric and floral themes. The search has turned up nothing in the way of a Buddhist architectural landmark. There are several literary and epigraphic evidences that indicate that the region did not lack architectural interest throughout the Muhammadan era. Archaeological finds from the time period we're studying reveal that there were several temples and shrines of different religious traditions there. However, the quantity of these relics is quite limited. To begin with, Haryana's geographical location, where a number of fights had place, and secondly the Mohammadan seal, which greatly contributed to its ruination, may be cited as two possible explanations for this. So few examples remain to provide us a glimpse into current architectural endeavours. The current paper highlights the art and architecture of Haryana.

KEYWORDS:

Art, Architecture, Temple

INTRODUCTION

The early mediaeval period of Indian temple construction is represented by just two brick temples at Kalayat. A monarch named Salvahana is claimed to have erected these temples, which are located around 150 metres apart, according to local legend. The temples' Sikharas are embellished with Chaitys window designs on all four sides. They've been buried under the surface for centuries. These may be the only surviving examples of architecture from the era that are still in use today. The first one, which is in rather good shape, has some impressive carved brick work. Peacocks in many lines are shown on one of the temples as though they're preparing to take flight.

An inscription on a stone temple of Vishnu in Gursvara (Gurgoan district) shows the sort of temples that were built in those days, a reproduction of the type of temples that existed at the time. In the Gurukul' Jhajjar museum, you'll find a votive temple composed of red sandstone dating from the 11th and 12th centuries. The construction of three Vishnu temples is mentioned in the Pehowa inscription from the reign of Mahenderapaia. A door frame uncovered in the ancient mound of Visvametratirtha now adorns the Sarasvati temple in Pehowa. River goddess, a ceremonial figure of the early mediaeval period, is represented on this door frame. The door frame also features a poorly carved pair, which appears to be a ceremonial image of the naga religion, based on the carvings. In the words of Rodgers, "we may assume that Pehowa had in past times three stone temples of extraordinary grandeur" based on the entryway, the two inscriptions, and numerous pieces.

That temple-building was regarded as an important cultural activity in the region may be deduced from an inscription unearthed at Sirva, India, which details the construction of an impressive temple of Siva by Pusupata Acharya Nilakanta. Vishnu and Laxmi, as well as

other gods and goddesses, gandharvas, yakasas, and sidhas, were depicted on the golden Sikhara of the temple. What a stunning piece of architecture. When Mohmed of Gazni pillaged Thanesar, he found a Vishnu shrine and stole the idol from it. Alberuni referred to it as Chakraswamin, whereas Firishta referred to it as Jagsom. Sitamai, a community 19 kilometres south-west of Nilokheri, is claimed to have had a brick temple as well (district Karnal).

Fragments of Pinj ore have shown that the region was also home to a number of Jaina temples. A temple of Parsvanatha was built at Hansi around A.D. 1175, according to Jin Pala Suri. Fortifications, tanks and other smaller constructions also exist in Haryana region as a part of the secular architecture. It's said in the Hansi stone inscription that in order to stop Muslim incursions, the king's maternal uncle Kilhana was given command of the forts of Asika (Hansi). For the safekeeping of the seized treasure of the enemy, Kilhana also erected a doorway and two double-storey huge kosbthakas (storehouses). Only the southern gate of the fort is now in use. The fort of Thanesar is referred to by Muslim history without specifying its originator. This period's structures have yet to be found, though. Sukla suggests that it may be because they are wedged between older and later habitational detritus.

Narnaul was the scene of a bloody battle in 1137 A.D. between the local Rajputs and a Muslim warrior saint known as Hazrat Turkman, also known as Shah Wilyat. His grave and mosque may still be seen on the town's west side. The Tomaras, who reigned over Haryana throughout the mediaeval era, selected the Arawali hills in the south of Delhi as their royal retreat due of its solitude and inaccessibility.. In times of crisis, the resorts served as a haven. Some major Tomras structures have been preserved in this area, which is near to Delhi and lies within the current limits of Haryana. Tuglakabad is located 3 kilometres southeast of

Surajkunda, a well-known reservoir. During the 10th century, King Surajpal of the Tontara dynasty is supposed to have built this reservoir, based on bardic legend. There is also speculation that a sun temple formerly stood on the west side of the tank, although there is no evidence of it now. One kilometre distant lies the village Arangpur (Anangpur), where a dam is said to have been built by Anangpal Tomara, according to local legend. Anangpala is also attributed with the construction of Lai Kot, the city's first known regular defence project.

