

# THE GUJJAR ORIGIN

GUJJARS IN THE ANCIENT AND  
PRESENT-DAYS ARYAVARTA

Second Edition 2025



**Abdur Rashid Bijar Gujjar**  
Khaghan

The Gujjar Origin

# The Gujjar Origin

Abdur Rashid Bijar Gujar  
Khaghan

**Maktaba Jamal, Lahore**

Name Book: The Gujjar Origin  
Aauther: Abdur Rashid Bijar Gujar  
Printer: Maktaba Jamal, Lahore  
Price: Rs. 1000/-  
Quantity: 200  
Year: 2025

**Maktaba Jamal, Lahore**

## **DISCLAIMER AND COPYRIGHT NOTICE**

This second edition of "**The Gujjar's Origin**" is a meticulously researched compilation of historical evidence, genetic research, and findings from esteemed institutions in genetic engineering and biotechnology, archaeology, geology, anthropology, epigraphy, Indologists and linguistics.

All rights to the book, articles, research papers, and other contents are reserved by the author. This book is dedicated to my beloved father, Gohar Rehman Gujjar, and loving mother, Kureshan Jan Gujjar.

Errors, corrections, suggestions, or feedback may be shared at [argujjar313@gmail.com](mailto:argujjar313@gmail.com)

Author

**Footnote:** I am deeply indebted to Abdur Rashid Gojar for his meticulous research and tireless efforts in crafting this seminal book, "Gojar Origin" (Second Edition). His masterful storytelling and rigorous approach have unearthed a fascinating chapter in cultural history, laying bare the rich heritage and complex origins of the Gujjar community. This magnum opus is a shining tribute to his unwavering commitment to learning and his unrelenting drive to preserve and share the cultural narratives that shape our understanding of diverse societies. A true masterpiece that will resonate with scholars and enthusiasts alike!

**Abdul Saboor Qureshi**  
Freelance Journalist, Social  
Activist village Nartopa  
Haripur Khyber Pakhtunkhwa

I have reviewed the 2<sup>nd</sup> addition of 'The Gojar Origin' which indicates author deep interest through a very engaging narrative shedding lights on the Gujjars tribe, a medieval tribe whose origin have long been shrouded in mystery. By synthesizing historical records and anthropological findings, the book presents a very compelling case for Gujjar roots from Europe, Central Asian and finally in the sub-continent present a very interesting read and thought-provoking analysis for history students and writes for further taking the efforts to a more logical conclusion and opening doors of learning.

I wish him good luck and highly appreciate his interest and efforts in taking upon himself the horrendous task of establishing the origin of Gujjar tribe and its evolution through different times. The book authored by Abdur Rashid Khan will usher in new era for budding writers and historians especially in this part of the country for further deliberation and objective research.

**Muhammad Zahoor**  
Director(Rtd) LG&RDD KP  
Freelance Development  
Practitioner-Malakand Division

## **Editor's Note**

It is with great respect and interest that I acknowledge the second edition of "**The Gujjar Origin**", authored by Mr. Abdur Rashid Bijar Gujjar from Pakistan. Upon reviewing the manuscript, I am pleased to note that the author has made a sincere and well-researched attempt to trace the deep historical roots of the Gujjar people, drawing upon a wide array of historical, geographical, linguistic, and genetic sources.

In this edition, the author ventures beyond conventional South Asian narratives and situates the Gujjar origins within a broad transcontinental context. He locates the Aryan homeland, and by extension, the proto-Gujjar identity, in the Fertile Crescent, the Arctic region, Greece, Anatolia, the Caucasus, the Caspian basin, the Highlands of Armenia, Mount Judi (Gojar Mountain), and the Central Asian regions of Bactria and Soghdia. This geographical sweep aligns with migratory theories that trace Indo-European-speaking tribes across Eurasia, and it offers a refreshing alternative to the narrowly framed sub-continental models often found in earlier Gujjar historiography.

Mr. Rashid builds upon these connections by referring to Aryan migrations into the Indian subcontinent, particularly around 325 BC, during the time of Alexander the Great. He presents the theory that Gujjars under various historical names such as Aeyana, Gurjara, or Gujjar entered and established themselves in the subcontinent following the decline of the Harappa civilization, eventually founding influential dynasties.

The Gujjar political presence, as the author notes, endured until approximately the 15th century CE.

One of the compelling aspects of this book is its focus on the ethnonymic diversity of the Gujjar identity. Mr. Rashid has gathered references from historians who have equated or associated the Gujjars with various historical groups and titles, such as Gurjar, Gujjar, Gucar, Gocar, Gurcer, Grexie, Gracie, Gojar, Gojer, Goojhar, Oghuz, Bayat, Qajar, Gurgar, Gowjar, Kayi, and even the Huns. This wide nomenclatural spectrum emphasizes the Gujjar presence across multiple linguistic, imperial, and cultural landscapes throughout history.

Further, the author strengthens his thesis by invoking genetic research, noting that the Gujjar Y-DNA profile prominently includes haplogroups R1a, R1a1a, R-Y920(subclade of R1a), and R1b. These lineages are shared across populations in Asia Minor, the Fertile Crescent, Arctic regions, Georgia, Central Asia, Afghanistan, Tarim Basin and the subcontinent (South Asia), lending weight to the argument that Gujjars are part of a broader Indo-European and possibly Iranic-Scythic migratory legacy.

In light of this extensive and multi-disciplinary research, "**The Gujjar Origin**" emerges as a valuable contribution to the study of tribal migrations, Indo-European ethno-genesis, and South and Central Asian history. It not only revives historical narratives marginalized by dominant discourses but also provides younger generations, especially students and researchers from the Gujjar community, with a robust foundation to explore their heritage.

I am confident that this book will serve as a significant reference point for future historians, anthropologists, and students of ethnic history. It is both

a preservation of ancestral memory and a scholarly attempt to reclaim the rightful place of the Gujjars in the wider history of Eurasian civilizations.

