

CHAPTER—II

HISTORY

ANCIENT PERIOD

Haryana in the sense of a geographical unit was not known before 12th century A. D. Although the term Haryana is of late origin yet the antiquity of the area it covered has never been questioned. It had been the seat of pre-historic and historic cultures.

The excavations conducted by B. B. Lal shows that the villages of Aherawa, Bahmari Kheri, Aswar Khera, Aherwa-Balai, Bhagola, Gudrana, Sondh, Palwal, Tilpat, Dhanpura, Lohia, Khera, Sihi and Chhainsa of this district were the centres of Dhusar Mardubhand cultures during pre-vedic period.¹

The archaeological evidence on the historicity of the Mahabharata war is indirect. The Painted Grey Ware, whose date goes back to about 11th century B. C. has been recovered from hundreds of places in Haryana such as Gurgaon and Faridabad districts. The site of Talpat (Tiliprastha) of this district might have been associated with the Pandvas during Mahabharata period.

Talpat was possibly included in the kingdom of Pandavas during Mahabharata period. As far back as the Mahabharata, the place was one of the well-known five 'Pats' or 'Prasthas' which were demanded by Yudhisthira from Duryodhana.² The other four Pats (places) were Panipat, Sonipat, Inderpat and Baghapat. When Duryodhana refused to part with this place (Talpat), the Kaurvas and the Pandavas engaged in their struggle on the plains of Kurukshetra. The place (Talpat) Yielded Painted Grey Ware and early historic pottery.³ According to local tradition, the village on Nuh-Hodal road was founded during the Mahabharata period.

Hindu tradition identifies Palwal with the Apelava of the Mahabharata, which is said to have been restored by Vikramaditya.⁴

The absence of the use of iron and massive structures in the time of Mahabharata war tends to cast doubts not so much on its historicity as on its magnitude. The absence of iron weapon and massive structures

1. *Haryana Ka Itihas* by Dr. K.C. Yadav, 1982, p. 77.

2. *Marathas And Panipat*, 1961, by Hari Ram Gupta, p. 176.

3. *Faridabad District Census Hand Book*, 1981, p. 11.

4. *Imperial Gazetteer of India, Provincial Series Punjab*, Vol. I, 1908, p. 278.

in early periods at Hastinapura may be due to climatic and other reasons but unless vertical excavations are undertaken at Mahabharata sites, nothing definite can be said on this matter. It is likely that massive mud structures wherein wood was used must have been destroyed. The Painted Grey Ware associated with the Mahabharata period presupposes a knowledge of iron technology and the possibility of its use in warfare in some form by the people can not be altogether ruled out.

The political importance of the region (Haryana) declined due to the destruction of Hastinapura by the erosion of the Ganga while devastation of crops by locusts led its people to migrate to the eastern parts of India. The region fell under the influence of Buddhism during the 6th century B. C. but continued to hold its supremacy in rituals and ethical code of conduct.¹

From the archaeological evidence of the Sunga period here, it appears that the Sunga maintained their hold, if not their direct rule, over the region.

Ancient Sugh (Yamuna Nagar district) seems to have developed into an important centre of terracotta art during the Sunga period. The human figurines found here are mostly of females and generally represent Mother Goddess. The heavy ornamentation, transparent drapery and shallow relief of the moulded plaques reveal the characteristic of the Sunga art tradition. An interesting find of this period besides silver and gold ornaments, is the plaque depicting a child learning alphabets on a wooden plate. The head of the child who is shown seated in very natural pose, is mutilated. The plaque depicts vowels from 'a' and 'x' written in early Brahmi script. A few more Sugh terracottas of the variety are preserved in the Gurukul Jhajjar Museum. These are in a better condition and depict both vowels and consonants in the same characters. Among the animal figurines which are found in abundance and invariably installed by hand are bulls, horses, rams, dogs, birds and elephants. The elephants with prominent temples and slightly raised heads recall the Dhauli elephant in its vigour and elegance. The figure of ram with turned horns (now preserved in K. U. Museum) showing power and vitality is yet another fine specimen of the Sunga art.

The most interesting evidence of the Sunga artistic activity in the region comes from Palwal of this district.

The Yaksha statue from Faridabad district is another interesting find of the Sunga period. It consists of the head and bust of a colossal

1. *Haryana: Archaeological Survey, 1964*, p. 22, by Shri H. S. Ghosh.

Yaksa image of red sandstone. V. S. Agrawala has given a detailed description in the following paragraph:—

“The figure is wearing on the head a conical turban with tiered folds, big round disc in cloven earlobes, a double flat crescent-shaped tongue, a flat triangular necklace, armlets with triple vertical projections and four heavy wristlets. The right hand is raised towards the shoulder and holds a conch-like tapering object, now mutilated. There are traces of a scarf looped on right elbow. On the back are shown pendant tassels of the necklace. The style of the turban, the torque and the necklace and the armlets with feathered projections seen in the side view, all point to the image being an early *Yaksa* type that may be assigned to the early sunga period about second century B. C.”.

Other *Yaksa* image of this period has been found from Hathin. The *Yaksa*, also a similar railing pillar, depicts legends concerning Buddha's life.

Haryana formed a part of the Kushana empire which extended as far as Mathura and Varanasi. This finds support in the discovery of Kushana coins from many places of Haryana.

Other sculptural remains are from Ahranva and Sondh of Faridabad district. At Nuh (Gurgaon district) and Ahranva were discovered terracotta male heads and yaksa Vamanka figurines respectively, while at Sondh a red stone representation of *Chaturbhuja* Vishnu was found. Ahrawan also yielded Painted Grey Ware, early historic pottery and late medieval remains. The other finds recovered from the site include beads, balls, decorated discs and figurines of Yaksha Vamanakas of Kushan period, figurines of elephant belonging to Gupta period and a seal in terracotta bangles of copper, faience and glass and copper coins of Hagamasa, Sodasa, Brahmamitra, Kota and later Kushans.

In addition to Painted Grey Ware, Sondh village yielded a number of art pieces in stone, viz image of Vishnu of Kushana period, a bust of female attendant and head of a figure of Gupta period, Vishnu with Ayudhapurusas and Vidyadharayagala of early period. A terracotta female figurine of Gupta period has also been recovered.¹

1. “The earliest sculptural remains which have come to light are the statues in red stone *Yakshas* and *Yakshines* from Palwal, Bhadas, Hathin, etc. The statues, as rightly suggested by V.S. Aggarwala, are the crudest forms of early Indian art school of 2nd Century B.C.,—V.S. Aggarwala, *Studies, in Indian Art*), p. 102.

The other finds include late Gupta sculpture from Pangore (near Dig) and a number of early medieval stone reliefs and sculptures of the Abneri group from Nithar near Ballabgarh.

The village Chhainsa, as per local tradition, is also connected with Pandavas. The site has also yielded Painted Greyware, early historic pottery and late medieval remains. Some shreds of the Painted Greyware have been recovered on a mound nearby of Sihi village.

According to A. S. Altekar, Yaudheya made a second attempt for independence towards the end of the second century A. D. were successful in their venture and succeeded in freeing their homeland and ousting the Kushanas beyond Sutlej.¹ The Yaudheya coins of this period have been found from many places of Haryana. This shows that in this region the Yaudheyas replaced the Kushanas. This is further supported by the discovery of more coins from Bhagaula of Faridabad district.

Interesting sculptural remains have been found in the districts of Gurgaon and Faridabad. The sites of Sanghel, Ahrawn and Sondh have brought to light the figurines of female attendants, elephants and mother and child. But the most noteworthy is a fragmentary sculpture in red sand stone with white spots from Harnol. The frieze represents a beautiful and interesting image of Lord Shiva with his vertical third eye visible on the forehead. His *gutamukuta* hair style, prominent eye-brows and nose display balance and distinct figurines while the effect of eminence imparts dignity to the expression in the perfect concentration. Its style and execution places it in the early Gupta period.²

The period from the death of Harsa to the establishment of the Turkish rule is significant not only for the early history of Haryana but also for the whole of northern India. In Haryana including the parts of the Faridabad district, it marked the dominance of three powerful dynasties—the Pratiharas, the Tomaras and the Chahamanas whose history may be characterised as a history of successive attempts at preserving the integrity and sanctity of the country against foreign invaders. The particular history of those powers pertaining to Faridabad district is very difficult to trace out.

Because of its special geographical location, Haryana had to bear the burnt of the attack of Muslim invaders who were determined to capture Delhi. The areas of Faridabad district might have been traversed

1. *Haryana : Ancient and Medieval*, 1990, by H.A. Phadke, p. 41.

2. *Ibid*, p. 66.

when Mahmud invaded Bulandshahr, Mathura and other parts of U. P. in A. D. 1018—20.

Tomara ruler, Anangpal, occupied the throne of Delhi in 1051. The present Faridabad district was a part of his kingdom. The ruler of Delhi in those days repaired many buildings. The Suraj Kund now a tourist place was also set up during this period.¹

The *Skandpurana* refers to the Bhadankas distinctly from the Tomaras and states that their kingdom comprised 1,00,000 villages.² Professor Dasarath Sharma writes that the Bhadanaka territory should have comprised the tract including Gurgaon, Faridabad and Bhiwani districts of Haryana.³ That the Bhadanakas were an important power in Haryana is manifest from many references to them in the records of the Chauhans.⁴ Their territory was invaded by Prithvi Raj Chauhan sometime before A. D. 1182. The chief of Bhadanakas resisted the Chauhan king with powerful elephants but he was defeated severely.⁵

MEDIEVAL PERIOD

During early Muslim invasion, the people of this region (Districts of Faridabad, Gurgaon, Mathura District of Uttar Pradesh and parts of Alwar and former state of Bharatpur) experienced vicissitudes of fortunes at the hands of the incoming Muslim invaders.⁶ Their resilience in fighting for their political independence was as remarkable as their adhesion to their earlier way of life even after their conversion to the religion of the rulers of Delhi. History is replete with struggles between the central power at Delhi and its recalcitrant neighbours to the south. For nearly two centuries the people of the region boldly resisted Muslim domination.⁷

In the reign of Qutb-Ud-din-Aibak (A. D. 1200—1210), Hemraj son of Prithvi Raj Chauhan invaded this area from Alwar but he was defeated and slain. Thereafter some people especially Meos were subdued to pay *jazia* while some accepted Islam.⁸

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1. *Haryana Ka Itihas*, Part I, 1982, by Dr. K.C. Yadav, p. 167.
 2. A.B.L. Awasthi, *Studies in Skand Puran*, Part I, p. 51.
 3. Dasarath Sharma, *Early Chauhan Dynasties*, p. 52.
 4. *Glimpses of Haryana* by Buddha Prakash, 1967, p. 29.
 5. R.C. Majumdar, *The Struggle for Empire*, 1966, p. 107.
 6. *Gurgaon District Gazetteer*, 1983, p. 16.
 7. *Imperial Gazetteer of India, Provincial Series*, Vol. I, 1908, P. 265-66.
 8. H.A. Rose, *A Glossary of the Tribes and Castes of the Punjab and Northwest Frontier Province*, 1970, Volume-III, p. 82. *(Reprint)

Some places or ruins of these places prove that some of them were built during the period of Iltutmish. The following extract is quoted from an old reference book.¹

“The mosque at Palwal is supported by pillars, which bear the traces of Hindu idols defaced in the time of Altamash in 1221. An elegant domed tomb of red sandstone, just outside the town on Muttra road, is said to have been built by a *fakir*, who levied an impost for purpose of one slab on every cart load of stone which passed from Agra to Delhi for building the fort of Salimgarh.”

Haryana came under the direct control of Iltutmish in A. D. 1227. Because of meagre information and also the changing nature of the administrative units, very little can be said on the administrative set up under Iltutmish. The region was then divided in to various *iqtas* (equivalent of modern division) with officers designated as *muqta* or *wali* having civil, judicial and military functions. During the period of Iltutmish, Palwal was one of the important *iqtas*. Later on, the *muqta* of Palwal being too small, was probably merged into Delhi *iqta*.

Balban had to launch an expedition in A. D. 1260 against Mewatis of Gurgaon and Faridabad districts who rose in rebellion. During the two and half centuries, the Mewat area including Hathin area of this district experienced many ups and downs at the hands of invading powers. No changes in the administrative set up seems to have been made by the rulers who trampled Faridabad district.

In the period of Babar, Mewat was made a part of Mughal empire and henceforward regular governors were appointed for this area. This area continued to remain a part of Delhi empire under Sur dynasty. In the time of Akbar (1556—1605), the area covered by the then Palwal Dastur was a part of Delhi Suba while Hodal Dastur was tagged with Agra Suba. The old paragana of Kosi (Uttar Pradesh) belonged to the *mahal* of Hodal which had a cultivated area of 78,500 bighas.²

Aurangzeb appointed governor of Mathura, Abdun Nabi, “a religious man” in the sense understood by his master. He entered heartily into the Emperor’s policy of rooting out idolatry, and fell in fight against the Jats (about 10th May, 1666). The victorious rebels, under the leadership of Gokla, the zamindar of Tilpat (Talpat) looted paragna Sadabad. So serious was the menace that the Mughal Government offered

1. Imperial Gazetteer of India (Provincial Series), Punjab, Vol. I, 1908, p. 278.

2. Abul Fazl : Ain-i-Akbari (English translation) by H.S. Jarret.

him pardon on the condition of giving up booty. The rebels refused to come to terms. Aurangzeb sent a very strong army under Randandaz Khan, Hassan Ali Khan and other officers, and himself marched from Delhi to affected area. Hassan Ali attacked the fortified villages of Jats and won a very costly victory. The peasants fought long and steadily, displaying that cool obstinate valour which had ever characterised them. When resistance became hopeless, many of them slew their women and rushed upon the Mughals. Gokla mustered 20,000 men and offered fight to the imperial forces near Tilpat, charging their lives most gallantly. But courage could hardly make up the deficiency in discipline and equipment. After a very long and bloody contest, they had to give way before superior discipline and artillery of the Mughals. They fell back upon Tilpat and there held out for three days. The Mughals lost 4,000 men in killing 3,000 rebels.

