For the early history of the district, no adequate literature is available. Even though the exact dating of literary sources is not possible, their chronological sequence is generally agreed upon. It is reasonable to place the evidence of Buddhist sources, like Jatkas and some other Buddhist text, before that of sources like epic of Mahabharata. The history itself goes back and disappears into the mists of legend. While the earliest records are gone and fragmentary artefacts and ruins are almost completely mute. There is evidence of indicate that
Muzaffarnagar has an antiquity going back to at least three thousand years, as the district has yielded so many Late Harappan as well as Ochre Colour Pottery sites.

The coins and archaeological findings conjecture that there were settlements in and around Muzaffarnagar from the time of the Late Harappan, Ochre Colour Pottery, Painted Grey Ware and Northern Black Polished Ware cultures. However, about the 6th century B.C. the district seems to have been established. The district has encountered evidences of material culture belonging to the Mauryan, Sunga, Kushana, Gupta, Post-Gupta, Rajput and Delhi Sultenate periods to Mughal period. This was sufficient to confirm the local tradition about the antiquity and continuity of urban settlement in the area under study, atleast at the sites of Hastinapura and Purana Quila.

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

1. Above conclusion is based on the two renowned archaeological sites viz; Hastinapur and Purana Quila, which are not much away from the district of Muzaffarnagar. Hastinapur is the district Meerut while Purana Quila is in Delhi. Hastinapur is hardly 50 km away from the district headquarters of Muzaffarnagar.

Muzaffarnagar lies in the upper doab of the Ganga and the Yamuna, which have existed since the date of Rigveda. The region was called Madhyadesa, of which this district formed a part. According to an old tradition, Muzaffarnagar formed part of the kingdom of the Pandavas of the Mahabharata fame. As gleaned from the Puranas and the epics, the earliest known king who ruled over this part was probably Pururvas Aila. His realm was divided between his two 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. No history is known after Yayati's son Puru. The district was continued to be ruled later on by Bharata of epic fame who extended his territory from Saraswati to the Ganga. The headquarters of the kingdom after him was shifted from Pratishthan to Hastinapura.

5. Varun, D.P. op. cit., p. 18
For several centuries Hastinapura had been a very significant centre of the political and cultural activities. The name of the Hastinapura is frequently referred to in the ancient texts of Sanskrit, Prakrit, Pali and Apabhraṣṭa. It is interesting 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 Hatthinipura (not Hatthinapura) as a city of kingdom of Kuru; In Jain sources, on the other hand, while there are references to Hatthinaura, Hatthinapura and Hatthinagapura, there is no reference to Indapatta or Indraprastha in any form. But a new name Gayapura (Gajpura) is sometimes mentioned for Hastinapura. Panini and Greek Geographer Ptolemy also refers to it Hastinagar.

However, of all the names three—Gajpura, Hastinapura and Nagpura deserve special attention. Perhaps a large

2. Petavatthu, III. 6; Petavatthu Attheakatha, p. 201.
number of elephants were once found in this region which gave the name to the region as Gajapura. The King Hastin, who is listed 51 in the dynastic list of the Puranas, gave the name Hastinapura to the region. After the Mahabharata war when Nagas occupied the region, it became known as Nagpura.

According to the Vedic texts the capital of the kuru region was Asandivata which was probably identical with Naga-Sahvyapura or Hastinapura, the latter repeatedly referred to in the epics and Puranas.

Ancient Hastinapura was situated on the south-east bank of the Ganga river. On its western end was Varnavarta (modern Barnawa) a village in the tahsil Sardhana of the


2. Though Purana generally refer to this place as Hastinapura but Bhagvat gives its name as Gaja-Sahvyapur (Bhag.1,8,45; 4,31,30;4,10,57), Mahabharata gives the name as Naga-Sahvyapur (Mbh.7, 1,8,14,16,20) and Nagpura (Mbh. 5,147,5) Jain texts call this place Gajpura frequently.


district Meerut and situated on the eastern bank of Hindon Nadi. On northern end it is spread up to Sukratal in tahsil Jansath of district Muzaffarnagar\(^1\). Towards south it extended up to Pushpavati (modern Puth or Puda) on Ganga and in the south-west up to Ahar\(^2\), 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\(^3\). His successors became known as Kurus or Kauravas\(^4\). However, the term Kaurava was restricted to Dhritrashtra's son, Pandus' sons being called Pandavas\(^5\). The Kurus occupied the Country "from the Sivis and sub-Himalyan tribes on the north to Matsya, Sursena and South Pancala on the South, and between North Pancala on the east and Marubhumi (the Rajputanas desert) on the west\(^6\)."

According to Mahasutsona Jataka\(^7\) its extent was three

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5. Ibid. 300.
6. Law, B.C., Geographical Essays Relating to Ancient Geography of India (Delhi, 1926), p. 132; Mahabharata, Adiparva, I 109, 1; 149, 5-15; II 26-32; III 83-204 vide Raychaudhuri, H.C., op. cit., pp. 21-23.
hundred leagues.