**Ashok Harsana Gurjar**  
Brampton, Ontario Canada  
(Village Bandhwari, Gurgaon  
Haryana India)  
([ashokharsana@gmail.com](mailto:ashokharsana@gmail.com))

## **Preface**

In the first edition of "The Gojar Origin", the birthplace and native home of the Gujars/Gojars were discussed in depth, with an explanation of the Kartvelian/Aryan school of thought and the Kshtariyan theory. The former also hypothesizes that the Gojar/Gujjar tribe originated from the Georgian and Caucasian regions, migrating to the Indian subcontinent in ancient times. This theory suggests that the Gurjars/Gojars were nomads, traversing vast distances and settling in various parts of India. In contrast, the Kshtariyan theory proposes a divergent narrative, asserting that the Gurjars/Gojars are an indigenous tribe of India, with a lineage predating external migrations. According to this perspective, the Gurjars/Gojars have always been an integral part of the Indian subcontinent's cultural and genetic fabric, with no evidence suggesting a foreign origin. In the second edition, we have delved into prominent scholars' research to substantiate our findings and enhance their academic acceptability. Building on the foundational theories presented in the first edition, we have incorporated additional insights from the esteemed researchers like Dr. Ashok Harsana, Dr. Adesh Katariya, Qamar Rabani Chechi, Dr. Javaid Rahi, Najma Mushtaq, and Dr. Khursheed Ahmad Bhat. Their research works have shed new light on the diverse spellings and pronunciations of the Gurjar/Gojar name and the tribe's adaptability and linguistic diversification across regions.

The Kshtariyas theory's stance is further juxtaposed with the Hemities, Semities, and Japethies theory of population, presented by Spanish scholar Isidorian, the British historian John Briggs (History of the Rise of the

Mahomedan Power in India), and Muhammad Qasim Farishta (Indian History-Tarikh-e-Farishta or Gulshan-i-Ibrahmi)). This theory suggests that the three sons of Noah - Hem, Sem, and Japheth - dispersed on the earth after the Great Flood, with Japheth's descendants migrating to Asia-cum-Europe. In stark contrast, the Kshatriyan theory posits that human populations continued to thrive in the Rajasthan region of the Indian subcontinent, unaffected by the Flood, thereby reinforcing the notion of the Gurjars/Gojars as an indigenous tribe. This dichotomy of opinions sets the stage for a fascinating exploration of the Gojar/Gujjar tribe's enigmatic history. Building upon these theoretical frameworks, our research has draws upon the findings of distinguished historians, geologists, anthropologists, linguists, and scholars to shed light on the origin of the Gurjar/Gojar tribe. This comprehensive study probes into the definition, origin, and migration patterns of the Gurjars/Gojars, with a particular focus on the genetic report on Y-DNA haplogroups R1a, R1a1a, R2, R1b, etc. Our investigation aims to pinpoint the exact birthplace and trajectory of the Gurjar/Gojar tribe, thereby verifying their distinction of a "world-wide tribe" in light of a credible data.

Eminent scholars, including Dr. Ashok Harsana, Dr. Adesh Katariya, Qamar Rabani Chechi, Dr. Javaid Rahi, Mufti Abdul Ghani Shah Al-Shashi and Dr. Khursheed Ahmad Bhat, have explored the different spellings and pronunciations of the Gurjar/Gojar name across regions, influenced by local cultures, traditions, and linguistic patterns. Through their research, presented in works such as such as, *Forbearers of the Aryan Legacy- The Gurjars*, *Ancient History of Central Asia*, *Qadeem Tarikh-e-Gurjar*, and *The Arrival and Origin of Gujjars and*

Bakarwalls of Jammu and Kashmir State, they have identified the complex dynamics of the tribe's nomenclature.

The Gurjar/Gojar name has been rendered in various spellings and pronunciations across regions, reflecting the tribe's adaptability and linguistic diversity. Variations include Gurjar in north India, Gorjar in east India, Gujjar in northwest India and Pakistan, Gojar in Kazakhstan, Gujar in Afghanistan and Iran, Muslim Uyghur in western China, Gusarova or Khwarezmin in Russia, Gusar or Gucar in Turkey, and Hunagirian in Hungary. Additionally, the tribe has been referred to as Chechan in Chechenya, Khazar/Khizar/Guzar in Arabic, Chuzazarmenia in Italy, Qajar in Persian, and Gugar/Gurgar, Gowjar, Kart, Kayi, Gocar, Grexie, and Gracia in Georgia, Armenia, Turkey, and the Greek part of the region. Synthesizing these historical backgrounds provides us a comprehensive understanding of the Gujjar/Gojar identity, encapsulating a people who have consistently demonstrated respect, dignity, courage, bravery, and martial prowess, earning recognition as formidable warriors and adept administrators. Furthermore, an Indian scholar and historian, Adesh Katariya, in his article "The Great Aryan", mentions that the grand tribe of Gujjars was referred to as Guzars, Yuezhi, Tocharians, and Tushara by the Tibetans, Chinese, Romans, and Indians, respectively. Over time, this tribe came to be known as Gurjar in India and Gujjar in Pakistan and Afghanistan.

Arunash B. Goswami, in his book "Menander, the Ancient Greek King," notes that the Greek king Menander conquered parts of India in 165 BC and established Sagala (modern-day Sialkot) as the capital of his Indo-Greek kingdom. V. Gordon Childe, in his seminal work "The

Aryans - A Study of Indo-European Origins," asserts that the Aryans originally emerged from the Fertile Crescent, a region encompassing Mesopotamia. The Georgian chronicle Kartlis Tshkovreba further records that King Vakh tang of Georgia led a campaign into India in the fifth century CE. Additionally, Prof. Dr. Serdar Bulut, in his article "Göç, Göçebe, Göçer, Göçer evli/evlü, Göçer oba, Göçgün(cü)/Göçkün(cü), Göçmen/Göçmelve Konargöçer/Göçerkonar Sözcükleri Üzerine Bazı Notlar," notes that in the Anatolian region, the term "Guçer" or "Göcer" is historically associated with the Gujjar tribe. Similarly, Georgian historian David Levan Muskhelishvili, in his article "Some Issues of Georgian History in Armenian Historiography," describes the Gurgar as a powerful tribe from the Gugark region, situated within the broader Caucas-Caspo-Mesopotamic zone. This association aligns with phonetic transformation rules observed in prakrit, where the Turkish consonants "ç" or "g" commonly shift to "j," allowing "Guçer" and "Gurgar" to be linguistically rendered as "Gujer" and "Gurjar." This linguistic correspondence reflects deeper historical and migratory links between Turkic nomadic groups and Indo-Aryan-speaking communities, reinforcing the Gujjars' Central Asian and Anatolian connections. According to the Encyclopedia Iranica and other historical accounts, along with the expansionist campaigns of the Kshtariyan king Cyaxares, the Kassite-Median ruler of ancient Iran, the evidence collectively supports the argument that the roots of the Aryan peoples lie in the Fertile Crescent and the adjoining Caucasian-Caspian regions. The recurring involvement of rulers from these areas in Indian history underscores longstanding cultural and migratory linkages between the Near East, the Caucasus, and the Indian subcontinent.