During the flourishing times of Mughal empire, Gurgaon district including major parts of Faridabad district was not in limelight of history, but with its decay mention of the district is again found in the historical writings. Aurangzeb personally practised what he sought to enforce on others. His private life was marked by a high standard of morality and he scrupulously abstained from the common vices of his time. Thus he was regarded by his contemporaries as "*darvish*" born in the purple and Muslims venerated him as a "*Zinda Pir*" or living saint. He passed an ordinance prohibiting the production, sale and public use, of wine and *bhang*. Manucci tells that dancing girls and public women were ordered either to get married or to leave the kingdom. The emperor also passed strict orders against singing obscene songs, and stopped the burning of faggots and processions during certain religious festivals. It is mentioned in the official "guide books" of Aurangzeb's reign that he forbade *Sati* (December, 1663), but "the evidence of contemporary European travellers in India shows that the royal prohibition was seldom observed". The Emperor, however, did not rest satisfied with these regulations only. He issued other *firman*s and ukases, which marked the inauguration of a new policy in regard to important sections of the people. He imposed the *jajiya* tax on unbelievers.

The new regulations and ordinances must have produced a deep impression on the affected, and added much to the difficulties with which the imperial Government had to deal.

The first serious outbreak of anti-imperial reaction took place among the Jats of the Mathura district, where the imperial *faujdar*, Abdun-Nabi, had oppressed them greatly. In 1669, the sturdy Jat

peasantry rose under a leader Gokla, zamindar of Tilpat (Present Faridabad district), as already referred, killed the *faujdar* and kept the whole area in disorder for a year, till they were suppressed by a strong imperial force under Hasan Ali Khan. Their Chieftain was put to death and the members of his family converted to Islam. But this did not crush the Jats permanently. They rose once again in 1685 under the leadership of Raja Ram who was, too, defeated and slain. Though the principal stronghold of the Jats was reduced in 1691, they soon found a more formidable leader in Churaman, who welded the disorganised Jats into a strong military power in neighbouring areas of Faridabad district and organized a armed resistance against the Mughals.

Ballabgarh, now a tahsil of Faridabad district, came to prominence after the death of Aurangzeb. It was then ruled by Gopal Singh, a local Chief whose profession was to plunder and raid the environs of Delhi.

Churaman came on the scene in the Bharatpur region as the heirs of Aurangzeb were weak. He began his career as the leader of a gang of highwaymen, plundering caravans and wayfarers in the areas of the then district of Faridabad and Bharatpur. The Sayyad brothers played a role of king makers who had some confrontation with Churaman. Churaman served many a Muslim master, but he was never faithful to any. He was a hard and practical politician who could boast of never losing his head under the impulse of any noble sentiment like fidelity, honour or compassion which had indeed no room in his cold heart; yet this was the man who built up the fortune of the Jats and made the Jat power an important political factor to be reckoned within eighteenth century politics of Northern India.

During 1720, when Sayyad Abdullah advanced at the head of a large army against Muhammad Shah. Churaman went over to the minister. Under these circumstances, he had to change his position as stated above.

On the day of the battle (November 1720), fought in the neighbourhood of Hodal, Churaman with his Jat followers was employed to make diversion by attacking the camp and baggage of Muhammad Shah. He threw himself heartily into his congenial task which meant a maximum of gain with a minimum of loss. Like a pack of wolves, the Jats fell upon the baggage camp from the west, south, and east in succession, and though driven back with difficulty, they carried many oxen and horses and created much confusion among the camp followers. But in actual fighting, the day had ended in virtual destruction.

of Abdullah's army. So, next morning, Churaman without caring for the favour or frown of either party, plundered both sides with strict impartiality, and made off with the booty to his own country (Bharatpur state).

Churaman now openly acted as an independent Raja though he did not assume the title for the fear of exciting the jealousy of his kinsmen. He committed an indiscretion and injustice by throwing his nephew Badan Singh into prison. Badan was released by the intervention of other Jats. Later on Churaman committed suicide by taking poison in October, 1721. On November 18, 1722, Badan Singh was installed as the Chief of the Jats by the ruler of Jaipur.

Since the invasion of Nadirshah, Delhi and its environs had been the paradise of freebooters and the people of this area had suffered heavily and faced many hardships and agony. In continuation of plundering activity by the Marathas and the Afghans, now in the later half of the 18th century, it had become the looting ground of the Sikhs, the Rohilla, chiefs and the foreign adventurers.¹

The invasion of Nadir Shah provided an opportunity to Badan Singh for expansion. He strengthened his defences. Though he was the Raja of Bharatpur (Rajasthan) yet the role played by him in this region is no less important. His political strength was also enhanced by social contacts. He entered into matrimonial alliances with the heads of other groups of families equal in status to his forefathers.

The fortunes of the family were built from fresh foundations. Badan Singh, being very able and energetic, deeply impressed his master, Jai Singh, who believed that in raising Badan Singh to power was his own glory. He granted Badan Singh "*the tika, the nishan, the kettledrum, the five coloured flag, and the tittle of Braj Raja*". But he never assumed the title of Raja.

During infancy stage, Suraj Mal displayed very much intelligence. His outstanding genius made it clear to all that he was the fittest man to lead the rising Jat power. Though he was uneducated "yet he was the plato of the Jats". He was the greatest warrior¹. According to Dr. Hari Ram Gupta, later Suraj Mal proved himself the ablest, wisest and shrewdest ruler and statesman not only of Jats but in the whole of India in his age².

1. Haryana : *A Historical Perspective* by S.C. Mittal, 1986, p. 61.

2. Hari Ram Gupta : *Marathas And Panipat*, 1961, p. 44.

The forages made by Suraj Mal in the then district of Faridabad will account in the following pages.

Already master of the Mathura district, Suraj Mal cast his eye upon the neighbourhood of Delhi and was waiting for an opportunity to extend his authority further. The Jats of Ballamgarh (Ballabgarh), hard pressed by the faujdar of Faridabad, sought his help, and this embroiled him further with the Mughal Government.

Gopal Singh of the Tawatia *got* (sect) settled in Sihi village in the area of Ballabgarh and became wealthy and powerful by highway robbery on the Mathura-Delhi road. He allied himself with the Gujars of Tiagaon and with their help killed the Rajput Chaudhry of neighbouring villages. Murtaza Khan, the local Mughal officer of Faridabad, instead of punishing the rebel, made peace with him by appointing him as Chaudhry of Faridabad paragona, entitled to a cess of one *anna* in the rupee on the revenue. After the death of Gopal Singh, his son, Charandas, succeeded him. However, Charandas was captured and thrown into prison at Faridabad. After sometime, his son Balram, duping¹ the Khan by a false payment of ransom, set him at liberty: father and son fled to Bharatpur, and securing the aid of Suraj Mal killed Murtaza Khan.

The exploits of Balram of Ballabgarh popularly called Balu, came to prominence in the mid of 18th century. Balu was son of a petty revenue collector of Faridabad.² Supported by his family connections with Badan Singh, the Jat Raja of Bharatpur, he extended his sway by seizing the neighbouring villages and ousting their lawful owners and the local magistrates. As explained above, he killed Murtaza Khan, the local Mughal Government officer at Faridabad who had once imprisoned his father. Balram practically closed the Delhi-Agra road. He took full advantage of the ascendancy of the Bharatpur chiefs with Mughal Court. In 1739, Muhammad Shah, the emperor gave the titles of Naib Bakshi and Rao to Balu. When after Muhammad Shah's death in 1748, Balu expelled the imperial outpost at Shamspur, Safdar Jang; the wazir of new Mughal emperor Ahmed Shah, sent a force there which was boldly resisted by Balu. Thereupon, Safdar Jang him-

1. The story goes that Balram promised to pay a large amount in cash directly if his father was freed. According to previous stipulations, Charandas was brought guarded to the side of tank near Ballamgarh and when the cart bringing the treasure had come up, Charandas was let go. He immediately made off on a fleet horse with his son. The other bags were found to contain copper coin (paise) only.

2. *Delhi District Gazetteer*, 1883-84, p. 212.

self marched against him. The wazir had only reached Khizirabad (Probably on June 30, 1750) when Balram in terror came and made his submission through the Maratha envoy. He was sent back to his home after a few days, on his promising to be the wazir's follower. A mud fort already built was named as Ballabgarh. By taking the lease of revenue collection of Palwal and Faridabad (which lay in the Nizam's jagir) soon made himself a district Governor and noble (Rai). Slowly and gradually Balu extended his depredations further.

On 2nd July 1752, when Safdar Jang was moving from his camp across the Jamuna to his mansion in Delhi city, Javid Khan issued from the fort and sat down in the Anguribagh garden, expecting Safdar Jang to visit him there on the way and pay his respects, for was he not the Emperor's deputy ? But the wazir declined to honour the eunuch in this way and rode straight on to his own house. Javid, to save his face, called Balu Ram, who happened to be in Delhi at the time, held a court with him, gave him a robe of honour, and then returned to his quarters in the fort. He had won over him from Safdar Jang's side in the meantime. What mischievous instructions Balu now received from the infuriated eunuch we can only guess from his subsequent acts. From Delhi Balu went to his home, collected his troops and crossing over to Sikandrabad attacked and expelled the local faujdar, and plundered the city, digging up the floors of the houses. Seizing the local tradesmen, he hung them up and flogged them to extort money. Then, Sikandrabad being only 50 km. from Delhi belonged to the Emperor's privy purse estate. The aggrieved people sent messengers to Delhi who complained to the Emperor in that night's Court. Safdar who was present asked Javid Khan, "If Balu, has been appointed by you as the new faujdar of the place, why is he plundering and slaying the people there ? If he is acting against your wishes, let me go there and punish him". Javid replied that he would himself undertake the chastisement of Balu. He sent his captain, Narsingh Rai with a small force to Sikandrabad, but this man, instead of attacking Balu, only parleyed with him and let him go away scotfree with his booty and take refuge in the fort of Dankaur (25 kilometer due east of Ballabgarh) in Javid Khan's jagir. When Safdar Jang's troops arrived there, they found this to be the situation. After some fighting with them, Balu secured boats in that fort and effected his escape to Ballabgarh in safety. Thus no punishment could be inflicted on the plunderer of the Emperor's personal estate and a place so near the capital. The people of Sikandrabad cried for justice, but in vain. At this futile end of the campaign, Safdar Jang, in open court, taxed Javid Khan

with backing Balu in these evil deeds, and the eunuch hung his head down in silence.

This made the cup of Safdar Jang's indignation boil over. Some historians of the time even assert that the Emperor himself was moved by the misery of his direct tenants to send word to Safdar Jang to get rid of the mischievous eunuch. But if he really did so, it must have been in a temporary outburst of anger.

Safdar Jang called Suraj Mal to Delhi for counsel and assistance. The Jat prince arrived and encamped near Kalka Pahari, some six miles from the city. With him came an agent of the Jaipur Rajah and Balu Ram, each at the head of a force. Javid Khan wished that these men should interview him first and negotiate with the Government through him, because in the past they used to solicit his patronage and court his favour. But as the wazir was now present at the capital, they did not take the eunuch as their mediator. It was then settled that Javid Khan should go to the wazir's house and there the two together should grant interviews to Suraj Mal and the others and settle their business with the Emperor. The 27th of August was fixed for the meeting. Javid Khan went to Safdar Jang's house early in the day and the two breakfasted together. Suraj Mal came in the afternoon and the discussion was prolonged. After a while Safdar Jang led Javid Khan away by the hand to an alcove or bastion of the house and talked with him about Suraj Mal in privacy. Then Muhammad Ali Jarchi and some other Turkish soldiers entered the alcove; the wazir rose up; Muhammad Ali stabbed Javid Khan in the liver from behind, crying out, "Take the fruit of your disloyalty", the other men came up and finished the deed of blood. Then they severed his head and flung it amidst the eunuch's retainers sitting down on the ground outside the wazir's mansion, and his trunk on the sandy bank of the river. These men fled away in terror. The deed stifled all hostile movements by its very audacity. All the stores and treasuries of the murdered man within and outside the fort were sealed up and his various offices were at once taken charge by the aged superintendent of the harem, Roz-afzun Khan, and no tumult disturbed Delhi at the time.

The murder of Javid Khan was worse than a crime; it was a political blunder.¹ It antagonised the Emperor and his court and all the imperial household against Safdar Jang. Worst of all it transferred the leadership of the

1. *Fall of the Mughal Empire*, Vol. II, p. 151.

control of the puppet Emperor from the hands of a foolish and timid eunuch to those of a noble of the highest birth and the ablest, most energetic, most farsighted and most ruthlessly ambitious man in the empire.

Then a civil war began and Ahmed Shah dismissed Safdar Jang and appointed Intizam-Ud-Daullah as new wazir. Safdar Jang revolted and decided to try his strength. The emperor was supported by Intizam-Ud-Daullah and Mir Bakshi, Imad-Ud-Mulk. The Ruhellas led by Najib-Ud-Daullah as well as the Marathas joined the emperor. In his struggle against the emperor, Safdar Jang won over Suraj Mal and Balu to his side. The civil war lasted for a year and a quarter. The city of Delhi, its environs, and the areas of Faridabad and Ballabgarh were the scenes of fighting. Safdar Jang established his headquarters at Sikri, 5 Kilometres south of Ballabgarh, put his allies to put up a stout resistance. However, after having been defeated, he fled to Avadh in November, 1753. Imad-Ul-Mulk then tried to gain possession of the lost areas from the opponents.

Imad's Chief Agent, Aqibat Mahmud Khan, son of Murtaza Khan (who had been killed by Balu) opened the campaign of re-conquest on Faridabad side. Here the leading disturber of law and order was Balu. The Delhi Government took notice of the lawless activities of Balu. When Aqibat came with 500 Badakahis and 2,000 Marathas under Gangadhar Tatya and demanded the revenue of the district and the tribute due to the emperor, Balu offered fight. Imad sent 7,000 more troops and 30 pieces of light artillery with rockets to Aqibat to match the guns of Ballabgarh. After some fighting Balu made his submission, saw Aqibat and agreed to pay the rent and tribute due from him. Then Aqibat advanced to Palwal, about 23 kilometres south of Ballabgarh, but found the peasants afraid to pay him rent lest Balu should demand it again.

