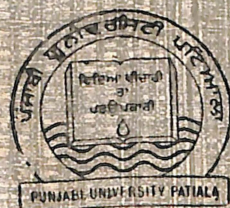


PATIALA
AND
ITS HISTORICAL SURROUNDINGS



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Department of History and
Punjab Historical Studies

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Preface to the Second Edition

Thanks to our patrons' and readers' appreciation of this little work, the first edition of this book has been completely exhausted and another edition has become necessary to meet their further demands. This second edition is a revised version of the first without any enlargements. After this book was first printed in 1967, it was our cherished intention to develop it into a larger and comprehensive work. That remains our cherished intention even now. The present occasion, however, on account of certain exigencies, could not be utilized to translate our intention into reality.

FAUJA SINGH BAJWA

Dated : March, 1969

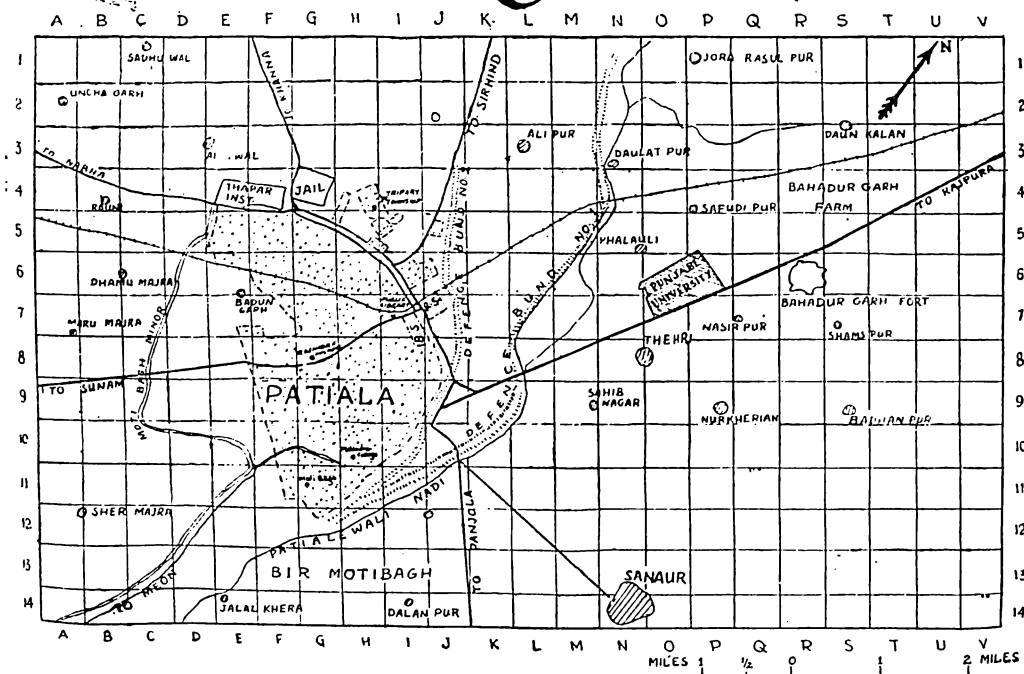
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Patiala And Its Suburbs



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ACKNOWLEDGEMENTS

This small volume is a very modest attempt to introduce Patiala to the delegates attending the 29th Session of the Indian History Congress. It is a small town with a population of about one lakh and forty thousand—not very old either as compared with many other towns of the region, such as Jullundur, Bhatinda, Amritsar, Sirhind, etc.—dating only from the mid-eighteenth century, but having a glorious and rich past. It is situated in the historic land of the Malwa (Punjab) in the midst of several historic places of medieval or even earlier origin. Besides having been the capital of an important local ruling dynasty which had its unbroken existence down to 1956, it has had, through its comparatively brief span of life, a rich literary and cultural tradition and has the proud distinction of having patronized some of the best-known historians of the Punjab. With the establishment here of the Punjabi University and the National Institute of Sports, and with the transfer of the Punjab State Archives and the Punjab Department of Languages to this place, Patiala has more than regained what it lost by the extinction of its independent political entity. Now it may be regarded as well set on its way to becoming the cultural capital of the new Punjab.

Naturally, this Souvenir Volume is not and cannot be intended to mirror the variegated life of this historic place in its fullness. All that it aims at doing is to acquaint the kindly delegates with its salient features along with a broad picture of its historical setting. The success, whatever it be, in the achievement of this aim is due to the patronage of our noble Vice-Chancellor, Sardar Kirpal Singh Narang and the whole-hearted co-operation of friends and colleagues. I am particularly obliged to Professor Gurcharan Singh, M.A., P.E.S. (I), Head of the Postgraduate Department of History in the local Mahendra College, and Chairman of the Souvenir Committee, who planned the present Souvenir so ably and worked so diligently to collect and edit the material presented herein. My sincerest thanks are also due to other members of the Committee, Shri R.S. Mathur M.A., Shri A.P. Sharma, M.A. and S. Hazara Singh, M.A., as also to S.B.S. Nijjar, M.A., Ph. D. and Shri Inder Dev Dua, M.A. for their valuable co-operation and help in preparing the manuscript and in many other ways. To Sardar Ganda Singh, M.A., Ph.D., D. Litt., formerly Director, Punjab Historical Studies Department, and my revered teacher, I offer my heartiest thanks for allowing us the use of some of his unpublished material and also for his ungrudging guidance and advice. I must also thank

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December 15, 1967

Fauja Singh Bajwa
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2. THE PUNJAB THROUGH THE AGES

Part I

‘The Punjab is that part of the earth which witnessed the first break of dawn descend upon its “blue airy dome” from the eastern sky. It was in the beautiful dense jungles of the Punjab that the classical melodious hymns of the *Sam Veda* reverberated. The first civilized man lived and walked over the plains of the Punjab. The oldest and best culture of India sprang out of the soil of the Punjab and it was here that it reached its apotheosis’.—*Rabindranath Tagore*.

The history of the Punjab goes back to the hoary past, until it gets lost in the haze of antiquity. It is only with the Indus Valley Civilization, and more precisely with the advent of the Aryans, that its history begins to unfold itself. However, our archaeologists have no doubt about the historical image of the Punjab’s earlier existence. Dr H.D. Sankalia observes :

‘It is now more or less established that early man first entered the foothills of the north-west Punjab, the area traversed by the Soan, the Haro and other rivers, at the end of the Inter-Glacial Period and the beginning of the Second Ice Age in the south-west Himalayas’.

The Indus Valley Civilization extending down to Ropar—now one fringe of the new re-organized Punjab—takes us back to the earliest civilization in the land. This civilization excites man’s wonder and admiration by the stupendousness of its social, economic, religious and cultural development which those “men of yore” had attained at a time when the greater part of the world still lived in barbarism.

With the coming of the Aryans, the Punjab was transformed into the Brahmrishidesha where on the banks of its rivers the Aryan Rishis composed and sang the Vedic hymns.

The later history of the ancient Punjab unfolds a glorious period during which the people touched the very zenith in the fields of philosophy, culture and warfare. It can lay some claim to the two great epic heroes, Sri Ram Chandar Ji and Sri Krishan Ji. According to tradition, the former was born at a place called Ghuram (about 15 miles from Patiala). Also, this sacred land being the scene of the great Mahabhartar, it was here that the immortal message of the *Gita* was delivered by Lord Krishna.

It was also on this soil that the great and immortal sacred lore of the Aryans was produced. In due course, it witnessed the rise of great seats of learning like Takshila. This important university was situated to the east of the Indus in the modern District of Rawalpindi (now in West Pakistan). It lay on the high-road from central Asia to the interior of India and the fame of its market-place spread to the distant corners of the civilized world. Great as an emporium of commerce,

the city was greater still as a centre of learning. Crowds of eager scholars flocked to it for instruction in the three *Vedas* and the eighteen branches of knowledge. Tradition affirms that the *Mahabhrata*, one of the two great epics of India, was first recited in this city.

Chanakya or Kautalya, the author of the famous *Arath Shashtra*, too, was a student of the Takshila University, and so was Charak, the great physician of the ancient period. The great Panini was also a product of this area.

Among the political luminaries of the Punjab, the outstanding names are those of Porus, Chandragupta Maurya and Harsha. Porus covered himself with glory in his heroic resistance to the invading hordes of Alexander. Chandragupta Maurya (a Punjabi, according to some modern researchers) organized a successful rebellion against the Greeks and later set up a vast empire extending far beyond the accepted north-west frontier of India. Prabhakar Vardhan and Harsha Vardhan established their kingdom in the east Punjab, with Thanesar (later on, Kanauj) as their capital.

During the Sultanate Period and the Mughal Rule, the region of the Punjab lay engulfed in a spate of bloody warfare raging on all sides. It simmered with alarm and conflict, chaos and pandemonium and experienced political upheavels of the worst kind.

Nevertheless, the period produced a powerful popular movement which has left a lasting stamp on the history of our country. The founder of this movement was Guru Nanak who was born in Rai Bhoje Ki Talwandi (Nankana Sahib) in the District of Sheikhupura (now in West Pakistan) in A. D. 1469. His appearance was like the first streak of dawn that pierced the heart of darkness—"Miti dhund jag chanan hoya" (मिट्टी धुन्द जग चानन होइआ ।). With a sparkling wit he preached the worship of one God and the common brotherhood of man (वसुधैव कुटुम्बकम्). He condemned and ridiculed the false and un-natural notions of the high and the low in society and pulled down the false structure of pride and pelf which divided man from man and also demolished the narrow compartments of religion, caste and nationality. He denounced idolatry and laid stress on meditation for the realization of the Universal Self. He preached the importance of selfless service and fearlessness. He tried to bring home to the people that true devotion to a true guru alone could lead to salvation, and thus invoked the age-old tradition of ancient India which gave to the guru the status of a god.

गुरुब्रह्मा गुरुर्विष्णुः गुरुदेवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरु नमवे ॥

The religio-social movement of Guru Nanak was nurtured and strengthened by a long line of his illustrious successors coming down to the year 1708. In the process of its development, it was compelled by circumstances to acquire militancy. The stray clashes between the Mughals and some of the later Sikh Gurus developed, after the death of Guru Gobind Singh--the last of the line--into a gigantic armed struggle which continued for more than half a century and ended only

in 1765 with the triumph of the Sikhs. The struggle, in which the Sikhs were driven from pillar to post, was fought out first with the Mughals, but when the latter went down before the Afghans, the issues had also to be settled with the victors)

After the successful conclusion of their political struggle, the Sikhs established themselves as the sovereign rulers of the greater part of the Punjab. A system of polity was now established, the like of which had been unknown to Indian history for several centuries. It was an experiment in a republican type of confederation in which a sort of attempt was made to reconcile local autonomy with central responsibility. The experiment, however, proved premature and it had its ignominious end, when Maharaja Ranjit Singh established his monarchy in 1799.

Under Ranjit Singh (1799—1839), the Punjab acquired the unity and strength which it had never known even in the best of the periods of its history. His writ ran over an extensive empire from the Satluj to the Khyber Pass, east to west; and from Ladakh to Sindh, north to south. But soon after his death, endless troubles were let loose upon it. Internal intrigues combined with external machinations to pull down, within 10 years of his death, the great edifice which he had so painstakingly raised.

With the advent of the British, the Punjab embarked upon a new epoch in its history. New winds of change began to blow over its length and breadth. A new leaven was now introduced into the life and thinking of the Punjabis. There were produced remarkable changes in the material existence of the area, but much more remarkable were the new dimensions that henceforth grew up in the mental horizon of the people. A spate of social and religious reform movements arose, the most outstanding of which were the Singh Sabha and the Arya Samaj. In the political sphere, the Western impact created, as in other parts of the country, a strong urge for representative and democratic institutions, as also an urge for freedom. In its fight for freedom from the foreign yoke, the Punjab played a role worthy of its name and historic past, to which a lengthy reference will be made in Part II of this chapter.

The end of the British Rule came in 1947, but independence exacted a price from the Punjabis, the like of which was demanded from no other part of the country. The entire Hindu and Sikh population of the western Punjab was made to quit their hearths and homes, in the course of which lakhs of people perished. And yet it must be said to the credit of the Punjabis that they have borne their hardships with unexampled fortitude. They are so much reconciled to the new conditions of life here that no trace of regret or repentance is to be seen anywhere.

A few words about the uniqueness of the Punjabi culture may not be out of place here. The geographical location of the Punjab and the political upheavals arising therefrom have lent to the Punjabis a distinctive character of their own—a character “that looks on tempests and is never shaken”, a compound of valour and industry, of courage and fortitude, of relentless perseverance against odds. The people of

the Punjab have learned to grow amid the cross-currents of various civilizations which have served to broaden their outlook, enlarge their mental horizon and evolve new patterns of thought. Several races and cultures have clashed and fused with one another on this soil through the ages and several religions and philosophies have sprung up to exercise a profound influence not only in the Punjab, but all over the country—nay, all over the entire world. An eminent historian observes : “.....shiftings and alterations blurred the contours of its cultural identity or historical individuality. The only way for the people of the Punjab has been to work out new and new adjustments in thought and action, through coercion or consent, conquest or conciliation”. As the result thereof, the people of the Punjab have acquired a flexible character and a more or less cosmopolitan outlook.

It was on account of such traits of the Punjabi character, lent by such geographical and social conditions as obtained here from time to time, that the region of the Punjab witnessed the existence of so many heterogeneous movements and religions, such as Jainism, Buddhism, Sikhism, the Brahmo Samaj, the Arya Samaj and Islam—emanating either from the various parts of the country, or from outside. They struck their roots deep into the fertile soil of the Punjab. The renowned poets and social reformers, such as Guru Nanak Dev, Rahim, Shah Hussain, Buleh Shah, Waras Shah and Qadir Yar, preached love and tolerance here and tried to bring about a spirit of common brotherhood of man. They proclaimed their belief in the Absolute, in the One, and in the unity of all souls. The people of the Punjab were thus shaken, from time to time, out of the “narrow domestic walls” which tend to cramp the spirit and undermine the health of the society. The Punjab has all through been a unique example of emotional integration and peaceful co-existence.

Tossed on the waves of political upheavals, the Punjab had its interludes of peace and calm also, when its people would engage themselves in dance, music, poetry, religious debates and various other cultural activities. Religious movements have from time to time obtained a strong hold on the people of the Punjab. The *Sidhas* or *Nath Jogis* of the Punjab are famous the world over. Among the hierarchy of the twelve Gurus of this religious order, the names of three stand out. They were Guru Gorakh Nath, Guru Jullundhar Nath and Guru Charpat Nath. They caused the erection of hundreds of *maths*, *vihars* and temples. Guru Gorakh Nath, according to Dr. Mohan Singh, was one of the greatest yogis whose “*Hath Yoga*” cast a vast and profound influence not only over the Punjab but also over Assam, Bengal, Orissa and several other parts of the country.

Soon after the Partition, the bold, hardy and forward-looking people of the Punjab set about immediately the gigantic task of reconstruction and rehabilitation, and with their characteristic energy and determination, they adjusted themselves to any occupation they could lay their hands on and became once again the part and parcel of the body-politic of the Indian society.

The Punjab is thus a very ancient part of India. Its history has

traversed a mighty and formidable course since time out of mind. Through the centuries, it has played manifold roles, some political, some cultural, some commercial and some militant. But underneath all these roles, there was always the spirit of valour, sacrifice, courage, self-assertion and self-reliance. The same spirit is still with us and is bound to continue in future.

PART II

The Punjab has been called the sword-arm of India. It has been truly so throughout the ages. Always conscious of their position as such, the Punjabis have repeatedly borne the brunt of foreign invasions. For centuries, the Punjab has been protecting the country from the marauding hordes from the north-west. Those invaders were often so much beaten up and mauled on the soil of the Punjab that they often had to abandon their designs to conquer the whole of India.

The geographical position of the Punjab has always imposed on its sons the duty of becoming the sentinels at the north-western gates of India. All important invasions of this subcontinent have been led through the northern passes—the hordes crossing the Indus near Attock. The early invaders, such as the Greeks, the Afghans, the Mughals, the Iranis and the Durrannies, swooped down upon the country from the north-west and the Punjabis had always to face the first blows in its defence. But never did an invader have an easy walk-over. The people of the Punjab always offered a bold front and stout resistance. Smeared with the blood and fat of the Punjabis and blunted by them, the swords of the invaders were not unoften rendered useless for further loot and massacre in India. The Punjabis fought for every inch of the land and continued to fight, single-handed, even losing battles, year in and year out, not only for decades but for centuries. These freedom-loving heroes never admitted defeat. If they fell down overpowered and lay unconscious for a time, weakened by excessive bleeding, they rose again to continue the struggle with renewed vigour. They won or they died fighting. This is the common trait of the Land of the Five Rivers and is ingrained in the character of the blue-blooded sons of the Punjab who would prefer death to a dishonourable existence.

This is true of them not in the field of battle alone. It is equally true of them in other fields as well. Their struggle against religious bigotry, social tyranny, or political domination goes back to the days of the early Aryan immigration. They would not accept the Vedic or Brahminical culture, as propounded by its priests. For centuries, they stood against its dogmas. The independent spirit of the Punjabis is adversely commented upon by the conservative Aryan author of the *Mahabharata* who described them as “living in a state of kingless anarchy and as possessing no Brahmins ; living in petty villages and governed by princes who supported themselves by internecine war”. They were so free from social taboos and inhibitions and in religious practices and observances as to invite the criticism of the Brahminical Aryans who called them uncultured. “Not only were there no

Brahmins but there were no castes”, continues the same author. “The population had no respect for the Vedas and offered no sacrifices to the gods. They were rude and uncultured, given to drinking spirituous liquors and eating all kinds of flesh” (Grierson, *Ling, Sur. IX, Mahabharata*).

During his invasion, Alexander the Great found the Punjab sown with a rich crop of small states, like the democratic city states of Greece, all self-sufficient and independent. It was due to their love of independence and stubborn opposition to his designs at every stage in the country that the Macedonian advance slowed down and was ultimately checked on the border of the Jullundur Doab. All the eloquence of Alexander, the allurements of rich booty and the promises of glorious triumphs in the Gangetic Doab failed to prevail upon the exhausted Greek soldiers to move farther into the country. Alexander was, therefore, forced to beat a retreat. Immediately after his departure from the Punjab, the people of the subjugated areas rose in rebellion, killed the Macedonian governor and dispersed the Greek force.

From the second century B.C. to the middle of the sixth century A.D. came in waves of the Parthians, the Scythians and the Huns who were, in turn, subverted by the Turks. Then came in the Muslims. Their first inroad into India took place in A.D. 711 under Muhammad-bin-Qasim who conquered Sindh and laid the foundation of the Muslim rule in India. The onrushing Muslim invaders, who had, within the brief space of eighty years from the Prophet's death, become the masters not only of Arabia but also of Persia, Syria, western Turkistan, Sindh, Egypt and southern Spain, met with the first real check in the Punjab to their further advance through the country. It took as many as two hundred and fifty years before they could have a foothold in India. The first Muslim dynasty to be established in this country was that of the Ghaznavis (960—1189). And when under the Lodhis the pinch of their tyranny was felt everywhere and the common man was so cowed down that he was afraid even to remonstrate against it, it was a saint of the Punjab, Guru Nanak, who vehemently protested against it and sang his views aloud to the people. Unlike many other saints and reformers of India, he did not confine himself only to a life of prayer and devotion. He was a man of the people. He lived and moved amongst them. His heart bled on seeing the miserable political condition of the country. That condition he described in one of his hymns in the *Majh ki Var*. He says :

‘Kings are butchers; cruelty is their knife.

Dharma or the sense of duty has taken wing and vanished.

Falsehood prevails like the darkness of the darkest night.

The moon of the truth is not to be seen anywhere.

I have tired myself in search but the path (or righteousness) is not visible.

In sheer egotism, the world is suffering; how shall it be saved ?’

How helpless the people were against the Mughal invader, Babar, is mentioned by him in *Rag Tilang*.

‘With the bridal procession of sin, Babar sallied forth from Kabul and by force demanded the hand of the bride (India).

Modesty and Religion have fled and Falsehood marcheth in the van.

People sing the paean of murder and smear themselves with the saffron of blood.

He was moved almost to the heart-breaking point when he saw the pitiable condition of the womenfolk of his country caused by the Mughals.

‘They who wore beautiful tresses and had the partings of their hair dyed with vermilion, have their locks now shorn with scissors, and dust has been thrown upon their heads.

Broken are their strings of pearls. Wealth and beauty have now become their bane. Dishonoured, and with ropes round their necks, they are being carried away by the soldiers.

When Babar’s rule was proclaimed, none could eat his food. If a powerful person were to attack another powerful person, there shall be no anger in my mind, but if a ferocious lion falls upon a herd of cattle, the master of the herd should show his manliness’.

Guru Nanak was not the person to sit idle or only to slumber in meditation, while his countrymen were groaning under the heel of the oppressor and when their social and political existence was being stifled. He knew his helpless and emasculated countrymen and their potentialities which lay dormant in the deep recesses of their bleeding hearts. They had only to be relumed with the Promethean fire, and this he undertook to do.

The atmosphere was not favourable. As he raised his voice against the oppression of the Muslim ruling class, they could not take kindly to him. On the other hand, his fieldwork was mostly amongst the Hindus, who had not only been politically crushed but had also been religiously exploited and socially suppressed by the priestly class. The Brahmin could not brook the idea of their being freed from the shackles of ceremonies and rituals. Guru Nanak was, therefore, dubbed as a *kurahiya*—a wayward heretic. But he had unflinching faith in God, and in his own mission. He believed that he could work miracles and transform his countrymen. Singing God’s praises in *Majh ki Var*, he said :

‘God can cause (the meat-eating) lions, hawks, kestrels and falcons to eat grass. And the animals which eat grass, He can cause them to eat meat. Such a custom He can establish !

He can elevate a worm to sovereignty and reduce an army to ashes.’