**Cyaxares Kaštariti/ Kshtariya Median King:** According to the *Encyclopaedia Iranica* and prominent historians such as George G. Cameron (*History of Early Iran*, 1936), I. M. D'yakonov (*Istoriya Midii*, 1956), Mary Boyce (*Zoroastrianism II*, 1982), A. T. Olmstead (*History of the Persian Empire*, 1948), W. Culican (*The Medes and Persians*, 1965), E. A. Grantovskii (*Rannyaya istoriya iranskikh plemyon Peredneĭ Azii*, 1970), and M. A. Dandamaev (*Persien unter den ersten Achämeniden*, 1976), the Median dynasty lasted about 120-128 years. Deioces (Dayukku) is described as the organizer of the Median tribes, while Phraortes (Kaštariti-Kshtariya) overthrew Assyrian dominance and subdued the Persians. Cyaxares (Huvaxštra), in alliance with Babylonia, defeated the Assyrians in 612 BCE and established Median supremacy, which ended with Astyages in 550 BCE. Archaeological excavations at Bastam indicate that the Medes even attacked Urartu before consolidating power over Persia.

These historians also highlight the role of Cyaxares, sometimes associated with proto-Zoroastrian traditions. However, Mary Boyce stresses that the Magian priesthood of Media resisted orthodox Zoroastrianism, preserving older Indo-Iranian Mazdaism. The reports of Herodotus (Book I, 102–130) are partly unreliable: he confused reign lengths, misrepresented the Scythian role, and attributed to Deioces what were likely the achievements of successive chieftains. George Rawlinson suggested correcting Herodotus' figures, assigning 53 years to Phraortes and 22 to Deioces, which reconciles the chronology with Median supremacy beginning around 678 BC. Assyrian records also mention Media as Qutium, reflecting continuity with older regional names. Thus, the Median state rose under

Kaštariti/Phraortes, reached its height under Cyaxares, and fell with Astyages, while its religious background reflected a synthesis of Magian practices and emerging Zoroastrian influences.

The Kartvelian Theory gained significant validation through the findings of the Scientific Race Theory (German anthropologist / physiologist Johann Friedrich Blumenbach), which posited that the Aryans originated from the Euro-Greek region. This theory was notably endorsed by the British historian Henry Hotze and later acknowledged by the American anthropologists, named Gloria Ladson-Billings and William Tate, in their seminal work on Critical Race Theory. The migratory path of the Aryans, as described by J.R. Gobineau, reveals a fascinating journey from Anatolia, Koh-e-Kaaf, and the Tarim Basin in the northeast, to the Soghdhia & Bactria regions across the east and southeast. Their eventual entry into the Indian subcontinent from both northern and southern ends marks a pivotal event in the region's cultural and genetic heritage. Historical research suggests that the Gurjars originated from rural Greece and migrated to nearby countries due to limited grazing land for their cattle. This theory is supported by Greek historians Herodotus and Diodorus Ciculus, as well as Indian writer Qamar Rabani's research. The Gurjars' ancestry is linked to the Indo-European speaking nomads from Iran and Afghanistan, known as Arya, according to Burjor Avari, an Italian scholar Guido Gozzano in his book "Verso la cuna del mondo - Journey to the Cradle of Mankind" regarded 'Hindus' as 'Aryans' of Italian stock.

Dr. Suraj Bhan connects the Aryans to the Indus Valley Civilization, while Prof. Shivdayal Singh explains the various names, used to refer to the Gurjars, including

Gurjars. Kalhana, a 12<sup>th</sup> century historian and pioneer of Indian history, documented the Gurjar migration to India in his seminal work "Rajatarangini" (1148 CE), chronicling their journey from the western Himalayas to Kashmir and beyond. Later on, various historians, including Romila Thapar and Bipan Chandra, validated Kalhana's account, highlighting the significance of the Gurjar migration in shaping Indian history. Pervez Dewan's research further reveals that Gujjars originated from Georgia in the 1st century AD, tracing their lineage to the Khazar nation.

The use of "drachma / dramma" currency by Gujjar kings in Rajasthan suggests a possible connection to Georgia and Caucasian regions. Dalip Singh Ahlawat traces the origins of Jats and their gotras to the Goojar community, found in Rajasthan, Pakistan, and Uttar Pradesh. Dr. Ashok Harsana reveals that the Khotana clan of the Gojar community has Georgian roots. Dr. Huthi of Georgia found similarities between Indian Gujjars and Georgians in their accent, dress, and bullock carts, suggesting a possible migration from Georgia to India. Georgian scholars Prof. Chogoshvili and Prof. Levan Maruashvili have found remarkable similarities between Georgians and Gujjars, suggesting a possible migration from Georgia to India. Archaeological discoveries in Rakhigarhi, Haryana, have found 8,000-year-old human remains, possibly linked with the Aryan invasion theory. Indian historians Ram Sharan Sharma, K. S. Singh, and Devadatta Ramakrishna Bhandarkar have written about the migration of various tribes, including the Gujjars, into India from Central Asia. Edwin F. Bryant proposes that the Indo-Aryan language may have originated in India and later developed into Centum (Kentum) languages.

The Gurjars' journey from the Caucasus has been explored by historians and authors, including Arthur Koestler, Andrei Babushkin, and Dr. David Muskhelishvili. Koestler's "The Thirteenth Tribe" describes the Khazars as a Turkic people with a dual kingship system, while Babushkin's "Khazars Khaganate" examines their influence on Russian statehood and mysterious fate. Muskhelishvili's "Dialogue on Civilization and The Georgian History" identifies the Kartvelians as Gowjar, shedding light on Georgia's civic, economic, social, and political structure. These works collectively reveal the complex history and migrations of the Gurjars/Khazars from the Caucasus region, highlighting their significant impact on European and Asian civilizations.

