Chapter 1 Geography and Historical Setting

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Physical Background

In the introduction the nature of the problem and objectives of this study were presented and the classical models of internal urban structure as well as major theoretical and empirical developments were critically examined. This chapter describe the geographical location as well as physical setting, site and situation of the city, Moradabad. The site is “the ground upon which a town stands, the area of the earth it actually occupies is only a part of much wide setting; the situation of a town is position in relation to its surrounding”2. Moradabad has also grown into a big city from a very humble beginning due to its fine site and situation which have been analyzed in the following lines. As the city contains a long chequered history of its growth and evolution, it seems imperative to discuss the physical expansion of the city as it has experienced several ups and downs throughout the ages. A special emphasis is given to describe and analyse how the society was spatially organised in the historical past, did there any discernible pattern in the social organisation near the core and periphery. However, information in this context is meagre and scattered. But a few generalisations based on historical records, archival reports, city history and personal survey of all the mohallas are in order.

Site

Moradabad primarily a fort town is situated on a ridge of hard ground, from twenty to thirty feet high, on the right bank of the Rāmgangā. The pre-urban settlement was cited on this ridge with a mud fort as the nuclei. The whole country to the north and east of the Rāmgangā was covered with dense forests, which provided abode to disturbing clans so the site was chosen for a fort town to command the whole country beyond the Rāmgangā.
Adjacent to the ridge is a tract of sand, from one to two miles broad forming the depression of own where the Rāmgangā flows. It has been conjectured that this whole ridge was washed by the water of the Rāmgangā at some period. At present Burhi Rāmgangā, a small tributary of the Rāmgangā flows in the north and northeast of the city after the confluence of the Burhi-Ramganga. The Rāmgangā broadens its channel with a well defined bed. Here the width of the channel is nearly half a mile and it flow downwards flanking the ridge on the east.

Two masonry wells are standing in the river bed which has escaped the erosion action, while the soil and built up land around them had been washed away. It shows that the river has always been trying to change its course and erode the eastern portions of the city. There was also a village Tilokpur, situated at a distance of one mile to the north of Moradabad. But now it has resettled just on the northern region out skirt of the city. As the former site has been swallowed by the river. It is another evidence of the shifting nature of the river course in the northern and south west region the ridge is free from such disturbances. Hence the settlement has many expand in this region easily. It is an evident from the historical record that Rustam khan, the founder of the town of Moradabad, also intended to enlarge the town in this direction.

The surface soil of the ridge is clay. It is used for making moulds for brassware industry of Moradabad. It is a factor which has made Moradabad a manufacturing and commercial centre of international repute. Sand is found a few feet below the surface. The upper stratum of this sand is generally course and holds the percolation of water, and the lower stratum is fine and white with
little water in it below this white sand is a layer of clay and kankar found at
varying cliths and of varying thickness, and below this, is found as spring.

The Rāmganga valley possesses an invariably fertile soil. There is no
saturation in it. It is either firm loam or else clay, and some of the finest
cultivation in the district is to be seen in the immediate neighbourhood of
Moradabad. The area under tillage is small, for the grazing grounds are
particularly valuable, due to the proximity of the city.

The ridge has an average height of 653 feet above mean sea level.
Bhitauli, three miles to the northwest of Moradabad, a principal station of the
great trigonometrically survey, shown as elevate and of 689., the bench mark
on the south site of the western door way of Moradabad church has one
elevation of 654.. But the height of the region skirting the ride varies from 640
at Shivpuri in the northwest to 653 at Tilokpur in the north, 633 at Mjhola in
the west just near the railway station to 637 only one mile to the west, 630 at
Dhakke and 629 at Lepes asylum in the south west to 646 at katghar railway
station in the southeast. On the north and east the ridge has a steep slope toward
the river. The height of the river bed varies between 628,626 and 623 from
north to south.

