Chapter II

History
History

(Based on the Literary & Archaeological Evidence)

The district Muzaffarnagar is rich in its cultural heritage. However, not much is known about the ancient history of the region through the literary sources. Therefore, it is worthwhile to review the results of the cultural assemblage, chronological sequence and geographical situation of the archaeological sites of the region under study. However, the archaeological explorations of this region have brought several sites to light yielding Late Harappan, OCP, PGW, Black-Slipped NBP ware, Red wares of proto Historical, Historical and Medieval periods along with the various kinds of cultural equipments. All these evidences indicate that the region has been active in the political and cultural activities at least at the excavated sites like Hulas, Bargaon, Alamgirpur, Alihpur, Hastinapur, in the district of Saharanpur and Meerut which also makes the northern and the southern boundaries of the district Muzaffarnagar, respectively. It appears from the above evidence that this region was suitable for human occupation and it was a
main centre of attraction for the early settlers. Here were all the facilities viz. climate, food supply, water and vegetation available for the early settlers.

The Ganga-Yamuna Doab occupies a very significant place in the political, cultural and economic history of India. The area covered by the present district of Muzaffarnagar lies in the Ganga-Yamuna upper Doab which historically existed since the time of *Rigveda*. The district made a part of the region, called *Madhyadesa*, As gleaned from the *Puranas* the earliest known king, who ruled over this part was probably Pururvas Aila. He was succeeded by his sons, Ayu and Amavasu. The latter founded the Kanyakubja dynasty in the mid *Gangetic Doab*. His great grandson Yayati, continued to rule over the entire *Madhyadesa*. Not much is known about Yayati's son Puru. The district was continued to be ruled later on by Bharata of the *Mahabharata* fame, who extended his territory from the Saraswati to the *Ganga*. The capital town of the kingdom later on was shifted from Pratishthan to Hastinapura.

For several centuries Hastinapura had been a very significant centre of the political and cultural activities. The name of Hastinapura is frequently referred to in the ancient

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texts of Sanskrit, Prakrit, Pali and Apabhransa\textsuperscript{13}. It is interesting to note that Hastinapura, the capital of the Kauravas, does not receive as much notice as Indapatta in the Buddhist sources. It is only in a later text that there is a reference to Hatthinipur (not Hatthinapra) as a city of kingdom of Kuru\textsuperscript{14};

In the Jain texts, on the other hand, while there are references to Hatthinaura, Hattinapura and Hatthinagapura, there is no reference to Indapatta or Indraprastha in any form. But a new name Gayapura (Gajpura) is sometimes mentioned for Hastinapura\textsuperscript{15}. Panini and Greek scholar Plotemy also refers to it Hastnagar\textsuperscript{16}.

However, of all the names three, viz. Gajpura, Hastinapura and Nagpura deserve special attention. The town was called Gajpura, possibly, because the area had a large number of elephants. The king Hastin, who is listed 51\textsuperscript{st} in the dynastic list of the Puranas\textsuperscript{17}, gave the name Hastinapura to the region. After the Mahabharata war, when Nagas occupied the region, it became known as Nagpura\textsuperscript{18}.