The Kuru kingdom, according to the epic tradition was stretched from Sarasvati to the Ganga and there territory appear to have been divided into three parts: "Kuruksetra, the Kuru and Kuru-jangala (Adi P. CIX 4337-40). Kuruksetra, 'the cultivated land of the Kuru's comprised the whole tract on the west of the Jumna and included the sacred region between the Sarasvati and Drsadvati (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 Kuru's was the eastern part of their territory and appears to have comprised the tract between the Ganges and the North Pancala (Ram Ayodhya K. LXXII; Mbh. Sabha. P. XIX 793-94). The middle region between the Ganges and Jumna seems to have been called simply the Kuru's country1".

Mahabharata gives the following description of Kurukshetra: south of the Sarasvati and north of the Drishadvati2. In Divvavadana, Hastinapura is described as

1. Law, B.C., op. cit., p. 132.

2. "Dakshina sarasvatya drishadvatyuttarena cha; Ye vasanti Kurukshetre te vasanti trivishatapē". "South from Sarasvati and north from Drishadvati they who dwell in Kuruksheta live in paradise". Mahabarata, III 83, 4, 9.15; 25, 40, 52, 200, 204-208; Majumdar, S.N., op. cit., p. 382; and Raychaudhuri, H.C., op. cit., p. 21.
a rich, prosperous and populous city\(^1\).

According to *Taittiriya Avanyaka*\(^2\) 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 kingdom roughly comprised of Modern Thaneshwar, Delhi and the great part of the upper Gangetic Doab\(^3\).

According to *Mahabharata*, the city got its name after the king Hastin of Paurava dynasty who is said to have founded it. Literary evidence both Brahminical and Jain associates this place with king Hastin\(^4\). It is also said that it was the capital of Dushyanta and his son Bharat, who were ancestors of kind Hastin. However, at that time its name was not Hastinapura but Gajpura or Naga-Sahvyapura or Asandivata. According to *Prapanchsudani* this place also became known as Kururattam when some people of North

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1. *Divyavadana* No. 435; also Law, B.C., *op. cit.*, p. 29.
4. *Shatputramabhuna nabhisunah sunuhkururnraph; Kurukshetram; kyatam restrametatta dakhyaya; Kuroh putro S bhavath Hasti tadupagyamidampuram.* *Vividha-Tirthavikalpa* (Shantiniketan, 1934), p.94.
Kuru region came and settled down here during the time of king Mandhata of Puranic fame. According to another tradition the founder of Kuru kingdom was Kuru of Samvarna line. 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 Dristadvati, as Brahmavarta. The name Kurukshetra indicates a region which later on became the name of a particular place.

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 Mahajanpadas. In Bodhisattva Vadana Kalplata Hastinapura has been mentioned as the capital of Kauravas and according to Lalitavistara

1. Prapanchsudani, I 1, 184; also Law, B.C., Tribes in Ancient India (Poona, 1943), p. 23 and his Geography of Buddhism (London, 1932), p. 17.

2. Teshu trishu Kumareshu jateshu kurubarangal; KuravoStu kurukshtre trayametadavardnata. Manabharata, 1, 102, 1; 102, 22 and 1191, 9.

3. Mahavastu-Avadana, III 361. According to it the country was also known as 'Kururattam' vide Jain, J.P. op. cit., p. 4.


the king of this place belonged to the family line of the Pandavas.

It appears that when the Aryan moved eastward they selected Nastinapura for their first settlement on account of its strategic situation in the Doab\(^1\). 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.

The Hastinapur, which governed this district, was the bone of contentions between the Kauravas and the Pandavas. After the Mahabharata war Yudhishthir became the supreme in the northern India\(^2\), with his capital at Hastinapur\(^3\). The district continued to be a part of Kuru empire under Parikshita, grandson of Arjuna. His kingdom comprised the present New Delhi, part of the east Punjab and the upper Ganga-Yamuna doab\(^4\).

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As *Mahabharata* states king Hastin was succeeded by his son Ajamidha, who in turn was followed by Raksa, Samvarna, etc. respectively. 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 Pratipa².

It is regarded traditionally that at Shukartal of Jansath tahsil of this district the sage Shukadera has recited the *Srimad Bhagawata* to Parikshita. By the time of Nagas had became powerful and they created trouble for Parikshita as well as for his son Janmejaya. Histinapura passed through crises, during their regime due to Naga's invasion². Janmejaya performed a major sacrifices, known as *Janmejaya Yajna*, to which he invited certain Brahmans to perform *yajna* and honoured them with lands³. The


receipients by Janmejaya are said to be the Tagas of Pur, Charthawal and Shikarpur\(^1\) 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 when locusts destroyed the standing crops spread which was followed by a spread of disease. These circumstances forced Nichakshu to abandon his capital and the Kurus shifted it to Kaushambi in the district of Allahabad. Excavations at Hastinapur and Kaushambi confirms remarkably the literary evidence\(^2\).

Here it may be added that the recent explorations have brought to light of a large number of OCP sites in the district. A few Harappan and late Harappan sites have also been recorded. However, it has been discussed above that the area came under the Aryans occupation during the

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later Vedic Period as is attested by the PGW sites.

On the basis of Prof. Lal's excavation, the end of the period II (Painted Grey Ware phase) belonging to Aryans which was washed away around 800 B.C., and PGW settlement approved at Kaushambi immediately after. 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 monarchical form of government and consolidated themselves in a republican confederation. In this way the district became a part of Kurus Janpada, being one of the twelve great republican states.

In the middle of the 4th century B.C. in the process of Magadhan expansion this Janpada became the part of that great kingdom. The Kuru 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\(^1\).