In general the tract of land on which Moradabad is located is well
drained by its revivers, Rāmganga on the east, and the Karula and Ganga on the
west. The Rāmganga is really nothing more than a large torrent, or while in the
weather it shrinks to very small dimension and is fordable at very small
dimensions and also is fordable at many places, as well as with extraordinary
rapidity during the rainy season. At the rate of five miles an hour and more, so
that far several months it becomes the most formidable Obstacle to traffic, and
dangerous to crops and habitations/ the karula aptly known as a nala or a large drain, rises in the northwest of the city from their Parana Tal the only considerable water body in the whole vicinity. It flows through the western parts of the city and joins the Ganga in the south. The Gang's, a tributary of the Rāmgangā run nearly; parallel with the main river flowing on the opposite side of Moradabad. It ultimately joins the Rāmgangā about sixteen km below the city through a large streams, it is not navigable and is for the most part confined by its steep banks. It is variable in depth and at many places fordable. But during the rains it outflows its banks and becomes a great obstacle to traffic.

Floods are common in these rivers and flooding the flanking ground/ but same times they occur in hazardous condition. In 1954 and 1957, the Karula and Gangan overflowed too much that the whole area in the west of the city remained under water for several month together. The Rāmgangā, through in high flood, did not affect the city very much as it was more effective in the east. Such floods create breaches in the roads and railway lines, and hamper the development of the city.

**Situation:**

Moradabad is one of the biggest urban centres of the Ganga- Doab, Situated at the Middle Eastern margin of the Doab on the bank of the Rāmgangā; it has developed as a mode of all routes, road, rail and waters. It is the point where the river is pass eastwards beyond the Rāmgangā. The waterways are provided by the river itself, which also serves as a carrier of commerce.
The Moradabad town is situated on 28°49' and 28°53' N latitude and 78°44' and 78°48' E longitudes. It is situated at a distance of only 160 K.m from New Delhi, the Indian national capital. Other important places of the country are also easily accessible from here. The region around the city is well connected with it by all means of communications. New Delhi provides the airways facilities. While the ports of Bombay and Calcutta being only 1691.2Km and 1,272 Km away from here respectively, are also well linked through speedy rail services, moreover it has become a halting station for the tourists going to the kumaon hills. Nainital, the holiday hill resort, is only 102.4Km from here. (Figure 1.1).

Politically it has remained the provincial headquarters during the Muslim period of Indian history. In the early years of the British regime it was the headquarters of a vast district comprising the present district of Bijnor, Nainital, Moradabad, and half of Budaun. At present it is headquarter of the district Moradabad with an area of 3662.4sq.km and a population of 16,60,000persons.

It has been grown from a small village of the early seventeenth century to fort town and provincial capital, administrative headquarters of a large district, and mode of so many routes in the nineteenth century, and finally, a big urban centre of multi-functional character i.e. residential, commercial, industrial, and cultural. However it is still in the growing process.
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MORADABAD DISTRICT


Figure 1.1
Accessibility:

Accessibility of a city counts large in its trade and importance. It is the only factor which makes a great centre for human agglomeration, as man may come from all places to that by rail and roadways, Besides Moradabad is accessible by water through the Rāmgangā, by land through roads metalled and non metalled foot path tracks and the railways. The ports of Calcutta, Bombay and Madras are connected with it by railways and then in their turn provide it with the facilities of sea-routes. The foreign and overseas business commerce and trade are consigned through these ports.

Aligarh 140.8km, Allahabad 523.2km, Amritsar 520km, Bareilly 94.4km, Mumbai 1691.2km, Calcutta 1272km, Dehra Dun 243.2km, Kanpur 372.8km, Lucknow 334.4km, Chennai 2,337.6km, Meerut 132.8km, Nainital 102.4km, Saharanpur 192km, Shahjahanpur 160km, Simla 793.6km, Amroha 27.2km, Bihar 254km, Hasanpur 52.8km, Sambhal 36.8km, and Thakurdwara 43km.

It indicates that most of the important towns of the country and the state have not a great distance from here. It has somewhat of which at is the headquarters are not farther than 48km, a distance which can be covered in one hour by modern means of transportation (Figure 1.2).

