

IMPORTANCE OF HISTORICAL MONUMENTS OF BATHINDA CITY

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Abstract

In this study we research about the historical places in the city such as the famous and old fort of Bathinda which was occupied by number of rulers. This fort dates back to time of Razia Sultan, who was kept here after her arrest, anard Gurudwa Qila Mubarak is situated in this fort in the memory of Guru Gobind who visited this place in 1707 A.D. Gurudwara Haji Rattan, Dargha of Haji Rattan, Church, Sri Sanatan Dhram Sabha Mandir and their distance of bus stand, Railway station. We will see with the help of map and describe their architecture style.

Index Terms:- HISTORICAL MONUMENTS AND THEIR IMPORTANCE

There were mainly two communities in ancient India, the Hindus and the Muslims. These two communities played a vital role in shaping the architecture of the nation. The Muslims established their rule in India towards the end of the twelfth century that marked a never ending birth of the correlated architecture between the Hindu and the Muslims in the country. The Muslims were naturally talented as well as the ones who used to put their best to achieve greater heights in the field of architecture.¹

The Muslim rulers had a lot of interest in architecture that lead to creation of many architectural wonders throughout the country. These building play a huge role in determining the history of that period today. The Muslims that came from outside the country brought many new architectural techniques with themselves. Some of these architectural techniques included the construction of domes, *burjs*, *minars*, pillars and inscriptions. Some architectural characteristics of the buildings of the country at that time were that the roves of the buildings were flat, the domes were small and pointed at the top, the heavy buildings included pillars and the inscriptions added to the beauty of the buildings.²

¹Dr Bhagat Singh, *Madclean Bharat Dia Sansthava*, Punjab Publication Bureau, Patiala,1997, p-123

The styles of the buildings built by the rulers of the Malwa region of Punjab in their respective areas were highly inspired by the buildings of Delhi. However, these buildings also had some unique properties. Some of these historical buildings are also present in the city of Bathinda. These buildings help us in determining about the history of the city in that period. Some of these buildings have been described below:

Qila Mubarak:

Qila Mubarak held a unique and important status amongst the historical buildings of Punjab. It is known as the '*dhadkan*' of the Bathinda city. It also played an important role in the history of the Malwa region. Qila Mubarak was constructed about 1800 years ago by the ancestors of Binopal, Raja Dhab. It was constructed during the reign of Raja Kaniqs. Hence, it was constructed in 90-110 A.D. The history of the Bathinda city is as old as some of the oldest civilizations of Asia. According to the Gregorian calendar, Bathinda was established in the first century during the '*KushanKal*'. During this period, Raja Kaniqs made Mathura and Bathinda as his capital cities. He laid the foundation of the fort of Bathinda in the region of Kachi Garhi.³

This fort has been constructed on a hill. So, it is possible to get the view of the whole city from this fort. Many historians have contradicting view about this fort. According to some historians it was known as '*Gilla da Qila*' while some historians believe that it was known as '*Bhattiada Qila*'.⁴ It is believed that this fort was present before the Muslims conquered the country. This concept can be proved by the following lines.

Bhattia da Bhatner, Bathinda Binopal da,
Khwaje di Ajmer, Sialkot Salvan da.⁵

After some time, Binopal and his companions devised a plan to make a permanent fort in place of the temporary one. So, the old and big bricks were replaced with new strong and small brick. Hence, they began the construction of a side of the wall of the fort.

² *Ibid*, p-225

³ Harcharan Singh Gill, *Gillan Da Itihas*, Tark Bharti Parkastion Barnala, 1st time, 2018, p-30

⁴ *Ibid*, p-33

⁵ Prof. Karan Singh, *Bathinda*, Language Department, Punjab, Patiala, 1996, p-4.

However, the wall fell after reaching about a height of five feet. This happened about two or three times again. So, upon the advice of some experienced people, Binopal agreed to call some *pandits* He gave this job to his *vazir*, Thandu Ram. Thandu Ram brought to *pandits* named Dak and Bhdali. Other than this, he brought three more *jhotshee* named Garg, Galan and Matang who live on the banks of the river Satluj.⁶ These *pandits* said that this place belonged to a fakir and hence demands the sacrifice of an important person. So, Binopal gave

the orders to sacrifice Thandu Ram. Therefore, the city of Bathinda was named after Thandu Ram.⁷

Hence the permanent fort was built at the place where the temporary fort once existed. This fort was 188 feet height and spread up to 14 acres of land. It took four years to build it. Upon the completion of the construction of the fort, Raja Binopal named it after his ancestor, Bikram Dath. Hence the fort was named 'Bikramgarh'. About three months after the completion of the construction of the fort, Binopal completed the promise that he had made to Thandu Ram by naming the city Bathinda i.e. by using the 'B' from Bi nepal and 'Thand' from Thandu (B + thand). This city is known as Bathinda today and the fort is known as 'the fort of Bathinda'. This fort was completed in 656.⁸

According to another opinion, the bricks used in the fort are similar to the ones used in the era of Kushan Raj. This fort was constructed by Raja Dhab and Kaniqs during the era when Kaniqs was the ruler of the northern part of India. So, this fort was constructed in the sixth century. It was constructed in an area of 15 acres.

At that time, Raja Dhab constructed this fort to survive from the attacks of the Huna. However, his successors made some changes in the fort.⁹

However, the most accepted opinion is that Raja Binopal who was from the family of Raja Dhab, constructed this fort in 655 on the banks of the River Sutlej and named it Bikramgarh.

