CHAPTER - I

KOL, KOIL, or ALIGARH

A. INTRODUCTION: The town and its old inhabitants.

'Mahabharat', one of the great epics of ancient India refers in East West of Delhi about the dense forest on the banks of river Jamuna. In the same rest, there lived the races of 'Bhil' 'Khandu' or 'Khoonds'. The forest at that time was known as 'Khandu Ban'. The town of Kol or Koil, which is situated in between the 'Duab' of river Ganges and Jamuna is undoubtedly of great antiquity. This ravine was occupied by wild 'Rajputs' tribe, robbers and raiders. The 'Duab' of Aligarh in comparison to other parts of this 'Duab' of Uttar Pradesh reflects a different village life. The heavy-walled houses, having flat roof are crowded within a limited area. All are built up on a mound rising over the surrounding low lands, which appear from a distance like a fort. The entrance of the villages are narrow and winding. It appears, they were built up with the view of defence of sudden attacks. History tells, the tradition of raid and rapine was common in the area.

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when it was occupied by 'SIKHS' and 'MARAHATAS'.

The village sites of the Eastern portion of Aligarh is more open, the houses are less congested and spread into the whole vicinity of village area. The hamlets are clustered from the occupational point of view. The menial castes like 'Sweepers', 'Chamars', who live in abomination, are settled outside the village independently. They reside far from the cottages of orthodox Hindu communities and are free to run their industries, without offending the feelings of high castes people.

From geographical point of view the town of 'DUAB' of Aligarh is situated at an advantageous position in between two important rivers viz. Ganges and Jamuna. In addition to these rivers, the area is drained by Kali Nadi, Neem and a number of drainage channels like 'Karwan', the 'Budhi Ganga' (a tributary of Ganges), the 'Esau', the 'Rutwa' and the 'Chhoya' rivers. In olden days in the capital of the area was 'Hasthinapur' and later on the town of Delhi came into existence. Due to the fertility and nearness from the capitals, high officials and rich landlords preferred to settle in this town. Merchants from far distant places used to trade in this area, through the rivers at that time.
The early social cultural history of the town is obscured. The history of the old inhabitants of the area helps us to understand that some time before the invasions of Muslims, the town was under the occupation of Dor Rajputs. Mohammad of Ghaznavi (1016 A.D.) when invaded the town, the Dor Raja of Bern (Bulandshahar) was Hardatta. Up to 12th century A.D. the area remained under their administration. Thereafter Dor Rajas became weak due to the continuous meanness of 'Meos'. The Dor Rajas when became fed up sought the help of Badugujar Rajputs. Thus the old rulers of the town were the mixed tribes of Dadgujars and Dor Rajputs. The old tribes which inhabited the area are dealt below. Their religions and other rites help to understand the sociological conditions of the town prior coming of Muslims Rule to this area.

CASTES AND TRIBES OF ALIGARH.

(a) BADGUJAR RAJPUTS :- The term Rajput means literally 'Son of Raja' in the sense that they claim to be the descendant from a ruling race. They exercise sovereignty over this area of 'DUAB' Aligarh. Some of them claim to possess the bluest blood in the country and traces their origin Divine-God Rama, whence they call themselves, the children of Sun, 'Surjanshi'. They assert that they represent the


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ancient race of Kshatryas or warriors. Badgujar Rajputs are a sept of Rajputs. They came in the area of Aligarh during the time of Raja Pirthiviraj of Delhi.

Mangal Sen Patwari has written in his book that the leader of Badgujar clan was Raja Partap Singh. He came to this area during the campaign against 'Meos', thereafter settled in Pargana 'Phasu' of District Bulandshahar. Later he married with the daughter of Raja Jabat Singh the owner of 'KOL'. The Badgujars physically look stout and bold. They belong to the Aryan blood but, due to the marriages among the lower castes of this town, they are the mixture of lower tribes. Being in the occupation of land in this District, they held the position of ruling chiefs and depended upon land rents. The Badgujars in days gone were the most conservative of ancient tradition. Among them succession upon the land traditionally went into the hands of sons and not daughters. The members of their generation, who came to this town became the heads or members of a village community.

The generation of Raja Partap Singh spread all over the District Aligarh. The Parganas of Aligarh like 'Debai', 'Pahasu', Anoopshahar' were under their occupation. Apart from the Parganas, the famous states like, 'Jahangirabad', 'Bayana', 'Dharampur' were in their possessions. In his line generation, there born Lal Singh. He came into the contact of Emperor Akbar. The Emperor awarded him the
title of 'KHAN'. Since then Lal Singh became Lal Khan. Lal Khan's onward generation was known as 'LALKHANI'. As name Lal Khan implies, Lal Singh never embraced Islam. In his generation there born Itmad Roy, he embraced Islam being one of the favourites of Emperor Shahjahan. From Itmad Roy the onward generation became Muslim.

The Badgujars who were traditionally connected to the aborigins race were suspected about their purity of their descend, received greater incentive from their Muslim Rulers. The tribe remain no endogamous. The practice of hypergamy according to Mr. Ibbeston came to an end from them. Their old proverb 'BETI PURABH, LARKA PACCHAM' mitigated out of their clan. The Muslim Badgujars now participate in all Islamic rites and ceremonies as well as attend birth, death, marriage functions among their own kinsmen and other Muslim communities of the District Aligarh. The new generation among them now receiving education in Muslim University, Aligarh. They have become modernised. They adhere to 'SUNNI' sect of Islam. Most of them are at present 'HAFIZ' and 'HAJI'. They attend 'NAMAZ' five times like other Muslims. 'Qazi' reads 'NIKAH' in marriages. They bury their deads in family burial grounds, according to 'HANFI' code of Islam.

Among Muslim Badgujars there are certain families which observe Hindu rites and ceremonies. They settle their marriages in their own 'GOTRAS', prohibit cow sacrifice on the occasion of various worship as 'BAQRA-ID', keep one Hindu and the other Muslim name of their children. On the occasion of marriage ceremonies, they sketch on their doors the image of a 'KAHARI' woman, who blessed Raja Partap Singh the founder of Badgujar clan and the leader of their kinsmen. The Muslim Badgujars of district Aligarh are divided into five branches viz. 'LALKHANI', 'AHMADKHANI', 'BIKKARAMKHANI', 'KAMALKHANI' and 'ROYKHANI'. The title came into practice among them from the time of Moghal Emperor Jahangir. The details of this Muslim caste is given under 'Lalkhani' Muslims.

(b) JADON

Among the old inhabitants, the race of Jadon resides in this town in a considerable number. Pargana 'Akrabad', 'Atrauli', 'Gorai', 'Hasangarh' and 'Khair' were under their occupation. Most of the Jadon of the town relates themselves to the race of 'Yadava'. The sept of 'Chonkar' is another branch of the Jadons. 'Jadons' say that 'Chonkars are the offspings from a female servant. The sept of 'Chonkars' is treated more superior in comparison to other septs of Rajputs. Colonel Tod discussed in his book that "In Mathura and Aligarh there resides a
race of 'Pathans', who called themselves as 'Jadon'. They cultivate poppy, which is against the traditions of 'Pathans' in India. They are probably converted 'Chonkars' who calls themselves 'Pathans'.

Jadons of Aligarh area traces their orgin from 'Surajvanshi' family. The details about this race is given in Bhagwat Gita and Puranas. The caste originates from Raja Yado son of Raja Yati, the 5th monarch of Lunar Dynasty. Being under the leadership of Sri Krishna and Balram, Jadons earn the fame of 'Surajvanshi'. The Hindu religious books traces their original birth place Mathura. These religious books refer that Shri Krishna after killing 'Kans' went towards Gujrat. There he established a new state of 'Jadon' and made 'Dwarka' its capital. Colonel Tod regards that Jadons as most illustrious tribe of India. He treats Jadon as only Hindu descendants of 'Yaduvanshi' in present days, who reside in a small state of 'Kar-auli' to the west of Chambal and Sabalgarh or 'Jadonvati' in Gwalior territory.