Geology

With regarded to the geology of the ridge and the valley in which the city of Moradabad is situated and the whole district is of uniform type exposing nothing but the ordinary genetic alluvium common to the greatest part of the Uttar Pradesh.
Moradabad city Accessibility

Figure 1.2
Soil

Speaking generally and excluding special tracts like the ‘khaddar’ the surface soil of the district is light and sandy, clay being comparatively rare, and almost everywhere pure sand is found a few feet from the surface. The upper stratum of this sand is generally coarse and holds the percolation of water, and the lower stratum is fine and white with little water in it. Below this white sand is a layer of clay and ‘kankar’ found at varying depth and of varying thickness, and below this is the spring. The Rāmgangā valley possess an invariably fertile soil there is no saturation in it. It is either firm loam are else clay and some of the finest cultivation in the district is to be seen in the immediate neighbourhood of Moradabad city. The area under tillage in small, for the grazing grounds is particularly valuable on account of proximity to the city. The clay tracts are known as; pila ‘(a local naye, not used by the British settlement officers). These clay tracts supply soil which is used to make moulds for the brassware industry of the city. This type of soil is found in the southern portions of the ridge itself in mohallas Asalat Ganj, Gari Khana, etc., and extends to the north unexposed due to buildings, but again exposed to be exploited in the northwest covering an area of six miles long about two miles broad.

Topography and Slope

There are no natural eminences of any importance in the whole district, the surface being broken only by sand hills and river-banks or else by the river valleys and a few shallow depressions. The country has a marked slope from north to south.
Moradabad city has an average height of 673 feet above mean sea level while Chilka (Naini Tal district) only 40 miles north of its 1,076 feet high, Bhitaulli, 2 mile north of the city principal station of the great trigonometrically survey, shows a level of 689.37 feet above sea level. The bench mark on the south side of the western doorway of Moradabad church (on the third or upper step) has an elevation of 654.54 feet above sea level (map 6) but the level of the region skirting the ridge on which the city is situated, varies from 640 feet at Shivpuri on the northwest to 653 feet at Trilokpur in the north, 633 feet at Majhola in the west, just near the railway station, rising to 637 feet only one mile away on the Meerut Moradabad road, 630 feet at Dhakha and 629 feet at leper asylum on the Moradabad Sambhal road in the south west, and in the east the Katghar railway station marks a height of 646 feet. On the northern east the ridge slopes abruptly into the rivers. There the river bed has a height of only 623, 626 and 628 feet above sea level. The bank of Rāmganga is quite steep here and always filled with water. The river is always trying to inundate this part of the city, and in rainy season some Mohallahs of the northeast are flooded with water, but the work of erosion there is very slow and less effective due to hardness of the soil of the ridge.

It is only due to this rigidity of the rock of which the ridge is constituted, and the proximity of the river, that the site attracted the Rajputs to build a mud fort here to protect themselves against the invaders, at an earlier period than the establishment of the sultanate of Delhi.

Moradabad is a part of the Indo-Gangetic plain. The average height of the district from mean sea level is 204 metres and its surface has a slope from north to south.
Though the district is stretch of plain land, there are so many physical variations within it. The district is divided into four natural regions-

1) The Ganga Khadar
2) The Sandy Tract
3) The Great Central Plain
4) The Broad Valley of the River Rāmgangā.

Being in the upper Ganga plain, the district has no marked physical break except the river course and certain surface variations, a brief account of which is given below.

**The Ganga Khadar**

This tract extends in a narrow belt along the western border for about 64.37 Km. with a breath varying from 3.22 km, in the north to about 12 km. In the south it has an approximate area of 6.97 sq. km. It is a strip on the western part of the district. This area is subject to inundation by the rivers. Much of the land is covered by coarse grasses, babool or kikar trees, all of which of course they have some economic value. During the rainy season the whole of the Khadar or low land is submerged. There is no remedial measure possible from within the district to reduce the river depredation of this tract.

**The Bhur or Sandy Tract**

In this, undulating sandy upland lies in the east of the Khadar tract, known as bhur tract. It extends from north to south along the Khadar from 13 to 15 km. The tract has no stream of any importance and consists of a series of fairly paralleled sandy ridges separated by level plains. The soil of the bhur
proper, is generally rather arid but waterlogged in the depressions, especially in wet years when the drainage lines cease to function and the light soil become saturated and is rendered useless for a long period, possibly because effective percolation is prevented by an underlying stratum of unsaturated clay.

