

Gujjar history by Rana Ali Hassan Chauhan (from Tareikh e Gurjar)

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As said by many historians (almost 90%), it is claimed that Gurjars originated in Central Asia, came into India via Afghanistan and established a kingdom in Rajasthan until defeated by the Muhammadans.

They then settled in Gujarat, and this provides one explanation of the name, but this is contested. They are first referred to in the 7th century as warriors, who later migrated to the mountains for pasture for the animals. Their language is called Gujar, close to Pahari and Urdu. The census of India 1941 states: "Historians seem to be satisfied that the tribes called "Gurjaras" were established in the area near Mount Abu in Rajasthan, around 6th century A.D. onwards. It is believed that these and other sections of the tribe were the ancestors of those now known as Gujars in this state. The "Gurjaras" were Hindus at the time they are first noticed in India. They had established a Kingdom of their own at the time of Harsha* of Thaneshwar (606-647) about 640 A.D. It seems that the Gujars successfully resisted the Arab invasion from the north early in the eighth century A.D. It is alleged that about 750 A.D. the Chapa dynasty of the Gurjaras which had been in power for about 200 years, was displaced by the Pratiharas who seem to have carried on till about 1000 A.D., when their power was broken by the coming of Mahmud of Ghazni.

Nothing much appears to be known of the Gurjaras in the Punjab until 980 A.D. When Raja Shankervarman of Kashmir is said to have invaded Gujarat, the Gurjara Kingdom was ruled over by one Lakhandev. A region known as Takka, situated in the area now known as the Punjab was ceded by Shankervarman. It is reasonable to presume that Gurjara tribes had extended to the Punjab and it is probable that such places as Gujarat, Gujrat, Gujranwala and Gujar Khan and Gurdaspur, where Gujar families are still found derived their names from this fact. The Gurjara Kingdom ceased to exist by the time of Akbar when their country was annexed. By this time a number of Gujars, had embraced Muhammadism and from now onwards the connection of the northern sections with their Hindu ancestors becomes less and less. The migration of a part of the tribe to the territories now known as Jammu and Kashmir is attributed to the outbreak of a serious famine in the region inhabited by the tribe, now known as Rajputana, Gujarat and Kathiawar. The exact period has not been fixed but it is known as the Satahsiya famine. It is stated that some part of the migrating tribes moved to the Punjab whilst others moved further north to the areas now known as Kaghan, Swat, Hazara, Kashmir and Gilgit.

In the vast country of sub-continental dimension, which had been familiar as Aryavarat, regional provincial and religious fervour influence variously to shape customs, manners, behaviour and political ideologies. Genesis of ubiquitous in saying testify observation of F.G. Pargitar. According to the saying a bride married to family living at distant places as far as 50 miles, while taking leave of her parents address plaintively with tears rolling down from their eyes to asks her father why she has been given in marriage to a family at a far off place, and how she could be able to maintain and uphold common traditions of the same stock, spread from Hindukush to Arakan. It is, however, remarkably striking to note that the Gujjars all over the sub-continent claim to be natives of the land since time immemorial. Learned among them also claim with confidence that they are Kshatriyas by origin, without having any traces of tradition of so called foreign origin.

In districts Jhalwan and Lasbela of Baluchistan, I met the Gujjars. The Jhalwan Gujjars speak both

Baluchi and Sindhi languages and claim to be natives of these areas without having origin of any foreign element in so far as their ethnic traditions are concerned. This was revealed to me by elderly Gujjars at Hab of District Lasbela. In the area the Zamindars (landlords) are called Baluch so we too are by the same name although they belong to Gujar tribe. The other Pakistani Blauch and adjoining Irani Bluches are of one stock but against this we hail from separate Gujar community. According to one tradition we have come from Delhi to this region and speak Sindhi language. In Markan, near border of Iran, the Gujjars are Ziki by faith and claim to have come from Mewar during the time of Akbar, the elderly Gujjars added. In the North-Western Frontier Province, the Gujjars are no less in number than the Pathans. Every Gujar remembers his gotra (family name or sub-caste). Gujjars of almost all gotras are found here. Their pronunciation is quite the same as in other parts of the sub-Continent. The language, they speak among themselves, is Hindi according to Sir Alexender Grierson and Moulvi Abu Barkat Abdul Malik Chohan (Shahan-e-Gujar page 494). In Peshawar proper, this language is called Hindky. It is spoken side by side with Pashto. In Kashmir the Gujjars speak the same language. Here it is called Gurjari having the difference that Gojari in Hindi spoken in the tone of Mewari or Brij Bhasha in which oftenly "a" is changed into "o" and Hindky is Hindi inter-loaded with Punjabi words.