Renowned historians and researchers, including Najma Mushtaq (Maulana Azad National Urdu University, India), Dr. Adesh Katariya (India), Dr. Huthi (Georgia), Mohd Abdullah (Ambedkar University, Lucknow, India), Dr. Javid Rahi (Gojri J&K Academy of Art, Culture and Language, India), David Muskhelishvili (Ivane Javakhishvili State University, Georgia), Prof. Chogoshvili (Georgian Academy of Sciences), Prof. Levan Maruashvili (Georgian Institute of Geography), K.M. Munshi (India), and Strabo (Minor Asia/Anatolia/Turkey), have explored the origins and migrations of the Gurjar community. They suggest that the Gurjars, known by various names, such as, Gujjar, Gojar, and Gorjar, are a warrior community that originated from Georgia (Gurjistan) and migrated to India through Iran, Afghanistan, and Central Asia. To some historians, the community's appellation is derived from the ancient Persian word "Gauzar", denoting a valiant warrior or fearless fighter, a testament to their storied martial heritage

and exceptional prowess in arms, forged through centuries of military valor and combat proficiency.

Historical records and ethnological studies reveal remarkable similarities between the Georgians and the Gujjars, and their migration to India can be traced back to the 7th century, with evidence of their presence in Rajasthan, Gujarat, Uttar Pradesh, and Jammu and Kashmir. The Kshtariyan point of view, which claims that the Gurjars are indigenous to India, has been contradicted by research papers from UNESCO, the British Museum, and esteemed historical encyclopedias. These findings reveal that the Indian nation emerged around 1500 BC, with the Indus Valley Civilization flourishing earlier. In fact, the Gurjar tribe had established a global presence even before the emergence of Buddhism, Jainism, and Hinduism, with a significant footprint in regions like the subcontinent, Khorasan, Soghdia, and Bactria. This was further endorsed by Pakistan's renowned journalist, anchorperson, and columnist Javed Choudhary, who visited Tbilisi, Georgia, from July 18-23, 2024. He published his travelogue in the Daily Express's edition of July 28, 2024, under the title "**Georgia Ky Gujjar**", revealing a profound connection between Georgia and the Gurjars of the Indian subcontinent.

During his visit, Javed Choudhary discovered that Gurjars do still exist in Georgia and surrounding regions, including towns like Gorgjani, Guri, Gugark, and Aravan (in Armenia), with different names such as Gajar, Gorjar, Goujar, Gurgar, Gogar, Kart, and Kayi. This indicates a mass migration from the Caucasus to India around 1500 BC. Locals shared accounts of a volcanic eruption leading to migration, while others mentioned migration with Alexander the Great due to martial skills. The Cheechi

clan's origins were traced to Chechens from Chechnya, supporting the Kartvelian/Aryan theory and bridging the historical divide between the regions, showcasing a diverse heritage in DNA and cultural practices.

The Bijapur Indian dynasty was established in 1489 CE by Yusuf Adil Shah, a Turkey/Georgian warrior and general, and lasted until 1686 when it was conquered by the Mughals. Notable Georgians like Shalva Kakhbrishvili, a general under Shah Jahan, and Udaiyapur Mahal Sahiba, the Georgian wife of Aurangzeb, made significant contributions to Indian history. This highlights the strong presence of Georgians in India, particularly in the Punjab region, from the 15th to 17th centuries. The presence of Georgians in India during the 15th-17th centuries provides evidence for an earlier migration, supporting the Kartvelian/Aryan theory that Georgians Goujars arrived in India thousands of years ago. However, some scholars, including Rana Ali Hassan Chauhan, Dr. Vir Singh, K.S. Singh, B.K. Kuthiala, J.R. Siwatch, and others, have challenged this theory, advocating for the Kshatriyan perspective that Gurjars were indigenous to India. They cite the supremacy of Kushan empires and the reign of Pratiharas, Khathana's, and Gurjar dynasties in Indian states from 3rd BC to the 12th century. Nevertheless, their argument falters due to the absence of evidence regarding Gurjar presence in other parts of the world, including the Caucasus, Caspian, Mount Judi (Gojar mount), Anatolia, Georgia, Central Asian countries (Soghdian and Bactrian countries) , Russia, southern China, Korea, Spain, Hungary, Qatar, Fertile Crescent / Mesopotamia and others.

**According to the Aryan Conquest theory proposed by William Jones, Max Müller, and Lord Thomas Babington**

**Macaulay, as well as the renowned Indian historian D.R. Bhandarkar, the Gurjars migrated from the Bactria-Margiana Archaeological Complex (BMAC) in Central Asia to India in several waves starting from the 1st century CE during the Kushan period. Initially, they settled in the Punjab region and later spread to other parts of India, including Rajasthan, Gujarat, and Maharashtra, significantly influencing the development of Rajput culture and society. Bhandarkar's theory, based on archaeological evidence, inscriptions, and literary sources, is widely accepted.**

**Historians from various regions, including Mehmed Neşri (Turkey), Leonti Mroveli (Georgia), Stepanos Orbelian (Armenia), and Vladimir Minorsky (Russia), have mentioned the presence of the Gurj people in their respective regions in their books, such as Kitab-ı Cihannüma, Kartlis Tskhovreba (The Life of Kartli), History of the Nation of Archers, and The History of the Khazars. Furthermore, A.F. Rudolf Hoernle, a British orientalist and scholar, in his book "Some Problems of Ancient Indian History," mentions that the Gurjars people are first mentioned in history around 585 CE when Prabhakara Vardhana defeated them (Gurjars). The Chinese historian Hiuen Tsiang also stated that Gurjaras, in 634 CE, accepted the rule of King Pulikesin II's Chalukya Empire. A.F.R. Hoernle also described (on page 640 of History of India) that the Gurjaras were new immigrants, probably a Turki tribe, who arrived in Rajputana around the mid-6th century and expanded eastward and southward. On page 647, he further explained that the Gurjaras came from the west, and their line of advance was in three directions such as north, east, and south. Bhoja I conquered the northern kingdom, capturing Mahodaya (Kanauj) by 843 AD and completing**

the conquest by 882 AD. His empire included Malwa, Central India, and also the ancestral Gurjara province of Rajputana, as evidenced by the Daulatpura charter, which records Bhoja I's grant of the village of Siva (Sewa) in the Dindwan District. His reign saw no conflict with the southern Rashtrakuta empire, as confirmed by their records.