The converted Muslim Jadons are spread in a very large area of Eastern Rajputana from Sohna and Alwar on the West of Chambal, on the East from the bank of river Jamuna to Karauli and Sabalgarh on the South. The Muslim

District Gazetteer Bulandshahar, Vol. 5. P-100
Mangal Sen Patwari : History of Bulandshahar (Urdu) 1863.
Lachman Singh : History of Bulandshahar (Urdu) 1874. p.337-62
Jadons are called 'Khanzadas' and 'Meos'. Their ancestor was Dharam Pal, who was 77th in line generation of Shri Krishna. Pala was the title of Karauli Rajas. The tribe of Jadons which reside in the town of Aligarh are the descendant of Raja Awa in Pargana Jalesar of Etah District. The family is residing in 'Jewar' of District Bulandshahar are known as 'Chonkarzada' or descent from the slave girl. They allow widow marriage. Most of the Jats includes themselves in Jadon branch. They hold the water of Ganges on particular veneration.

(c) JAT :-

Jats are also the old inhabitants of this district. Their large number of population is found in central 'Duab' of this Province. The main areas of this district under their occupation are 'Hatharas', 'Mursan' and 'Iglas'. The Jats of this Pargana say that they belong to the spurious branch of Rajputs. This is fact, if we go through the old history of the area, we can mark, in olden days most of the Rajputs kept unmarried beautiful girls of Gujars and Jats in their houses. The offspings out of such marriages called themselves Gujars or Jats and some of them maintained the caste of their fathers, called

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Lachman Singh: History of Bulandshahar (Urdu) 1874, P-309-32


themselves Rajputs. Among the Jats there is a 'Ponia' caste, which regards itself as a separate branch of Rajputs.

According to Hindu mythology the Jats originated from the 'Jata' of Lord Mahadeva. The Jats of Aligarh traces their descent from Makkan who at the end of 17th century A.D. came from Rajputana and settled in 'Mursan'. He married there with a 'Khokar' Jat woman and settled permanently. The Jats of Aligarh are divided into three branches Viz. 'Khandiya', which resides in 'Tappal', the 'Thakural' branch resides in 'Hasangarh' and 'Tanwar' branch in 'Gorai', 'Mursan' and 'Hatharas'. They hold respectable position in this area. They say that they came to this area in 1046 A.D. Thakur Bikkaram was their ancestor who was turned out from this area by 'Jhanger' Rajputs and 'Kalars'. The Khandiya' Jats of 'Tappal' derive their name from the place of their settlement. The other famous clans of Jats in Aligarh are 'Ahlawat', 'Badauniya', 'Rangar', 'Chang', 'Chhonkar', 'Chaudhary', 'Dogra', 'Dikhit', 'Gandhor', 'Gujar', 'Katheriya', 'Mahur', 'Pachhada', 'Panwar', 'Puniya', 'Rathaur', 'Sangwan', 'Sarawat', and 'Tomar'. The names of the most of the Jat's

Lachman Singh: History of Bulandshahar (Urdu) 1874, P-337-362.
Crooks, W.: The Tribes and Castes of the North Western India, Vol. 3, P-25-40
Atkinson, E.: Statistical Description and Historical Account of North Western Provinces, 1875, P-391-98.
classes resemble to the different branches of the Rajputs. All the above branches of the Jats are endogamous. The rules for intermarriage among them is most intricate and takes place by the consent of tribal council. The family priest of each sept solemnise the marriage ceremonies.

The Panchayat decides almost all tribal disputes. It is headed by a 'Chaudhri'. Matters related to castes and customs are referred to the Panchayat. If an unmarried Jat girl cultivate friendship with a low caste man she is expelled by the council. If the lover of the girl belongs to the higher caste, she is pardoned. In default of the same, she provides feast to the clansmen.

Polygamy though the Jats of Aligarh District hate, but under tribal law, it is permissible among them. Due to practice of infanticide in early stages, the bride among them remain scarce. In almost all families except the elder brother, none of the younger brothers marriage could take place. Because of this, polygamy become prevalent among them. The clan of Jats purchases girls. The well to do Jats of Aligarh in marriages of their daughters give dowery. The marriage of widow is also prevalent among them. It is usually takes place with the younger brother of the deceased or outside the family. If the widow is married outside the family, she takes away her children and

Lachman Singh: "History of Bulandshahar (Urdu) 1874.
P-337-362


Atkinson, E.: "Statistical Description and Historical Account of North Western Provinces. 1875. P-391-98."
moveable property. The step father adopts the children and looks after them till they reach to their youth. The rite of widow marriage among them is simple. The bridegroom along with his friends goes to the widow's house. He remains there whole night, next morning the widow puts on bangles and other ornaments which she discards already on the death of her first husband. These ornaments are presented by the bridegroom. The bridegroom when goes to marry the widow, he puts on white or yellow dress. When he returns from his betrothal he arranges feast for the clansmen.

On the occasion of child birth, among Jats there is tradition to wave Rs.1.25 upon the head of the child's mother. The money is kept separately with the vow to spend upon the worship of 'Devi Ji' on successful delivery the sweetmeat of the same money is purchased and offered at the shrine of 'Devi Ji'. In case of tedious delivery a glass of water breathed by 'Fakir' is given to the woman. On some occasions instead of breathed water, a glass of water dipped by a quadrangular coin upon which the names of four 'KHALIFAS' viz. Prophet Mohammad, Abubakr and Ali is noted, called 'CHARYAR', is given to drink. According to their faith, the water makes the delivery easy. At the time of delivery a 'Chamarin' (midwife) attends the woman. If there takes place the birth of male issue, the 'Chamarin' gets double fees. In the night of delivery Brahmins are called to sing songs. On the tenth day of the birth, the mother and the child are given
bath. On the twelveth day the impurities of the woman is removed and menials are awarded prizes. The Brahmans and the clanmen are feasted. The house is purified by sprinkling cow urine and dung together with Ganges water. The name of the child is generally decided on this day.

The death rites, the Jats of Aligarh perform by burning their deads. The chief mourner who puts the fire into the pyre, in the same night puts a cup of milk on a little plateform raised by sticks in the way of burning ground. The milk, it is believed is hanged there for the ghosts who attend the deceased. On the third day a pitcher full of water is hanged by a 'Peepal' tree. In the pitcher a small hole is made for the easy flow of water. Jats believe that the water flow from the pitcher for refreshing the spirit of the deceased.

Among Jats of this District there are found a mixture of Hindu Muslim, Sikh Jats. All worship 'Devi' and 'Maha Deva', besides this they worship other several godlings, ghosts, demons of their villages. They also worship Mohammadan saints as Zahir Diwan, Zain-u-Din and Sheikh Saddo. They worship 'Sitla Mata', the goddess of small-pox.

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The history of this 'Duab' mentions that Meos are the old inhabitants of town Kol. 'Farishta' in his history described that in the adjoining areas of Delhi Meo thieves used to raid upon the travellers. Being afraid to them the dwellers of this District had no courage to visit the shrines of their family deads after sun-set. Ghyas-ud-Din Balban was fed-up with them. He made a hard derive against them and massacred about one lac out of them. Balban publicly announced to eject the Meos from their neighbourhood. The Bhal Rajputs who were in the possession of 'Khurja', turned them out from there. Though Meos are in a large number of residents of this area but they appear like aliens.

The 'Mina Meos' of this area belong to Rajathan and do not relate themselves to the common Meos of the area. Major Powlet held the opinion that Meos and Mina Meos bear common origin. Both are equal in status and regarded lower to Rajputs from whom they originated. The different census returns indicate, there were 97 subdivisions among Hindu Meos and 347 divisions among Muslims, who are known as 'Mewatis' Hindu branch of Meos show their connection with various Rajput branches. During early Muslim rule 'Mewatis' were notorious for their troublesome and predatory robbery
and dacoity.

By caste mostly the Meos are Muslim and called by Muslim names but, in faith they resemble to their Hindu brethren. They worship village deities and take part in all Hindus festivals. They celebrate Holi at par to 'Id', 'Muharram' and 'Shabe-Barat'. They engage Brahmans for fixing the date of marriages. They call themselves by Hindu names, side by side discard from their names the word Ram and Singh. On the day of 'Amawas' or on monthly conjunction of sun and moon, Muslim Meos like their brethren "Ahir" and 'Gujar' do not go at their work. When they construct fresh well they worship 'Bhaironji' or 'Hanuman Ji'. Whenever they raided upon the town Kol, they equally plundered Hindu shrines and temples. On invitation of their attention towards the sanctity of any religious shrines, they begged pardon with the words "Tum To Deo, Ham To Meo". Mewatis say themselves Muslim but are quite ignorant, few of them know 'KALIMA', few attend regular prayers. They participate in all religious observations. In central 'Duab' Meos worship some discarded ancestors known as 'Jagat Deo'. They prepare their images and offer 'Malida'.