This was a veiled message of hope to the people to shake off their cowardice and dependence. He soon created the institutions of *Sangat* (mixed congregations) and *pangat* (the system of dining together) which brought before the people the vision of a classless society in which the high and the low, and rich and the poor could move freely and claim equal status. This raised Guru Nanak into a symbol and tradition of manly independence and self-reliance. His torch was taken up by his devoted successors who gave to the Punjabis a unifying organization and a rallying centre.

The last of the line was the soldier-saint Guru Gobind Singh who created a new people out of the Punjabis by a process of complete democratization. His humility and voluntary submission to the discipline created by himself are living monuments to a true and honest democracy and stand unparalleled in the history of religious, social and political institutions of the world.

The power-mad Rajas of the Shivalik Hills looked upon this popular movement with suspicion and conspired with the great Mughals to smother it in its infancy. Thus was Guru Gobind Singh forced to take to the sword in the defence of the people and his ideals. He had to fight as many as fourteen battles and was decisively victorious in twelve of them.

This emboldened the people of the Punjab for greater ventures for freedom from the Mughal tyranny. After the death of the last Guru, Gobind Singh, his disciple, Banda Singh, launched an armed offensive against the Mughals and succeeded in freeing the entire eastern and southern Punjab and in setting up an independent State. But the Mughal Government was yet too strong for the rising aspirants. Banda Singh and his comrades were captured and tortured to death at Delhi in March-June 1716.

Although Banda Singh and his companions are no more and their dust returned to dust two hundred and forty years ago, their names continue to remain writ large on the roll of immortality for their selfless sacrifices in the cause of independence. Banda Singh not only raised the social status of the down-trodden *shudras* and the untouchables but was also the first man in the Punjab to place them on equal level with those of the upper classes in the administration of his new State. He introduced one of the greatest fiscal reforms in the country by abolishing the *Zamindari* system of the Mughals and made the actual cultivators of the soil the proprietors of their holdings. And above every thing else, it was through him that the path of conquest and practical freedom was discovered by the people of the Punjab.

The Sikhs had now to face a regular campaign of wholesale extermination launched against them by the Mughal Government. "A royal edict", according to the *Miftah-u-Tawarikh*, was issued by Emperor Farrukh Siyar, ordering all who belonged to this sect to be indiscriminately put to death wherever found." And "to give effect to this mandate, a reward," according to Malcolm, "was offered for the head of every Sikh".

For a time, the movement appeared to have died out. In fact, it had gone underground and was gathering strength. The people found a favourable opportunity to rise again during the invasion of Nadir Shah in 1739. While the Punjabis were preparing to fight the common enemy, the Imperial courtiers at Delhi were carrying on intrigues with him. In fact, he had been invited to India by them. Mirza Qalandar Beg, the administrator of Gujrat, in his message to Nawab Zakariya Khan at Lahore, according to poet Nijabat, says :

"Here in the country of the Punjab have we enjoyed pelf and power. If we show our backs now and desert it, the world will shower reproaches upon us. We are prepared to lay down

our lives, if India can be saved."

(*Var Nadir Shah, XXVII, 477-80*)

Upbraiding the courtiers of Delhi for their cowardice and treachery, Ali Haider, a contemporary poet of the Punjab, calls them 'impotent' and 'eunuchs', and says :

'There appears to be no poison available which these fellows should eat and die. These Hindustanis have no sense of shame.

Shameless are those Rajas, and equally shameless are the Turani nobles.

The hateful ones are giving away treasure to the Persians and Khurasanis.

They should shave off their beards; woe be to these effeminates, these eunuchs and these impotent ones !'

(*Si-harfian*)

The history of the Punjab during the thirties, forties and fifties of the eighteenth century is full of harrowing tales of the executions of the rebel Sikhs; not only of the leaders, but also of the common men, women and children in hundreds and thousands. *Minars* and pyramids were raised by piling up their severed heads in Lahore and their headless bodies were displayed in large heaps in the Horse Market, now the site of the present Landa Bazar of Lahore. The governorship of Mir Mannu is notorious in the annals of the Punjab for hacking babies to pieces before the very eyes of their mothers and hanging the mutilated limbs round their necks in the form of necklaces, evidently to overawe them to betray their menfolk fighting for freedom. And history does not record even a single instance of these heroines swerving from the path of sacrifice which they had chosen for themselves.

A new calamity swooped down upon India in the middle of the eighteenth century when Ahmed Shah Durrani led his Afghan hordes for booty and conquest. This was a new danger to the fighters for freedom. They had not been able to shake off the old Mughal yoke completely when a new one threatened them with even worse oppression. The sons of the Punjab, however, accepted the challenge and were at last successful in pushing back the Afghans beyond the Indus.

The victory of Sirhind on January 14, 1764, on the third anniversary of the Third Battle of Panipat, removed from the cis-Satluj Punjab every trace of foreign bondage and paved the way for the freedom of the trans-Satluj Punjab in the following year.

The country had, however, not enjoyed its independence for more than eighty-four years when in 1849, it fell a victim to the machinations of the British in India.

The Punjab was still writhing and chafing at the loss of its independence when the Revolt of 1857 took place. The native regiments from the U.P., which had rebelled, had fought against the Punjab in 1845—46, when it was struggling for its independence, and had taken a leading part in subjugating the country for the British in 1848—49. The memory was so fresh that the Punjab could not take up the cause of their immediate enemies without being conciliated, consulted and invited. Moreover, the people of the Punjab, particularly the Sikhs,

had suffered very heavily at the hands of the Mughals during the seventeenth and eighteenth centuries. The rebels now wished to restore a descendant of these very Mughals to power. The people of the Punjab could not be persuaded to fight for him.

However, the spirit of independence was still there, and within four years of the Revolt, it came to the surface in the shape of the Kooka Movement under the leadership of Baba Ram Singh Bhaini. The Kookas boycotted the British machinery of administration and communication in the Province and set up a parallel government with their own *Subas* (district administrators). They tried to establish relations with Nepal and Afghanistan. Their activities were soon detected by the Government and the police kept a regular vigilance over them. In January 1872, they came in conflict with the local authorities at Melerkotla where they were apprehended and sixty-five of them were blown up with the guns.

Baba Ram Singh and twelve of his lieutenants were exiled from the Punjab and the headquarters of the movement at Bhaini (District Ludhiana) was watched by the police for some fifty years. Baba Ram Singh died in exile at Rangoon on November 29, 1884.

The spring and summer of 1907 saw the beginnings of a new political agitation in the Punjab in connection with the Colony Bill of 1907 which was regarded as unduly oppressive to the colonists in the Lyallpur District. The stirring poems of Banke Dayal (*Pagri Sambhal O Jatta, Pagri Sambhal O*) and the fiery speeches of Lala Lajpatrai and Sardar Ajit Singh worked up the rural agriculturists against the Government. Lajpatrai and Ajit Singh were deported to Burma. The agitation was, however, successful in persuading the Viceroy Lord Minto to withhold his sanction to the Bill.

Ajit Singh disappeared to Persia and thence to the U.S.A., where he got in touch with the Hindustan Ghadar Party of San Francisco organized by the Punjabis there on November 1, 1913.

The object of this revolutionary association was to spread rebellion in India and free the country from the yoke of the British. The *Ghadarites* were pioneers in the field of an armed revolution for Indian independence on an extensive scale, and the vast volume of their records are awaiting research by scholars to unravel the story of their sacrifices in the cause of their motherland.

The *Ghadarites* almost organized a regular rebellion in a number of Punjabi regiments and the date fixed for it was February 21, 1915, but was changed to February 19. But as the secret had leaked out, the precautionary measures of the Government proved effective in preventing it from materializing. The leaders and active workers were all arrested and tried under different cases. Seventeen of them were hanged and a large number of them were sent to jail for life.

The Kamagata-maru episode (1914) and the Rikabganj--Delhi agitation added fresh fuel to the smouldering fire. The massacre of Jallianwala Bagh at Amritsar followed by great sacrifices by the Sikhs during the Akali Movement in the Punjab lent fresh vigour to the Indian National Congress under the guidance of Mahatma Gandhi, according to whom the "the first decisive battle for India's freedom was won"

at Amritsar in January 1922, in the Darbar Sahib Keys *Morcha*. The Guru-ka-Bagh and Jaito *Morchas* are also memorable events in the history of the Punjab. They lowered the prestige of the British bureaucrats in the eyes of the masses who were encouraged to greater ventures in the cause of India's independence.

The original organizer of the great INA (Azad Hind Fauj), General Mohan Singh, is a son of the Punjab, as also the first three heroes of the INA, General Shah Niwaz and Colonels Prem K. Sehgal and Gurbakhsh Singh Dhillon who were tried by a court-martial in 1945.

In the end, it may be mentioned that if the Punjab leaders had not rejected the plans of Muhammad Ali Jinnah and had not protested against the inclusion of the Punjab in Pakistan, India would have lost this Land of the Rishis for-maybe-ever.

3. THE MALWA REGION OF THE PUNJAB

The modern Punjab is divided into three main regions : the Majha, the Doaba and the Malwa. The Majha is the name given to the territory lying between the Ravi and the Beas (comprising the District of Amritsar and Gurdaspur); the Doaba consists of the whole area between the Beas and the Satluj, consisting of the District of Jullundur, Kapurthala, and Hoshiarpur ; whereas what is left behind forms the Malwa, extending from the Satluj down to the Ghaggar, with Patiala as its nerve-centre. Its boundaries touch Himachal in the north, Haryana in the south-east, and West Pakistan in the north-west. It consists of the largest number of districts, i.e. Ludhiana, Ferozepur, Patiala, Bhatinda, Sangrur and Ropar. Even the Union Territory of Chandigarh forms a part of it. It is thus the largest of the three tracts and may well be called the very heart of the re-organized Punjab. Time appears to have gone full circle relating to this region, its past glory and importance. The centre of gravity has come back to this region after centuries, reminding us of the days of the ancient Aryans when this very region, called Brahmishidesh or Brahmavart, was the very heart of the Aryan life and culture. It was here that they sang their famous '*Mantras*' and also developed their early civilization. It continued to hold a key position even under the Afghans and the Mughals. During this period, it was dotted all over with strong forts and flourishing towns, such as Bhatinda, Sirhind, Samana, Sunam, Ghuram and Banur, etc. In this region also grew up the scenic spots of Pinjore, Banur and Sadhaura, with their beautiful gardens, *baradaris*, terraces and canals.

The Malwa is a dialectical variation of the Sanskrit word 'Malwa' which means an elevated surface. In the *Mahabharata*, mention has been made of three such tracts, but in the sixth century A.D. and later, there were as many as seven Malwas in the Indian Sub-continent. According to some historians, the name Malwa reminds us of ancient Malois who once flourished in this part of the Punjab. According to tradition, the Malois took their name from Malavi, wife of Asvapati, King of Madra. She is said to have been blessed with progeny to be called 'Malavaba' which would be "as handsome and valiant as the gods".

According to the *Mahabharata*, the Malavabas not only excelled in the use of arms but also cherished high moral standards. We get a glimpse of their high morals and ideals through the dialogue of the famous Malwa Princess Savitri with the god Yama who was so pleased with her devotion for her husband, Satyavan, that he had to release his (Satyavan's) life-spirit after he had died.

The Malwais, perhaps the toughest of all the Punjabis, have proved themselves to be relentless fighters for their liberty and honour all through their long and chequered history. Under the powerful

influence of the Sikh movement, early in the eighteenth century, the people of this region challenged the mighty Mughal Emperors who had let loose political and religious persecution upon them. It was not without reason that the Sikh Gurus—Tegh Bahadur and Gobind Singh, in particular—worked so hard to bring these people into the fold of their movement. In 1696, on the eve of a threatened Mughal invasion, Guru Gobind Singh invited help from Chaudhuris Rama and Tiloka, two most prominent leaders of the Malwa. Later on, when he was forced to quit Anandpur, he was able to score a convincing victory over the enemy only when he entered the interior of this region. After him, his nominee, Banda Bahadur, established the first independent Khalsa State in the same region, though for a short while only. Later in the eighteenth century, some leading Sikh chiefs of the region established their independent principalities which continued right up to the close of the British Rule. Of them, the most important State was Patiala which was founded by Baba Ala Singh.

4. THE ERSTWHILE PATIALA STATE

A large portion of the territory which formed the State of Patiala was once included in the hallowed tracts which in the remote past and in the sacred literature of the Hindus were called Brahmashidesha. In and around Patiala, there exist places which are redolent of historical associations and sacred traditions.

Till recently (1948), the erstwhile Patiala State was situated in the south-eastern reaches of the Punjab between the upper courses of the Jamuna and the Satluj and between the Shivaliks in the north and the desert of Rajputana in the south.

Barnala was the original seat of the rulers of Patiala. It was the Wessex of the Patiala State—the nucleus from which the State developed. It was from here that Baba Ala Singh, its founder, entered upon his career of conquests.

From Chaudhury Phul is derived the appellation of the dynasty (Phulkian House), which ruled over the States of Patiala, Nabha and Jind. Born on April 17, 1643, Phul died in strange circumstances while yet in the prime of his life in 1688. It is said that he was found remiss in paying in his land revenue to the Mughals. When pressed to make the payment by the Faujdar of Sirhind, Phul devised a means of securing his release. He resorted to the yogic practice of suspending his breath. The officials, taking the state of suspended animation for death, handed over the body to the Nawab of Malerkotla who agreed to have it sent to the village of Phul. The pall-bearers, unaware of the reality and thinking it useless to carry the dead body further, cremated it with due honours on the way.

Chaudhury Phul left behind two sons, Chaudhuris Rama and Tiloka. Both of them rendered service to Guru Gobind Singh who blessed them with a 'Hukamnama', containing the historic words: Tera Ghar Mera Aseh" (Your house is my own).

Ala Singh, grandson of Phul and son of Chaudhury Ram Singh, was the next important figure of this house. He assumed the leadership in 1714 after the death of his father. His rule, in the beginning, extended only over 30 villages. But by the middle of the eighteenth century, he became the undisputed master of the entire region between Barnala and Patiala. He fought on the side of the Mughals in the battle of Mansurpur in 1748 against Ahmad Shah Abdali; and in the battle of Panipat in 1761, Ala Singh helped the Marathas with food and fodder. In 1763, he laid the foundation of the Patiala Fort (the present Qila Mubarik) round which the town of Patiala started growing up.

In 1764-65, Ahmad Shah Abdali called Ala Singh to his presence, treated him with respect and bestowed upon him a drum and a banner—two ensigns of royalty. Ala Singh died on 22nd August, 1765, and

was succeeded by his grandson Amar Singh. Griffin calls him the most powerful ruler between the Satluj and the Jamuna. In March 1767, Ahmad Shah Abdali conferred on Amar Singh the title of 'Raja-i-Rajgan' and allowed him to strike coins. The first coin of the Raja bore the following inscription :

حکم شد از قادر بیچوں باحمد بادشاہ
سکہ زن زسیم وزیر از آج ماہی تابماہ

(I am ordained by the Almighty through Ahmad Shah to strike coins of gold and silver obtained from the depths of the seas and from the heights of the moon.)

The ruler was popularly known as "Bandi Chhor Raja," because he paid a sum of rupees one lakh to Ahmad Shah for the release of hundreds of Indians who had been taken prisoners near Saharanpur.

In 1779, the Delhi Government sent a strong force to attack Patiala, but the attack was beaten off. Amar Singh died in 1781 at the age of 33. He was succeeded by his son Sahib Singh who was then only 7 years old.

Sahib Singh was a weak ruler. Seeing this, a big Maratha army under Rao Mankeshwar and Lachhman Rao invaded Patiala in 1794. It was due to the indomitable courage and will of Sahib Kaur, the sister of the ruler, that the invasion was repulsed. It was during the time of Sahib Singh that the Patiala State entered into the well-known alliance with the British Government in A.D. 1808. Sahib Singh died in 1813 and was succeeded by his son Karam Singh who was only 15 years of age at that time.

In 1814, Karam Singh helped the British in the Nepal War and was rewarded with two isolated tracts of 'Kohistan'. After his death in 1845 came to the throne the greatest ruler of the House, Maharaja Narinder Singh (1845-1862). He was a great builder and also a great patron of art and literature. The State grew largely in area and progressed in every other field. He died full of honours in 1862. His successor was Maharaja Mahender Singh who died young in years in 1876 and was succeeded by his minor son, Rajindar Singh (1876—1900).

The next great ruler was Maharaja Bhupindera Singh who ruled from 1900 to 1938. He gave the Patiala State a prominent place on the political map of India and in the field of international sports. The last ruler was the present Maharaja Yadavindra Singh who ruled till 1948 when the State was merged into the Patiala and East Punjab States Union (PEPSU) with the Maharaja as the Rajpramukh. He played a prominent role in the achievement of integration of Indian States with the Indian Union after Independence.

Sardar Vallabhbhai Patel, the first Deputy Prime Minister of India, while inaugurating the Patiala and East Punjab States Union on July 15, 1948, said, "I must mention the notable contribution which His

Highness the Maharaja of Patiala has made to the unity and integrity of India. He took up the cause of the country at a time when there were few friends amongst the princely order and when serious attempts were being made to balkanize India. It was his patriotic lead that contributed, in a large measure, to a change in the attitude of the princes to the problem of accession to the Indian Dominion." In the words of V.P. Menon, "He stood solidly against the manoeuvres of the group of rulers who were anxious to evolve a Third Force out of the Indian States. He, with the late Maharaja of Bikaner, defeated this manoeuvre and the rulers, one by one, started joining the Constituent Assembly."

Brief reminiscences of two prominent men, who spent several years of their lives at Patiala in the service of the Maharajas, have been given at the end. They may well furnish a peep into the Patiala of yore.

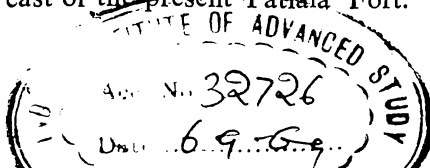
5. THE PATIALA TOWN

Although Patiala is not very old—it may well be called one of the youngest towns of the re-organized Punjab—it is, however, believed to be built on an ancient site where once flourished a settlement named ‘Prasthala’ or ‘Pastyavant’ in the Vedic Age. According to the late Professor S.N. Banerjee, formerly Director of Archives, Patiala State, there is a mention of a place named Pasthanvant in the Rig Veda, which he believed to be situated in the vicinity of the site of Patiala from which the town has taken its name. The popular view that the town ‘Pati-ala’ or ‘the share of Ala’ took its name from Baba Ala Singh, cannot be accepted, because the suffix ‘ala’ is found in the names of many other towns of the region, such as Ambala, Kakrala, Barnala, Samrala, Batala, etc. and, as such, has no special significance in the case of Patiala.

According to the *Phulkian State Gazetteer*, the Patiala Fort is built on the ruins of ‘Patanwala Theh’ where ruled a Rajput Princess called Patan-ki-Rani’. The name ‘Patiala’ is said to be derived from the name of this mound rather than from its association with Baba Ala Singh. This view seems the most reasonable of all the views expressed in this regard.

As said above, the founder of the town was Baba Ala Singh (1714-1765) who belonged to the Phulkian Family and had risen to power during the forties of the eighteenth century with his headquarters at Barnala. He was a great and popular hero of the ‘Malwa’ region of the Punjab. At that time, the Mughal authority in the Punjab was declining fast due to internal dissensions, frequent invasions of Ahmad Shah Durrani and the triumph of the Sikh Misldars. In the Malwa region, Baba Ala Singh soon emerged as the most powerful leader and a force to be reckoned with. This area was nominally under the charge of the Governor of Sirhind, but his authority actually did not extend far beyond the town. The various ‘Parganas’ of Sirhind like Banur, Sanaur, Samana, Dhodan, Sunam and Ghuram were functioning as semi-independent units, fighting back as best as they could, the rising tide of the Sikh Misldars and other raiders. The Sanaur Pargana was ruled by Muhammad Sallah Khokhar. The Chief of this ‘Pargana’ thought it expedient to surrender 84 villages of his including the site of modern Patiala—called ‘Chaurasi’—to the Sikh Sardar. This happened in 1753, according to the *Phulkian State Gazetteer*. But the author of the *History of Patiala*, Muhammad Hassan, puts it in 1757.

After the acquisition of this new site, Baba Ala Singh began to pay greater attention to the newly acquired territory. Very soon, the centre of his activities shifted from Barnala to Patiala. To begin with, a ‘Deorhi’ or residential quarter, and a small ‘Kachi Garhi’ (mud fort) were erected towards the east of the ~~present~~ Patiala Fort. The place



where this original Garhi was built was known as 'Sodhian-Di-Garhi'.

Not much was heard of this place for the next ten years, i.e. up to 1763, by which time Ala Singh had added considerably to his fame and possessions. Recognizing his rising power, Ahmad Shah Durrani conferred a rich '*Khillat*' on him on March 21, 1761. In 1763, he laid the foundation of the modern Qila Mubarik, which was constructed with the help of customs dues collected from Sirhind, which also had come under him two years earlier. Baba Ala Singh died on 22nd August, 1765, and was succeeded by his grand-son Amar Singh. During the period of Raja Amar Singh, Patiala made steady progress. Saifabad (the present Bahadurgarh Fort) was conquered by him from one Gul Beg.

After Maharaja Amar Singh, Maharajas Sahib Singh (1781--1813), Karam Singh (1813--1845) and Narindar Singh (1845--1862) came to the Patiala *gaddi* one after another. Out of these, Maharaja Narindar Singh made the greatest contribution towards the development of the Patiala town. The Motibagh Palace designed on the pattern of Shalamar of Lahore with terraces, fountains, canals and the Sheesh Mahal was built by him in 1847 at a cost of five lakhs of rupees. The Motibagh Gurdwara built on a spot sacred to the memory of the Ninth Guru, Tegh Bahadur, was also built by this ruler at the initial cost of one lakh of rupees with an endowment of another lakh and a quarter. The other buildings which came up during his reign were the famous Nirmala Centre (*Dharam Dhuja*) and the *Samadh* of Baba Ala Singh. The ten gates of the city and the ramparts were also built by this ruler. Before Raja Narindar Singh, the Bahadurgarh Fort had been constructed by Raja Karam Singh. The Mahendra College, which is one of the oldest educational institutions of northern India, having been established in 1870, came into existence during the reign of Maharaja Mahendra Singh (1862--1876). The Baradari Palace, which now houses the Punjab State Archives, was built by the next ruler, Maharaja Rajindar Singh (1876--1900), as his residence. Maharaja Bhupindra Singh, however, shifted to the Moti Bagh, where the National Institution of Sports is now situated. The new Motibagh Palace near the old one is the residence of the present Maharaja, Sri Yadavindra Singh, and was completed in 1962. The modern city of Patiala owes much to him. He has made Patiala a city of gardens, palaces and a number of magnificent buildings, such as the Stadium, the Army Headquarters, the Soldiers' Club, the Bank of Patiala and the Gymkhana Club.