A compendium of historical accounts sheds light on the origins and migrations of the Gujjar tribe and Indo-European groups. Notably, A.N. Raina's "Geography of Jammu and Kashmir" posits a Caucasian origin for the Gujjars, potentially linking them to broader Indo-European migrations. Concurrently, J. Camphill's "History of Gujarat" references Strabo's documentation of Bactrian Greek incursions into India circa 200 BC, which may have influenced Gujjar settlement patterns. Furthermore, scholars such as Thomas J. Samuelian in "Armenian Origins" and Suren Ayvazyan in "Aryans" offer insights into the ancestral lineages and geographical homelands of ancient civilizations, with Ayvazyan proposing the Armenian Highlands as the putative cradle of the Aryans. This narrative is complemented by the works of Mir Khvand ("Rauzat-us-Safa"), Muhammad Qasim Farishta ("Gulshan-i-Ibrahimi"), and St. Isidore of Seville ( *Etymologiae / Origines*), who collectively underscore the significance of biblical ethnography in understanding ancient population dynamics and migrations. Collectively, these historical accounts substantiate the presence of Gujjars and Aryans in the Fertile Crescent, Armenian Highlands, and Caucasus-Anatolian zone, tracing their migrations to Eastern South Asia and European countries. This challenges the notion of Gujjars being indigenous to India, instead highlighting their ancient heritage as part of broader Indo-European

migrations, thereby recontextualizing their historical narrative.

Ultimately, ancient Indian historical sources and etymological analyses reveal that the term Gurjara is deeply rooted in early Shaivite traditions, suggesting a religious and cultural antiquity that predates many classical civilizations. Renowned historian Dr. Ashok Harsana, in his comprehensive work *Forbearers of the Aryan Legacy-The Gurjars*, meticulously traces the historical evolution of the Gurjars, also known in variant forms as Gujars, Gojars, and Gujjars within the broader context of Aryan and Indo-European migrations. Linguistic parallels further reinforce this ancient lineage. In Georgian/Kartvelian, the terms Gowjar, Gurgar, and Gocer are rendered as გუჯარი (Gujar), გურგარი, and გოცერი (Gocer) respectively. Similarly, Armenian sources preserve these as Գուլար (Gujar), Գուրգար (Gurgar), and Գոցեր (Gocer). The ethnonym Turk appears as თურქი in Georgian and Թուրք in Armenian, reflecting early intercultural contact with Turkic identities in the Caucasus. These phonetic and orthographic consistencies across linguistic traditions lend support to the hypothesis of ancient trans-Caucasian and Central Asian interactions involving the Gurjars. Such linguistic, historical, and cultural intersections, spanning Indo-Aryan, Caucasian, and West Asian contexts, underscore the Gurjars' status as one of the world's oldest and most distinguished tribal lineages. Over centuries, their descendants have made lasting contributions as warriors, scholars, rulers, administrators, poets, and philanthropists. This enduring legacy, grounded in both historical fact and collective memory, affirms the Gurjars not merely as a regional community, but as a civilization-

bearing people with a far-reaching, transcontinental historical presence.

Thus, archaeological discoveries at Mohenjo-Daro, as revealed by **Prof. Dr. Ghulam Mustafa Shar** in his lecture "New Discoveries: Origin, Ascent, and Descent of the Indus Civilization" at Sindh University Jamshoro, and findings at other Harappan sites, including Dholavira, Lothal, Dwarka, and Garhi Rakhi, as documented by **Namit Arora** in "Indians: A Brief History of a Civilization" and **Dr. Niraj Rai's** research published in *Science* (2019), collectively reveal that burial, not cremation, was the dominant funerary practice in the Indus Valley Civilization. This distinction underscores the divergence between the IVC's cultural and religious systems and the later Vedic norms, which promoted cremation, as corroborated by distinguished historians and archaeologists such as **M.K. Dhavalikar**, **S.R. Rao**, **Sir John Marshall**, and **Mortimer Wheeler's** documentation of burial customs across key IVC sites. As the Vedic tradition, rooted in the Rigveda, emerged around 1500 BCE, it laid the groundwork for what would evolve into Hinduism, distinct from the earlier IVC beliefs. Therefore, the Gujjars, being descendants of Hazrat Hind (Ham descendant) and Targamos (Japheth's descendant) according to traditional accounts may be more accurately described as an ancient Indian and worldwide tribe, rather than indigenous to India. The debate surrounding the origins of Aryans and Gujjars has garnered significant attention across disciplines. According to Bal Gangadhar Tilak's seminal work, "The Arctic Home in the Vedas," the Aryans migrated from the Arctic region to the Indian subcontinent and Europe due to climatic shifts around 8000-6000 BC. This theory has gained renewed support from a 2025 genetic study by Rohini Krishnamurthy and

her team, which confirms that the Indian population resulted from a three-way genetic admixture of Neolithic Iranian agriculturalists, Eurasian steppe pastoralists, and indigenous South Asian hunter-gatherers. While the Aryans are believed to have been part of this broader migration, the Gujjars are thought to be descendants of nomadic warrior tribes, such as the Oghuz, Huns, Bayat, Qajars, and Kayı, who migrated to the Indian subcontinent and were later known as Gurjar, Gujar, and Gujjar. Further research by scholars like Brij Mohan, Dr. Svenja Bonmann, and Dr. Simon Fries supports the Eurasian migration narrative, linking these groups to Central Asia and the Tarim Basin.

Historical records from non-Indian sources, including British, Persian, Greek, and Central Asian scholars, also suggest that Gujjars originated outside the Indian subcontinent and settled there through complex migration patterns. The cumulative evidence from genetics, historical linguistics, nomadic ethnography, and archaeological records indicates that both Aryans (Gujjars) likely have origins outside the Indian subcontinent, migrating to the region over millennia. This conclusion is supported by mainstream research across disciplines, providing a clearer understanding of the historical and genetic heritage of these groups.