Marriage among Meos takes place according to their old traditions. They do not marry into their own
clan (Pal). They develop relationship with the woman of castes. The offsprings out of such marriages they include in their own clan of Meos. On marriages Meos generally spent Rs. 200/- and regard this sum as sumptuous. Out of this amount Rs. 130/- they spent on 'Sagai' (betroth) and Rs. 70/- on the rest marriage expenses. The well to do class some time awards handsome dowery and some time makes money by marrying their daughter. Those who earn money from their daughter's marriage, clear their old debts. In comparision to Meos, the 'Mewatis' engage 'Qazi' on Rs. 125 and 8 kg of rice to read the 'Nikah'. The rite of circumcisoin is performed by the village barber or 'Fakir', who attend the burial ground of the village. 'Mewatis' women are more active in comparision to their husbands. They attend the field work as well as their husband and children at their cottages. They tattoo their bodies against the Muslim religious rules. Mewatis by their dress appear like their Hindu brethren, clad in lion cloth jacket (dhoti and mirzai). Men some time put golden ornaments but women do not use.

Sir John Malcom was of the opinion that Meos of central India cannot be easily identified whether they are Hindu or Muslim. They frequently participate in both the religions.

Lachman Singh : History of Bulandshahar (Urdu) 1874, p-331-62
By nature though they are robbers and assassins but, equally they are faithful and courageous guards and servants. In central 'Duab' they disconnect themselves with the Mewatis and call themselves Rajputs. The caste is endogamous and marry their daughters on exchange basis. A Meo who marries on exchange give his sister to the brother of his wife. Some of the Meos to distinct themselves call themselves as 'Meh'.

The sufficient number of Meos in District Aligarh are cultivators, some are day labourers. In the 'Duab' of Ganges and Jamuna rivers they are dacoits and raiders.

(e) CHAUHANS :-

This is an important sept of Rajputs. There are different legends about their origin but, 'Chauhans' are content to be the descendent of Sage 'Bhirgu' through 'Jam-Doganaya Vatsa'. Sir E. Elliot writes, in Oudh they colonised on a tract of land which lies south of 'Dikhtiyana', 'Banwars', 'Bachhah', and 'Parihero' and the river Ganges. The tract was known as 'Chaihana' and, consisted upon 90 villages.

MAKHZAN-I-AFGHANISTAN of Niyamat-Ullah refers at several places the name of Partap Rudra. During the reign of Mohammd Al-ud-Din and Bahlol Lodi he held 'Bhogaon', 'Kampil' and 'Patyali' in District Aligarh. Members of his generations crossed river Jamuna and went to 'Baroli', District Aligarh. From there they migrated to 'Mauza CHHERA' and settled there permanently. The other branch of "Chauhans"
in this area is called 'KIRANS'. Though they are in majority among other Rajput branches but, hold an inferior position. They are good cultivators.

Among 'Chauhans' marriages take place in early ages. In olden days infanticide was common among them. After embracing Islam they were turned out from their community. Among them widow marriage is common. The 'Chauhans' of Bulandshahar are Muslims, even they marry their daughters among 'PANWAR', 'RATHAUR', 'GAHLOTS', 'TIRLOKCHANDI', 'BAIS', 'KACHWALA', 'SISONDHYA', and other high septs among 'Chauhans'. The other traditions among Muslim Chauhans are not clearly traceable but they participate in all Muslim religious ceremonies. In their line of generation born Pathraj, from him the onward generation remain Muslim. The practice of infanticide among them came to an end. Under Muslim influence they began to marry their widows. On observation it has been noted that among them marriage ceremonies usually take place according to both Hindu and Muslim religious rites. Birth ceremony they perform according to Hindu traditions while bury their deads according to Islamic law.


Lachman Singh:- History of Bulandshahar (Urdu) 1874, P-309-332.
(f) **GAHLOTS** :-

In District Aligarh there are found two important branches of Gahlot Rajputs. One is called 'SISONDHYA' and the other 'AHAR'. Both the branches of Gahlots in Aligarh District are more prosperous in comparison to other Rajpur branches. The thirty three villages of this District were under their occupation but, none of them at present is landlord or 'Talukedar'. The head of the 'SISONDHYA' class was Rana of Udaipur. Gahlot Rajputs say that they are the descendent of Satroghan, the brother of Shri Ram Chandra Ji. Persian historians maintains that 'SISONDHYA' were the offsprings of King Nausherwan as Mahabanu the daughter of Yozdigrid was married to him. In Farrukhabad Gahlots say that they migrated there from Chittor. The founder of their colony was Govind Rao, who came to this area along with Raja Prthaviraj. The Emperor was impressed by his bravery and awarded him 180 villages in this area as well as in Kanpur District.

The Gahlots of Bulandshahar marry their daughters in the sept of 'CHAUHANS', 'BAJGUJARS', PUNDRIS', 'PANWAR', 'SALONKI', 'TOMAR', 'BHATTI' and 'RATHAUR'. They connect their 'Gotra from 'SURAJVANSHI SANOHA' of Chittor and Udaipur. Some of the Gahlots marry their daughters in restricted branches among them. The 'Gotra' of this 'Duab' Gahlots differs from other Districts.
The birth and death rites, the Gahlots perform according to Hindu traditions. Among those who embraced Islam, prefer to solemnise according to Islamic rules. They celebrate all Muslim festivals on the pattern of other Muslim castes. The marriage ceremony is performed by 'Qazi'. Deities for the Muslim and Hindu Gahlots are same. Both Hindu and Muslim Gahlots engage Brahmins to find out ominous dates like marriage and businesses. Barring few almost all Gahlots, Hindu and Muslims resemble with each other in food, dress and shelter.

(g) GUJARS :-

The caste of 'GUJARS' came into existence out of Aryans father and some low caste Indian woman. 'GUJARS' in this area resemble with 'GARS' which is a separate branch and came into existence through the union of Rajput and a 'BAHELANI' woman. Mr. Ibbeston is of the opinion that ethically 'GUJARS', 'JATS' and 'AHIR' are same as there is close connection among them. They may be same in far distant origin because members of all these three castes


Lachman Singh: History of Bulandshahar (Urdu) 1874, P-309-32.

east and smoke together.

Among 'GUJARS' there is shortage of women. Most of them are unmarried. GUJARS who reside on the bank of river Jamuna's 'Khadar' are specially in the shortage of women. The elder brother's wife is supposed to be the wife of all younger brothers. Their women hold high esteem in the family. There is legend about the origin of the name 'GUJARS'. Their caste originated from the word 'GAU CHARAN' means to pasture the cow. The prevalent traditions and customs give no proper information about the origin of their caste.

The census list refer not less than 1178 'Gotras' of Hindu GUJARS as well as 380 Muslim branches among them. The most important among them is the branch of "BHATTIS". They claim their descent from BHATTI RAJPUTS and refer their date of settlement in this area during the reign of Raja Pirthiviraj at Delhi. The converted GUJARS are found in greater number in Meerut Division. They say that they embraced Islam during the time of Emperor Taimor, when he invaded Delhi.

The Muslim GUJARS of Aligarh District maintain their Hindu traditions, some time arrange marriages of their daughters among Hindu brethren. On some places this practice has been discarded and Muslim religious rules have been adopted. These Muslim Gujars belong to 'SUNNI' sect of Islam and do not marry among 'SHIA' sect of Muslims. Apart from
conversion into Islam, they retain still among them several tribal practices. They visit the shrine of 'GHAZI MIAN' at Bahraich 'U.P.' and offer 'MALIDA' (a sort of bread preparation by mixing Ghee and sugar). They worship local saints and martyrs such as 'Ala-ud-Din Shaheed,' Madar Sahib and Buddhi Chandra Bala. They engage 'SARWRYA' and 'SANADH' Brahmins for finding out suspicious dates regarding marriages and other businesses of life. They observe Holi and Nagpanchami festivals and do not work on that day. On Fridays they make offerings of food to their deads and feed beggers. Muslim 'GUJARS' as per Islamic traditions eat and drink with other castes of Muslims, except 'DHOBI', 'DHUNYA' and other lower castes.