A number of temples in Lalkot were established by the Tofflaras and Chauhanas and afterwards destroyed by the Muslims as they did in other parts of Haryana. Some of the ponds (baolis) in Pinjore may still be seen softly gushing with crystal clear water according to local legend. When farmers are excavating and ploughing the land, they come upon the ruins of structures and large jars of ashes. The art and architecture found in the Haryana area reveals the following points of view. According to the following statistics, it appears that the region's art traditions have been dormant in comparison to other areas of India.

ART AND ARCHITECTURE OF HARYANA

First and foremost, Haryana, as India's entry point, has been plagued by political unrest and, as a result, has remained a source of political and economic unrest. Secondly, Haryana had never been an administrative centre for a variety of reasons. However, Pushpbhuti's Sthaneswar stands out as the only exception. There were no rulers or feudal lords to give proper support to art and architecture throughout the time under discussion.

Similar to many other regions of the country, art and architecture in the early mediaeval era represent only the beliefs, cultural values and ostentatiousness of the top class of the society, and not the everyday life of the populace as a whole.

Folk art and architecture were virtually nonexistent in Haryana, which implies that the changing socioeconomic and political situations of the era characterised the modern feudal society in India. It is this feudal environment that manifests itself in art and architecture of the time, as well. According to Devangan Desai, the art of the time was actually used to fulfill the desires of its wealthy patrons for fame and glory, despite its appearances. So why has art of time failed to portray the people's traits and value system as well as their cultural ethos as a whole.

Among the Mughal dynasty's greatest admirers of Indo-Muslim art were the Mughals themselves. The tale of the architectural style that emerged under the august patronage of the Mughals was extremely intriguing and educational, since India's architecture under the Mughals attained a unity and completion. It had a strong religious connotation. Monuments at Delhi, Agra, Fatehpur Sikri (the city of triumph), Aurangabad, and Srinagar, among other places, bear witness to this fact. As a result, with the ascension of Aurangzeb to the throne, the golden age of art-building came to an end. He had no interest in architecture like his father. In addition, the architectural style of the Mughal era quickly disintegrated in the territory of Aurangzeb. After Aurangzeb's death, the Mughals who came after him had neither time or chance to create monuments, new forts, mosques, or other structures. When they came to power, the previous generation's widespread support for art had nearly vanished. The latter Mughal Emperors had little time or interest in undertaking large-scale construction projects. The Mughal architectural style had already lost its vitality and energy, and the

outside cell had been demolished. The mausoleum of SafdarJang, built in Delhi in 1754, is one of the most significant buildings of this era, according to some. Possibly the final attempt to recapture the ancient spirit of the style, although it failed horribly in this endeavour No matter how long it had been since the glorious Mughal dynasty's name and architectural style had faded, there was no possibility of revival.

Haryana's current status is that it lacks architectural remnants from the prehistoric era when assessing its architectural activity. There are very few intact temples or shrines to be seen. There are several literary and epigraphic evidences that indicate that the region did not lack architectural interest throughout the Muhammadan era. Kalayat's buried temples from the early mediaeval period give a glimpse into the architectural style of the region. These may be the sole surviving examples of early mediaeval architecture. Nonetheless, an inscription from the time indicates that various temples in Thanesar, Phewa, Kalayat, Sirsa, Pinjore, and Hansi⁵⁴ were demolished and plundered by Mohmed Gazni and later invasions. Haryana is home to a variety of secular architectural features, such as minarets, Gurdwara, bridges, tanks, wells, and other smaller constructions. Shona, nestled in the foothills of the Aravali Mountains, is home to a smattering of medieval-era monuments, including tombs, mosques, sarais, and hot springs. In Hisar, the Latki Masjid, the Kotla, and the Hauskhash are some of the most important structures erected by Firuz Shah during his reign. The Sher Shah Suri-built Tomb of Ibrahim in Narnaul is an impressive architectural landmark. Hansi's Chahar Qutab is a stunning tomb. The yearly fair is celebrated at this dargah. It was built in 1656 at a cost of about Rs.89/- by Sayyad Kalan, a chatardar of Saha Jhan, in Meham. It's a stunning water conservation facility. At Panipat, the tomb of Abu Ali Shah is a stunning work of art in its own right. The Badshah Sarai, located about eight kilometres outside of Panipat, is notable