**Author**



**Contents**

Tribe & Caste	29
Census under British Raj	34
Ghury's Caste & Race Theory	36
Gurjara, Gurjar, Gujjar & Gojar	39
Gujar Rule in Qof-Qaz	51
Gurjara, Rajputana	54-59
Gugars of Georgia	60
Pakistan's Historians on Gujjar's past	61
Gujjar and Jazr	62
Khazars, Gujjars and Ibn Khardadbah	65
Göç, Gocer kocher, Kocer and kujer	70
Bayât Oghuz- Gurgar	73
Aryans, Jats, Ahirs, Rajputs and Gujjars	74
Verna and Jatii	76
Aryan-Kartli or Georgian	77
Spread of Nuh's descendants to repopulate the Earth after the Flood	78
Movement of Aryans after Noah Flood	81
The Aryan Theory by R.G. Latham	82
Gurjars/Gojars Ancient Legacy	83
Unraveling the Ancient Roots /Lineage of Gurjars	89
Mount Judi as Gojar Mount (Zagros Mount)	206
Gujars / Gojars ancestry	209
Hind and Hindustan / Shiba and Ra'maah -Noah Flood	210
Comparison of Hindu Earth Theory	211
<b>Georgian King Vakhtang I and India</b>	<b>212</b>
Menander, the Ancient Greek King and Euthydemid dynasty	212
Burial Practices in the Indus Valley Civilization	214
Contrasting Maternal and Paternal Genetic Histories of KP tribes	215

Genetic Research Report by Hazara University	
Mamsehra	217
Indian Ancient History	218
<b>The Kushan Empire - a Bridge Between</b>	
<b>Central Asia and the Indian Subcontinent</b>	219
Gujjar/Gojar's Origin	220
Hindus once prevailed as Hinduism	224
Kushan Empire in the light of Adesh Katariya	226
Jats, Ahirs and Gujjars	235
Gojars Dynasties	236
Hittites-Turkiye Ancient Discoveries	252
Khan and Khaghan	256
Gojar Tribes/Tracing Gojar's Origin	268
Indian Scholars on Gojar Genealogy	271
Article by the Academy of DNA Genealogy, Newton USA	283
Ancient Human Population Migration	293
Jumbudvipa	299
New Discoveries, Ascent & Descent of the Indus Civilization	300
Gojars and Independence Movement	301
Gojar /World Calendar	302
Recognizing the Selfless Contribution of Gojar Notables	305
Gojars International Day	320
Genetic Legacy of the Gurjars Origin	321
Genetic Diversity of major tribes in Swat & Dir districts of KP	325
Ancient Origins and Genetic Diversity of Modern Indians	326
Goryagy in Georgia and Armenia	326
Georgian-cum-Bijapur Indian Dynasty	328
Gujjars in Caucasian & Central Asian Countries	329
Caucasian & Central Asian Countries Gugars and Scientific Research Report	334
The Aryans Conquest Theory	335

The Origin of Aryan Theory	337
The Aryan Invasion Theory	337
Autochthonous versus Aryan Migration Theory	338
<b>Reassessing the AIT- A Historiographical Analysis</b>	<b>338</b>
Gurjia	341
Divan Lugat-i-Turk	341
Georgia ky Gujjar by Javed Choudhary	343
Gujru Garhi & Prince Nakul Gurjar Dynasty (Himaliyias hills)	345
Jati Oghuz	347
Kara-gujir /Jagga Gujjar	349
Zeravshan Valley-Ancient Migration Route	350
Aryans Ancient Migration	352
Ancient Indioa-Aryan Roots	352
White and Aryan Civilization / Tareekh Gujjar Gonjh	353
<b>Gujjar in the Ancient Aryavarta and Present-Day</b>	
Aryavarta	355
A Concise Overview of Gujjar Origin and History	377
Ancient Greeks, Kushana & Gurjaras–Ramayana, Hindu Epic	384
KK Aziz and Caspian Khizr & Guzar / Gujjars	387
Arctic Region as Aryans Homeland	388
The Great Flood – Anciet Migration	390
Recapitulating the Roots of Gojar Heritage (The Gojar Origin)	392
The First Gujjar in World History	399
<b>Aryan and Gujjar Origins&amp; Fabrications of History in India by Dr. Vishwa Jit Gupta</b>	<b>401</b>
The Naghme Ghasemi Theory on Aryan Migration	402
Historical Origin of Gujjars	403
<b>Goçer and Kurdish Tribe</b>	<b>404</b>
Miscellaneous – Local Government System in Pakistan	405
<b>Bibliography</b>	<b>415</b>



*“Good deeds leave lasting legacy”*

## THE GUJJAR ORIGIN

### **Tribe and Caste**

"Since the dawn of civilization, humanity has been divided into various tribes and castes, each with their own distinct names and titles for identification. Over time, these tribes have evolved, expanded, and spread globally, forming connections based on kinship, regional ties, and mutual understanding. Among these, the Gurjar tribe stands out as a prominent and widely recognized group, known by different names in various regions and countries such as Gujjar, Gujjar, Gurjar, Gorjar, Goojar, Gojar, Gocar, Gurgar, Grexie, Gracia, Qajar, Porus, Yuezhi, Oghuz, Huns, Khizar, Kayi etc. As one of the world's oldest and most esteemed tribes, the Gurjars have a rich legacy of ancestors who were renowned as warriors, scholars, writers, rulers, administrators, philanthropists, and more. Before delving into the ancient history of this illustrious tribe, it's essential to define the term "tribe"."

"The word 'tribe' originates from the Latin word 'tribus,' meaning 'a group of people forming a community and tracing their descent from a common ancestor.' This concept is echoed in Surah Al-Hujrat (Chapter 49 of the Holy Quran), which states that tribes are a means of identifying and knowing one another. As mentioned in Surah Al-Hujurat, Ayat 13: 'O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely, the most noble of you in the sight of Allah

is the most righteous among you. Allah is truly All-Knowing, All-Aware' (Quran 49:13)."

"As mentioned earlier, various religious and communal groups around the world have been divided into different tribes and castes as a means of identification. The Gurjar/Gojar tribe is a notable example, with a presence across multiple religions and regions globally. They can be found among Hindus, Sikhs, Buddhists, and even in communities that don't identify with a particular religion, such as communists and atheists (not "Zionists", as there is no such term)."

"The term 'caste' originates from the Latin word 'castus' or 'chaste', meaning a pure or ranking of a group of people into an occupational category. According to the social historical theory, the origin of the caste system in India can be traced back to the arrival of the Aryans around 1500 BC. As defined by Risley, a British ethnographer, a caste is 'a collection of families or groups of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary calling, and regarded by those who are competent to give an opinion as forming a single homogeneous community'."