Among Muslim GUJARS, still on the occasion of marriages several Hindu customs are performed, as when bride arrives at the house of her husband, her mother-in-law performs the wave ceremony "PARCHARAN" over the head of bride to cast-off the effect of evil spirits upon her. Therefore she takes the bride to the house hold 'DEO GHAR', where the bride worship the guardian deities of the family. At the end of this custom, the bridegroom's father is permitted to see the face of the bride. On this occasion the father-in-law of the bride makes presentations in kind or money. The widow marriage is performed among them through
'NIKAH', the levirate is allowed. The younger brother of the deceased can marry the widow of his elder brother. The date of marriage is settled by 'Pandit'. The fathers of both the sides exchange the cup of liquor. The marriage procession when reaches to the house of bride, the custom of 'DWARKA CHARAN' is performed and after the 'MEEHAR' (dower) the rite of 'NIKAH' is performed through 'KAZI'.

The delivery room among the 'GUJARS' is attended by the 'CHAMARIN' as midwife. The birth of the child takes place into an earthen pot, which is called 'KHAPRA'. The father of the new born drops two 'Paisa' in the same broken earthen pot. The tradition is known as 'KHAPRE-KA-TAKA' (fee of the midwife). A 'Pandit' is called to find out the lucky day for assigning the name of the child. The 'Pandit' again fixes a day after twelve days to purify the woman. The child when becomes four or five years age, the rite of circumcision is performed.

(h) NAGARS:

The Brahmins of Gujarat are called Nagars. They say that they came to this area in the time of Raja Jamniji of Hasthinapur. During the reign of Dor Rajas and Afghan Kings they were ousted from this area. They again returned to their original place during the reign of Emperor Aurangzeb. Half of the Nagar after their re-settlement in this area embraced Islam. The Emperor awarded them the post of 'CHAUDHARIS' of the area.
Hindu and Muslim 'Nagars' differs in their customs and traditions and do not inter-marry. In other respects their relationship with each and other still exists. There are certain rites which takes place on the pattern of Hindus. Widow marriage takes place among them. Marriage and death rites they perform according to Muslim rules.

(i) **BARNWAL** :-

They are the old inhabitants of 'Bern' (Bulandshahar) Mohammad Tughlousted them from Bulandshahar. They say that they are the offsprings of Raja AH BARNWAL who founded 'Qasba Bern' in the reign of Emperor Akbar. From the time of Akbar up to 1844 A.D. the post of 'Qanungos' in Bern were in their hands. During the reign of Emperor Aurangzeb, one of the members of their line generation embraced Islam. During his regime, considerable property was under their occupation which was given to them revenue free.

In tradition and culture they appear like common Muslims. Most of them are learned poet of Arabic and Persian literatures. They celebrate all Muslim festivals and perform death, marriage and birth according to Islamic rules. They have firm faith in 'HANFI' sect of Islam.

(i) **TAGAS** :-

They belong to 'GAUR BRAHMINS' clan. Some of them relate themselves to 'SARSOT' Brahmins of Kashmir.
They are treated inferior Brahmins as they accept charitable lands as well are engaged in cultivation. In their line generation, one of their members married to a prostitute. The offsprings out of this couple adopted the profession of weaving cotton thread. Since the generation was called TAGA BRAHMINS. They were good cultivators, being impressed by their hard labour in the field, Emperor Aurangzeb awarded them revenue free lands. Half of the TAGA BRAHMINS since then embraced Islam. Their outer feature resembles to their Hindu brethren. Their women are modern, use modern dresses and cosmetics. Muslim TAGA BRAHMANS lead their life on the pattern of Islamic rules.

(k) BARGALAS:–

The Bargala Muslims are found in 'Dankor' and 'Sikandrabad' of District Aligarh. They are called as 'NAUMUSLIMS'. They say, they went there during the reign of Raja Pirthiviraj of Delhi, and their descendents relate themselves to "CHANDRAVANSI" sept. Most of the Hindu 'BARGALAS' in support of Emperor Aurangzeb received 'Jagirs' in gifts. Being impressed by the simplicity and sympathy of the Emperor most of BARGALAS embraced Islam and flourished

Lachman Singh:– History of Bulandshahar (Urdu) 1874. P. 337-62 & p- 309-32
in that area. BARGALAS were staunch supporters of Muslim rulers. In the mutiny of 1857 they revolted against British regime in that area. In default of the same they were punished and their properties were confiscated. BARGALAS both Hindu and Muslims hold no good reputation in that area.

Lachman Singh: - History of Bulandshahar (Urdu) 1874, P. 298-309
B. SOCIAL CHANGE : MUSLIM RULE IN THE TOWN.

The rule of old inhabitants of town Kol was terminated by Muslim invaders. The new rulers of the town Kol from the time of Sultan Mahmood Ghaznavi down to the accession of Emperor Jahangir and onward successors were Arabs, Afghans, the Turks and Turkoman, Mongols and the Mongliod Tatars. Each of the above rulers were the followers of Prophet Muhammad. They presented a sharp contrast to the vast Hindu majority of the town in respect of religion, manners and customs. Their food, dress and shelter was quite different from the Kol's natives. They brought with them new art, culture, trade and industry. The natives of town Kol in comparison to the new comers appeared as uncivilized. Babur, the well known Emperor from Central Asia, after gaining victory upon the country showed his opinion as, 'It is a country, he says, that has little to recommend it. The inhabitants are not good looking, they have no ideas of social pleasures or friendly intercourse, they have no genius or comprehensive ability, no polish of manner, amibility or sympathy, no ingenuity or mechanical inventiveness, no architectural skill or knowledge, they have no decent houses, ice or cold water, their markets are not well supplied, they have neither public
bathes nor colleges, neither candles nor candle-sticks, if you want to read or write you must have filthy fellow standing over you with a flaring torch."

The town Kol being nearest to the Capital, remain under direct contact of Delhi Sultanats. The social, cultural and religious programmes of the rulers used to exert influences upon the inhabitants of the town. Besides this the town Kol being in way of Agra and Delhi got much attentions of Imperial workers. After their occupation, the town began to develop. Its adjoining areas and villages started to take shape into 'Parganas' and 'Qasabats'. Due to the main access of Imperial troops in the town, there developed major high ways through it.

The Muslim rulers to regulate the life of the inhabitants of this area framed new methods of Public Administration. To raise the standard of living, introduced new methods of trade and industry. They gave full attention towards land management and revenue collection. The inhabitants of the town, as history speaks, could not stand aloof longer from their virtuous and faithful new masters. Professor Jadu Nath Sarkar marked that the Muslim Rule in India brought religious and social unity, advancement of architecture and painting. In the field of science developed military organization, discipline, fortification as well as use of guns, canons etc. India made an unprecedented progress  

prior to Mughals fire arm was never used by the native army. The impression which the Muslim
left behind them can easily identified in all walks of natives of town Kol.

1. Influence of Muslim Rulers on the Old Inhabitants

Our English historians though blame Muslim Rulers but proofs are available that they neither forced
their rule to embrace Islam nor hated them on caste and creed basis. They treated Hindus and Muslim absolutely
alike and on the same footing gave opportunity to both communities in Government employment and public administra-
tion. Both religions were equally respected and neither of them was shown any partiality in any matter whatsoever.
The British Ambassador, Sir Thomas Roe, who wrote in 1616 concerning what he visited of Jahangi's Administration
in the following words, "Tamerlins offsprings brought the knowledge of Mohammad, but imposed it on none by the law
of conquest, leaving conscience at liberty." By the above I do not mean that no compulsion of any kind was used at any

time or anywhere in converting Indians into Islam. The characteristic and general interests of the inhabitants show that they embraced Islam either being influenced by their Muslim rulers or in the interest of economic progress, power and pelf.

2. Influence of Muslim Rulers on Planning and Rehabilitation of Town, Aligarh.

The area of Aligarh 'Duab' was full of ravines and green valleys covered by Acacia jungles. There were prominent high and steep banks of rivers, which were stronghold of robbers. Prior to Muslim Rulers the area was occupied by wild Rajput tribes, robbers and raiders. They were settled along the high ways of Duab and caused menace for the Muslim Administrators. The village life due to raid and rapine was full of miseries. Heavy walled houses were crowded within a limited area upon high mounds raising over the surrounding low lands. The narrow and winding passages of the villages speaks that they were constructed with the view of defence against sudden raiders.