Religious and Cultural Tradition

Apart from being the centre of political activity of the 'Malwa' region, Patiala has equally been the seat of religious and cultural life. Educationally, Patiala has always been in the forefront. As stated above, Patiala was the first town in this part of the country to have a degree college—the Mahendra College—in 1870, a few years after the establishment of the Government College at Lahore in 1864. For long, this was the only degree college between Lahore and Delhi, the one at Kapurthala remained an intermediate college till recently. Students from Delhi used to come to Patiala to receive higher education, as no such

facilities were available even at Delhi at that time. Patiala once again was the only city between Delhi and Lahore to have the first printing press. The famous printing press of Munshi Nawal Kishore was established here in the seventies of the last century.

The Rulers of Patiala were patrons of learning. Maharaja Narindar Singh was fond of poets and scholars. Renowned writers and scholars have always found ready patronage at the hands of the Patiala Rulers. Kavi Nihal was the Court Poet of Maharajas Karam Singh and Narinder Singh. The famous historians and poets, such as Bhai Santokh Singh, Giani Gian Singh, Bhai Tara Singh and Karam Singh 'Historian', all flourished in Patiala. Bhai Kahn Singh's famous *Gurshabd Ratnakar Mahan Kosh* (an encyclopaedia of Sikh literature) was published by the Patiala Durbar in 1930 at a cost of Rs. 70,000. It may also be mentioned that Patiala was the first State to adopt Punjabi as the court language. The first Punjabi typewriter was also manufactured with the help of the Patiala State.

A few observations about the cultural heritage of Patiala may not be out of place. The city has had a distinctive cultural pattern of its own. The beauty about this culture is that it did not remain confined to the courtiers alone, but percolated from the princes to the common man. The rulers were fond of patronizing finer things of life, which, in turn, became the favourites of the people. An average 'Patialvi', because of this influence, has developed, like the 'Lakhnavi', much greater consciousness of his personal bearing than any other people in the surrounding area. A person hailing from Patiala can be easily spotted by his smart turban and immaculate dress, even if he is an ordinary citizen. But this is true only of the core of 'Patialvis', whose number is dwindling fast under the impact of new powerful social and economic factors.

The style of architecture of the Patiala City has a peculiarity of its own. It has, no doubt, borrowed largely from the Rajput style, but its beauty and elegance are moulded according to the local colouring. It may perhaps be rightly claimed that, after Lahore, Patiala is the only city in the old Punjab, barring Amritsar, which has a rich literary and cultural tradition of its own. This great city, which, no doubt, is the gift of the basic Punjabi culture, having produced great warriors and heroes, in fact, represents a fine synthesis of three main cultures of northern India—those of the Punjab, Rajasthan and Lucknow.

6. NAWAB SAIF KHAN (SAIF-UD-DIN MAHMUD) OF SAIFABAD (PATIALA)

Nawab Saif-ud-Din Mahmud, popularly known as Faqirullah, son of Tarbiat Khan Bakhshi Shahjahani, was the brother of Nawab Fadai Khan (foster-brother of Emperor Aurangzeb).

This Nawab, who was an important officer of the Mughal Government, held various posts of importance during his long career. According to *Maasir-i-Alamgiri*, he was appointed Subedar of Agra in 1659, and that of Kashmir in 1666. After handing over charge to Iftikhar Khan in 1671, he became a hermit, but was restored to his title and other honours in 1676. However, he was dismissed from this position in 1683. He is then said to have retired to his village of Saifabad near Sirhind and settled down there, where also he lies buried. His tomb is to be found behind the Bahadurgarh Fort at a distance of about 300 yards from the Patiala-Rajpura Road towards the south. Enclosed within the structure (177 × 177 ft.) are the graves of some other members of his family, where lamps are lit every Thursday up to the present day. The entire building is, however, in a state of neglect.

The village of Saifabad is now enclosed within the four walls of the Fort of Bahadurgarh at a distance of about 4 miles from the town of Patiala and only about a mile from the Punjabi University Campus in the north-eastern direction on the Patiala-Rajpura Road. The fief of Saifabad was held by the descendants of Saif Khan up to the reign of Maharaja Amar Singh (1765—82), when it was annexed to the Patiala State. The village of Chhota Rasulpur was given to them as a *Jagir* with a life pension of 7 rupees a day to Gul Beg Khan, the last commandant of the Fort. This *Jagir* continued up to 1947 when the recipients migrated to Pakistan after the partition of the country.

Two inscriptions of the time of Nawab Saif Khan are found within the Fort of Bahadurgarh. The inner gate of the Fort contains the following Persain chronographic inscription composed by the well-known contemporary poet Sheikh Nasir Ali of Sirhind :

میخواست خدا که فیض یابند عباد - باشند همیشه راکنانش دلشاد

در عهد شهباشاد جهان محال گیر - آباد نمود سیف خان سیف آباد

(That the good people, by the Will of God, may reap the benefit of happiness, during the reign of Alamgir, the Emperor of the World, Saif Khan founded Saifabad.)

According to *Abjad* calculation, the date comes to 1077 A. H., corresponding to A.D. 1668.

The second inscription is in the mosque in front of the palace which reads as follow :

درزماں حامی شرع مئیں - شاہ عالمگیر شاہ جہاں
از برائے طاعتِ اہل قبول - گشت منعم بنا، ایں مٹاں
سال تارخش خردانش نمود - بانی ایں مسجد آمد سیف خاں

(During the reign of Alamgir, Emperor of the World and Supporter of the Resplendent Faith, for worship by the faithful, the foundation of this structure was laid ; the date of this construction, as ordained by Wisdom, consists in "Saif Khan is the founder of this mosque".)

From this inscription the date of the construction of the mosque comes to 1077 A.H. (A.D. 1668)

According to the Sikh tradition, Nawab Saif Khan was a great admirer of the Ninth Guru, Guru Tegh Bahadur (1664—1675). The Guru is said to have visited Saifabad at the invitation of the Nawab, where he spent the rainy season. The Guru's visit to the place is commemorated by two Gurdwaras, one in the Fort itself and the other in the garden (then called Panch Bati Garden) outside to the north of the Fort.

According to the *Phulkian State Gazetteer* of 1904, "the foundation of the present pakka Fort was laid in 1837 by Maharaja Karam Singh and it was completed in 8 years at a cost of Rs. 10,00,000. The circumference of the Fort is 6890 feet or 1 mile, 536 yards and 2 feet. Maharaja Karam Singh gave the Fort its present name in commemoration of the sacred memory of Guru Tegh Bahadur who paid a visit to the place in the time of Saif Khan, and who, it is said, prophesied the rising up of a fort here at some future date.....".

7. TRADITION OF HISTORIOGRAPHY IN PATIALA

Patiala has not only made history but has also helped write it. As early as the reign of Maharaja Amar Singh towards the end of the eighteenth century, writers such as Kesho Dass and Bhagwan Singh Banoori, were attracted to Patiala, and they wrote a history of the House of Patiala and ballads of the time, in addition to books on the lives and philosophy of the Sikh Gurus. The time of Maharaja Narindar Singh is particularly known for historical works. One Bhai Nihal wrote the story of the lives and exploits of the House of Phul. Tara Singh Narotam wrote an account of the various Sikh institutions and temples established by the Gurus in the Punjab and in other parts of the country. In the beginning of this century, His Highness the late Maharaja Sir Bhupindra Singh of Patiala established a regular History Research Department under Sardar Karam Singh, a pioneer researcher in the history of the Punjab. His books on Banda Bahadur and Baba Ala Singh are specimens of historical research based on original and contemporary sources. Sardar Karam Singh was followed by Sardar Bharat Kishor Singh, who, in turn, was succeeded by Sardar S.N. Banerjee, Professor and Head of the Department of History, Mahendra College, Patiala. The monumental work of Bhai Kahan Singh of Nabha, the *Gurshabad Ratnakar Mahan Kosh* in four volumes, was published by the Patiala Darbar. The Patiala Public Library was a rich repository of historical and literary works and manuscripts in Punjabi, Sanskrit, and Persian. This valuable collection now forms the Reference Section of the Central Public Library, Patiala.

Most of Giani Gian Singh's works were written in the Motibagh Gurdwara of Patiala and were patronized by the Patiala State which also patronized the works like *Jat Itihas* and *Sikh Itihas* by Thakur Des Raj of Bharatpur.

After Partition, the late Baba Prem Singh of Hoti was welcomed to the State and it was from here that he published some of his later works.

Last, but not least addition to this galaxy of historians of Patiala is Shri Ganda Singh, M.A., Ph.D., D Litt., who came to Patiala as the Director of Archives, PEPSU, in 1949 and has made Patiala his home ever since. Most of his works, including *Ahmad Shah Durrani*, have been written in Patiala.

8. PATIALA—THE SPORTS CAPITAL OF INDIA

Patiala has had an unparalleled tradition in the service of sports in the country. It has rightly been called the cradle of Indian sport and its rulers, Maharaja Yadavindra Singh and his illustrious father, Maharaja Bhupindra Singh, have popularly been called the first sporting citizens of the country. *

Patiala's interest in sports goes as far back as the middle of the eighteenth century when the founder of the House of Patiala, Baba Ala Singh, popularized such sports as horsemanship, marksmanship and big-game hunting. It was, however, during the reign of Maharaja Rajindra Singh (1876—1900) that Patiala started its great tradition in modern games, particularly cricket. Great professional cricketers, e.g. Hearne and Brockwell, were specially invited to Patiala to coach young Indians in the game.

The next ruler, Maharaja Bhupindra Singh, continued his interest in cricket with redoubled zeal and invited to Patiala great English cricketers of the time, such as W. Rhodes, Frank Tarrant, Roy Kreylen, Robinson and Leyland. Besides these professionals, he also patronized Indian cricketers like Nanak Ram and Col. Mistry. Later on the famous Lala Amarnath, Anwar Husain, Captain Rai Singh and several others joined this list. Patiala had virtually become the home of cricket in the country. Great cricket matches were played on the famous Patiala Gymkhana-ground located in the *Baradari*, and at the Chail cricket-ground in the Himalayas, which still has the proud distinction of being the highest cricket-ground in the world. Maharaja Bhupindra Singh was himself a great cricketer and led an Indian team to England in 1911 when he was 19. In 1935, His Highness brought a team of Australian cricketers to India in which were included great masters of the game, such as C. G. Macartney and Ironmonger. Nine of them had played for Australia and England. This was the first important cricket match between India and Australia,

It was also through the efforts of Maharaja Bhupindra Singh that the Cricket Club of India was formed, and he was the first President thereof. After his death in March 1938, his young and energetic son Maharaja Yadavindra Singh succeeded to the Patiala throne and the cricket mantle. He won his India colours in cricket in 1933 and captained an Indian XI in the first official cricket test against an Australian team in 1935. He not only distinguished himself as a cricketer, but also won renown as a great patron of sports in the country. He became the President of Indian Sports in the country and the President of the Indian Olympic Association in 1939, a responsibility which he continued to discharge till 1960. His younger brother Raja Bhalindra Singh succeeded him, when His Highness decided to resign after six years. The Raja Sahib is continuing in that office even today.

Although modern sports in Patiala started with cricket, it was in athletics that Patiala won the highest laurels. It was in 1923 that a young and budding athlete of Patiala, Dalip Singh, who later retired as a Brigadier from the Indian Army, was included in the Indian team participating in the World Olympic Games held in Paris in 1924. He was the first Indian athlete to represent India. After this, Patiala's interest in athletics grew apace. In order to encourage athletic sports, Maharaja Yadavindra Singh built a very fine stadium called after himself. The stadium, which cost Rs. 5 lakhs, was declared open on March 22, 1941, by the Jam Sahib of Nawanagar. This was the first cinder-track stadium for athletics and cycling in the country. A first-class swimming-pool was also attached to the stadium. The Indian Olympic Games were held in the Yadavindra Stadium in 1944 and 1956.

It was not in the long past alone that Patiala produced famous athletes, but this great tradition has continued uninterrupted till now. Formerly, Patiala athletes were mainly drawn from the State Armed Forces, or the Police, but with the establishment of a number of colleges, the Punjabi University and the National Institute of Sports, athletes belonging to these institutions have distinguished themselves in athletics and other sports.

The game of polo, the king of sports and the sport of kings, was introduced in Patiala by Maharaja Rajindra Singh in 1890. Very soon, Patiala became internationally known for excellence in this game. The famous polo-players of his time were General Chanda Singh, General Hira Singh, General Gurdit Singh and General Pritam Singh, who won world-wide renown as polo-players. Later famous players were General Jaswant Singh, General Joginder Singh and Major Thakur Singh. General Chanda Singh played not only in India but also in England and France. In 1909, he won championship in these countries. King Alphonso of Spain felt so much enamoured of his skill that he invited him to play in Madrid for his team which, because of General Chanda Singh, won the Spanish championship. Writing in his *Autobiography*, Col. T.P. Melville says, "He reminds me, amongst many more important battles, of a great struggle we had with the Patiala team for the Beresford Cup at Simla. It was the time when Chanda Singh—their back—was at his zenith : and there had been few better players and few finer gentlemen—I only wish the younger Sikh generation more closely resembled him. Patiala just beat us". After the First World War, Patiala polo team won the famous Rutlam Cup in 1923. In 1924, the Patiala team went to England where they had an unqualified success and won the famous Coronation Cup.

Hockey in Patiala goes as far back as 1901 when the Patiala Army formed its own team. The hockey team belonging to the 1st Patiala Rajindra Sikh Infantry (now 14th Punjab), or the 2nd Patiala Infantry very often won the Hockey Championship in the Annual Indian States Forces Sports which were held by turns in cities, such as Bikaner, Gwalior, Rampur and Patiala.

It was, however, not till 1918 that the first regular hockey club—the famous Khalsa Club—was formed on the initiative of Captain Dalip Singh and Sardar Sher Singh. After 1921, this team was given

the new name of Patiala Tigers. The fame of the club soon spread all over the country, particularly winning the Delhi-Punjab Traders' Cup for three years in succession in 1922, 1923 and 1924.

Patiala has also been known for its interest in wrestling which goes as far back as 1891. Maharaja Narindra Singh appointed the famous Indian wrestler Gama to the Patiala Court. It was due to this patronage that Gama secured success all over the country and later became Rustam-i-Hind and also Rustam-i-Zaman. After his victory over the world champion Zybisco in London in 1910, he defeated the latter in a challenge fight in 1928 at Patiala in a few seconds. Later, Imam Baksh, Gama's younger brother, also joined the Patiala State. Another famous Patiala wrestler was Kesar Singh who also won the title of Rustam-i-Hind. Another Patiala wrestler of note was Bakhshish Singh who was selected to represent India in 1956 in Olympic Games at Melbourne. In 1958, when wrestlers from Iran were invited to Patiala, three out of the eight bouts were won by the Patiala wrestlers.

Another game in which Patiala has excelled is volley-ball. In 1914, when Patiala first entered into the national championship competition in volley-ball, it got the second position. In 1948, Patiala won the national title at Lucknow and has continued to hold its own in this game up to the present time.

With the establishment of the N.I.S. at Patiala and with outstanding achievements in almost all games, Patiala has become the veritable sports capital of country.

9. THE PATIALA SCHOOL OF MUSIC

6

Ever since the days of Baba Ala Singh, the successive rulers have been great patrons of music. As the result of their patronage, a distinctive branch of music, called 'the Patiala Gharana' or the Patiala School of Music, came into existence and it has held its own up to the present time.

One of the greatest patrons of classical music in Patiala was Maharaja Narindra Singh (1845—1862) who did a lot to encourage classical music at his court. After the disintegration of the Mughal Court at Delhi in the wake of the disturbances of 1857, many great artists had to seek employment in various parts of the country. Some famous musicians found their way to the Courts of Patiala, Gwalior, Jaipur, Indore, Rewa, etc. According to some writers, even Mirza Ghalib once visited Patiala in search of employment. About the same time, a famous musician of the Mughal Court, Ustad Mian Tan-Ras-Khan "Qwal Bacha", was welcomed to the Patiala Darbar. The name of his famous pupil was Bhai Kalu Rababi who belonged to the Anandpur Rababi family. His two sons, Ali Bux, along with Fateh Ali, a friend of Ali Bux, also became disciples of Ustad Tan-Ras-Khan of Patiala. These boys learnt vocal music from Mian Tan-Ras Khan who had, in the meantime, left Patiala to go back to Delhi. After some time, they came back to Patiala with a famous singer, Goki Bai, in the time of Maharaja Rajindra Singh (1876—1900). It is said that Nawab Ibrahim Ali Khan of Tonk State became Ali Bux's pupil and conferred upon him the title of "General of Music".

On the death of Maharaja Rajindra Singh in 1900, Ali Bux and Fateh Ali left the Patiala Darbar, as the next ruler, Maharaja Bhupindra Singh (1900—1938), was a minor. Ali Bux, therefore, went to Tonk and Fateh Ali joined the Kashmir Darbar of Maharaja Pratap Singh. Ali Bux, however, came back to Patiala on the invitation of Maharaja Bhupindra Singh when the latter attained majority. The Maharaja now opened a new department of music and dance which accompanied the Ruler wherever he went on tour.

Ali Bux's son, Ustad Akhtar Hussain Khan Sahib, continued at the Patiala Darbar till 1947 when he left Patiala due to Partition and is now at Lahore. Ustad Ali Bux's famous son, Bare Ghulam Ali Khan has continued the glorious tradition of his father, keeping the name of 'Patiala Gharana' alive. According to Kanwar Mrigendra Singh, a noted musician of Patiala, "it will be no exaggeration to say that today the whole of the West Pakistan classical music is mainly based on the Patiala Gharana". Kanwar Mrigendra Singh claims to have in his possession the big Rudra Vina which the Mughal Emperor Muhammad Shah Rangila had got made for himself by some European craftsman. It is called 'Sur Bahar' or 'blossomer of musical notes';

Ustad Manwar Khan Sarangi Niwaz also belonged to the Patiala Darbar. His two sons Chand Khan and Ramzan Khan of Delhi are today renowned vocalists of 'the Patiala Gharana.'

Thus Patiala has had a rich tradition in the field of classical music.

10. THE PUNJABI UNIVERSITY, PATIALA

The Punjabi University came into being on April 30, 1962. During these seven years, it has developed a viable teaching and research complex. It started as a unitary and teaching university with eight colleges situated in Patiala admitted to its privileges. Another college, i.e. Multani Mal Modi Degree College, was affiliated to it in 1967. It set up six post-graduate departments, viz. English, Economics, Punjabi, Mathematics, Physics and Chemistry, which started functioning from the admissions of 1963, besides two specialized departments—the Department of Translation and the Department of Punjab Historical Studies. Later on, the Departments of Sri Guru Granth Sahib Studies, Linguistics, Law, and Youth Welfare were added to it. Five departments, viz. those of Persian, Sanskrit, Speech and Drama, Operational Research and Statistics were started in 1966. Admissions to the first course in M.Sc. (Botany) in the Science Faculty and the first course in M.A. (History) were made in 1967. The University has also started the Departments of Zoology and Philosophy. A Department of Religious Studies (Guru Gobind Singh Chair in Religion) has also been established to encourage study and research in the world's great religions—Christianity, Buddhism, Islam, Hinduism, and Sikhism. The Punjabi University will thus be one of the first in the country to sponsor the study in the discipline of religion. Several new departments, such as Business Management, Human Biology, Military Studies, Applied Optics and Technology, Applied Nuclear Sciences, Sociology etc. have been sanctioned and will be started this year.

The Guru Gobind Singh Bhavan—the home of the Department of Religious Studies to be constructed at a cost of Rs. 20 lakhs—will architecturally be the centre-piece of the campus. It will be a five-petalled structure in the midst of 1000-foot-square pool, set around a pentagon-shaped hall tapering off to a pointed apex. The five constituent wings will be built in the style of boats, one for each of the religions to be studied. Accommodation will be provided in each unit for scholars and research fellows, and a sectional-library room and a cabin for quiet contemplation will be added to it. It will be a pure-white marble building, austere and chaste in line, with much symbolic meaning as well as architectural distinction. It will be mounted over by an ever-blazing flame, signifying purity, life and learning.

The Punjabi University is the first in the northern region of the country to open a Department of Speech and Drama, thereby giving "Theatre Arts" its legitimate academic status. Music, Dance, Painting, and other allied arts form part of the curriculum (optional subject) offering a definite choice to the students interested in taking up arts as a profession.

The following Evening Courses have been instituted :

- (i) A Two-Year Diploma Course in Speech and Drama
- (ii) A Two-Semester Course in Public Speaking

The University is also running a Certificate Course in Tibetan and a Diploma Course in French.

Besides the four Science Blocks of Physics, Chemistry, Botany and Zoology and two Arts Blocks, the University has on its campus a Lecture Theatre, a Gymnasium, a Stadium and a Students' Home for day scholars. Hostel accommodation is available for both boys and girls at the campus. A new girls' hostel has been added and the construction of a new hostel for boys is near completion. Three new major buildings are now under construction. They are the Senate Hall, the Administrative Block and the Punjabi Bhawan.

