

CHAPTER II

HISTORY

ANCIENT PERIOD

The earliest reference to the region comprising the present day Jhajjar district goes back to pre-history. The archaeological evidences discovered here suggest traces of the Indus Valley Civilization. Possibly Harappan people, when pressed by the Aryan immigrants, moved south-eastwards and founded their settlements there. For a long time, the history of Jhajjar region from the Rigvedic period to the era of Buddha is shrouded in obscurity. However, the archaeological excavations in the area were undertaken for the first time in 1879 by Mr. Wood, the then Rohtak District Administrative Officer, which brought to light three phases of early material culture. After Mr. Wood, some excavations were also done by the Archaeological Survey of India. A systematic and extensive excavation was later undertaken by Prof. Silak Ram of Department of History, M.D. University, Rohtak, who proved that the region was inhabited by a variety of cultures, namely the Pre-Harappan, the Polished Ware, the Early-Historical, the Early-Medieval and the Medieval. Ashok Kumar, a Research Scholar of Department of History, M.D. University, Rohtak, in the course of a village-to-village-survey in Badli region of Jhajjar tehsil, discovered 14 sites with cultural remains ranging from the Pre-Harappan to the Medieval Times (Badli-II and Lagarpur-II related to Pre-Harappan, Harappan, Late-Harappan periods while Badli-III, Badli-IV, Badsha, Daryapur, Dewarkhana, Jahangirpur, Kheri Jat, Khungai, Lagarpur-I, Mohmadpur Majra, Nimana and Sondhi to the Medieval Times). The discovery of coins of Gondophernes corroborates the fact that the region of Jhajjar remained under the influence of Indo-Greeks, Saka, Kushana and Yaudheya empires.¹

1 *Indian Archaeology 1993-94: A Review*, Edited by R. S. Bisht, C. Dorje & Arundhati Banerji, Published by Director General, Archaeological Survey of India, Government of India, Janpath, New Delhi. 2000, p. 51

Traces of about thousand-years-old human civilization have been found at a site near Badli village in an excavation conducted by a team of archaeologists. Recovery of articles such as pottery, goblets, *maniks* (used in *manimala* or a string of pearls), and remains of ancient pottery are reminiscent to the existence of Indus Valley Civilization. These remains indicated that it was a small rural hamlet located at an elevated area during the Indus Civilization Times. For the first time, this site was explored by Prof. Suraj Bhan in 1967-1968 A.D. (Bhan, 1975). Later on, an excavation at Badli was conducted by Prof. R.C. Thakran of Delhi University and Prof. Amar Singh of M.D. University, Rohtak during 2008-09. The purpose of the excavation was to recover the archaeological remains from the site to understand the cultural sequence and also to understand the cultural composition and life of people at a small-sized rural settlement far away from the big centres of the Harappan civilization in order to have a better understanding of the urban and rural life styles. The 6.5 feet deposits of occupational layers were exposed in the excavation. Upper part of habitation deposit was removed by the villagers. Remaining deposit has two culture periods, i.e. the Period-I and the Period-II.¹

The Period-1 belongs to the Early Harappan Culture/Early Siswal Culture (3500-2800 BCE). The site was dominated by the Early Siswal tradition ceramic. The period was furnished by the polychrome and bi-chrome ware. Various types of pottery were noticed here such as vases, jars, *handis*, cups, bowls, dish-on-stand etc., while the surface decorations consisted of paintings and incisions. The former included lines, bands, parallel bands, oblique and horizontal strokes, broad bands in black over plain and red slipped surface whereas the latter represented simple and parallel zigzag lines, slashes and cross-hatches, so on and so forth. The presence of graffiti marks, usually on the outer surface of the vases, was also noticed. These were post firing executions and ware of varied forms but usually consisted of some lines, especially engraved, forming different shapes. Such graffiti marks occurred at other sites of this period. A good number of antiquities were recovered during

1 'Excavations at Harappan Site of Badali, 2008', R.C. Thakran, Amar Singh, Yashpal, Vikas & Anju, *Purattatva (Bulletin of the Indian Archaeological Society)*, No. 39 (2008-09), pp. 165-167

the excavation from this period like beads, bangles etc. These were made of a variety of raw materials such as clay, terracotta, steatite, faience, carnelian, bones, etc. The terracotta discs were also found from this deposit. Few copper objects were also reported.¹

The Period-II is distinguished by Mature Harappan Culture (2600-1900 BCE) represented by the familiar ceramic tradition. The characteristic of mature Harappan types (dish-on-stand with nail headed rim, goblets, beakers) and painting designs (natural and geometrical) were witnessed in circulation. The pottery was usually applied with a fine red slip and the paintings were executed in fast jet black colour. Quantity of antiquities was increasing in this period. Several types of ornaments like beads, bangles etc., were reported during the excavation. The evidences of copper smelting and U-shaped hearths came into the light during this period. Next phase of the Mature Harappan had clear evidences of such structures which were built by the mud bricks and occasionally made by the baked bricks. The standard ratio of the size of a Brick was 1:2:4. During the course of explorations, five sites of Early Historic Period were also discovered here namely Hasanpur-I, Jhajjar-II, Nimana-IV, Sondhi-III and Surah. These sites yielded red ware of Early Christian Era. Besides pottery, Kushana copper coins and other minor fields were also recovered from the sites.²

The advent of the 'Bharatas', the most powerful Aryan tribe of Rigvedic period, makes the history of this region coherent and meaningful. The glory of the Bharatas finds a special mention in the *Mahabharata*. The region of Jhajjar formed a part of extensive empire of the Nandas. However, the Nanda king of Maghdha later on had been overthrown by Chandergupta Maurya. Under the Mauryans, the region was included in administrative division called Uttarapatha with its headquarters at Taxila.³ After the fall of

1 'Excavations at Harappan Site of Badali, 2008', R.C. Thakran, Amar Singh, Yashpal, Vikas & Anju, *Purattatva (Bulletin of the Indian Archaeological Society)*, No. 39 (2008-09), pp. 165-167

2 *Ibid.*

3 Haryana State Gazetteer, Vol. I, p. 178 ; From the *Puranas* we learn that the supreme authority of Nandas extended over an extensive area which included the Kuru Kingdom also. See Horace Hayman Wilson (tr.), *Vishnu Purana*, p. 184

Mauryans, we witness the rise of republics in the region, like that of the Agras at Agroha and Yaudheyas at Rohtak. The earliest Yaudheya coins, seals and sealing recovered in this region show their extensive territory in which the area of modern Jhajjar district was also included. Quite interestingly, these coins refer to the title of their rulers, the names of the people and their land which was known as *Bahudhana* or *Bahudhanyaka* (i.e., of plenty of corn). Under the Yaudheyas, the region witnessed the revival of ancient values: martial spirit, love of Sanskrit learning and a curious blend of material and altruistic interests. Somadeva paid a glowing tribute to them in the following words:

“The Yaudheya country was like an ornament of the earth, and was replete with all requisites of good and happy life. Its villages were full of cattle wealth. Abundance of irrigation works rendered free from the vagaries of rains. Their fields yielded bouncing harvests.”¹

The Yaudheyas ruled over this region till they were conquered by the Indo-Greeks towards the end of 2nd century B.C. or in the beginning of 1st century B.C.² However, the republic declined in the region after 3rd century. Towards the middle of 4th century A.D., the Yaudheyas was subjugated by Samudragupta. The republic was totally suppressed and a despotic monarchical rule was established by them. Hence, the region of Jhajjar was annexed into the mighty Gupta Empire. The Guptas united India. Coin-molds and clay plaques found from the region give clear indications of the rule of Guptas over the region.³ Seals and sealing were also used as a medium of propaganda such as a coin of Samudragupta depicts the Gupta king as a musician. During the reigns of Kumargupta and Skandagupta, the Huns invaded India. As no Huna coin has been recovered from the district, it would be difficult to say if it was also subjected to their rule.⁴

1 Haryana State Gazetteer, Vol. I, p. 182

2 *Ibid.*, p. 178 & Silak Ram Phogat, *Archaeology of Rohtak and Hisar Districts*, p. 115

3 Jagdish Rahar, *Jhajjar Through Ages* : Central India Journal of Historical and Archaeological Research, Panna (M.P.), 2015, p. 2

4 Jugal Kishore Gupta, *History of Sirsa Town*, Atlantic Publishers & Distributors, New Delhi, 1991, p. 21

In the beginning of 7th century A.D., the region of Jhajjar formed a part of Srikantha Janpada of Pushpabhutis of Thanesar and, thereafter, passed under the rule of Bandhi, the cousin of Harsha, who probably succeeded to the latter at Thanesar after the transfer of Vardhana capital to Kanauj.¹ Coins of Samanta Dev discovered from Mohanbari indicate that the Rajputs also ruled over this region.² With the accession of the Pratihara Rajput ruler Nagabhata-II (792-833), a new era began in this region. From the account of his conquest as furnished by the Gwalior inscription, it appears that his empire was extended up to the areas of Jhajjar and Rohtak.³ Soon after the death of Mahipala of Pratihara dynasty, the Tomara-Rajputs established their kingdom at Delhi and its surrounding areas including a vast area in the region. A British Settlement Report of 1879-1883 reads that in the 9th–10th centuries, many Rajput clans as well the community of Jats arrived in this region and other parts of the present Haryana state in order to settle here on permanent basis.⁴ They cleared the jungles and founded new villages in this region. At this time, Delhi became the capital of this region. Thus Jhajjar has witnessed many historical upheavals and passed through many transitional phases since Pre-Harappan age to the medieval period.