for its Qutab-style flanking towers and projections, as well as the modest towers at each end of the height. The entire structure has been demolished. This area is where the mausoleum of Shaikh Chehali and the Madrasa of Thanesar are located. "The white marble and aristocratic situation combined, make it one of the remarkable and attractive structures in north India⁵⁷," Cunningham said. John Dawkins repaved the grave of the Saint Shaikh Chehali in 1854. The Madrasa may be found on a lower level to the south of the tomb surrounds. CO bricks are used to create the entire structure. According to legend, Dara Shaikoh's spiritual guide was Shaikh Chehali. All of ASI's responsibilities have been transferred to the federal government. At addition to Kaithal, Sohna, Sadhaura, Hani, Panipat, Thanesar, Jhajjar, and Pinjore, Muslim monuments can be found in these locations. To preserve as much of the original design as possible, an Aurangzebian stepping garden (now known as Pinjore Garden) was constructed in the natural environment of Pinjore in the late Mughal style of Aurangzeb's time⁵⁹. Haryana is also home to the Mughal Emperor's 17th-century Kos Minars, which he constructed along the G.T. road's primary routes. On the Delhi-Ambala and Delhi-Agra roads, Archaeological Survey of India reports that there are 49 Kos minars in Haryana. They're in a poor state of repair. There has to be an emergency exercise to examine the state and rescue the Kos minars from oblivion that provide a terrific travel tale. Haryana's Badshahi Pul, a Mughal bridge, was also built in the 17th century to help passengers. At Madhuoban near Kamal, there is a bridge on the G.R. road that is no longer in service. Another bridge may be seen in Faridabad tehsil, in Khwaza Sarai (Atmadpur)... Structurally sound stone bridge with three arches. The buttresses that support the central arch's piers are characterised by four tiny minars with domed caps above. The Archaeological Survey of India now has charge of this (ASI).

DISCUSSION

Another historic structure in Karnal is the 1764 fort erected by Raja Gajpat Singh of Jind. Sheesh Mahal and Gaus Ali Shah Baoli are two of the most prominent structures in Farrukhnagar. Raja Suraj Mai of Bharatpur, the Jat king who held the town in 1757 for a short years, is historically credited with the construction of the baoli. In 1861, a century after the tank was emptied, it was cleaned out. Nawab Sadiq erected Bab-I-Faiz gate in 1737 in Panipat as the city's main entrance. Both of the passage's arched entrances make up this feature. The gateway to Panipat functioned as the town's entryway. Panels and arched niches ornament the sides of the outer multi-foiled arch, while the inner one is encased in red sandstone. Narnaul's Chatta Mukand Das was built in the 17th century and is a Muslim edifice. Ancient, mediaeval, and modern buildings have been built by the Nath cult of the Asthal for over a century at the Asthal Bohar Math in Rohtak, India. The Samadhi of Sri Baba Mastha Nath is a multi-story monument that combines Hindu and Muslim architecture. Nearby lies the Smadhi of Baba Chaurangi Nath.