During the reign of Muslim Rulers, the village living conditions were improved. Fresh 'Talukas', 'Parganas' and towns were developed. The congested population were dispersed towards unprotected areas by spreading over whole village area. The contribution of Mughal
Emperors in District Aligarh can be ascertained by passing on through different roads and visiting the adjoining sights of the town Aligarh.

THE ALIGARH PROPER:

The town of Aligarh from each of its nooks and corners reflects Muslim culture and civilization. The Muslim Governors during their occupation designated the town after their names. For example the old town Kol under the charge of Mahmood was named Mohammadgarh. During the Governorship of Sabit Khan, it was called Sabitgarh. When Najaf Khan became Governor, he named it the town Aligarh. The Governorship under each Muslim rulers onward changing on but its name after Najaf Khan remain Aligarh. The town due to its natural and physical conditions, from the earliest time, remain under direct influence of Delhi Sultanats. In 1194 A.D. Qutub-ud-Din Aibak came across with this area. He captured the celebrated fort Kol of Dor Rajas. On resentment and clash with the neighbouring tribes of the fort, he declared his possession upon the area. To maintain his hold upon the area, he raised four bastions. He appointed Husain-ud-Din Ulbak as a first Musalman Governor of Kol. The art and architecture of his time cannot be identified to-day. Thereafter came the regime of Sultan Ala-ud-Din Massud Shah bin Firuz Shah. In 1242 A.D. Nizam-ul-Mulk Mahaz-ud-Din was appointed as
as Governor of Kol. Soon after taking the charge, he was assassinated by a Turkish Noble. The native became rebellious and tried to overthrow the Muslim rule. After the laps of ten years Vazir Ghayas Uddin Balban was posted as Governor as well as to succeed his brother-in-law Sultan Nasir Uddin who died in 1265 A.D. Sultan Nasir Uddin during his regime gave fresh look to town Kol.

'SKOL MINAR'

Sultan Nasir Uddin erected a Minar to commemorate his victory in 1253 A.D. The Minar was constructed on a high ground which is known to-day 'Balai Qila'. It was raised on square of stone base. It was built in two stages, the lower portion was 20 ft. high and the upper portion 54 ft. high. The circumference of the tower was 80 ft. "A writer in Ledlies Miscellany gives an account of the piller, and winds up with a hope that the local authorities or the Government may be induced to interpose on behalf of the relic of antiquity." The Kol Minar though was inferior to the Kutub Minar at Delhi in size and beauty but was attractive and well built. It was destroyed in August 1862 by G. Edmondstone, Lieutenant Governor of British regime. After Balban's regime there came the reign of Jalal Uddin Firuz Shah. He appointed Kiki Malik the Governor of Kol. The monuments of his period are traceable in the town. The remains of Kol Minar are kept in Sir Syed Museum, Muslim University, Aligarh.
The up and down sight of Mohalla 'Balai Qila' speaks, some time ago there existed some fort. The historical sources connect this fort with Isa Khan the resident officer under most noteworthy figure Sikandar Lodi (1488-1517 A.D.). During the reign of Farrukh Siyar and Mohammad Shah Viceroy Sabit Khan was resident of the fort. He changed the name of the town after his name Sabitgarh. After Sabit Khan there came Nawab Najaf Khan. He occupied Kol during the reign of Shah Alam Sani. Najaf Khan attacked upon Kol with a huge army in 1773 A.D. After his occupation the name of Kol changed into Aligarh, which is still known to-day. After Najaf Khan his son Afra Siyab took over possession upon Kol fort. After two years he was killed by Raja Sindhya. After his death there came change over the area. Mughal Empire was declining and the Governors declared themselves independent rulers. Exact date of construction as well as name of the owners of fort Kol is not trace-able.

'SABITKARH MOSQUE'

Sabit Khan during his Governorship constructed a Jama Masjid in the middle of the city Kol. Its date of construction so far traceable is 1724 to 1728 A.D. The Jama

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'See also) Atkinson, E.: Statistical description and historical account of North Western Provinces, Vol. 2. 1875 P-486-81 & 517.'
Masjid stands in Mohalla Balai Qila at present. It is a huge and gigantic building. There are five domes on the roof of the building, three of them are in the middle and two of them on each side. The Mosque is built upon a high mound which is visible from the distance. The situation increases its beauty and dignity. Besides Jama Masjid, there, several architectural contributions of Sabit Khan are found in the town. There is another Mosque which is known as 'Moti Masjid', attributed to Sabit Khan. The Mosque exists in between Balai Qila and South-east of Jama Masjid. It is also a beautiful and well built building. Sabit Khan also constructed a tank somewhere Jama Masjid. Its situation is not traceable, perhaps it may be the same tank which exists inside the Masjid for ablution.

**TOMBS**

Gesu Khan: The town Kol bears the architectural stamp of each of its rulers. During the reign of Mughal Emperor Akbar in 1563 A.D., Gesu Khan was Governor of the town. He constructed 'Idgah' on the western outer side of the town. The town before him had no such mosque to perform annual prayer on the occasions of 'Id' and 'Baqraid'. Close to 'Idgah' there exists his tomb. The tomb reflects the sense of the masonship of Mughal period.

Ilah Bakhsh: Close to the 'Moti Masjid, there is a tomb of Ilah Bakhsh. It was constructed by Sabit Khan. The inscription of the tomb refers the date of construction 1717 A.D. The tomb in fact was constructed by Sabit Khan for his own burial. It is a handsome building containing a dome shape roof. It is said at the time of the construction of the tomb 'Fakir' Ilah Bakhsh reached to the place of tomb, he liked much the building. The Fakir then approached to Sabit Khan and demanded for his own burial. The Fakir warned Sabit Khan that he will not be buried in the tomb. In honour of Fakir's grace Sabit Khan told him whoever die earlier, either Fakir or Sabit Khan shall be buried inside the tomb. The Fakir became happy with the answer of Sabit Khan. He was aware about his death. The Fakir died earlier than Sabit Khan, therefore, as per commitment he was laid down in that tomb. Sabit Khan died late therefore he was buried in his own garden. Muslim gentry of Aligarh pay respect to Fakir and visit his tomb on each Thursday and Friday. There remains rush late upto evening on those days, garlands, sweetmeats country made is offered to the Fakir.

Shah Jamal Shamsularfin: On the western side of the town, on Khair road, at a distance about one kilometer, there exists a grove of tombs. Out of them the central one is called the 'Dargah of Shah Jamal Shamsularfin'.
The building of the tomb is not an old one but the graves in the surrounding belongs to antiquity. The vicinity itself speaks, there must have taken place some battle prior to the advent of Muslims in this area. The Shaikhs of Aligarh claim to be his descendant. They say that Shaikh Sahib were a Tatar 'DURVESHE' (mendicant) who took up his abode near Kol before the capture of the town by Ala-ud-Din Ghorı. It is said that Ala-ud-Din Ghorı captured the town on the prediction of Shaikh Sahib. They connect this truth by refering the names of his two disciples who perished in the battle. One of their tomb lies in Mohalla 'Mamu Bhanja' and the other near Muslim Musafir Khana (inn) Railway Road and known by the name of 'Amba Aulia'. During Ala-ud-Din Ghorı's attack there died other several disciples of Shaikh Sahib whose graves are found all over the city. Most of those tombs were awarded endowment but due to mismanagement and division of shares among the 'Khadims' (servants of Dargah) all properties has now disposed of. The Dargah has fallen into delirious condition and there is no proper means of their repair. The Shaikh Sahib were one of the most reverend personalities among all the Muslim saints of Aligarh. On each Friday and Thursday city people go to pay homage to him at his 'Dargah'. Besides this usually city people visit the Dargah early in the morning and offer 'Fateha'. (Prayer).

Pir Ata Ullah : In the army of Ala-ud-Din Khilji there was a Cavalry Commander whose name was Pir Ata Ullah, who is known now by the name of Pir Bhadur.
The Commodor was killed during the campaign at Kol. His grave lies in the south of Jama Masjid, Mohalla Ata Ullah. The resident of Mohalla revered the grave of the Pir. It is said, in that area no one can gallop the horse. Towards this end there is told a story. Some time back there was a Tehsildar at Kol. His son was fond of horse riding. One day he brought his horse and began to gallop in the vicinity of Pir's tomb. He suddenly fell from his horse back and entangled into the stirrups of the horse. The horse was trained, usually came to stand still on such occasions but at that time it was galloping on till the Tehsildar's son died. People say Pir Sahib became angry due to his disrespect of the tomb. Muslim of Aligarh still pay much respect to Pir Sahibs Dargah. On each Friday and Thursday together with garlands and 'Batashas' (sweetmeats) attend the Dargah. The 'Mujawir' (care taker) breaths on the 'Batashas' and puts garland on the 'Mazar', (grave) and returns a portion of the same to the visitor.