MEDIEVAL PERIOD

History of the region becomes more definite when we enter in the medieval age. With the Turkish invasions, the area became a battlefield of India for different emperors for establishing hegemony over Delhi. The Tomara-Rajputs were ruling over Delhi including the 'Haryana' at the time of the Ghazanavid invasion from the north-west. At the outset, the Tomaras and Ghazanvids made no attempt to oust each other. In this way, for about a century and a half, the Muslims and the Rajputs co-existed. The position, however, changed with the falling of Lahore at the hands of the Ghaurids on

1 Hisar District Gazetteer, 1987, p. 30; H.A. Phadke, "Haryana and Gurjara Pratihars", *Haryana Research Journal*, No. 3, 1967, p. 5

2 *District and States Gazetteer of the Undivided Punjab*, Vol. IV, Reprint 1985, B.R. Publishing Corporation, Delhi, p. 43

3 Haryana State Gazetteer, Vol. I, p. 190

4 Rohtak District Gazetteer, 1970, p. 21

the one hand and the victory over the Tomaras by the Chahamanas (of Ajmer) on the other hand. It, however, seems that the Tomaras continued ruling over this region as the feudatories of the Chahamanas in the earlier period. The most powerful ruler of the Chahaman dynasty was Prithviraja-III (1176-1192 A.D.). At his time, Mohammad Ghori invaded the region and fought a battle at Tarain in 1191 A.D. with him. Beaten in his earlier encounters in 1190-91 A.D. at Tarain, he returned back in the following year and defeated Prithviraja-III in 1192 A.D.¹

After the battle of Tarain, Sultan Shah-bud-Din Mohammad Ghori placed one of his ablest Generals, Qutub-ud-Din Aibek, as Incharge of his territories possessed in India including the present Jhajjar district. In fact, Aibek had played an important role in the battles of Tarain and also in the subsequent Turkish conquests in north India. He was enthroned at Lahore on 1206 A.D. on the basis of the support of local notables and *Amirs*. After Aibek's death in 1210 A.D., Aram Shah was enthroned by *Amirs* of Lahore. In his period, the turbulent Jats, Ahirs and Meos of Haryana region challenged the Turkish authority. In the meantime, Iltutmish, the then Governor of Badaun, was also invited. Aram Shah, although enjoyed the support of Lahore *Amirs*, presented a feeble resistance to him, but was vanished and slain. Iltutmish ruled over the region from 1211 A.D. to 1235 A.D. He was succeeded by Firuz in 1236 A.D. As the latter was a weakling, the real power was seized by his mother Shah Turkan under whose oppressive rule, the nobles lost all faith in the administration and rebellions broke out at various places. Firuz ruled only for seven months.²

Rebellions and disorders encouraged Raziya, Iltutmish's daughter, to exploit the opportunity to gain power in the region in 1236 A.D. Her rule lasted only for about three years, i.e., from 1236 to 1240 A.D. After the reigns of Muizz-ud-Din Behram Shah (1240-42 A.D.) and Alauddin Masud Shah (1242-46 A.D.), the feeble successors of Raziya Sultan, Nasiruddin Mahmud

1 Rohtak District Gazetteer, 1970, p. 22

2 Satish Chandra, *Medieval India from Sultanate to Mughals: Delhi Sultanate (1206 to 1526 A.D.)*, Part-I, Har Anand Publications Pvt. Ltd., New Delhi, 2006, p. 38

ascended the throne with the help of Ulugh Khan, the most influential noble of his times. During his reign, the administration of Jhajjar (as a *Shiq*) was under the control of Nusrat Shah. After the death of Nasiruddin Mahmud, Ulugh Khan ascended the throne with the title of Ghiyasuddin Balban in 1266 A.D. His rule lasted for twenty years. During the reign of Balban's successor, Muizz-ud-Din Kaiqubad, a physical and moral wreck Jalaluddin Firuz Khalji, who fought in the wars against the Mongols as an *Amir*, usurped the power and ascended the throne in June 1290 A.D. It is pointed out that he accepted the assistance of some brave local chiefs in Jhajjar, i.e., Kotwal Veerjatan, Hatiya Payak, Faquir Siddhi and Balbani Pehlwan. The Sultan was assassinated by his nephew Ali Gurshasp who ascended the throne as Ala-ud-Din Khalji. His rule lasted from 1296 A.D to 1316 A.D in the region.¹

Next came the Tughlaq dynasty. Ghazi Malik Tughlaq ascended the throne of Delhi in 1320. Fakhruddin Jauna, later known as Muhammad Tughlaq, murdered his father Ghazi Malik and ascended the throne in 1325 A.D. Under his regime, Jhajjar was under the control of his local chiefs of Haryana like Gulchandra Khokar, Niju and Sahaj Rai. After his death, Feroz Tughlaq, Ghiyasuddin Balban's nephew who was born of a Bhatti Rajput mother, was proclaimed as the successor to the throne on 24 March 1351 A.D. at Thatta. He ruled over the region till he died on 21 September 1388.² Towards the end of Tughlaq dynasty and just before the invasion of Timur in 1398 A.D., the nobles of Delhi and Haryana were sharply divided in their loyalties towards the rival claimants of the throne. One group supported Mahmud Tughlaq at Delhi but *Amirs* of Jhajjar favoured Nusrat Shah who was the local chieftain of Jhajjar and its surrounding regions. Khizr Khan, the Governor of Multan, was also interested to take advantage of the anarchy prevailing in the Delhi Sultanate after the invasion of Timur. He eventually occupied most of Haryana region which included Jhajjar.³ He also occupied the throne of Delhi in 1414 A.D., and became the founder of a new dynasty - the Sayyads.

1 Satish Chandra, *Medieval India from Sultanate to Mughals: Delhi Sultanate (1206 to 1526 A.D)*, Part-I, Har Anand Publications Pvt. Ltd., New Delhi, 2006, p. 38

2 *Ibid.*

3 H.A. Phadke, *Haryana: Ancient and Medieval*, Harman Publishing House, New Delhi, 1990, p.124

Bahlol Lodhi ascended the throne of Delhi on 19 April 1451. After his death, his son Sikandar Lodhi, ascended the throne on 17 July 1489 A.D. In order to ensure smooth and efficient administration, he appointed *Shiqdars* in the Sultanate. Usman was appointed as *Shiqdar* of the region of Jhajjar. After that, the region was ruled by the last Sultan of Delhi, Ibrahim Lodhi, from 21 November 1517 A.D. to 21 April 1526 A.D.¹ The Delhi Sultanate came to an end in 1526 after the first battle of Panipat and now a new Mughal dynasty began their rule in India.

Zahir-ud-Din Mohammad Babur defeated Ibrahim Lodhi in the first battle of Panipat on 21 April 1526 and ascended the throne of Delhi on 24 April 1526. Now, Jhajjar went under the control of the Mughals. But when Sher Khan defeated Humayun, son of Babur, at Chausa in 1539 A.D., Jhajjar came under the Afghan rule. After the death of Sher Khan on 17 May 1545 A.D., his son Islam Shah ascended the throne. But disintegration of the Afghan Empire after the death of Islam Shah again offered Humayun a golden opportunity to regain his territories who finally once again ascended the throne of Delhi on 23 July 1555. Under Humayun, the region of Haryana including Jhajjar went under the control of Nasib Khan, a noble of the Mughals. Akbar occupied the throne of Delhi after Humayun's death in February 1556. During his reign, Jhajjar assumed great significance. His *Wazir* (Minister) Todar Mal divided all North India into many administrative circles. The present Jhajjar district, which was then a part of the *Suba* of Delhi, fell within the *Sarkars* of Delhi and enjoyed political stability. This *Sarkar* included three *Parganas* of Jhajjar, Mandhoti and Dubaldhan. In fact, the present Jhajjar district was an important *Pargana* of Delhi *Suba*.²

Jhajjar got also benefitted spiritually by the Sufi Movement under the Mughals. The contemporary of Akbar was Sayyad Najumuddin Husain, a great Sufi saint of the region.³ After Akbar's death, his son Jahangir ascended

1 H.A. Phadke, *Haryana: Ancient and Medieval*, Harman Publishing House, New Delhi, 1990, p. 125; K.C.Yadav, *Haryana Pradesh Ka Itihas*, (Hindi), Manohar Publication, New Delhi, 1992, pp. 37-38

2 H.A. Phadke, *op.cit.*, p. 138

3 *Ibid.*, p. 210

the throne in 1605 A.D. During his reign, the realm was secured and the nobles were encouraged to embellish cities, construct *serais*, gardens, tombs, shrines - all concrete manifestations of a prosperous state. At Jhajjar, for example, several tombs were built between 1611 A.D. and 1625 A.D. These tombs are built in the form of pillared *Shattris* similar to ones built here in Akbar's time. Other square tombs are reminiscent of even older structures, those built commonly during the pre-Mughal/Lodhi period. The monuments at Jhajjar, a group of tombs built mainly of *Kankar* tombs in Pathan style, in view of their planning, design and decoration probably belong to 16th century.¹ After the death of Jahangir, his son Shahjahan ruled India from 1628 A.D. to 1658 A.D. This tract remained normally quiet during period of Jahangir (1605-1627 A.D.) and Shahjahan (1627-1658 A.D.). There followed a period of decline, confusion and disorder in Jhajjar after Aurangzeb's death on 3 March 1707.²