Adjoining the Bhur in the east a particular tract locally known as ‘udla’, which during a wet cycle water oozes up on slight pressure and where on account of faulty drainage, the water level remains remarkable high at all times.

**The Katehr upland**

This upland tract, comprising the eastern half of the tahsil Sambhal and the whole of the Bilari tahsil extending to the borders of Rampur and Badaun districts on the east and south respectively, embraces an area of about 1,546 sq.km. The soil here, has a rich friable loam, the clayey area being small. There are very few depressions in this physical unit.

**The Great Central Plain**

This is the most fertile tract in the district producing wheat, jowar, bajra, rice and sugarcane etc. The southern part of this plain is relatively more fertile than the northern portion. The entire tract is well drained by water channels and it has well developed irrigation facilities.

**The Ramganga Valley**

The valley of Ramganga lies mostly the east of the river. It has a narrow strip of Khadar land close to the river where floods frequently occur. Part of this tract in the north resembles more or less the Tarai area of Nainital district.
The great central plain of and the Ramganga valley are the most fertile regions in the district and they together cover about 80 per cent of the area.

**Drainage**

A number of rivers and rivulets flow through the Moradabad district. The Ganga on the west and the Ramganga on the east are the only large rivers of the district. The Ganga and the Ramganga and their tributaries have such a close network as the whole of the district can be divided into seven physical divisions.

**Ganga**

The Ganga forms the western boundary of the district, and separates the district from those of Meerut and Bulandshahr. In the district it has only two insignificant tributaries – the Baia and the Matwali, the former joining it near the village of Kharagpur and latter near that of Dheria village. Its volume and velocity varies at different periods of the year and are the greatest during July & August. In summer it is 200 m. wide but during the rains spread out to a width of over 1500m.

**Ramganga**

The Ramganga is a tributary of the Ganga and joins the latter farther down in the Hardoi district of Uttar Pradesh. It cuts across the north eastern part of the district flowing through Thakurdwara and Moradabad tahsil in the district. The river is usually navigable by vessels of small draught but it cannot be used for irrigation owing to the enormous variations in its discharge except where power pumping is restored.
Besides, these two large rivers there are a number of streams which flow into either the Ganga or Ramganga. The rivers here are perennial and are subjected to floods in the rainy season. There are also few tanks in the district. (Figure 1.3)

Climate

The climate of the district, which is the same as that of the other sub-Himalayan districts in the state. The year is divisible into three following distinct seasons

Cold Weather Season (October till February)

By the end of November the South West monsoon completely ceases and the district comes under the influence of the high pressure belt which develops over north India owning to low temperature. In this season relatively low pressure exist over the Indian oceans thus causing the winds to blow from the plains towards the sea. The beginning of cold weather is marked by a considerable fall in temperature normally goes down to a minimum of 10°C. The sky for the most part remains cloudless and the cloud cover largely exceeds two tenth. Thus the cold weather with its clear skies low temperatures and bright sunny weather is fine and pleasant, but it does not last long. Although in February there is little change in weather except for an increase in temperature yet by the end of this month with the northward shifting of the Sun, temperature rapidly rises and hot weather season begins.
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Hot Weather Season

This season begins in March and continues till mid-June. Its beginning is marked by an appreciable rise in temperature and decrease in pressure. The mean maximum and minimum temperature in March are 32°C and 24°C respectively. The temperature continues to rise in April when the respective maximum and minimum for the month are 38°C and 32°C. The month of May and June record exceptionally high temperature. The days are characterised by intense heat and dry air, the humidity being low. In the hot season the maximum temperature is 46.11°C. The humidity is lowest, occasionally falling to 2 or 3 percent in the afternoon. There is generally no rain during the summer month exceeds for the small amount accompanied by thunder storms.

