

CHAPTER — III

The military role for the people of Mohammadpur as may have been assigned to them by Mehmood in 1018 A.D. ended with the death of Mehmood in 1030 A.D. After the death of Mehmood his sons Mohammad and Masud and those followed them were not active in Eastern part of India. They concentrated up to Punjab with capital in Multan. The most common belief about the dynastic rule of Mehmood originates from Subuktigin, 976 to 997 A.D., Mehmood 997 to 1030 A.D., Mahmood died on 30th April, 1030. Mohammad, 1030 to 1030 A.D., Masud was crowned in 1031 and remain upto 1041 A.D. Masud proved to be a drunkerd and was short sighted man hence was arrested by his own generals and Mohammad was once again installed as the ruler. The Turk settlers in India supported Mohammad. Last ruler of Mehmood's clan was Malik Khusru 1160 to 1186 A.D. who along with his entire family was arrested by Mohammad Ghauri and all were taken to Ghazni and placed in Zabulistan Qila where Malik Khusru died in 1192 A.D. This was the end of Mehmood's clan rule not only in India even from Ghazni. In 1193 Ghauri went back to Ghazni after appointing one of his slave Nobles/ Generals, Qutbuddin Aibak to rule Indian territories already captured till then. This was the beginning of the start of Sultanate period which ended on the defeat of Ibrahim Lodi by Babar and Mogal Era started.

So long Jai-Chand was Ruler of Kannauj the people of Mohammadpur and other Afghan settlers in these areas were living in peace and had become regular and parmanent inhabitants. In all the Afghan settlements within the Kannauj Kingdom were free and were not liable to pay any tax to the Kannauj Ruler. This was till Qutbuddin Aibak became the ruler on behalf of Shahbuddin Gori i.e. for about 200 years since 1018 A.D. Mohammad Ghori invaded Kannauj and defeated Jaichand of Kannauj and captured up to Benaras by 1195 A.D. By this time 177 years had passed since the establishment of Mohammadpur. Between the period of Mehmood and Mohammad Ghori many other villages west of Mohammadpur, came into being, most of them by Afghans and Rajput converts. Mohammad Ghori was enemy number one of those who traced the race with Turks or Mehmood, but did not touch those who were from Afghan races. Rather he provided them with protection. That is why the people of these villages were not harmed by him followed by other rulers of Sultanate up-to and including Ibrahim Lodi i.e. about 500 years before Babar. Ibrahim Lodi was overthrown by Babar who established Moghal dynasty rule in India. Lodi being Afghan clan hence his ouster by Babar was not liked by the vast population of Afghan migratory spread

over entire Eastern Uttar Pradesh and Western and Central Bihar. Since Babar overthrew Ibrahim Lodi an Afghan, Afghans treated Moghals as Userpers. Besides Afghans were discarded by Moghal as a rule from high Offices in the state both Civil and Military. Also because Moghals adopted a system to confiscate the Property of a deceased person to the state. It was one of Jahangir's Law that crown was the heir to the wealth, houses of his servant when they died and also of those who died childless. This customs was abolished by Aurangzeb (see Mohammad Yaseen page 18 & 19). With the emergence of Sher Shah Suri who with the help of Afghan migratory and Rajputs settled in the area threw Humayun out of Indian soil. The rulers of Sultanate who were mostly Afghans did not establish their dynasty rule. They were fully Indianised and treated themselves as Indian. They never claimed to be of any foreign nationality. The Afghan settlers and Rajput settlers in the area had very cordial relations with each other. J.L. Mehta describes Sultan Firozshah as the forerunner of Sher Shah Suri. Akbar inspite of being anti Afghan followed Sher Shah Suri's policies for utilizing state resources for public good. The support to Sher Shah Suri by the Afghan settlers and against Humayun invited the wrath of subsequent Moghal Rulers specially Akbar who crushed all sign of opposition or rebellion from Afghans settled in the Eastern part of U.P. and Western Bihar. Akbar stayed in a place, near Nizamabad called Tikri-ka-Ooser where Brahmin Village called Beebeepur also existed and from there unleashed terror on the Afghans settled in and around the area now called Azamgarh.

Mr. Yasin in his book, "A Social History of Islamic India" at page 28 mentions that the war like race of Afghans was excluded almost as a rule from holding any office of trust and importance in the state during the reign of Akbar, Jhangir and Shahjahan. He further quotes Manucc that what Sher Shah had done to his (Akbar's) father Humayun- Akbar left it as a law to his descendents that the Pathans should never receive higher pay then 4000/- rupees a year, that they were not to be appointed Governors, and should only be employed as Soldiers. It was only Rajputs, Syeds and Moghals who were to be appointed on higher office. In the process Akbar appointed Raja Mansingh the brother of his wife Jodhabai as the governer of Bangal, Bihar and Eastern U.P. Even Jahangir and Shahjahan followed the same rule and Pathans were still treated political suspects and were not allowed to rise beyond the rank of four thousand.