The tract comprising the present Jhajjar district was often granted as *Jagir* or service tenure to nobles of the court by the Mughal Emperors, and Rajput, Brahmin, Afghan and Baluch nobles had at different times enjoyed such positions here. In later Mughal period, Delhi Emperor Farukhsiar granted the *Jagir* of Jhajjar to his *Wazir* named Alauddin who ruled over this area up to 1720 A.D. After Alauddin, it was granted by the Emperor Muhammad Shah to his courtier Nawab Roshan-ud-Daula, who further assigned it to Akil Khan. Akil Khan ruled over the region for 25 years, i.e., till 1745 A.D. The Nawab of Farrukhnagar also got possession of a large part of Haryana including some area of present Jhajjar district.³ The Marathas under Raghunath Rao and Malhar Rao forced the Nawab to pay tribute. Due to political disturbances and feuds between *Wazir* Safdarjang and *Wazir* Imad-ul-Malik at Delhi, no administrator could be appointed at Jhajjar for three to four years. Ultimately Safdarjang succeeded in the tussle who posted Mir Murtza Khan as

1 B. Asher Catherine, *The New Cambridge History of India: Architecture of Mughal India*, Cambridge University Press, Cambridge, 1992, p. 140

2 H.A. Phadke, *Haryana: Ancient and Medieval*, Harman Publishing House, New Delhi, 1990, pp. 218-19

3 Yashpal Gulia, *Heritage of Haryana*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 2012, p. 56

Amil of Jhajjar (as his own representative) in 1749.¹ Mir Murtza Khan's rule lasted for five years. Then Imad-ul-Malik became royal *Wazir* at Delhi and got Jhajjar as a traditional fief. He handed over it to the Nawab of Farukhnagar Kamgar Khan in 1754. Kamgar Khan posted Hasan Ali Khan and Mirza Khan (his brother and nephew) as administrators here.²

Hasan Ali Khan at first evaded payment of tribute to Prince Ali Gauhar [who later on became Emperor Shah Alam-II (1728-1806 A.D.)] in May 1757, but later followed the example of Satbhami (the widow of late Sitaram Khazanchi) and her sons Devidat and Shambhunath of Kalina who also evaded but finally submitted and signed undertakings to pay tribute for their estate.³ In a campaign of collections, Prince Gauhar attacked Auliya Khan, Baluch of Dadri, and secured a promise of large tribute and then came to restore his outpost at Jhajjar.⁴ In the meantime, Emperor Alamgir-II recalled the Prince. Emboldened by this, the Baluchs robbed the Prince of his baggage outside Jhajjar while his soldiers plundered the villages around.⁵ Disloyal and selfish *Wazir* decided to oppose the Prince (Ali Gauhar) and misled the Emperor against him. As a result, the Emperor reached Kot Kalan near Jhajjar while the Prince at Bahadurgarh. After learning that the Prince was beyond Jamuna, the *Wazir* also attacked Jhajjar and collected lakhs of rupees there.⁶

The area of Jhajjar seems to have remained with Kamgar Khan till his death in 1760 A.D. His son, Musa Khan, was, however, expelled from Farukhnagar by Raja Surajmal, the Jat ruler of Bharatpur, who now seized Jhajjar and Badli. Raja Jawahar Singh, son of Surajmal, himself resided at Farukhnagar and posted Ram Kishan Jat at Jhajjar.⁷ Jawahar Singh used force in Surohi, Chappar, Nahar and Chara villages to levy taxes. He also repulsed

1 Yashpal Gulia, *Heritage of Haryana*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 2012, p. 56

2 J. N. Sarkar, *The Fall of Mughal Empire 1754-1771*, Vol.-II, M.C. Sarkar and Sons Ltd, Calcutta, 1934, p.27

3 H.A. Phadke, *Haryana: Ancient and Medieval*, Harman Publishing House, New Delhi, 1990, p. 178

4 J. N. Sarkar, *op. cit.*, p. 116

5 H. A. Phadke, *op. cit.*, p. 178 & H. R. Gupta, *Studies in Later Mughal History of the Punjab (1707-1793)*, Lahore, 1944, p. 47

6 William Irvine, *Later Mughals*, Oriental Books Reprint Corporation, Delhi, 1971, p. 179

7 Yashpal Gulia, *op. cit.*, p. 56

the attack of Bahadur Khan, the Baluch leader of Bahadurgarh, and occupied his territory. He now established a separate State consisting of Rewari, Farukhnagar, Pataudi, Badshahpur, Ghasera, Jhajjar, Bahadurgarh, Hasangarh, Rohtak, Meham, Gohana, Julana and Hansi. Jhajjar was his capital. However, after the death of his father Raja Surajmal in 1763, Jawahar Singh went to Bharatpur in 1764, and handed over Jhajjar and other areas to his Dewan Khushal Rai.¹

After the death of Raja Jawahar Singh, his successor Raja Nawal Singh (1771-76 A.D.) allotted Jhajjar in 1774 to his General Walter Reinhardt, also known as 'Samru' or 'Sombre' because of his swarthy complexion. The General, who came to India in 1750, and became a leader of a band of sepoys and European deserters, fought for the Raja of Bharatpur. Later on, he left the Raja's service and got appointed at Delhi *Darbar* under *Wazir* Najaf Khan and received a grant of *Pargana* of Sardhana near Meerut, 52 miles from Delhi. He also succeeded in getting Jhajjar again with some legal authority but died soon in 1778.² Owing to her high approach in the *Darbar* of Delhi, the widow of General Walter Reinhardt, also known as 'Begum Samru', was allowed to retain the *Jagir* of her husband and held Jhajjar for seven years. But she normally used to stay at Delhi and came at Jhajjar only for four times during her tenure. Her loyal officers named Rai Gopichand, Chaudhari Sahab Singh and Mazlish Rai administered Jhajjar. She ruled Jhajjar from 1772 to 1778. Then she exchanged her *Jagir* with the another *Jagir* at Sardhana in 1785. Titled 'Zebun Nissa' by Emperor Shah Alam, she was also honoured by the British East India Company, as 'Her Highness Begum Samru of Sardhana'.³

Towards the middle of 18th century, the present district of Jhajjar slipped away from the administrative control of the rulers of Delhi. It was almost parcelled out among the local chiefs and also subjected to some extent to the encroachment of the neighbouring powers. Bahadur Khan (once a to

1 *L'amour that led to war, A Slice of History* by Ajit Dalal, The Tribune, 20th February, 1999

2 Yashpal Gulia, *Heritage of Haryana*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 2012, p. 57

3 John Lall, *Begum Samru: Fading Portrait in Glided Frame*, New Delhi, 2012, Prologue p. 5

the encroachment of the neighbouring powers. Bahadur Khan (once a servant of Nawab Kamgar Khan of Farukhnagar, who later entered the services of Imad-ul-Mulk) was granted the *Jagir* of Bahadurgarh in 1754 A.D. He was succeeded by his brother Taj Muhammad Khan in 1761 who ruled for 14 years. Taj Muhammad Khan was followed by Nawab Amir Ali Khan, the last of the line. Refusing to agree the demands made on him by the Marathas, he was deposed by them in 1793 A.D.¹

In the meantime, Mirza Najaf Quli Khan, one of the Rohilla *Sardars*, who won the confidence of Emperor Shah Alam, attacked Jhajjar in 1782 and captured it. He held Jhajjar till 1789 and established his headquarters at the fort of Kanaund (now in Mahendergarh district). In 1789, Mirza Ismail Beg snatched the area of Jhajjar by a military action with the aid of the Marathas and posted Mohammad Baksh, Apaji Maratha and Shahbaz Khan as administrators of Jhajjar. In between, Shahib Singh and Manza Singh, the Sikh freebooters from Punjab, also attacked and snatched Jhajjar from its weak administrators in 1791, but could not rule more than two years and rolled back due to the fear of the Maratha commanders who kept on roaming near Delhi. Soon Mahadji Scindia, the most powerful Maratha Chief of India, had kept a hold over Delhi. He allotted Jhajjar area to his loyal assistant Appaji Khanderao in 1792. But Rao established his headquarters at Kannaund and posted Bapu Shankar, Khamba Rao, Ram Chander Bhau and Laxman Dada as the administrators of Jhajjar.²

During this period, an Irish native George Thomas also emerged on the political platform of the region. He became an ordinary sailor and came to India by a British ship at Madras in 1781-82. He got first appointed as a gunner in Nizam's army and later reached Delhi in 1787. He was "tall in his person (being upwards of 6 feet in height) and of a proportionate strength of body."³ Earlier, he served under Begum Samru for some years. He was

1 *Desi Irish Raja of Haryana*, The Times of India, 24th July, 2016

2 *Ibid.*

3 Rohtak District Gazetteer, 1910, p. 26 ; The account has been taken from Captain William Franklin, *Military Memoirs of George Thomas*, Calcutta, 1803

appointed as Collector of the Sub-Division of Tappal in the Begum's *Jagir*. But soon his relations with the Begum got strained. Perhaps, he became the victim of the intrigues of Le Vasseau, the leader of French party at Begum's court, who later on also married with Begum Samru. As a result, Thomas was dismissed. But he resisted which resulted into his arrest and confinement in September 1791. He was, however, released with the intervention of Shah Nizamuddin, an agent of Mahadji at Delhi Court. In October 1793, he was invited by the Maratha General Appa Khanderao, who directed him to raise a battalion of the regular infantry of 1,000 and the cavalry of 100. George served him for four years. He was even adopted as his son by Khanderao, who presented to him the *Paraganas* of Jhajjar, Beri, Mandhoti and Patauda which had annual revenue of one lakh and a half of rupees for the support of his forces. The Maratha chief, however, gave what neither he nor his lieutenant could hold, and within a year, the people of these *Paraganas* rose against the demands of the Marathas. George Thomas, however, suppressed the local Jats at Beri and set the whole town on fire. There is still a shrine at the one of the gates of Beri which marks the spot where a Jat warrior fell fighting against Thomas.¹