The Season of General Rains

The seasons of general rains occur on account of the excessive heat of the summer month low pressure area develops in north-western India and by the middle of June. It brings a complete reversal in the air movement with the arrival of humid oceanic currents temperature fall and the air becomes cool and pleasing. The mean monthly temperature falls from 47°C in June, the relative humidity increases from 27% in May to 74% in July. The time of the onset and retreat of the monsoon varies from year to year. The rains generally set in by the middle of June and continue till the end of September. The normal rainfall of the district is 110 cm. of which bulk is received during July, August and September (75cms.). Rainfalls are the highest in Amroha tahsil (139cms.) and the lowest in Sambhal tahsil (82cms.). Generally the northern and eastern parts of the district receive more rainfall; due to this distributional pattern the eastern part has relatively larger areas under paddy and the western part grows more of
wheat, barley, oil seeds and millets. Thus from view point of agriculture, this is the most important season of the year.

**History**

Moradabad district aptly nick named 'Pital Nagri' (Brass town) was in ancient time a part of Kingdom of North Panchala Desh with its Capital at Ahichhatra. It was founded in 1625 by Rustam Khan and named after Prince Murad Baksh, Son of emperor Shahjahan Rustam Khan built a fort which overhangs the river bank and the fine Jama Masjid or great Mosque (1631), tomb of Nawab Azmat Ulla Khan. Governor of Moradabad Rustam Khan compelled the agriculturalist and traders to settle around it.

Traditions ascribes great antiquity to Sambhal, but very little is known of the early history of the Moradabad. The history of the Moradabad is described in the following heads.

**Ancient Period**

Practically nothing has been preserved of the early history of the district beyond the vaguest tradition. There are however, some very ancient site and these have yet to be explored. The most prominent is Sambhal, which was clearly an important Hindu settlement in the remotest times. It is said to have been called Sabrit or Sambaleshwar in the Satyug. Mahadgiri in the Tretayug and pingala in the Dwaparyug, while in the Kaliyug it received its present name. It is certain that the country was included in the Kingdom of northern panchala and its capital was presumably at Ahichhatra in the Bareilly district. It came under the Sway of Asoka in the 3rd Century B.C., and afterwards appears to have been ruled by the Mitra princes of Ahichhatra till the invasion
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of Kushans. Then came the Gupta empire, but no remains of that epoch have as yet been found. Before the Musalmaan conquest Moradabad was certainly included in the Delhi Kingdom of the tomars, who were followed by Chauhans, among the later being the great Prithvi Raj. About the eleventh century there seems to have been an extensive colonisation by various Rajput tribes, which continued for a long time.

It is said that the Tomars held Sambhal from about 700 A.D. onwards and occupied the place till their overthrow by the Chauhans in 1150 or thereabout; that Prithvi Raj built a fort in Sambhal and another in Amroha. In 1196 Qutb-ud-din Aibak captured the city of Badaun, which thence forward was held by the Musalmaans; but no specific reference is made to the conquest of either Sambhal or Amroha, which became Muhamadan settlement at a very early date.

In 1253 Nasir-Ud-Din Mahmud crossed the Ganges at Hardwar followed the foot of the hills as far as Ramganga, then marching Southward through this district to Budaun and inflicting a terrible punishment on the inhabitants in revenge for an attack made on his force. Another rebellion occurred, however in the days of Jalal-ud-Din. Firoz probably in 1290 and this was quelled in the same terrible fashion. The next reference to this district is connected with the invasion of Mughals under Ali Beg Gurgan in 1309. In 1315 the Sultan, Ala-Uddin Muhammad, quarrelled with his son Khizr Khan and Sent him in disgrace to Amroha, adding that the prince might have all the territory north of that town as a hunting preserve; a statement which implies that most of the Bijnor district was then waste and Jungle.
Medieval Period