The revenue collector of the place whom Balu had ousted, told Aqibat that unless he captured Ballabgarh and killed Balu, he would fail to get control over the administration of the area. A *Thanedar* sent by him to Fatehpur village was turned out at Balu's bidding. Aqibat, therefore, marched back to a plain near Ballabgarh and asked Balu to come and settle the revenue demand. Balu arrived with his Diwan, one son and an escort of 250 men. Aqibat demanded payment. The peasant chief replied defiantly, "I have not brought money in my pocket. I only promised to pay the tribute after collecting the rent. If you want to wrest this tract from me, you will have to fight for it".

High words were exchanged and Balu in anger laid his hand on the hilt of his sword, But the Badakshis surrounding Aqibat's palki fell upon Balu and slew him with his son, his Diwan and nine other men on November 29, 1753. Khawajah Aftab Khan, the jamadar of Badakshis, who had cut off Balu's head, was rewarded with two pearl pendents taken from Balu's ear. The head was exposed on a pillar by the roadside near Faridabad. Ballabgarh was named Nizamgarh after Imad's new title Nizam-ul-Asaf.

The garrison of Ballabgarh kept afire till mid-night after which they evacuated the fort. Aqibat took possession of it with all its artillery and armament and gave up the other property within it to plunder by soldiers. The areas were then conferred upon Imad.

Suraj Mal could not tolerate this insult. He threatened the Mughal wazir to return the jagir of Balram to his two sons. Consequently, Kisan Singh, the elder son of Balram was appointed the Qildar and Hira Singh, the younger son as *nazim* and Suraj Mal himself became their patron.

Aqibat quickly followed up his success in other direction. In the following week, he sacked the walled villages, Mithaul and Hathin (19 kilometres south and south-west of Palwal), where refractory peasants had fought all day and had fled away at night. He also attacked the small mud forts of the peasant all round Palwal and brought them under his rule. Then after a visit to Delhi, he started again for Faridabad, taking Khandoji Holker and his troops to assist him in his campaign. But he could not control this tract, as his soldiers refused to obey his agents, and the people seized the opportunity to expel the outposts set up by him at Hathin and other newly conquered places. So, he appealed to his master to come in person and Imad marched from Delhi to Ballabgarh.

Khando ji Holker, son of Malhar Rao Holker, had encamped at Hodal (27 kilometres south of Palwal) and sent detachment which plundered villages all round even as far as Barsana and Nandgaon south of Hodal, ousting Jawahar Singh, Suraj Mal's son from these villages and establishing Maratha posts there (end of December, 1753). This strengthened Aqibat's position and he sacked the village of Ghan-gaula belonging to a brother of Balu and planted his own *thana* there on January 5, 1754. On January 8, Imad advanced from Ballabgarh to Palwal and got into touch with Kandoji at Hodal. The fort of Ghasera

(24 kilometres west of Palwal) had been wrested by Suraj Mal from Bahadur Singh Bar-Gujar, the faujdar of Chakla Kole (Aligarh)¹.

After the withdrawal of Maratha forces from Kumbher, an understanding was arrived at between Suraj Mal and Raghu Nath Rao. Suraj Mal gave an undertaking neither to put any obstacle in the way of Maratha expansion in the Ganga Doab nor hinder the frequent movements of Maratha army.

Suraj Mal took advantage of this rapprochement immediately. He seized Palwal on 27th September, 1754. The Jats killed Santokh Rai, Qanungo of Palwal, who had incited the murder of Balu Ram. The Qazi of the place was also captured. The wazir, Imad-ul-Mulk, approached Malhar Rao to assist him in driving Suraj Mal. Malhar Rao took him to Raghu Nath Rao on September 29, 1754. The Maratha general told him "We have come to an understanding with Suraj Mal. We will not break our promise. You need not worry about it. I shall send a message to Suraj Mal not to encroach upon your jagirs.² In November, 1755, he regained Ballabgarh and Ghasira. On June 7, 1756, Badan Singh died and soon after, his grandson, Jawahar Singh, rose in revolt at Dig against his father Suraj Mal. But he was subjugated after a brief seize and a battle.

In his dealing with the Rajputs, Ahmad Shah Durani was equally successful. Rajputs professed allegiance to the Durani. At this time Jaipur and Jodhpur were two leading houses of Rajasthan, both of them had been so much worried by constant Maratha interference and oppression that they began to cherish friendly feelings towards Ahmad Shah Durani. In January, 1757, the Durani invaded Delhi and its neighbourhood. From Delhi Afghan and Rohilla armies marched to Ballabgarh, Brindaban, Gokul and Mathura. On this occasion their atrocities exceeded all bounds of propriety and transgressed all considerations of humanity. They behaved like fiends and savages. But no Rajput Raja stirred to protest against their barbarities.

On January, 17, 1757, the Durani forces occupied Luni, 10 kilometres north-east of Delhi on the Jamuna and besieged Shahdara. As Antaji and Mahadev Hingane were not on good terms. Antaji leaving Bapu Pandit at the mercy of the invader quietly slipped away with all his troops to Faridabad, 26 kilometres south of Delhi, a slightly fortified place of Suraj Mal. On January 21, a Durani force went to besiege the town, but many soldiers were slain and remaining were

1. *Bharatpur District Gazetteer, Rajasthan*, 1971, p. 64.

2. *Marathas And Panipat*, 1961, by Hari Ram Gupta, p. 48.

turned out by Antaji and allied army. After his arrival at Delhi, Ahmad Shah despatched Johan Khan on February 1, 1757 at the head of 20,000 strong troopers. There was a tough fight with the allies and Antaji in the night in which 1,000 Marathas lost their lives. Antaji and his allies escaped to Mathura. Faridabad was destroyed by fire. The Afghans on February 2, brought 7,000 heads of poor people saying these were Marathas and allies. The Shah rewarded them at eight rupees per head.

In 1757, Ahmed Shah Abdali marched down the west bank of the Yamuna, by way of Khizrabad and Badarpur, to a place about 10 kilometres south of Ballabgarh. His objectives were Suraj Mal's strongholds. Ahmed Shah Abdali also found Suraj Mal as a great obstacle in his way. During his fourth invasion, he sent some of his troops under Feruz Jang against Suraj Mal and himself followed the army. After snatching the post of Ballabgarh, Abdali sent an army to Mathura, which massacred and looted the pilgrims.¹

Suraj Mal had appointed his son Jawahar Singh to take care of the territory near Delhi, while he had himself retired to Kumbher. Jawahar Singh, son of Suraj Mal was watching the movements of the Afghan army from Ballabgarh with five or six thousand troops. He cut off a foraging party of the Afghans, who had gone towards Faridabad. The Shah was extremely enraged, and that very night sent Abdus Samad Khan, with instructions to decoy the infidels into an ambush. The Bharatpur prince almost fell into trap, by chasing a squadron of the enemy's cavalry to their hiding place. He made his escape losing some followers and a part of booty.

Ahmad Shah left Delhi and marched against Jawahar Singh with the determination of conquering Bharatpur areas. The campaign began with the siege of Ballabgarh, as Jawahar Singh had taken his post there with two Maratha chiefs Shamsheer Bahadur and Antaji Mankeswar. The fort was bravely defended for two days. On the third night, the son of Suraj Mal and Maratha leaders fled in disguise; a few men left in the fort to cover the fight were put to death by the Afghans. Twelve thousand rupees, some horses and camels fell into the hands of the victors. Ahmad Shah at once sent out parties for making a vigorous search for the fugitives in the neighbouring places. But Jawahar Singh and the Maratha leaders, dressing themselves in Qizzibast (Persian) clothes had gone into an underground chamber in the ditch of the fort, trod their way through the Shah's troop and hidden in some ravines near

1. Haryana : A Historical Perspective by S.C. Mittal, 1985, p. 3.

the Jamuna. For two days and nights they did not come out, even to drink water from the river.

The Shah halted for two days and ordered a general slaughter and plundering. An eyewitness, a Sayyid who was in the Afghan camp thus describes their raids, "It was at mid night when the camp followers went to attack. It was thus managed; one horseman mounted on a horse and took ten to twenty others, each tied to the tail of the horse, preceding it and drove them just like a string of camels. When it was one watch after sunrise I saw them came back. Every horseman had loaded up all his horses with the plundered property and atop it girl captives and slaves. The severed heads were tied up in rugs like bundles of grains, and placed on the heads of the captives, and thus did they return to the camp."

A traveller going from Agra to Delhi passed through Faridabad on 8th February, 1757 and observed : "All places from Delhi to Faridabad are without a lamp, the Hindus are plundering the caravans of the fugitives, and near Faridabad 2,000 corpses are lying on the ground stripped of all their clothings."

Despite several intrigues and insults by the Marathas, Suraj Mal promised all the help to the Marathas against Ahmed Shah Abdali. But he was soon disillusioned with the Marathas, withdrew in disgust from Maratha camp and returned to Ballabgarh. Perhaps this withdrawal might have been caused by his differences with Sadha Shiv Bhau, the Commander-in-Chief of the Maratha forces, over the strategy to be followed and some personal prejudices or dislike for the Maratha supremacy. Suraj Mal favoured some sort of guerilla warfare while Bhau resolved to fight a pitched battle. Possibly Suraj Mal was justified in his assessment of the strategy due to geographical situation and experience.

India held her breath in painful suspense for the last six months of the year 1760. The two mighty war-clouds which had so long darkened the political horizon were now gathering impetus for a more tremendous shock. A struggle between the foreign Afghan invader and the Marathas for ascendancy in Northern India was given the appearance of a great communal and religious war by the Durrani and the Peshwa. The Afghan monarch claimed the support of all Muhemmandans as the champion of Islam against the aggressive Hindu reaction; while the Maratha declared his mission to be to rescue his co-religionists from their age-long servitude under oppressive Muslim rule. Agents of

the Peshwa visited the court of every Hindu prince of Rajputana, but received a cold reception and evasive replies.

After his arrival on the bank of the Chambal, the Bhao sent a high-flown letter to Raja Suraj Mal, requesting him to come without delay to the Maratha camp and unite. Malhar Rao Holkar and Sindhia persuaded him to meet them at Agra. Suraj Mal went to the Maratha camp and was honourably received by the Bhao and other Maratha generals. From Agra they marched together to Mathura where the sight of Abdunnabi's mosque inflamed the anger of Bhao. He turned upon Suraj Mal and said to him "You profess to be a Hindu; but how is it that you have kept this standing so long?" Suraj Mal mildly replied, "What is the use of demolishing these places of worship?" Thus he refused to demolish the religious places of Muslmans. He was considered a great secular by following a path of neutrality. To hear such a liberal reply, the Bhao was enraged to a great extent.

The Bhao again sent for Rupram Katari and discussed the matter to bring Suraj Mal to the Maratha camp; but Suraj Mal trod upon the path of neutrality. When three hours of the night remained, his followers silently struck their tents, packed their luggage, and marched off, with the connivance of Sindhia and Holkar, in the direction of Ballabgarh, Malhar Rao whose policy was to run with hare and hunt with the hounds sent his Dewan Gangoba Tatiya to the Bhao to inform him this news. Suraj Mal safely reached Ballabgarh (Ballamgarh) before the Maratha troops followed him. The troops came back after plundering some bazars.

On June 12, 1761, after the defeat of the Marathas he (Suraj Mal) captured Agra fort by bribery and in 1762, Kishan and Bishan Singh sons of Balu were restored the fort of Ballabgarh and nominated *Killadar aur nazim* of the paragana under the Bharatpur ruler.¹

His occupation of Mewat region brought him into conflict with Najib with whom an earlier reconciliation had failed. Suraj Mal intended this area (some portion of Agra-district) of his kingdom for Jawahar Singh while Nahar Singh was to succeed to the main Jat Kingdom (Bharatpur). Mewatis were freebooters and were notorious for their highway robberies and thus created administrative difficulties. Sanulba, a Meo of Rajasthan, who had a mounted band, used to plunder the caravans as far as Dig, Hodal and Barsana. He resided in the fort of Tauru, a seat of Asadullah Khan Baluch who was a sharer of the plun-

1. *Delhi District Gazetteer*, 1883-84, p. 213.

dered booty and gave him protection. Suraj Mal asked the Baluch to drive Sanulba out, but when he refused, Jawahar led an expedition. All the Baluchis rallied under Musavi Khan of Farrukhnagar and opposed Jawahar. The expedition was withdrawn for the time-being. But shortly after, another expedition was made. Thereupon, Najib Khan wrote to Suraj Mal asking him not to touch the Baluchis who were his proteges. This was ignored and Jawahar Singh marched on to Farrukhnagar. Suraj Mal also came up and the fort was taken in less than two months (12th December, 1763). Musavi Khan was arrested and confined in the Bharatpur fort. Meanwhile Najib Khan, who was very ill, marched on the request of Baluchis, from Najibabad and reached Delhi on 14th December after the fall of Farrukhnagar. He tried to appease Suraj Mal and requested that Musavi Khan with his family be released. But Suraj Mal was adamant and made rapid movements of his troops. On December 25, his army and the troops of Najib Khan faced each other on the banks of the Hindan. Suraj Mal, leaving the bulk of his army there, crossed the Hindan six kilometres upstream and tried to reach into Najib's rear. A furious battle took place. Suraj Mal was shot down near nullah where Ruhela musketeers lay concealed. He was recognised by one of his Ruhelas, named Sayyid Khan and thirsting for vengeance, dismounted and plunged his dagger twice or thrice into Rajah's stomach. Two or three Light Horsemen also struck at the body with their swords. He then ordered the head to be cut off. Five or six men plied their swords at the head and it was hacked to pieces, and one sword too was broken. The Sayyid came away from the place. The army continued to fight tenaciously. But when the news of Suraj Mal's death reached it, it dispersed in the darkness of night.