In the field of research, the University is developing diverse programmes. In the Physics Department, facilities have been made available for training in Nuclear Physics, Radio-activity, Spectroscopy, Electronics and Modern Physics. The Department of Chemistry has in hand a number of research problems covering Complexometric Estimations, Potentiometric Studies in Redox Reactions, Synthesis and Evaluation of New Potential Local Anaesthetics, etc. In Mathematics, several research projects, covering Elasticity, Thermo-elasticity, Heat Conduction and the Theory of Functions have been undertaken. Members of the teaching staff of the Department of Economics are also engaged in important projects, like the Distribution and Price Control in India. Besides, a Cell of Punjab Economy has been started recently with the help of the Punjab Government. The Department of Punjab Historical Studies has planned a history of the Punjab in eight volumes. Volumes I, II and IV are under preparation, whereas Vol. III has already been published. The source-books of Punjab history is another major project that the Department has recently taken in hand.

The University has set up a Guidance Bureau in co-operation with the State Government and the Government of India. The Bureau provides information to the students about employment opportunities and advises on the choice of courses of studies compatible with their abilities, and also on the openings available.

One of the statutory duties assigned to the Punjabi University under the Act is "to promote Punjabi studies, to provide for research in Punjabi literature, to undertake measures for the development of the Punjabi language and to progressively adopt it as a medium of instruction and examination for as many subjects as possible." Accordingly, the University, immediately after its inception, adopted Punjabi as the medium of instruction up to the B.A. level in four subjects, viz. History, Economics, Political Science and Civics. In 1965, six more subjects were added to the list, viz. Psychology, Sociology, Home Science, Public Administration and Geography. This also accords with the recommendations of the Education Commission (1964—65) which has recommended the adoption of the regional language as the medium of instruction and examination. The University has accepted these recommendations in principle and steps are being taken to implement them in all courses of study.

To facilitate the change-over from English to Punjabi as the medium of instruction and examination, the University has drawn up a comprehensive programme for the preparation of text-books in Punjabi and for the translation of fundamental literature on different subjects. A separate Text-book Cell in the Department of Development and Planning (Punjabi) has also been set up,

It has been decided that prize-books be invited from authors on specified topics for science subjects and also for arts subjects; the amount of prize for books on science and professional subjects is Rs. 2,000/- each and for a book on social sciences and the humanities, Rs. 1,000.

The Department of Translation at the University selected some standard works relating to different disciplines of study for translation into Punjabi. Some of these have already been published and others are in varying stages of preparation. With a view to encouraging the growth of literature in the regional language, the University has also undertaken a programme of preparation of popular books in Punjabi on natural, physical and social sciences for the lay reader. It has also undertaken a programme for the compilation of subject-dictionaries in Philosophy, Political Science, Indian History and Economics, in the first instance. Each dictionary will serve as a guide for the particular subject and will evolve the required Punjabi terminology in that field. Editors, with their teams of assistants and compilers, have been appointed and the work has been taken in hand.

The University has undertaken a scheme for the preparation of a book for the self-teaching of Punjabi to, begin with, through the medium of English. The University has also undertaken the publication of such learned and academic works as are not usually accepted by commercial publishing houses. Shri Balwant Gargi's study of the "*Folk Theatre of India*" has been published. Two other works—*A Concordance of "Waran"* by Bhai Gurdas and a Punjabi translation of "*On the Sublime*"—are also under print.

The University has drawn up a 42-lakh five-year scheme for the development of the Punjabi language. A small working group prepared a blue-print, which has been recently approved by the Senate. Among other things, the plan envisages the production of an encyclopaedia of social sciences in Punjabi in five volumes, a *University Companion to Punjabi Literature*, dictionaries of allusions and proverbs in the *Adi Granth* and nearly two dozen books on Punjabi writers and men of letters.

To enrich the Punjabi literature with translation from other Indian languages and to make dialogue possible between regional literatures, a number of research scholarships have been created for the study of Gujrati, Marathi, Bengali and Tamil. It is also proposed to have Punjabi-Bengali and Punjabi-Marathi dictionaries and to ultimately prepare a Punjabi dictionary for each of the regional languages.

Apart from the progress made in the sphere of sciences and the humanities, the development of the Punjabi language and studies, one of its important statutory obligations, received a new impetus from the several far-reaching projects, the most outstanding of them being

the establishment of the proposed Institute of Advanced Punjabi Studies. The existing Departments of Punjabi, Punjabi Literary Studies, Persian, Sanskrit, Arabic, Linguistics, Sri Guru Granth Sahib Studies, Punjab Historical Studies, Speech and Drama as well as Development and Translation Cells will be integrated into the new Institute. Among the new departments proposed to be added to the Institute will be those of Encyclopaedia of Social Sciences and Folk literature and Art. The new Institute is thus bound to lend a new orientation and direction to the University's programmes for the development of the Punjabi language.

11. DEPARTMENT OF PUNJAB HISTORICAL STUDIES

The Department of Punjab Historical Studies was set up in 1963 with a view to promoting the study of and research in the history of the Punjab right from the earliest times. Soon after, a project to prepare an 8-volume history of the region in Punjabi was taken in hand. The following scheme of work was adopted :

Vol. I	The Ancient Punjab
Vol. II	The Punjab from the close of the Mauryan Dynasty to the advent of the Muslims
Vol. III	The Punjab during the Sultanate Period
Vol. IV	Mughals in the Punjab
Vol. V	The Sikh Gurus
Vol. VI	The Punjab in the eighteenth century
Vol. VII	Maharaja Ranjit Singh and his successors
Vol. VIII	The Punjab under the British

Out of these eight volumes, the third has been published and it is hoped that the first, second and fourth volumes will be published during the next two years.

The Department has published *A Bibliography of the Punjab*, which contains all known books and manuscripts bearing on the history and culture of the Punjab, alphabetically arranged, according to authors, under different languages, giving titles of the books along with their publishers and the dates and places of their publication. In the case of manuscripts, the *Bibliography* gives information about the libraries and the institutions where they are available for consultation and their respective accession numbers in the libraries with some important details of their contents.

The Department has edited and published a number of books in Punjabi. Among them may be mentioned : (1) *Gursobha*—a contemporary account of the life of Guru Gobind Singh; (2) *Hukamnamas*—letters written by the Sikh Gurus from time to time; (3) *Gurbilas*—by Koer Singh, another early account of the life of Guru Gobind Singh; (4) *See-Harfian Hari Singh Nalwa*—a versified account of Sardar Hari Singh Nalwa, the greatest general of Maharaja Ranjit Singh. A treatise on *Jung-i-Muktsar* has also been prepared and sent to the press.

The Department has undertaken to organize every year a series of Sita Ram Kohli Memorial Lectures. The first four series have been published. They were delivered respectively by Dr. N.K. Sinha, Professor Sri Ram Sharma, Dr. Buddha Prakash and Dr. P. Saran. The fifth series delivered by Dr. Bisheshwar Prasad, formerly Professor and Head of the Department of History, Delhi University, Delhi and now Vice-Chancellor, Bhagalpur University, and the sixth series delivered by Dr. K.C. Khanna of Delhi will be published shortly.

With a view to bringing a large number of historians on a common platform for the purpose of mutual discussions, a Punjab History Conference is held every year, the first Conference being held in 1965. The proceedings of the first three Conferences have been published. The IV Session of the Conference was held in 1969 and was dedicated to the study of life and teachings of Guru Nanak.

The Department has also brought out a bi-annual journal, named *Punjab, Past and Present*. It was a long-felt need that has now been fulfilled. The first three issues of the magazine have already been published. The journal is devoted to the history and culture of India, with particular emphasis on the Punjab. The Punjab, for our purpose here, is that geographical unit which is the inheritor, in fact, the synonym, of the Sapt-Sindhu, and not the Punjab of the medieval or modern times with its boundaries ever-changing with political upheavals.

In order to write a biography of Guru Nanak based on *Janamsakhis*, a project has been undertaken. A preliminary survey of *Janamsakhis* in various libraries and historical repositories has been completed and material collected. Efforts are now being made to make a historical assessment of the various *Janamsakhis* and to prepare an authenticated account of Guru Nanak's life. It is hoped that it will be completed before the Guru's 500th birth-anniversary which falls in 1969. Efforts are also afoot to prepare a historical atlas, marking the travels of Guru Nanak in India and abroad. A similar atlas, indicating the travels of Guru Gobind Singh, has been prepared and published by this Department. This atlas, it is believed, will be of great help in the preparation of the atlas about the travels of Guru Nanak.

Another important project undertaken by the Department is the editing and publication of source-books, bearing on the history of the Punjab in the broader sense of the term. It is proposed to translate the most important of such sources into Punjabi for the benefit of such research scholars as do not possess the requisite knowledge of the Persian language. In this connection, not only a comprehensive plan has been drawn up, but also some progress has already been made. A portion of Ahmad Shah Batalia's *Twarikh-i-Hind* has already been translated into Punjabi and sent to the press. *Sair-i-Punjab* and *Gulshan-i-Punjab*, too, have been translated into Punjabi and have been edited and sent to the press.

The Department is engaged on building up a good research library which should have, besides manuscripts, rare books and other works for research. During the first five and a half years of its existence, the Department has succeeded in collecting a considerable amount of useful historical material. Efforts are now being made to secure microfilms of important historical manuscripts from England, as also photo-copies of rare manuscripts available with important centres of research in India.

With the passage of time, thanks to the Vice-Chancellor, Sardar Kirpal Singh Narang, and the former Director, Dr. Ganda Singh, the Department has steadily grown in strength. At present, it comprises a Director, an Assistant Director, two Senior Research Fellows, and two

Research Assistants and three full-time Research Scholars.

The Research Scholars are working on different problems for the degree of Ph D. Other members of the research staff are working on the various departmental projects.

A cell is being created in the Department to prepare a dictionary of Indian History in Punjabi. We hope to complete this work within the next year or so.

Recently, the Punjab Government has transferred to this Department its project relating to the history of freedom movement in the Punjab. Work has already been started on it and it is hoped that the whole task will be accomplished during the next three or four years. A separate cell has been set up for this purpose. Another project assigned by the Punjab Government to the Department, namely "Who is Who of Freedom Fighters in the Punjab", is almost complete and its press copy is now under preparation.

12. LIBRARIES AND RESEARCH FACILITIES AVAILABLE AT PATIALA

(a) Archival Organization in the Punjab

Consequent upon the partition of the country in 1947, the Government of the Indian portion of the Punjab reconstituted the Central Record Office at the end of 1948. As the result of the division of the Punjab Civil Secretariat (Anarkali's Tomb) Record Office, Lahore, 21,000 files, relating to districts in the new State, the entire set of 132 rolls of the Khalsa Darbar Records, one hundred and twelve pictures, paintings and sketches of historical personages and landmarks, and all the files on the work of the Regional Committee for the Survey of Historical Materials were collected. A vigorous campaign was launched to acquire old rare books, manuscripts, documents, pictures, paintings, records and relics from private individuals and also records from government offices. Large masses of records of the Ambala Division from 1803 to 1916 were obtained at the time of the winding up of the Ambala Commissionership in 1950. After the merger of the PEPSU and the Punjab in 1956, the contents of the PEPSU Record Office were added to the repository of the Punjab State Archives. The records of the Secretariat of the Chamber of Princes (Narendra Mandal) from its formation (1921) to its dissolution (1947) were also acquired.

Outstanding Historical Materials—the Khalsa Darbar Records

Of all the records in the custody of the Punjab Archives, the Khalsa Darbar Records are the most important original government records of the Kingdom of Lahore from Maharaja Ranjit Singh up to the annexation of the Punjab by the British. These records comprise 132 bundles of loose sheets, which have since been arranged and bound in handy volumes. These records may be classified as under :

- (i) Daftar-i-Fauj, relating to the army
- (ii) Daftar-i-Mal, relating to the general revenues
- (iii) Daftar-i-Jagirat, relating to the Jagir accounts
- (iv) Daftar-i-Toshakhana, relating to the royal wardrobe and the king's privy purse

Divisional English Records

Divisional English Records of Ambala, Hissar and Old Delhi Divisions comprise 1148 bundles and 1870 files. These bundles have

been arranged chronologically and bound in handy volumes in order to facilitate their use by research scholars.

District Records

The District Records are in English, Urdu and Persian. The English District Records comprise 140 files, covering the period from 1820 to 1831. Records dealing with the Revolt of 1857 are the most important among them.

In addition to the English District Records, there are Urdu and Persian District Records of Karnal, Ambala, Gurgaon and Simla, relating to judicial and revenue matters during the nineteenth century. These records comprise about 21,000 files.

Political and Administrative Correspondence in Persian

The political correspondence in Persian of the Resident, Delhi, and of the Political Agent and his Assistants in the cis-Satluj territories with British offices and functionaries, native chiefs and nobles of the neighbouring Indian States in northern India comprises :

- (i) *Naqul Shaqajat* of the 1803—95 period : 53 volumes
- (ii) *Maraslat* of the 1803—1848 period : 4 volumes
- (iii) *Naqul Parwanajat* of the 1867—1906 period : 13 volumes
- (iv) *Tarjma Chithiat* of the 1891—1895 period : 1 volume
- (v) *Naqul Maraslat* of the 1835—1904 period : 3 volumes

The administrative correspondence in Persian between the British Government and the Patiala State, in connection with the disputes of boundaries for the period from 1820 to 1840 consists of 10 volumes.

Documents

Sixty-nine documents in Persian, known as Chattar Singh Collection, deal with the *Jagir* disputes between Maharaja Gulab Singh, the Ruler of the erstwhile Jammu and Kashmir State and the descendants of his brother Raja Dhian Singh. This material covers the period from 1837 to 1899.

The Mughal Faramin

Seven volumes of the Mughal *Faramin* are extant at the Punjab State Archives.

Haqiqat Hali Dehat-i-Subah, Delhi

Six volumes of the reports of the socio-economic survey of the villages around Delhi are available at the Archives.

The East Punjab Government Liaison Agency, Lahore Records (English)

The East Punjab Government Liaison Agency, Lahore, Records

relate to the work of the liaison agency of the East Punjab Government working at Lahore from September 1947 to October 1948. This lot consists of 261 bundles, comprising 693 files.

The Bhandari Collection

The Bhandari Collection of family papers was acquired from Rai Inder Jit Singh Bhandari, Municipal Commissioner, Batala, in 1962. These papers numbering over 4000 comprise non-official correspondence carried on by several distinguished members of the Bhandari family, which enjoyed the rare distinction of being employed as envoys by the Lahore Darbar at different stations in the cis-Satluj territories, right from the establishment of the British agency at Ludhiana after the conclusion of the Treaty of Amritsar, 1809, to the annexation of the Punjab by the British in 1849.

The Microfilm Library

To make the Punjab State Archives a centre of research for the history of the Punjab and the neighbouring territories, the Department has taken up a scheme for the acquisition of microfilm copies of all materials on the history of the State available in the National Archives of India, other State Record Offices in India and foreign archival repositories and libraries. It may be mentioned that the main series of English records, viz. the political correspondence in the Secretariat Record Office of the united Punjab, were not partitioned and were retained at Lahore. Collateral series of those records which are available in the National Archives are being microfilmed to fill the gaps created by the retention of the political correspondence in the West Punjab. Microfilms have also been acquired of the records on the history of the freedom struggle in the Punjab up to 1919 and the documents pertaining to the Kuka Movement available in the National Archives of India. Moreover, some microfilm copies of the records bearing on the history of the Punjab were acquired from England.

Survey of Historical Material

The survey of records and other historical materials in the State as well as in the neighbouring areas forms an important feature of the work of the Punjab State Archives. This is not confined to records in official custody; it extends to the wider field of materials in private possession. During the last few years, several manuscripts, documents and relics in the possession of notable families have been discovered and acquired through the sustained efforts of the Punjab State Archives.

Reference Library

The reference library attached to the office contains nearly 24,000 old, rare and out-of-print publications, standard works on history and

reference books, including government publications, such as gazettes, administration reports of committees and commissions, State and Central legislature debates, gazetteers, district, provincial and imperial, and reports on periodical surveys undertaken by the State and Central Governments. Efforts have been made to bring together as much secondary and reference materials as might be required by the staff and research scholars for back-ground study.

Research and Publications

To promote research in the study of the vast and varied historical materials and records concentrated at the Punjab State Archives, facilities are afforded to bona-fide scholars and suitable rules governing access to them have been framed. Necessary guidance and assistance are given to the researchers by the Director of Archives and his staff. As the result of the generous facilities afforded to them, the Director's office is being approached by an increasing number of post-graduate students and other scholars. Frequent enquiries are also made by the scholars who intend to do research on various subjects of study on which substantial materials are available at the Punjab State Archives. To promote historical studies, information about fresh acquisitions and different categories of records in the office is regularly supplied to universities and learned institutions through periodical reports and circular letters.

Despite various handicaps, the Punjab State Archives has assumed the functions of a well-organized and well-equipped repository of non-current records and historical materials. Further efforts are being made for its proper growth and development.

List of Select Manuscripts Available at the Punjab State Archives

S. No.

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|----------|-------------------------|
| 1. M/771 | Ahwal-i-Ludhiana |
| 2. M/773 | Bhag Singh Chandruday |
| 3. M/352 | I-II Darbar Akhbarat |
| 4. M/772 | Fateh Singh Prabhakar |
| 5. M/802 | Kafiat-i-Phulkian |
| 6. M/405 | Sardha Puran |
| 7. M/734 | Sher Singh Nama |
| 8. M/413 | I-II Tarikhnama |
| 9. M/420 | Tarikh-i-Ahwal-i-Sikhan |

List of Rare Books Available at the Punjab State Archives, Patiala

<i>S. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>
1.	B/2319	Amar Nath Dewan	Zafar Nama Ranjit Singh
2.	B/259	Barr, William	March from Delhi to Peshawar and thence to Kabul
3.	B/290	Bell, Evans	The Annexation of the Punjab
4.	B/264/1	Burnes, Alexander	Travels into Bokhara
5.	B/296	Broadfoot, W.	The Career of Major George Broadfoot
6.	B/355/1	Browne, J. Cave	The Punjab and Delhi in 1857
7.	B/415	Caine, B. Caesar	Barracks and Battle-fields in India
8.	B/295	Court, Henry	Sikhan De Raj Di Vithia
9.	B/2387	Chishti, Nur Ahmad	Tahqiqat-i-Chisti
10.	B/3986	Devi Parshad	Tarikh-i-Punjab
11.	B/277/1	Edwardes, Herbert	A Year on the Punjab Frontier
12.	B/339	Eden, Emily	Up the Country
13.	B/353/1	Fane, Henry Edward	Five Years in India
14.	B/292	Forbes, Archibald	The Afghan Wars, 1839—42 & 1878—80
15.	B/245	Forster, George	A journey from Bengal to England
16.	B/265	Franklin, William	Military Memoir of Mr. George Thomas
17.	B/276/1	Fraser, Baillie	Military Memoir of Lt. Col. James Skinner
18.	B/285	French, C.J.	Journal of a Tour in Upper India
19.	B/325	Gordon, John J.	The Sikhs
20.	B/2383	Gian Singh, Bhai	Twarikh Guru Khalsa
21.	B/331	Goulding, H R.	Old Lahore
22.	B/283	Griffin, Lepel	The Law of Inheritance to Chief- tainship

<i>S. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>
23.	B/250	Kennedy, Richard Hartley	Narrative of the Campaign of the Army of the Indus in Sind and Kaubool in 1838-39
24.	B/273	Hugel, Baron	Travels in Kashmir and the Punjab
25.	B/279/1	Honigberger, John Martin	Thirty-five years in the East
26.	B/7008/1	Jacquemont, Victor	Letters from India
27.	B/2363	Kali Rai	Sair-i-Punjab
28.	B/2362	Kanhya Lal	Zafar Nama Ranjit Singh
29.	B/298	Kanhya Lal	Tarikh-i-Punjab
30.	B/2393	Kanhya Lal	Tarikh-i-Lahore
31.	B/254	Lawrence, H.L.	Some passages in the life of an Adventurer in the Punjab
32.	B/297	Login, Lady	Sir John Login and Duleep Singh
33.	B/253	Masson, Charles	Narrative of the various journeys in Baluchistan, Afganistan and Punjab
34.	B/219	Macnum, George	The History of the Sikhs
35.	B/418	Macnum, George	Inscriptions of the captured Sikh Trophies
36.	B/6520	Mohan Lal	Travels in the Punjab, Afghanistan and Turkistan
37.	B/248	Moorcroft, William	Travels in the Himalayan Provinces of Hindustan and the Punjab, etc.
38.	B/281	Humbley, W.W.	Journal of a Cavalry Officer
39.	B/431	Parmanand, Bhai	Tarikh-i-Punjab
40.	B/274	Shahamat Ali	The Sikhs and Afghans
41.	B/275	Smyth, G. Carmichael	A History of the Reigning Family of Lahore
42.	B/330	Smith, G.C. Moor	The Autobiography of Lt. Gen. Sir Harry Smith

<i>S. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>
43.	B/272	Steinbach	The Punjaub
44.	B/226	Stracey, T.P. Pussell	The History of the Muhiyals
45.	B/278	Thackwell, Ed. Joseph	Narrative of the II Sikh War
46.	B/477	Von Orlich, Leopald	Travels in India, including Sind and the Punjab
47.	B/212	Warburton, Robert	Eighteen years in the Khyber
48.	B/237	Wood, John	A personal narrative of a journey to the source of the River Oxus

(b) The Central Public Library

This State Library was set up in 1956, and then the number of volumes in it was 40,000. During the last 10 years, 13,477 volumes have been added, thus, raising their number to 53,877. Besides, there are 2,953 manuscripts.

The Reference Section is one of the Library's remarkable features. The rare material in this section is composed of the works collected from the eight erstwhile princely States of the Punjab.

There are a large number of books on the history and culture of India, particularly on those of the Punjab. Similarly, there is a sizable collection of manuscripts in different languages : 1122, in Persian; 907, in Punjabi; 681, in Hindi and Sanskrit; and 243, in other languages. The oldest manuscript in the library is a 807-year-old Jain Vipak Sutra (A.D. 1159), dated 1216 Bikrami.