In Hazara district of the Frontier Province, it is noticeable that Jats and Ahirs are included among the Gujjars. They marry together, speak the same language and claim their ancestry from the common Indian stock, the Kashatriyas. The most remarkable tradition of all those I have noted in my life is of that Khatana Gujar family. In 1938, Bashir Ahmed Khatana, a big landlord of Dam Jhera village, district Saharanpur and a license holder of a double barrel gun, in reply to my question disclosed the Khatanas do not kill peathingy nor eat its meat, according to prevailing gotra tradition. He however could not elucidate the reason and said simply " I do not know ". He also said " Our ancestor was Jaipal, as we know it generation by generation ". On the occasion of Victory Prade of World War II, in 1945 I came across a Khatana Gujar of Jalon, namely Bishamber Singh. He narrated to me a traditional story implying they were More (Peathingy) Khatana. He could not however explain convincingly why More (Peathingy) was annexed to Khatana. He said kingdom of our ancestor Jaipal was conquered by Mahmud, so our family crossed the river Satluj and settled in Marwar. After some generations our forefathers migrated and occupied a territory East of Ganges and we built a fort at Puwayan. In Shahjahan's time the Moghul forces after a fierce fight demolished the Fort and on its ruins found Shahjahanpur. From there our family migrated to Chambal valley and found the present Samthar State with its capital Shamsheer Garh, he also stated.

In district Gujrat (West Punjab), there are forty villages of Khatana Gujjars whose Headman informed me in 1951 that by tradition they being More Khatana, are heirs of Jaipal who fought against Mahmud of Ghazni, but the peathingy theory could not be solved by them.

In 1968, I was transferred to Peshawar where I had a meeting with the Gujjars of district Mardan under the headmanship of Mr. Bostan Khan, More Khatana, the then Assistant Inspector General of Police, Frontier Province, During conversation, they firmly claimed that they were descendants of Jaipal's family and revealed that More (Peathingy) was their royal insignia. I was fully convinced by their arguments because I know that different families of the royal Gujjars had different insignia. To the people of mountainous region from Kashmir to Afghanistan, peathingy was loveable bird. Shah Mir who claimed his descendancy from Pandu, in Mahabharat family, was the first local Muslim ruler. By and by, the Muslims from aboard poured in Kashmir and began hunt of the peathingys. Shah Zain-ul-Abdin, the grandson of Shah Mir put a ban on the killing of the peathingys. Severe punishment was imposed on the defaulters (see Tarikhi-i-Farishta.) Except at Zoo, the peathingy is

now extinct in Pakistan but at Katas in district Jhelum, there is a Hindu temple around which there are peathingys since long. On request of the Hindu custodians of the temple, the Government of Pakistan has prohibited the killing of the bird in the area around the temple.

On 23rd March, 1969 Saturday it was holiday being Pakistan's Resolution Day. Thus Mr. Bostan Khan and myself had two holidays (Saturday and Sunday) at our disposal. In a jeep we started on Friday the March 22nd in the afternoon from Peshawar for Dir which penetrates into Afghanistan and from there for Chitral whose borders are 10 to 12 miles distant from Central Asia in the North. In the cities, towns and villages where we halted for rest, we had a talk with the local Gujars about their traditions. About the origin some of them said we are local people of these areas since the time immemorial and most of them told us that their forefathers came to those places from Punjab. None of them lifted their finger towards the nearest territories of Central Asia as being their original homeland.

On way back from Chitral, we came across a nomadic Gujar family in 2 tents near Mangora town in Swat valley where there are two foot prints of Shri Ram Chandra Ji on a horizontal rock. We went into the Men's tent and talked with their headman Mr. Noor, when the old man knew about us he grasped us both in his arms with tears of joy in his eyes. During the talk, he stated that his gotra was Yadu and that some Gujar families from Kashmir wandering towards North acrossed the Pamir some generations ago.