⁶ Das Vishakha Singh, Sant Sipahi Janet Puria, *Malva Sikh, Ihtihis*, BhagPehla, Publisher, Bhai Chatar Singh, Jivan Singh, August 1998, p-34

⁷ Harcharan Singh Gill, *Gillan Da Itihis* Tark Bharti Parkastion Barnala 2015 p-31

⁸ *Ibid*, p-31

⁹ *District and State Gazetteers Of The Undivided Punjab Prior To Independence*, Volume-2, B.R Publishing Corp. Delhi, 1985, p-249

The outer wall of the fort is 18 foot wide. All the walls are made of small bricks which have been joined with lime. Other than this, *burjs* have been constructed on all the four corners of the forts. The fort stands on an elevated ground and has a square plan. It comprises of thirty two small and four large bastions which are on its four corners. Through these bastions the military commander used to secretly watch the movements of their enemies. There are a total of thirty six bastions in the fort. All the four walls of the fort are of seven hundred feet tall. Four historical cannons have been displayed bellows the tinned roof of the wall at the Southern end. These cannons have been made of iron and wood while the opening of the cannons has been made of brass. The wall on the Eastern side is partially damaged and destroyed. There is one main door in this fort. The only entrance to the fort is located at the Northern end of the Eastern face.¹⁰ The entrance is 18 feet long and 26 feet wide. The door of the entrance consist twenty six nails. The gate is fifteen and a half inches wide. The nails that have been used in the gate are twelve inches thick. There is a large iron lock on the inner

side of the gate. The lock is thirty one inched long, two and a half inches wide and a half inch thick. Other than this, some small wooden pieces have been used to increase its strength. The wooden pieces that have been used are thirteen inches long. The nails on the upper side are pointy and about six inches of every nail projects outside the lock. The nails on the bottom are less pointy than the ones at the top. A total of three hundred and twelve nails have been used. The plies used in the doors are five inches thick. Rectangular design that are 3.5 inch wide and 7.5 long have been engrave in the door. Eight nails that are 3.5 inches thick have been used to fix 1.5 inches thick sheets on the doors. There is a small window on the left hand side of the interior of the entrance. This window is 46 inches high and 38 inch wide. There is a 3 inch batten on the inner side of the door which was used to lock the door from the inside. A 15.5 inch drain was constructed for the outlet of dirty water from the fort. This drain has been made of inclined bricks.¹¹

There is a room on the left hand side of the fort immediately upon entering from the main entrance. The frame of the gate of this room is 84 inch high and 6 inch wide. The stairs of the entrance are 9 inch wide and 48 inch long. The gate is 40 inches thick while on one side the thickness of half of the gate is 20 inches. This gate is 76 inches tall. This gate is made of *pine* wood. A dome shaped structure has been made at the top of this gate. There is a lock at the entrance which is 13 inches long, 1.5 inches wide and 0.5 inches thick. This lock is made of iron. Fours battens have been made in the inner doors of the fort. They are 10 inches long and 7.5 inch wide. There are four stairs that have been constructed to enter this room. Some benches have been made inside the room. They are 41 inches high, 19 long and 37.5 inches wide. Some have been made on the right hand side of the hall way. These rooms have two windows which have been made of iron rods. A total of thirty two iron rods have been used in these windows. The roof is partially constructed with timber and partially with bricks. There are four rooms on the top of the roof. Razia was kept in these rooms. Stairs have been constructed in the interior of the fort on the right hand side.¹² Other than this, there is a Gurdwara of Guru Gobind Singh towards the South of the fort. This is the largest army fort of Asia.

¹⁰Dhahna Singh Gulshan Vishesh Ank; Virasat Sanj January March 2014 The Masak Patarka Sampadakh , Harvinder Singh Khalsa, Bathinda, pp-20 .

¹¹*Ibid*, p-20

Over the bastion to the right of the gateway is another Mughal building known as Rani Mahal. It consists of a main hall with projecting balconies and attached side rooms; the roof has been painted with floral designs. Qila Mubarak is a boat shaped fort which

resembles like a ship standing high amidst of sand. The design is appropriate for deserts. Bathinda is a city that has a lot of sand stretches and sand dunes which are still found scattered in patches throughout the city.¹³

The inner part of the fort is called 'Qila Andaroon'. This was the area where the people of the Patiala dynasty resided. Moreover there are various other apartments in the fort which include the Moti Palace, the Sheesh Mahal (Mirror Palace), Jail Palace (A place where royal prisoners were kept), the place of the moon and the place of the colors. There are other recreational places with in the fort which include the Garden house (Bagh Ghar), Puppet house (Putli Ghar). There is a cool room within the fort that has got connecting tunnels to bring in cold air in to the rooms. The royal kitchen of the fort, Lassi Khana used to have food prepared for about 3500 people every day.

The first guru of the Sikhs, Shri Guru Nanak Dev reached at this fort during his first journey in 1515 A.D. After this, the ninth guru of the Sikhs, Shri Guru Teg Bahadur visited this fort in 1665 A.D. Later, the tenth guru of the Sikh s, Guru Gobind

¹²*Ibid*, p-21

¹³*Archeological Survey of India, Chandigarh. Circle Chandigarh Roll. Sector31A, Composed By Dr. Akshat Kaushik, p-51-52*

Singh also visited this fort in 1705 A.D. Later, Maharaja Karam Singh order for the construction of the Gurdwara at this place in 1835. Since, that time *granthi* have been appointed for the maintenance of the Gurdwara. They function under the Shiromni Gurdwara Parbandhak Committee.¹⁴ The camps of Punjab Homghar are settled inside the fort. The first school that provided the western style of education in Bathinda was established in this fort. This school was named Rajindra School.¹⁵ The historical department of the Central government also has an office in this school. There was as a tunnel present here which extended till Bhatner. There was a deep trench which was constructed near the fort which was filled with water. This trench fulfilled the water demands of the region. The second function of this trench was that it provided security to the fort. It was later filled with soil by Mahmud Gajnavi. There is a tree on the way to the Gurdwara in the fort. This tree was used by Guru Gobind Singh Ji to tie his horse. This tree is green even today. The most important feature regarding the history of the fort is that the Maharani of Delhi, Rajia Sultana was imprisoned in this fort. The second importance historical relevance of this fort was that the fir st, ninth and tenth gurus of the Sikhs visited this fort. The tenth guru of the Sikh blessed this area and made it prosperous. This was a drought driven area which became fertile after the blessing of Guru Gobind Singh Ji. It is located at 1.0 km from the bus stop. We can access this area using buses, cars, motorcycles and on foot. It takes fifteen minutes to cover this distance on foot while it takes six minutes by car.

Gurdwara Qila Mubarak:

_____ This Gurdwara is situated in the inner portion of the fort. After the victory against the imperial forces at Muktsar, Guru Gobind Singh, the tenth master, reached the Bathinda fort. In order to commemorate the visit of the guru in the area, Maharaja Karan Singh of Patiala (1813-1845) ordered for the construction of the Gurdwara Gobind Garh in 1835. The general architecture of the temple follows that of Gurdwara Tamboo Sahib i.e. in both the Gurdwaras the ground floor room consists of two square chambers, one at the center and the other enclosing, leaving a passage for circumambulation between the outer wall of the central chamber and the inner wall of the enclosing chamber. The inner chamber has one gate way on each of its sides enshrining the Guru Granth Parkash.¹⁶ These various features make it an interesting monument with innovative architectural techniques. This Gurdwara has openings in directions excluding the Northern direction. However the internal chamber has only one opening that being in the Southern direction. On the other three sides there are door like arched formations with perforations. The lattice of the doors like motifs is very interesting because they serve for a practical purpose also i.e. they permit the entry of air inside the room and also for the purpose of decorating the exterior body of the doors.