In the later half of the 4th century (around 321 B.C.) Chandragupta Maurya\(^2\), who defeated the Nanda king occupied the throne of Magadha. Obviously this district continued to be part of the great empire too.

However, it appears that Hastinapura was not in prominence during the time of Ashoka. Perhaps this was the reason that why he preferred to install his pillar not at this place but in Meerut\(^3\). Soon after the death of Ashoka the Mauryan power declined and the deab fell into the hands of Greek invaders. But soon Pushymitra Sung (187-151 BC) liberated it from the Greeks\(^4\).

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3. The pillar was shifted to Delhi by Firozshah Tughalaq (c. 1351-88 A.D.); Atkinson, E., *op. cit.*, p.
In 185 B.C., the region covering this district came under the control of Pushyamitra Sunga. Perhaps same situation remained under the sunga. The Bactrian Greeks over run in India during his reign, under Demitrious and Menander respectively. However, some Bactrian coins which were found in this district undoubtedly indicates that Greek armies passed through it when they invaded the country during the reign of Pushyamitra Sunga. Not long after established themselves at Mathura after overpowering the Greeks during the first half of the first century B.C. 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 Yaydheyas in the beginning of the first century of the Christian era. However, the clay seal and coins suggest that Yodheya kings have exercised their political authority over this region. The Yodheya coins also have been found from the middle of the period III of Hastinapur.

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 Bodhisattra 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.

2. Majumdar, R.C., op. cit., p. 130.
which had become a great centre of Buddhist activity. The district remained the part of Kushana empire till the middle of the 3rd century A.D.¹

It appears that till the reign of Vasudeva of Kushana dynasty this area remained in prominence. However, by the and Kushana period, this place once again became insignificant. Excavations of Hastinapur has proved that the site was abandoned. In due course of time a sort of forest or wood land grew here.

The whole Uttar Pradesh including this district in the middle of the 4th century A.D. was under the empire of Samudragupta. Till the beginning of 6th century the district continued to form part of the Gupta empire².

In the beginning of the 6th century A.D. some part of the Gupta empire was conquered by a Huna invador, Torman. The conquered coveres this district³.

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¹ Tripathi, op. cit., p. 223; Majumdar, R.C. and Pushalker, A.D. (Ed): History and Culture of the Indian People (Bombay 1951-60), Vol. III, pp. 141-42.
³ Majumdar, R.C., op. cit., pp. 242-43.
After the decline of Gupta empire the region including this district came under the sway of Maulharis

With the rise of Vardhanas (606-647 AD) century A.D., Muzaffarnagar and Hastinapur became part of Thaneshwar and subsequently of 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 period.

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, upto the middle of 9th century A.D.

In the latter half of the 9th century A.D. when the district became the part of the Gurjara-Pratihara 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 Ghazni. Though there

1. Tripathi, R.S. op. cit., pp. 289-90, 297.
4. Tripathi, R.S., History of Kanauj to the Moslem Conquest (Delhi 1959) pp. 284-86.
have been findings of a few silver coins of Bull and Horseman type of Spalpatideva and Samantdeva\(^1\) of ohind, of the Hindu Shahi dynasty of 9th century A.D. It may be worthwhile to record that I also got a coin of Samantdeva, alway the course of my explore of the district from the village Niamu. These coins does not indicate any supremacy over Pratiharas but close contact between the two royal families. Latter on, before the possession of Prathviraj this district became the part of the dominion of Tomars of Delhi, upto 12th century A.D.

Prithviraj Chahman\(^2\) (1178-92 A.D.) occupied the kingdom of Delhi. Under him the eastern track of the district Khudi (old name of Shikarpur) and Baghra\(^3\) were seats of petty rulers (Raja) subordinate to him. Prithviraj lost his control over this district tarain when he got defeated in the second battle of in 1192 A.D. with Shihab-ud-din Ghuri\(^4\).

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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, Goojars took possession of the poor tract which the Jats had left unoccupied.

(MEDIEVAL PERIOD)

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 including Muzaffarnagar came under Muslim occupation. Since then Muzaffarnagar remained a dependency of various dynasties which ruled at Delhi and Agra until the final dissolution of the Mughal Empire.

Qutb-ud-Aibak, started consolidating his hold over his possession including the area covered by this district\(^1\). During the early period of 13 century A.D. Jats have risen into prominence in this district. They gathered round 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

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was to protect the territories of Khaps from the invaders. However, it is not known how far they resisted Qutb-ud-Aibak. But as far as Iltutmish is concerned, they acknowledge their supremacy\(^1\). In 1255 A.D., the jats protested against imposition of taxes on religious worship and festivals\(^2\). In 1267 they again protested but they were dominated by Ghiyas-ud-din Balban\(^3\).

Period 1st of Hastinapur\(^4\) 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 Alaud-din-Khilji's (1296-1316 A.D.) empire\(^5\). Numismatic

evidences confirms the above fact. Some silver coin of
Ala-ud-din Khilji have been found from Muzaffarnagar
city\(^1\). During the reign of Ala-ud-din Khilji the Sarva-
Khap council at meeting held at Shikarpur\(^2\), (Khap Baliyan)
decided to protest against forcing the local Hindus
peasantry to pay one-half of the gross produce of their
land\(^3\), house tax, and grazing tax on all milch cattle.
Ram Rao Rana, Khap Baliyan and army leader, conquered
the village shoron, a strong hold of the Muslims, as
well as the adjoining areas. Soron, ultimately, became
the military strong hold of the Khap army and the seat of
the hereditary vizirs\(^4\) of Khap Baliyan.