The Central Asian people call us Hindus (natives of Hind) who live in the South of Hindu Kush and the river Oxus. The body structure and facial features of Central Asian reflect Chinese or Mongolian glimpse. We are distinguished by them from afar.

The foreign origin theory

In Central Asia there are many communities such as Tajik, Uzbek, Kirgis, Khazer etc etc, each having their sub-castes or tribes. Their tribal names do not even resemble with any subcaste of the Gujars, Pathans, Shina and Dard etc. the people on Southern side of the northern Mountains. I was surprised to note that Noor and Bostan Khan during talks called the whole population of Central Asia as Uzbek meaning thereby uncivilised people. The word Uzbek is used in the same sense in large areas around Delhi. I have travelled in the whole Western part of the Sub-Continent, Gorakhpur to Chitral and Banaras to Zehidan and found that the Gujar have no tradition of their being originally foreigners. Moreover, the Arabs and the Chinese travellers and their adversaries of the past and the Muslim historians in India during their centuries long rule had mentioned the Gujars to be the Indian people by origin. Now, the question arises why and how the theory of foreign origin of the Gurjars was profounded during British rule in India.

Abu Rehen Muhammad ibne Ahmad Aiberuni a native of Khiwa was born in 937 A.D. He is popularly known as Alberuni. He was eager to learn philosophy, astronomy and Sanskrit literature, so he came to India in life time of Mahmud of Ghazna. Going back, he wrote a book Kitab-ul-Hind in Arabic. The book was translated into German and English by a German namely Dr. Edward. C. Sachau in two Volumes in 19th Century A.D. The books entitled Alberuni's India in English have been reproduced by Sheikh Barkat Ali at Lahore in 1962.

Alberuno writes: Ghazna was seized.... Supreme power fell to the lot of Nasir-Addaula Sabuktigin. This prince chose the holy war as his calling and therefore called himself Al-Ghazi (warring on the road of Allah.) In the interest of his successor he constructed, in order to weaken the Indian frontier, those roads on which afterwards his son Yami Addaula Mahmud marched into India during a period of 30 years and more. God the merciful to both father and son, Mahmud utterly ruined the prosperity

of the country and performed their wonderful exploits, by which the Hindus become like atoms of dust scattered in all directions. There scattered remains cherish, of course, the most inveterate aversion towards Muslim. This is the reason, too, why Hindu sciences have retired far away from those parts of the country conquered, and have fled to Kashmir, Benaras and other places.

I do not wish to mention the brutality and tyranny of the invaders but I want to explain that all the books and records, (official and individual) were burnt to ashes.

Ghazna, Kabul, Pwshawar, Taxila, Beera, Multan, Shakambhari, Bhinmal, Naran, Somnath, Kanauj, Ujjain and Kurukshetra etc, were not only worshipping places but were also centres of learning there were schools and colleges of all sciences which were levelled to the ground. Mahmud extended his domination upto Lahore. His ground Mahmud extended his domination upto Lahore. His successors, too, adopted the same policy of destruction Time to time, they crossed the River Satluj and raided up to Hansi, Hisar and Vawera (modern Ajmer area) in 1192A.D. Mohammad Ghori won the battle of Taraori in district Karnal. As soon as the news spread, the whole population from Karnal to Agra fled to all sides. Delhi become the permanent seat of invaders. The whole Sub-Continent was under their direct control except Gurjar Desh.

In cities and towns the families of the foreigners settled holding all the lands around them. None of the natives had proprietary rights of land, they were only tenants, slave cultivators who were given a scanty quantity of grains of the lowest kind, such as millet, jawar and barley. Moreover, it also depended on the willingness of the masters to give or not to give at all. K.M. Munshi in his book *Glory That Was Gurjar Desh* has rightly stated that many local families of high rank became out-law in the forests. Conversion to Islam did not help the people, the Shudras remain shudras. Kshatriya people became graziers and shepherds, anyone can see even today the Muslim Gurjars with their buffalos, cows, sheep and goats wandering from Dehra Doon to Swat. A mosque may be built jointly by the inhabitants of the whole village but the local.

Muslims were so poor that not a single mosque was built of burnt bricks. It is to be seen during the period of foreign Muslim Rule.