**Manali S. Despande**, an Indian historian in his book "History of Indian Caste System and its Impact on India Today", describes the caste system in India as having originated with the arrival of the Aryans around 1500 BC. The Aryans, who came from southern Europe and northern Asia with fair skin, contrasted with the indigenous natives in India. Unfortunately, they disregarded local cultures and conquered regions in north India, pushing the local people south towards the jungles and mountains. The Aryans organized themselves into three groups: the Rajayana (later known as Kshtariya),

who were warriors; the Brahmans, who were priests; and the Vaishyas, who were farmers and craftsmen. The Brahmans eventually became the leaders of Aryan society, while the Vaishyas became landlords and businessmen, and the subdued locals became peasants and craftsmen. Manali S. Despande also notes that later, Greeks, Huns, Scythians, and others conquered parts of India, establishing kingdoms. In the 6th century, Buddhism emerged as a reaction to Hindu society."

**Dr. Rimsha Javed**, an Indian sociologist, defined the term "caste" in an article published in the *International Journal of Development Research (IJDR)* as follows:

"Caste is a robust pillar of society, marked by irregular patterns and variances, with significant involvement in social economics and politics. Its profound influence on the masses has led to widespread acceptance. The philosophy of caste transcends ritual ranking, permeating every aspect of society. While some argue that the concept of caste needs revision, it has evolved beyond its original theme of values. Society's conduct must be closely monitored, considering the caste system's impact. Caste is now used for interpretation rather than manifestation. The problems in Indian society, economy, and polity can be explained through the distinct use of caste. New status groups and forms of mobility have emerged, making individual and family institutions generators of equality and inequality. Caste shapes an individual's thinking and behavior towards society. The policy of reservation quotas has perpetuated the caste system, and reactions to this policy have reinforced its significance. Although caste may be less evident in urban areas due to cultural and value distances, it remains prevalent in rural areas and small towns (Sharma, 2012). History has shown that caste has been manipulated in

politics for power gain, with lower castes often denied representation in legislative arenas. Higher classes have persistently dominated national and domestic politics, with few lower-class politicians, like Mayawati and Ram Vilas Paswan, achieving high public office, but often focusing on personal gains through corruption and malpractices." To some scholars, the term ' caste ' is derived from the Portuguese *casta*, a 'family;' but before the word came to be extensively used in European languages, it had been for some time identified with the Brahmanic division 'of Hindu society into classes.

"In summary, the term "caste" or "tribe" can be defined as a social institution that evolved in a specific geographic region, adopting a surname based on physical and topographical features, local background, and ancestral heritage. Examples include Banu Hashim, Yousafzai, Musakhel, Yudoon (or Yaduns, Jadoon, Tanoli, Tareen, Khizar (or Jazr, Gugar, Gowjar, Qajar, Gocer, Gojar, Gurjar, Gujara, Gujjar, Gracia, Grexie, etc.). These tribes or castes further subdivided into clans and subgroups, inheriting ancestral surnames, regional characteristics, social features, customs, and traditions shaped by their topographic and demographic environment. Therefore, "caste" and "tribe" can be defined as:

**Caste:** A social and territorial group of people with kinship relations and descent from a common ancestor. As descendants move to different areas, they form similar clans and castes under the same ancestral umbrella, like Bijar and Khatana (or Khotana) sharing a common ancestry.

**Tribe:** A social and communal group comprising various castes and clans emerged from the same ancestry, with distinct linguistic styles, religions, and regions. Many castes and clans transformed into different tribes based on

ancestry and inherited kinship, such as Gujjar, Awan, Jadoon, and Mohmand."Tribe and caste names throughout history have originated from geography, ancestry, leaders, or notable towns, symbolizing collective memory and status, e.g; Arab tribes like Banu Hashim, Central Asian groups like the Qajars, and Indian communities like the Chauhan Rajputs and Gujjars (possibly from Gurjara). These names reflect historical functions, migrations, and sociopolitical changes, as noted by historians like Romila Thapar and Irfan Habib. Ultimately, tribe and caste names are deliberate historical constructions rooted in lineage, locality, and leadership

Dr. David Muskhelishvili, in his book "Dialogue on Civilization and The Georgian History (Caucasus Region Political, Economic, and Security Issues)," discusses the civic, economic, social, and political structure of Georgia and identifies the Kartvelians as Gowjar (or Gogurs, Gurgars, Gocars, Huns / Oghuz).In the article "Caste System in British India" published in the International Journal of Development Research (IJDR) in December 2021, **Rimsha Javed** defines the caste system as "Caste is a robust pillar of society, characterized by irregular patterns and variances, with significant involvement in social economics and politics. Its influence on the masses is profound, making it widely accepted. The philosophy of caste extends beyond ritual ranking, permeating every aspect of society. While some argue that the concept of caste needs revision, it has evolved beyond its original theme of values. The conduct of society must be closely monitored, considering the caste system's impact. Caste is now used for interpretation rather than manifestation. The problems in Indian society, economy, and polity can be explained through the distinct use of caste. Moreover, new status groups and forms of mobility have emerged, making

individual and family institutions generators of equality and inequality. Caste shapes an individual's thinking and behavior towards society. The policy of reservation quotas has perpetuated the caste system, and reactions to this policy have reinforced its significance. Although caste may be less evident in urban areas due to cultural and value distances, it remains prevalent in rural areas and small towns (Sharma, 2012). History has shown that caste has been manipulated in politics for power gain, with lower castes often denied representation in legislative arenas. Higher classes have persistently dominated national and domestic politics, with few lower-class politicians, like Mayawati and Ram Vilas Paswan, achieving high public office, but often focusing on personal gains through corruption and malpractices (Aryal)."

**Census under British Raj.**The British Raj's census operations in India during the 19th and early 20th centuries played a significant role in shaping the country's social and political landscape. The caste system, in particular, was manipulated and politicized by the British to maintain their control over Indian society. In the 1881 census, people were categorized into five groups: agricultural, artisans, menials, professionals, and vagrants. These groups were ranked according to priority and weightage given by the local population. The census also reported traits and characteristics of people, with 119 volumes of imperial gazetteers narrating the same story. However, the context of castes was given in terms of civilized/uncivilized, with characteristics of the Indian population described as violent, morally ungroomed, dumb, and lacking rationality. The 1901 census categorized castes in terms of specific varna context, leading to conflicts. The determination of caste rank was

done ritually, keeping political aspects at the backend. Apart from this, categories like casteless tribes, landed, trading, military, and priestly castes were found in the documents of the 1901 census (Risely, 1969).