In addition to the Vedic, Puranic, Epic and Sikh literature in Sanskrit and Hindi in the Devnagri script, there are some very good manuscripts on the *Samparadaic* literature, particularly of the Naths—Gorakh and Machhandar. In the Gurmukhi script, there are several hundred manuscripts in the Hindi language on ancient Indian epics and other religious and secular subjects, in addition to those in the Punjabi language, including the translation of *Ain-i-Akbari*, *Akbar Nama*, *Akhlaq-i-Muhsini*, *Gulistan*, *Bostan* and others.

List of Manuscripts and Rare Books at the Central Public Library, Patiala

S. No.	Acc. No.	Author	Title	Year of publication
1.	2935	Bansi	: Panth Binod	n.d.
2.	2913	Bansi	: Puratan Janam Sakhi	1747 BK.
3.	2765	Kulikhan-i-Salar-i-Jang	: Tazkara-i-Delhi	1258 H.H.
4.	2667		Parchian Bhagtan Kian	More than 150 years old
5.	1160	Dev Raj	: Nanak Chandruday (Hindi)	n.d.
6.	2827	Gurdas	: Sakhi Bhai Gurdas	1883 BK.
7.	1696	Mirza Mohd. Mehdi Astar Abadi	: Tarikh-i-Jahankushai-Nadri	1221 A.H.
8.	2565		: Parchian Bhagtan Kian	1886 BK.
9.	2575		: Zaffar Nama Guru Gobind Singh	n.d.
10.	2576		: Zaffar Nama Ram Sita Samet	n.d.
11.	2584		: Parchian Bhagtan Kian	n.d.
12.	2587		: —do—	n.d.
13.	2712		: Janam Sakhian Baba Nanak	1833
14.	2829	Paira Mokha	: Janam Sakhi Baba Nanak	n.d.
15.	2870	...	: Sakhi Raja Janak Ji, Janam Patri— Guru Baba Nanak Janam Sakhi	1879 BK.
16.	2871	...	: Janam Sakhi	n.d.
17.	2876	...	: Goshat Baba Nanak Ji	n.d.
18.	2894	Paira Mokha	: —do—	1902 BK.
19.	497	Ram Singh	: Bhakat Mal	Twentieth century BK.
20.	1149	Ram Narain	: Guru Chandruday Kaumudi (Hindi)	1900 BK.
21.	2737	Sant Dass	: Janam Sakhi Sri Guru Nanak Sahib	1838
22.	2738	...	: Janam Patri Baba Nanak	n.d.
23.	2764	Sewa Dass Lucknawi	: Tarikh-i-Farkh-i-Seir	1944
24.	2768	Sewa Dass	: Panjah Sakhian	Nineteenth century Bikrami
25.	2794	...	: Janam Sakhi	n.d.
26.	2807	...	: Itihas Samuchya	1928

Central Public Library, Patiala

Rare Books

<i>Sr. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>	<i>Place of Publication</i>	<i>Year of Publication</i>
1.	1267	Abdul Karim	: Tarikh-i-Punjab		n.d.
2.	838	Aqil Khan, Kazi	: Waqiat-I-Alamgiri	Historical Institute Aligarh	1945
3.	4119	Mohd. Abdul Shakeer Mewati	: Tarikh-i-Mewat	nil	1919
4.	966	Briggs, John	: History of the Rise of the Mohamadan power in India, Vol. II	Longmans, London	1829
5.	967	—do—	—do—IV	—do—	1829
6.	1008	Beveridge	: Babar Nama in English Vol. I	Luzac & Co., London	1922
7.	1012	—do—	: Akbar Nama, Vol. I	Asiatic Society, Calcutta	1897
8.	1014	—do—	: —do— Vol. III	—do—	1910
9.	1044	Briggs, John	: Siyar-ul-Mutakherin	Panini Office, Allahabad	1924
10.	1179	Birdwood	: Khaki and Gown	Ward, Lock & Co. Ltd, London	1941
11.	1742	Blant, E.A.H.	: A list of inscriptions on Christian Tombs and Tablets	nil	1911
12.	2283	Beal, Samuel	: Travels of Fah Hian & Sung-Yun	London Tribuner & Co.	1879
13.	601	Chesney, George	: Indian Polity	Longmans, London	1894
14.	612	Creagh, C. Moore	: Indian Studies	Hitchinson & Co., London	n.d.

<i>S. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>	<i>Face of Publication</i>	<i>Year of Publication</i>
15.	3933	Candler, Edmund	: Unveiling of Lhasa	London, Edward, Arnold	1905
16.	36	Dufferin of Ava	: Our Viceregal life in India, Vol. I	John Murray. London	1890
17.	37	—do—	: —do—Vol. II	—do—	1890
18.	784	Darling Malcolm Lyall	: At Freedom's Door	Oxford University Press, London	1949
19.	2660	Darling, Malcolm Lyall	: Punjab Peasant in Prosperity and Debt	London, Humphrey Millford	1932
20.	22	Elphinstone, Mountstuart	: Kingdom of Kabul, Vol. I	Richard Bentley, London	1842
21.	23	—do—	: —do— Vol. II	—do—	1842
22.	1093	Edwardes, Herbert	: A Year on the Punjab Frontier in 1948-49, Vol. I	Richard Bentley, London	1851
23.	1774	Eyre, Vincent	: Journal of an Afghanistan Prisoner	John Murray, London	1843
24.	1925	Eyre, Vincent	: Military Operations at Kabul	London, John Murray	1843
25.	600	Franklin, W.	: History of the Reign of Shah Alam	Copper & Graham, London	1798
26.	2348	Falcon, R.W.	: Handbook on Sikhs for the Use of Regimental Officers	Allahabad	1896
27.	2450	...	: Tarikh-i-Afghans	—do—	n.d.
28.	1248	Faqir Mohd.	: Jama-ul-Twarikh	nil	1836
29.	3931	Festing, Gabriel	: When Kings Rode to Delhi	London, William Blackwood	1928
30.	185	Gibon, Fredrick	: Lawrences of the Punjab		
31.	1017	Gladwin, Francis	—do— Vol. I	J. Sowell, London	1800

<i>Sr. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>	<i>Place of Publication</i>	<i>Year of Publication</i>
32.	1111	Gough, Charles & Innes	: Sikhs and the Sikh Wars	A.D. Loanes & Co., London	1893
33.	1244	Ghulam Hussain Khan Tabatbari	: Sair-ul-Matakhariin		1233 A.H.
34.	1245	—do—	M—do—	nil	1228 A.H.
35.✓	1268	Ghulam, Ali Khan	: Imad-ul-Saadat	—do—	n.d.
36.	2128	Gurmukh Singh	: Guru Nanak Parkash	Lahore	1891
37.	4107	Cust, Robert Needam	: Linguistic & Oriental Essays	London, Lozac & Co.	1904
38.	1037	Haig, T.W. Wolsey	: Muntakhab-ut-Tawarikh, Vol. III	Asiatic Society of Bengal, Calcutta	1899
39.	1087	Hutcheson, J & Vogel, S.E.J.	: History of Punjab Hill States, Vol. I	—do—	1933
40.	1088	—do—	—do— Vol. II	—do—	—do—
41.	4257	Hardyal Singh	: Twarikh-i-Riasathai-i-Kohistan, Punjab	nil	A.D. 1886
42.	2492	S. Iyer Ranga	: Diary of late Maharaja of Nabha	Lucknow, Indian Daily Telegraph	1924
43.	1015	Jarrett, H.S.	: Ain-i-Akbari, Vol. II	—do—	1891
44.	1810	Jain, Jagdish Chandra	: Life in Ancient India, as depicted in the Jain Canons	Bombay, New Book Co., Ltd.,	1947
45.	1833		: Memoirs of General Havelock	—do—	n.d.
46.	629	Kunte, M.M.	: Vicissitudes of Aryan Civilization	nil	1880
47.	1041	Khan, Syed Ghulam Hussain	: Sair-ul-Mutakhrin (Translation) Vols. I, II	R. Cambray & Co., Calcutta	1926
48.	1042	—do—	—do— Vols. III & IV	—do—	1926

<i>S. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>	<i>Place of Publication</i>	<i>Year of publication</i>
49.	715	Kohli, Sita Ram	: P.E.P.S.U.—A Leaf from their History	nil	n.d.
50.	1061	Kaye, John	: History of the Indian Mutiny, Vol. I	Longmans, London	1837
51.	1105	Khan, Mohammad Hosain	: Few phases of the Afghans in the Jullundur Bastis	Mohammad Husain Khan, Jullundur	nil
52.	211	Law, Bimla Churn	: Ancient Indian Tribes	Pb. Sanskrit Book Dept., Lahore	1926
53.	773	Leyden, John & Erskin, W	: Memoirs of Zahir-ud-Muhammad	Oxford University Press, London	1921
54.	783	Locke, J. Courtley	: First English Man in India	George, Routledge & Sons, Ltd.	1930
55.	1773	Lane-Poole, Stanley	: Mohammadan Dynasties	Paul Gatner, Paris	1925
56.	3949	Login (Lady)	: Sir John Login and Duleep Singh	London, W.H. Allen	1890
57.	1036	Lawe, W.H.	: Tuzuk-i-Jahangiri, Vol. II	Royal Asiatic Society, London	1924
58.	428	Masud Alam Nadvi	: Hindustan ki Pahli Islami Tarikh	Anjuman-i-Traqqi-Urdu-Hindi, Delhi	1946
59.	583	Mahaffy, Pentald	: Alexander's Empire	T. Fishers Unwin, London	1890
60.	984	Mitra, Rajendra Lal	: Indo-Aryans, Vol. II	W. Newman & Co., Calcutta	1881
61.	1003	Manucci, Niccolas	: Storia De Mogor (or Mughul India), Vol. I	John Murray, London	1906
62.	1006	—do—	—do— Vol. I	Luzac & Co. Ltd., London	1922

<i>S. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>	<i>Face of Publication</i>	<i>Year of Publication</i>
63.	1059	Mary, Countess of Minto	: India : Minto and Morley	Macmillan & Co., Ltd. London	1934
64.	1066	Malleson, G.B.	: —do— Vol II	—do—	—do—
65.	1100	Mohan, Pearay	: Imaginary Rebellion	Khosla Bros., Lahore	1920
66.	1302	Mohd. Hyat Khan	: Hyat-i-Afghani	nil	1867
67.	1300	Nur Mohd.	: Tarikh-i-Jhang Sial	Meerut	1863
68.	2191	Narain, Gokul Chand	: Plight of Punjab Minorities	Lahore, Ram Lal	n.d.
69.	1107	Osborne, W.G.	: Court and Camp of Ranjeet Singh	Henry Calburn, London	1940
70.	1108		: Sedition Committee, 1918	Govt. of India, Calcutta	1918
71.	920	Punjab Government	: In Memoriam-Punjab	Govt. of Punjab	1910
72.	950	Pearse, Hugh	: Memoirs of the Life and Military Service of Viscount Lake	W. Blackwood & Sons	1908
73.	1023	Price, David	: Memoirs of Emperor Jahangir	N. Chakarvarti, Calcutta	1918
74.	68	Polier, Antonie, Louis Heari	: Shah Alam II and His Court	Sarbars, Calcutta	1947
75.	1019	Rogers, Alexander	: Tuzuk-i-Jahangiri, Vol. I	Royal Asiatic Society, London	1909
76.	1020	—do—	—do— Vol. II	—do—	1914
77.	1082	Rose, H.A.	: Glossary of the Tribes and Castes, Vol. I	Government of Punjab, Lahore	1919
78.	1083	—do—	—do— Vol. II	—do—	1911
79.	1085	—do—	—do— Vol. III	—do—	1914
80.	1035	Ranking, G.	: Muntakhab-ul-Tawarikh, Vol. I	Asiatic Society of Bengal, Calcutta	1897
81.	1148	Rieu, Charles	: Catalogue of the Persian Manuscripts, B.M., Vol. I	—do—	1879

<i>S. No.</i>	<i>Acc. No.</i>	<i>Author</i>	<i>Title</i>	<i>Face of Publication</i>	<i>Year of Publication</i>
82.	1307	Ram Jas	: Twarikh-i-Riasat Kapurthala, Vol. I	nil	1897
83.	1308	—do—	: —do— Vol. II	nil	1897
84.	1472	Muhsini-i-Fani	: Dabistan-i-Mazahab	—do—	1262
85.	53	Shearer, J.E.	: History of 1st Battalion 15th Pb. Regiment	Gale & Polden Ltd., Bombay	1937
86.	613	Showers, Charles, Lionel	: Missing Chapters of Indian Mutiny	Longmans, London	1888
87.	913	Smith, G.C. Moore	: Autobiography of Lieutenant General, Sir Harry Smith, Vol. I	John Murray, London	1901
88.	914	—do—	: —do— Vol. II	—do—	1902
89.	1094	Smyth G. Carmichael	: History of the Reigning Family of Lahore	W. Thacker & Co., Calcutta	1847
90.	1095		: Leaves from the Journal of a Subaltern	William, Blackwood & Sons, London	1851
91.	1256	Sohan Lal	: Umdat-ut-Twarikh, Vol. II, Part 2, and Part III	nil	1832
92.	1601	Sirhindi, Yahiyabin Ahmad Bin Abdulla	: Tarikh-i-Mubarak Shahi	Oriental Institute, Baroda	1932
93.	1653	Steinback	: Punjaub	London, Smith Elder & Co.	1845
94.	1776	—do—	: —do— Vol. II	—do—	1881
95.	2347	Sunderland, Jabaz, T.	: India in Bondage, her Right to Freedom	Calcutta, R. Chatterjee	1929
96.	867	Thakerary, Ritchie and Evans, R.	: Lord Amhrest	Clarendon Press, Oxford	1894
97.	1097	Thorburn, S.S.	: Punjab in Peace & War	—do—	1904
98.	1259	Thomas, William Bell	: Maftah-ul-Twarikh	nil	n.d.
99.	4108	Vigne, G.T.	: Travels in Kashmir, Ladakh, Iskardu, North of the Punjab, Vol. I	London, Henry Calburn	1844
100.	4109	—do—	: —do— Vol. II	—do—	1844

(c) The Punjabi University Library

The Punjabi University Library was set up in 1963 to support the teaching and research programmes of the University. During the first six years of its existence the Library acquired about 87,000 volumes. A substantial part of these acquisitions (about 18,000 volumes) consists of materials bearing on the language, literature, history and culture of the Punjab. The Library lays due emphasis on the provision of reference and research facilities to scholars in these subject areas to further the University's programme for the development of the Punjabi language.

In 1966, the Library received certain gift collections, of which the following are noteworthy :

- (i) Bhai Mohan Singh Vaid Collection
- (ii) Bhai Kahan Singh Library
- (iii) Professor Puran Singh Collection
- (iv) Professor I.C. Nanda Collection
- (v) L. Dhani Ram Chatrik Collection

In addition to these gift collections, the personal collections of S. Dharamanant Singh and S. Harinder Singh Roop of Amritsar, and the library of Dera Sant Sampuran Singh have also been acquired.

With the acquisition of these collections and other important materials, including about 500 current journals and basic reference books, the Library has created a nucleus around which a comprehensive collection on all facets of life in the Punjab is being built up.

The acquired publications are being arranged for effective use, and an effort is being made for the provision of information and bibliographical services to scholars and students. To facilitate the use of the materials, the Library remains open for 12 hours on all days and provides 150 reading seats and cubicles for research workers.

(d) The New Motibagh Library

His Highness the Maharaja of Patiala's collection of manuscripts and books is unique and is very well preserved in the New Motibagh Palace. It is unique, as some of the manuscripts, such as *Sakhian Bhai Mool Chand*, are not available anywhere else. This manuscript was compiled in 1793 and gives very graphic details of the conditions prevalent in the cis-Satluj territory during the latter part of the eighteenth century, with special reference to Bhatti and Brar raids and the famine-stricken conditions of the peasants in those days. This manuscript collection throws a flood of light on the history and culture of this region.

The richness of this collection can be estimated from the following figures of the manuscripts :

Punjabi (Gurmukhi) manuscripts relating to	
history and religion	... 308
Manuscripts written on palm leaves	... 2
Arabic manuscripts	... 79
Persian manuscripts	... 511
Literature	... 65
Commentary on literature	... 30
Poetry	... 193

Insha or letters	...	52
Islamic philosophy and Sufi-mysticism	...	101
Tib-Medicinal	...	46
Dictionaries	...	24

**(e) The State Language Reference Library,
Department of Languages, Punjab**

This Library came into existence in 1948, with the creation of a Punjabi Section in the Education Department of the erstwhile Patiala State. The Library is housed in the Qila Mubarak, in the heart of the city. Besides catering for the official needs of the Department of Languages, Punjab, it also provides facilities to the research scholars coming from the diverse corners of the country. Dr. Joseph Sher Ali of USSR who paid a visit during 1963 was very much impressed by the rich and remarkable collection of the Punjabi works and remarked : "Besides Bengal, no other regional language of India has so rich a library".

The annual budget of the Library, which includes both the regular and Plan provisions, ranges between Rs. 20,000 and Rs. 30,000, in addition to which special grants are given from time to time.

The Manuscript and Rare-Book Section is the main attraction of the Library. It has a collection of 800 MSS. and 1800 rare books. These are meant for consultation in the premises of the Library and, as a rule, are not lent. This section contains some of the oldest and rarest manuscripts in Punjabi which are not available anywhere else.

The maxim "fewer the Rules, better the Service" is the guiding principle. The Library remains open during office hours on all working days. It observes official holidays along with other offices.

The special feature of the Library is the emphasis on language, literature and philology, which makes it a unique research and reference library of the whole of northern India, specializing in the pertinent regional language.

For the study of culture and social life of the Punjab through the ages, the Library is most valuable.

Note : Besides the libraries listed above, there exists at Patiala an excellent personal collection of Dr. Ganda Singh, which is extremely valuable for research purposes.

13. HISTORICAL PLACES AROUND PATIALA

(i) *Barnala*

Barnala, also called Anahadgarh, is situated in 75°39'E and 30°23'N at a distance of 52 miles to the west of Patiala on the Rajpura-Bhatinda railway line. It was a small village in the first quarter of the eighteenth century. Baba Ala Singh, the founder of the Patiala State, occupied it in 1722 and made it the capital of his rising principality. It was considerably improved by him with a wall of masonry all around and a fort within it. In front of the inner courtyard of the fort, there is a spacious *baoli* with 127 steps. For forty years, Barnala continued to hold the privileged position of being the Capital and lost it only in 1763, when Ala Singh permanently shifted his Capital to Patiala. It was with Barnala as his base depot, that he had led his successful expeditions against Bhatti and other opponents of his and had steadily extended his territories and climbed the ladder of success in founding the State of Patiala. The *langar* or community kitchen of Barnala, run by his large-hearted spouse Fateh Kaur, known as Mai Fato, was a very popular institution, with doors open all the twenty four hours, offering a smiling welcome and rich and ready meals to all wayfarers. The hearths of this kitchen have acquired a sort of a religious significance and are still revered by the people.

(ii) *Banur*

Situated in 76°47'E and 30°34'N on the Sukhna *nadi*, a tributary of the Ghaggar, at a distance of nine miles north-east of Rajpura on the Rajpura-Chandigarh road, Banur is an ancient town. Its ruins testify to its former grandeur and importance, but its history has been lost in oblivion. Its ancient name was Pushpa or Popa Nagri or Pushpawati, the City of Flowers, and it was famous for the scent of *chambeli* flowers grown in its numerous gardens. Madhava Nala and Kama Kandla, the hero and heroine of the drama of the same name, who flourished during the reign of Vikramaditya, are said to have lived here. The place was also well known for its musicians. One Banno *Chhimban*, a washerwoman, is mentioned as a great musician of the days of Akbar. The earliest historical monument that exists in the town is the dilapidated tomb of Malik Suleman, father of Sayyad Emperor Khizar Khan who adorned the throne of India from 1414 to 1421. One of the walls around this tomb contains an inscription which gives the date of his death as 808 A.H.

Emperor Babar tells us his *Memoirs*, the *Tuzki-i-Babari*, that after his departure from Ropar, he passed through Karnal (evidently Kurali), another place and then came to Banur on the bank of the Ghaggar in

February 1526. (The Ghaggar is now at a distance of a few miles from it. The rivulet has evidently changed its course during the past four centuries.) From here, he went on an excursion to Chhatt, now about seven miles distant, also on the bank of this rivulet. Going up the Ghaggar for another six or seven miles, he came to a place where 'a 4- or 5- mile stream issues from a broad valley. He found this place to be very pleasant, healthy and convenient and ordered a *char-bagh* to be laid out at the mouth of the valley.

During the reign of Emperor Akbar, Banur became a *Mahal* of the Sarkar of Sirhind and continued to be so up to the beginning of the eighteenth century. Banur was one of the first places reduced by the Sikh Chief Banda Singh before he attacked and occupied Sirhind. Banda Singh marched upon Banur on Baisakh 27, 1767 (April 1710) and, as the inhabitants of the town surrendered themselves to him without any resistance, it was left untouched.

In addition to the tomb of Malik Suleman, the suburbs of Banur contain the ruins of an old imperial fort, popularly known as Zulmgarh, the citadel of tyranny, and of another fort of Banda Ali Beg of a more recent date.

After the Sikh conquest of Sirhind, it was taken possession of by the Singhpuria Sardars and was later on occupied by Maharaja Amar Singh of Patiala. It continued to remain in the undisturbed possession of the Patiala State as a tahsil up to 1948, when the Patiala and East Punjab States Union was formed.

The various suburbs or *bastis* that surrounded it indicated at one time the extent and importance of the town, and also *muhallas* of Rajputan, Kalalan, Sayyadan, Maihtan, Kaithan and Binduwara, inhabited exclusively by the different tribes whose names they bore. The partition of the country and its after-effects, however, have completely upset the previous set-up and the old *bastis* and *muhallas* with Muslim names have disappeared with the migration of the Muslim population to Pakistan.