\textsuperscript{13} "Kuroh putros bhavath Hasti tdupagya midam purm: Hastinapuramit yahunenkashcharyasevidham", Vividha - Trithakalpa (Shantiniketan, 1955), p.94.
\textsuperscript{14} Petavatthu, Ill. 6; Petvatttu Attheakatha, p.201.
\textsuperscript{16} cf. Puri, B.N., Cities of Ancient India (Delhi, 1966), p. 22.
\textsuperscript{17} Pargiter, F.E., Ancient Indian Historical Tradition, Delhi, 10962; pp. 112 & 146; Lal, B.B., Ancient India, Nos. 10 & 11, p. 147-48; Nevill, H.R., op. cit., Vol. IV, p. 147; and Mahabharata, Adiparva (Poona, 1926), 90-36.
\textsuperscript{18} Though Purana generally refer to this place as Hastinapura but Bhagvata gives its name as Gaja-Sahvyapur (Bhag. 1,8,45; 4,31,30; 4,10, 57), Mahabharata gives the name as Nagasahvyapur (Mbh. 7, 8, 14, 16, 20) and Nagpura (Mbh. 5, 147, 5). Jain texts call this place Gajpura frequently.
According to the Vedic texts\(^\text{19}\) the capital of the Kuru region was Asandivant which was probably identical with Naga-Sahvyapura of Hastinapura, the latter has been repeatedly referred to in the Puranas\(^\text{20}\). Ancient Hastinapura was situated on the south-east bank of the Ganga river. On its western end was Varnavarta\(^\text{21}\) (modern Barnawa) a village in tehsil Sardhana, district Meerut and situated on the eastern bank of Hindon Nadi. On northern end it extends upto Sukratal in tehsil Jansath of district Muzaffarnagar\(^\text{22}\). Towards south it extends upto Pushpavati (modern Puth or Puda) on the Ganga and in the south-west upto Ahar\(^\text{23}\), a small town in the district of Bulandshahar.

Kuru was the next renowned king of this (Pauravas) dynasty and the district which came under his kingdom was called Kuru-desa\(^\text{24}\). His successors became known as Kuru or Kauravas. However, the term Kaurava\(^\text{25}\) was restricted to Dhritrastra's son while Pandu's sons were called Pandavas\(^\text{26}\). The Kurus kingdom extended "from the Sivis and sub-Himalayan tribes on the north to Matsya, Sursena and South Panchala in

the South, and between North Panchala on the east and Marubhumi (the Rajputanas desert) on the west. According to *Mahasutsoma Jataka* its area was three hundred leagues.

The Kuru kingdom, according to the *Mahabharata* tradition was stretched from the Sarasvati to the Ganga and appears to have been divided into three parts viz. "Kurukshetra, the Kurus and Kuru-jangala (Adi P. CIX 4337-40). Kurukshetra, 'the cultivated land of the Kurus' comprised of the whole tract on the west of the Jamana and included the sacred region between the Sarasvati and Drishadvati (Vana P. LXXXIII 5071-78 and 7073-76, Ramayana, Ayodhya K. LXX 12; Megha, D.I. 49-50)...... Kuru-jangala, 'the waste land of the Kurus' was the eastern part of their territory and appears to have covered the tract between the Ganges and the North Panchala (Ram Ayodhya K. LXXII; Mbh. Sabha. P. XIX 793-94). The middle region between the Ganges and the Jamuna seems to have been called simply the Kuru's country."

The *Mahabharata* describes Kurukshetra to cover the land south of the Sarasvati and north of the Drishadvati. In *Divyavadana*, Hastinapura has been mentioned as a rich, prosperous and populous city.

According to *Taittiriya Aranyaka* Kurukshetra had Khandava Vana in the south, Turghna in the north and Parinah in the west. On the basis of these accounts it appears that the Kuru's kingdom roughly comprised of modern Thaneshwar, Delhi and the great part of the upper *Gangetic Doab*.

According to *Mahavastu-Avadana* the capital of the Kururattam was Hastinapura. Its earlier name was Asandivat. Manu describes the land between the two sacred rivers Sarasvati and Drishadvati, as *Brahmavarta*. The name Kurukshetra indicates a region which later on became the name of a particular place.

The Buddhist tradition records the existence of Hastinapura prior to Buddha. In *Anguttaranikaya* Kuru is referred to as a prominent *Janpada* in the list of sixteen *Mahajanapadas*. In *Bodhisattvavadana Kalplata* Hastinapura has been mentioned as the capital of Kauravas and according to *Lalitavistara* the king of this place belonged to the lineage line of the Pandavas.

It appears that when the Aryan moved eastward they selected Hastinapura for their first settlement on account of its strategic situation in the *doab*. Though we are not certain about the date of the first Aryan settlement here, it had grown as an important town by the time of the Mahabharata war.