The details regarding massacre of Hindus and Sikhs perpetrated by Ahmed Shah Durani, sketched by Hari Ram Gupta, are as follows¹ :—

“The massacres of Delhi, Ballabgarh, Mathura, Brindaban, Agra, Panipat and Kup and the destruction and pollution of the Sikh temples and tank of Amritsar will remain for ever the terrible blemishes on his reputation, and indelible stain on the glory of this great leader. To him India was the land of gold and his supreme passion for money was the leading feature in his dealing with her. He indulged in massacres not because he possessed a blood thirsty temperament; and under the influence of his pacific Chief Minister, Shah Wali Khan, he must have desisted from these outrages, had it

1. *The History of Sikhs, Volume IV, p. 403.*

not been for the fact that he wanted to give a thrill of life and enjoyment to his Afghan followers, and to satisfy his allies, the Indian Muslims particularly the Rohillas, who delighted in innocent bloodshed of poor Hindus and Sikhs".

Snraj Mal extended his control upto and beyond Delhi into the districts of Gurgaon and Rohtak. He also overran Sikandrabad and Ballabgarh. He had remarkable talents for war and diplomacy, and successfully welded the scattered Jat *Jamindars* near Agra into a powerful state. Though, internally, it remained a tribal confederacy, and no new principles of administration were enunciated, the rise of Jat State had a definite impact on the state system of North of India, and affected land holding and social developments over a large area¹.

After the death of Raja Suraj Mal of Bharatpur State on December 25, 1763, there created a family dissension concerning the succession. by his four wives, Suraj Mal left five sons; Jawahar Singh, Ratan Singh, Nawal Singh, Ranjit Singh and Nahar Singh. The famous queen of Raja Suraj Mal belonging to Hodal of Faridabad district was issueless. She was popularly called Hansia. She openly goaded and halped Jawahar Singh in the war expenses to avenge his father's killing².

The courtiers disliked Jawahar Singh for his fiery temper, rashness and want of self-control. But his reproach for not avenging the death of Suraj Mal, soon paved the ground for his succession and he was proclaimed ruler. Nahar Singh, too young and timid, fled to Kumber and from there to Jaipur for refuge. Jawahar Singh made elaborate preparations for the war against Najib Khan. He hired from Malhar Holkar a Maratha army of 20,000 for Rs. 22 lakh. He captured the fort of Ballabgarh which was made as a base for operation.³

Suraj Mal extended his authority of the Bharatpur kingdom over the districts of Agra, Dholpur, Mainpuri, Hathras, Aligarh, Etawah, Meerut, Rohtak, Farrukhnagar, Mewat, Rewari, Gurgaon and then Faridabad district. The reputation of the Jat race reached its highest point under him.⁴

1. *Gazetteer of India, Volume II (History and Culture)*, 1973, p. 350

2. *Fall of the Mughal Empire* : by Jadu Nath Sarker, p. 328, Vol. II.

3. *Bharatpur District Gazetteer, Rajasthan*, 1971, p. 65.

4. *An Advanced History of India* by R.C. Majumdar, H.C. Ray Chaudhry and Datta, 1967, p. 536.

After the death of Suraj Mal, his son, Jawahar Singh recovered the lost posts in the middle of Doab (April 1764) which had been seized by Najib after his victory over Suraj Mal. He strongly reinforced with more artillery and munitions the fort of Ballabgarh which was to serve as his base of operations against Delhi. Jawahar Singh, youthful son of Suraj Mal, wanted to take revenge of his father's death upon Najib-Ud-Daulah. In addition to his own force, he recruited Marathas and decided to make Sikhs allies. Keeping this purpose in view, he wanted to make friends with the Sikhs encamped on the bank of Jamuna. He forded the Jamuna on an elephant. He was stopped outside the Sikh camp and was forced to walk. His hucca-bearer was driven away with insult and abuse. Jawahar Singh was then led into the assembly of about one hundred Sikh sardars. They received him sitting. The meeting began with a prayer called *Ardas* by Sikhs. In it they said,

“Jawahar Singh, son of Suraj Mal, has come under the Khalsa Jio and become a disciple of Nanak. He is demanding redress for his father's blood. So help us *Wah Guru*.”

Jawahar Singh enlisted 12 to 15 thousand Sikhs. They were divided into two groups at the battle field.

Madho Singh invaded the Jat territory in 1768 and a battle was fought on 29th February outside Kaman. The Bharatpur forces were defeated but on the arrival of a fresh contingent called by them, the Rajputs retreated to their country. In August, 1768, Jawahar Singh's career came to a sudden end when he was slain by a favourite soldier whom he had once raised inordinately high and then disgraced.

The story of Maratha dissensions in the north is laconically given here. The news of the capture of Delhi on 10th February, 1771 caused the widest exultation at the court of Puna. The credit of this “great achievement” was given to Visaji and Sindhia. On 26th April, the Peshwa's orders were received in Delhi appointing Visaji Krishana to the Command of the Maratha forces in Hindusthan, supplanting Ram Chandra Ganesh. That fallen chief set out from the environs of Delhi, in the deepest humiliation, for the Deccan. But Holkar and Sindhia sent some of their highest officers to intercept him at Faridabad and induce him to come back. To them he replied, “I have no quarrel with Sindhia or Holkar. I am going away to Deccan because Visaji has not given me the Peshwa's letter. He is sending me off after lowering my position, and I can, therefore, return only if these two generals and Visaji come here and personally entreat me to go back”. This was done, after he had proceeded to Palwal.

Mirza Najaf Khan made an attack in 1773 upon the Raja of Bharatpur. Against such an adversary the Hindus were hopelessly outclassed. They were already torn by family dissensions between Nawal Singh, the regent of the minor ruler, Kesri Singh, and his brother, Ranjit Singh. Balu's sons had also defected as the Government had dismissed them from service and wrested their fort at Ballabgarh. Although they died just at the same time, their successors nursed a deep grudge against the Bharatpur ruler.

Nawal Singh, Raja of Bharatpur, opened negotiations with the Sikhs to secure their help against the Mughals. He planned a campaign against the imperial territories to be fought simultaneously in three important corners; one division of his army was to act in the region to the west of Delhi from a base of Farrukh Nagar (Gurgaon); another division was to ravage the Doab from Aligarh; while the main army under him was to threaten Delhi from Ballabgarh (Faridabad district). The Sikhs were expected to re-inforce and act in concert with the Bharatpur army in Haryana and Doab.

The Mughal General set out from Delhi on September 24, 1773. Marching by way of Barpula and Badarpur Najaf Khan reached Ballabgarh. Here he received a highly important accession to his strength in the person of Ajit Singh, son of Kishan Singh and Hira Singh, son of Bishan Singh, the deposed heirs of Balu. They offered to assist the imperial forces with their local knowledge and influence if Najaf Khan would promise to restore their patrimony to them after it had been wrested from the Raja's agents. The defection of such men at the very outset of the campaign "broke the waist of Nawal Singh's resolution", and he fell back from his first post of Bamni Khera (about 10 kilometres south of Palwal) to Banchari, about 15 kilometres further south, where he entrenched his camp. While Mirza Najaf himself halted at Sikri-Fatehpur Biluch, 8 kilometres south of Ballabgarh and about 15 kilometres north of Palwal. On the other hand, Najaf Khan advanced, daily fighting skirmishes and driving back to patrols of Nawal Singh's army. No where was any stout defence offered, and the villages in the north of his territory lay helpless before the invaders. "As the autumn crop was then ripe, the nawab's soldiers fed themselves and their horses on the standing millet crop along their route. They plundered every village that lay in their path, set fire to it, and carried off every cattle and sheep which they sold at low price or rate; the beggarly Ruhelas of Mulla Rahimdad, whose leanness turned into fatness from eating the plundered provisions, and whose appearance after being clothed in plun-

dered apparel changed from the look of wild beasts to that of human beings".¹

So greatly were the troops demoralised by the example of their craven Chief that one day (October 11) they abandoned their camp at Banchari in a ridiculous panic. While they were at their midday meal, they mistook a dust cloud on the west for the approach of Najaf Khan's army and fled away in fear, leaving their entire camp as it was. The cloud moved like a spiral. The villagers of Banchari, on seeing the helpless condition of the fugitives, looted their camp. On the news of this reaching Najaf Khan's encampment in the rear, every man went out of it and looted what remained in the camp, and at night fell back to their own base. Nawal Singh took refuge near Kotvan, about 7 kilometres south of Hodal amidst its abundance jungles and broken ground.

After skirmishes for the days, a decisive battle was fought on October 30, midday between Sahar and Barsana. Najaf Khan's superior generalship gave him victory over the Bharatpur Chief. In the strategic moves before the battle of Barsana, the imperialists had marched southwards along the eastern route from Hodal by Chhata and Sahar, leaving kotvan undertaken behind them. Kotvan which was held by Sita Ram, the father-in-law of Nawal Singh, was also taken by the end of November, 1773. The post of Ballabgarh² was captured from Bharatpur Raja's garrison on April 20, 1774. Worst of all, Sombre deserted his service with his trained battalions and well equipped artillery and came over to the emperor on 20th May. He was sent to bring the then Panipat district back to obedience. Ajit Singh and Hira Singh were restored the pargana of Ballabgarh. Ajit Singh was formally entitled 'Raja' and Hira was called 'Salar Jang'.

The Deputy Wazir, after joining unrivalled sway over the emperor's mind, was playing a double game. He instigated the emperor against Mirza Najaf. He pointed out that the recent conquests from the South to the south-west of Delhi, had all been appropriated by Mirza's officers on the plea of providing their soldiers pay. In spite of the provocation, the emperor did not attack the areas of the then Faridabad district.

Sikh disturbances near Delhi during May-June, 1774 are no less significant. Plundering the Doab on their way, the Sikhs appeared early in 1774 in the royal domain near Delhi. The Mughal Court could not

1. *Fall of Mughal Empire* by Jadunath Sarkar, Volume-III, 1964, p. 67.

2. In 1775, the estate was transferred by the Delhi emperor to Ajit Singh, whose son Bahadur Singh was recognised in 1803 as Chief and built the town.

summon up courage to oppose them, and the Sikhs advanced to the suburbs of the capital. They devastated the Gujar village on the banks of the Jamuna, Palam, Najafgarh, Badshahpur and Faridabad and also carried their nefarious business of robbing the people the whole night. The emperor decided to please them. He invited the Sikhs to enter his service with a body of 10,000 horse and offered to allot to them the then district of Shahbazpur for their support. He also sent *Khilats* for the Sikh Chiefs. During Mirza 'Nazaf's second Jat campaign (1775-76), 'Nawal Singh of Bharatpur lay dying of a long illness and the defence was conducted by his younger brother, Ranjit Singh. Busy with skirmishes, Mirza Najaf Khan had arrived before Kama at the beginning of May. Here he joined three battallians of trained sepoy from Oudh; but these aids were recalled by master after a shortwhile. Mirza Najaf weakened by this loss, fell back in the neighbourhood of Hodal. His soldiers starving from their pay being in arrears, supported themselves by plundering the villages around and thus gained strength.

Mirza Muhammad Shafi was left without a rival in Delhi. On the 15th of September, 1782, the emperor recognised the fact by appointing him Mir Bakshi with the title of Nasir-Ud-Daulah Zulfiquar Jang and also supreme Regent and Subedar of Agra. But a month had barely passed from this when there was another turn in the political kaleidoscope, an entirely new grouping of forces took place, and Shafi was driven out of Delhi. In the meantime, Shafi was on the verge of madness as a result of his financial difficulties. Two of his battalions mutinied for their pay and planted their guns against his gate. They were pacified by a payment in part, and Shafi determined to extort funds from the emperor which led to an open rupture and exchange of angry words between him and the sovereign on the 9th October, 1782. The crisis came on 16th October. Early at dawn, the emperor's forces marched against Qamr-Ud-din's mansion where Shafi lived. Emperor himself rode out to the Jami Masjid in order to lend his blessing to the attack. Shafi wisely decided not to resist his sovereign. He with his own troops rode hard from Delhi to Ballabgarh and thence to Kosi. Here he came to a halt and gained the adhesion of Muhammad Beg Hamadani and his strong force by appealing to the memory of their late common patron and also promising to give him all the Jaipur tribute, half the artillery and other property of Mirza Najaf still left in Shafi's hands, and six lakhs in cash or fresh jagirs. Hamadani joined Shafi at Kosi, and here all the former captains of Najaf Khan vowed to recognise Shafi as their master. Then the two set their faces (6th November, 1782) towards Delhi, expelling the imperial collectors in the then Hodal district and camping on arrival at Faridabad.

The close approach of the rebel generals alarmed the emperor. He was hustled by Latafat and Pauli into entering his tents near Barapula for a march against them (12th November). From Faridabad the rebels sent their envoys to him (14th November, 1782) to offer their protestations of loyalty and to seek his pardon and restoration to their former offices and honours. Shah Alam entrusted his case to his favourite personal servant Kallu Khawas, entitled Muhammad Yaqub Khan, who conceived the over-cunning design of secretly corrupting Hamadani and using him to destroy Shafi. On behalf of the emperor, he promised the Mir Bakshi-Ship to Hamadain if he abandoned Shafi. For confirming this pact, it was agreed at Latafat should meet and give personal assurances and oaths to Muhammad Beg.

The treacherous plot recoiled on the heads of its parents, Muhammad disclosed it to Shafi. On 17th November he rode out of his camp for the purpose of meeting Latafat and then joining with him to be presented to the emperor, while Shafi went elsewhere on the pretext of hunting, but kept his ears open for the pre-concerted signal.

Mahadji Sindhia was appointed the regent of the empire in December 1784. Throughout the year 1785, Mahadji had been worn out by harassing anxiety and opposition. The portion of the Mughal empire that still belonged to the Padishah was yielding no revenue. What little remained under the crown had not yet recovered from the ravages of fifteen years' anarchy and civil war and continuous drought of the last years. By the end of 1786, the emperor's monthly allowance of Rs. 1,30,000 was already five months due and the pay of the troops, had fallen off still more hurriedly into arrears. Thus, the Sindhia was under the economic anxieties. During his long halt at Varindavan, Mahadji had lavished large sums on the temples and priests—in prayers for the gift of a son and heir. In the meantime, some disturbances arose by Mewatis. After having been practically effected, he turned north to Pingor, 8 mile north of Hodal (30th December 1786) so as to be nearer to Delhi and more speedily concluded his negotiations for bringing the emperor to his camp and also to check the Sikh raids into the north Delhi tract. In the neighbourhood of Hodal he lay encamped for the next two months. Here he received his two Delhi agents—Shah Nizammudin and Ladoji Deshmukh whom the emperor had sent (on 6th February, 1787) to dun him for the outstanding allowances, now amounting to Rs. 8,40,000.