When Thomas was busy in suppressing the refractory villages, Begum Samru also moved against him from her capital Sardhana. She encamped about 34 miles south-east of Jhajjar. Her army was comparatively large. It consisted of four battalions of infantry, 20 companies of artillery, and a cavalry of about 400, while Thomas had only 2,000 men, 10 pieces of artillery and a cavalry of 200. However, Begum could not succeed as there was revolt in her own camp due to personal rivalries and intrigues between the Chief Commander Le Vasseau and a German Commander Legos (the latter was a friend of George Thomas). In the strife, Le Vasseau committed suicide and Begum was wounded.² It was a big success of Thomas, but he could not get the due money from the Marathas for maintenance of his troops. Being disgusted with the indifferent attitude of the Marathas employers, he now

1 Rohtak District Gazetteer, 1910, p. 26

2 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, p. 18

became a freebooter and started plundering. In 1797, encamping at Jhajjar, Thomas raided Urika, 35 miles north-east of Jhunjhunnu in Rajasthan, and took a ransom of ₹52,000. In April 1798, he gave up the Maratha service owing to the continuous intrigues of Vaman Rao, and settled down at Jhajjar as an independent chief.¹

George Thomas was now an independent ruler who minted and issued coins at his own name. He established a gun factory and built a fort known as ‘Georgegarh’ which later came to be popularly known as ‘Jahazgarh’. Though the historical fort has now completely dismantled but, the village namely ‘Jahazgarh’ is still there. Initially Thomas kept his headquarters at Jhajjar, then Jahazgarh and finally shifted to Hansi. His kingdom was situated in the west of Rewari-Delhi-Karnal districts and south of Patiala state. Herbert Compton identifies his area as a “tract of territory known as ‘Hariana’ or the Greenland.” There were in all eight hundred villages under his territory that brought him an income of ₹2,86,000 per annum.²

The Marathas sent Major Louis Bourquein and Captain Lewis Smith to besiege the strong fortress of Georgegarh. Thomas drove off both of them. Bourquein came back with a large force, but was again defeated outside Georgegarh and withdrew on 29 September 1801. Now the Maratha General Pierre Peron sent Colonel Padron and 30,000 men to besiege Thomas at Georgegarh. Thomas had to fight a fierce battle with the joint forces of French General Peron and some Sikh chiefs at Georgegarh who forced him to abandon his guns and to flee to Hansi in October-November 1801.³ General Peron followed him at Hansi in December 1801. He posted Balkishan Ahir as his representative administrator at Jhajjar. The chiefs and Rajas of Hathras, Bharatpur and even Begum Samru sent some troops for the aid of Peron to control Thomas. Even then Thomas alone gave a tough fight to such a large assemblage of various forces. Though he successfully escaped to Hansi to his

1 *Haryana State Gazetteer*, Volume-I, p. 252

2 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, p. 18

3 Tony Jacques, *Dictionary of Battles and Sieges*, Vol. II, Greenwood Publishing Group, California, 2007, p. 389

alternate headquarter at night, but lost the fort of Jahajgarh due to treachery by his own Qiladar Sitab Rai. In 1802, Thomas abandoned claims to the power. He was escorted by the British Captain Smith. He died at Berhampur, while he was on his way to Calcutta, on 22 August 1802. His name remained in the memories of the people of Jhajjar whose affection he gained by his gallantry and kindness.¹ He held Jhajjar for about eight years (1794-1801 A.D.) and established himself so firmly and rather independently that the surrounding Chiefs of Punjab and Delhi *Subas* used to tremble by his name. He had such a successful career that he was called by the people 'Jauraj Jang' (George the Victorious).²

MODERN PERIOD

Within two years of the fall of George Thomas, the rising power of the Marathas in north India was destroyed by the British under General Lake in the second British-Maratha war (1803). The territories of Jhajjar with other possessions of Scindia in west of the Yamuna were handed over to the British East India Company by the Marathas through the treaty of Surji Anjengoan on 30 December 1803.³ It was, however, the policy of the British at that time to not to hold large territories beyond the Yamuna, and General Lake accordingly sought, by setting in them a large number of chiefs and leaders who had done good military service, to form a series of independent outposts or buffer states between the British border and the Sikhs. In this settlement, the area of Beri was given to the Nawab of Dujana, the area of Jhajjar to Nawab Nijabat Ali Khan and the old Baluch possessions at Bahadurgarh to his brother Nawab Ismail Khan. For the help provided in the campaign against Jaswant Rao Holkar (on the retreat of Colonel Manson), further grants of territory were made to the Jhajjar family. The Nawab of Bahadurgarh received the Dadri area (including the tract called Bhaunaharjal) and the part of Budhwana lying below it. The rest went to Faiz Muhammad Khan, son of Nawab Nijabat Ali

1 Gulam Nabi, *Twarikh-i-Jhajjar*, Lahore, n.d. (See pp. 128-288 regarding various rulers of Jhajjar belonging to different Dynasties)

2 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, p. 16

3 Rohtak District Gazetteer, 1970, p. 25

Khan.¹ Faiz Muhammad Khan also received, as a separate *Jagir*, the villages of Lohari-Patauda and Kheri, in the south-east corner of the then Jhajjar tehsil, and also a life grant of the estate of Hassangarh etc., which were formerly held by Taj Muhammad Khan while his brother was Nawab of Bahadurgarh. The princely state of Jhajjar now included Narnaul, Kanaund, Bawal, Kanti and Jhajjar tehsils. The Rohtak, Beri and Meham tehsils, forming the west of the present Jhajjar district, were given to Abd-us-Samud Khan, the first Nawab of the house of Dujana, together with all the country forming the territories of George Thomas in Hissar. This gift, however, was beyond the power of the Nawab to manage, because the people, encouraged by long immunity, set him at defiance. The Sikh and Bhatti marauders pillaged the country and a son-in-law of the Nawab was killed in an attack on Bohar, and his eldest son at Bhiwani. Finally, in 1809, he resigned his grant to the donors.²

Ruling Houses of the District (1805-1857)

The Dujana House.— The Dujana family belonged to the Yusufzai tribe and was closely connected with the Jhajjar Pathans.³ The family was descended from Nawab Abd-us Samad Khan who started his career as a *Risaldar* in the service of Peshwa Bajirao. Later on, he participated in the campaign against Scindia from the side of the English as a *Shashsadi* (commander of six hundred men). He did also good service at Bharatpur. Finding himself incapable of holding a large *Jagir*, he retained only the grants of villages of Dujana and Mehrana. He died in 1825 and was succeeded by his younger son Mohammad Dundi Khan. Nawab Dundi Khan built a magnificent mosque and another palace near to his father's palace.⁴ He lived till 1850. Meanwhile, the son of elder brother of Nawab, Mohammad Amir Khan, appealed to the British for making him the next successor. According to the decisions of British, Mohammad Amir Khan was only given a pension of ₹3,000 per annum.⁵ But

1 Rohtak District Gazetteer, 1970, 1883-84, p. 21

2 *Ibid.*, 1910, p. 29

3 *Ibid.*, p. 31

4 Yashpal Gulia, *Haryana Ka Riyasati Itihas*, (Hindi), p. 60

5 *Ibid.*

Nawab's eldest son Hasan Ali Khan was allowed to be the next Nawab. During his period, the revolt of 1857 took place. Emperor Bahadur Shah Zafar charged Hasan Ali Khan to raise new troops, cavalry and infantry.¹ However, the Nawab kept himself free from the intrigues of the time, and at any rate he came out of the storm unscathed. He ruled Dujana for next ten years, i.e., till 1867. After his death, his son Mohammad Sadat Ali became the fourth Nawab of Dujana and ruled for twelve years. He died in 1879. The next successor of Dujana was Mumtaj Ali. He was a minor, so his uncle Nijabat Ali Khan took charge of administrator till he became an adult. After three years, Mumtaj Ali Khan became the fifth Nawab of Dujana and ruled for 29 years. He had no issue so his cousin Mohammad Khursid Ali Khan became the sixth Nawab of Dujana. He ruled till 1925. Next came Iftidar Ali Khan who was minor at the time of his father's death and became Nawab in 1934. All the seven Nawabs got the respectable titles of 'Jalaluddin'.²

The Jhajjar House.— The Jhajjar rulers' family belonged to the Baharaich Pathans of Kandhar, a tribe whose original location was in the neighbourhood of Pishin and Kandahar. Mustafa Khan, the grandfather of the first Nawab of Jhajjar, came to India during Muhammad Shah's reign and joined service with Alivardi Khan, the Governor of Bengal. By various exploits there, he gained the title of Nawab. But when he was refused the Governorship of Bihar, he left the services of his old master. While returning to north India, he was killed at Azimabad. His son Murtza Khan joined the service of Safdar Jang, *Subadar* of Awadh, and his son Shujat-ud-Daula. He afterwards joined the service of Najaf Khan, the Commander-in-Chief of the Royal Army, and was slain fighting in a war.³ Nijabat Ali Khan was the next generation leader of these freelancers. The title of 'Nawab' was confirmed on him by the Emperor Shah Alam. He is described as a fine soldier and a cool-headed and farseeing man. Impressed by his bravery, General Lake issued a notification on 4 May 1806 by which Jhajjar, Badli, Kannaud, Patauda, Narnaul, Bawal, Badhwana