34. *Mahavastu-Avadana*, III 361. According to it the country was also known as 'Kururattam' vide Jain, J.P., *op. cit.*, p.4.
Hastinapur, was the bone of contention between the Kauravas and the Pandavas. After the *Mahabharata* war Yudhishthir became the supreme in the northern India⁴⁰, with his capital at Hastinapur⁴⁰. The district Muzaffarnagar continued to be a part of Kuru empire under Parikshita, the grandson of Arjuna. His kingdom comprised the present New Delhi, part of the east Punjab and the upper *Ganga-Yamuna doab*⁴¹. As stated in the *Mahabharata* king Hastin was succeeded by his son Ajamidha, who, in turn, was succeeded by Raksa, Samvarna, etc. During the time of Samvarna's son this city came into prominence. Though the kingdom was lost temporarily by Janmejaya, it was regained by king Pratip⁴².

It is traditionally regarded that at Shukartal of Jansath tehsil of this district the sage Shukadeva had recited the *Srimad Bhagawata* to Parikshita. By this time the Nagas had become powerful and created trouble for Parikshita as well as for his son Janmejaya. During their regime due to Naga's invasion⁴³ Hastinapura passed through crises. Janmejaya performed a major sacrifice, known as *Janmejaya Yajna*, to which he invited certain *Brahmans* to perform *yajna* and honoured them with lands⁴⁴. The recipients by Janmejaya are said to be the Tagas of Pur, Charthawal and Shikarpur⁴⁵ of this district. However, the successor of Janmejaya continued to hold the region till Nichakshu. Before the city could regain its glory a great deluge washed away a considerable part of the city during the reign of Nichakshu. The trouble became more grave.

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41. Raichaudhuri, H.C., op. cit., p. 22; Majumdar and Pushalkar, op. cit., p. 323.
when locusts destroyed the standing crops which was followed by the spread of a disease. These circumstances forced Nichakshu to abandon his capital and the Kurus shifted it to Kausambi in the district of Allahabad. Excavations at Hastinapur and Kausambi confirm remarkably the literary statements.

Here it may be added that the recent explorations have brought to light the presence of a large number of OCP sites in the district. A good number of Late Harappan sites have also been recorded. However, as has been discussed above the area came under the Aryan occupation during the later Vedic Period identified with archaeological PGW period. On the basis of Prof. Lal's excavation at Hastinapur where, by the end of the period II (PGW phase) the settlement appear to have been washed away around 800 B.C., and since a PGW settlement was found at Kausambi also it is generally believed that the fact of transfer of Kuru capital from Hastinapur to Kausambi after a deluge gets corroborated by the archaeological evidence.

It appears that the city remained in oblivion for quite a long time and reappeared again on the political scene during 6th-5th century B.C. By that time the Kurus gradually gave up their monarchal form of govenment and consolidated themselves in a republican confederation. In this way the district became a part of Kuru Janpada, being one of the twelve.


49. The twelve great republication states - Vriji, Malla , Chedi, Vatsa, Kuru, Panchala, Matsa, Sursena, Asmaka, Avanti, Kamboja, and Gandhadra; as well as four monarchal states of Kasi Kosala, Magadha and Anga flourished in the sixth century B.C. Ibid, pp.21-23
great republican states.

In the middle of the 4th century B.C., the Kurus were overthrown by Mahapadma of Nanda dynasty of Magadha. *Pauranic* tradition affirms that he exterminated all the *Kshatriya* families and became the monarch of a vast kingdom extending from Punjab to Magadha, including this district.\(^50\).

In the later half of the 4th century (around 321 B.C.) Chandragupta Maurya\(^51\), defeated Mahapadma Nanda and occupied the throne of Magadha. Obviously this district became a part of the great Mauryan empire too.

However, it appears that Hastinapura was not in prominence during the time of Ashoka. Perhaps this was the reason why he preferred to instal his pillar not at this place but in Meerut\(^52\). Soon after the death of Ashoka, the Mauryan power declined and finally it fell into the hands of Pushyamitra Sunga (187-151 BC) who killed the last Mauryan ruler, and usurped the throne\(^53\).