Moradabad shared with the rest of Rohilkhand in the punishment during the reigns of Firoz shah and his successors on the rebellions Kathrias under their celebrated leaders Kharag Singh and Har Singh. These Rajputs seem to have had several strong hold such as Aonla and Kabar in the Bareilly district and Lakhnaur in the Rampur State; in 1450 Ala-ud-Din who had made Budaun his headquarter proceeded to Amroha, and there was attended by all the Afghan nobles. The wazir was ejected by Bahlol, who proclaimed himself Sultan, leaving Ala-ud-Udin in peace at Budaun when the latter died in 1487, Hussain shah of Jaunpur came to Budaun. Hussain had hardly turned his back, when Bahlol broke his oath and attacked him, shortly afterwards capturing Jaunpur and for all practical purposes terminating the eastern dynasty, Sambhal was then given to Muhammad Qasim, generally known as Sambhali, who held the place throughout the days of Sikandar Lodhi. The latter first visited Katehr on a hunting expedition in 1493 and being delighted with the climate and the abundance of game returned in 1500, making Sambhal his capital for four years till the completion of the palace in the new city of Agra.

Muhammad Qasim was still at Sambhal when Babar over threw the Lodhis in 1526. It is almost impossible however to suppose that it was Babar who replaced the temple of Vishnu with the mosque for the former would never have been permitted to remain in so prominent a position during so many centuries of Musalmaan rule. We hear nothing further of Sambhal during Humayuns troubled reign till his defeat at Chaunsa by Sher Shah, who forthwith with despatched Haibat Khan Niazi and others to cut off the Mughal’s retreat. Isa Khan was the first to impose on them revenue ‘according to measurement’,
this being one of the many reforms introduced by Sher Shah and afterwards appropriated by Akbar. In 1555 the country was disturbed by the brief but remarkable rising of one Kambar Diwana, who raised a force in Sambhal and attacked Budaun where he met his death.

The battle of Panipat which soon followed placed Akbar in possession of the throne but all the country east of the Gangas had to be conquered once again. The pargana of Azampur and indeed most of the district was made over to Akbar’s relative Mirza sultan Muhammad and his son. While the emperor was absent in the Punjab in 1566 the Mirzas raised a revolt and plundered the country’s but being opposed by the Zamindars, they set off to join Ali Quali Khan, then in rebellion at Jaunpur. In 1573 Mirza Ibrahim Husain returned to Azampur and attacked Amroha, while the governor of Sambhal and other Jagirdar shut themselves up in Sambhal Muinuddin Khan Farankhudi (governor of Sambhal) argued immediate action, but receiving no support he set off by himself with a small force and drove. Ibrahim Husain out of the district by ferry at Garmukhtesar. Muinuddin had succeeded Mir Muhammad Khan-i-Klan at Sambhal and remained in charge till 1577, when his place was taken by Hakim Ain-ul-mulk of Shiraz.

Under the Akbar the district was included in the Suba or province of Delhi and in the Sartkar of Sambhal the latter being divided between the three dasturs of Sambhal, Lakhnaur and Chandpur. Little is heard of the district during the reigns of Akbar’s immediate successors, and no event of importance occurred till 1624, when Raja Ramsukh, the head of Katehrias, raised a disturbance and invaded the Tarai. The Raja of Kumaun complained to Shahjahan who thereupon ordered Rustam Khan Dakhani, governor of
Sambhal, to repress the disturbance. Rustam Khan at the same time built a new fort at Chaupala and founded a mosque, calling the place, Rustamnagar. On being summoned to court to explain why he had exceeded his instructions, he was further questioned as to the name he had given to the new town, and with great presence of mind replied that he had called it Muradabad in honour of the young Prince. Having thus appeased the emperors wrath he was permitted to return to his change, which hence forward was known as Muradabad. The next governor of whom mention is made was Raja Makrand Rai, who held joint charge of Moradabad and Bareilly till he was succeeded by Amin-ud-daula who was appointed to Moradabad in 1685.