1 Syed Mahdi Husain, Bahadur Shah Zafar and the War of 1857 in Delhi, Aakar Books, *Delhi*, 2006, p.202

2 Ibid, p. 62

3 Rohtak District Gazetteer, 1910, p. 31

and Kanti *Parganas* were conferred on him. Thus, Jhajjar emerged as the biggest *Riyasat* of Haryana under Nawab Nijabat Ali Khan. The Bahadurgarh *Jagir* was also included in the Jhajjar grant but specifically in the favour of Mohammad Ismil Khan, the brother of Nijabat Ali Khan.¹

The Nawab mostly lived in Delhi and left the management of his estate up to his son, Faiz Mohammad Khan. He died in 1824. His son Faiz was an enlightened and kind ruler, who is still remembered gratefully by the people of Jhajjar. He constructed many buildings at Jhajjar, introduced production of salt, re-established some deserted villages and built the *Badli Band*. He also bought many *Havelis* and *Kothis* in Daryaganj, Delhi. On the one hand, he gave a new direction to the development and on the other, gave shelter in his Court many poets and scholars to promote art and culture. During his period, the annual income of Jhajjar *Riyasat* was ₹10-11 lakh. He proved himself to be an able and worthy chief until his death on 16 October 1835. The following inscription on his tomb bore the witness to the regret which followed him: “*Nawab ma guzasht az in azama serai; Az josh-i-dard-i-gham hama Alam baham zadam, Tarikh-i-rahlatash sir-i-luh-i-mazar-i-o; Aramgah Feiz Mahammad rakam zadam*”² which means, “The Nawab has passed away from the porch of life; because of the intensity of my grief, I too would abandon the world.”

With the death of Nawab Faiz Mohammad Khan, the palmier days of the Jhajjar state rule passed away. His son and successor, Nawab Faiz Ali Khan, was a somewhat narrow minded ruler and a harsh revenue collector who was not well spoken of by the people. His rule was the shortest of all, extending to ten years only. In 1845, when the last Nawab Abd-ur-Rehman Khan sat on the throne a trouble was created by some of his kinsmen who disputed his legitimacy at the time of his accession, and when this was over, the Nawab gave himself up for a time to gross debauchery from the effects of which he never recovered. Though he was a man of both taste and ability and

1 Yashpal Gulia, *Haryana Ka Riyasati Itihas*, (Hindi), p. 69

2 W.E. Purser & Herbert Charles Fanshawe, *Revenue Settlement of Rohtak District of the Hisar Division in the Punjab 1873-1879*, W. Ball, Lahore, 1880, p. 35

it was he who built the palace in the Jahanara garden, and the residence and the tank at Chhuchhakwas.¹ But in the matter of revenue collection, his little finger was thicker than that of his father, and many villagers fled on account of his oppressions. In 1855, he set about making a regular settlement of his territory, but it had extended to the two tehsils of Jhajjar and Badli only when the first war of independence out broke in 1857.²

The Bahadurgarh House.— During all this time, there had been only two Chiefs of the Bahadurgarh house, who were usually called the ‘Nawabs of Dadri’. Mohammad Ismail Khan enjoyed his grant for five years only and died in 1808 A.D., leaving behind a son Nawab Bahadur Jang Khan, only 2½ years old. During his minority, the state was managed for him by the Jhajjar Chief, and when he came of age, the latter refused to restore back the Dadri country on the plea that the money was due to him on account of expenses incurred in his management over and above the income of his estate, and that he had not received his fair share of Budhwana villages when that tract was divided after 1806. The question was finally settled by the surrender of 19 estates to the Jhajjar Nawab on the intervention of Delhi. But finally the Dadri country was mortgaged to Jhajjar until 1848. Bahadur Jang had by this time become utterly feeble in mind and body, and it was more than once proposed to relieve him of the management of his estate. Such were the annals of the ruling family of the state down to the year of 1857.³

The Uprising of 1857

It is pertinent to note that the greater part of the population in the country between the Yamuna and the Satluj participated in the uprising of 1857. Ranghars and Jats who had been serving in large numbers in the regular regiments of the East India Company were discontented with their British colonial masters. The British tried their best to inflame the feelings of antipathy among the Hindus, Muslims and Sikhs. But the chiefs of this region

1 Rohtak District Gazetteer, 1970, p. 26

2 *Ibid.*, 1910, p. 32

3 *Ibid.*

left no stone unturned to foster a congenial communal atmosphere in their respective states. The Muslims chiefs of Jhajjar had also behaved in the same vein with their Hindu subjects and had given them many high posts in their state.¹ These chiefs had a long quarrel with Rao Tula Ram of Rewari but had reached mutual understanding with him in 1857. A letter of Mohammad Bakht Khan, the Lord Governor at Delhi, shows that Rajput ruler of Nimrana and Muslim rulers of Jhajjar and Pataudi agreed to follow Tula Ram, the Hindu chief of Rewari, through thick and thin.²

In 1857, John Adam Loch, the Collector of Rohtak requested the Nawab Abd-ur-Rahman Khan for military help to crush the rebels. The Nawab contacted Harvey and assured him of full support in the form of men, money and material. On 13 May 1857, he sent a detachment of cavalry to Gurgaon at the request of William Ford, the Collector and Magistrate of the district. On 14 May 1857, C. T. Metcalfe, Judge of Delhi came to Jhajjar with another Englishman. The Nawab gave them shelter and deputed his own father-in-law Samad Khan to look after them. Metcalfe was escorted by a Rajput Naurang Singh. But when the people in the town came to know that the Nawab had given shelter to some Englishmen, there was a hue and cry. Consequently, the Nawab ordered their removal to Chhuchhakwas at his hunting resort. Later on, a party of British women and children from Gurgaon, were taken by a Jat Anand Ram from Kanaund, where they were under the protection of the Jhajjar Nawab, to Panipat at the end of July. The Collector Loch was also twice escorted, once by a Jat of Khanpur Kalan and another by some Ranghars stationed at Bahadurgarh. Anand Ram and Naurang Singh received lands revenue free out of Chhuchhakwas.³

In fact, the Nawab did not have the sufficient courage or loyalty to enable him to join the British forces. Though 250 to 300 Jhajjar troopers, under his father-in-law Abd-us-Samad Khan fought against the British forces

1 J.N.S. Yadav (ed.), *Haryana: Studies in History and Politics*, Viros Prakashan, Gurgaon, 1976, p. 91

2 *Ibid.* ; also see: *Mutiny Papers*, Bundle No. 43, Document No. 2, (no date), National Archives of India (hereafter: NAI), New Delhi

3 W.E. Purser & Herbert Charles Fanshawe, *Revenue Settlement of Rohtak District of the Hisar Division in the Punjab 1873-1879*, W. Ball, Lahore, 1880, pp. 40-41

at Delhi especially at the battle of Badli-Ki-Serai. But 70 Jhajjar *Sawars* stationed at Karnal remained faithful to the British throughout the period of revolt and were afterwards incorporated in the 3rd Sikh Cavalry. Emperor Bahadur Shah dispatched letters to the Nawab asking him to come over to Delhi to join the patriotic army and to repel any attack upon the city by the English.¹ A *Shuqqa* was also sent to the Nawab for bringing money but he avoided sending any money in response to the Emperor's request. As the days passed, the dissatisfied sections of the population began to stir the entire population against the British.² The arrival of Afzal Hussain, an emissary of Emperor Bahadur Shah with a small force added fuel to the fire. In such situation, the Collector of Rohtak John Adam Loch found himself in a difficult situation. As a result, he and other Europeans fled. Unopposed, the rebel troops burnt the offices, courts and bungalows of the British officials. They destroyed the official records and plundered the wealthy people in the town. The custom bungalow at Mandhoti village was also burnt down. Nowhere in the area were hands not stained with English blood. In such state of affairs, the British started viewing the Nawab as their enemy, as, to them, he had utterly failed to do his duty.³

The arrival of the 60th Regiment of Native Infantry under Mr. Thomas Seaton, accompanied by Mr. Loch, the Deputy Commissioner of Rohtak, checked the disorder for a while. This regiment was encamped in the compound of the District Courts but its loyalty could not be relied upon. The expected happened in the afternoon of the 10 June 1857 when the grenadier company revolted. As the European Officers rode away, they were fired upon by their men. They made way for Delhi and reached there in the morning of 11 June 1857. Mr. Loch fled on horseback to Bahadurgarh from where he reached Delhi.⁴

1 Syed Mahdi Husain, *Bahadur Shah Zafar and the War of 1857 in Delhi*, Aakar Books, Delhi, 2006, p. 182; This account is based upon the *Mutiny Papers*, Bundle No.39, 11th May – 7th December, 1857, NAI, New Delhi

2 Shamsul Islam, *Letters of Spies: And Delhi was Lost*, Vani Prakashan, New Delhi, 2008, p. 66

3 Rohtak District Gazetteer, 1910, p. 33

4 *Ibid.*, p. 27

Now Abd-ur-Rahman Khan, the Nawab of Jhajjar, was clearly suspected of having abetted the rebels or their leaders who were waging war against the British colonial empire. While he had ignored the appeals of the British authorities for assistance, he had most readily put into effect the orders of Emperor Bahadur Shah, provided him troops, presented him with a *Nazar* and had remained in regular correspondence with the Royal Court. The suspicion against him was deepened by the fact that his father-in-law, Abd-us-Samad Khan, had fought against the British at Delhi.¹