(iii) Chhatt

Chhatt is an ancient village, 7 miles east of Banur. Its ancient name is said to have been Lakhnauti. The ruins of old buildings scattered all around speak of its being once a large and rich town during the Muslim rule. The present name *Chhatt* in Punjabi and Hindostani means a roof. It is said that after its capture by Shahab-ud-Din Muhammad Gauri, Prithvi Raj Chauhan, known as Rai Pithaura, was for some time imprisoned here in a house having a nine-inch-thick iron *chatt*. Prithvi Raj was known to be a *Shabd-bhedi* archer, i.e. a marksman who could shoot an arrow as far as a voice could be heard, whatever might intervene. At the instance of the Gauri, Prithvi Raj shot an arrow which pierced through the iron *Chhatt* of his prison-house. The *Ain-i-Akbari* (Francis Gladwin, p. 386), and Kali Rai's *Shir-i-Punjab*, p. 405, are quoted as authorities in support of this tradition. But the last part of it, which ascribes the death of the Gauri to the arrow of the Chauhan, is a pure legend, as, according to history, he

was killed by the Gakkhars near Rohtas on the Jhelum in March 1205. At first, the *Muhalla*, in which the iron-roofed house was situated, was called Chhattwala, but later the whole town came to be known as such and the additional *wala* (meaning having) dropped off with the passage of time.

With the growth of both Banur and Chhatt on all sides, particularly towards each other, the towns came so close that they became particularly one ; Chhatt becoming almost a suburb of Banur, and then the two places were called by the common name of Chhatt-Banur. Emperor Babar has mentioned this place in his Memoirs and it has been erroneously transcribed by Annettse S. Beveridge in her translation of the name given by Babar as *Chitr*. The Emperor tells us that during his stay at Banur in February 1526, he went on an excursion to Chhatt and beyond it to another place on the Ghaggar, at a distance of six or seven miles, where a 4 or 5-mile stream issued from a broad valley.

The history of this place is almost the same as that of Banur. It was one of the first few places to be occupied by the Sikh Chief Banda Singh in 1710. On his way to Ropar, he was approached by the Hindus of Chhatt who appealed to him for protection against the aggression of the local Muhammadans. Their religious bigotry and low morality were a terror to the Hindus. Banda Singh at once came to their help, occupied the town and placed it under a Sikh *amil*. But the Sikhs could not retain it for long. They lost it with Sirhind in 1712 when Emperor Bahadur Shah, successor to Aurangzeb, marched against them. In January 1764, it was recaptured by the Sikh Misaldars and was annexed to the territories of the erstwhile Patiala State.

(iv) Samana

Samana, lying in 39° 9' N and 76° 15' E at a distance of 17 miles south-west of Patiala, and 22 miles east of Sunam, is a place of considerable antiquity. According to tradition, Imamgarh covered the original site of the town which, later on, was enlarged and renamed by the fugitives of the Sumanid Dynasty of Persia. It traces its history to the days of Raja Jaipal who ruled over, among others, the territories of Bhatinda, Samana, etc. It fell into the hands of Shahab-ud-Din Muhammad Gauri after the conquest of Ajmer and Delhi and was entrusted to Qutb-ud-Din Aibek in 1192, along with the territories of Ghuram and Sunam. According to Abdullah Wassaf, the author of the *Tazjiyatul-Amsar*, Samana was one of the most celebrated cities and tracts lying between Khurasan and Hindustan, equal in importance to Multan, Uch, Jullundur, Sunam and Sirhind (Farishta, 94; Elliot and Dowson, iii, 36). The Aibek was also the Commander-in-Chief of the Gauri's forces in India. He brought peace and prosperity to the area, and with Ghuram, as his base depot, he embarked on a career of conquest. He soon took possession of Meerut and Delhi and established his authority over the country.

In the beginning of 1257, Samana became the centre of a rebellion against the Slave Sultan Nasir-ud-Din Mahmood of Delhi (1246—66), when Raja Devpal of Jitpur was supported by Kishli Khan of Sindhi. But as the secret leaked out, the revolt was nipped in the bud (Farishta

(U), 112).

Samana at this time was included in the *jagir* of Sher Khan, a nephew (a cousin according to Farishta, 119) of Ghias-ud-Din Balban (1266—86). Sher Khan was an able administrator and a brave soldier. He was, however, secretly poisoned by his own uncle and the fief of Samana was bestowed upon Timur (Tamar) Khan, one of the well-known forty Shamsi slaves. It was later on transferred along with Sunam and all their dependencies to his (Balban's) own son Bughra Khan, entitled Nasir-ud-Din.

Prince Bughra Khan was a fine youngman. When sending him to his government in Samana, Ghias-ud-Din commanded him to increase his army by 100 per cent and to increase the allowances of the old soldiers. "He also commanded him to promote the industries and faithful officials and to give them grants of land. He further directed him to be particularly careful in appointing officers for his army, so that he might be ready to repel any advance of the Mughals. The Sultan further directed him not to be hasty in his business but to consult with his officers and trusty followers on all matters of importance concerning the army and the country..... The Sultan forbade the use of wine to Bughra Khan. He observed that Samana was an important territory and its army most useful, and he threatened him that if he indulged in wine and in unseemly practices, neglecting the interests of the army and the country under his charge, he would assuredly remove him and give him no other employment.....The son conducted himself honourably and gave up improper indulgence" (*Tarikh-i-Firoze Shahi*, Elliot & Dowson, ii, III-12).

At this time, says Zia-ud-Din Barni, the author of the *Tarikh-i-Firoze Shahi*, the Mughal horse crossed the River Beas and spread terror in the country to the north and south of the Satluj. Sultan Ghias-ud-Din ordered his sons Muhammad Sultan from Multan and Bughra Khan from Samana and Malik Yar Beg Barlas from Delhi to oppose the advancing invaders. A number of battles were fought in the Doaba near Sultanpur in the District of Kapurthala, and the Mughals were pushed back with severe losses (E & D., iii, 112).

Sultan Ghias-ud-Din Balban visited Samana and Sunam with a view to fitting out a strong expeditionary force against Tughril of Lakhnauti who had worsted the imperial forces on more than one occasion. Ghias-ud-Din, however, gave out that he was going to Samana for a hunting excursion. Having made necessary preparations for the expedition, he marched upon Lakhnauti (Bengal) at the head of a huge army. He desired his son Bughra Khan to accompany him and appointed Malik Siraj as the Naib of Samana. During the short reign of Ghias-ud-Din's successor and grandson, Muiz-ud-Din Kaiqabad (1286—88), Siraj was succeeded at Samana by Malik Jalal-ud-Din Firoz who rose to be the Emperor of India (1288—95) and founded the Khalji Dynasty. He was a kind-hearted ruler, an amiable and good man, brave and courageous. He defeated the Mughal invaders of India in 1291 in a general action fought in the Punjab and by his measures kept them away from the country. But 'in this world the wise are depressed', says Wassaf, 'and the unworthy raised to honour and prosperity'. Mahmood Saalim of Samana was responsible for the

treacherous assassination of Jalal-ud-Din at the instance of his nephew and son-in-law, Ala-ud-Din Khalji, who usurped the throne.

The reign of Ala-ud-Din (1296—1316) is best known for the repulse of the Mughul invaders who descended upon India a number of times. Malik Hazbar-ud-Din Zafar Khan, a *jagirdar* of Samana, rendered yeoman's service to the country against the Mughals and died fighting against them in 1296.

Malik Almas Beg Alagh Khan (Malik Beg Saki), the Governor of Samana, was selected by Ala-ud-Din for the Rajput stronghold of Ranthambor.

Almas was succeeded by Malik Baha-ud-Din who continued to hold Samana as his *jagir* during the days of Kutb-ud-Din Mubarik Shah (1316—1321).

Sunam, Samana and Ghuram were the centres of two rebellions of Mundahir, Chauhan, and Bhatti Rajputs during the time of Emperor Muhammad Tughlak (1325—51) who had himself to proceed against them. Zia-ud-Din Barni, the author of *Tarikh-i-Firoze Shahi*, gives a detailed account of the campaign led personally by Muhammad Tughlak in 743 A.H. (A.D. 1342) and the inquisitive reader is referred to it under Ghuram (Elliot & Dowson, iii, 243).

Under the Khaljis and the early Tughlaks, Samana enjoyed great political and administrative importance and held the northern territory of Sirhind in its jurisdiction. In 1360, Firoze Shah Tughlak rebuilt the old fort of Sirhind and cut a canal from Sirsa, a tributary of the Satluj, to Sunam through Sirhind and Mansurpur (Chhintanwala) and constituted the District of Sirhind as a separate administrative unit. Samana at that time was also a centre of learning and one Maulana Kamal-ud-Din was a person of great repute and was occasionally consulted by Emperor Firoze Shah on matters of importance. Towards the end of his life, when he had attained the age of ninety years, Firoze Shah ordered a royal official, Malik Sultan Shah Khushdil by name, to arrest Ali Khan Afghan, the Governor of Samana, a friend of Nasir-ud-Din Muhammad and make over its government to Muhammad Shah. The Khushdil, however, usurped the Government for himself. But he was not a popular man. During the short reign of Abu Bakar, who had come to the throne in February 1389 after Ghias-ud-Din, a grandson and successor of Firoze Shah, he was put to death in October 1388. The leading men of Samana rose in rebellion against Malik Sultan Shah Khushdil and killed him at the tank of Sunam and sent his head to Prince Muhammad (son of Firoze Shah) at Nagar Kot inviting him to their town with offers of assistance. The prince hastened to Samana, proclaimed himself the Emperor of India under the title of Nasir-ud-Din Muhammad Tughlak II and hurried down to Delhi to claim the crown and throne of his ancestors (A.D. 1389).

Hundreds of nobles of Samana and Zamindars (landowners) of the submontane tracts flocked to his standard. Some of the nobles of Abu Bakar himself joined the Prince. By the time he reached the environs of Delhi, he had collected as many as fifty thousand horsemen. He reached the palace of Jahan-Numa on 25th Rabi-u-Akhir 791 A.H. (April 23, 1389).

A battle was fought between Prince Muhammad and Sultan Abu-Bakar Shah on 2nd Jamadi-ul-Awwal (April 29) and the Prince suffered a defeat. He then crossed the Jamuna with 2,000 horse and moved to Jalesar in the Doab. He, however, sent, his son Hamayun Khan to Samana to come and join him. A fresh army of 50,000 horse and foot was raised and the Prince once again marched upon Delhi but with no better result. Returning to Jalesar, he issued orders to the people of Lahore, Multan and other places to kill the dependents of Firoze Shah, wherever found. A general massacre and great devastation now ensued.

Samana still continued to be the seat of Prince Muhammad's power, and his son returned to it for froops in their struggle for the capital. On November 29, 1389, he succeeded in deposing Abu Bakar and installing himself on the throne with the continued help of the nobles of Samana (*Zubdat-ut-Tawarikh*, E & D vi, 186—7). At this time, the fiefs of Malik Zia-ud-Din Aburja, Rai Kamal-ud-Din Miana and Kul Chand Bhatti lay in that quarter and they were all strong supporters of Nasir-ud-Din Muhammad and his son Humayun.

On the death of Nasir-ud-Din Muhammad in February 1394, he was succeeded by his son Humayun with the title of Sikandar, but he died within a month and a half and was followed by Mahmood Tughlak, a son of the late Nasir-ud-Din Muhammad.

In 1396, Sarang Khan, the brother of Mallu, an important nobleman of Delhi, took forcible possession of Multan from Amir Khizar Khan in the month of Ramzan 799 (May 1397), marched against Samana and besieged its Amir, Ghalib Khan. Unable to hold out for long, Ghalib Khan fled to Panipat with a small party of horse and food and joined Tatar Khan. Sultan Mahmood despatched a small army under the command of Malik Almas with orders to Tatar Khan to march against Samana to expel Sarang Khan and to reinstate Ghalib. A battle was fought at the village of Kotla (evidently, Kotla Nasru, to the east of Samana) on Muharram 15.800 A.H. (October 8-9, 1397) and Tatar Khan gained the victory. Sarang Khan fled towards Multan and Ghalib Khan was reinstated at Samana (*Tarikh-i-Mubarik Shahi*, 161-2 Elliot and Dowson, iv 32).

Samana was left untouched by Timur during his invasion of India in 1398-99. While Timur himself marched upon Bhatnir, he deputed Amir Shah Malik and Daulat Timur to move with a large army, by way of Dipalpur, towards Delhi and wait for him at Samana. On his way to Delhi, Timur learnt at the village of Aspandi (Rabi-ul-Awwal, 22 : December 1398), about seven *kos* from Samana, that the people of Samana, Kaithal and Aspandi and set fire to their houses and fled towards Delhi and the whole country was deserted (*Mulfuzat-i-Timuri, Zafarnama-Elliot and Dowson*, iii, 431, 487).

Ghalib Khan held the government of Samana in 1400 after the departure of Timur. He was succeeded by Bairam Khan Turk-Bacha. The invasion of Timur reduced Sultan Mahmood Tughlak to a nominal ruler. The real power passed into the hands of his minister Mallu Iqbal Khan who marched upon Samana in 1405 and drove Bahram Khan to the hills. A reconciliation appears to have been effected between the

two and Bahram Khan was reinstated. He was, however, carried towards Multan and was flayed on the way.

On his arrival near the District of Ajodhan, Iqbal Khan was met by Sayyad Khizar Khan and his large army and was killed in a battle on Jamadi-ul-Awwal 19,808 (November 12, 1405).

After the murder of Bahram Khan, Bairam Khan, another Turkish slave, took possession of Samana. Daulat Khan Lodhi was sent by Sultan Mahmood Tughlak against Samana. A battle was fought on Rajjab 11, 809 A.H. (December 12, 1406) about three miles from Samana and Daulat Khan was victorious. Bairam Khan fled to Sirhind, but was forgiven by Daulat Khan. Bairam Khan had previously entered into an alliance with Sayyad Khizar Khan with a promise to serve him in time of need. On hearing the capture of Samana by Daulat Khan and of the flight of his friend Bairam, Khizar Khan proceeded with a large force against Daulat Khan who had fled across the Jamuna. The fiefs of Samana and Sunam were taken from Bairam Khan and given to Zirak Khan, whereas the fiefs of Sirhind and some other *parganas* were given to Bairam Khan.

In 812 A.H. (A.D. 1409) Bairam Khan Turk-Bacha joined himself to Daulat Khan Lodhi to dislodge Zirak Khan from Samana. Sayyad Khizar Khan took up the cause of Zirak and proceeded to Sirhind. Bairam Khan found himself helpless and submitted to Khizar Khan who restored him to his fiefs.

After the death of Sultan Nasir-ud-Din Mahmood in October 1412, Daulat Khan Lodhi held the government of Delhi for some time. In May 1414, Sayyad Khizar Khan took possession of Delhi and became the Emperor of India.

Zirak Khan continued to hold the government of Samana during the reign of his patron Sayyad Khizar Khan (1414-21) and rendered him useful service in the suppression of rebels. In July 1416, he was deputed to accompany Malik Daud, secretary to the Sultan, for the suppression of Turk-bachas of the family of Bairam Khan who had murdered Malik Sadhu Nadira, the Deputy Governor of Sirhind, a representative of Prince Mubarik to whom Sirhind had been assigned after the death of Bairam Khan. The rebels fled across the Satluj to the mountains beyond the reach of their pursuers.

One saint Bindraban of Samana is said to have predicted the rise of Bahlol Lodhi to royalty. Bahlol was the posthumous son of Malik Kala who held the District of Doraha on behalf of his elder brother Malik Islam Khan, the Governor of Sirhind. He was a man with a religious bent of mind. He once visited saint Bindraban at Samana. The saint looked up and said, "Oh, you are the person to purchase the kingdom of Delhi for two thousand". Bahlol then had only 1600 *tankas* with him. He placed this sum at the feet of the saint who was pleased with the amount and blessed Bahlol with the Sultanate of Hindustan.

Bahlol was raised to the government of Sirhind during the reign of Sayyad Mubarik Shah (1421—35) and he became the Khan-i-Khanan under Sayyad Muhammad Shah (1435—45).

With the gradual decline of the Sayyad, Bahlol gained power and established his control over Lahore, Dipalpur, Sunam, Hissar and other

places, with his headquarters at Sirhind and assumed the kingship of Hindustan in 1450 on the abdication of Sayyad Ala-ud-Din.

With the increasing importance of Sirhind under the Mughals, Samana had a little set-back. There is no important mention of Samana during the early part of the reign of Babar (1526—30). During his return journey from Lahore in 1530, the Qazi of Samana complained to him that a Mundahir Rajpoot, Mohan by name, had attacked his estates at Samana, burnt and plundered his property and killed his son.

Babar ordered an expedition under Ali-Quli of Hamedan with three thousand horse to avenge the wrongs suffered by the Qazi. Ali-Quli besieged the village of Mohan in the Kaithal *Pargana*. It was so cold in the morning that the archers could not pull their bows. The villagers issued from their warm houses and offered so stiff a resistance as to compel the soldiers of Babar to retire. The besiegers made another effort, but that also failed. On hearing of their failure, Babar sent Tarsam Bahadur and Naursant Beg with six thousand horse and many elephants. The force reached the village at night when the festivities of a marriage were in progress. Towards morning, the force was formed into 3 divisions, one of which was ordered to go to the west of the village and show itself. This having been done, the villagers moved out to attack the force. The royal troops, as ordered beforehand, turned their back and fled. The Mundahirs pursued them for some two miles. Finding the village undefended, Tarasam Bahadur attacked it and killed many of its inhabitants. About a thousand women and children were made prisoners. There was a great slaughter and a pillar of heads was raised. Mohan was captured, buried to the waist and shot to death with arrows.

While Samana is said to be a place of saints and scholars during the Mughal days, it is notorious also for its professional executioners who served at Delhi and Sirhind. Sayyad Jalal-ud-Din who executed Guru Tegh Bahadur at Delhi in 1675 was resident of Samana. Shashal Beg and Bashal Beg who mercilessly butchered to death the younger sons of Guru Gobind Singh during the Christmas Week of 1705, also belonged to this place. The hated town of Samana was, therefore, one of the first to be sacked by the Sikhs under Banda Singh. Moreover, it was one of the richest towns in these districts and was expected to yield a large booty.

On November 26, 1709 Banda Singh and his men suddenly rushed upon the town from a distance of about fifteen miles and entered it from all sides before the gates could be closed against them. A regular battle was fought in the streets and bazars of the town and pools of blood flowed through its drains. Many of the nobles shut themselves in their fort-like *havelis*, but they could not stand against the infuriated peasantry of neighbouring villages who availed themselves of this opportunity to wreak vengeance upon their personal enemies and set fire to their houses. Thus, before nightfall, the beautiful town of Samana, with its palatial buildings, was reduced to a heap of ruins—never to regain its past glory. Bhai Fateh Singh was appointed the Faujdar of the place with its nine dependent *parganas*. Although Kaithal had been conquered before this, Samana has generally been claimed by historians as the first

conquest of Banda Singh. But the Mughals were yet too strong for the rising power of the Sikhs and Samana had to be given up by them towards the end of 1710. It was retaken in about 1742 by Baba Ala Singh, the founder of the Patiala Ruling Family, and was recognized as a part of his territories in 1761 by Ahmad Shah Durrani. The *Pargana* of Samana then had as many as 224 villages attached to it. Since then, it continued to be a part of the Patiala State up to 1248. It is now included in the Patiala District.

(v) *Sunam*

The town of Sunam, the headquarters of the tahsil of the same name of the Sangrur District, is situated at a distance of 43 miles to the south-west of Patiala. It is a place of considerable antiquity. Several traditions are attached to it. It was originally founded near the Surajkund, some remains of which can still be seen. It is said to have been called first Surajpur and then Sunam—a contraction of 'shubhnam', which in Sanskrit mean 'good name'. Some say that the name is derived from the Arabic word Sanam—meaning the hump of a camel—as the situation of the place with its fort rising in the centre of a lowland appeared to Qutab-ud-Din Aibek who named it Sunam. There is yet another tradition, according to which it was named after Sona, a cowherd woman, who guided Shahab-ud-Din Mohd. Gauri to Bhatinda and asked this boon as her reward.

But none of these traditions can be relied upon. The origin of the place has been lost in the distant past. One should not be surprised to trace its existence to the early Hindu period, but its recorded history like that of many other ancient places begins with the Muslim invasion of India.

In the heart of the town of Sunam, there exists an old ruined building, originally known as Ganj-i-Shaheedan. There is also a place called Pir Bami Banoya which has a historical tradition behind it.

The modern town was built within the walls of an old fort into which its inhabitants were driven to take refuge and it is divided into two parts, one is the citadel of the fort and the other, the lowland around it.

Sunam played a great part in the history of the Punjab after the Muslim invasion. Al Beruni mentions it as a famous place of that period.

It was conquered by Muhammad Gauri. Thereafter, Sultan Iltutmish paid Sher Khan in *jagir*. Ghias-ud-Din Balban is said to have given it to Timar Khan along with Samana on the death of his cousin Shar Khan and subsequently conferred it on his own son Bughra Khan.

Firoze Shah Tughlak brought a canal through Sirhind and Mansurpur to the town in A.D. 1360. In 1398, Timur attacked it.

In the time of Akbar, it was a *pargana* of Sirhind.

It was conquered by Baba Ala Singh in the fifties of the eighteenth century. Since then, it continued to be a part of the Patiala State till this state was merged into the larger State of Pepsu in 1948.

(vi) *Sanaur*

The town of Sanaur lies 4 miles south-east of Patiala. It lies on a high mound. The town is of some antiquity. In the time of Babar, Malik Baha-ud-Din Khokar became the chief of this *pargana* which was called Chaurasi, having 84 villeges.

In 1748, it came into the possession of Baba Ala Singh.

(vii) *Ghuram (Kuhram or Kahram)*

Situated in 30° 7' N and 76° 33' E, 29 miles south (slightly west) of Rajpura and 6 miles south (slightly east) of Patiala.