Barchi Bahadur: There is a tomb besides the Railway crossing, under 'Katpula'. (bridge). The tomb is famous by the name 'Dargah of Barchi Bahadur'. About him it is said that he was a Muslim saint as well as chief in the army of some Muslim Emperor. The 'Khadims' (servants) of 'Dargah' say that village Jamalpur and 'Dhorera' rent free were granted for the Dargah by some
Muslim rulers but due to change of Government and law, they remain no more under the occupation of Dargah (tomb). Annual 'Urs' is celebrated in the month of October each year. The city dwellers participate whole heartedly. The programmes of 'Qawwali' continues several days.

**MOHALS, WARDS & MOHALLAS**

Next to the architectural programs in town Kol, Muslim rulers for city planning divided the whole city into Mohals (wards) and Mohallas. They divided the whole town in 101 Mohallas. Each Mohalla had its separate names. The names of Mohallas as we call today were started with the word 'SARAI' or 'DARWAZA'. For example 'Bibi-ki-Sarai', Hakim-ki-Sarai', Rahman-ki-Sarai etc. or 'Madar-Darwaza', Delhi-Darwaza, Turkman Gate, etc. The name of Mohallas which began by the words 'Sarai' (inn) probably were the halting places. Usually in those days the travellers on their way to Delhi or Agra used to take shelter in the night at some place. Persons who used to provide food and shelter, the place became famous after their names. The city during the Mughals reign probably had gates for in coming and out going to Delhi and Agra. The remains of these gates still found at their places of constructions. The Mohallas known by the words gates or 'Darwazas'...

are located still at the outer posts of the city. Turkman, Sasni and Aligarh 'Darwaza' (gates) still exists. The remain of Aligarh Darwaza (gate) still stands at its original place. The features of Mohallas portrays the Mughal skill about the city planning and organization.

Besides above division of the town, it was broadly distributed into four Mohals, viz. 'The Delhi Darwaza', 'Budaun Darwaza' and 'Khari Khirki' as well as 'Mithi Kirki'. Each Mohal was under the charge of a separate official who looked after its managements. From the middle of the 12th century A.D. up to the middle of 18th century A.D., the land comprised in the town Kol remain revenue free. During the reign of Mohammad Shah most of the grants were resumed by Sabit Khan, but these were again released by Najaf Khan. This helps us to understand that at that time there were no local self government, even then, Mughal Emperors gave to town best administration and management.

'ROUTES' :-

This cannot be said with certainty whether existed metallled roads or not during the Muslim rulers in the town. The old routs are still available upon which Mughal troops were passing on via Aligarh to Delhi and Agra.

The military route at that time was constructed from Aligarh to Agra via Sasni and Hatharas. The other from Aligarh to Budaun via Jalali, Kasganj and Anoopshahar. The third from Aligarh to Delhi via Somna and Khurja and another route through Somna to Bulandshahar and Muradabad. The fourth route from Aligarh via Iglas to Mathura. The noted above routes still exist today but they are now metalled, neat and more clean. The routes makes clear Muslim rulers were good administrators and had the idea to shape a town into an important city. The importance of Aligarh raised during the Mughal Rule over India.

CONTRIBUTION TOWARDS THE DEVELOPMENT OF NEW INHABITATIONS:

Muslim rulers not only gave attention towards the development of town Kol, they equally raised new habitations to disperse the congested population living into limited areas of the villages. If we go through the social history of each and every 'Pargans' we can mark under developmental programmes of town Kol, they were inhabited by the Muslim Rulers. The light in short has been casted below.

(a) **Pargana Akbarbad**: The Mughal Emperor Akbar on the occasion of his hunting excursion as came to Akbarbad, he liked the place and, ordered to raise it into Pargana. The Pargana Akbarbad is situated besides the Grand Trunk Road leading towards Meerut. It is an administrative area of
Aligarh since then. At present the Pargana has become one of the Tehsils of Aligarh and thickly populated by the various castes among Hindus, Muslims and Christians.

(b) Pargana Atrauli:

There is a legend behind this Pargana. It is said that the Pargana was founded by Uttra Kumar, the son of a Raja who inhabited in this area during 12th century A.D. The historical sources reveal that the Pargana came into existence in 1426 A.D. when the forces of Mubarak Shah came to stay there against the campaign of Sultan of Jaunpur. The Pargana is dominated by the Muslims. The Muslims of this Pargana had good reputation during the Muslim rule over India. The Pargana remained under their occupations up to Mutiny 1857. The good management and simplicity of Muslim inhabitants led their Hindu brethren to settle there. Now-a-days the Pargana is mostly reigned by 'Naumusliris'.

The Pargana now-a-days has become one of the chief town and Tehsil of Aligarh. It is located at distant of 16 miles from Aligarh on Ramgarh road. The town is well built, clean and healthy. Its main passages are fairly wide, well drained and metalled. There are three ways for the entrance in the town. New changes has taken over there, the main market is in the centre of the town.
(c) Pargana Jalali: At its earlier stage the Pargana was known as 'Nilanti'. The history of the same period is not now traceable. Jalal-ud-Din Firuz Shah during the reign of Ghyas-ud-Din Balban brought it into its existence. In the town there is a mosque constructed by Jalal-ud-Din Firuz Shah. The inscription of the mosque speaks, in 605 (Hijri) 1266 A.D. it was constructed. Jalal-ud-Din Firuz Shah called the Pargana after his name. He established there colony of Pathans during Lodi period took hold upon the whole Pargana Jalali. In those days Jalali was a part of Jaunpur Kingdom. In the time of Emperor Shahjahan Pathans were ousted from there. They were replaced by Syeds during the reign of Mughal Emperor as they became powerful.

Jalali now has become one of the Tehsils of Ailigarh. It is situated close to the eastern side of Kali Nadi on Kasganj Road at a distance of 11 miles from Ailigarh. There are good metalled roads and bridges. From here there passes Grand Trunk Road. The Pargana is open and fertile. It is said among syeds there was one Kamal-ud-Din settled in the town during the reign of Ala-ud-Din Mohammad Shah 1295 A.D. Kamal-ud-Din married the daughter of 'Kazi' and he thus gained influence upon the Emperor Shahjahan. His descendants during his life time took complete possession upon Jalali and obtained property right which is still in their possessions. The syeds of Jalali belongs to Shia sect of Muslims and are
the leading members of the Shia community. Apart from Jalai there is no strong hold of Shia Muslim community in the District Aligarh.

Inside the Pargana there are about 80 large 'Imambaras'. Out of them 30 are in good condition. Their structure is old but looks like new buildings. The passages all over the Pargana are 'kachha' and narrow. There are several 'Madarsas' (Schools) where Quran is taught to the Muslim boys and girls. The residents of old Syeds are at one place in a cluster of houses and almost all are cultivators.

(d) Pargana Sikandra Rao: The Pargana was founded by Sikandar Lodi in 1488 A.D. after whom it was called Sikandra. Sikandar Lodi deputed Daud Khan alias Rao Khan to crush the rebellious Rajput of Etah. On his successful expedition the King awarded him Sikandra. After his occupation, the town was known as Sikandra Rao. The whole Pargana at that time was divided into 'Karba Naukhd' and 'Karba Afghan'. There were four 'Pattidars' in 'Kairia Naukad' viz. Umda Begum, Mohammad Nur Khan, Jamayat Khan and Miran Khan.

At the advent of British Rule in the area Ghaus Khan of Sikandra Rao was one of the principal owner of the town. He was also the administrator of Kol under Walidad Khan of Malagarh in District Bulandshahar. A mosque during the reign of Akbar was constructed there. There still exists a ruined house which is attributed to Purdil Khan who was Governor during Afghans regime. Pathans were the original occupant of all the cultivable land in that area. The ownership of land about 54% has been transferred or mortgaged from them.