After a couple of days, the British authorities were again alarmed by the concentration of the rebels at Rewari and Narnaul. All the leaders of Haryana including General Samad Khan of Jhajjar assembled at Narnaul under a common banner, irrespective of their caste, creed, or religion. On 10 November 1857, a big force was sent by the British against them under General Gerrard. The rebel leaders gave a tough fight to the British on the battlefield of Narnaul on 16 November 1857. General Samad Khan's son was killed, however, he himself escaped. The Jhajjar troops were ordered to give up their arms but most of them fled south to join the Jodhpur mutineers. Perhaps, it was one of the most decisive battles of the uprising of 1857 so far as the Haryana region is concerned. In this battle, 70 British soldiers were killed. They lost their commanders Captain Gerrard and Captain Wallace too.²

After the recapture of Delhi by the British on 20 September 1857 and the suppression of the revolt in Rohtak district including Jhajjar, Colonel Lawrence summoned the Nawab Abd-ur-Rahman Khan to come to Chhuchhakwas and surrender himself which he did on 18 October 1857. It is said that T. Metcalfe went personally to arrest the Nawab of Jhajjar. Brigadier General Shower seized the Nawab, dispersed troops, and took his fort on the same day. The Nawab was tried under Act XVI of 1857 by Special Military Court constituted under the president ship of General V. Chamberlain at Delhi. The Jhajjar territory was placed under the management of Colonel Lawrence

1 *Punjab Government Records*, quoted from J.N.S. Yadav (ed.), *Haryana: Studies in History and Politics*, Viros Prakashan, Gurgaon, 1976, p. 53

2 K.C. Yadav, *The Revolt of 1857 in Haryana*, Manohar Publication, New Delhi, 1992, pp. 59-60

until the trial of the Nawab was over. For the time being, 600 Patiala soldiers and 200 horsemen were also stationed there. Sir C. T. Metcalfe, Mr. Ford and Mr. Loch gave evidences against the Nawab, together with some other officers and native witnesses.¹

The trial of the Nawab took place at Delhi in an Audience Hall before the Military Court headed by General V. Chamberlain on 14 December 1857 and judgement was given on 17 December 1857. The *sanad* which granted the estate to the Nawab of Jhajjar Nijabat Ali Khan contained one of the conditions that in times of difficulty and disturbance, or when required, the Nawab would furnish 400 horsemen, and moreover, should always remain a well-wisher and devoted friend of the British Government. Hence, a charge was framed against him that he could not pretend to have fulfilled those conditions and his country, therefore, clearly stood forfeited in the times of trouble. It was, 'proved' that the Jhajjar troops did nothing to protect the English Officers in Delhi and Rohtak districts; that they had fought against them there; that during that time they had been paid by the Nawab with money sent from Jhajjar state that other sums of money had also been sent from Jhajjar to the rebels at Delhi; that the traders of Jhajjar had been compelled to subscribe to a forced loan for the King of Delhi; that a Prince of Delhi had been received and entertained at Jhajjar; and that the Nawab had been in treasonable correspondence with the King of Delhi, and, among other things, had promised to send a regiment of cavalry and five lakhs of rupees as soon as his revenue would be collected. It was also found that the fort of Jhajjar was in complete state of military preparations when seized.²

The defence of the Nawab was prepared by an old servant of him, Ram Richhpal, who afterwards became an Honorary Magistrate of the town of Jhajjar. He defended that the troops were beyond the control of the Nawab and had acted as they pleased. This was vehemently denied by the prosecution, but there was nevertheless a certain amount of truth in the statement. The Muslim troops at Jhajjar revolted first against their Hindu

1 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, p. 53

2 J.N.S. Yadav (ed.) *Haryana: Studies in History and Politics*, Viros Prakashan, Gurgaon, 1976, pp. 53-54

Officers, whose villages and houses they attacked, and whose women and children they killed. The Nawab was never a man of any great resolution, and there is no doubt that he was largely influenced in his unwillingness to go to the Delhi Ridge by fear for the honour of ladies of his family. His treason could hardly be designated as of the worst type; and, at any rate no English blood was shed in the Jhajjar territory, though the opportunities of doing it were many. The defence further pleaded that the Nawab had through every vicissitude remained the staunch and devoted servant of the British Government.¹ The defence taken by the Nawab was undoubtedly very strong. Being in proximity to Delhi, with all his people against the British, and his soldiers and the commanders having full sympathy for the rebels' cause, he could not be expected to have played any substantial role in favour of the British. But the Military Court did not take any such factor into consideration, probably on the testimony of C.T. Metcalfe.² Hence, an atmosphere surcharged with the spirit of revenge and vindictiveness, the court gave its verdict against the Nawab as under:

“Having found the prisoner guilty of charges preferred against him, do sentence him, Abd-ur-Rehman Khan, the Nawab of Jhajjar, to be hanged by the neck until he be dead, and the court further sentences him to forfeit all his property and effects of every description.”³

The Nawab was brought to the fort and confined in a part of *Diwan-i-Aam*. Having been found guilty, the Nawab was sentenced to be hanged. He was executed on 23 December 1857 on Wednesday in the Red Fort and his body was consigned to the ignominy of a nameless pit. A graphic description of the details of the execution of the Nawab is furnished by Zaka Ullah Khan, an excerpt of which is as follows:

“The time of hanging was evening (Sahpahar). All the gates of the city were closed. A company of the European band came playing on their musical instrument and stood

1 Rohtak District Gazetteer, 1910, pp. 39-40

2 K.C. Yadav, *The Revolt of 1857 in Haryana*, Manohar Publication, New Delhi, 1992, p. 92

3 Haryana State Gazetteer, Vol-I, pp. 308-309

before the Kotwali (Chandani Chowk). The Prince was brought from the Red Fort on a wooden cart. He was made to sit on his feet unarm. His hands were tied on back (Mashken Kasna) and covered with a piece of cloth. The European spectators sat on all sides. When the Prince was brought to gallows and the plank was removed, and the Prince suffered death, the Europeans sitting nearby felt jubilant.”¹

Ommaney, an eye witness, was particularly impressed by Nawab's bearing and bravery. He wrote: “The two young sons of Jhajjar Nawab on seeing their father, the little fellows cried very much, a striking and still a painful scene.... I felt pity for the Nawab; he was a fine looking man, and faced his sentence and death very well. His servants made low *salaams* when he left for execution.”² Another eye witness, a European army officer, observed that the Nawab was humiliated even at the gallows. “During such executions”, he remarks, “the Europeans used to bribe the executioners to keep them (mutineers) long time hanging as they liked to see the criminals dance a ‘pan deist horn pipe’ as they termed the dying struggles of victims.” The Nawab was also a ‘long time dying.’³

After the struggle of 1857, except for petty states like Dujana, Pataudi and Loharu, all others (including Jhajjar) were confiscated by the British.⁴ They were either merged in the British empire or given to the loyal chiefs. The loyalists were rewarded and the rebels were punished on a large scale. The Jhajjar state was parcelled out among the loyal chiefs of Punjab. Raja Bharpur Singh of Nabha received the *Pargana* of Bawal and Kanti (of Jhajjar State).⁵ All the living members of Nawab's family were given a due pension and were ordered to go either to Panipat or Ludhiana or Lahore. One branch of the family represented by Shayista Khan and not implicated in the events of

1 K.C. Yadav, *The Revolt of 1857 in Haryana*, Manohar Publication, New Delhi, 1992, p. 93

2 William Dalrymple, *The Last Mughal: The Fall of a Dynasty, Delhi, 1857*, Bloomsbury Publishing Co., London, 2006, p. 383

3 Haryana State Gazetteer, Vol. I, p. 309

4 K.C. Yadav, *op. cit.*, p. 122

5 Lepel H. Griffin, *The Rajas of Punjab*, Second Edition, London, 1873, p. 424

the mutiny, was permitted as a favour to live at Saharanpur.¹

Bahadur Jang Khan, the Nawab of Bahadurgarh, was at Dadri in May 1857 and remained there until he surrendered to the British like his cousin, the Nawab of Jhajjar. During the revolt of 1857, Emperor Bahadurshah sent a message to the Nawab directing him to come in person to the Imperial Court. To this, he sent a reply thirteen days later showing his inability to attend the Court on the account of chaos, confusion, and disorder in his State. He did not seem to have rendered any service to the Emperor except paying a *Nazar* of four gold *Mohars* through his physician Pir Badshah Khan and lawyer Lachhman Singh. Besides, the rebels of Delhi had drawn supplies from Bahadurgarh.² But this was all, and the Nawab had really no control over the villages distant only 15 miles from the capital and 30 miles from himself, and as he had wished to aid Sir C. T. Metcalfe in his escape. Taking all these things into consideration together with his old age, he was not put before the Military Court on the recommendations of the Commissioner of the Delhi Division. He was tried by an ordinary court instead. The court deprived him of his territorial estates, the total revenue of which amounted to about ₹1½ lakh per annum. In this decision, the British Government acceded adding that it “is just and necessary that the Nawab shall forfeit all his possessions which he held on the condition of loyalty and good service.”³ Hence, the life of Bahadur Jhang was forgiven. He was given monthly pension of ₹1,000 plus ₹4,000 per annum to be given to his mother, widows of his father and other blood relations. The Nawab was not permitted to reside at Dadri and removed to Lahore where he died in 1866.⁴

1 Rohtak District Gazetteer, 1910, p. 40 ; The correspondence concerning the trial and punishment of Nawab of Jhajjar is to be found in the following letters: Commissioner, Delhi to General Commanding Delhi Division, No. 20, of 26th November, 1857; Commissioner, Delhi to Chief Commissioner, Punjab, No. 24 of 2nd January, 1858; Chief Commissioner, Punjab to Government of India, Foreign Department, No. IA of 18th February, 1858, Government of India to Chief Commissioner, Punjab, Nos. 1453 and 1035 of 28th May and 2nd September, 1858 (See: *Mutiny Papers*, NAI, New Delhi)