At Mahendergarh and Ballabgarh (Nahar Singh's fort), there are two remarkable and well-maintained forts from this time. There is a fort at Mahendergarh (Kanod) erected by a local chief under the Mughal masters' institution. During the British invasion of Mahendergarh in 1857, Major Hodson assessed the fort as one of India's best-maintained and strongest. Currently, it serves as a government office building. Raja Ballu Singh, the founder of the Jat State of Ballabgarh, erected a fort at Ballabgarh with octagonal towers and battlemented walls in later Mughal times. It's in terrific shape and is now being utilised as an office. " Hansi's Katla Balwant Rai, built between 1837 and 1845, is a massive monument. Multistory

Rao Tul Ram's Haveli is an architectural marvel. The haveli-style structure at Haridas Dadu Panth Dera in Ranila in Bhiwani, built in Samat 1780, has architectural quality. Several Gurdwaras and temples with golden domes and gorgeous interiors were also constructed during this time period.. Near Jind, the Sarap Daman Nag Mandir was established in 1803 and has good architectural beauty. Built in Rajasthani haveli architecture, Beri's shrine to the goddess Bhimeshwora is a stunning sight. Chhathi Padshahi Gurudwra in Kurukshetra is an architectural marvel. Despite the continuous political upheaval and instability, there were still a limited number of architectural projects in the region. The rich red, grey, and white stone, encaustic tilework, painted ceilings, and delicate lapidary all combine to give these structures a depth and richness that is unmatched in Haryana. This period's art has also failed to express the people's qualitative value system and cultural ethos, which is to say current society in general, in any meaningful way. Primarily, it served to extol the virtues of its wealthy sponsors.

Under British control in Haryana (1803-1857), architecture may be divided into two categories: secular and religious. The majority of Haryana's secular architecture was designed in accordance with European standards. Haryana's first modern town, Kamal, was established in 1806. For its military base, the British developed modern residences, barracks and retail centres in a modern military cantonment. Even now, Ochterlony House and Adams House are two of the few remaining examples of historic structures. There are architecturally significant palatial homes. Sirsa was created in 1837 as yet another modern town. English architecture in the city is represented by the John Methodist Church and the clock tower (ghauta ghar). During Lakhi Banjara's travels, he would camp out at the Lakhi tank in Sirsa / " A cantonment of 7,220 acres was established at Ambala in 1843. The Mosonic Hall, the Sirhind

Club, the Town Hall, the Public Library, and the Dak Bungalow are some of the most remarkable structures in the city. Buildings in Rohtak and Hisar were designed to withstand the sweltering heat of the Indian subcontinent. Those with financial resources copied this architectural design and constructed kothis or bungalows in the European style. In contrast, traditionalists and businesspeople continued to build multistory havelis in the ancient form. The wealthy and middle class built their pucca houses in the same order: main gate, poli, angan, baithacs, and so on. On one side, there was a little kitchen called a raso, and on the other, there was usually a cow shed or an open space. Mud-brick dwellings with thatched roofs were the norm for the impoverished. Chhapars and Jhonpiris were also homes for the really poor⁷⁰. People developed a tendency of sleeping out in the open at night under the stars. "The town (Ambala) is huge and populous, with most residences constructed of burnt bricks," wrote a Bengali army traveller his route to Lahore in 1808. The streets are so tiny that even an elephant would have difficulty navigating them. The locals are exceptionally kind and welcoming to visitors. It's a joy to see the cities and villages of the country as you go.

CONCLUSION

The church of St. James at Kamal, built in 1806, is the oldest religious structure in the area. It has a big hall, a 100-foot-tall tower, and a massive cross atop it. This church in Ambala, India, is another spectacular semi-gothic construction that can hold more than 1,000 worshipers. Pakistani airstrikes in 1971 damaged this magnificent edifice. At Hisar, the George Thomas-designed Zahaz Mahal blends Rajput and English styles. Gurgaon's Aliwadi Masjid was built in 1850. The newer Mughal-influenced Jama Masjid in Ferozepore Jirkha is

just as spectacular as the former. A few examples of this era's religious architecture are Palwal's main mosque, Jhajjar's Bayar Wali mosque, and Panipat's Nai Mosque. The architectural quality of Manji Sahib at Lakhan Majra and the ninth Padshahi may be attributed to them. It has been discovered that Haryana made a significant contribution to mediaeval art and architecture. Due to a multitude of factors, the increase was not sustained throughout the latter Mughal period.

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