Direct control was difficult over Gurjar Desh being a vast desert. So to suppress Kshatriyas it was handed over (in the early years of the Fourteenth Century A.D.) to those natives who cooperated with the foreigners. These native Jagiradars called Rajput found the new cities, Bikaner, Jaisalmer, Jaipur, Jodhpur, Kota, Bundi etc during Muslim Rule in India. The foreign Muslims wrote history books using the word Rajput for the ancient Rulers of India, surely to degrade the Kshatriyas, elevated to high position, during Moghal period in the Seventeenth and Eighteenth Century A.D. the Rajputs got prepared their pedigree trees connecting them with ancient royal houses of Sialkot, Ajmer, Bhatinda, Delhi, Multan, Kanauj, Khera, Ujjain, Bhinmal, Baroach and Anahilwara. The Gurjars had gone into obscurity.

The Foreign Origin Theory: Such was the state of affairs in the country when the Britishers (East India Company) established an empire by fighting, negotiations or conspiracies. They never declared holy war. Genghis Khan can repent and can have pity on the defeated, but a holy warrior cannot do, because he is blessed more and more by God on his most brutal and heinous exploits, inflicted on the defeated.

As such the Britishers did not dismantle the worship places of any religion, men were not made slaves and the women were respected. The local old books were searched out and were translated into English. The Britishers were men of learning and loved the learned.

In 1805 A.D. Colonel James Todd was appointed as Surveyor General in Gurjar Desa (present Rajasthan). There he took great interest in Archaeology. The Sanskrit inscriptions since sixth Century A.D. on ancient palaces, forts, Temple and baolies revealed that those buildings had been built by the Gurjars and not by the Rajputs as had been propagated by the foreign Muslims in India and the Rajputs as well, to such an extent that every Indian Ruler of the past and the present was being called Rajput throughout the Sub Continent, it puzzled Colonel Todd. As mentioned above, the poverty and illiteracy prevailed in the Indian Society so there were no local History book. Some families of the ancient past are common among the Gujars, Jats, Ahirs and the Rajputs. How to adjust in history the Rajputs, who then held the highest position in political fields among the Hindus? Perchance he got a book Prithvi Raj Raso written by a Bard Chand Bardai in 15th or 16th Century A.D having a story stating that the Parmar, Solanki, Pratihara and Chohan were born of a fire pit at Mount Abu. Haphazardly, it was supposed. There is no mention of Gurjars before sixth century in therefore, the Gurjars came with the Hunas, Scythians and Epithalites etc. Who in Sixth Century A.D. invaded. They were converted to Hinduism at Mount Abu. The higher ones were made Rajput and rank and file remained Gurjar and Ahirs.

This supposition or thought of Colonel James Todd in the book Annals and Antiquities of Rajasthan was readily accepted by the historians Europeans and Indians with further remarks. Some said they came from Gurjistan and others took them to be Khazars of Central Asia. General Cunningham stopped further and said.

There is Kushan family among the Gujars, so he fixed their arrival into India with Kushan, Yu-Chi and Tatars in the 1st Century A.D. when the Kushans emerged into history. Mr. C.V. Vaidya was the first scholar who challenged this so called theory.

Honourable K.M. Munshi in 1944, first of all, called all the rulers of Gurjar Desa from 6th Century A.D. to 1300 A.D., by the Gurjar name. But he put forward a new theory, Gurjar primarily was the name of a territory whose inhabitants were divided into four castes, Gurjar Brahman, Gurjar Kshatriya, Gurjar Vaishya and Gurjar Sudras (see Glory That was Gurjar Desa).

Sri Yatindra Kumar Verma challenged this theory in his Gurjar Itihas and proved that Gurjar was name of a Kshatriya tribe. After him Dr Baij Nath Puri in his thesis- "The Gurjar Pratiharas stated Gurjar was the name of a tribe and Gurjar Pratiharas were Kshatriyas of Raghu family.

Same theory continued

The theory of the foreign origin of Gurjaras requires further scrutiny: -

I. It has been said that Rajputs were born on Mount Abu in the beginning of 6th Century A.D. but from 500 A.D. to 1300 A.D. there was no community by the name of Rajputra or Rajput in India whereas Gurjar and Ahirs are mentioned even before Christ.