2 Rohtak District Gazetteer, 1910, p. 40 ; The correspondence concerning the case of Nawab of Bahadurgarh is to be found in the following letters: Commissioner, Delhi to Chief Commissioner, No. 57 of 3rd March, 1858; Chief Commissioner to Government of India No. 123 B-12 of 9th March, 1858 ; Government of India to Chief Commissioner, No. 1266 of 9th May 1858 (See: *Mutiny Papers*, NAI, New Delhi)

3 Rohtak District Gazetteer, 1910, p. 40

4 *Ibid.*, pp. 40-41; K.C. Yadav, *The Revolt of 1857 in Haryana*, Manohar Publication, New Delhi, 1992, pp. 99-100

After 1857, the British punished all conspirators and mutineers of the region by confiscating their properties. No doubt, Jhajjar suffered a set-back as *Jagirdars* were punished for their anti-British activities during the uprising of 1857. One example was the village of Ishaqpur Panar located in Delhi district which used to be the *Jagir* of the Nawab of Jhajjar. Major H.C. Beadon, Revenue Secretary to the Punjab Government, noted of the village of Ishaqpur Panar:

*“It was confiscated along with Jhajjar estate. Summary settlement was made with the Zamindars of the village... an annuity of Rs. 100/- from the village jama was granted to Khushali Lambardar for life for his loyalty in the mutiny.”*¹

Thousands of known and unknown martyrs of the region sacrificed their lives for the sake of their motherland. Innumerable patriots were hanged on the gallows or blown to death. All the *Jagirs* of Jhajjar and Bahadurgarh families were confiscated after the uprising. Jhajjar was not included in any of the developmental programs after the uprising, though the Government was not averse to using the martial spirit of the people by turning it later into a recruiting ground for the British army. After 1857, Jhajjar was formed as a new district including Narnaul, Kanaundh, Dadri and rest of the old territory. However, its status as a district was soon abolished in 1860, and as a tehsil it was absorbed again in Rohtak district. Custom line also was abolished in 1879.²

During the late 19th century, the ‘new winds’ flourished in the region and various social and religious reform movements and popular anti-British sentiments prevalent in the region contributed to the growth of nationalism. These movements produced a multifarious intellectual expression of social and cultural transformation. Various social and religious institutions were established to promote the feeling of oneness and brotherhood among the people. One of

1 Jyoti Hosagarhar, *Indigenous Moderates: Negotiating Architecture and Urbanism*, Routledge, Abingdon, 2005, p. 23

2 Rohtak District Gazetteer, 1910, p. 41

them was Arya Samaj. In 1880, a branch of Arya Samaj was established in Rohtak district by Rai Sahib Sansar Chand who also succeeded in spreading Arya Samaj Movement in Jhajjar also. The branch in Jhajjar, which initially consisted of 13 members, was established in 1885.¹ Piru Singh of Mathindu village was an activist in Bahadurgarh and was in close touch with Swami Shraddhanand, a stalwart of Arya Samaj.² The Arya Samaj Movement was revivalist in form and reformist in content. The movement played a very significant role in the region of Jhajjar in the promotion of cultural renaissance and nationalism. It also accelerated the desire for reform. It laid great stress on starting educational institutions (Gurukuls etc.) and removing untouchability. Its program, creating a new social consciousness, spread gradually from urban to rural areas of the district.³

Arya Samaj sacrificed more members and followers in the freedom struggle than any other organization. It created a feeling of self-reliance, faith and patriotism among the youth and, in a way, it had a big impact on the mind of local people. Particularly, it had exercised a deep influence on the Jats of Jhajjar.⁴ Under the influence of Arya Samaj, the Gurukuls came into being for the education of Jat boys. Gurukul at Jhajjar was one such prominent institution. It was established by Swami Shardhananda in 1916. It encouraged the readings of *Vedas*, attacked *Purans* and orthodox Hinduism. At this Gurukul, all the education was free as this was maintained by subscription and levies collected in the form of kind at the time of harvest from the local Jat peasants.⁵

During the early 20th century, a local leader, Chhotu Ram, influenced by the Arya Samaj appeared on the scene who exercised a deep influence on people of the entire Rohtak district including Jhajjar. He was born in 1881 in

1 *Arya Jan*, (Hindi), 30th May, 1954, p. 5 and 17th June, 1954, p. 28

2 J.N.S. Yadav (ed.) *Haryana: Studies in History and Politics*, Viros Prakashan, Gurgaon, 1976, p. 72

3 S.K. Sharma, *Haryana: Past and Present*, Mittal Publications, New Delhi, 2006, p. 115

4 Rohtak District Gazetteer, 1970, p. 40

5 B.K. Sharma, *Socio-Economic and Political Contributions of Caste Associations of Northern India*, Maulana Abul Kalam Azad Institute of Asian Studies (Calcutta), New Delhi, 2008, p. 87

poor Jat family at village Garhi Sampla of Rohtak.¹ Strange as it may seem, the apparently looking rustic and ill-mannered, Chhotu Ram became the talk of town when he topped the list of successful candidates in primary school examination conducted by Education Department of Rohtak District in 1891 winning a scholarship of four rupees per month. He joined the middle school at Jhajjar from where he, later on, passed his vernacular middle examination with second position from the Punjab University in 1899.² His performance at this level becomes more significant in view of the fact that there was no *pukka* road from his village to Jhajjar and he had to cover the entire distance on his foot. He further obtained his Law degree from Allahabad University and started legal practice at Rohtak district courts.³

Before the advent of Chhotu Ram, various factors combined to shape the destiny of the peasantry in the district. The resources of peasants were crippled because of many years of drought and famine after 1895. Many of them immersed in debt would have been dispossessed of their lands, but for the Land Alienation Act of 1900. Moreover, the Jat peasants became deeply conscious of their backwardness. They realized that their lot could be improved only through political and economic opportunities provided by the Government. This feeling was shared by a large number of people. The rise of Sir Chhotu Ram could be better understood in the light of these circumstances. With the outbreak of World War-I in 1914, India was also dragged in it being a part of the British Empire. Many people and leaders of the district including Chhotu Ram helped the Government by contributing in the war-efforts by men, money and material. Jhajjar became the prominent centre of army recruitments.⁴

Chhotu Ram founded 'Jat Sabha' and published '*The Jat Gazette*' in 1916 publishing articles on the issues and interests of rural masses. As a

1 Chhotu Ram, *Bechara Kisan* (tr.) edited by K.C. Yadav, p.15 ; Azim Hussain, *Sir Fazl-i-Hussain: A Political Biography*, Green & Co. Ltd., Bombay, 1946, p. 156

2 Balbir Singh, *Sir Chhotu Ram: In Thoughts and Deeds*, Jat Samaj Sewa Trust (Regd.), New Delhi, 1994, p. 6

3 D.C. Verma, *Sir Chhotu Ram: Life and Times*, Sterling, New Delhi, 1981, p. 34

4 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, p. 94

follower of the Arya Samaj, he soon became a popular figure in the social and legal circles of the region. Soon he founded the Unionist Party in association with Sir Fazl-i-Hussain and others. In 1923 in the second election to the Punjab Council, Chhotu Ram contested and won from Jhajjar-Sonepat Constituency. With the joining of Fazl-i-Hussain (Education Minister in first Council after elections) to Viceroy's Executive Council in 1925, Chhotu Ram was given the portfolio of Education Department of the Government of Punjab. Soon after taking oath, he was told that the two private schools at Jhajjar and Bahadurgarh, run by the District Board, were badly managed. He ordered both to be taken over by the Punjab Education Department. During the short span of time of only two years, Sir Chhotu Ram remained associated with the three Departments of Agriculture, Industries, and Education as a Minister. As a leader and member, he created a consciousness among the peasantry of their political rights and became an instrumental in passing 'Golden Laws' by the State Legislature for the upliftment of peasantry. His association with Jat Sabha aroused the feelings of the peasantry against indebtedness, litigation, and bribery.¹

The Indian nationalist movement also began to spread in the district in the last decade of 19th century. In 1886, the record Session of Indian National Congress was held at Calcutta in which Din Dayal Sharma, an inhabitant of Jhajjar and the Editor of *Kohinoor* (Lahore), also took part. Sharma also founded an association namely 'Sanatan Dharam Sabha' which promoted the use of Sanskrit and Hindi languages along with indigenous education and Hindu culture. Other significant names associated with Sanatan Dharama movement were Swami Shardhanand, Chaudhary Matu Ram, Bhagat Phool Singh etc. They converted Sanatan Dharam Sabha into Bharat Dharam Mahamandal as an All India Organization at Hardwar in 1887.² In the Jhajjar region, this association became popular due to the efforts of Din Dayal Sharma and Harbans Lal Sharma. One of its branch was established at Beri. It is pertinent to note that both of the reform associations (i.e., Arya Samaj and

1 Rohtak District Gazetteer, 1970, p. 30

2 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, p. 70

Sanatan Dharam Sabha) created a fertile ground for the national movement led by the Indian National Congress in the region. Accordingly, by 1905, the influence of the Congress began to be felt in some towns and villages in the district.