¹⁴Dhahna Singh Gulshan *Vishesh Ank; Virasat Sanj January March 2014 the Masak Patarka, Sampadakh, Harvinder Singh Khalsa, Bathinda, p-61.*

¹⁵*District And State Gazetteers Of The Punjab(Prior To Independence), Vol.4, Br Publishing Corp. Delhi 1985 p-250.*

However, the chamber of the upper story does not contain any doorways at all. On its Southern side there is a door like formation with some perforations while in the other three directions there are only door like carved motifs. The projected eave here is supported on brackets, a feature which is quite conspicuous. However it has some importance regarding the fact that similar brackets are present in some structures of some other kinds. The decorative features on the sides of the walls which include the peripheral of the thatched type of the upper chamber attract the attention of the tourists.¹⁷

The parapet on the projected eave on the lower structure is battlemented and on each corner of the projected eave there is an octagonal member placed on a square abacus. These members are in fact the crowning elements of the pilasters on each of the four corners of the exterior wall of the shrine. These octagonal crowning members are quite interesting not only because they are not found in the other temples in this form and amount but also because of

their architectural significance. Through them one can foresee the germination of the idea of the introduction of kiosks on the four corners of the upper part of the projected eave. This can also be seen in several Sikh shrines. Upon these, there flutters a Sikh standard (*Nishan Sahib*). The main approach to this Gurdwara is provided through a flight of steps within the fort. Presumably this Gurdwara was meant for the soldiers posted within the fort. ¹⁸

¹⁶Pardeep Singh Arshi, *Sikh Architecture in Punjab*, Intellectual Publishing House 23 Daryagani, Ansari Road, New Delhi.1986, p-46.

¹⁷*Ibid*, p-46

¹⁸*Ibid*, p-47

The Qila Mubarak and the Gurdwara Qila Mubarak hold a great historical relevance. They are considered as the pride of the city of Bathinda because many tourists come to visit this area due to which it is strong financially. This fort helps us in determining the political, economic and social situations of the city at that time. This historical building also provides knowledge about the art and architectural design of that era. Another important feature of this building is that it mesmerizes people. The historical relevance of the Qila Mubarak and the Gurdwara is that the first, ninth and tenth gurus of the Sikhs visited this place. The second historical relevance of this fort was that Guru Gobind Singh sent Kahan Deo to Sirhind from his area. He blessed this area and made it prosperous. ¹⁹

To reach the Qila Mubarak Gurdwara, we first have to go to the bus stop. However one can reach here using any means of transport i.e. using buses, cars. Motorcycles. It is located at about 1.3km from the bus stop and hence it takes about six minutes to cover this journey.

Railway Junction of Bathinda city:-

It is located in Bathinda city in the Indian state of Punjab. It is a big railway junction of India. Its location is mall road, Bathinda, Punjab. It was established in 1884.It is a big junction of Asia. It has seven railway lines. Its station code is 'BTI'. They have an important role in the track as they transmit the wheel load from the rails to the ballast. Several types of sleepers are in use. They are typically made up of one of the following four materials namely

1. Timber
2. Concrete
3. Steel
4. Wood

¹⁹Sodhi Tejha Singh Ji, *Tenth Guru De Chamatkar*, Publisher, Bhai Chatar Singh Jivan Singh, Amritsar, June 2015 p-542.

²⁰*Ambala Railway Division A Category Classification of the System Northern Railway* Online City Bathinda, 11 May. 2014.

The Rajputana-Malwa railway extended the 1000 mm(3ft 3 3/8inch) wide meter gauge Delhi-Rewari line to Bathinda in 1884.²⁰ The Bathinda-Rewarimeter gauge line was converted to 1676 mm(5ft 6in) wide board gauge in 1994.²¹ Later applications of continuously supported track include **Balfour Beatty's** embedded slab track, which uses a rounded rectangular rail profile (BB14072) embedded in a slip formed (or pre-cast) concrete base.²²

A station building is not to be confused with the station itself, whereas normally a station building will be of adequate size for the type of service that is to be performed. It may range from a simple single story building with limited services to passengers to a large building with many indoor spaces providing many services. Some station buildings are of monumental proportions and styles. Both in the past and in recent times, especially when constructed for a modern high - speed rail network, a station building may even be a true masterpiece of architecture.²³ In Bathinda, a typical railway station building will have a side entrance hall off the road or square where the station is located. Near the entrance there will be a ticket counter, ticket machines or both. There will also be one or more waiting rooms, often divided by class and equipped with seats and luggage stands. From the waiting rooms, there will usually be direct access to rail passenger's services. Medium to large size station buildings will often also have offices for railway staff involved in the management and operation of trains. Several decades were needed to find a formula for station building architecture that would be easily recognizable in the urban space, like that of churches and town halls. Some early station building design teams tried to develop representative characteristics. Initially this was by use of traditional architectural symbols, primarily related to the form of a "gate", such as a portico, a triumphal arch or *propylaea*. But none of them (except the triumphal arch) have proved to be particularly suitable for expression of specific railway station functions. One of the early ideas was to form the station building porticos to highlight the driveway and enlarge the scale of the dominate element of the facade. Railway station architecture is not just the architecture of the station building. It includes the design of separate platforms and canopies or the train shed. Architects also create railway station towers, buildings and equipment associated with the movement of trains: control rooms, and even signals, sometimes grouped together on the platforms over the tracks. The continuous existence of these objects, especially the control room is sometimes at risk when traffic safety technologies are updated.²⁴

²¹*Gazetteers Of India, Haryana, Nisar Pdf. Communication, Haryana Govt.* 10th August, 2014, p-35

²²*District Census Handbook Bathinda District 1971*, p-22

²³*Ibid*, p-23

The greatest importance of the railway transport is that it is the most dependable mode of transport as it is least affected by weather condition such as fog, rain compared to other modes of transport.

The rail transport is better organized than any other form of transport. It has fixed routes and schedule. Its service is more certain, uniform and regular as compared to other modes of transportation.