During the last decade of the 18th century, the Marathas and Rajputs of Rajasthan were not on good terms. The Rajaputs of Rajasthan could not forget the words of Mahadji : "If I live, I shall

reduce Jaipur and Jodhpur to ashes." To defend their territories, the Rajputs agreed upon a rapport with Ismail Beg against the Marathas. On the other hand, he provided Colnel De Boigne with funds for raising a strong army. The campaign opened in May, 1790. The main army under Gopal Bhau as Commander-in-Chief, supported by Jiva Dada Bakshi and Colnel De Biogne marched into the then Rewari district, by way of Hodal, Palwal and Pataudi.¹

On the fall of the fort of Kanaud (Present Mahendergarh) to Marathas in the middle April, 1792, Najaf Quili Khan's junior widow had appealed to Col. De Boigne, a general under Mahadji Sindhia who held the paraganas of Palwal and Hodal, with cannon foundaries at Hodal and Palwal to become the protector of Mirza Ismail Beg and of Najaf Quili's family, and offered him her foster child, Moti Begam, who had been brought up in music and dancing. The Savoyard general accepted the virgin tribute and Moti Begam was betrothed to him on April 20. He later settled three villages near Palwal out of his jagir, on the widow for her support.

Mahadji Sindhia utilised his position to extend and consolidate his authority in Northern India. He soon abandoned the old Maratha method of fighting, maintained in his army a number of Rajputs and Muhammadans, and organised it on European Scientific methods by employing Benoit de-Boigne, French military expert and other European adventurers of various races and classes. With a view to realising his ambitions in the north he went to Delhi, made the titular Emperor, Shah Alam-II, already helpless in the midst of violence, confusion and anarchy, his puppet, and utilised the fiction of sovereignty to establish Maratha supremacy rapidly in Hindustan. By 1792 Mahadji established his ascendancy over the Rajputs and the Jats and his power in Northern India reached its "meridian splendour."²

Zauki Ram's supremacy was intolerable to many. At this juncture, Tej Singh, the ruler of Tauru (now in Gurgaon district) came to the front. Gujar Mal was the supporter of the Marathas who granted him the paraganas of Hodal and Palwal.³

After the death of Jawahar Singh, the power of Bharatpur began to decay and the dominions began to shrink. The process was hastened by family feuds, the increasing influence of Marathas and the rise of a powerful

1. *Fall of the Mughal Empire* by J.N. Sarkar, 1950, p. 20, Vol. IV.

2. *An Advanced History of India* by Majumdar, Datta and Raya Chaudhry, 1967, p. 672.

3. *Rao Tula Ram—A Hero of 1857*, by K.C. Yadav, 1965, p. 6.

rival chief in the nascent Rajput State of Alwar. Jawahar Singh was succeeded by his younger brother Ratan Singh who was murdered within 9 months of his rule by Shri Rupanand, a Gosain.¹ Ratan Singh was followed by his son, Kesri Singh, a minor. Nawal Singh was appointed regent but his brother Ranjit Singh intrigued against him and a period of confusion ensued. The prestige and honour of the Bharatpur State in those days was at its low ebb. Under these circumstances, the fortunes of the Jats were partially restored through the intercession of Rani Kishori, widow of Suraj Mal, who by a personal appeal to Najaf Khan obtained the restoration of ten districts of Bharatpur State. Under the compelling conditions, Ranjit Singh attached himself faithfully to the cause of Sindhia and was rewarded with the grant of some territory. The Marathas wanted to make him as ally against the rising of the British influence in the region.

The early years of the nineteenth century were marked by rivalry between the British and the Marathas to attain supremacy. On the outbreak of Maratha War between the British and the Marathas in 1803, some territories of Marathas in Rajasthan shrank. Then Ranjit Singh of Bharatpur State came forward and in September, his officers met Lord Lake at Ballabgarh and an offensive and defensive alliance was concluded on the 29th of that month. It provided that (i) there would be perpetual friendship between the Maharaja and the company; (ii) friends and enemies of either state would be friends and enemies of both; (iii) the British Government would never interfere in the affairs of the Maharaja's country nor exact any tribute from him and, (iv) if any enemy should invade the territories of the company, the Maharaja shall furnish the aid of his troops in the expulsion of such enemy and in like manner the company agreed to assist Maharaja with its forces in defending his dominions against external attacks.²

MODERN PERIOD

Haryana remained under the control of the Marathas till 1803 A.D., on 11th September, 1803, the Anglo-Maratha War broke out. General Lake marched towards Delhi and overthrew the Marathas and dispersed the Sikhs. With the battle of Laswari on 1st November, the Maratha power vanished from northern India.

On December 30, 1803 Daulat Rao Sindhia ceded the territory of Haryana to the British East India Company through the treaty of Sirji-

1. Sardesai, G.S. *New History of the Marathas*, Volume-II (Bombay), 1948, p. 510.

2. *A Collection of Treaties, Engagements and Sanads*, Volume-III, compiled by E.U. Aitchison.

Arjangaon. Haryana was included in the Presidency of Bengal with a Resident at Delhi to administer it. Besides other places of Haryana, Hathin of this district was under the direct supervision of the British. The region of Haryana was divided among different chiefs and sardars. Murtaza Khan and Muhammad Ali Khan got Hodal and Palwal *paraganas*, respectively.¹ Raja Bahadur Singh of Ballabgarh was confirmed in his Jagir.

Infact the treaty of Sirji Arjangaon marked the tragic end of the Mughal empire as a political institution.² It also marked the end of the period of great anarchy in Haryana and proclaimed the emergence of the British rule in this region. The whole period from 1761 to 1803 may be compared to a drama of five acts in which the Jats, the Sikhs, the Rohillas, the Marathas and European adventurers played the dominating role. It ended with the recession of all petty powers and the emergence of new one The East India Company.

At the time of annexation (1803), it was a principle of British policy to make the Yamuna as far as possible a limit of actual possession, and the interpose between that border and foreign territory, a buffer of semi-independent states and in consequence of the effect given to that policy, it was only gradually that the greater part of the district came under direct British rule.

The parganas of Palwal and Hodal were once held by General De Boigne. They were assigned by the British Government. After the conquest of Lord Lake, some administrative changes took place. Consequently, the district of Gurgaon being formed piece-meal as the estates for one cause or another escheated. First of these acquisitions was in 1808, when Rewari, Nuh, Bahora and Sohna came under British rule, and the district of Gurgaon formed with its headquarters at Bharawas near Rewari. After the lapse of Palwal (1813) and Hodal (1817), the headquarters were transferred to Gurgaon from Bharawas. Hathin was brought under British rule in 1823.

The civil administration of the assigned territory was divided into three divisions each headed by assistants under Commisisoner. In 1833, North-west Province was formed with Agra as its headquarters. It comprised six divisions. Out of these six divisions, Delhi was one. It was divided into districts of Delhi, Gurgaon including the present Faridabad district, Hisar, Rohtak and Panipat. Each district was

1. *Haryana, A Historical Perspective* by S.C. Mittal, 1985, p. 21.

2. J.N. Sarkar, *Fall of the Mughal Empire*, Vol. IV, p. 337.

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under a magistrate-cum-collector. It was further divided into tahsils, Zails and villages and placed under tahsildars, Zaildars, lamberdars and muqaddus, respectively.

WAR OF INDEPENDENCE, 1857

The British rule of half a century (from 1803 to 1857) produced a great deal of discontent and disaffection among the people. Their destruction of the village communities, *Panchayats* and great leaders brought social instability in the society; their economic policy of exploitation caused pauperization of the masses; the work of Christian missionaries, who were supported by British Government officials caused consternation in the minds of the people. The regular visitations of the terrible famine and deadly epidemics had made life of the people intolerably unhappy and miserable. Besides these, many other factors prepared the ground for revolt in Haryana.

On May 13, 1857 a large party of the 3rd light cavalry troopers entered the then Gurgaon district through Delhi. Ford, the Collector of Gurgaon district, drove off the troopers with the assistance of a body of Pataudi Sowars and seized their 10 men and 20 horses.¹ He also suppressed an outbreak in Jail. But eventually he was compelled to leave the station, which was thereupon plundered and burnt, and proceeded via Sarlani and Palwal to Hodal.² Accompanied by four or five clerks and others, he fled away to Mathura via Bhondsi and Palwal, picking up the custom officers of all these places. He reached Hodal again on May 14 and Mathura on May 15. No symbol of British authority was to be seen throughout the district.³ The complete political vacuum thus caused led the people to believe that the British rule had ceased to exist.⁴ Consequently, the flame of rebellion flared up in the most virulent form in the whole of the district.

When Mark Thornhill (the Collector of Mathura) received intelligence from the magistrate of Gurgaon on May 14, that the fighters for freedom were approaching Mathura, the English non-combatants and women in the Mathura district were evacuated to Agra. On May 25, the British army reached Kosi (Uttar Pradesh) where detachment of 300 Bharatpur infantry and two guns (under Raghunath's Command) were retained, the rest of the troops marching on to the Hodal.⁵

1. Kaye and Malleison, *History of Indian Mutiny of 1857-58*, Volume-V, 1896, p. 357.

2. *Gurgaon District Gazetteer*, 1910, p. 23.

3. Jawala Sahai, *The Loyal Rajputana*, 1967, p. 85.

4. Buddha Parkash, *Glimpses of Haryana*, 1976, p. 85.

5. Mark Thornhill : *The Personal Adventures and Experiences of a Magistrate During Rise, Progress and Suppression of the Indian Mutiny* (London—1884) pp 2-3.

Orders had been received to despatch the treasure from Mathura to Agra from where an escort of a Company guards had been sent but on May 29, when the treasure had been loaded and the carts were ready to start and Burlton (who was commanding the detachment) had given the word to march; the Indian soldiers raised to cry that it would be taken to Delhi. At this Burlton exclaimed, "You traitor", but a fighter standing close by fired his musket at him and shot him in the head. A number of fighters then rushed into the office firing at the Europeans who ran towards the city where they procured horses and escaped. Thornhill started for Hodal where Nixon was camping.

In the last week of May, 1857, the whole of the rural area had come under the rule of emperor Bahadur Shah but the urban area still owed allegiance to the British through their native officials and wealthy persons, on whom the favour had been showered by the Government earlier. Large gatherings of people attacked the towns. The local police and loyal Khanzadas gave a stiff battle to the Meos. But they were overpowered by the superior numbers of the latter. Thereafter some Rawat Jats of the region near Hodal and Rajputs of Hathin, who were supposed to be on the part of the British Government, were attacked with the help of the Surot Jats of Hodal and Pathans of Scolli. The fight, continued for several months and the loyalists suffered heavy losses. On receipt of the S. O. S. signal from the loyalists, the British authorities at Delhi despatched a small force to Hodal to help their supporters. The loyalists and British troops fought well, but they were completely routed.

In the middle of June, Political Agent at Jaipur, Major W. Eden, had to halt at Sohna (now in Gurgaon district) while on his way to Delhi. He had to face the anarchic conditions in this area. Forty and thirty European officers came down from Mohana and joined here. After that Eden moved towards Palwal and remained between that place and Hodal for some time. Interestingly, at this stage there was rebellion in a powerful group led by Thakur Shiv Nath Singh. Sickness, discontent and growing spirit of revolt among his troops obliged him to return to Jaipur in August, 1857.

The departure of Major Eden's forces led to further deterioration in the situation. Even the fall of Delhi on September 20, 1857 did not effect any improvement in the situation. Consequently, on October 2, a strong column of 1,500 men with a light field battery, a few 18 pounder-guns, and 2 mortars was sent under Brigadier General Showers to punish the turbulent Meos, Gujars, Raghars, Ahir and others

besides the rebel princes. Throughout the month of October, the Brigadier-General laboured hard to realize his aims.

The Column having cleared the area near Sohna (Gurgaon district) and leaving it in the charge of a Gorkha detachment of the late 22 N. I. under captain Drummond, went to Delhi via Ballabgarh.¹ Showers went to Ballabgarh (31 October). There he sent word to the king to present himself and surrender his fort. The Raja complied with the Brigadier's orders. He was at once apprehended and sent to Delhi. The British Troops plundered his fort and palace. The Raja's women folk were deprived of their ornaments and then stripped naked. In the third week of November, 1857, Captain Drummond received intelligence through the native officials of Hathin and Palwal that several thousand Meos and a few hundred cavalry were congregated about Kot and Rupraka, and had been attacking the loyal Rajput villages for several days. Besides, they were also intent on plundering the government treasury at Palwal². Captain Drummond with a small force comprising a detachment of Hodson's Horse, another of Tohana Horse and some 120 men of the Kumaon Buttalians, at once proceeded to Rupraka. On the way, he was reinforced by a company of the 1st Punjab infantry from Ballabgarh.

On November 27, 1857, another posse of freedom fighters under the leadership of Sadar-Ud-Din attacked the *pargana* of Pinangiwan (Gurgaon district). A British force under Captain Ramsay from Palwal was despatched at once to meet the danger. The revolted took the defensive position in a village which was ultimately bombarded by the British forces and the revolted gave in.

In the south-east of Haryana, the people rose in revolt effectively. At Palwal Mirza Gafur Ali and Harkush Rai, both small tradesmen, led the people against the British. At Faridabad the leadership was assumed by Dhanna Singh Rajput.