The year 1919 witnessed a wave of unrest and distrust in the whole province including the region of Jhajjar. The discontented and disaffected masses of the region took part in the Anti Imperialist Agitation like their countrymen did elsewhere. The British Colonial Government, however, took no notice of these protests and in March 1919, passed Rowlett Bill called the Criminal Law Emergency Powers Act. The passage of Rowlett Act aggravated the situation. Mahatma Gandhi joined the agitation and advised 'passive resistance' against this obnoxious Act. Though movement against Rowlett Bill was not as strong in the district as it was elsewhere, but in response to the call given by Gandhi in 1919, *Hartals* (strikes) were observed from 6 April 1919 to 10 April 1919 in Jhajjar. On 14 April 1919, attempts were made to damage railway bridge at Bahadurgarh. The people said, 'break up the bridge; the rule of the English has disappeared.' An attempt to wreck No. 4, Down Mail at Bahadurgarh was also made because that train was known to be carrying a company of European wireless operators for Karachi. Accordingly, Special Police Guards were posted at all the important stations. An armoured train was got together by the General Officer Commanding, Delhi and sent Bahadurgarh to demoralize the people. Furthermore, an airplane hovered over Bahadurgarh on 22 April 1919 to terrorize the people.¹

In 1920, the Khilafat Movement arose across all over the country which was a protest of the Indian Muslims against the hostile attitude of Allied Forces particularly Britain after the World War-I towards the Sultan of Turkey whom the Muslims considered as their 'Khalifa' (the spiritual leader). It was apprehended that the Sultan of Turkey would be completely deprived of all his authority after Peace Settlement. The main object of the movement was the

1 B.D. Yadav & Gian Singh, *Freedom Struggle in Haryana and Choudhary Ranbir Singh*, M.D. University Rohtak, 1910, p. 93

preservation of the Khilafat and maintaining the integrity of the Turkish Empire. Bakshi Ahmad Khan (a Hakim), Maulavi Mulhadan, Khair Mohammad (a businessman of Jhajjar) and Mohammed Shafi (a businessman of Bahadurgarh) did spread the message of Khilafat in this region. Mahatma Gandhi also launched the Non-Cooperation Movement in 8 October 1920 against the colonial empire which was merged with the Khilafat Movement. The Non-Cooperation Movement became popular in the region. The most vital aspect of the movement was the boycott of foreign cloths, legislature, courts, and educational institutions. The program of the boycott soon brought cessation of work in almost all of the Government-aided educational institutions. Meanwhile, Gandhi's visit to Haryana stirred unrest among the students and people. Eighteen students left the Government High School, Bahadurgarh and joined the National High School, Rohtak. Shri Ram Sharma of Jhajjar along with his others colleagues left Hindu College, Delhi. Ajudhya Prasad and Shiv Narain Bhatnagar of Jhajjar studying in different educational institutions at Lahore left their colleges and joined the movement. Besides, Mohan Swami and Mangli Ram also left their schools at Bahadurgarh and became *Satyagrahis*.¹ During the close of second decade, the movement intensified.

Picketing of liquor shops was also made enthusiastically in the region. Picketers were manhandled by the police and some of them were imprisoned for three months for not allowing the auction bidding of liquor shops. As a protest against the police high-handedness, the Jhajjar Congress Committee decided to picket the octroi posts. The Union Jack was torn and national flag was hoisted on the hall of Municipal Committee by Shri Ram Sharma at Jhajjar. Accordingly, he was arrested for dishonouring the Union Jack. A Political Conference was held at Jhajjar on 8 June 1921 under the chairmanship of Asaf Ali in which Hindus and Muslims unitedly passed resolutions demanding Swaraj.² Due to all these activities, even Lord Reading, the then Viceroy of India, admitted in December 1921 that the Government

1 B.D. Yadav & Gian Singh, *Freedom Struggle in Haryana and Choudhary Ranbir Singh*, M.D. University Rohtak, 1910, pp. 93-94

2 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, p. 113

was perplexed and puzzled. Now the local Government adopted repressive measures. Seditious Meetings Act was enforced. Certain leading newspapers of the region like Pratap Zamindar etc., were prosecuted. Shri Ram Sharma was arrested. Unfortunately, due to eruption of violence at Chaura Chori, in which 22 policemen were killed by a violent mob on the 5 February 1922, Gandhiji declared the suspension of the movement. The movement was finally withdrawn on 12 February 1922.¹

Despite the withdrawal of the Non-Cooperation movement, the movement for freedom continued in the region. *Haryana Tilak*, an Urdu weekly, was started by Shri Ram Sharma on 18 March 1923 with sole object of supporting the cause of Congress and to create national consciousness among people in the region. He was sentenced to seven years imprisonment in 1923.² The coming of the Simon Commission (1928), the death of Lala Lajpat Rai as a result of the *Lathi* charge on him by the police and taking to the *Puran Swaraj* Resolution by the Congress (1929) stirred the people of the region also. The Congress Committee organized rallies for boycotting and condemning the Simon Commission at Jhajjar where resolutions were passed against the arbitrary appointment of Commission. The Municipal Committee of Jhajjar was the first civic body of the Province which passed a resolution against Simon Commission.³

The year 1930 witnessed the celebration of the Complete Independence Day of India by the Congress on 26 January. It authorized the All India Congress Committee to launch a Civil Disobedience Movement on 6 April 1930. After the Dandi March of Gandhi, the Salt Law was broken everywhere. Mangli Ram and two other leaders of Jhajjar were prosecuted for delivering speeches advocating non-payment of land revenue. Shri Ram Sharma, Mohan Swami and Hari Singh were prosecuted for delivering similar speeches on 9 February 1930 urging non-payment of revenue, boycott of

1 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986, pp. 113-14

2 *Eminent Persons*, The Tribune, 5th December, 1998

3 Mridula Mukerjee, *Peasants in India's Non Violent Revolution: Practice and Theory*, Sage Publications, New Delhi, 2004, p. 82

tehsil offices and police stations.¹ In Jhajjar and Beri, big public processions were led by prominent Congressmen.² The Civil Disobedience Movement was suspended in 1931 after the conclusion of Gandhi-Irwin Pact. Accordingly, all the prisoners were released. The movement was, however, again resumed by Gandhi in 1932. Public meetings were held at Jhajjar. People were charged with *lathis* at certain places by the police. The movement was suspended in May 1933 and finally withdrawn in May 1934.³

After the withdrawal of Civil Disobedience Movement, the Congress decided to participate in the elections to the state legislature and local bodies to be held in 1937. Prominent leaders of Congress visited the region for the political campaign. Shri Ram Sharma of Jhajjar was elected on the Congress ticket in 1937 in Punjab Legislative Assembly. He became a Member of Punjab Pradesh Congress Committee in 1940 and was also elected as Member of Punjab Legislature.⁴ After Independence, he remained as Member of Punjab Legislative Assembly from 1 November 1956 to 31 March 1957.⁵

Naujawan Bharat Sabha was also formed by some revolutionary youth in Haryana. Prominent leaders of the Sabha in Jhajjar region were Lachman Das, Mange Ram Vats, Chandu Lal, Murari Lal, Ram Saran Das, Atma Nand and Daulat Ram Gupta. In 1942, the Congressmen of the district Rohtak unanimously approved the 'Quit India resolution' adopted by the Congress leadership. As a result, all the leaders were arrested and Congress Committees were declared unlawful by the British Government. This led to strong reaction among the local people. The shopkeepers closed their shops at Jhajjar on 12-13 August 1942. The promulgation of Seditious Meetings Act made the situation even worse. Some leading papers were also prosecuted. The Government took stern action and curbed the movement by putting political

1 The Tribune, 10th February, 1930

2 The Tribune, 29th January, 1970; Shri Ram Sharma, *Haryana Ka Itihas*, (Hindi) Rohtak, 1977, p. 93 ; Daulat Ram Gupta, *My Sixty Years Reminiscences*, Rohtak, 1974, p. 57

3 S.C. Mittal, *Haryana: A Historical Perspective*, Atlantic Publications, New Delhi, 1986., p. 131

4 Subhash Chand Arora, *Turmoil in Punjab Politics*, Mittal Publications, New Delhi, 1990, p. 56

5 *Hayana Vidhan Sabha: Who's Who of Members, (1937-2012)*, Haryana Vidhan Sabha Secretariat, Chandigarh, 2016, p. xxxvi

leaders behind the bars.¹

During the period of World War-II, youth of the region joined the Indian National Army and fought for freedom with valour under the leadership of Subhash Chander Bose. A prominent Indian National Army Officer from Jhajjar was Captain Surjan Singh from Kheri Khummar village. Ultimately, freedom came to India after a hard struggle of 90 years, i.e., from 10 May 1857 to 15 August 1947. The Independence of the country was celebrated with joy on 15 August 1947.

Unfortunately, the Independence came with the partition of India. Arrival of a large number of displaced people from West Punjab caused colossal problem of settlement and social readjustment in the district. The total 2,884 people were settled in Jhajjar.² Jhajjar tehsil remained a part of Punjab till the State of Haryana was created on 1 November 1966 by the Parliament of India through the Punjab Reorganization Act, 1966. Rohtak district, of which Jhajjar tehsil was a part, assumed its present form in 1948 by the merger of erstwhile Dujana State into it. Bahadurgarh and Beri were formed as tehsils in 1973 and 1995 respectively. Jhajjar remained tagged with Rohtak district till 1997. The Jhajjar district was formed by including Jhajjar, Bahadurgarh and Beri tehsils in it on 15 July 1997.

1 B.D. Yadav and Gian Singh, *Freedom Struggle in Haryana and Choudhary Ranbir Singh*, M.D. University Rohtak, 1910, p. 197

2 Rohtak District Gazetteer, 1970, p. 336