Its speed over long distances is more than any other mode of transportation except airways. Thus it is the best choice for long distance traffic. Railway transport is economical, quicker and best suited for carrying heavy and bulky goods over long distance. It is a cheaper mode of transportation as compared to other modes of transportation. Most of the working expenses of the railway are in the nature of fixed costs. Every increase in the railway traffic is followed by a decrease in the average cost. Rail transport is economical in the use of the labor also as one driver and one guard is sufficient to carry much more load than the motor transport.

Railway is the safest mode of transportation as compared to the other modes of transportation. The chances of accidents and break -downs of railway are least as compared to other modes of transportation. However the traffic can be protected from exposure to sun, rain, snow etc. And the carrying capacity of the railway is extremely large. Moreover its capacity is elastic which can easily be increased by adding more wagons. Urban cities came up with the importance of railways and railway stations in particular. Moreover unlike other industries which became modern over a period of time, railways changed technology at a much faster scale. It bought distant towns closer to mainstream cities and helped big time in commerce. ²⁵

It takes two minutes to travel from Bathinda railway station to Bathinda bus stand.

Approximately driving distance between Bathinda railway station and Bathinda bus stand is two kms or 1.2 miles or 1.1 nautical mile. One mile is about 1609 meters. One nautical mile is exactly 1852 meters. We can reach easily with the help of car, motorcycle, auto rickshaws and scooter from Bathinda bus stand to Bathinda railway station. ²⁶

²⁴<http://en.in.wikipedia.orgs wikis Bathinda,2018>.

²⁵<http://mestlyeconomic.wordpress.coms,2018>

The Dargah of Baba Haji Rattan at Bathinda

The Dargah of Baba Haji Rattan is situated on the outskirts of the city of Bathinda (East Punjab), some 300 kilometres North West of Delhi.²⁷ At present, the shrine is little known outside the city. The local populace, chiefly non-Muslim continues to hold the shrine in reverence but it has little idea of who Baba Haji Rattan was and what is the real historical significance of the shrine. The legend of Baba Haji Ratan is like many other religious figures. No authentic information about Haji Rattan is available. Whatever is known about him is based on prevalent oral traditions and hagiographic literature. These sources show that the fame of Baba Haji Rattan was not limited to the Indian sub-continent only but it extended over the whole of the Islamic world. The main basis of the popularity of Haji Rattan was his alleged claim that he had met the prophet Muhammad in person.

Various stories are related to Baba Haji Ratan's life. The first one is Sheikh Baba Haji Ratan was the son of *Nusrat Tabrindr* (in medieval chronicles the name of Bathinda is mentioned as Tabarhinda, hence 'Tabrindi' means Tabarhinda). He adds that the patronymic of the Baba was Abu Riza. He was born in Bathinda. Later he went to Hijaz and according to the alleged claim, he met the prophet and after visiting many places he came back to India. He died at Bathinda in 700/1300-01.²⁸

The second opinion is that Baba Ratan was born in Bathinda before the birth of the prophet Muhammad (peace be on him). He used to pray for the appearance of the great leader. Then he heard about the prophet Muhammad and the religion of Islam that he was propagating. He went to Makkah and Madinah and became a Muslim and a companion of the prophet. After living for some time with the prophet, he returned to Bathinda and died there. During his lifetime, he is said to have composed a treatise entitled *Riasalabi-i-Rataniyab* recording the *abadit* which the prophet Muhammad had personally related to him.²⁹

²⁶on internet: bathindajunctions.com, 2018

²⁷<http://www.jstororgs.stable>, 2018

²⁸Subash Parihar "The Dargah Of Baba Haji Ratan At Bathinda Published By Islamic Research Institute, International Islamic University, Islamabad p-106, 15-11-2011

The third view was that the original name of Haji Rattan was Chankar and that of his father was Kanwar Pal. He was a minister of Raja Venu Pal. But when Sultan *Muizzal-din-muhammedibnsam* invaded Bathinda fort (in 1191 to 1192) Chankar connived, thus rendering Sultan's assistance to enter the fort. Later, he himself embraced Islam and made Haji. Garrick also gives the following genealogy of

Kanwar Pal and Baba Haji Ratan to show that their descendants retained the faith of Islam.

Kanwar pal
Chankar or Baba Haji Ratan
Daud
Taj Muhammad
Shaikh Muhammad
Allah Bakhsh
Muhammad Raushan
RatanBakhsh

Baba Ratan's claim of having met the prophet Muhammad could have been true only if he had lived a long life of about seven hundred years. The holy men like ShaykhRukn-al-din "Ala-Al-Daulah-Al Simnani(Iranian *sufi* of the *Kubrawaiyyah* order, d. Rajab 763/March 1336), Majd Al-Din Muhammad Firozabadi(The author of *Safaral-Sa' Adabor Al-Sirat Al-Mustagim*,d 817/1414) Khvajah Muhammad Parsa(a *sufi* of Nagshbandi order,d,822/1420) and (IbnHajar al' Asqalani(d -852/1449) acknowledged Baba Ratan's claim.³⁰ It would be interesting to note that the Sikh traditions extend the life span of Baba Ratan on the other end up to early eighteenth century. One painting in *janamsakhi* depicts the baba in discussion with Guru Nanak Dev(D.1529). Another oral Sikh tradition narrates the conformation between Baba Ratan and tenth Guru Gobind Singh (d.1708).³¹

The Dargah Complex:-The Dargah of Baba *Haji Ratan* is situated in the locality which is also known by the name of Haji Ratan .The present complex comprises the tomb of *Haji*, a small mosque and a bujrab and a number structures of resent date. Another tomb buildings belived to be that of some Pir Shah Chand is situated outside the Dargah enclosure.³³

²⁹*Ibid*, p-106

³⁰Dr Subash Parihar *Malwa Heritage Bathinda* p-63

³¹Dr Subash Parihar, *The Dargah of Baba Haji Ratan at Bathinda* Published By Islamic. Research Institute International Islamic University, Islamabad p-106