It is evident from the discovery of some coins
in the district of Giyas-ud-din Tughlaq, the first ruler
of Tughlaq dynasty that his sway over this district\(^5\).
During the reign of Muhamad-Tughlaq (1325-51 A.D.), second
ruler of this dynasty, the famous Jain teacher and saint

1. Information received from the State Museum U.P. vide
Varun, D.P., \textit{op. cit.} p. 22.
3. Prasad, Dr. Ishwari, \textit{op. cit.} pp. 208-9; Mujumdar, R.C.
and Pushalkar, A.D., \textit{History and Culture of Indian
People} vol. VI, p. 23.
5. Information received from the State Museum, U.P. vide
Varun, D.P., \textit{op. cit.} p. 22.
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 Taimuris march through the district in January, 1399 A.D. when he killed a large number of infedal inhabitants. In 1398-99 A.D. the district was overrun by the invading hordes of Taimur from Central Asia. After the sack of Meerut, the conqueror

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marched north-wards either through Firozpur in pargana Hastinapura of Meerut district or Firozpur in pargana Bhukerheri of the Muzaffarnagar district (towards Tughalaqpur 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. In his own words: "As soon as my braves saw the boats, some of them rode their horses into the river and swam to the vessels; then, seizing fast hold of the sides, they defeated all the efforts of the Hindus to shake them off. They forced their way into some of the boats, put the infidals to the sword, and threw their bodies into the river; thus sending them through waters to the fires of

1. Atkinson is inclined to think that the Firozpur in Meerut is intended. Atkinson, E., op. cit., Vol. III, p. 578.

the hell. Some of my men dismounted, and, proceeding to
the fort, assailed the enemy with arrows, but the vessels
were at length rested from their possession and were
brought with their contents to my presence".

After this fight Taimur returned to the Tughlaqpur
and then crossed the Ganga higher up to the Bijnor district.
Taimur left the region in a state of utter confusion.
However at that time Muhammad Tughlaq¹ was at the throne
of Delhi but he has no power and influence. Many of the
chiefs² of the doab and adjacent area were to 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
Khap, areas and to also protect agricultural produce, life
and property³.

By this time Shekhs, Saiyids and the Pathans had
occupied the region. It would be worthwhile to trace their
history in brief.

2. Majumdar and Pushalkar, op. cit., Vol. VI, p. 121
No Muhammadan settlement of any importance seems to have been made until the arrival of the Saiyids. The Saiyids of Barha who played important role in this region, are stated by tradition to have settled down in the district seven generations before the time of Akbar.

Khizr Khan was the first notable person to gain favour of Taimur. He was the son of Maliku-sh-shak Malik Sulaiman, who was adopted in childhood and brought up by Malik Nasiru-l-Mulk Mardan Daulat. Historians record he was by descent a Saiyid. Tarikh-i-Mubarak Shahi, the only contemporary authority for the Saiyid dynasty also records that Khizr Khan was a saiyyid. While the conqueror was in India, Khizr Khan submitted himself for former’s favour, some curious titles were given to him, indicative of his fealty to Taimur. While in Tabakat-i-Akbari he is referred to as Rayat-i-ali, the exalted imperial standards. Tarikh-i-Mubarak Shahi calls him ‘Masanad-i-ali’, the exalted throne.

In 1414 A.D. the district passed into the hands of Saiyids when Khizr Khan, a deputy of Taimur, occupied the throne of Delhi. Although Khizr Khan had become a sovereign, he professed himself to be subordinate to Taimur and did not allow himself to be called Badshah (king). At the beginning of his reign, the name of Taimur was employed in the coins and in the Khutba. Afterwards the name of Mirza Shah-Rukh was used, ultimately Khizr Khan's name was introduced in the Khutba and prayers were offered for him. Badaoni and Parishta more or less also corroborate the fact. His statement has a background. It is said that once Saiyid Jalal-ud-din Bukhari Makhdum-i-Jahanian had honoured the house of Malik Mardan with a visit, and when food was spread before his guest Malik Mardan ordered Sulaiman to wash the great Saiyids hand. He refused to do so telling that the work was unfit for him being a Saiyid. Thus there can be no doubt of his being a Saiyid.

3. Elliot & Dowson, _op. cit._, Vol. IV, pp. 45-47.
4. He was a distinguished Suhrawardi saint of the Tughlaq period and exercised great influence over Firoz Shah. See Afif. _Tarikh-i-Firoz Shahi_, pp. 514-16.
5. Elliot & Dowson, _op. cit._, Vol. IV, p. 46.
Khizr Khan first appeared on the political area of northern Hindustan as governor of Multan under Piroz Shah\(^1\). When Sarang Khan, the brother of Mullu Ikbal, besieged him in his own stronghold at Multan in 798 A.H., he escaped from his imprisonment and sought refuge at Biana, and when Taimur was on his way to Delhi, he submitted himself to alien invader's mercy.