In 185 B.C., the region covering this district came under the control of Pushyamitra Sunga, as mentioned earlier. But soon the Bactrian Greeks under Demitrious and Menander, respectively\(^54\) overran northern India including Muzaffanagar district during his reign. This fact is attested by some Bactrian coins\(^55\) which were found in this district undoubtedly indicates that the Greek armies passed through it when they invaded the

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51. Majumdar, R.C., *op. cit.*., p. 104.
52. The pillar was shifted to Delhi by Firozshah Tughalaq (c.1351-88 A.D.); Atkinson, E., *op. cit.*., p.
53. Raychaudhuri, H.C., *op. cit.*., p. 369
country during the reign of Pushyamitra Sunga. Subsequently, the Sakas established themselves in the entire western Uttar Pradesh. A large number of coins of Rajuvula, discovered at various places in the region, particularly in the western part of Uttar Pradesh and Punjab, are abundant. 

Since Hastinapura excavation has yielded coins of Mitra dynasty from the early levels of period III, it appears that the region of Muzaffarnagar went under the rule of Mitra kings of the Panchala region after the Mauryas and Sungas. Subsequently the Panchala were replaced by the Yaudheyas in the beginning of the first century of the Christian era. The clay seal and coins suggest that Yaudheya kings had exercised their political authority over this region. The Yaudheya coins have also been found from the middle of the period III of Hastinapura.

Towards the close of the first century or in the beginning of the second century the Kushanas occupied the entire area of the western Uttar Pradesh. The new regime helped the propagation of Buddhism. Hastinapur excavation has yielded images of Maitreya Bodhisattva and few other images during period IV of Hastinapura. The region of Muzaffarnagar was not far away from the ancient kingdom of Sursena with their capital at Mathura which had become a nucleus of the Buddhist activity. The district remained the part of the Kushana empire till the middle of the 3rd century A.D.

It appears that till the reign of Vasudeva of Kushana dynasty this area remained in prominence. However, by the end

58. Majimdar, R.C., op. cit., p. 130.
Kushana period this place once again appears to have be­
came insignificant. The whole Uttar Pradesh in the middle of
the 4th century A.D. came under the empire of
Samudragupta. Till the beginning of 6th century A.D it re­
mained under the Gupata rulers.61

In the beginning of the 6th century A.D. some part of
the Gupta empire including the district was conquered by a
Huna invader, Torman62. After the decline of Gupta empire the
region, which covered this district also came under the sway
of Maukharis of Kannauj63.

With the rise of Vardhanas (606-647 AD) Muzaffarnagar
and Hastinapur became part of Thaneshwar and subsequently
of the Kannauj kingdom. Though Huin-t-Sang did not visit
Muzaffarnagar and Hastinapur, he certainly visited Thaneshwar
and Shrugna, the other two important places of the period64.

It may be noted here that with the end of the Vardhanas
the region also lost its importance and nothing definite is known
even about Hastinapura, up to the middle of 9th century A.D.

In the later half of the 9th century A.D. when the district
became the part of the Gurjara-Pratihara65 empire, the Patihara
continued to rule over this district till the beginning of the 11th
century A.D. In 1018 A.D. they were dominated by Mahmud
of Ghazni66. Though a few silver coins with Bull and Horse-

63. Tripathi, R.S. op. cit., pp. 289-90, 297.
64. Cunningham, A, The Ancient Geography of India (Varanasi 1963)
65. Mishra, V.B. : The Gurjara Pratiharas and Their Times (Delhi
66. Tripathi, R.S., History of Kanauj to the Moslem Conquest (Delhi
1959) pp. 284-86.
man belonging to Spalpatideva and Samantdeva period of Ohind of the Hindu Shahi dynasty of 9th century A.D. have been found, it may be worthwhile to record that I also got a coin of Samantdeva, during the course of exploration of the district from the village Niamu. These coins do not indicate any supremacy over Pratiharas but close contact between the two royal families. Later on, before the take over by Prithviraj this district became a part of the dominion of the Tomars of Delhi in the 12th century A.D.

Prithviraj Chahman occupied the kingdom of Delhi during 1178-92 A.D. Under him the eastern track of the district Khudi (old name of Shikarpur) and Baghra were seats of petty rulers (Raja), subordinate to him. Prithviraj lost his control over this district terrain, when he got defeated in the second battle of Tarain in 1192 A.D. by Shahab-ud-din Gouri.