The British, believing in the age-old Roman imperial dictum of *divide at impera*, strove hard to disturb the communal harmony wherever they could during the Revolt of 1857. This helped them in conducting Indian affairs effectively and comfortably. Contemporary accounts show that the situation, as it existed then, was not so simple that more appeals and firmans could have served the purpose. Thanks to the efforts of the Mughal Emperor Bahadur Shah and the like-minded

1. Ball, Charles, *The History of Indian Mutiny, Volume-II*, p. 59.

2. *Foreign Secret Consultations* Nos. 21-27, January 29, 1858.

leaders of the Movement, the situation improved. Besides, the religious leaders, *pandits* and *maulvis*, also played a significant role. The newspapers too tried to influence positive opinion and made moving appeals to the people to unite. As a result, the communal situation at Ballabgarh improved. The local leaders of the movement spared no pains for improving it still further. The example of Raja Nahar Singh of Ballabgarh is a case in point. The following account shows his interest and keenness to foster the communal unity in his state :—

“Although I in my heart, profess the Hindu religion, still I follow the dictates of Muhammadan leaders, and an obedient to the followers of that creed. I have gone so far as to erect a lofty marble mosque within the fort of Ballabgarh. I have also made a spacious *edgah* close to my fort.”

Besides this, the Raja appointed many Muslim officials to the responsible posts in the administration. The fact of the matter is that the communal relations in Haryana during the uprising of 1857 were very cordial. The Hindus and the Muslims stood side by side and made joint efforts to oust the British from their land.

The role of the princes in the war of Independence of 1857 is an important aspect. In 1857, there were in all ten princely states in Haryana. Ballabgarh was one of the princely states. Besides, there were 11 *jagirs*. All these states and *jagirs* were either created or existed on the sympathies of the British. Naturally, the princes and *jagirdars* could not afford to think of the world without their creators or patrons. The role of Raja Nahar Singh of Ballabgarh in the Uprising is as follows :

When the Raja Nahar Singh of Ballabgarh heard the news of the outbreak of the revolt on May 11, he did not think it proper to rise against the British power. But since he was very close to Delhi, the centre of rebels, and his entire state was up in arms against the British, he had no choice but to cast his lot with emperor Bahadur Shah. He also sent a detachment of his cavalry, consisting of some 30 *sowars* under Defedar Kalandar Bas to Delhi and deputed his confidential agent to the imperial court. But he did not present himself at the court, despite several requests of the emperor to this effect, and avoided going there by extending some pretext or the other. Nor did he comply with Bahadur Shah's requests for the supply of money.

During the movement, Raja Nahar Singh of Ballabgarh managed the main road between Ballabgarh and Delhi in accordance with the instructions of Bahadur Shah of Delhi. Although the sepoys of Hindu and Muslim Chiefs as well as the people in general were true to the cause of national liberation, yet the records have brought to the light certain facts which indicate that some of the chiefs and leaders were in most cases playing a dubious role on both sides. The King, Bahadur Shah, his chief queen, Zinat Mahal and princes were also intriguing with the British. In the month of June when the sepoys were fighting for the defence of Delhi city, the king (Bahadur Shah) was offering to admit the British troops there by a secret gate¹. Nor was the other associates of Bahadur Shah above suspicion¹.

The suspicions of the sepoys was quite justified as proved by secret intrigues, disclosed by British records. The proverb 'like master like servant' was perhaps no where better illustrated than by the conduct of the chiefs who joined the uprising of Delhi. "Many chiefs were paying a game of diplomacy and were setting their eyes on the bait on both sides. Some of the chiefs around Delhi joined or utilized the uprising to serve their personal ends. While only a few showed any inclination to support the uprising. Even a Hindu chief in league with the Muslim chief of Jhajjar is definitely known to has been "playing a double game to suit his personal ends"².

The British were aware of the Raja's secret dealing. Consequently, they apprehended him after the fall of Delhi and brought him to trial on December, 19 1857. The charges against him were that he held treasonable correspondence with the rebels; helped them with men, money and material in waging war against the British and usurped unlawful authority over the British *paragana* of Palwal.

Raja Nahar Singh pleaded not guilty and presented his statement of defence through his attorney, H. M. Courtney. He confessed that a few messengers from emperor Bahadur Shah had joined admittance to his presence, replies had been sent to the royal *shuqqas* and in one case a few gold *mohars* had also been sent to the king. His attorney put forth convincing reasons to account for this kind of

1. S.B. Chaudhary : *Civil Rebellion in the Indian Mutinies* (1857-1859), 1957, P. 73.

2. R. C. Majumdar : *The History and Culture of the Indian People, Volume IV, British Paramountcy and Indian Renaissance* Part-1, 1963, p. 512-13.

behaviour of his client :—

“This was from actual compulsion, when in case of refusal to comply with the demand of a small *nazar* to a king, backed by an army of 50,000 men, could have been [considered as a mad, desperate and hopeless task for my client to be placed as he was so close to the headquarters of the rebellious army, when in case of refusal he might any morning have beheld the march of a portion of that army against his devoted self and family from whom he could expect no mercy.”

He posed the whole problem before the court in a personal way asking them the solution thereof :

“What would you yourself have done—had you had the ancestral property and dominions of the prisoner now before you and had been situated like him in so precarious a situation, with treacherous and evil advisors surrounding you on every side, your own little troops in 'mutiny and wanting every moment to take the road to Delhi and join the religious war.”

The attorney gave account of the Raja's efforts at saving the lives of several Europeans and Christians, such as Michael Taylor, Reeds and Spencer. He explained in detail how his client had apprehended and sent to British authorities in Delhi. Next he denied his client's having sent any help to emperor Bahadur Shah except a small detachment of cavalry under Risaldor Kalandar Bax who instead of rendering any service to the emperor sent 'Delhi intelligence' to the Raja who in turn passed it on to the British authorities.

The solid and weighty defence put forth by the Raja could not extinguish the fire of revenge burning in to the hearts of the Britons who constituted the commission. It was unanimously decided by them on January, 2, 1858 that the Raja was guilty of the charges preferred against him, with the exception to the word 'money' of which the court acquitted him¹. In consequence, they sentenced him to be hanged by neck until he be dead and further to forfeit all his property and effects of every description.

On January 9, 1858 Raja Nahar Singh was hanged at Kotwali in Chandni Chowk, Delhi, in the same manner as the other chiefs of this division. All executed rulers were deprived of their properties¹. The land and property of Raja Nahar Singh were confiscated.

1. *Delhi in 1857*, by N.K. Nigam, 1957, p 169.

The landed property of the several villagers, Chaudharis and lambardars was confiscated in accordance with the Act XXV of 1857 and of 1858 for their rebellious acts and failure to extend any help to the British at the time of sore need. Jaffar, Nurkhan Ghariba of Rasulpur in the then *pargana*¹ of Palwal got their shares of landed property confiscated. Besides, loyalists were awarded while the rebels had to face the heavy punishment with fines. The persons of Faridabad district who were given death sentence for rising against the British in 1857 Movement are listed below :—

1. Inayat Ali, a Sayad of Palwal, was hanged on November 26, 1857;
2. Sharif-Ud-Din, resident of Palwal, took active part in the Revolt, he was captured and hanged on December 13, 1857;
3. Karim Baksh, a Sheikh of Ballabgarh, took part in the Revolt of 1857; he was captured and executed in Delhi on December, 15, 1857;
4. Gafur Mirza, resident of Palwal, was captured and hanged in December, 1857;
5. Mohammad Bakhs Mirza, resident of Palwal was arrested after the revolt and executed in December, 1857;
6. Mohammad Ibrahim Mirza, resident of Palwal, took active part in the Revolt; he was captured and hanged in December, 1857;
7. Mohammad Yusuf resident of Palwal took leading part in the Revolt, he was hanged in December, 1857;
8. Rehmat-Ul-Lah, resident of Palwal took leading part and was hanged on December, 15, 1857;
9. Niamat Ali, resident of Palwal, was hanged in December, 1857;
10. Nabi Bakhs, Sheikh of Palwal, was hanged on December 31, 1857;
11. Daulat, a Meo of Palwal took leading part in the revolt; he was captured and executed in December 1857;
12. Imam Khan, resident of Palwal, took leading part in the Revolt and he was hanged on January 13, 1858;
13. Karam-Ul-Lah, resident of Palwal, took active part in the Revolt, he was captured and hanged on January 16, 1858;

1. *Glimpses of Haryana*, by Buddha Parkash, 1967, p. 89.

14. Asaf Khan, resident of Palwal, was hanged on January 16, 1858;
15. Bunyad Ali, resident of Palwal, was hanged on January 16, 1858;
16. Badulla, resident of Palwal, was hanged on January 16, 1858;
17. Haider Khan, resident of Palwal, was hanged on January 16, 1858;
18. Imam-Ud-Din s/o Chand Khan, resident of Palwal, took leading part in the Revolt, he was executed in Delhi in January, 1858;
19. Khuda Bakhs, a Seikh of Palwal participated in the defence of Delhi against the advancing British army; he was captured and executed in Delhi on January 16, 1858;
20. Mani, resident of Palwal, took part in the revolt, he was captured by the British column and hanged in January, 1858;
21. Mohammad Khan, resident of Palwal, was hanged on January 16, 1858;
22. Piru of Palwal was captured by the British soldiers and hanged on January 16, 1858;
23. Sayad Hari, resident of Palwal, was hanged on January 16, 1858;
24. Shalamat Khan, resident of Palwal, was hanged on January, 16, 1858;
25. Dhanna Singh, a Rajput dare-devil, of Faridabad took very active part in the Revolt; participated in the defence of Delhi against the advancing British army; he was captured after the Revolt and hanged in Delhi on February 4, 1858;
26. Hayat Ali, resident of Palwal, was a thanedar; he took leading part in the Revolt and was captured and executed in Delhi in February, 1858;
27. Khuda Bakhs; a Manihar (bangle-seller) of Faridabad was captured and executed by hanging in Delhi on February 22, 1858;
28. Sarup Lal, resident of Palwal, was captured by the British forces and executed in Delhi on March 24, 1858;
29. Harsukh s/o Radha Krishan, resident of Palwal, took active part in the Revolt at Palwal, he was captured by the British and executed in Delhi on March 2, 1858;
30. Saadat Khan of Palwal was hanged on March 24, 1858.

After suppressing the Revolt, the Ballabgarh princely State was forfeited. The Haryana territory was detached from North-west Provinces and was merged with Punjab in February, 1858. The Punjab system of administration was immediately introduced all over the region.

The later half of the 19th century was a period of social and religious awakening and the growth of a new spirit leading to socio-religious movements. These movements, with regional differences, were more or less identical in character, because the focus was on the socio-economic and religious uplift of the society. These movements produced a multi-farious intellectual expression of the social and cultural transformation.¹ In the majority of the cases, religion was the basic guiding source.²

Wahabi Movement was purely a Muslim movement for the revival of their community and for establishing the Muslim rule in India against the English. It could not be appreciated by other communities. In fact, it gave an impetus to separatist tendencies in Indian society and widened the gulf between the Hindus and the Muslims. Secondly, the movement gave a turn to the politics which came to be dominated by religious dogmas³.

Like the Wahabi Movement, the Arya Samaj was revivalist in form and reformist in content⁴. It exercised a profound influence in Haryana. Originally launched in the second half of the 19th century,⁵ it became popular among the Hindus, particularly young men.

'Back to the Vedas' are the words of Swami Dayanand, founder of Arya Samaj in the country. He also preached that the *Vedas* inculcated monotheism and attacked Hinduism which is based on the *Purans*. He accepted the *Shastras* as the main tool of proselytization. In his speeches he attacked idolatry, child marriages and propagated the marriage of widows and the female education.

Although Swami Dayanand did not actually campaign for political independence and in a way felt grateful to the British Government for his freedom of expression; there is no denying the fact that he gave the slogan of *swaraj* and *swadeshi* movement long before the

1. Charles H. Heimsath : *Indian Nationalism and Hindu Social Reform*. 1964, p. 3.

2. V.A. Narain : *Social History of Modern India Nineteenth Century*, 1972, p. 5.

3. Tara Chand : *History of Freedom Movement in India Vol.-II*, 1967, p. 30.

4. P. Karunakaran : *Religion and Political awakening in India*, 1965, p. 2.

5. Jawahar Lal Nehru : *Discovery of India*, 1946, p. 235.

Indian National Congress was born. "Good Government is no substitute—for self-government", he wrote in the *Satyarth Parkash*. He, in fact, gave the triple message of nationalism, social and religious reforms. His movement, in a way, represented the rise of Hindu consciousness based on Vedas and with its spirit of independence became suspect in the eyes of the British rulers. The Arya Samaj as an organization did not participate in politics, but neither did it prevent its members from participating in the struggle for freedom.

The Intelligence Department reported from Gurgaon that Arya Samaj was renewing its activities against the British Government. It was also reported that Arya Samaj meetings were held at Hodal of Faridabad district and Sohna of Gurgaon district. The Deputy Commissioner noted that about Rs. 500/- to Rs. 600/- had been subscribed by the pleaders and others towards erection of Gaushala at Gurgaon which was coming so soon after the formation of a District Association by some persons caused rightly or wrongly a certain amount of suspicion.

The British Government tried to discredit Arya Samaj by dubbing it as a anti British movement. The British officials further thought that the Aryas were the pioneers in starting agitation against the Government. The militant ideas of Arya Samaj aroused suspicion among the British officials and at their direction the Government began to keep a strict eye on the activities of Arya Samajists. The Government considered their places of worship and institutions as dens of seditious talk and put them under surveillance. The Haryana region was the worst hit by the Government's retaliatory measures and prosecutions against the followers of Arya Samaj. The Government inflicted severe punishment on them, their entry into Government service was restricted; those already in service were dismissed and harassed through transfers. Many of them were compelled either to leave the Arya Samaj or their service in Government departments. It may also be added that many Arya Samaj leaders were also Congress leaders¹. As such, they at once represented indirectly the political and religious aspirations of the people of this region. *Nagar Kirtans Mandalis, Prabhat Pheris* and Sunday congregations were the means employed by these leaders to get closer to the masses. They utilized this opportunity to win their sympathy for the Congress ideology. The role of Arya Samaj in the national freedom movement was a unique feature. The Arya

1. *Freedom Movement in Haryana and the Congress* by Parduman Singh and S.P. Shukla (1885-1985), 1985, pp. 43-44.

Samaj encouraged the people, through the above methods, high and low, to rise against the British rule.