**Modern Period**

Utter confusion ensued on the death of Bahadur Shah and no further reference to the district occurs till 1713, when Muhammad Amin Khan, Aitimad-ud-daula, was sent as governor of Moradabad, but he was soon recalled to court by Farrukhiyar despatched on an expedition against the Sikh, who were constantly harassing the Duab and had penetrated into this district. In 1718 Moradabad was given to a Kashmiri named Muhammad Murad, who had first obtained office under Jahandar and had subsequently ingratiated himself with Farrukh Siyar, receiving the title of Rukn-ud-daula Itiqad Khan. The name of Moradabad was changed to Ruknabad and the district was made into a district Suba; but the arrangement was shortlined Rukn-ud-daula being deprived of office in 1719 on the accession of Rafi-ud-Darajat. Moradabad was then given to Saif-ud-din Khan, but on the fall of the Barha Saiyids the district was first allotted to Haidar Quali Khan and then Qamr-ud-din. The latter held the jagir for a long period, but the country was administered on his behalf by
Sheikh Azmat-ullah Khan, a sheikhzads of Lucknow, who in 1726 repressed a rising by an importer named Sbir Shah. Azmat-ullah Khan was still incharge in 1737.

The Rohillas were Afghans of various tribes who had came to India in search of service and during the troublous days of the later empire had settled in large numbers in Katehr, being generally engaged as mercenaries in the services of the local chieftains. His strength was much increased by the influx into Rohilkhand of Afghans who had fled eastwards on Nadir shah's invasion, and the continual aggressions of Ali Muhammad at length resulted in an order given in 1742 to Raja Harnand, the Khatri governor of Moradabad to expel the Rohillas from Katehr. But in 1746 Ali Muhammad came into conflict with his powerful neighbour Safdar Jang, the Nawab Wazir of Awadh, with the result that he had to contend once again with the imperial army, commanded on this occasion by Muhammad Shah, a person who marched from Garhmukhtesar through Sambhal into Budaun. He was kept under close surveillance for six month, when suddenly Rahmat Khan with 6,000 Rohillas appeared before the capital, demanding his instant release. A compromise was affected, whereby Ali Muhammad gave his two sons, while he himself was sent as governor to Sirhind.

The surrender of Ali Muhammad led to the re-establishment, at least in outward form, of the imperial authority at Moradabad. The Rohillas, however, were not to be so easily suppressed. They made a raid on Moradabad and slew Farid-ud-din whose place was taken by one Raja Chhatarbhoj.

According to the fact of 7th October 1774, the Jagir of Rampur was given to Nawab Faizullah Khan, son of Nawab Dunde a governor of Moradabad, and
the rest of the whole Rohilkhand was included in the Kingdom of Wazirul Mumalik, the Nawab of Awadh. During the days of Oudh administration the Rohilkhand was divided into three districts. The district of Moradabad comprises an area covering (364.5 sq.m.) the whole of the present Bijnor. By the end of the 18th century the State of district Moradabad was deplorable. Thousands of cultivators migrated to Rampur, large area of land remained out of tillage, while crime was ramp out and no security existed for life and property. Rampur being a new state was flourishing well. This economic devastation of the district also handicapped the growth of town of Moradabad.

This state of affairs come to an end in 1801 when Moradabad with all Rohilkhand and other extensive territories was exceeded to the East India Company by the Nawab Wazirul Mumalik in extinction of the debts incurred by the latter an account of the maintenance of the British troop within his dominion. Moradabad was made the head quarters of collectorate whose Jurisdiction extended over half Rohilkhand.

During the company’s regime up to 1857 no event of any historical importance occurred here when ‘Mutiny’ aptly called the first struggle for freedom began in Northern India. The history of the mutiny of Moradabad is not very remarkable.

Since Mutiny still independence the history of Moradabad had been a record of peaceful progress varied by occasional outbreaks of independence movement, famines extension of communication growth of trade and industry commencement of local Municipal government in 1863 and Commencement of the cantonment and its abolition in 1841 and in corporation in the municipal area in 1897. The railway colony was incorporated into separate Moradabad
Railway settlement notified area in 1944. The area of the city extended into Suburban villages of the North West. It increased from 727 acres in 1881 to 2444 acre in 1951.

Post Independence

Since 15th August 1947 Moradabad has been enjoying a free national democratic government. The year 1947 to 59 only witnessed the great historical migration of people between the two counties of India and Pakistan into this city being 8986 up to 1951 and emigrant 149,440. The city lost its artisans as the city has a majority of Muslim population and they make pivot of culture as well as economy industry of the city. The emigrant has affected the city inversely.