Pargana Sikandra Rao now has become one of the Tehsils of Aligarh. It is situated on Kanpur Road at a distance of 23 miles south east of Kol. The town is an old inhabitation populated in low lands. Its outer look is very poor as it remains dirty due to poor drainage system. The Grand Trunk Road passes through it. Due to stagnation of dirty water fever prevails in the town and there die number of inhabitants each year. Metalled road and bus service, unites the Tehsil on one side to Aligarh and, the other Bulandshahar.

(e) Pargana Sadabad:

In 1652 A.D. under the reign of Mughal Emperor


(See also) Sherwani Nama by Abbas Khan Sherwani, Aligarh 1953.
Shahjahan, Sadulla Khan took 800 villages from Jalesar including Jat Tappar, 80 villages from Mahaban and 7 villages from Khandauli, joining all, founded a Pargana and designated it after his own name Sadabad. In 1658 A.D. when Shahjahan died there started confrontation of Jats. Nand Ram, the famous grand son of Makkan managed to establish themselves as a powerful man of the Pargana. Though he established his position, but refused to pay taxes of land under his occupation. Any how after some time he emerged as a dominant figure of the Pargana. As Mughal Emperor Aurangzeb came to throne, Nand Ram submitted himself before king's lordship. The Emperor treating him as one of his loyal subjects, rewarded 'Kilat' to him together with the ownership of 'JOAR' and 'TOCHIGARH'. Besides this, the Emperor awarded him a grant for the management of police together with the title of 'Faujdar'. In 1716 A.D. Nand Ram's son Bhoj Singh received a grant equal to his father from Syed Abdullah the well known Minister of King Farrukh Siyar. English regime when came to this area, his power of maintaining police in the area was withdrawn from him. Thereafter about 1816 English Officers suspected upon the activities of his discendant, Daya Ram, they reduced him to the status of an ordinary subject. After some time his

property was confiscated and in place of same an ordinary residence was provided in Kol together with a pension of Rs.1,000/- for his own expenses and Rs.750/- for his family. Daya Ram’s son Goving Singh latter acted according to the situation. He proved himself as trustworthy for the English Regime and supported English men during the Mutiny, for this he was awarded 'Zamindari' of Kol. Sadabad now is a well developed Pargana of Aligarh. The widow and other family member of Daya Ram derived the benefit from the property left by him.

Besides developing the Pargana, Sadabad, the Muslim rulers developed there various 'Qasbats'. At that time though Qasbats were developed on isolated places but now they have become part and parcel of its main Pargana. Some villages they founded on their names or the names of their owners. Some villages they created by awarding lands to their faithful subjects. In District Aligarh as well as in District Bulandshahar there are number of such villages. Some important ones are noted below which were founded because of having cultivable lands and for developing new industries. The villages were not created for raising revenue income, instead of raising the standard of villagers who were sinking in poverty and backwardness.

1. 'Mauza Datauli': The founder of this Mauza were Pathans. There was one Hameed Hasan Khan, he was the contemporary of Delhi Sultanate Bahlol Lodi and his son Sikandar Lodi. In
Hameed Hasan Khan's 16th line of generation there born Haji Murad Khan. He was a simple honest man. The Brahmans of Datauli when could not pay the revenue of their lands, Haji Sahib cleared their account himself, and helped them in continuing their possession on their lands. After some time Jats attached upon the village, Haji Sahib along with the Brahmans fought against them and oust them from the village. After some time the village property came under the occupation of Haji Sahib's generation.

Haji Sahib's son Abdur Rahman Khan increased the boundaries of his father's state, during the British regime. The Pathans of Bhikampur and Datauli since then are the current occupant of this village. After some time there started intermarriages in between the families of Bhikampur and Datauli Pathans. Haji Sahib's son was married with the daughter of Baz Khan the great landlord of Bhikampur. There born two sons from Abdur Rahman Khan. The elder son died earlier, the younger Haji Faiz Ahmad Khan became the owner of the whole property. Haji Abdur Rahman Khan constructed in Datauli a beautiful palace and named it after his son's name 'Faizabad' which is still known and the building is the finest one of the area. Haji Faiz Ahmad Khan was a religious man. In his life time, there were opened several

Haji Abdul Samad Khan Sherwani: Sherwani Nama. Aligarh
1953 (See also)
'Madarsa' to educate the children of the area and a 'Unani Hospital' to treat the inhabitants free of charges. The descendants Pathans from Haji Faiz Ahmad Khan are still in the occupation of village Datauli. They hold high position in the village.

2. Mauza Bhamuri Nah:

The Mauza Bhamuri Nah was founded by Aidal Khan an Afghan who was in the services of Emperor Jahangir. He was a religious man, leaving the services, started to lead an ascetic life. He went to village Gangeri and began to reside beside the tomb of 'Hazrat Makhdoom Sani Rahmat-ullah'. He was the ancestor of Sherwans of Mauza Bhamuri Nah. It is said 'Hazrat Makhdoom Shah Sahib' came to this area along with Pathans. In the possession of Shah Sahib's son there was a 'Shahi Farman' of Emperor Humaun regarding the ownership upon that rent free village. The information about the 'Shahi Farman' is noted in some book kept in the Library of Habib ganj. In 5th line generation of Aidal Khan, there born Ghasi Khan. He was under the employment of Nawab Sabit Khan, Governor of Kol. The village at present is under the occupation of Sherwani Pathan of Aligarh.

3. Mauza Bagrazi:

During the reign of Lodi Emperors Afghan Pathans took possession upon Bagrazi. Since then the village is under their occupation. Pathans of different descents reside now in the village. Some of them are 'Suri Pathans'. The Pathans of Bagri in greater number resembles to 'Yusuf Zai' Pathans in colour and other features. They avoid
marriage among black Pathans. Bagrasi Pathans are intelligent. They accommodated themselves in all the changing regimes, held honourable military posts. During British regime their performance and conduct remained satisfactory.

4. Mauza Ahmadgarh:

Raja Anni Roy Badgujar was one of the favourites of Emperor Shahjahan. The Emperor awarded him 'Khilat' and 'Jagir' in this area. Raja Anni Roy in honour of the Emperor gave the name of his Mauza Ahmad-garh. Some people are of the opinion that Ahmadgarh was originally belonged to Hem Singh Badgujar who was also one of the favourites of Emperor Jahangir. In east and west of Ahmadgarh there is a Jheel. Besides the bank of the Jheel there is foundation of an old fort. The fort was constructed by Hem Singh Badgujar. Near the fort and along the bank of Jheel there are several houses. People attribute to those houses as bathrooms Hem Singh's females. At that time in Hindi they were called as 'Jal Mahal'. In 1789 the village was occupied by Raja Sindhiya and was awarded to Mahadeo Rao Khattri. The generation of Hem Singh from the time of Emperor Aurangzeb are converted Muslims. During British regime they

Haji Abbas Khan Sherwani: Sherwani Nama. Aligarh 1953. (See also)
Lachhman Singh: History of Bulandshahar (Urdu) 1874. P-245-46.
claimed for their ownership and the Government restored
to them their cultivable lands. Hem Singh's family members
resides there as landlords.

5. Mauza Jahangirabad :

During the reign of Emperor Jahangir, Raja Anni Roy found this village and called it after the name of
Emperor. The village was very much liked by Raja, he made
his capital there. After some time under the village earth
there were found layers which was not treated worth living.
Therefore he shifted his capital to Annopshahar. The pro-
erty of Raja Anni Roy in his 7th line generation was di-
vided among his family members. 'Jahangirabad' together
with adjoining villages came under the occupation of Raja
Mahadeo Singh. Raja Mahadeo Singh disposed of his share
with Nawab Malagarh. The Nawab purchased the property for
one of his relations Mustufa Khan. The same property now
is owned by the descendents of Mustufa Khan. Mustufa Khan's
ever son Mohammad Ali was honorary Magistrate there. Jahan-
girabad is now a famous industrious town.

6. Mauza Khanpur :

During the reign of Emperor Shahjahan, Mauza
Khanpur together with other near by villages were given to
Allu Khan Pathan in 'Jagir'. Since the owner began to
reside in that village, it was called after his name 'Khan-
pur'. Emperor Aurangzeb in default of non-clearance of

Lachhman Singh: History of Bulandshahar (Urdu) 1874.
P-256-57 and 266-67.
land revenue withdrew the property under his occupation, later restored to him on payment. In 6th line generation of Allu Khan there born Abdullah Khan. He was a competent statesman. During his life time he increased the boundaries of his state. Before his death, his son remain in its ownership including 150 nearby villages. Abdul Latif Khan son of Abdullah Khan was found guilty in 1857 Mutiny. He was punished for long life imprisonment. His property was awarded to Sir Bahadur Syed Meer Khan resident of Afghanistan. Now Sardar Bahadur is treated as the real owner of the village. He is a rich landlord of Mauza Khanpur.