Like the Arya Samaj, the other society of note was Sanatan Dharma Sabha, which was founded by Pandit Din Dayalu Sharma of Jhajjar. Its basic aspects were the respect for gods and goddesses and faith in the theory of incarnation. To fulfil its mission, its branch was opened at Palwal.

The Sanatan Dharma Sabha also propagated the study of Sanskrit and Hindi. Some Sanskrit *pathsalas* were established in Haryana. People were advised to use Hindi in courts. It encouraged the establishment of the libraries and reading rooms. Like education and language, in social sphere also, some efforts were made to eradicate the social evils. They attacked the use of tobacco and liquor, child-marriages and extra expenditure on litigation.

The changes that took place in Haryana in the second half of the 19th century and the first decade of the 20th century, viz spread of western education and emergence of a small educated class in urban centres of Haryana, socio-religious awakening due to the impact of Arya Samaj, were healthy signs which made its people conscious of their self respect. The spread and popularity of Arya Samaj in Haryana stimulated the patriotic fervour among its people and made them willing to practise Swadeshi and boycott movements forged by the nationalists to fight the British rule in India.

Lala Lajpat Rai from the Congress platform advocated the adoption of the method of passive resistance. Speaking on Swadeshi movement, he suggested that "the first thing to promote swadeshism is to take our capital into our own hands and to devote it for our own people".

The Swadeshi movement was an attempt to weaken the roots of British imperialism in India. At some places even the Muslims participated in Swadeshi demonstrations. Their participation was largely due to industrial and economic reasons. Urdu paper *Paisa Akhbar* observed that an increase in the use of Indian-made articles would prove beneficial to the majority of Muslim artisans and workers. *The Tribune* also appealed to the people to solemnly pledge themselves not to touch English articles.

The Swadeshi movement was gaining popularity in many parts of Haryana, especially in Gurgaon, Rewari and Palwal. The *Punjabi* of January 5, 1907, narrated an interesting incident of boycott that

took place at Palwal. The unanimous boycott of *bideshi* sugar by the panchayat of the town was flouted by three traders. However, two traders paid penalty fine of Rs. 10 and Rs. 15 but the third, who was purse-proud, ignored the authority of the panch. A quiet and close boycott of the recalcitrant made him realise his fool-hardiness when he failed to dispose off his cotton and get medicine. He paid a fine of Rs. 50 and complied with the boycott decision. Such was the power and efficiency of universal boycott.

In the Swadeshi movement stress was laid mainly on the use of goods made in our country. People were encouraged to produce their own goods. Mahatmaji made spinning yarn a part of freedom movement. People began to use cloth made on handlooms out of the yarn spun on a *charkha*—a spinning wheel. *Khadi* thus became a symbol of freedom movement. It helped to better the lot of Indian weavers. Small articles of daily use like soaps, matches, paper, leather and other articles began to be made in India. This posed a challenge to British goods and their factories in England.

GROWTH OF POLITICAL STRUGGLE

During the world war I, Indians had helped the British Government freely with men and material. After having done all that, they could hardly be happy or what was offered to them by the Rowllat Committee Report of 1918. Thereafter, strikes and other disturbances became frequent. The first course of protest was to pass resolutions, Condemning the Bills and requesting the Government of India and the Secretary of State for India to withdraw the same. Similar resolutions were passed throughout the Haryana. The second step was to prepare for the fight by forming Satyagraha Committees. Almost every town in Haryana formed such a committee within its jurisdiction. The object of the Satyagraha Committees was to oppose the Bills until these were withdrawn. The Satyagraha Committees launched a state-wide campaign against the Bills. Meetings were held every week almost everywhere in Haryana and speeches were made to educate the people against the Bills which were later became an Act. Hartals and meetings were held at Ballabgarh, Faridabad and Palwal in the first week of 1919. To combat seditious crimes, the Government passed in 1918 the Rowllat Act arming the executive with special powers to deport individuals, to control the press and set up special tribunals for the trial of political offenders without juries.

The year 1919 was an important landmark in the history of India's struggle for freedom. With advent of Mahatma Gandhi into the do-

main of Indian politics, there came a new technique and new orientation of spirit. The people were called upon to disobey the repressive laws by non-violent methods. Gandhiji declared March 30, as the day of *hartal* all over India. Later it was postponed to April 6. The district responded to the call of *hartal*. At Ballabgarh and Faridabad, shops remained closed for a couple of hours on April 6. Emissaries from Arya Gurukul at Khawaja Sarai in the Delhi Territory kept coming to the Ballabgarh tahsil to induce the local zamindars to refuse to pay land revenue. At Palwal, complete hartal was observed on April 6. A meeting was held and a collection was raised for the defence of those who might be prosecuted.

Hearing of the trouble in Punjab, and on the invitation of Satya Pal and Swami Sharadha Nand, Mahatma Gandhi started for Delhi on April 8. On April 9, he was served with an order at Palwal to reside within the Bombay Presidency and was thus prevented from entering Punjab or Delhi. On his refusal to obey the order, he was arrested and turned back from there by a special train to Bombay on April 10. His arrest aroused a wave of unrest and excitement¹. Hartal was, therefore, renewed at Palwal on that day and continued for 3 days. At Hodal, a meeting was organised on April 11 and Hartal was observed for one day. At Hassanpur, too, *hartal* was observed on the same day. News of Gandhiji's arrest caused an impact on the people. This news caused great consternation and dissatisfaction everywhere, especially at Palwal. Here on 12th April, all business work was suspended. Even *ekkawalas* and *jarimalas* refused to work. A meeting attended by 10,000 persons was held on the same day at which a resolution expressing resentment at the arrest of Gandhiji was passed. A family of Lohias donated 20 *bighas* of land to set up an ashram to [commemorate the historic event. A hut was soon raised which was the starting point of all agitations against the British at Palwal. Now, meetings and *hartals* against the Government became almost a daily feature everywhere.

Gandhi ji gave a message after his arrest at Palwal. An extract of that message is given below :—

“To my Countrymen”

“It is a matter of the highest concern to me, as I hope to you, that I have received an order from the Punjab Government not to enter that province and another from Delhi Government not to enter Delhi, while an order of the

1. M.R. Jayakar's Diary, April 11, 1919.

Government of India which was served on me immediately after, restricts me to Bombay. I have hesitation in saying to the officer who served the order on me, that I was bound in virtue of the pledge to disregard it, which I have done and I shall presently find myself a free man, my body being taken by them in their custody.¹

"It was a galling to me to remain free whilst the Rowlatt Legislation disfigured the Statute Book. My arrest makes me free. It now remains for you to do your duty which is clearly stated in the Satyagraha pledge. Follow it and you will find it will be your *Kamadhenu*. I hope there will be no resentment about my arrest. I have received what I was seeking either the withdrawal of the Rowlatt legislation or imprisonment. A departure from the truth by a hair's breadth or violence committed against anybody whether Englishman or Indian will surely damn the great cause the Satyagrahis are handling.

"I hope Hindu-Muslim Unity which seems now to have taken a firm hold of the people, will become a reality and I feel convinced that it will only be a reality if the suggestions I have ventured to make in my communication to the press are carried out. The responsibility of the Hindus in this matter is greater than that of the Muhammadans, they being in minority, and I hope they will discharge their responsibility in a manner worthy of their country.

"I have also made certain suggestions regarding the proposed *Swadeshi* vow. I commend them to your serious attention and you will find that as your ideas of Satyagraha became matured and the Hindu-Muslim unity which is also part of Satyagrah. Finally it is my firm belief that strong will shall obtain salvation only through suffering and not by reforms dropping on us from England, no matter how unstintingly they might be granted. The English are a great nation, but weakers also go to wall, if they come in contact with them. When they are themselves courageous they have borne untold sufferings and the partnership with them is only possible after we have developed indomitable courage and the faculty for unlimited suffering. There is a fundamental difference between their civilization and ours. They believe in doctrine of violence or

1. *Disorder Inquiry Committee Evidence*, Vol. VI, edited by V.N. Datta under a changed title, '*New Light on the Punjab Disturbances in 1919*, Vol.-I, pp. 432-33.

brute force as the final arbiter. My reading of our civilization is that we are expected to believe in soul force as the final and this is *Satya-grah*.

"We are groaning under sufferings which should avoid if we could, because we have swerved from the path laid down for us by the ancient civilization.

"I hope that Hindus, Muhammadans, Sikhs, Parsees, Christians, Jews and all who are born in India or who made India their land of adoption will fully participate in these national observances and I hope too, that women will take their as full a share as men."

At this juncture the Government also made use of the policy of 'Divide and Rule.' Loyal persons were taken into service for this purpose. Despite the Government's opposition, the movement progressively grew in strength in Haryana but in villages of Gurgaon including Faridabad district, this message of Swaraj could not reach. The reason for this was that here the dominating castes were led by loyalists. In those days Muslim Meos were backward and there was no awakening among them¹. Their-traditional chaudhry was Yasim Khan, a Landlord of Nuh who was pro-British. The illiterate masses followed their chaudhry.

In the first week of April, 1919, serious and organised efforts were made to spread the gospel of hartal far and wide beyond Delhi. The first area to have come under the influence of the gospel of hartal was Haryana. The reasons for such behaviour were many. Haryana was till 1857 a part and parcel of Delhi and still looked to the imperial city as a centre of their activity. The association of Swami Shradhanand with Delhi during the *Satya Graha* was a direct source of inspiration to the people of Haryana where the influence of Arya Samaj was supreme. A number of emissaries from Delhi, prominent among them being Surendra Nath Sharma who was later prosecuted and sentenced to 3 years imprisonment under Defence of India Act, visited almost all small towns of Haryana. The hartal at Faridabad, Ballabgarh, Palwal and Hodal was attributed to direct pressure from Delhi.²

The Rowlatt Bill's agitation was perhaps the first an all India agitation which marked not only the beginning of the Gandhian struggle in the region but also widened and deepened the current of nationalism.

1. *Freedom Struggle in Haryana* by Jagdish Chandra, 1982, p. 35.

2. *Haryana, Studies in History and Politics*, by J.N. Singh Yadav, 1976, p. 73.

Opposition to the Rowlatt Bills laid the foundation of an agitation. The intensity of which was unparalleled in those years.¹

The *Khilafat* was a protest movement of the Indian Muslims against the hostile attitude of the Allies, particularly of the British Government, towards the Sultan of Turkey, whom they considered as *khalifa* (the spiritual leader). The Balkan wars made ample manifestation of the hostile British attitude towards Turkey. It was feared that the Sultan of Turkey would be completely deprived of all authority after the war.

Khilafat Movement was issued in January, 1920. The word *Khilafat* was taken to mean against or opposed to and Muslims took its meaning as opposed to the Govt. while officially it was understood as *Khuli-Afat*².

As regards Faridabad district, the *Khilafat* movement found some footing. Abdul Ghani Dar, a leading businessman of Ghasere, Mohammad Yasukhan a landlord, Yakul Khan, an ex-jamadar and a businessman of Palwal in Faridabad district were prominent leaders of *Khilafat* movement. The *Khilafat* committees were formed at district and tahsil-levels.

After Amritsar Session of the Congress in 1919, the *Khilafat* manifesto was issued in January, 1920. Gandhi ji in his own way saw an opportunity of uniting Hindus and Muslims over the *Khilafat* cause. He gave enormous help to strengthen the cause of Muslims. On 19th March, 1920, the *Khilafat* Day was observed throughout the Haryana.

The Government let loose the forces of terrorism on the people. Meetings and gatherings were prohibited and the freedom of speech and discussion was taken away from the people. The censor was imposed on the newspapers and the no news of the *Khilafat* agitation could be published in any paper. As a result, the *Khilafat* movement began to fizzle out in Haryana. But the situation improved a little while afterwards when the powerful movement of non-cooperation was launched by the Congress on 1, August, 1920 and the *Khilafat* thereafter became a part of non-cooperation movement.

Haryana witnessed the increasing tide of Non-Cooperation, Firstly, the programme of mass mobilisation was made. Then, extensive efforts for the establishment of the Congress Committees were made for the first time in Haryana. In July, August, 1921, the team of Neki Ram Sharma, K.A. Desai, Sham Lal Satyagrahi and Sri Ram Sharma toured

1. S.C. Mittal, *Haryana : A Historical Perspective*, 1986, p. 107.

2. Jawahar Lal Nehru : *Autobiography*, p. 69.

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the district and established Congress Committees at Faridabad, Ballabgarh and Palwal. Due to police terror, Neki Ram Sharma and Lutfullah Khan could not succeed at Hodal. The *Shudhi* movement was also active in Faridabad and Palwal. It proved an impediment to Congress movement there, since Hindu-Muslim relations had become strained.

Gandhi ji explained to the people at great length the triple boycott programme of non-cooperation. It was here that Gandhi ji used the word '*Satanic*' Government for the British Government for the first time which later on became a common word. "Indians must not be co-operative with this Satanic Government in any way", he said. They should leave Government services; pleaders should not practice in their courts; leaders should boycott the courts and students should refrain from going to Government schools and colleges'. He then exhorted people to wear hard spun '*khadar*' and organize their own panchayats to settle their differences.

A prominent leader and his followers opposed the non-cooperation. "The peasants" he said "Could not afford to indulge in the non-payment of land revenue. If they did so, the Government would take their lands and then what would they eat?". Referring to the renunciation of titles and distinctions conferred by the Government, he said, "Human nature could not be altered and 98 per cent of the people considered the holding of titles honourable. So their renunciation was an impossible work".

Despite the opposition to the Non-Cooperation movement by vested interests, its impact in Haryana was intensive and it had succeeded in creating an atmosphere of hostility against the Government¹. It widened the gulf between the Government and masses. Secondly, the Congress organization for the first time in History was set up in Haryana by expanding its branches².

Due to these activities, even Lord Reading, the then Viceroy of India, admitted in December, 1921 that Government was puzzled and perplexed. Thereafter, the local Government adopted the repressive measures. Seditious Meeting Act was enforced. Certain leaders like Sri Ram Sharma ji were arrested. Due to some violence at Chauri Chaura in Bihar on February 5, 1922, the non-co-operation Movement was withdrawn by Gandhi ji.