Tomb of Haji Ratan

The tomb of Baba Haji Ratan is a moderate sized (8.0 by 8.0 meters) square building of slightly sloping wall. An archway (1.2 meters broad) in its southern wall gives access to interior (5.40 by 5.25 meters), enshrining the main grave along with other ones. This inspiration was further framed with the throne verse. Each corner of the interior has a squint, converting the square of the room into an octagon which supports a domical ceiling. As well as outside, each corner of the building at parapet level(height 4.45 meters) is marked by a turret(1.2 by 1.2 spherical dome(circumference 20.6 meters and height 1.55 meters) sitting on a tapering circular drum and crowned with a nipple shaped finial. Similar finial crowns the domes of the corner turrets also. On the exterior near the western wall of the tomb is a

modern grave, built in the shape of a sitting camel. This grave is believed to be that of the female camel which the prophet Muhammad is said to have gifted to Baba Ratan.³²

Date of Erection

The inscription around the *mibrab* "outside" the Hijri date 309(921-22), and this is the date of Haji's death.³³ He adds that "In the book written by command of Shahad Al-Din Ghorī this date is, however contradicted for here - *Siyar Al Muta'* Knirin-the demise of Baba Haji Ratan (who commenced building his tomb in Hijri 700(1300-01) is placed in 722(1322-23) of the flight. But this whole account is quit confusing. The tomb cannot be assigned such as early date as 309/921 -22. When there was no trace of Islam in northern India, the Ghorī Sultan is known to have written a book of the title '*Siyar Al Muta Akbkhīrin*'.³⁴

Haji Ratan lived about early thirteenth century is quite reasonable. One source gives the exact date to be 632(1234-35) which may be very much true.³⁵ If our conclusion is true, the tomb of Haji Ratan ranks as the earliest surviving Sultan monuments. Namely battering walls, hemispherical dome, use of *squinch* in the zone of transition nipple like final corner turret and framing of the *mibrab* with inscription which survived in the Muslim buildings of the region for a long time to come, deserve some discussion.³⁶ As mentioned earlier, Bathinda was located midway between Delhi and Multan, hence for the design of the tomb of Baba Haji Ratan, the builder could follow the monuments of these two cities. The use of sloping walls, *squinch* arches and inscription along the contours of the *mibrab* and framing the whole with a rectangular frame of inscription, are already present in the earliest known burial monument near multan ,namely the tomb of Khalid walid (datable to 11th century) at khati chor near kabirwala (Multan district).

³²*Ibid*, p-107

³³DrSubashParihar, *The Dargah of Baba Haji Ratan at Bathinda*, Published By Islamic. Research Institute International Islamic University, Islamabad p-101

³⁴*Ibid*, p-109

³⁵*Ibid*, p-109

The tomb of Baba Haji Ratan also has he earliest surviving hemi-spherical dome in the Indian sub-continent. It might have derived it's square plan and the profile of the dome complete with it's nipple finial from the distant central Asian tomb of Isma'il the samanid at Bukhara, built at the turn of the 9th and 10th centuries³⁴ In the use of corner turrets in the shape of the replicas of the monuments itself, the Bathinda tomb is the earlist. Surviving sultanate monuments .

The tomb of baba Haji Ratan was subjected to repair a number of times .Four persion and Arabic inscriptions to the effect are still extant on the eastern wall of the building .³⁵ for these, the earliest epigraph is the one dated 25 Ramadan 1011/26February 1603. It has written on scripts.

1. There is no God but Allah. Muhammad is the messenger of Allah.
2. White –washing during the Governorship of Nawwab jabbari khan.
3. At the hand of the attendant shaykh daud was made (literally renovated).Dated 25 of the month.
4. Auspicious of Ramadan the magnificent, Hijri year 1011.

The attendant here evidently stands for the attendant of the shrine.

The 2nd inscription is dated 1 muharram 1023/1 February 1614 .Scribed in persian Nasta liq characters, it records that the white-washing of the shrine was carried out by Bidey chand, son of Girdhar lal opal ,an official. It also records the name of the scribe as maulana musa.³⁷

1. O Opener!
2. The servant of the court of Khaqan (i.e .emperor){Khakyani}
3. Bidey Chand, son of Girghar lal
4. Oppal, white washing was freshly done.
5. Muharram year 1023(AH).The writer of these words is .

³⁶J Horovitz Baba Ratan, *The Saint Of Bathinda*, p- 62-82

³⁷H.B.W. Garrick Gives The Following Translao Rapaired By Command Of Punjab: Jabar. *Report Of The Tour In The Punjab And Rajupatana* In 1883-84 p-42

6. Maulana musa.

Bidey Chand appears to have been a local official.

The third inscription in Nasta'liq style states that the tomb was repaired and white washed under the supervision of Jogi Das ,the sbigddar (the revenue collection of a territorial division forming a collectorate).During the ministership of rai todar mal .The exact date is not legible. Probably it is I Dhu –i-Hijah1(0)5(2)/10 February 1643.

1. Allah (God)
2. On behalf of the asylum of the minister ship
3. RaivTodar Mal
4. Jogi Das the sbiqddqr
5. White washing (of the building) was made.

Rai Todar Mal of the inscription could have been none other than the renowned mansadbar(rank holder) of the Shah Jahan. The title of 'Rai' was conferred upon him in the thirteenth regional year of Shah Jahan 1049/1639-40. In the year 1052 mentioned in the inscription, he was working as the *diwan* (minister in charge of imperial finance), *amin*(supervisor of the cultivation of arable land) and *faujidar* (incharge of law and order) of Sirhind as well as the *faujdar* of *Lakhi jangal*.³⁸

The fourth inscription in Persian *nasta'liq* gives, that the shrine was repaired and white washed by Muhammad Afzal under the order of Nawab Shahdab Khan. The date recorded is Oct-Nov/1131.

1. O Muhammad
2. The servant of the court Nawab
3. Shahdad Khan.
4. White washing at the hand of the attendant Muhammad.
5. Afzal was done (literally renovated).
6. Month of *Dhu'i-Hijj* year 1131(AH).³⁹

Nawab Shahbad khan of the inscription was most probably the powerful afghan chief, a detailed account of whose career appears in the *ma'asiralumara* under the name Shahdab Khan Khweshgi. His real name was Abd -Al-Rahim. The title of Shahdab Khan and a *mansab* of 500 were granted to him by Emperor *Bahadur Sha* (r, 1707-12) as the Sikhs. Later he was a *faujidar* of Lakhi jungle. He gained victory over Isa Khan, a powerful *Ranghar Rajput Zamidar* (hereditary landed proprietor) of bet.

³⁸*Ibid*, p-43

³⁹DrSubashParihar, the Dargah of Baba Haji Ratan at Bathinda Published By Islamic. Research Institute International Islamic University, Islamabad p-109

Mosque is situated to the south west of the tomb of Haji Rattan.