Ghuram (renamed Ramgarh) is a very ancient place. An old tradition takes it back to the days of the *Ramayana*, being the abode of Rama's maternal grandfather. The old ruins in its vicinity speak for its antiquity, though its early history has been long lost. During the days of Rājput Kings, Ghuram (Kuhram of the Persian writers) was an important town with a strong fort to protect it. According to Hasan Nizami's *Taj-ul-Ma'asir*, it fell into the hands of Shahab-ud-Din Muhammad Gauri after the conquest of Ajmer and Delhi, when the territories of Hansi, the Saraswati (Thanesar) and the Shivalak Hills also came into the Sultan's possession. Abdullah Wassaf, the author of the *Tazjiyat-ul-Amsar wa Tajryat-ul-Amsar*, includes Ghuram, and also Sunam and Samana, amongst the most celebrated cities and tracts lying between Khurasan and Hindostan, bracketing it with Multan, Uch, Jullundur, Sirhind, etc. (Elliot & Dowson, iii, 36). On his return to Ghazni in 1192, the Gauri made over the government of the Fort of Ghuram and of Samana to Kutb-ud-Din Aibek (*Tarikh-i-Mubarik Shahi*, 10), who was later on crowned at Lahore as the first Muslim King of India.

Nizami tells us that when the chiefs of the country around Kahram came to pay their respects and to acknowledge fealty, he was very just and generous to them (Elliot and Dowson, ii, 216-7). With Ghuram as his base depot, Aibek marched upon Meerut, conquered that town and took possession of Delhi. In the following year, he captured the Fort of Kol (modern Aligarh) and gradually established his authority over the country.

Kutb-ud-Din died in 1210 and was succeeded by his weak and pleasure-loving son Aram. During his time, Nasir-ud-Din Kubacha declared himself independent and established his authority from Sindh and Multan in the west to Sirhind, Ghuram and Thanesar in the east. Kubacha was driven out of his eastern territories by Shams-ud-Din Iltutmish who came to the throne of Delhi in the same year (1210). His son and successor, Rukn-ud-Din, soon became unpopular. Even his minister Malik Nizam-ud-Din Junaidi turned against him and joined Malik Iz-ud-Din Salari of Badayun. Maliks Ghias-ud-Din Mahmood of Oudh, Iz-ud-Din Gunjan of Multan and Saif-ud-Din Kochi of Hansi collected a huge army at Lahore and marched towards Delhi. They were joined by Ghias-ud-Din. Junaidi and Iz-ud-Din Salari. Rukn-ud-Din marched out of the capital to meet the danger. On his arrival

in the territory of Ghuram, while the rebel leaders were collected within the boundaries of the village of Mansurpur (modern Chhintanwala) to oppose the Sultan, some of them pushed on to Delhi and joined his sister Razia Begam. An army was immediately sent out of Delhi. Rukn-ud-Din was captured alive at Kilo-kheri and was ordered by Razia to be imprisoned. This happened on Sunday, the 18th of Rabb-ul-Awwal, 634 A.H. (November 19, 1236) (*Tarikh-i-Mubarik Shahi*, 22).

The administration of Ghuram during the time of Nasir-ud-Din Mahmood (1246—66) was run by a deputy of Sher Khan (nephew of Malik Ghias-ud-Din) who was given the charge of the Punjab, including Multan, Bhatnir, Bhatinda and Sirhind.

The Fort of Ghuram continued to be an important place under the Khalijis. After the assassination of his uncle Jalal-ud-Din Khalji (July 19, 1295), Ala-ud-Din Khalji came to the throne. He ordered a number of princes and chiefs to be disgraced and blinded. And the Fort of Ghuram was used as a prison for the friends of Arkally Khan (son of Jalal-ud-Din), Governor of Lahore, Multan and Sindh. Arkally Khan himself and his friend Arsalan Khan of Samana were captured from Samana and exiled to Bharaich where they were put to death. This took place in 696 A.H. (A.D. 1297).

Ghuram is next heard of during the reign of Sultan Sayyad Muhammad Shah of the Sayyad Dynasty when it was for some time held by a relative of Sidhpal or Sadharan who had been responsible for the murder of Sultan Sayyad Mubarik Shah, the father of the Sultan (*Tarikh-i-Mubarik Shahi*, 72, 238).

There appear to have occurred two rebellions in the territories of Ghuram, Samana and Sunam in the time of Muhammad Tughlak (1326—51) and the Emperor had himself to go there to suppress them. On his return from Multan in 1341, after the expulsion of Afghan raiders under Shahu Afghan, Muhammad Tughlak passed through Sunam on his way to Delhi. Zia-ud-Din Barni, the author of the *Tarikh-i-Feroze Shahi*, devotes a chapter (pp. 483—85) to the "Campaign of Sultan Muhammad in Sunam, Samana, Kaithal and Ghuram and devastation of the countries which had all become rebellious."

"The Sultan", says Barni "again marched to Sunam and Samana to put down the rebels, who had formed *mandals* (groups), withheld the tribute, created disturbances, and plundered on the roads. The Sultan destroyed their *mandals*, dispersed their followers, and carried their chiefs prisoners to Delhi. Many of them became Musalmans, and some of them were placed in the service of noblemen, and, with their wives and children, became residents of the city. They were torn from their old lands, the troubles they had caused were stopped, and travellers could proceed without fear of robbery" (Elliot and Dowson, iii, 245).

With the increasing importance of Sirhind after 1360, when Feroze Shah Tughlak separated it from the *Shiq* of Samana and made it a separate *pargana* of Sirhind, Ghuram gradually dwindled into insignificance. Its importance was further reduced under the Mughals and Sur Afghans when it lost its connection with Samana, Sunam and Bhatinda by road which fell into disuse on the construction of the new

Grand Trunk Road passing through Panipat, Karnal, Ambala, Sirhind and Ludhiana. In the course of over three centuries, the grandeur of the fort and town of Ghuram disappeared and it was reduced to an unimportant place by the beginning of the eighteenth century.

It was one of the first towns to be occupied by Banda Singh in 1710 after his conquest of Samana. When the Sikh warrior arrived in the neighbourhood of this place on his way from Samana to Shahabad, the Pathan landlords and their followers came out to give him battle. But they could not stand against the Sikhs. They were defeated and dispersed. The town has laid waste and plundered, and was annexed to the territories of Bhai Fateh Singh who had been appointed the Faujdar of Samana. It was, however, soon lost to the Mughals who were yet too strong for the rising power of the Sikhs.

During the fifties of the seventeenth century, Ghuram was held by Malhi Khan as a *bisweddar*-proprietor. He was a tyrant and was notorious for his extortions. Baba Ala Singh of Patiala had risen to eminence by now. He was a brave soldier and a humane ruler and was looked upon by the oppressed people as a source of timely help and consolation. The people of Ghuram came to Patiala and appealed to his noble wife, Mai Fato, for deliverance. Malhi Khan was dispossessed of Ghuram and it was taken under the direct control of Patiala. Maharaja Karam Singh of Patiala built a fort here and named it Ramgarh, evidently in memory of Rama, his own ancestor or Rama of the *Ramayana* fame.

Near the fort, to the south of it, is a garden surrounded by a pakka wall associated with the shrine of Said Miran Bhikh, popularly known as Dargah Miran Sahib. Within the compound of the Dargah, as the shrine is called, there are three buildings, in the central one of which hangs an iron globe suspended with a chain. There is also a Hindu temple of Mahadeo Shiva with a large tank attached to it. A cenotaph of Sakhi Sarwar, called Lalanwala, also stands there.

(viii) Fatehgarh Sahib

Fatehgarh Sahib was the name originally given to the gurdwara raised at Sirhind on the spot where the younger sons of Guru Gobind Singh, Sahibzadas Zorawar Singh and Fateh Singh, were bricked up alive, and then mercilessly done to death in the Christmas week of 1705. Later on, the town of Sirhind itself was also called Fatehgarh Sahib which became the tahsil headquarters of Amargarh *Nizamat*, a district of the Patiala State. In a re-organization of the districts under the Patiala Government, the name of the district or *Nizamat* was also changed to Fatehgarh Sahib. In 1953, this district was included in the Patiala District.

The history of Fatehgarh Sahib may be summarized as follows :

The combined forces of the Mughal Governor of Sirhind and the hill chiefs of the Shivaliks attacked Guru Gobind Singh at Anandpur and forced him to quit the place in the winter of 1705. In the confusion that followed in crossing the flooded stream of Sirsa the companions of the Guru and his family were scattered in different directions. The Guru, his elder sons, Ajit Singh and Jujhar Singh, and some of his

Sikhs went to Chamkaur, while his aged mother and younger sons, Zorawar Singh and Fateh Singh, eight and six years old respectively, accompanied a servant named Gangu to his village Saheri on the Ropar-Morinda Road.

While the Guru with a band of forty Sikhs was facing thousands of his Mughal pursuers and besiegers at Chamkaur on 22nd December in an unequal fight in which both of his elder sons and most of his companions were killed, his mother and younger sons were betrayed by their disloyal servant to the nearest official at Morinda who, in turn, sent them on to Nawab Wazir Khan of Sirhind. There, they were imprisoned in the tower known as the *Thanda Burj* (the cold tower).

Wazir Khan was the Guru's worst enemy. He had been commissioned by Emperor Aurangzeb to suppress the rising power of the Sikhs. Writhing at his failure to kill or capture the Guru, he thought he could wreak his vengeance upon his sons.

The boys were produced before the Nawab and were told that their father, elder brothers and all the Sikhs had been killed at Chamkaur and that "your only hope of escape now is to bow before the viceroy and accept Islam." The boys resolutely refused the offer and prepared to lay down their lives at the altar of their faith. Finding them adamant but feeling that, as little children, they might be persuaded or frightened into consent, he sent them away for the night to their prison.

Next morning, December 25, the same methods were tried again, but nothing could divert them from the path of their faith. This exasperated the Nawab and he called upon Sher Muhammad Khan of Malerkotla, who happened to be present there, to take the boys away and kill them in retaliation for the deaths of his brother and nephew killed in the battle of Chamkaur. But the brave Afghan refused to kill the innocent children, aged six and eight years. "Both I and my followers are soldiers and whoever oppose us in open war, we either kill them or are killed ourselves, but what you propose", said Sher Muhammad Khan, "is the business of an executioner". Saying that, he left the *Darbar* and went away.

Wazir Khan then ordered the boys to be bricked up alive. With every rising layer of the bricks, they were asked to agree to the Nawab's proposal and become Muslims, but they stood unshaken, true to their faith, till the bricks rose up to their noses and they were suffocated into unconsciousness. Then, all of a sudden, the structure tumbled down, and the unconscious boys were ordered to be removed to the cold prison tower.

On regaining consciousness, they were summoned again to the *Darbar* on the third day, December 27, but no threats of torture, no fear of death could frighten them, nor could the promises of a comfortable future life lure them away from their faith.

Zorawar Singh at one stage looked at his younger brother and said, "Here is this noble family of ours—a man like Guru Gobind Singh, our father; a man like Guru Tegh Bahadur, our grandfather; a man like Guru Hargobind, our great-grandfather. We who are their descendants, cannot attach a stigma to their memories" (Macauliffe, *The Sikh Religion*, V).

All efforts having failed to bring the boys to the path of Islam,

Wazir Khan ordered them to be put to death, In an instant fell the hands of the executioners upon them. Their little bodies were held pressed under the knees, and their throats were cut with the butcher's knives. Thus, ended the ghastly tragedy that was enacted on the stage of Sirhind during the Christmas week of 1705.

The Guru's mother died of grief in the prison—*burj* on hearing of the deaths of her grandsons.

A memorial, with the name of Fatehgarh Sahib, was raised here six years later in 1710 during the short reign of Banda Singh. Maharaja Karam Singh of Patiala renamed the town of Sirhind as Fatehgarh Sahib.

The place where the martyred boys and their grandmother were cremated is known as Joti Sarup Gurdwara. It is situated at a distance of about a mile to the south-east of Fatehgarh Sahib.

(ix) *Rauza Sharif, Sirhind*

The Rauza Sharif (the Mausoleum) is one of the two prominent historical monuments of Sirhind, the other being the Gurdwara Fatehgarh Sahib. According to a Muslim tradition, one Imam Rafi-ud-Din, a man of great piety, founded at Sirhind a *madarsa* for the teaching of Islamic theology and literature, during the reign of Feroze Shah Tughlak (1351—88). The tradition ascribes to him the foundation of the town of Sirhind itself, but that is not supported by history. Seventh in descent from Imam Rafi-ud-Din was Shaikh Ahmad Faruqi Sirhindi known as Mujaddad-alf-Sani. He was born on Shawwal 14, 971 A.H. (May 26, 1564) and died on Safat 28, 1034 A.H. (November 30, 1624). He was a contemporary of the Mughal Emperors Akbar and Jehangir. His learning and saintliness won for him a large number of disciples and admirers, amongst whom were counted some of the grandees of the court of Jehangir. He came to be styled as Mujaddad-alf-Sani or the reformer of the second millennium—Prophet Muhammad being the first in the first millennium. The tomb or the Majaddad is known as the Rauza Sharif. There are a number of other graves in the compound, mostly of the members of his house. But the mausoleum of the great reformer is the *rauza* par excellence. The *Khankah* area, as demarcated in the time of Maharaja Rajinder Singh of Patiala (1876—1900), measures 37 *bighas* and 6 *biswas*.

The office of the *Sajjada-Nashin* or *Majawar* has been confined to the descendants of the Majjaddad and the mausoleum has been maintained by the offerings of pilgrims and visitors. The erstwhile Patiala State always took a keen interest in the protection and proper management of the shrine. In 1838, some Akalis took possession of some of its lands but they were dislodged by the orders of Maharaja Karam Singh, dated January 31, 1838, and the land forcibly seized was restored to the custodians of the *Rauza*. In the time of Maharaja Mahinder Singh (1862—1876), the boundary of the *Rauza Sharif* was demarcated and a boundary wall was constructed by Mahboob Ali Shah, the then *Sajjada-Nashin*.

During the disturbances of 1947, the shrine was protected by the Patiala State and its Muslim custodian continues to stay there

undisturbed.

(x) *Bassi Pathanan*

The town of Bassi is situated at a distance of three miles from Sirhind. It was founded in 1540 by one Afghan Malik Haider Khan Umarzai who settled here during the reign of Sher Shah Suri and called this *basti* or settlement after his own name. It rose in importance only after the sack of Sirhind by the Sikhs in 1763 when it was occupied by Sardar Diwan Singh of the Dallewalia Misal. Later on, it passed into the possession of the Maharaja of Patiala. The old fort of Sardar Diwan Singh is now used partly as the district lock-up and partly as the Anglo-Vernacular Middle School. In a house near it, called the Darbar. Sahib, a hair from Prophet Muhammad's beard was kept in a glass showcase and the Muhammadans used to visit the place on the Prophet's birth and death anniversaries. The historic relic is no longer there, having been taken away to Pakistan in 1947 by its Muslim custodians.

(xi) *Panjaur*

Panjaur, situated at the confluence of the Kaushalya and the Jhagra tributaries of the Ghaggar, three miles south of Kalka, is a place of considerable antiquity. It is one of the most ancient and important towns of northern India. The remains of ancient Hindu temples and tanks and the fragments of old sculptures, statues and carved temple-stones found in and around the town are clear indications of its once-glorious past, now lost in oblivion. It was originally known as Panchapura, or Panjpur and is traditionally associated with the five Pandavas of the *Mahabharata* fame. The origin of an ancient undeciphered inscription carved into a huge rock situated in a *mullah* about a mile from Kalka towards Simla has been assigned to about the second or third century A.D. and is likely to point to the existence of some early Aryan settlements in this area. According to Olaf Prufer, there are on a beam supported by pillars at an old sacred tank and on an old stone figure in the wall of a modern temple, behind the Police Station of Panjaur, two inscriptions—one of them only fragmentary, bearing dates which may be read as *Samvat* 869 and 872 *Bikrami* (A.D. 812-3 and 815-16).¹

The earliest available mentions of the place are made by Abu-Riham Al-Beruni in A.D. 1030 in his *Kitab-ul-Hind*² and by Minhaj-us-Siraj in the *Tabaqat-i-Nasiri*.³

1. *Phulkian States Gazettee* (1904), 203; Prufer, *Pinjor—An Important Temple-Town*, *The Tribune*, May 17, 1953
2. Translated by Sayyad Asghar Ali, published by the Anjuman-i-Traqqi-i-Urdu (Hindi), Delhi, 1941, Vol. 1, Chapter XVIII, p. 273. Also, see Rashid-ud-Din's *Jame-ut-Tawarikh* in Elliot and Dowson, *History of India, As Told by its own Historians*, i, 61
3. *Bibliotheca Indica* (Asiatic Society of Bengal), New Series No. 50, Calcutta, 1864, p. 218, Elliot and Dowson, ii, 353

The beauty and importance of the place in possession of the Raja of Sirmur (Nahan) attracted the notice of the slave Sultan Shams-ud-Din Altutmish's son Nasir-ud-Din Mahmud of Delhi (1246—66), who wrested it from the Raja and sacked its tanks and temples. According to the *Tabaqat-i-Nasiri*, Sultan Nasir-ud-Din gained, early in the ninth year of his reign, in 652 A.H. (A.D. 1254), a brilliant victory in the vicinity of Panjaur and carried a large amount of booty. It was sacked again in January 1399 by Timur on his way back from Delhi when he ravaged the country in search of booty and slaves and defeated Raja Rattan Sen (Rai Rattan of Sharaf-ud-Din Yazdi's *Zafar Nama*) at the foot of Kalka Hills.⁴

In the 4th regnal year of Emperor Aurangzeb, 1071 A.H. (A.D. 1661), his foster-brother Fidai Khan turned out the Hindu Raja of Nahan and established his own residence at Panjaur. He was a man of great skill and architectural taste. He laid out beautiful terraced gardens after the model of the Shalamar Garden of Lahore and built magnificent mansions which stand in their glory to the present day. He dug a cannal at the foot of the neighbouring hill and brought it to the garden to irrigate its numerous grassy plots and flower-beds and to feed its springs which added to the grandeur of the place. The garden was famous for its red roses. Munshi Sujjan Rai Bhandari, a contemporary of Aurangzeb, and the author of the *Khulasa-ut-Tawarikh* (A.D. 1696), who paid a visit to the garden during the spring season, tells us that on the day of his visit as much as 40 maunds (Alamgiri weight) of red roses were received in the perfumery (*Gulab Khana*) of Fidai Khan. According to Sujjan Rai, there existed at Panjaur during his days, towards the end of the seventeenth century, an old Hindu temple of great sanctity, known as *Bhima Devi*⁵. It is no longer there now. It must have disappeared during the last days of Aurangzeb or later on in the days of his successors.

Fidai Khan, however, did not stay here for long. As a story has it, the place was found to be goitrous and was abandoned. It was re-occupied by the Raja of Nahan in 1675.

With the conquest of Sirhind by the Sikhs in January 1764, many new principalities came into existence. Mani-Majra was one of them. Its chief, Gharib Das, took possession of the valley of Panjaur in about 1766. He could not, however, retain it for more than two years. Raja Kirat Parkash of Nahan appealed to his friend Maharaja Amar Singh of Patiala who sent an army under Malik Lakhna and restored it to Nahan in 1769. But Nahan lost it again to Mani-Majra. Kirat Parkash died in 1775. Three years later, Maharaja Amar Singh despatched a force under his Sardars Maha Singh and Pakhar Singh in 1771, reconquered Panjaur and annexed it to the Patiala State, Nahan having proved incapable of holding it.

Louis Bourquin, a French adventurer in Maratha service, occupied it in about 1792 and dismantled the Fortress of Panjaur which has completely disappeared. The place was vacated by Bourquin after his

4. *Malfuzat-i-Timuri* (autobiographical memoirs of Timur); Sharaf-ud-Din Yazdi, *Zafar Nama* (Patiala Archives MS.), p. 338; Elliot and Dowson, iii, 463, 514
5. *Khulasa-ut-Tawarikh*, edited by Zafar Hasan, Delhi, 1912, p. 35

discomfiture in April 1803. Since then, it remained in the undisturbed possession of the Patiala State till 1948 except for some time in 1810 when it was threatened by the Gurkhas under Amar Singh Thapa. Now it is included in the Haryana State, after the re-organization of the Punjab.

To begin with, Panjaur was a tahsil of the Patiala State. In 1861, during the reign of Maharaja Narinder Singh, it became a full-fledged district or *Nizamat*, with its headquarters at Rajpura, comprising four Tahsils of Rajpura, Banur, Panjaur and Ghanaur. In 1819, however, the *Nizamat* of Panjaur was reorganized and named Kohistan and the town of Panjaur was included in the Tahsil of Kandaghat.

Panjaur is also revered as a Hindu *tirtha* because of a sacred tank, known as Dhara-Chattar or Dhara-Mandal.

Near the *tirtha*, there is a Sikh gurdwara sacred to the memory of Guru Nanak, constructed during the reign of Maharaja Karam Singh, with an endowment of 88 *bigahas* of land and a cash grant of Rs 51/-. Here, every year a fair is held on Baisakh Sudi 3, the birthday of Guru Nanak, and continues for five days up to the 7th⁶.

The mosque of Panjaur is also a historical monument of the Muslim rulers who, according to Alexander Cunningham⁷, repeatedly harried the place, threw down its temples and built the mosque out of their ruins.

The importance of the place at present is due to its garden which may now, after the partition of the country, be said to be one of the best-preserved gardens of northern India. The outer aspect of the garden is plain. Its beauty can best be appreciated when one looks at it from its fine arched gateway. This part of the building has a great deal of the old design of architectural and archaeological interest. The Baradari Palace (called the Rang Mahal) across the stream, the tank, the Sheesh Mahal, the water-falls and the lower-terrace garden are all things of art and beauty and remind one of great splendour.