II. A Jat-Asur is mentioned in the book Mahabharat 3101 B.C. If a Kshatriya becomes Jat (illiterate) or Asur (non-believer) or thief (as per Chachnama) his origin will remain the same. However, we find a Jat king ruling at Takatpur in about 975 A.D. in Northern Sind.

III. Ahirs or Ahirs are well known to history. It is universally known that Sri Krishna was brought up by Baba Namd Ahir and his wife Yeshoda (3100 B.C.). However, we find Ahir kings ruling in Saurashtra side by side with the Gujars.

IV. The Agni Kul (fire born) ruling families were Gurjars as per epigraphic and Antiquary records from 500 A.D. to 1300 A.D. During this whole period, they never called themselves fire-born. They always called themselves Brahm Kashtra. Raghava (Raghu) and Surya Vansh.

The groups of people are formed of old races with new names under different circumstances. Here I mean to say, the groups of ancient Kshatriyas, the Gurjars and Ahirs are older than the present groups of the Rajputs. Therefore, the Rajputs have no concern with Agni Kul legend. It is noteworthy that there is not at all the word Rajput found anywhere in the book Prithvi Raj Raso in which the legend is recorded.

V. Suppose, Gurjars were foreigners, After socalled conversion to Hinduism they are called Gurjar or Gujar till today, Suppose, their leaders were named Rajputs. Then how a Rajput can be superior to a Gurjar by origin when the forefather of the Rajput was a Gurjar before conversion.

VI. Hun is no doubt as sub-caste (tribe) of the Gurjar caste or race. The Gurjar race or caste consists of hundreds of gotras (sub-caste). Hun no doubt ruled some small principalities whereas the Gurjars established empires, of them four are famous to history and the Huns were their subordinate rulers, then how the Hun can be called the master of the Gurjars and Ahirs. Hun is a Sanskrit word denoting a person who does not listen to the opinion or advice of the others but acts upon his own wishes. Hun Mat a proverb is still in use meaning thereby the wisdom of an unruly. Hun tribe is mentioned in the Mahabharat, Puranas, in history of Guptas of Patna, and Palas of Bengal.

In the time of Gurjar Mihir Bhoj, Hun's principality was that now called Mianwall district on the eastern bank of River Indus. In the book Mahabharats about 200 Kshatriyan tribes are mentioned in the Sub-Continent, of whom Chib, Hun, Dard, Shina (China or Channa) Dakh, Pakhtu and Kombed are described in the areas, south of Palmir and Oxus River. Kombel were in the West near the border of Iran who migrated inside the country in 10th century A.D., but all the other tribes under same name are living in those areas till today. The Huns in Hunza have lost their identity and are called Ismailies or Aghan Khani a sect of Shia Muslims. The Husns in other parts are a part and parcel of Indian society from ancient time to this day. Once one educated Nawarai Hun (in Gujrat Kathiawar) went to the house of Muslim saint namely Jahanyan Jahan Gashat on his illness for consolation. In presence of many others. Nawarai Hun said as Hazrat Muhammad (Peace Be Upon Him) was the last prophet, so the Saint is last Saint. Thus Nawarai Hun praised the sant, meaning thereby that such a dignitied Saint would not be born in future. But one Syed Rajput Qatal at once issued fatwa. As you have accepted Hazrat Muhammad (Peace Be Upon Him) the last prophet, so you have become a Muslim. If now you live as a Hindu, you are Murded-deserter of Islam whose punishment is death. To save his life Nawarai Hun fled to Feroze Tughlaq the king of Delhi. The Syed chased him. As soon as Nawarai Hun entered the Darbar (King's Court) the Syed from behind struck him with sword and kiled him (Siyar-ul-Arifeen page159-160). The Son of Nawa Rai Hun founded a village Nawal after the name of his father. The village Nawal exists today near Meerut city, where the descendants of Nawa Rai Hun live as a part (sub-caste) of the Gurjars. The family is famous for their high position, prestige and dignity.

VII. Georgia was called Gurjistan by the Persians. It is merely a coincidence with the word Gurjar so is Khazer with Gujar. The words Gurjar and Gujar are the same.