Lala Beg titled Jahangir Quli Khan was son of Nizam. Jahangir Quli Khan Humayun's liabrarian was appointed by Akbar as one of the attendents of prince Saleem. He was given the title of Baz Bahadur.

When Saleem revolted against his father Akbar, he appointed Lala Beg as the administrator of Jaunpur still he was under the grade of four thousand. It was when Jahangir appointed Lala Beg as a governor of Bihar he was raised to the grade of Four thousand i.e. still he was not given grade over 4000. (See Iqbalnama-Text P.P. 33-34- Tazuk - I)

The Pathans were restored to favour when Aurangzeb needed their services in his endless campaigns in Deccean and for the first time they were allowed the Mansab of Panchhazari when Dilir Khan was rewarded for his services against Shivaji. Dilir Khan a Dandzai Afghan was one of the best Generals of Aurangzeb crowned with the title of “Maasir-UI-Umara”.

It was due to Akbar’s tirade against the Afghans the people of the area including the people of Mohammadpur had to destroy all proofs of their being Afghan. By the time Babar over run India and dislodged Ibrahim Lodi at the famous Panipat war on 21st April, 1526 A.D., 475 years had passed since the establishment of the village Mohammadpur. This was sufficient time for the people of various clans settled in various villages West of Mohammadpur to get mingled between them and lose all signs of being Afghan except there sir name as Khan. Still till about 18th century the elders of Mohammadpur insisted that their children should marry only west of the Highway coming from Varanasi and leading to Azamgarh and not east of the said highway. It was because most of Afghans settled west of the said road which was within the territorial control of Kannauj ruler who had accepted the subjugation of Mehmood. The Arabs, Moghals and Afghans, identified themselves as Sheikh, Mirza and Pathan respectively mingled in each other but retained their individual identities as Pathan, Sheikh and Mirza. They married their children among the children of Pathan, Shekh and Mirza. Besides the above three clans, the high caste Hindus such as Chattaris, Brehmins and Rajputs who adopted Islam, were also welcome in the families of Pathan, Shekh and Mirza. Thus a new race developed in Azamgarh which is popularly known as “Biradari” but later the Shias and Milki communities of Muslims named them as “Raotara Beradari”. This was done by them in effort to degrade them due to jealousy. Akbar Ilahabadi has very rightly described probably to Allama Shibli Naumani who was one among the Raotara Beradari in the following words:-

**“Faiyaz hai iss-ka shevah- IIm-0-Amal ka hai yeh waris,
Ahle Nazar Kehthey hain shayad yeh koi Rautara hai”.**

History of Sabrahad written by Abdul Bari Advocate with reference to Jaunpur Gazzettier 1908 Vol. XXVIII has mentioned about Rautara Biradari of Azamgarh. Abdul Bari Advocate also has mentioned that the British created Hindu Muslim differences after 1857 and the village Sabrahad was marked in the secret entry, as the revolutionary village after 1857. This was probably because the area must have been within the territory of Raja Iradatjahan. Tareekh-e-Bindawal by Razi Chaudhry has mentioned that “Hakim Bandobast district Azamgarh J.R.Raid’s report dated 5th April 1888 and Azamgarh Guzzatier 1911 also mentions about the Rautara Biradari.

During seven hundred years of Sultanate rule the Afghan inhabitants of Mohammadpur, had a very important place in the Ruling fraternity. The importance of the village is evident from the fact that Firozshah Tughlak constructed the Bridge over Maghai River which connected the village with the highway and junction mentioned above. To facilitate the day to day needs in agriculture the richer people of the village inducted and settled in the village, few serving families, such as Barbaras, Julahas, Dhunia, Teli, Halal Khore, Fakeers etc., all Muslims and few Hindu such as Carpenters, Black Smiths etc. Similarly group of Harijans, Yadavs, Nonia, Kumhar, and Kanhar were settled at the out skirts of the village. These inhabited villages around Mohammadpur are Nagraia-Jahanpur, Masood-Patti (called Madaia) Bheetia, Abdullahpur, Mohiuddinpur (Called Mohaddipur), These small villages are around Mohammadpur in the vicinity of about one or one and half kilometer.

Besides the above villages, there are few ancient Hindu populated villages such as Belwarpara prominently inhabited by Yadavas, Konhdaura having Brahmin and Konhar etc.

Between Bheetia and Mohiuddinpur, according to revenue records, there is a place called “Sarai Quasim” but the place was never inhabited and remained only agricultural land. The place was named as “Sarai Qasim” because Mehmood of Ghazni when reached on the spot settled and made his army rest for a day or so before venturing to attack at the “Ratagarh” Qila in Awantikapuri, (modern Anwak). Why “Sarai Qasim”? Because the full name of Mehmood was “Abdul Qasim Mehmood”.(Ref. J.L.Mehta’s “Advanced Study in the History of Medieval India Vol. I page 49). Mehmood with his army stayed there for breather before attacking on Ratagarh Qila,, hence the place was called as ‘Sarai’ and was named as “Sarai Qasim”after his name. Mehmood’s army was large and was spread-over in the area. It appears that the areas where they had the camps were named after his sons name i.e. against the name of Mohammad (Mohammadpur) and against the name of Masud (Masud Patti).