Khizr Khan was the successor of the chief of Multan after Malik Sulaiman, with all its dependencies, from Sultan Piroz Shah. On the 15th Rabi-ul-awwal, 817 (30th May 1414 A.D.), he entered the fort of Sin, and posted his army in the palace of Sultan Muhammad\(^2\). Soon the people of the city had become impoverished and needy, so he provided facilities to them. By this kindness they all became happy. He appointed Malikush-Shark Malik Tuhfa Wazir and gave him the title of Tajul-Mulk. To Saiyid Salim, the Chief Saiyyid\(^3\), he granted ikta and sik of Saharanpur. Thus he settled all affairs in order.

The district continued to be under the sway of the sultans of Delhi and witnessed considerable political activity under them\(^1\). In the reign of Ibrahim Lodhi at 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 had passed down the doab though this district\(^2\), reached Panipat in 1526 A.D. He defeated Lodhi. Rana Sangram Singh\(^3\), 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.). Thus the area including the district Muzaffarnagar passed under the control of Humayun as well\(^4\).

Saiyids of Barha do not appear earlier than the times of Akbar; but it appears that 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.

During the Mughul 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-Akbari the Saiyids of Barha during Akbars 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. The Ain-i-Akbari, however, records "like the Saiyyids of Bilgrami, Barha family trace their origin to one Saiyyid Abul Farah of Wasit". However, their geneological tree (Nasabnama)

1. "Sayyid Mahmud was the first of the Barha Sayyids that held office under the Timuridules*. 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.


was sneered at. Jahangir in his Tuzuk tells only about their personal courage and nothing else. However, they clung so firmly to this distinction that some of them even placed the word Saiyid before their titles which they received from the Mughul Emperors as Saiyid Khan-Jahan (Saiyid Abdul Muzaffar).

Their claim\(^1\) to be Saiyid have not firmly been established, though their bravery and valour had become a by-word. In the battles they held front position as the Van (Harawal) and claimed to be the leaders of the onset. Every Emperor from the times of Akbar gladly availed their services. They felt delighted in calling themselves 'Hindustani'. Their military fame completely threw to the background the renounced Saiyids of Amrohah, Manikpur, the Khanzadas of Mewat and even royal families Safawis\(^2\).

According to family chronicles of the Saiyids of Barha, Saiyid Abul Farah of Wasit owing to Hulagus invasion came to India with his twelve sons in the time of Nasir-ud-din Mohamud (1246-65). It is said that Abul Farah remained in India until the time of Sikandar Lodi (1488-1517 A.D.). After the death of Hulaque, Abul Farah returned to Persia.

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2. Ibid.
leaving his four sons namely Saiyyid Daud, Saiyyid Abul Fazl, Saiyyid Abul Fazail and Saiyid Najm-ud-din Husayn in India. Subsequently they became the ancestors of the four branches of the Saiyid family. They chose district Muzaffarnagar as their home.

According to Ain-i-Akbari² the date of the arrival of Abul Farah in India from Wasit is doubtful. It is said that they were in the time of Iltutmish, and had emigrated to India as stated above due to the troubles arising from Hulaqū’s invasion of Baghdad and the overthrow of the Empire of the Khalifa. It is also said that the son of Abul Farah was in the service of Shababu-d-din Ghori. But it is chronologically impossible. The oldest inscription related with the Saiyids of this district is that on the tomb of Ibn-Salar Chhastrauri, the Salar Auliya at Sambhalhera. It is dated 777 H. (=1375 A.D.). According to the local tradition he was eighth in descent

from Abul Farah¹.

The etymology of Barhas appears to be uncertain. It has been suggested that the word 'Barha'² is derived from the word 'Bahir' means outside, as the Saiyids preferred to live outside the city of Delhi. However, the word appears to be the corrupted form of the Arabic 'Abrar', 'the pure Saiyyids'. Other derivation is connected with the twelfth number (i.e. Barah in Hindustani). According to another explanation the Saiyyids and Barha took this inheritance³. It is also alleged that being Shia 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 had obtained their name from twelve villages in the Muzaffarnagar district.

1. The text of the inscription (Proc. A.S. Bengal, 1872, 166) runs as follows:

   I  The beginning of the building of this tomb was on 3rd Jumada I.

   II After 777 years had passed away since the flight of the beloved prophet.

   III (During) the reign Firozshah of high fortune, whose throne is the highest heaven, the victorious, the praise-worthy.

   IV Ibn-Salar, son of Husain, ordered this tomb of heavenly grandeur (to be built).

   V May God Almighty in his kindness and mercy receive him in the eternal mansion!


which they held. Both Tabqaa-i-Akbari and Tuzak-i-Jahangir\(^1\) clearly refer to this.

According to a tradition following representatives of the clans had arrived at the same time and settled down near Patiala in the Panjab.

1. Saiyid Daud who settled in mauza Tihanpur.
2. Saiyid Abul Fazl who settled in gusba Chhatbanura.

From Patiala the four brothers came to Muzaffarnagar district\(^2\) 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 Tihanpuris branch in Dhasri and Kumhera\(^3\).

The chief places where the Saiyids of Barha still live are Miranpur, Khatauli, Muzaffarnagar, Jaoli, Tis-ka, Bakhera, Majhera, Chataura, Sambhalhera, Tilang, Bilaspur,


\(^3\) For detailed account of these four branches see Ain, op. cit., Blochmann.
Morna, Sardhaoli, Kaila, Odha and Jansath, etc.