1. Punjab Legislative Council, *Proceedings*, January, 1921, P. 51.

2. S.C. Mittal, *Haryana Men Asahayog Andolan*, August, 1971, P. 50.

Keeping in view Hindu-Muslim unity, Gandhi ji terminated the non-cooperation movement. The people of Haryana also engaged themselves in local trivialities and Hindu Muslim conflicts. The factors which stirred the communal feelings had been the formation of the legislative council and the local bodies on the basis of separate electorate. The result had been the formation of the communal groups which were constantly at logger-head with each other.

Secondly, the economic domination of the Hindus over the Muslims gave an impression to the Muslims that they were in danger. Perhaps this economic factor was vital in the communal outbreaks. Another factor was the political position of various groups.

There was a lull in the political environment of the country. Everywhere confusion and depression was prevailing due to communal riots. At this juncture, keeping in view the forthcoming elections, the conservative British Prime Minister announced the appointment of Simon Commission on November 8, 1927. As it was purely whitemen Commission and no Indian was included, practically all parties decided to boycott the Commission. The people of this area like those of other parts of Haryana opposed the Commission. 'The boycott of the Simon Commission provided a great opportunity for the restoration of amity between the different communities and political parties. The Congress, the Muslim League and the Liberal Federation and the Organization of the Moderates which seceded from the Congress after 1920, all combined to frame a constitution for India¹. The boycott of the Commission united the scattered political elements in the country. Lajpat Rai's death stirred an intense revolutionary mentality among the youth of the country².

As a result of the growing communal consciousness a series of communal riots took place in Haryana. In 1928, Hindu-Muslim riot occurred at Softa village of Faridabad district in which 14 persons were killed and 33 injured.

The Congress party started wooing the people. The propaganda work accelerated Congress activities which got further fillip by the passage of complete independence, resolution of 1929 (at Lahore Session). In almost all cities and towns and big villages, 'Independence Day' was observed. A big procession was led by prominent Congress men, speeches delivered and pledges taken.

1. *An Advanced History of India*, 1967, by Majumdar, Chaudhry and Datta, p. 982.

2. *Mahatma (Life of Mohandas Karam Chand Gandhi)* Vol.-II, Delhi 1961, p. 335 by D.C. Tandelkar.

On April 6, 1930, the Congress launched a Civil Disobedience Movement. Public meetings were held all over Haryana to mark the beginning of the movement, Satyagraha sabhas were organized in every district and volunteers were enrolled to go to jails after violating the salt laws.

In Haryana, the Government adopted the policy of repression to curb the agitation of the 'Congress'. Secondly, the Government also adopted the policy of "*Divide and Rule*" to weaken the Congress. The landlords, Government contractors and title holders were given certain facilities and concessions by the Government. The Government helped them to organise '*Aman Sabhas*' under the official protection. But all these efforts met with little success and movement went on till the end of 1930 when the Gandhi-Irwin talks were held.

All India Meo Panchayat was founded in Alwar (Rajasthan) and in 1932, at Nuh (Gurgaon district) the Meos were advised to pay no interest on loans to Hindu *Sahukars*. The conferences were held in this area in sympathy with the demands of the Meo population in Alwar State. The British officers in India were unhappy with the Alwar ruler and, therefore, they instigated the agitation against him. The Meos were already seething with discontent and with the help of Unionist Party in Punjab, a large scale movement was started against the Maharaja. Finally, the Alwar ruler was asked by the British Government to leave the state within 24 hours and not to return till the normal conditions had been restored. To the Meos, the movement represented a fight for Independence of Mewat as a consolidated and autonomous state under the British Crown. With the appointment of a British Political agent at Alwar, the movement fizzled out.

The period of understanding between the Government and the Congress after signing of Gandhi-Irwin Pact was short-lived. After the failure of the Second Round Table Conference the Civil Disobedience movement was resumed again by Gandhi ji. The movement was suspended in 1933 and finally withdrawn in May, 1934. The Government established a police Raj by passing four ordinances. There was a sharp reaction in Haryana. Congress committees were dissolved. The city Congress committee, Palwal and District Congress Committee, Gurgaon, which had their headquarters at Palwal, were dissolved and Deep Chand was appointed dictator.

As usual, the Congress, the Nationalist Party, the Unionist Party and the Hindu Mahasabha entered the election fray in 1937 for Punjab Legislative Council. Earlier, there were 9 seats for Punjab Legislative

Council from Haryana region. But by the Act of 1935, the number of seats for the region was raised to 22 in the house of 175 members. To strengthen the Congress position, an Election Board was formed. Similarly, other parties put their houses in order and came out to work. The Unionist Party made Sir Chhotu Ram incharge of its election campaign. The Hindu Mahasabha had its influence over a few urban traders and the Ahirs of the then Gurgaon district because of Rao Balbir Singh, a traditional leader of Ahirs. At that time Faridabad district was a part of Gurgaon District. Hindu Mahasabha leaders like Raja Narender Nath and Rao Balbir Singh toured the constituencies of party candidates. They appealed to the voters to cast their votes in the name of Hinduism and for its protection and progress. The South-east constituencies viz. Gurgaon (General) and Gurgaon (Muslim-rural) were bagged by the Unionist Party. While the South-east (Gurgaon-Muslim reserved for rural) returned an independent.

The World War-II started in September, 1939. Lord Linlithgow, Viceroy of India, dragged this country into war without consulting the Indian leaders or the provincial ministers. The stand of Viceroy on war had a mixed reaction. The Congressmen, as per advice of their party's central authority, refused to co-operate in the British war efforts. Big Zamindars, princes and other such elements, as also Unionists, led by a peasant leader; and Hindu Mahasabhaites, led by Balbir Singh, came to help the British in every possible way. The Muslim League stood neutral as dictated by its central command.

The Congressmen made preparations to oppose the British authorities in their war efforts. They carried out a vigorous propaganda through different media against the Government's high handedness in dragging India into war. They exhorted the people not to provide recruits and not to contribute to the war fund. Not only this, the Congress also decided to launch a Satyagrah to pressurise the Government during War to accept the genuine demands of Indians. As a first step towards this goal, Satyagraha Committees were formed all over Haryana. These Committees enrolled members and enlisted Satyagrahis for the coming struggle. Conferences were organised, especially in rural areas, from where the Government recruited personnel for the army. In Faridabad area, Rup Lal Mehta, General Secretary of the District Congress Committee (Palwal) and Thakur Ram Singh, President of the District Congress Committee, visited several villages and enrolled members and Satyagrahis and asked them to be non-violent.

The district participated in the individual Satyagrah movement

started by Gandhi ji towards the end of 1940. He declared that one individual at a time should go out in street shouting anti-war slogans and should himself arrested. Hundreds of people were arrested in Haryana.

After a couple of months, when the Cripps Mission failed, the Congress working committee passed the Quit India resolution on July 14, 1942.

During the movement, generally the upper class-rich people, landlords and princes helped the Government. Muslims generally remained aloof. The labour under the influence of Communist Party did not participate while the labour under the Congress supported the movement. The Quit India Movement of 1942 had also its impact on the District. Har Lal Bhargava who was an advocate at Gurgaon Courts played a leading role in the Quit India Movement. He was arrested at village Dighaut of Palwal alongwith his associate. Gandhi ji gave a call to do or die. Next day he was arrested.

The news of arrest of leader spread like a wild fire. Hartals and public meetings were organized. The movement took a violent shape. Government of India took it very seriously. In a letter to the Prime Minister Churchill, Lord Linlithgow, called it as a most serious rebellion since that of 1857¹. In Haryana, it gathered some momentum. In fact it had no appreciable strength in the region. The Muslims and the Sikhs having strong traditions of military services remained mainly uninvolved². All Congress Committees were declared unlawful and local leaders were arrested. Even family members of the arrested were shadowed by the C.I.D. men. In Faridabad and Gurgaon areas, the demonstrators were subjected to indiscriminate lathi charge³.

Finding that their communal policy of 'divide and rule' did not work well in Haryana, the British Government tried to divide the people economically. They created two classes; One agricultural-mainly, living in villages and other commercial or urban classes. The rural population was won over by giving them a few small posts in the administration, such as those of tahsildar, Sub-Inspector, etc.⁴ In consequence, differences arose.

1. P.N. Chopra, Editor Gazetteers, Govt. of India, *Quit India Movement*, p. 1.

2. Francis G. Hutchines : *Spontaneous Revolution The Quit India Movement*, 1971, p. 286.

3. A. Moïn Zaidi : *The Way Out to Freedom*, 1973, p. 91.

4. Sri Ram Sharma : *Haryana Ka Itihas* (Urdu) p. 87-88.

Since 1940, the activities of the All India Muslim League under Muhammad Ali Jinnah had been becoming more and more aggressive. The ruling Unionist Party in the Punjab under the leadership of Sikandar Hayat Khan and Sir Chhotu Ram kept an effective check on communal activities. However, the sudden death of Sikandar Hayat Khan on December 26, 1942 and of Sir Chhotu Ram on January 19, 1945, strengthened the influence of Jinnah in the province.

The role played by the Indian National Army is also very important. Though the people of Haryana did not take much part in the war yet it brought the people to a common cause. As regards, Haryana as many as 2,248 soldiers joined Indian National Army. The highest number of soldiers (986) was from Gurgaon and Faridabad areas. The Congress Party also appointed a Defence Committee for the release of INA prisoners. Jawahar Lal Nehru along with Neki Ram Sharma visited Haryana in 1946 and gave a call to a Relief Fund for the defence of INA prisoners and support their dependents¹.

After the end of the war, elections to both the Central and State Legislatures were held in 1945-46. Election was started by all parties in right earnest. Many Central and Punjab Congress leaders visited Haryana, addressed election meetings at various places, giving the message of the Congress to lakhs of people. The Unionist Party was not very active. Its great leaders, Chhotu Ram and Sikandar Hayat, were no more there. In their absence, the Unionist Policy was explained by Khizar Hayat Khan. The Muslim League was very active and several of its leaders visited Muslim majority places.

The Muslim got 75 seats, still it was not in clear majority, and as such it could not form a ministry. However, the Congress, the Unionists and the Akalis joined hands and formed a coalition ministry under Khizar Hayat Khan. The ministry could not function properly because Muslim League did not allow it to proceed with the business. It pressed for the Partition. There were communal riots at various places to which Haryana was no exception.

After the resignation of Khizar Hayat Khan in March, 1946, the then Punjab passed under the Governor's rule. In March a series of communal riots started at Rohtak, Hisar and Gurgaon including Faridabad. Migration had started though on small scale. In April, May and June, the Meos of Gurgaon and present Faridabad district became victims of revenge². A number of villages were burnt, houses were

1. S. Gopal : *Jawahar Lal Nehru's Biography*, Vol.-1, 1976, p. 308.

2. Tara Chand : *History of the Freedom Movement in India*, Vol.-IV, 1972 p. 458.

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plundered, people were slaughtered and property was looted. Troops were called to control the situation.

The communal tension, already begun, increased and this had its repercussions much on the Meos of the area of this district and those of the Gurgaon district. A branch of All India Muslim League was established there and a large number of Meos joined it. In 1947, a scheme of organizing Mewat into a separate Meo Province was mooted; it had the sympathies of All India Muslim League¹. Meanwhile the country was divided and India achieved Independence on August 15, 1947.

As soon as Independence was granted to India, riots like other parts of the country spread in the then Haryana region also. There was a lot of bloodshed in the country. The situation, particularly in Gurgaon district including Faridabad area, was brought under control with the help of the army.

The people were forced to migrate; the Muslims left East Punjab while the uprooted Hindus and Sikhs trickled in from West Pakistan. The number of the refugees who settled in Haryana was much more than the Muslims who migrated². The site for Faridabad township was selected by the Government of India for rehabilitating the displaced persons migrating from North Western Frontier Province and Dera Ghazi Khan district (Now in Pakistan) consequent upon the Partition in India in 1947. To start with the control of this township was rested in Faridabad Development Board, which functioned under the authority of the Government of India through the Ministry of Rehabilitation.

In the free India, Haryana was a part of the Punjab. During the brief tenure of Bhim Sen Sachar as Chief Minister of the compact Punjab, he introduced language formula, popularly known as '*Sachar Formula*' on October 2, 1949, dividing the state with Punjab and Hindi Zones. This formula allowed Punjabi and Hindi to be used as the medium of instruction in the respective regions and to be taught as compulsory second language in the two regions.

These were the circumstances which led the Punjab State towards bifurcation. The Akalis of the Punjab launched a vigorous agitation for a Punjabi Suba. The States Reorganization Committee was constituted by the Government of India on December 29, 1953. It was to

1. *Alwar District Gazetteer* (Rajasthan) 1968, p. 93.

2. More details regarding rehabilitation may be seen in the Chapter-III(People).

submit its report after touring different states in the country. The State Reorganization Commission considered the question of reorganization and recommended the merger of the PEPSU into Punjab region and the districts of Mahendergarh and Jind into Haryana region.

However, the Commission rejected the demand of greater Delhi and Vishal Haryana on the ground that the separation of Haryana areas of Punjab which were deficient areas would be no remedy for ills, real or imaginary, from which this area at that time suffered.¹ Similarly the State Reorganization Commission rejected the demand of creation of separate Punjabi Suba.² Its main arguments were lack of popular support, difficulties of demarcating linguistic boundaries and opposition of a large section of Punjab population.

The rejection of the demand for Punjabi Suba, made the Akalis unhappy and the Akalis gave a demand of non-violent morcha. Consequently, on September 23, 1963, the Government of India appointed a Parliamentary Committee under the Chairmanship of Sardar Hukam Singh, Speaker of Lok Sabha to study the question of the division of Punjab. This Committee submitted its report on March 18, 1966. It recommended the creation of a Punjabi speaking State and also proposed the establishment of a Hindi speaking State of Haryana. Punjab Reorganization Bill was passed by the Parliament on 10th September, 1966 and on November, 1, 1966, Haryana came into existence.

Faridabad district was bifurcated from Gurgaon district and came into existence as separate district on August 15, 1979. The territorial changes upto March 31, 1991 have been detailed in the Chapter-I(General).

1. For details, see *State Reorganization Commission Report*, 1955.

2. *Ibid.*