



A historical review of Chaudhary's Family in Malakpur Shumali

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Abstract

This historical review explores the Chaudhary family of Malakpur Shumali in Uttar Pradesh, tracing their origins to the medieval township of Azampur in Dhanaura. Noted in the Ain-i-Akbari, Azampur played a significant role during Akbar's reign. The Tyagi Zameendars, including the Kashyap gotra, notably suppressed revolts by Akbar's relatives and maintained their faith despite Aurangzeb's forced conversions. Raja Pratap Singh Bahadur, a prominent figure in the 1857 Rebellion, exemplified the family's bravery. This review highlights the family's migration from Azampur due to military actions and natural disasters, showcasing their resilience and lasting legacy.

Keywords: Chaudhary family, Malakpur Shumali, Azampur, Dhanaura, Amroha district, Ain-i-Akbari, Tyagi Zameendars

Introduction

The village of Malakpur Shumali has a unique history of its own. It is situated in the Amroha district of Uttar Pradesh. There stand the ruins of a lost medieval township of Azampur in the tehsil of Dhanaura in Amroha District of Uttar Pradesh ^[1]. In the revenue records, its area is equal to or more than 52 thousand beghas and so in local tone it is one of the Bowni Villages ^[2]. Most of the times, historically, all the "Bawni" villages are considered to have their "Bawni" status in Emperor Akbar's reign, though it is a matter of fact that their historicity goes much back from Akbar's times. Its name is mentioned in the Ain-i-Akbari to be a the medieval township situated on the left bank of Ganga ^[3] and there is a proverb to this effect that this side on the Ganga is the township of Azampur and that of Hastinapur ^[4] on the other. This proverb surely would have come into existence observing one time the importance of Azampur. Correlating Azampur with Hastinapur seems for nothing put to underline the historical importance of the former. Otherwise nothing is so common between the two. Observing upon the history of the Mughal empire, one comes across the 'Revolts' raised by the Mirzas ^[5] firstly in 1567 and afterwards secondly in 1573. There were 3 Mirzas

belonging to Akbar's own family line by Amir Timur's another son. From Timur's one son, Babar was his grandson's grandson. Thus Badar's grandson Akbar was directly related to those Mirzas.

About the historical fact preserved in oral history related to his ancestors high position at Azampur during Emperor Akbar's times, what Mr. Bhageshwar Prasad Tyagi writes in his book Tyagi Brahmin Samaj: Ek Aithhasik Sarvekshan is worth mentioning.

"Aalochya kaal mein Azampur naamak sthan par sandhya samay Tyagi Brahmino ki baawan Palkiyon kasbe se bhraman hetu nikalti thin. Es Akbar kaalin pargane ke Tyagi raison ne Rohilkhand mein East India Company ke samay tak anek gaon mein apne zaminadare sthapit kiye the jinke vishay mein Malakpur, tehsil Hasanpur: Zila Moradabad niwasi Shri Shivnath Ji Tyagi urf Maharaj ji evem Shri Rameshwar Prasad Sharma ji se mujhe khafi jankari mili kyonki gaon ke sansthapak bhi Azampur ke Tyagi rais kul se sambaddha the. Tyagi Brahmin samaj ke tatkaleen pratishthit samajik sthiti ke vishya mein Ain-i-Akbari se kafi jankari milti hai. Ain-i-Akbari ke anusar Akbar ne apne adhin samasta Bharat ko 15 subo mein vibhakta kiya tha jinme Dilli Suba aath sarkaro mein vibhajit tha. Dilli sube ki

Dilli, Sambhal, Saharanpur va Badaun en char sarkaro mein Tyagiyon ke anek mahal the jinka vavaran Ain-i-Akbari me es prakar hei...".

According to the Ain-i-Akbari, the township of Azampur was a mahal headquarters of same name. It seems a historical truth that Mirzas' Revolts to dethrone Akbar could not gain mass due to the armies of the Tyagi Chaudharies^[5] who were settled in the Ganga valley on this river's left bank. These owned the parganas right from Sambhal (outer) to Azampur. Those owned the parganas of Dhakka, Dhawarsi and Ujhari belonged to the Amla branch of the Bhardwaj gotra and the Tyagis, owner of Azampur belonged to Kashyap gotra^[6]. Dedicating his work to his late father, B.P. Tyagi in 1997 mentions his ancestry as a branch of that of the Azampur Chaudhary family. His eye catching words given below his father's photograph as caption attract the attention^[7].