Description of the monument

It is a small rectangular (8.5 by 4.5 meters). The interior of the building is divided into a nave (2.7 nave is occupied by a *squinch* arch above which rises the domical ceiling. Each aisle has a flat ceiling.

The outside and the facade are pierced by three archways, the central one having a cusped profile. On the central part of the roof rises an octagonal drum above which is placed a dome without any finial. The parapet of the mosque (height 3.8 meters) and that of the octagonal drum is marked with decorative crenellation.⁴⁰

Date of construction

Traditionally, this mosque is said to have been built by sultan Raziyyqh(r.1236-40) but the structure does not appear to be that old. Such abbreviated version of mosque, comprising just a *narve* and two aisles, came into vogue not before the Lodhiperiod (1451-1526) and if the cusped arch of the central opening is original, the mosque was not built before the reign of Shah Jahan(1627 -58) when this type of arch came into vogue.

Hujrah of Baba Rattan:-It is also called the *bujrah*(literally meaning "chamber") of sheikh FaridGanj-I-Shakari(1175-1265).

Description of the monuments:-It is very small chamber covered with the dome and the outer surface is capable of bearing heavy molded fluting. Similar markings are also seen in the domes of the tombs of Amirzadah (1386) and Shadi-Mulk Aka(1372) at the Shah Zindah necropolis at Samarqand (Uzbekistan) and on a monument in the funerary mosque of the Zaydi imams at Sa'da (Yemen).

Some two decades back, the present author saw a rusted but still beautiful iron lamp in this bujrah.⁴¹

⁴⁰*Ibid*, p-113

⁴¹*Ibid*, p-117

Tomb of PirShah Chand:-

The tomb of Haji Ratan is grouped into five smaller tombs. These are built of brick facing the south and are inscribed in parts by lines of Arabic writing apparently quotations from the Quran worked into the stucco in relief, but so much have been broken away that comparatively little can be read of these smaller tombs and only one is extant now. It is known as the tomb of Pir Shah Chand.

Description of the monument;

It is a small rectangular structure (5.65 by 4.80 meters). The access to the interior (3.5 by 3.0 meters) is provided at the corner of the building i.e. through a cupola. The monument is covered by a dome slightly constricted at the base sitting on an octagonal drum. The base of the dome is marked with an ornamental pattern.

Date of tomb

Sayyid Shah is said to have founded the village round the tomb of Haji Ratan.

According to some revenue documents dated 1958-1959, bikrami /1901-02ce, Sayyid Shah Chand of the Madari Silsilab (order) originally belonged to village Lakhanpur in district Kanpur.

Pir Shah Chand ascended the gaddi (literally meaning seat) of the shrine in the fifteenth century. But the architectural style of the tomb indicates it to be constructed in the Mughal period i.e. the eighteenth century.⁴²

The Dargah Administration:-The erstwhile mujavirs (attendants of Haji Ratan's tomb have had a pattab (document) of Akbar's time dated 1577, granting the remission of five villages (revenue free assignment of land) and authorizing the collection of one rupee per village annually. In this document Bathinda was mentioned as belonging to the sarkar (the territorial

division of a province) of Hisar, under the province of Shahjahanabad, another name for Delhi. But this document too could not have been genuine because the name Shahjahanabad for Delhi came into vogue only after 1638 when Shah Jahan rebuilt the city.

Anyway, originally a lot of landed property was attached to the Dargah of Haji Ratan. The land now occupied by the fruit Research centre of Punjab Agriculture University, Milk Plant, Spinning Mill, Civil Hospital, Gurudwara Haji Ratan, New Grain Market, New Vegetable Market, actually belonged to the Dargah. But now only a fraction of its original property is under the control of the Dargah.

About the beginning of the twentieth century the management of the shrine was in the hands of the occupants of the gaddi, (the gaddi nasbins) who shared the income of the shrine with the attendants and qazis (judges). The gaddi nasbins of whom there were always two, nominated by their predecessor's last will, let their hair grow long and did not marry. They have always been holy men of the Madari silsilab since Pir Shah Chand ascended the gaddi.

⁴²*Ibid*, p-118

The land granted to the shrine was in their hands and the offering at the shrine also went to them.

Now the management of the Dargah is under the control of the Waqf Board, Punjab. Maulvi Siraj al-Din Quresh is the present incharge and care taker of the Dargah.

Festivities at the Dargah :- Before the Partitions of India in 1947, a very large fair was held at the Dargah Baba Haji Ratan . The splendour of the fair is preserved in some poems of a traditional poet of the region, Baba Rajab 'Ali' (1884-1979) who, after the partition, migrated to Pakistan. Some of his poems record his nostalgia for the fair at the Dargah. Some lines from two of his poems read as under:-

Atbaran bars gujare men

Jigar par kbich ke tikbe saile

Vicbore mare rabe tangb watan di ji

nerb de bangle Ratan de mele

*Bbullan nan piyare*⁴²

Now the death anniversary of Baba Haji Ratan is celebrated from the 7th to the 10th Dhu'l-Hijjah every year. Though the pre partition splendour of the fair has been lost, the local devotees, cutting across religious affiliations attend the celebrations.⁴³

So we can say that from the *dargah* of Baba Haji Ratan, we come to know about the history of that period. The most important feature of this historical building is that Baba Haji Ratan was the guru of the Hindus as well as the Muslims. This tells us about the customs and the social, religious and economic conditions of that period. Another important characteristic of this place is that this place provides a unique identity to the city throughout its history. Hence it is an important contribution of Baba Haji Ratan in the history of the city. Many tourists come to visit this place from around the world. Hence, this place has played its part in strengthening the financial conditions of the city. One can reach this *dargah* using a car, motorcycle, bus etc. It takes about six minutes to reach this place from the bus stop. It is located at a distance of 1.8km from the bus stop.⁴³

Gurdwara Haji Ratan

Haji Ratan is a most unusual name for a Sikh Gurdwara. It is situated at Bathinda city. Its architecture style is very good Sikh architecture was initially developed within Sikhism. Its style has been used as non - religious buildings due to its beauty. 300 years ago, Sikh architecture was distinguished for its many curves and straight Sikh architecture. The style and design of building conspicuously popular

⁴³www.wikipedia.com,2018.