Gujar is Prakrit form of the Sanskrit word Gurjar. Such as Brahman =, Bahman, Krishan = Kishan, Rajputra = Rajput etc., but Gurjistan and Khazer are two separate words, it is merely a tampering to

connect these words with Gurjar of Gujjar. If such a philology is allowed in History then we can say England was the land of Ang, Saxsons of Britain were Sakesena of Bengal, Jut-land was so name by our jats and Argentina was discovered by Arjun, of Mahabhrats here.

An Arab historian ibn Khardadbah in his history book Al-Masalik-w-Al-Mamalik states: The titlle of the kings of Turkj, Tibet and Khazer is Khaqan. They are all the descendants of Faridum. He further states in Hind, Balhara is the greatest of all kings, there are also, other kings such as, Chap, Tank, Juzae, Jaba, Brahma, Kamrup. He again writes Draham (coin) of Malikul- Juzer is Tatri.

Balhabra is Valbhi Eai, Juzar is Gurjar (In Arabic there is no G and P) Jaba is Chap, Kamrup is modern Assam. If read thoroughly the above statement pertains to seventh Century A.D. It is clear that Khazer and Gujar were quite different races.

VIII. In Bible (Old Testament) the country, adjacent to Iran in the east, is Kush. It shows that modern Afghanistan was called Kush in the time of Bible. Afterwords, the whole valley of Sindh was called Hind by Persians. Persian language is Prakrit or a branch of Sanskrit. Alphabet's is changed into in Persian such as Sapt = Haft (seven), Saptah = Hafth (week) Sahsar =Hazar (thousand), Sind = Hind, Dash =Dah Ten. Sam Karya =Hamkar (man of the same profession).

The name Hind was applied to the whole land to the east of Sind Valley. The Arabs called the people of Hind, Ahl-ul-Hindu but the Persians particularly Central Asians called its inhabitants Hindu. So they called Kush by the name of Hindu Kush. Hindu Kush is called by the same name till today. The Kushan were Hindu who reached Patliputra under their leader Kanishk. It is strange in history when a Hindu of Peshawar which is inside Aryavarta conquers Patna he is supposed to be foreigner but when Chandra Gupta a Hindu of Patna conquers Peshawar, he is not foreigner. It must take into view that Peshawar was as inside Aryavarta in the West as Patna was inside Aryavarta in the East. Kanishk is a Hindu name. His father was Vijnishk. Their ancestor Kidphysis is a wrong imagination of the Europeans. It is also said that Kanishk wore heavy cloth and boots. Yes, in snowy valleys of Kailash and Hindu Kush, a Patna Dhoti (loin) cannot be worn The Kushan, sub-caste of the Gujars, was a native family at Peshawar, that is why Kanishk spared Subahu Nagar, the Ruler of Patna. The family was called Devaputra, the Aryan.

IX. Once in 1970 A.D. When I was sitting in Peshawar Library some Pathan Scholars claimed that Jaipal was a Pathan and his capital Lahore was in District Mardan which exists to this day. When Jaipal was defeated continuously at Ghazna, Kabul and Peshawar, he did not go to Lahore or Ravi but burnt himself at the bank of the River Jhelum in despair and shame. The reply that there is still a tract of land namely Gujrat, where Lahore is situated in district Mardan. It is another proof that Jaipal was a Gurjar.

X. Gujranwala was a new settlement coming into existence in the 18th Century A.D. but Gujrat Mardan and Gujrat Chenab are ancient names of the territory. The Gurjar (Gujjar) and Gurjjaratra (Gujrat) are pure Sanskrit names. If the Gurjars coming from the foreign lands founded these cities with Sanskrit names, where had they been taught Sanskrit language.

The scholars, sitting at Lahore, Karachi, Bombay, Calcutta and Delhi look at Gujranwala and Gujrat in the West Punjab on the map and issuing Fatwa that the Gurjars came from foreign land through Afghanistan, undergo a faulty outlook of the history. By sitting at Peshawar and Kabul and looking at Pathankot and Pathan Pura in the Panjab, can we say that the Pathans came to Frontier Province from China through Tibet. On the whole, the theory of foreign origin of the Gurjars is not only wrong

but also absurd and the legend of fire birth is totally a falsehood as no man can be born of fire. But there is another aspect of the legend.