Azampur ke Kashyap gotriya jagirdar Kulotpanna Malakpur (Mandi Dhanaura, Zila Moradabad) gaon ke British kaleen Alambardar Chhajju Singh ke putra evem mere karmayogi puujya pita shree Swargiya Om Prakash Tyagi ko sadar samarpit hei."

At another place the same Bhawgeswar Prasad Tyagi lists some other names mentioning Azampur in the following words^[8].

"... Atah samay-samay par yah En bhubhag videshi akramano evam antrik h halchalo ka shikar hota rahta tha. Es ki sampurna uthal-puthal ke bavazood Tyagi an Brahmin sadaiv yahan par apni pratishtha al banaye rahe... Kannauj ke Gahadwal, Dilli ke Tomar va Chauhan shasko ke samay bhi Bhartiya Samaj mein Tyagi Brahmin uchcha sthiti mein the. Moradabad Zila Gazetteer ke anusar Bachhraj naamak ek Tyagi saamant ne Prathviraj Chauhan ke e samay mein Bachhraun naamak kasbe ki neev rakhi thi.... Baburao naamak Tyagi ne Bughrasi naamak kasba basaya tha - tatha us kaal mein Amroha. Hastinapur Sambhal, Vaira Firozpur, Meerut, Azampur etyadi Tyagi Jagiren thin."

What was the reason to come out from the richly settled township of Azampur to a new site of then newly founded Malakpur in a jungle is not known." It may be the division of property or perhaps it may be the military expeditions or revolts during the Mirzas, or any other military action in which they had undergone losses of lives, honour and property. Sometimes unavoidable natural calamity was responsible for the destruction of old townships of Qamaruddin nagar and that of Raiba Nadallipur both situated on the opposite banks of the Ganga" not far from Azampur. It was in the year of 1738, when mighty Ganga's flood swept away that flourishing town of the Tyagis of same Kashyap gotra, being the principal inhabitants.

Whatever the matter was, it has been observed that before the reign of Aurangzeb, the ancestors of the presently village of Malakpur had to come out from Azampur to the old site of Malakpur which had been ruined by a military

action more brutally than that of the zaminders of Chuchaila Kalan." Evidences preserved in the oral tradition of history give clear impression of the incidents occurred. The story in oral history runs as follows:"

The three villages named Malakpur. Nandnor and Bihapuri belong to the Tyagi zemindars of the Kashyap gotra whose origin lie in the old township of Azampur," the then most flourishing and rich township on the left bank of the Ganga. How their ancestors shifted here is not known and is a point for further researches. What the present inhabitants tell is that once whole of the village of Malakpur was invited on feast by their closely relatives. the Chaudharies of Bachhraun." Those having had been converts but having similar eating habits intact as their forefathers as well. So, all the male members of the whole village old and young went Bachhraun, on Daawat. But none of them could ever come back. It is told that the Chaudhary of Bachhraun, their true own well wisher gave poison in food and as a result of that one and all the Malakpur walas died of poisonous food then and there.

After more than one decade one resident of Nandnor, in one marriage party of his relative went to the village of Ronda" Ghonda, situated at the strategic geographical situation at the sangam, the meeting point of the two rivers named Ramganga and Gangan, few miles below Moradabad. Among the Hindus in those days in general and among the Tyagi zemindars in particular, the custom of the 'Badhaar was in practice. In this practice whole of the marriage party had to stay and enjoy at bride's father's village for several more days.

One day the said resident of Nandnor was being served food by a lad of 10-12 years in age. Looking at the face of the lad, he was surprised that lad seemed a true copy of one of the residents of Malakpur who had been killed by poison decade back. His eyes again and again were being fixed to that boy's face. In each respect, the boy was attracting his attention and this was in such a degree that he called upon the boy to meet him just after the feast.