among Sikhs is owned primarily to their religious monuments. There secular edifices such as fortresses, palaces, *samadhs* (*mausoleus* cum educational houses) educational institution etc. are no different from the contemporary style which is generally mixture of Mughal and Rajput architecture.⁴⁴

This Gurdwara has gates in three directions. One of the walls of the Gurdwara also acts as the wall of the Haji Ratan. This Gurdwara was constructed on the orders of Maharaja Karan Singh. It is made by bricks, mud and cement. Its roof has been rested on the pillars. The doors of the *darbar* have been made of wood. There is a beautiful *palki* in the *darbar* of the Gurdwara where the Guru Granth Sahib is kept. There is a small door towards its South. There is a tree at a distance of about fifteen foot from the place where the Guru Granth Sahib is kept. This tree is of the time of Guru Gobind Singh. This tree is green even today. This Gurdwara also has a *langar* hall which has a low and old roof. This Gurdwara also contains a library which contains books on the Sikh religion and its history. This Gurdwara also has a *nishan sahib* with the *kesari* flag. There is an appropriate resting hall with many rooms for the visitors. Hence the visitors can stay at night without any fear in this Gurdwara. According to a folk story, the history of the Gurdwara is that Guru Gobind Singh reached this are on the 21st of June, 1706. At that time this was an unpopulated area. This region was filled with tress of *jand* and *kareer*. So when the villagers got the news of the arrival of Guru Gobind Singh, they urged Guru Gobind Singh to help them against a *deo* who lived in the fort and disturbed the people of the village. After listening to the grievances of the people, Guru Sahib blessed this place. After this Guru Gobind Singh met Baba Haji Ratan and blessed his soul. Other than this, the other important feature of this Gurdwara was that the first of the Sikhs, Guru Nanak Dev and the last guru of the Sikhs, Guru Gobind Singh visited this place. Hence¹⁹ this Gurdwara holds great importance in the history of the Sikh religion. After, Guru Gobind Singh blessed this region, the financial condition of the city improved. Tourists come from many distant places to visit this Gurdwara. The *sarovar* of this Gurdwara is very old which increases its relevance. According to history, the *ranis* of the fort bathed in this sarovar.⁴⁵

⁴⁴<http://www.tripadvisor.in>attraction.r>

This Gurdwara is at a distance of about 1.9km from the bus stop and hence the distance takes about eight minutes to travel.

We can reach this Gurdwara using cars, motorcycles, buses etc. ⁴⁶

Methodist Church

This Church is known by the name Methodist Church. It is about 200 -250 years old. The roof of this church is made of kaprel. The timber used is about 200 - 250 years old.⁴⁷ The cross has been engraved on the wood on its roof. The reason for this was to prevent the attacks from throwing bombs at the Church. The pilots cannot attack on the Church. There is a lecture stand in the Church. The length of the pipe in it is 45 inches. There is a ply of about 7.5 inch diameter on its top which provides its structural strength. There is another ply of 8.5 inch length, 7.5 inch width and 1.5 thickness. It is made of brass of 37 kilograms. There is a tank made of rocks on the left of the Church which is used to wash hands. It contains 8 corners. The length of its stand is 11.5 inches. There is a witness box for the father of the Church which is used as a platform to discuss religious matters. The father of the Church keeps his book on this stand while addressing the people. Other than this, there is a lecture stand for the members of the Church. There is a dice for the father of the Church. There is a stand that contains six pieces of wood. One piece of wood is 15 inches long i.e. the lecture stand is made of 15*6= 90 inches. This Church contains 10 doors which are made of wood. It also contains 10 ventilators out which 3 are large and 7 are small. This Church contains one main door which is made of wood and a handle of brass which is 14 inches long and 2.5 inches wide. There is a bell on the left of the entrance of the Church. It is of about 4.5kgs and is made of brass. There is a rope 20 foot long attached to this bell. This bell is used to either indicate danger or call for a meeting. There is a piano of the era of the English rule in the Church. It contains a stamp of that period.⁴⁸

⁴⁵Interview Paramjeet Singh *Head Granthi, Bathinda*, Ganesha Basti Phone no.- 99148-00665

⁴⁶www.wikipedia.com,2018.

⁴⁷Research *Giani Zail Singh Engineering College Bathinda in 2005*

⁴⁸Interview, *Rev. Anil William*, New Abadhi Near Railway Station Dhaliwal

The style of the great Church buildings are successively known as early Christian, Byzantion, Romanesque, Gothic, Renaissance, Baroque and many other various revival styles of the late 18th to 20th centuries. However, it also contains modern elements overlaid on each of the academic style of the regional characteristics. This Church contains many wooden benches. The main door of the Church is towards the Eastern direction.

The Church was built by Saxon laborers, who used very crude tools such as chisels, axes and lacked stone cutting techniques. The walls of the Medieval Churches were made mainly of a layers of stone placed on the outer surfaces with sand. Stone and rubble used between the gaps to fill in the gaps between the layers. So, the Church of Bathinda was built by the use of bricks, mud, iron and wood.⁴⁹

The main feature of this building is that it is 200 -250 years old. It tells us about the art and the architectural style of that period. This Church is near the railway station. We can reach this Church using a car, motorcycle, bus etc. It takes about five minutes on foot from the railway station. Tourists from distant places come to visit this Church. This Church has played a role in strengthening the financial conditions of the city.⁵⁰

The historical Shiv Mandir

This Mandir is located at the Mehna chowk. The building of this mandir is not very big. However, it contains a room of 8 *bujas*. The height of this room is 12 foot. Each *buja* of this room is of 41 inches i.e. $41 \times 8 = 328$. It is circular in shape. This mandir is has been constructed using the bricks that were older than the Lahore bricks and lime. The bricks used in this mandir are about 1200 years old.⁵¹ This mandir has four windows which are made of iron nets so as to allow for free circulation of air. Inside this mandir is an idol of Bhagwan Shiva. Other than this, there is a bell hung inside the mandir which is made of brass. This mandir has two gates. The height of one gate is five foot and has two stairs at its entrance. There is a shivling at about 3 foot from the mandir. The shivling is surrounded by walls which are twenty inches wide and 3.5 for high. The height of the Shivling is one foot.⁵²

⁴⁹<http://en.wikipedia.org>>wikis architecture,2017.

⁵⁰www.wikipedia.com 2017.