On the western beam supported on pillars, there is an inscription of 4 lines. The script appears to be the old *Sharda*. On account of its having been whitewashed, the letters cannot be very clearly deciphered. The inscription is about 4½ feet long and about 9 inches in breadth. The beams are supported by stone pillars and the roof with stone slabs. In the western wall, there is said to be an old cave. This is now closed up with stones. It is said to have been closed a few years before 1950 Bk. Nearby, there is a temple dedicated to Lord Shiva. Originally, there used to be a *lingam* installed on a small platform. The temple was constructed under the orders of Maharaja Karam Singh, the 4th ruler of the House of Patiala.

A local tradition has it that on the site of the present mosque, there stood an old temple. The present mosque is said to have been constructed by Fidai Khan, evidently, during the sixties of the seventeenth

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6. Tara Singh Narotam, *Sri Guru Tirath Sangrah* (Ambala, 1884), p. 13; Gian Singh, *Ripudaman Parkash* (Patiala, 1916), 177-8; Thakar Singh Giani, *Gurdwara Darshan*, 27; Kahan Singh, *Mahan Kosh* (encyclopaedia of Sikh literature), iii, 2375
 7. Report of a Tour in the Punjab in 1879-79 by Alexander Cunningham (Archæological Survey of India), Vol. XIV, Calcutta, 1882, pp. 70—2

century when the garden was planned and its buildings were constructed. The mosque stands to the east of the road and to the south-east of the Gurdwara of Guru Nanak. When Panjaur was in the possession of the rulers of Nahan, the mosque was used as a granary. Later on, during the rule of Patiala, it was used as an ordinary lock-up for under-trial prisoners. It was through the efforts of Shri Abdul Hakim, Naib Tahsildar of Panjaur, that the mosque was restored to the Muslims for worship.

A number of statues brought from the Raghubans *bauri* have been put in a wall of the Kabir Chaura and are placed on the tank attached to it.

To the west of the road is the small temple of Bhima Devi. It is in a neglected condition. Its neighbourhood is full of statues and stone figures, big and small, mostly broken, scattered all round or buried underground.

In addition to the Bhima Devi temple in Panjaur, there are temples of the following other goddesses in the neighbouring villages :

1. Chandi
2. Barkhandi Devi
3. Ganesh Devi
4. Jainti Devi
5. Lanka Kali Kalka
6. Mansa Devi (Pingla Devi)
7. Bala Sundri
8. Mansa Devi (Mani-Majra)

(xii) *Anandpur Sahib*

Anandpur is situated on the road leading from Sirhind to Nangal Dam and forms the seat of one of the five *Takhats* (places of spiritual sovereignty) of the Sikh community, the other four being established at Amritsar, Damdama, Nander and Patna. The place has very rich associations with the last two pontiffs of the Sikhs.

The site of Anandpur was purchased by Guru Tegh Bahadur from the Raja of Bilaspur and originally known as Makhawal, a name derived from the mound of Makho (a reputed monster) near which the first settlement was made. The name that was given to the colony by its founder Guru Tegh Bahadur was Chak Nanaki, but this name did not become so common as Makhawal. The present name Anandpur (the city of joy) was assigned to the place by Guru Gobind Singh after his return from Paunta towards the end of 1688.

Guru Tegh Bahadur stayed here for a few years after returning from his tour of Assam and Bengal. It was here that a deputation of Kashmiri Pandits waited upon him and implored him to help the people groaning under the new religious policy of Emperor Aurangzeb. The Guru was so much moved by their tale of woe that he determined to offer any sacrifice for that cause. Soon after, he left for Delhi where he fell a victim to the religious fanaticism of Aurangzeb in 1675.

After Guru Tegh Bahadur, his son and successor, Guru Gobind Singh, made Anandpur the major scene of his activities. About 30

years, out of his entire life-span of 42 years, were spent here. After staying here during the first nine years of his pontificate, he retired for some years into the interior of the Shivalik Hills and fixed his residence at Paunta on the bank of the Jamuna, then situated in the State of Nahan. But from 1689 onwards he was at Anandpur continuously till he had to quit it in 1705 under the pressure of the forces of his enemies. During this long period, the Guru had to face a serious challenge from the Rajput Chiefs of the neighbouring hills as well as from the Mughal authorities of Kangra, Sirhind and Lahore. Realizing the urgent need of fortified defence, he built a ring of forts around the whole place, the most outstanding of which was Anandgarh which may still be seen. The other forts such as Lohgarh, Holgarh, Kesgarh and Fatehgarh were comparatively small. Several sieges were laid to Anandpur during the period and each time the Guru and his people fought back so heroically that the siege in most cases had to be lifted. The final siege lasted for over 6 months. Ultimately, the Guru had to leave it and he was given a hot pursuit and was attacked in the rear before he was able to cross the flooded waters of the Sirsa. Soon after, another attack was made upon the small body of men left with him at Chamkaur. As the result of it, almost all his men perished on the battle-field, but their heroism forms a golden page in our history.

Anandpur is known as the birth-place of the Khalsa. Here, in 1699 before a vast assembly of people on the Baisakhi Day, he expounded his grand idea of the Khalsa and enrolled the first Khalsas known as the *Panj Pyaras* (the Five Beloved Ones). The idea soon caught the fancy of the gathered people who all became *singhs* by taking the baptism of the two-edged sword (*Khanda*). The place where all this happened is called Kesgarh (citadel of the hair) and now has a magnificent gurdwara in memory of the historic event associated with it. Some of the old relics, particularly weapons, of Guru Gobind Singh are preserved here.

Anandpur (now called Anandpur Sahib on account of its sacred character) also has some monuments reminiscent of the hallowed memory of Guru Tegh Bahadur. Among them, Sisganj deserves a special mention. This marks the spot where the head of Guru Tegh Bahadur, after his execution at Delhi, was cremated. The head was brought all the way from the Chandni Chowk of Delhi by a daring Sikh devotee, hailing from the low Rangreta caste. Guru Gobind Singh was so deeply touched by this heroic act of devotion that he took the Rangreta into his embrace and exclaimed, "Rangrete Guru ke Bete" (Rangretas are Guru's own sons).

Anandpur is situated in the midst of an area every inch of which is sacred to the Sikhs—a fact which is amply evidenced by the whole place being dotted over with gurdwaras. At a distance of 5 miles to the east is situated Kiratpur which was once the residence of the 6th and 7th Sikh Gurus, Har Gobind and Har Rai. Over a dozen shrines are to be found here. About a mile to the east of Kiratpur we have a gurdwara at Nirmoh which was the site of one of the fourteen battles fought by Guru Gobind Singh. On the other side of Anandpur, just across the Satluj, we have the Bhibor Sahib Gurdwara which, as the tradition goes,

marks the spot where one of the famous writings of Guru Gobind Singh, *Benti Chaupai*, was composed. Guru Ka Lahore is at a distance of about 4 miles from Anandpur. Here was solemnised the marriage of Guru Gobind Singh with Jitoji.

Anandpur is visited every year by lakhs of people on the occasion of the Holi festival which is celebrated in honour of a similar celebration of the lifetime of Guru Gobind Singh.

(xiii) *Mansurpur (Chhintanwala)*

Mansurpur (also called Chhintanwala) is an old village on the Rajpura-Bhatinda line, nine miles west of Nabha. It was founded by Mansur Ali Khan, a Rajput of Kakra, one of the earliest converts to Islam. Its first historical mention is found in the *Tabaqat-i-Nasiri* of Minhaj-us-Siraj who tells us that it was in the vicinity of Mansurpur that Sultan Rukn-ud-Din (Son of Iltutmish) of the Slave Dynasty met his rebellious officers and killed a number of Tasiks in 1236. It was from here or its neighbourhood that some of his discontented officials, who had raised a rebellion against him, pushed on to Delhi and joined his sister Sultana Razia Begam who ascended the throne and ordered her brother Rukn-ud-Din to be imprisoned (Elliot and Dowson, ii, 331; also, *Tarikh-i-Mubarik Shahi*, 22).

During the reign of Nasir-ud-Din Mahmood (1246—66) Mansurpur was held by Ban Khan. He was one of the officials who joined the Turkish party of the Turks and Maliks with a view to compelling the Sultan to restore Ulugh Khan, otherwise called Ghias-ud-Din Balban, to his position of *Wazir* from which he had been disgraced through the intrigues of his enemies. A reconciliation was effected in January 1255 between Sultan Nasir-ud-Din Mahmood and his discontented officials and Ghias-ud-Din regained his lost position. Mansurpur is next mentioned in Yahya bin Ahmad Sirhindi's *Tarikh-i-Mubarik Shahi*, p. 130, in connection with the construction of a canal under the orders of Sultan Feroze Shah Tughlak (1351—1388). During one of his visits to the hills of Bardar (Sirmur) in May 1361, he ordered an earth-hill to be cut through, so that the water of the Sarsa, then flowing into the Satluj, could be diverted into the channel of the Salima *Nadi*. This was to keep a perpetual supply of water in the stream (*cho*) flowing through Sirhind and Mansurpur, and thence to Sunam. The *nadi* was converted into a regular canal to irrigate the waterless tracts of Sirhind and Sunam, including the lands of Mansurpur.

In July 1420, in the last days of Sayyad Khizar Khan (1412—21) of the Sayyad Dynasty, Tughan, a Turkish slave, besieged the Fort of Sirhind and devastated the country up to the boundaries of Payal (near Doraha) in the north-west and Mansurpur in the south-west. A royal army under Khair-ud-Din was sent against him from the imperial capital of Delhi at Samana which was joined by Zirk Khan. Hearing of this expeditionary force, Tughan fled to the north, crossed the Satluj at Ludhiana and entered the Punjab to seek shelter in the territory of the Khokhars.

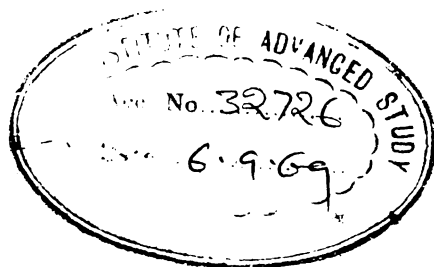
Towards the close of the fifteenth century, Guru Nanak visited

Mansurpur and stayed in the *chubara* (upper storey of a house having four doors) of a disciple, named Chandan Das Khattri of Jara sub-caste. The house is situated in a building known as Jarianwali *Haveli*. The second storey is no longer in existence. A gurdwara was established on the spot by a few devoted Sikhs of the place some time ago, but it was not successful.

Chhintanwala (Mansurpur) was the scene of a minor conflict in the first week of November 1806 between Maharaja Sahib Singh of Patiala and Ranjit Singh of Lahore who had been invited by the Raja of Nabha to arbitrate in a dispute that had been going on between himself and the ruler of Patiala. Maharaja Ranjit Singh brought about reconciliation between the two Chiefs and returned to Lahore via Sangrur, Thanesar and Ambala.

The calico-printers of Mansurpur were experts in producing chintz cloth in different colours and designs. This cloth is called "*chheent*" in Punjabi. It was so popular among the people as well as among petty and wholesale dealers that the place itself came to be known as Chhintanwala. With the passage of time, the old name has been entirely forgotten.

In the erstwhile Patiala State, Mansurpur was included in the *Nizamat* of Sunam and was attached to the *thana* of Bhawanigarh. It is now included in the Patiala District.



APPENDIX

(a) Patiala—a Reminiscence by Professor L. F. Rushbrook Williams

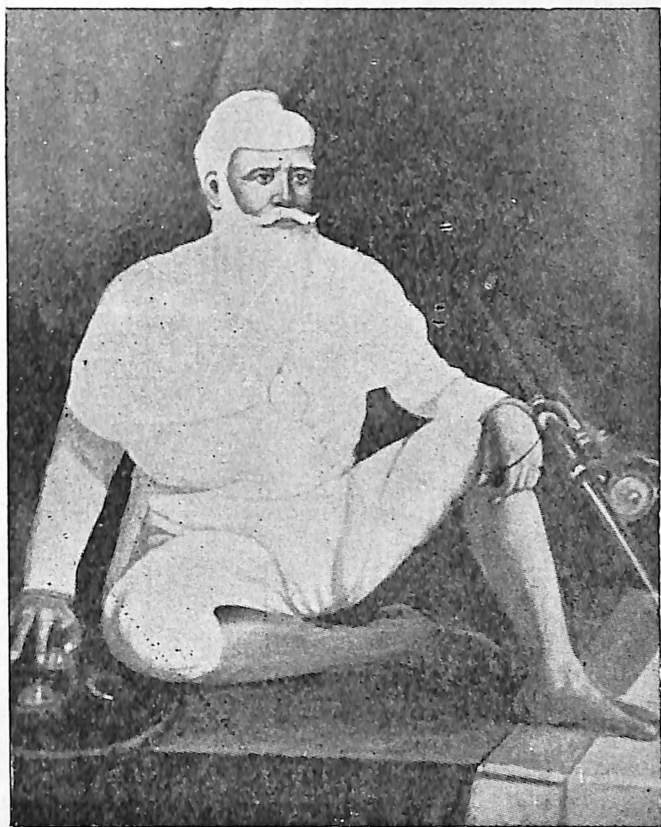
I had the privilege, forty years ago, of working under the late Maharaja Bhupendra Singhji as his Foreign Minister; and in the course of this work I got to know both the Capital and the State of Patiala quite well. The title of Foreign Minister, in those days, meant only that I helped the Ruler with his relations with the then British Government; but I have always been proud of the fact that I, an Englishman, was trusted by the Maharaja to "keep his end up" against my own countrymen and the British Raj. We certainly had some notable "fights"; and I do not think that Delhi and Simla loved me very much ! But the part of my work for Patiala and its Sikhs, of which I was most proud, lay in the field of Education and Medical Relief. The Maharaja gave me these two portfolios in addition to the handling of his external relations; and I was really able, thanks to his kind indulgence to my enthusiasm and his generous financial support, to improve both the medical and educational facilities open to the common people. Best of all, perhaps, I was able to give scholarship to students of promise, several of whom have since risen to positions of eminence I was greatly touched, when I re-visited Patiala about ten years ago, when my wife and I were the guests, in India, of the late Prime Minister, to find out some of the fine surgeons and skilled physians in charge of the magnificent new hospital were men to whom I had had the privilege of awarding scholarships for higher education, when I held office in the State. Nothing could exceed the warmth of the welcome that my wife and I received from our old friends during this visit; and when we came to the Motibagh Palace, still, at that time, the residence of His Highness, the present Maharaja—where we were staying—we were received by him with the characteristic greeting "Welcome Home".

It is no wonder that Patiala and its people have a special place in our hearts.

(b) The Distinctive Stamp of Patiala

In the Patiala State over the centuries, we Muslims, Sikhs and Hindus had lived happily together and developed traditions, cultural outlook and a way of life of our own which had the unmistakable stamp of Patiala.....The Patiala tradition was based on tolerance, fellow-feeling, gentlemanliness and catholicity. I hope we Patialvis will dedicate ourselves to the ideals of peace and humanity wherever we happen to be. This, I think, will be the fittest memorial to the spirit that was enshrined in the image of Patiala, as we conceived it then and put it into practice in our social behaviour and dealings

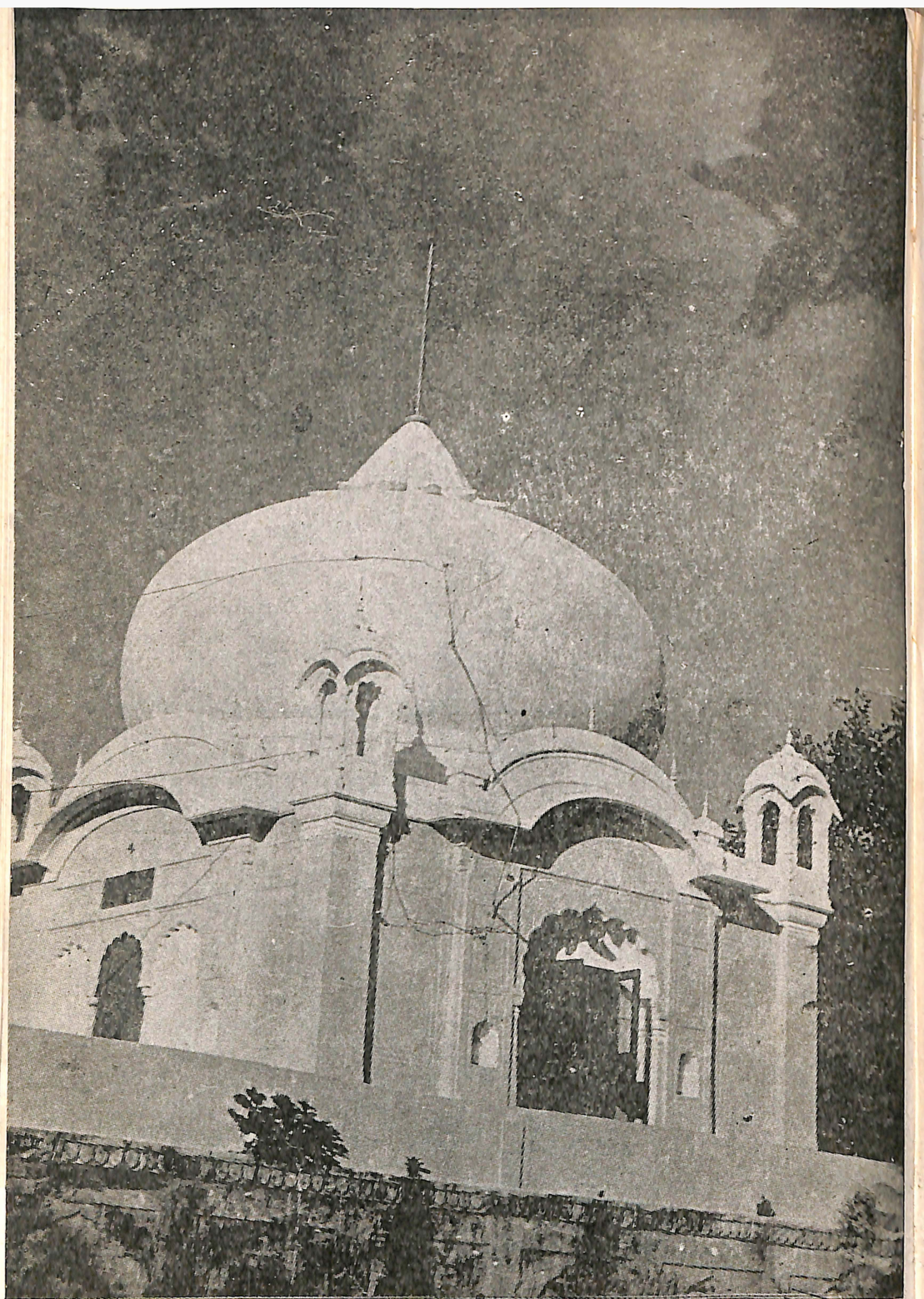
MR FAZL-I-HAMID
Deputy Director, Bureau of
Reconstruction, Government of
West Pakistan
Dated Lahore, January 30, 1965



BABA ALA SINGH, THE FOUNDER OF THE PATIALA STATE



NAWAB SAIF KHAN'S MOSQUE, FOUNDED IN A D. 1688



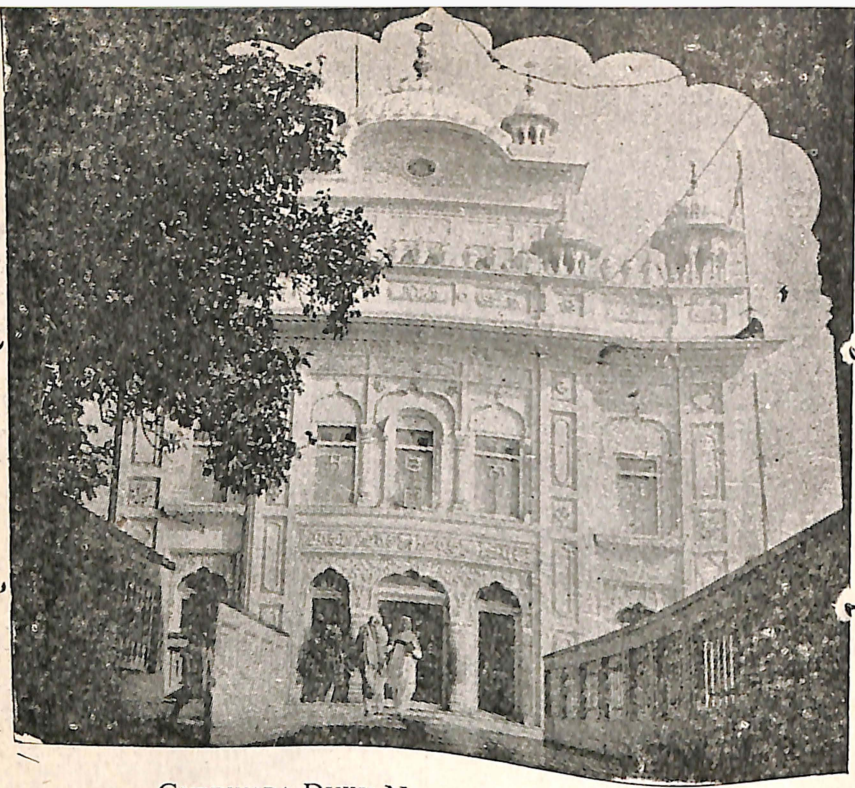
NAWAB SAIF KHAN'S TOMB, SEVENTEENTH-CENTURY CONSTRUCTION



A VIEW OF QILA MUBARIK, FOUNDED IN A.D. 1763

OLD MOTI BAGH PALACE, FOUNDED BY MAHARAJA NARINDER SINGH IN 1847





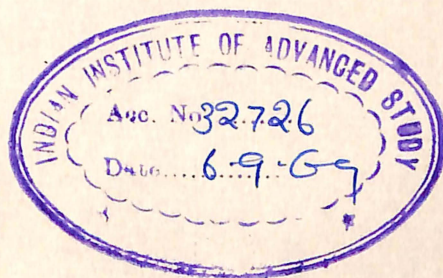
GURDWARA DUKH NAWARAN, FRONT VIEW

GURDWARA GURU TEGH BAHADUR





MAHENDRA COLLEGE, FOUNDED IN A.D. 1870





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