In the meantime, this man asked another boy whom that boy was. The teenaged boys told him that he did not belong to their village as he, with his mother, was living at his maternal grandfather's house. They also told that he had belonged to the village named Malakpur.

That very day that resident of Nandnor met the lad and his mother and knowing the fact the lady expressed both her deep grief and sorrow. She also expressed worry about their safety if accept his offer to go to her husband's ruined village:

"Jab poorey goan ko hi maar diya to ab hum 2 praniyon ki kaun raksha karega^[9]."

The man tried his best to convince her to go along with him back to her husband's home. And on being assured that whole of Nandnor villagers would keep an eye on their safety concerns, she could be ready.

On the return of the Baarat (marriage party), he remained there at Ronda Ghonda for weeks and ultimately got success in making the lad's mother convinced for their safety by a the Nandnor walas ^[10].

It is told that the old site of the village of Malakpur prior to the Bachhraun food episode was at the very mound situated near the 'Chamunda' still, the archaeological remains of which are visible. But to ensure the safety of the mother and the lad, the residents of the then Nandnor village helped to settle that time some nearer to Nandnor site so that 'Ek awaz dene se saara Nandnor aa jayega.'

It means that if a call for help is made by the lady or her son at any time no matter whether day or night, whole of the Nandnor village could come to assist them. That point was some distance closer than that of old village site. This is the point that a distance of some more than half a kilometer was lessened. The present village is some more than half a km distance from the chamunda towards the village of Nandnor ^[11].

The lady also sent a message to this effect to her husband's another wife who was, like her, at the time of the Bachhraun episode away from Malakpur at her father's home at 'Bihta', a village of the Tyagis of Atri gotra in the district of Bulandshar. She also had a son ^[12].

Both the ladies alongwith both the son used to live on their husband's property-the whole village and land under it- and the former had 6 grandsons from his real sor excluding 2 step grandsons.

Thus the whole property was divided into 8 equal parts. the latter's 2 grandson's descenants are still called the 'Chaudhaiyaas ^[19], through to the Hindu law they had full right to claim on half of the village and property. They were never ready to claim half through they could.

The social harmony among themselves as well as with those of the Nandnor walas still exists and is clearly visible in all of their social life.

The 'Bhat ki Pothi 2 preserves the family history of the village of Malakpur. The family history writer, the 'Rai ji or the 'Panda Ji' used to visit the village at a definite interval of 2 years or 3 years regularly. He used to go to every family and the amendments of the events accrued in the families were recorded by him in his own hand writing. It is said that usually 2 persons used to come. But for a long time ago, none is in practice to come for this purpose. One family of Haridwar is told to be family chronicler.

References

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2. Interview. 15-04-2020, Shri Adil Shah former Gram Pradhan and direct descendent to the Qazi family of

Azampur Bashtha, tehsil Dhanora, Amroha District, U.P. and almost 10 other persons of his family and relatives. Shri Anil Kumar Tyagi, Malakpur Shumali, Dhanaura. Amroha.