⁵¹Report for *the Period 1.10.2004 to 3.09.2006 Shree Santosh Dharam Sabha Regd. Bathinda*. Prof. Mukesh Ram p-10

According to the people, the most important fact of the Shiv mandir is that the Shivling in this mandir was not created but was formed naturally. The bricks of this mandir are of 5*2.5*1 inches. They are older than the Lahore bricks. The size of Lahori bricks are 6*3*1.5 inches. Hence, these bricks are of the 9th or 10th century. However the Archeological Survey of India, Chandigarh has stated that these bricks are about 1200 years old after examining them. They further stated that the bricks had the capacity to stay in this state for the next 5000 years. According to a folk story, the bricks and dome of this mandir are considered to be important because this soil contains the blessing of peace, patience and prayer. The locals of this area use the soil of this place while constructing their houses and shops.⁵³

According to the people, another important feature of this mandir is that if any person donates milk for the Shivling of this mandir, his wishes come true. Many devotees are the living examples of this fact.⁵⁴ Many people come to this temple from distant places. This mandir cements the name of the Bathinda city in the history of the country. This mandir has also played its part in the development of the financial condition of the city.

This mandir is near the Qila Mubarak in Bathinda. We can reach this mandir using a car, motorcycle, bus etc. This distance takes about 4 minutes in the car and 12 minutes on foot. It is about 1.3km from the Bathinda bus stop.⁵⁵

Water Works Tank

This tank is located at the railway colony. This was constructed to meet the water demands in 1884. This tank was used to meet the water demands of the railway colony. The height of this water works is 90 foot. It contains a motor and a gauge of the ancient style to measure the level of water. It consists of three tanks which are made of iron. Two pipes of 18 foot and 43 inches are connected to the bottom of the tanks to fill them. They are six *soths* thick. In order to collect the water of the canal, a sarovar of 130 foot long, 60 foot wide and 14 foot deep has been dug. The water of

⁵²*Ibid*, p-11

⁵³Interview Sh. Manmohan Lal Gupta Advt. President. D Sabha Bathinda

⁵⁴Shree Sanatan Dharam. Reports For Period 1.10.2004 To 30.04.2006, Mukesh Ram p-10

⁵⁵online.bathindacityinformation.city guide.com,2018

the canal is collected in this *sarovar*. This water is then cleaned and filter before supplying it to the colony.⁵⁶ A motor is used to pump the water. Other than this, there is a tank made of iron which contains two chambers. A twenty foot long and four inch thick pipe is connected to it. A valve has been used to stop the flow of water. The valve is made of brass. The length of this valve is six inches. It has been fitted at a height of twenty five foot. There is a small

pathway that has been created to close the valve. This pathway has been created by the use of iron and wood.

Down below the tanks of the water works, there is a Church. This Church contains of three gates and eighteen windows. The window is 15 inches long. The bricks used in this Church are 3 inches thick. The gates of this Church are made of pine wood. The height of the gate of the Church is 75 inches. However if we add the height of the frame, then the height of the gate is 80 inches. One side of the gate is 20.5 inches thick while the thickness of both the sides combined is 41 inches. If the thickness of the frame is added then it is 48 inches. A lock of 14 inches long has been used. A cross has been engraved on the gate. There are two big rooms in its ground floor while on the first floor there are 6 rooms and one big hall. There are two windows in two sided of the room i.e. on the right and left hand side. The stairs are made of iron. The length of the rooms is 27 foot and 44.5 inches while the width is 18 foot and 43 inches. This Church is near the railway station. It takes about five minutes while traveling on foot to reach here. The Church is at a distance of 400m for the railway station. However it takes 1 minute by car.⁵⁷

Nach Ghar

There is a drama house in the railway colony near the railway station in Bathinda. It is about 200-250 years old. It is constructed in 2 acres of land out of which one *kanal* and has been left open. It is made of a roof which is supported by six girders of steel. The length of the roof is 27 foot. A stage is present in the main hall. The total length is 35 foot. The stage is of 8 foot. Along with this there are two dressing rooms which consist of three windows. There are two iron railing on the walls of the main hall. These railings assisted in pulling the curtains. The length of the gate of the drama house is 117 inches and 59 inches wide. The width of the frame

⁵⁶Interview with *The Manmohan Singh on Duty in Railway Department* in the Field of Water Works. Phone no.-78890-42596,2018.

⁵⁷*Bathinda city guidance.com on internet,2018*

is 10 inches. There are six pillars near the main gate which have been made of *ghaghar* and aggregates. All the pillars are circular in shape. Each pillar is 6 foot high and 30 inches in diameter. There are windows of the V shape made of glass and wood on the sides. These are seven in number. The length of the girders is 18 foot. It has a spacious veranda which is surrounded by walls engulfing an area of 15 *kanals*. The drama house has one main entrance that has a door made of wood. The height of the door is about 9 foot. This place was used by the English while celebrating their parties. This is another visit worthy place in Bathinda.⁵⁸

We can reach this place using a cars, motorcycles, buses, rickshaws etc. One can reach the drama house from the railway station in 5 minutes on foot.

This is a fact that architectural investigation plays a critical role in making responsible decisions about treating and interpreting historical buildings. A successful project to research, investigate, document and ultimately treat and interpret a building is directly linked to knowledge and skills of architectural investigation and other historic preservation specialists. The expressed goal of the historic preservation is to protect materials and features that convey and signify history of a place. It is due to these historical buildings that the Bathinda city is known to be of an historical relevance.⁵⁹

In the end we can conclude by saying that the Bathinda city contains many historically relevant buildings which include the Qila Gobindgarh, Gurdwara Qila Sahib, Haji Ratan, Sunatan Dharam Sabha Mandir, Shiv Mandir, railway station, water works tank, drama house and the Methodist Church. These buildings depict about the history of many periods. All these buildings have their historical relevance. The ancient buildings and the monuments in the city of Bathinda not only add an element of beauty to the city but are also of historical and economic importance to the region. These buildings help us in gaining knowledge about the art and architectural styles of various periods. Hence it is important to preserve these buildings for the upcoming generations so that they can understand their traditions. In the end we can say that along with their historical relevance, these buildings are the pride of the city of Bathinda.

⁵⁸Interview with *The Railway Colony Incharge Harmeet Singh and Thakur Singh Ji*. Ph.no-98147-76661. And Malwa Heritage Foundation, *Bathinda*, Mahinder Pal Singh Pardhan 98781-08484. p-54 Published Vijay Bathinda,2018

⁵⁹<http://brainly.ins>. history of monuments and architectural style of builders,2018.