Townscape

Town is really the physical expression of a nation's civilization. The cultural landscape or the townscape of a town comprising all human creations does in many ways; reflect accurately the social condition of the people. Who live in it, their mode of life their cultural achievement their economic status, the kind of government they posses. The townscape reflects these characteristic because it arsis out of them. It accumulates a succession of deposits making the city of the town readable through them the sedimentary strata of history. While certain forms and phases of development are successive in time, they become, through the many agency of civic process, cumulative in space.

In order to probe into this sedimentary state of history to study the evolution of cultural land escape of a town, the evolutionist's concept should be followed. First, where from the town came out, secondly, how it grew larges
and lango, and finally, what gave it the final colouring Moradabad is an Indian city in the true sense of the epithet. Its landscape is the representative of a hybridization of many cultures.

**Pre urban landscape**

The history of Moradabad as given in a previous chapter tells us that originally Moradabad was village, named chaupala. It being the pargana head quarters had a mud fort as its nucleolus. The exact area and extent of the cultural landscape as well as the architecture of human creations and establishments of that village are not known. In village the built-up area and the structural the building is not significant as the cultivable land on the area sown. But it can be said easily that the village, as it was governed by the Rajput was a representatives of Hindu culture some ‘satti’ monuments of Rajput widows are still seen in the neighbourhood of the Rāmgangā. Temples belonging to the same period are also found hear the fort site along the river bank.

**Townscape of Muslim period**

Since its foundation by Rustam khan in 1624, the city appears to have grown steadily. When Rustam khan got hold of chaupala, he created a brick fort on the site of the mud fort. Near the fort he built a magnificent mosque, the jama masjid. During this period Moradabad changed from a pure Hindu village into a Muslim town. Spacious buildings were constructed around the fort. It was the period of Mughal glory, and the architecture followed was after the mughal design. By as the population increased the habitations spread further around the nucleus. The east was marked by the Rāmgangā, so the town grew in the shape of a semi circular far like Chicago on Lake Michigan, along the
The river served as the handle of the fan and the radial streets covering at the fort, the hub made the ribs of the fan. The townscape of this period has been shown on Figure 1.4.

The army of Rustam khan had camped at katghar to the south of the fort and the Jama masjid, the descendants of the military men resided in that locality. Many of them were Hindus. All other Muslim officers and chief with their attendants and dependants occupied the areas in the north, west and south, just near the fort. These residential quarters were called after the names of the men-of rank as were related anyhow with them. The houses were created in spacious gardens surrounded by boundary walls. As the Muslim ladies observe all amenities were provided within the same premises, surrounded by walls with high gates large divans and harems were attached to the drawing halls. The high gates were meant for the passage of the elephants, which were used by men of rank for transport, now replaced by cars. Stables for horse and elephants occupied extensive areas. The same have changed into densely populated residential quarters now. The town was also surrounded by a huge wall for the purpose of defences. The access into the town was provided through the phagul gate in the north, Amroha gate in the west, and Sambhal gate in the southeast. The road passing through three gates linked the town will all the country to the north, west and south. The town in the east was not surrounded by a wall as the Rāmgangā itself protected it. It was accessibility by a bridge of boats on this side.

Mosques were erected at central places along the main streets. But the town was not solely a representative of Muslim cultures. The contemporary Hindus also had equal say. Temples were built side by side with the mosque.
Moradabad city in Eighteen century

Figure 1.4
The bank of the Rāmgāngā provided sites for temples and mosque equally well. The architecture and pattern of Hindu building really depict a different culture. These erections are smaller in dimensions than those of the Muslims. The difference of both the cultures is symbolized in the build and architecture of a mosque and a temple. A mosque is always spacious, for regular congregational prayer is a district symbol of Islam, with two high minarats quite apart from each other and three central domes. A temple is of a limited smaller capacity with the conic spire roof rising high in the air.

Remnants of the human erections of that period are found in the locations near the nucleus of that time, i.e. the fort they represent an outcome of the mixture of Hindu and Muslim cultures, but in an outdated and deserted condition.
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