The main settlers then in Muzaffarnagar district and its vicinity were Brahmans and Rajputs. Jats occupied the whole southern portion of the district. At a later date, Gujars took possession of the poor tract, which the Jats had left unoccupied.

Authentic history of the area begins with the Muslim conquest. Soon after the Slave Dynasty established its hold at Delhi and surrounding areas around Delhi, Muzaffarnagar came under Muslim occupation. Since then Muzaffarnagar remained a dependency of various dynasties, which ruled at Delhi and

70. Tripathi, R.S. : *op. cit.*, p. 36.
Agra until the final dissolution of the Mughal Empire.

Qutb-ud-din-Aibak started consolidating his hold over his possession, including the area covered by this district. During the early period of 13th century A.D., Jats have risen into prominence in this district. They gathered around one Vijai Rao of Sisauli and held meeting in 1201 A.D. at villages Bhaju and Bhanera in Khap Baliyan. A political organization formed under Sarva Khap was to protect the territories of Khaps from the invaders. However, it is not known how far they resisted Qutb-ud-din-Aibak. But as far as Iltutmish in concerned, they acknowledged his supremacy. In 1255 A.D., the Jats protested against imposition of taxes on religious worship and festivals. In 1267 they again protested but were dominated by Ghiyas-ud-din Balban.

Period V of Hastinapur has yielded a coin of Ghiyas-ud-din Balban (1266-87 A.D.), which testifies the above fact. Some coins of Balban have also been found from the village Barala of this district. All the coins found from village Barala are housed in an Archaeological Museum at Muzaffarnagar.

After slave dynasty the district became the part of Alauddin-Khilji's (1296-1316 A.D.) empire. Numismatic evidences confirm the above fact. Some silver coins of Alauddin Khilji have been found from Muzaffarnagar city. During the reign of Alauddin Khilji the Sarva-Khap council at a meeting, held at Shikarpur, (Khap Baliyan) decided to protest against forcing

76. Prasad, Dr. Ishwari, op. cit., pp. 182-199.
77. Information received from the State Museum U.P. vide Varun, D.P., op. cit., p.22.
78. Pradhan, M.C. op. cit., p. 22.
the local Hindus peasantry to pay one-half of the gross produce of their land, house tax, and grazing tax on all milk-cattle. Ram Rao Rana, Khap Baliyan and army leader, conquered the village Soron, a stronghold of the Muslims, as well as the adjoining areas. Soron, ultimately, became the military stronghold of the Khap army and the seat of the hereditary vizirs of Khap Baliyan. It is evident from the discovery of some coins of Gayasuddin Tughlaq, the first ruler of Tughlaq dynasty in the district that he had his sway over this district.

During the reign of Muhammad-Tughlaq (1325-51 A.D.), second ruler of this dynasty, the famous Jain teacher and saint Jinaprabhusuri came to Delhi and obtained an order (farman) from the king to visit Hastinapur along with his disciples. The village Tughlaqpur, probably named after Muhammad-bin-Tughlaq, also proves that he exercised his authority over this district as well. The district suffered a lot along with other parts of the doab with heavy taxation under Muhammad Tughlaq during 1331-32 A.D. His successor Firozshah Tughlaq was, however, liberal. He tried to lighten the fiscal burden on the cultivators of this doab district by reducing the land revenue demand and providing irrigation facilities.

The first notable event connected with the district Muzaffarnagar, in 'Persian record, is the Taimur's march
through the district in January, 1398-99 A.D. The district was overrun by the invading hordes of Taimur from Central Asia. After the sack of Meerut, the conqueror marched north-wards either through Firozpur in *pargana* Hastinapura of Meerut district or Firozpur in *pargana* Bhukerheri of the Muzaffarnagar district (towards Tughlaqpur in *pargana* Purchhapar). While he was encamping there, he heard that Hindus had assembled at forts of the Ganga. Taimur, then sent on a force of 500 horsemen to disperse the enemy and marched with the remaining force to Tughlaqpur. Soon information was received that a force of Hindus was coming down the river in forty eight boats with the intention of fighting. Taimur then himself marched on horse with one thousand troop to crush them.