A branch of Jaoli Saiyid is said to exist in Purnia. During the reign of Aurangzeb, the Saiyids are said to have professed Sunni tendencies.

The political overthrow of the Sadat-i-Barha under Muhammad Shah\(^1\) was followed by the disastrous fight at Bhainsi on the Khatauli road. In this battle the Saiyids were defeated by the imperialist and they were forced to part with their jewels and gold vessels which their ancestors had collected.

As already have been said from the reign of Akbar onward, the Saiyids of Barha kept themselves in services of the empire and participated almost in all major campaigns and distinguished themselves by their courage and bravery. The Kundliwals\(^2\) were first to observe that the Tihanpuris belonging to one of their branches under the two brothers Saiyyid Abdullah and Saiyid Husain Ali Khan had successfully raised the family name of the Saiyyids of Barha to

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2. In the twenty first year of Akbars reign the Barha Saiyid were engaged against the Hindu rebel in Ajmer, p. 54. In forth first year Saiyid Jalal fought in the Dakshin, p. 96. In the war with Khuswn, Saif Khan, son of Saiyid Mahmud, did excellent service having received not less than seventeen wounded. Elliot & Dowson, *op. cit.*, Vol. VI, pp. 267, 273.
the zenith of its glory. However, their achievements were not of a paramount nature and their downfall was so rapid that their descendants could not retain even one tenth part of their old possession. The Chhatrauris, too, had their time of distinction and downfall.

It will be better to sketch a brief account of each branch.

TIHANPURI SAIYIDS

The eight descendant of Saihid Daud was Saiyid Khan Qir (?) who had four sons.

1. Saiyid Umar Shahid - who settled in Jansath - a village inhabited by the Jats and Brahmins.


He had six sons namely:

I Saihid Qutb - whose descendents occupied the village of Bilaspur in Muzaffarnagar district. From this a branch came Ratheri Saiyids.

1. The name of Umar shows that he at any rate was no Shiah. Blochmann, op. cit., Vol. I, p.
II Saiyid Sultan - whose descendants hold Sirdhaoli.

III Saiyid Yusuf - whose posterity is to be found in Bihari and Wahelna (one M.S. reads Dubalna).

IV & V Saiyid Jan and Saiyyid Man died childless.

VI Saiyid Nasiruddin - to his descendants belonged Saiyyid Khan - Jahan Shahjahani when regard as their second founder of their family.

   His first son Saiyid Mansur is said to have founded Mansurpur and his descendants still hold Mansurpur and Khatauli. His second son Muzaffar Khan (Sher-Jaman) founded the town of Muzaffarnagar where his descendant still residing.

4. Saiyid Ahmad - settled at Jaali - Jansath, where his descendants still live.

CHHATRAURI SAIYIDS

The Chhatarauri family of Saiyids, they were descendants of Abul Fazl. They changed their name from chhatbanuri to chhatrauri and settled at Sambhalhera. To this line belonged one Saiyyid Fakhrud-d-din who lived in the reign of Akbar and because his influence in the emperor's court.
Another branch of the same family took its abode under Saiyid Husain at Tiss. He had four sons:


2. Saiyid Ahmad - killed in the war with Ratan Sen of Chitor, put two of his sons, who survived and his descendants later on settled at Kailawadha and served under Muhammad Shah.

3. Saiyid Taj-ud-din - whose son Saiyid Umar founded Kakrauli and established Rauli-Nagla and Bera where many of his descendants lived.

4. Saiyid Salar Auliya - left for Kaithora where he got possession of the village on adopting son of the owner of the village, a widow.

Saiyid Salar had two sons - first was Saiyid Haidar Khan whose descendant Saiyid Kasim Shahamat Khan settled at Miranpur, and the second was Saiyid Muhammad Khan whose descendant remained at Kaithora in Miranpur, Gadla and Bhupa, the members of the Haidar Khan's family continued to live. Among those who remained at Kaithora were Saiyid Nusarat-Yar Khan and Rukn-ud-daula who attained high ranks during the reign of Muhammad Shah as
governors of Gujarat, Agra and Patna. They had twenty-eight villages in *jaqirs* in Ahmadabad, which remained in possession of the family until 1850. The descendants of Saiyid Shahamat Khan were the only Barha Saiyid who retained the title of Nawab.

The Chhatrauris of Morna in Bhukerheri received land-grants to the west of the Kali Nadi in Charthawal. Their original home in Morna in due course turned into a petty agricultural village.

The time of Muhammad Shah was a period of architectural activity at Morna. A grand mosque was erected by Bibi Jhabbu, wife of Nawab Hasan Khan, who was then a Bakshi in 1725 A.D. and Rs. 9000 were spent on it as revealed by an inscription still available in the mosque\(^1\). In addition, tomb of Saiyyid Miran Husain was also built\(^2\). The tomb of Ibn Salar exists at Sambhalhera which was

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2. The tomb of Saiyyid Miran Husain at Majhera bears the following inscription. "O Lord, forgive our sins. We are our sinners and thou art forgiving. Thou art good, but we are wicked and have committed endless crime. The date of the death of Miran Saiyyid Husain, the god who was obtained pardon and forgiveness in the S Jumada II 1002" (9 March, 1592).
built by the architect Daswandl in 1531-32 A.D. by the order of Saiyid Makhan son of Baha-ud-din.