There are other several 'Mavaziats', viz. 'Tilbegampur', 'Dadri', 'Sadarsarai', 'Jarcha', 'Jhajhar', 'Kasna' which were populated during the time of different Muslim rulers. Each of them are inhabited now by the founders generation who know its detail. Muslim Rulers in comparison to their Hindu predecessors brought over all great improvements over the town Kol.

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3. The Administration of town Kol under Muslim Rule.

Before Emperor Akbar's rule nothing that can be said Civil Administration was existed in India. Britishers at their advent in the town found that the same was ruled by some civilised administrators. The Mughals widely maintained the system of village administration as well as land revenue
collection. Hindu Officers were appointed in their land revenue department. During Akbar's rule though Kol was not a place of any importance even then it was governed by a 'Sarkar'. This 'Sarkar' was divided into four 'Dasturs' viz Kol, Akhabad, Marahra and Thana Farida. Its administrative areas were much longer than the present district Aligarh. At that time the present District Bulandshahar, Etah as well as some part of Mathura were included into it. There were 21 'Mohals' or Parganas. At that time Zamindars were mainly Rajput Chauhans of Jhangra clan. The town contained 450 horses and 29500 armymen. In Atrauli, Gangeri and Sikandra Rao forts were constructed for the officials residence and to maintain law and order. At that time the District Aligarh was under high tillage and was thickly populated. Aligarh, Khair, Atrauli and Sikandra Rao jointly had 2,575 cavalry and 58,750 infantry. The cultivated area at that time was equal to the present day.

The Treasury Report during Muslim Rule 1788 A.D. cites that land ownership was dealt according to Hindus 'Shastra' as well as Muslim 'Shariat'. To look after the disputes against the land ownership there were appointed officers in the Parganas. In 1673 Emperor Aurangzeb issued proclamation for prohibiting the realisation of any duty or tax from his subjects in the towns and Parganas. In the same proclamation all Government officials and Zamindars
were ordered not to accept any present or bribe or any forced labour from any cultivator. The Emperor also issued orders that no duty will be charged upon edible articles like fish, oil, ghee, milk etc.

(a) LAND ADMINISTRATION:

During Muslim rule proprietary tenure was divided into three categories viz. Zamindari, Pattidari, and Bhayachari. The tenures indicate that there were existed numerous co-sharers in a 'Patta'. Zamindari tenure was often confined to a single owner. The old land record shows that perfect (Pattidari) with complete division of land and joint responsibility were exceptional. No piece of land was free from disputes and litigation.

TALUKADARI: The population at that time in villages were divided into two classes, superior and inferior. The dominant tribes or clans on the lands were actual land owners and they were called 'Sadar Malguzars', among them were Raja of Mursan, he was Zamindar of the whole pargana. Under those Zamindars, there were several actual owners. Such land owners being in long association of Talukedar had certain rights. They were also counted in the category of 'Superiors' or the occupants of Talukadari Rights. By virtue of that right they were a recipient of certain percentage of 'Malikana' right. They were the only owners of the state. The inferior proprietors were called 'Biswadars'. They used to deposit land revenue through superior proprietors to the Government.
MALIKANA: The occupants of Talukedari rights were permitted to receive 'Malikana', the dues of the superior proprietor, on the basis of Talukas. The inferior 'Biswadar' was allowed $20\%$ of the gross rental assets and the remainder $30\%$ was allowed to Talukedars. The rest $50\%$ was deposited into Government Treasury.

BISWADARI RIGHT: Biswadars were not allowed to deposit land revenue directly. They used to deposit through their Talukedars, therefore they were sufferers. Out of 218 villages at that time 79 entirely were passed out from their original proprietors. In 71 villages half and more were alienated, in 49 villages less than one half were alienated. Perhaps it happened due to huge payment to Government and Talukedars. That was the defect of 'Biswa-dari' right, but the realisation of revenue was not much defective.

BHAYACHARI RIGHT: There were some defects in Bhayachari tenure. The village as a whole was held in imperfect pattadari tenure. Each of the proprietors held a certain portion of the area and enjoyed the common right of whatever value or kind they were. The real owners were one or two persons. They deposited revenue to the Government but, were free from the general management of land. The system of realisation of revenue by the Government was correct at that time. Due to the restrained relationship
in between the co-sharers (Pattidars) the system became complicated.

GRANTS IN LAND: During the Muslim Rule in the area for meeting the expenses of 'Dargahs', Mosques 'Mandirs' and 'Madarsas' there were awarded revenue free villages. Towards this end two villages were given to 'Dargah of Shaikh Shah Jamal Arfin'. Village Lalgarhi was awarded to a temple in Bindraban, in Mathura. Village Khairia, Budha, Hasanpur and Slimpur were given in Muslim grant for religious purposes. Some small plots and patches of land were given for the support of small shrines and temples or for Brahmins and Fakirs.

B. Muslim Jurisprudence: The 'Shariat'.

The civil as well as criminal cases during Muslim Rule were decided according to the 'Fiqa & Shariat'. The criminal cases at lower level were presented before 'Dafta'. On the appex of lower courts there were superior courts. The Incharge of these courts were called 'Sadre Amin' and 'Sadre-us-Sudur'. In big towns generally there appointed 'Kazis'. Apart from this certain reverend 'Ameers' were deligated power for considering cases. For considering the cases of Hindus and Muslims the 'Sadur-us-Sudur' used to decide them by the consent of 'Pandits' or Muftis' who were appointed to assist 'Sadur-us-Sudur'.
Instead of salary they were paid court fees. In District Bulandshahar in each of the 'Qasbats' there were appointed Kazis, at the apex of them there were 'Muftis'. In 1815 and 1816 A.D. in Aligarh there were appointed two 'Sadr Amins'. The salary of each was Rs.27/-.

The code of Islam was only law, according to which decisions were given by the courts. The Law of Islam regarded certain crime against the Divine Majesty, therefore its punishment were severe. Murderers had to remit blood for blood. Offence against property, drinking wine and committing adultery were regarded offence against God. Such offences were prosecuted by facing towards backward on a dunkey to death or mutilation. Approvers were not recognised. Evidence of one was not regarded sufficient. Open trial used to take place in the name of 'Allah'. Sadar Amin or Sadr-us-Sudur were bound to invoke the guidance of Almighty in prescribed form before pronouncing the judgement.

During Mughal Empire there was less speculation and dishonesty among the native officials. During

the time of Emperor Akbar Kazis were in the habit of taking bribe from the grant holders. The Emperor when came to know, said, "God favour upon these Kazis who wear turban as a sign of respectibility, but bad at their hearts, and who wear long sleeves, but fall short in sense." He dismissed most of them. According to the 'Shariat' the law of succession was based on the agnatic patrilinial pattern. Converted Muslim Rajputs of Kol resented Muslim law of succession. Among them according to Hindu law daughters had no share in fathers property. The practice of expulsion of daughter from their fathers property, they wanted to carry on after embracing even Islam. Mr. M.B. Ahmad, toward this end, in his book 'Administration of Justice Medieval India' writes, "The custom and practice of the inhabitants of India were too deep rooted for interference, so that a large number of Muslim converts carried with them into the Muslim fold the traditions which ran counter to the tenants of Islam. For instance, in the great part of Punjab, females were not exchanged from inheritance in the villages in spite of the specific provisions of the 'Shariat' to the contrary ..... History tells us that there have not been lacking attempts to regard the 'Urf' as one of the roots of 'Fiqa' or Muslim Jurisprudence and thus to reconcile the rigidity of law with local requirements."
There have come now many changes in the law of succession. The Shaikh Siddiquis of District Bulandshahar held the post of 'Muftis' during Muslim Rule. Emperor Akbar as well Emperor Shahjahan both made efforts to put a check upon the practice of infanticide and 'Satti' but they proved unsuccessful. The practice continued on after them and perhaps came to an end during British regime under severe punishments.

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