After this fight Taimur returned to the Tughlaqpur and then crossed the Ganga and came upto Bijnor district. Taimur left the region in a state of utter confusion. However, at that time Muhammad Tughlaq was at the throne of Delhi but he had no power and influence. Many of the chiefs of the doab and adjacent area were defying his authority.

The *Sarva Khap* council held a meeting in 1403 A.D. at Shikarpur in *Khap* Baliyan for raising an army to protect the *Khap*, areas agricultural produce, life and property. By this time Sheikhs, Saiyids and the Pathans had occupied the region. No Muhammadan settlement of any importance seems to

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87. Atkinson is inclined to think that the Firozpur in Meerut is intended. Atkinson, E., *op. cit.*, vol. III, p. 578.
90. Majumdar and Pushalkar, *op. cit.*, vol. VI, p. 121.
have been made until the arrival of the Saiyids. The Saiyids of Barha, who played an important role in this region, are stated by tradition to have settled down in the district seven generations before the time of Akbar.\(^92\)

The district continued to be under the sway of the Lodhi Sultans of Delhi and witnessed considerable political activity under them.\(^93\) In the reign of Ibrahim Lodhi at a later date his authority became shaky and due to his policies his nobles became disloyal. Babar, taking the advantage of the situation, in later days during his fifth expedition passed the doab though this district\(^94\), reached Panipat in 1525 A.D. He defeated the Lodhis. Rana Sangram Singh\(^95\), Khap leader fought the battle of Khanwa, but was defeated by Babar. Thus the area including this district of Muzaffarnagar passed under the sway of Babar.

After Babar, his son Humayun took over in 1530 A.D. and the area including the district Muzaffarnagar also passed into the control.\(^96\)

The Saiyids of Barha, it seems came to the region before Akbar. They occupied posts of some importance under the Surs, because the arrival of Saiyid Mahmud in Akbars camp is recorded by all historians as an event of importance.\(^97\)

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95. Pradhan, M.C., op. cit., p. 257.
97. "Sayyid Mahmud was the first of the Barha Sayyids that helds of fice under the Timur". He was with Sikandar Sur (Badsoni II 18) in Mankot, but seeing that the cause of the Afghans was hopeless, he left Sikandar and went over to Akbar (tr.) Blochmann, *Ain-i-Akbari*. (Delhi, 1965), Vol. I., p. 42A.
During the Mughal period the Saiyids of Barha occupied a prominent position and played a significant role to strengthen the Mughul Empire. For the history of the doab comprising modern district of Muzaffarnagar during the Mughul period, a historical account of the Saiyids of Barha is indispensable. According to *Ain-i-Akbar* the Saiyids of Barha during Akbar period formed characteristic element in the population of the Muzaffarnagar district.

No accurate chronological account is available about the origin and history of the Saiyids of Barha. It is also alleged that being *Siah* and the followers of the twelve Imams, they came to be known as Baraha. However, it is believed that during the reign of Akbar and Jahangir the Saiyids of Baraha were given the name since they held twelve villages in the Muzaffarnagar district, both Tabqaa-i-Akbari and Tuzak-i-Jahangiri clearly refer to this.

In Ganga-Yamuna Doab region, the Kundhwals are said to have settled at Majhera; the Chhatbanuris in or near Sambhalhera; the Jagneris in Bidauli and the Tihampuris branch in Dhasri and Kumhera.

The main places where the Saiyids of Barha still live are Miranpur, Khatauli, Muzaffarnagar, Jaoli, Tisang, Bakhera, Majhera, Chataura, Sambhalhera, Tilang, Bilaspur, Morna, Sardhaoli, Kaila, Odha and Jansath, etc.

During the reign of Akbar (1556-1605 A.D.) the Saiyids of this district rendered singular service. The district was brought under the sway of Akbar, after the second battle of

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101. For detailed account of these four branches see *Ain,* *op. cit.,* Blochmann.
Panipat in 1556 A.D., in which he was helped by a prominent Barha Saiyid, Mohammad Khan\textsuperscript{102} of Kundliwal, a resident of Mujhera.