JAGNERI SAIYIDS

Saiyid Kara-ud-din, son of Najm-ud-din Hasan Jagneri is said to be settled first at Bidauli in the west of the district Muzaffarnagar. Later on, Saiyid Pakhr-ud-din one of the descendants of the Jagneri branch migrated to Palri in pargna Jaali. He purchased proprietary rights in the village of Palre, Chandauri and Chandaura, Tulsipur and Khiri which for a long time remained in the possession of his family.

The last head of the Bidauli family was Muhammad Husain who held an important office in the Oudh before its annexation. His nephew was a Chakladar who had saved the lines of some fugitives during the mutiny. They were asked to reside in Bidauli. Mehdi Hasan later on tried to develop his estate.

KUNDLIWAL SAIYIDS

Lastly we have the Kundliwals. Saiyid Abul Fazail with his descendants settled at Majhera (earlier Munjhera).
The major part of the village is now contains ruins of the buildings which once adorned the place. Though several members of this branch had obtained honourable employment under Akbar and his immediate successors, none of them rose so high as the members of other branches could do.

It has already been referred to that Saiyid Mahmud had left the court of Sikandar Sur and went over to the side of the Mughuls. He received "jagir" near Delhi in the year 1561 A.D. He participated in the struggle with the Saiyids of Amroha against Raja Madhukar of Orchha. He died in 982 H. = 1574 A.D. and was buried at Majhera where his tomb still exists contains an original Arabic inscription ¹.

Other noticeable thing is that he and his four brothers were known as 'Panch-Shahid'. Their descendants

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¹ J.A.S.B. XL 260 (Blochmann)
"In the name of God, the merciful element. O God, bless the prophet, the faithful, the pure, the family of Hashim Muhammad and his friends who were instructed in his manners. God is everlasting and praise worthy in all His doings the great Amir who is pardoned and rendered pure and has reached the vicinity of King, Saiyyid Mahmud Khan, a lord of drum and the flag in his time, died - May God cover him with his pardon on the night of the Thursday, 6th Jamada II 982 or (23 September 1574 A.D.)."
in due course were divided into a number of families. They occupied different parts of the district. Some of them held positions in the Delhi court\(^1\).

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 Panipat in 1556 A.D., in which he was helped by a prominent Barha Saiyid, Mohammad Khan\(^2\) of Kundliwal, a resident of Majhera.

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 decided into units of revenue administration called Mahals. The district was governed by the Sirkar of Saharanpur.

The Barha Saiyids of this district have helped to save the mighty empire of Delhi several times\(^3\). Hasan

\(^1\) For detailed account see Ain-i-Akbari along the District Gazetteer.

\(^2\) Atkinson, E., op. cit., p. 59.

\(^3\) Ibid, p. 59.
Pakhr-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 hirless 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.

Internal autonomy and religious freedom were granted to the khap councils under sary k hap by Akbar through certain mandates. The k hap 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 jazia i.e. the religious tax was also abolished. Thirty-three coins of Akbar's reign have been found in the village of Garhi.

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1. Ibid., p. 597.
2. Pradhan, op. cit., p. 106.
3. Information received from the State Museum, U.P. vide Varun, D.P., op. cit., p. 25.
After Akbar the district came under the empire of Jahangir (1605-1927 A.D.). During his 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 subsequent 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 have achieved the imperial favour.

2. Information received from the State Museum U.P. vide Varun, D.P. op. cit., p. 25.
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\(^1\). Muzaffar Khan laid a foundation of a new town at Sarwat\(^2\). His son Saiyid Abdul Mansur Khan completed it and named the new town Muzaffarnagar\(^3\). 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 paragana Khatauli\(^4\).

A number of gold and silver coins of Shahjahan have been found in Sambhalhera and Jansath\(^5\). A number of Mosque and Sarai have been constructed in the reign of Shahjahan. However, these have been discussed elsewhere.

2. At that time the Sarwat was almost deserted.
4. Ibid. pp. 702-03.
The Saihids of this district also rendered services in the reign of Auranjeb (1658-1707 A.D.). They participated in his military campaign also¹. In the period of Auranjeb, several mosque and for have been built.

(MODERN PERIOD)

Soon after the death of Aurangjeb, the Tihangpuri branch of the Barha Saiyid, who had been holding away since the 16th century, again rose to prominence.

In the reign of Bahadur Shah, two Saiyid brothers Hasan and Husain were given jagir of Allahabad and Patna respectively². The sikhs made a plan to invade the adjoining area of the Punjab and Delhi³. However, first sikh invasion occurred under the leadership of Bandu. A large of sikhs, crossing the Yamuna, advanced into Saharanpur. They plundered as far as southern and northern parganas of Muzaffarnagar. Jalal-ud-din, the jagirdar of Saharanpur sirkar which, included the present district, was then at Jalalabad in Muzaffarnagar⁴.

In 1713 Farrukh Siyar was at the throne of Delhi. Saiyid Hasan Ali Khan was named Saiyid Abdulla, besides being elevated to the rank of vizir with the title of Qutb-ul-Mulk, while his brother Saiyid Hussain Ali Khan was appointed Mir Bak-shi, with the title of Amir-ul-Mulk. However, the later was subsequently transferred to the Governorship of the Deccan 1774.