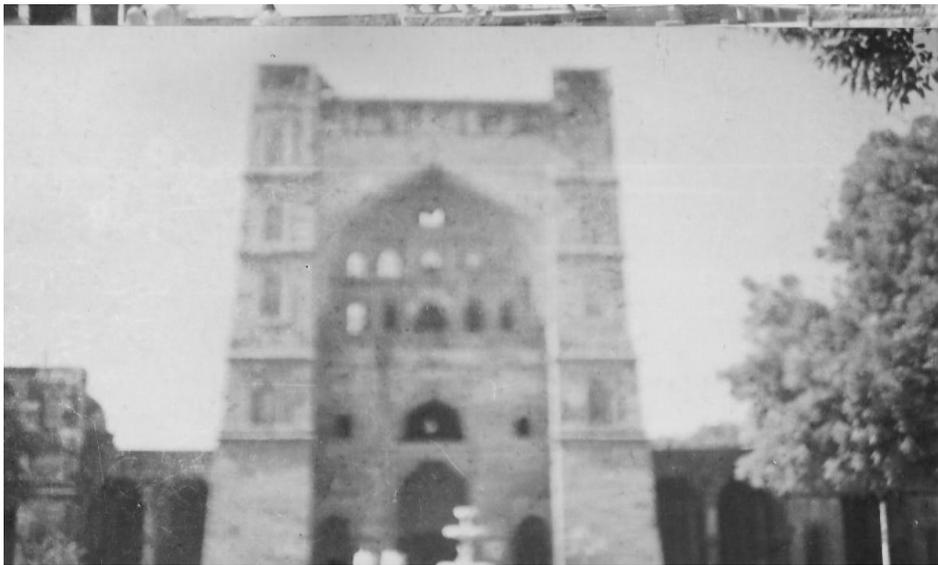
Prior to the arrival of Mehmood, the area had many small Rajas such as, Parijat, in Nizamabad, Aseeldev in Mahul, Gorakhdev in Sagri, Ajodhya Rai in Gadaria and Cheer Tribes in Chiraiakot. Tareekh-e-Sabrahad mentions that Budhist Ruler Chandragupt Mauria brought the entire area including the areas which used to be part of Kaushal Raj under his subjugation and established the Budhist Raj and ruled from his capital Patliputra (Patna). It was Chadragupt Mauriya who established the new city of Ayodhia at the bank of Sarju. The original Ayodhia of Raja Dashratha and King Ram had vanished (lupt ho gae thee) thousands of centuries before with no trace of the original site. In 2nd century A.D. Adi-Shankara Charya re-raised the banner of Sanatan Dharma, against the Budhism and inflicted deep scar atrocities on Budhists and the Budhism. Due to this reason the Budhism almost vanished from India and spread beyond Himalayas upto Japan etc. It was the followers of Adi Shankaracharya who demolished and destroyed the Budhist temples. Unfortunately the subsequent Sultanate and Moghal rulers used the same pillars and stone slabs while constructing the Masjids, which the Sanatan Dharmees had thrown away after destroying the Budhist temples. These stone slabs of Budhist Temples destroyed by Sanatan Dharmees were used while constructing the Masjids at various places such as Atala Masjid of Jaunpur and Qutab area of Delhi and else where. Due to which reason today's Hindutvadies claim that these Masjids were originally Hindu Temples.

The Yadavas of Belwarpara and Brahamins of Konhdaura had very cordial relations with the people of Mohammadpur specially my family so much, so that some of them used to be regular invitees in marriage functions of each other. The cardial relation between the people of Mohammadpur comprising of practically all Muslims and the big caste Hindus of the area specially the Brahmins of Kohndaura is evident from the fact that Ramlila (Vijay Dakshimi) was being celebrated regularly on the 10th of the Dusehra by the resident of Kohndaura in Bazar Mohammadpur, since centuries and the Muslims of the Village Mohammadpur and other surrounding Villages always participated and enjoyed the festival without any reservation. This shows the secular fabric of the area and the brotherly relations between Hindus and Muslims. The Ramlila celebrations are continuing since centuries, inspite provocation by British prior to 1947 and by the Hindutvadies after 1947.

Mr. Amrish Misra in his book "War of Civilization India A.D.1857" at page 1870 mentions:-

“The British 1903 Azamgarh official documents and local thanas reports compiled in District Note Books speak straight about the ‘British administration’ funding anti-Muslim Sadhus, in order to divide, the Brahminical ranks so that an-other 1857 can be prevented.”

(Azamgarh District Records-Lucknow- 1957)



(Atala Masjid and Shahi Jama Masjid of Jaunpur)