The area covered by the present district of Muzaffarnagar fell in the Subah of Delhi, with the exception of paragana of Kandhala. During Akbar's reign it was divided into units of revenue administration called \textit{Mahals}. The district was governed by the \textit{Sarkar} of Saharanpur.

The Barhya Saiyids of this district have helped to save the mighty empire of Delhi several times\textsuperscript{103}. Hasan Fakhr-ud-din, one of the Chhatrauri branch who resided near Sambhalhera, enjoyed at Akbar court. Saiyid Fakhru-d-din who lived in the reign of Akbar and because of his influence in the emperor's court, became a close friend of Raja Ram Chand of Sambhalhera. When Ram Chand died heirless his property and estate was looked after by Saiyid Hasan Fakhru-d-din. The widow of the late Raja became so happy with his conduct and behaviour that she presented her whole property as a gift to him. The Saiyid assumed possession of Sambalhera and the adjoining estates with the court's sanction\textsuperscript{104}.

Internal autonomy and religious freedom were granted to the \textit{khap} councils under \textit{Serv Khap} by Akbar through certain mandates. The \textit{khap} councils were given complete freedom in judicial matters, and their leaders, were recognised by the Delhi court. They had freedom to carry out their social and religious functions in accordance with their customs and laws. The \textit{jazia} i.e. the religious tax, was also abolished\textsuperscript{105}. Thirty-three coins of Akbar's reign have been found in the village of Garhi\textsuperscript{106}.

\begin{itemize}
\item \textsuperscript{102} Atkinson, E., \textit{op. cit.}, p. 59.
\item \textsuperscript{103} \textit{Ibid.}, p. 59.
\item \textsuperscript{104} \textit{Ibid.}, p. 597.
\item \textsuperscript{105} Pradhan, \textit{op. cit.}, p. 106.
\item \textsuperscript{106} Information received from the State Museum, U.P. vide varun, D.P., \textit{op. cit.}, p. 25.
\end{itemize}
During Jahangir's regime Barha Saiyids rendered unique services. Sheikh Hasan is one of them who rose to great eminence. Beside being a mighty soldier he was a renowned surgeon. Sheikh Hasan was awarded with the title Muqarrab Khan by Jahangir and subsequently he became popular as Muqarrab Khan. A silver coin of Jahangir, issued in 1623 A.D. has been found in the village Sambhalhera of this district. There are several monuments of Jahangir's period which has been described elsewhere. However, Muqarrab Khan built a large tank in Kairana: Nurjahan, the queen appreciated it very much. According to a tradition Nurjahan had a residential place in Nurnagar.

During the reign of Shahjahan the Saiyids of Tihanpuri branch had earned the imperial favour. Muzaffar Khan was honoured with the title of Khan-i-jahan. He was also bestowed with the jagir of forty villages in pargana Khatauli and Sarwat.

Muzaffarnagar was founded in about 1633 A.D. prior to that date the area was known as Sarwat. Muzaffar Khan laid a foundation of a new town at Sarwat. His son Saiyid Abdul Mansur Khan completed it and named the new town Muzaffarnagar. In due course of time the town became a full-fledged district. The name of Saiyid Abdul Mansoor Khan is preserved in the name of village Mansurpur, in pargana Khatauli.

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111. At that time the Sarwat was almost deserted.
113. Ibid pp.702-03.
A number of gold and silver coins of Shahjahan have been found in Sambhalhera and Jansath\textsuperscript{114}. A number of Mosque and Sarai have been constructed during the reign of Shahjahan. However, these have been discussed elsewhere.

The Saiyids of this district also rendered services in the reign of Aurangeb (1658-1707 A.D.). They participated in his military campaign also\textsuperscript{115}. In the period of Aurangeb, several mosque and forts were built.

To conclude the district has a rich historical record of events, ups and downs, political rivalries, take over and over throw of dynasties.

\textsuperscript{115.} Atkinson, E., op. cit., p. 686-87.