Mohammad Amin Khan alias Itmad-ud-daula, received the estates held by the Saiyid brothers, Hasan and Hussain. His son Qamar-ud-din, however, was very hostile towards the Saiyids of this region. His first effort was to post them as far as possible from the seat of the imperial authority. Qamar-ud-din Khan sent Marhamat Khan to occupy the jagir of Tihanpuri Saihid Saif-ud-din at Jansath, but he failed. Qamar-ud-din sent another troops led by Muhammad Rohilla and three Saiyid of Chhatrauri branchviz., Azimullah Khan, Nusrat-yar Khan and Rukn-ud-daula Khan. In this battle Saif-ud-din was killed. This event gave a severe blow to the Saiyid of this region. Ali Muhammad in return of his services, got the title of Nawab and the

1. Ibid, 164.

2. Pay master general.

right to Naubat\textsuperscript{1}. However, Chhatrauri Saiyids were granted twenty-eight villages in Ahmedabad in Gujrat\textsuperscript{2}.

In the succeeding few years Saiyids of this region migrated themselves to Aonla, Lucknow etc. and left their ancestral place.

After the death of vizir Qamar-ud-din and his emperor Mohammad Shah, the latter's son Ahmad Shah ascended the throne of Delhi, and appointed Safdar Jung as his zizir.

Safdar Jung on the advise of Martha alies (Holkar and Sindhia) concluded peace with the Pathans, in order to concentrate on Abdali. In this treaty Maratha and Safdar Jung, the former obtained a large territory in Doab including this district\textsuperscript{3}.

In 1754 Ghazi-ud-din was the most powerful figure at the emperial court. He crossing the Yamuna, plundered several areas including the properous teact of the upper

\textsuperscript{1} Having the Kettle drum played on the arrival at official or private function; Varun D.P. \textit{op. cit.} p. 27.

\textsuperscript{2} Nevill, H.R. \textit{op. cit.} Vol. III, p. 169.

doab. While proceeding further, he attacked emperor in his camp at Sikandrabad and raised Alamgir II to the throne. He himself declared vizir in place of Intizam-ud-daula. Taking the advantage of the situation sikhs raided the jagir of Najib Khan pushing farther to Shamli in Muzaffarnagar. Najib Khan appealed to Ahmad Shah Abdali and in response he sent his son Jahan Shah with a troop of 8,000 soldiers. But sikhs have withdrawn to Punjab before Jahan Shah could reach Shamli.

In 1757 Abdali removed Ghazi-ud-din from vizirship. Ghazi-ud-din again entered the doab and plundered the jat estates. Thereafter, he reinstated Ghazi-ud-din as vizir and Najib-ud-daula the Mir Bakshi. Najib, till his death in 1770 consolidated his position in this region. His absence from the doab, mostly owing to his participation in the court affairs at Delhi opened the way to sikhs to raid in this part. However, sikhs ravages were felt rather severely in Mirapur and Kandhla of this district.

After the death of Najib-ud-dula, his son Zabita Khan took the charge of Delhi but in 1771 Mahadaji Sindhia captured the Delhi. Zabita Khan took shelter in his paternal jagir of Bhiwani Mahal. This contained three strongholds viz. Pathargarh (later Najibabad in Bijnor) on the left, Shukratal on the right of the Ganga and Gausgarh. Both in Muzaffarnagar, which was built by Zabita Khan himself, the site is known by a big mosque of fine proportions.

Morna, in tahsil Jansith, became the temporary headquarter of Maratha and they raided Gausgarh, Shukratal was also capture by Marathas (Mahadaji) in 1772. Zabita Khan fled to Jat country and made a treaty with Nawab of Avadh, which later proved fatal to the Rohillas. In 1775 with the help of sikhs Zabita Khan rebelled against the emperor. The joint army of sikh and Rohillas intercepted at Budhana, and after a regreat to Baghra and Amirmagar, they suddenly swooped down on the imperial forces routing them completely. According to Franlin, Zabita Khan was

enthusiastic about this coalition that he even decided to become a follower of Guru Nanak under the name of Dharam Singh. Probably owing to this factor the proverb-'Ek guru ke do chela, adha Sikh adha Ruhela' became ture. Owing to the blood battle between Zabita Khan and joint army of emperor and the Nawab of Avadh, Zabita Khan had to relinquish his parental property at Muzaffarnagar and Saharanpur the state was now administered by Sumroo, (Sombre, the French noble) the Jamindar of Sardhan, Meerut1.

In 1783, the entire upper doab was subjugated by the sikhs under their leader Baghel Singh. The sikhs marched into the doab and sacked Mirapur, a town situated some 32 km. from Muzaffarnagar. However, sikhs were defeated in 1788 by Ghulam Quadir, the son of Zabita Khan2. In the same year Ghulam Qadir executed executed by Marathas. After capturing Meerut the Marathas marched northwards through the doab annexing this district. The situation of Marathas became worse after the death of

Madhoji Singhia, in 1794. There was a crisis of his succession. Seeing the situation, sikhs again launched an attack on Marathas in 1795. At this stage, George Thomas, the Irish soldier arrived and rescued them from sikhs. He was also granted a nominal jagir by the Marathas.

No major change was noticed since then and gradually the British came in power inspite of 1857 revolt. Under their rule, Muzaffarnagar became the part of the north western provinces\(^1\).

\(^1\) Dharam Bhanu: History and Administration of the North Western Provinces (Agra 1957) p. 81.