3. The Ain-i-Akbari of Abul Fazl mentions that "Azampur was the most important: held by the Tagas [Tyagis]. it had cultivated area of 55,467 bighas yielded a revenue of 23,89,478 dams and contributed 30 horse and 300 foot"...
4. Interview, 20-08-2015 Shri Ram Kumar Tyagi. Retired Principal, Kisan Upkarak Iner College, Taharpur. Hasanpur r/o Malakpur Shumali Dhandra. Distt. Amroha. U.P. and 'Mantri Ji Babu Ramautar Tyagi ji and others.
5. Abdul Qadir Badaoni. Muntakhab-ut-Tawarikh, translated into English by W.H. Lowe, Calcutta, 1924, Vol. II, p. 87.
6. Abul Fazl, op.cit.
7. Bhageshwar Prasad Tyagi. Tyagi Brahmin Samaj: Ek Aitihasik Sarvekshan, Publisher and Distributor: Sanjay Sports Evem Pustak Bhandar. Bhagat Singh Chowk, Hanumangarh Junction, Rajasthan 335512, Pratham Sanskaran, 1997, p. 56.
8. Pragya Shikshan Shodh Rachna, UGC Approved Peer Reviewed half Yearly research journal of Humanities and social Sciences, Vol.2, No. X, July to December. 2020, Vighnesh Kumar, "Pratirodhatmak Sangharsha ka Aitihasik Kendra Dhakka: Anushrutiyan," p. 201.
9. Samaj Vigyan Shodh Patrika, A Peer Reviewed Half yearly Research Journal of Social Science.
10. Pragyan Shikshan Shodh Rachna, op.cit., p. 200.
11. Bhageshwar Prasad Tyagi, op.cit. p. iii.
12. Ibid., p. 51.
13. Interview, op.cit.
14. After the Battle of Bhainsi (Jansath) in 1737, Wazir Qamaruddin Took Great interest in these townships. For Bhainsi War, Please see: Jadunath Sarkar, Fall of the Mughal Empire, Vol. 1, 1739- 1754, [First Published 1932], Orient Longman Ltd, New Delhi, Reprint 197.
15. Itiviritta, Vol. 8, Part I, Summer, 2020, p. 18; The Bhat ki Pothi, preserved in the custody of Shri Shiv Kumar Rai, Present head of his family history writers, village and post Rachhauti, Tehsil Mawana, District Meerut, U.P.
16. Interviews, 25-09-2023, Shri Jaipal Singh Tyagi s/o late Shri Vikram Singh, former Gram Pradhan, village Malakpur, Post-Kamalpur, Tehsil Dhanora, District Amroha, U.P.; Shri Prakant Tyagi s/o Shri Bajnath Tyagi, Shri Mudit Tyagi s/o Shri Jaipal Singh Tyagi, Shri Pramod Tyagi s/ o Shri Ram Kumar Tyagi, Shri Vindo Tyagi s/o Shri Ram Kumar Tyagi, Shri Rajeev Tyagi s/o Shri Jageshwar Tyagi, Shri Nitychandra Tyagi s/o Shri Mukut Singh, Shri Nitul Tyagi s/o Shri

Narendra Singh, Shri Ankit Tyagi s/o Shri Ashok Tyagi, Shri Ved Prakash Tyagi s/o Shri Fakir Chand Tyagi, Shri Bhameshwar Tyagi S/o Shri Durga Singh Tyagi. Itivritta: A multi-disciplinary Peer Reviewed International Journal of History and Culture, Vol. 8, Part I, Summer, 2020, Vighnesh Kumar, "Azampur: Old House of the Tajpur Riyasat", pp. 1-20.

17. Esha Basanti Joshi, op.cit., p. 314; It mentions: It derives its name from one Bachhraj, a Taga [Tyagi] and is said to have been founded in the days of Prathviraj, the King of Delhi." NOE: prof. Vighnesh Kumar opines that the said Governor Bachhraj Tyagi during Prathviraj's reign was of Kashyap gotra who had lost all of his seven sons fighting for Prathviraj in different battlefields. These Tyagis are of his stock and those of Bachhraon are said his descendants by his only daughter. It further records: "In the days of Akbar, it was given with 156 villages to a Taga [Tyagi] who had become a convert to Islam."
18. The village of Ronds is still and inhabited by the Tyagis, the descendants of Bachhraj's lieutenant posted there. Governor Bachhraj was interested by Prathviraj Chauhan to have friendly bonding with the Katehar Rajputs of that area. Bachhraj Tyagi also founded a fortress at Ronda. Writing about the village of Ronds, the District Gazetteer Moradabad mentions: "A little later (the traditional data being given as 1174 A.D.)* the Katehariyas seem to have settled down here and there in the southern, eastern and central parts of the district by ousting the Ahars, Ahirs and others,** ...The nondescript*s *Rajput clan which migrated to these parts about this time and settled down in the Katehar tract, with probably Chaupla (old name of the site of Moradabad) as its chief stronghold, and with Mundha and 'Ronda' (both in Moradabad tehsil), Pipli (tehsil Thakurdwara) and Garhi (Tehsil Amroha) as some of its other centres, came to be known as the Katehariya or Katehariya Rajputs.
19. Interviews, op.cit.

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