It is believed that Adam whose idol was made of clay by angles came from Heaven on Earth. Even his wife also came from Heaven on Earth; Hazrat Ibrahim's ancestor of Semitic race was thrown into fire but he came out of the fire, after staying there, without any injury or harm. The Muslim Emperors of foreign creed in India were called Zille Subhani i.e. Shadow of God. Similarly, four men namely, Parmar, Solanki, Pratihara and Chauhan were born of fire-pit by Brahma (the Creator). The Story of Agnikul was written in the 15th Century A.D. Abdul Fazal recorded a different story, according to which Parmar was born of fire pit in 500 B.C. The sun has been creating his sons to be emperors of Japan till today.

On these lines, the fire born theory of Parmar, Solanki, Pratihara and Chauhan may be accepted.

XI. The meaning of Gurjar and Gurjaratra. In Urdu, Hindi and English the word Gurjar or Gujar is in use but in all the ancient records upto 1300 A.D. It is Gurjar, its Prakrit is Gujjar which is generally spoken by the people. Sanskrit Dictionary compiled by Pandit Radha Kant (Shakabada 1181) explains: -

Gurjar = Gur (enemy) + Ujar (destroyer).

Gurjar means Destroyer of the enemy.

It is masculine gender. I say that its feminine gender is Gurjarani (Gujarani). The Gurjari is an adjective, though in common use in Hindi Gurjari (Gujjri) word is used both, feminine gender and as an adjective.

An ornament of the wrist is called Gujjaari and a place is called Gujjari Mahal by the word as an adjective. It is evident that Gurjar denotes a human being and not a country. Again, look into the meaning of Gurjaratra. In Sanskrit "tra" mean protected by, tra is abbreviation. Therefore, Gurjaratra (Gurjarat) means a country protected by the Gurjars or a country or territory under protection of the Gurjars.

In history by these two names Gurjar and Gurjaratra everything is clear. A group of Kshatriyas in ancient times destroyed the enemies of the country, the invaders on the western border, so the people entitled them as Gurjars. There are examples in history, when a Kshatriya of that Region rose to highest power and adopted the title Gurjar, Gurjarasvar, Gurjar Nath, Gurjar Senani, Gurjarendra and Gurjar Path. The Gurjars were not only the conquerors, victorious and rulers but were the best administrators and lovers of sciences in the whole world at that time. The Arabs, their enemies, praised them thus;

In Hind there is a Malik (king) who is called Al-juzar (Gujar). Such is awdl (justice) in his kingdom, if the gold is dropped in the way, there is no danger of its being picked up and stolen away by any body. His kingdom is very vast. Arab traders go to him, he makes ahsan (favour) to them, purchases merchandise from them; the purchase and sale are carried in gold coin called tatri, When the Arabs request him to provide a body guard, he says, there is no thief in my kingdom. If there is any incident or loss to your goods, merchandise and money I stand surety. Come to me, I will pay the compensation.

(Kitsbul Alaq Al-Nafisa Part 4 pages 134 by Ibne Rustah).

Such as the exemplary peace and justice in Gujar kingdom that is why their kingdom was called Gurjaratra (protected area) tra affix is not found used to any other kingdom in India. Please excuse me and let me say that the rule of Sri Ram Chandra ji was not even called Ramatra.

XII. the Rashtra Kuts of Deccan were the adversaries of the Gujjars. In an inscription Govind III the Rashtra Kut states my grandfather defeated the Gurjars who were the highest ranking among the Kshatriyas.

There is ample contemporary evidences to show that the people had the knowledge about the Gurjars being Kshatriyas of the ancient highly reputed families ie Yadu, Raghu, Ikshvaku, Paru etc, Hieun Sang the Chinese traveller is considered an honest writer. He himself was a Buddhist and king of Sind at that time was a Buddhist but Hieun Tsang honestly wrote him a Sudra by origin. He states, the Gurjar rulers of Bhinmal, Valbhipur, Baroach, and Vatapi were Kshatriyas by origin.

It is also wrong to say that the Gurjars were against Buddhist History scholars. In 7th Century A.D., the Gurjar kingdom of Bhinmal was the second biggest empire in the Sub-Continent. Its Ruler was Buddhist. The ruler of Valbhipur was also Buddhist as per statement of the Chinese traveller. Moreover, in the middle of 12th Century A.D. the Chaun of Naddul had adopted Jainism.