The Britishers have been accused of pioneering the modern caste system, using it as a state instrument to secure control over society through the philosophy of divide and rule. They hierarchically molded the caste system by making characteristics other than cast into an inflexible ritual phenomenon. This was done during the census of 1901 by Risely, who developed a measure to assign lower and higher ranks to castes based on ritual differences between castes and sub-castes. The process of making caste more politicized was done during the census of 1931 by Hutton, who falsely projected the advantages of the caste system for the common man, family system, and Indian society (Kroeber, 1947). Customs, habits, mutual differences, and physical features of the body to identify different races residing in India turned out to be more schismatic and disputed. Britishers based on occupational traits palpable the concept of division of people based on caste and institution of the caste. This scientific classification enabled the Raj officials to place which caste at rank in their master hierarchy of social ranking. The muddled mayhem of the caste system in Indian society made Britishers the pioneer of making an unreal ranking of caste correlating with their agenda.

"The East India Company, after establishing control over the subcontinent, conducted a series of census to count the population and tribes. The first census, held in 1872, recorded Hindus, including Gurjars, under their respective castes, while Muslim ethnic groups like Gurjars, Pathans, and Mughals were also classified as castes. The 1881 census report provided a more accurate record of

Hindu castes and sub castes, including Gurjars. In 1891, Gurjar was recognized as an ancient caste among Hindus. The 1901 census listed Hindus, Gurjars, and Jains separately. Notably, Gurjars were the only tribe found in every religious group and belief, making them a significant focus in every census, particularly in 1921. However, in 1931, the census shifted its focus to recording individual castes and sub castes, with non-locals being classified as Anglo-Indian, Caucasian, or Canadian. In the final census conducted by the British in 1941, Indians, including Gurjars/Gojars, were asked about their castes, sub castes, and tribes. This census also recorded nationals from other countries and scheduled castes. Unfortunately, the British government's planning, based on population census data, deliberately neglected the Gurjars, who were marginalized across religions (Hindu, Muslim, Sikh), hindering their progress in the mainstream development process during the British rule."

**Ghurye's Caste & Race Theory.** G. S. Ghurye, an Indian sociologist and professor at the University of Bombay, published an article titled "Caste and Race in India" in the *American Journal of Sociology* in 1911 (also published by the University of Chicago Press). Ghurye notes that while there is a loose affiliation between caste and occupation, sect, and other forms of difference, he emphasizes the looseness of these associations. He identifies four phases in the development of the caste system: the Vedic period, the post-Vedic period, the period of Dharmasastras, and the modern period. Ghurye's theory of caste is based on underlying ethnic differences that have evolved over time through intercultural contact, assimilation, and conflict. He argues that the British colonial censuses, conducted from 1872 onwards, led to a proliferation of caste associations seeking to

improve their status in the hierarchy. Ghurye observes that a strong correlation between race and caste exists only in Hindustan, which he attributes to its location at the entry point of Aryan/Brahmanic peoples into the subcontinent. He believes that caste is a dynamic outcome of historical processes and has divided Hindu society into four castes/races: Brahmanas, Kshatriyas, Vaishyas, and Sudras/Shudra. Ghurye's work remains important despite the changing political landscape of India. **Manali S. Deshpande**, in their book "History of Indian Caste System and its Impact on India Today," builds upon Ghurye's caste and tribe theory. Deshpande describes the origins of the caste system in India as dating back to the arrival of the Aryans around 1500 BC. According to Deshpande, the Aryans, who hailed from southern Europe and northern Asia, possessed fair skin that distinguished them from the indigenous population of India. Regrettably, the Aryans disregarded the local cultures and embarked on a campaign of conquest, subjugating regions across northern India.

The term '**caste**' or '**tribe**' can further be summarized as follows: Based on the principles outlined in the Holy Quran, a tribe as a social institution evolved in a specific geographic region, adopting its surname based on the physical and topographical features of that region, as well as its local or regional background. Examples include Banu Hashim, Yousafzai, Musa-Khel, Yudoon (also known as Yaduns or Jadoon), Tanoli, Tareen, Khazar (also spelled Jazr, Gugar, Gowjar, Qagar, Gocer, Gojar, Gurjar, Gujara, or Gujjar), and others. These tribes or castes further subdivided into various subgroups and clans, inheriting surnames based on their ancestors, regions, physical features, society, customs, and

traditions, all shaped by their regional topographic and demographic environment.

**Primary and Secondary Sources-Guiding principle for the historian.** Primary sources are original materials that are closest to the information or event being studied, whereas secondary sources are interpretations or analyses of primary sources, which may be as under:

**Primary Sources.** It includes (a) diaries, letters, and other personal documents, (b) Official records (government, institutional, or organizational documents), (c) Newspapers, magazines, and other periodicals from the time period, (d) Photographs, videos, and audio recordings, (e) Speeches, interviews, and oral histories, (f) Original research data and field notes, (g) Artifacts and objects (e.g., clothing, tools, furniture) and Eyewitness accounts and autobiographies.

**Secondary Sources** are (i) History books and textbooks, (ii) Scholarly articles and research papers, (iii) Documentaries and historical films, (iv) Biographies and literary analyses, (v) Interpretive exhibits and museum displays, (vi) Historical commentaries and critiques, (vii) Syntheses and summaries of primary sources and (viii) Online resources and digital archives (if they're based on primary sources).

This second edition of 'The Gujjar Origin' is based on a comprehensive collection of materials from diverse sources, including books by esteemed scholars, historians, anthropologists, geologists, and genetic studies, as well as research reports and oral traditions passed down through senior citizens who shared their knowledge and experiences. Building on the works of renowned historians of ancient India, this book relies on primary sources, such as original texts, documents, and artifacts, to reconstruct

the past with accuracy and authenticity. Primary sources include:

**a. Literary texts (religious and secular).** Literary texts include religious scriptures (Vedas, Mahabharata, Ramayana, Tripitakas, Nikayas, Dipavamsa, Agam texts) and secular works (Arthashastra, mathematical and astronomical treatises, medical and surgical texts, grammatical works, lexicons, architectural volumes, and music, dance, and drama works).

**b. Archaeological finds (inscriptions, coins, fossils, tools, and excavations).** Archaeological evidence includes inscriptions, coins, and excavations, which have provided valuable information on ancient Indian history.

**c. Multidisciplinary research findings (anthropology, ethnography, geology, meteorology, genetics, biology, and botany).** Multidisciplinary research has shed light on the origins of South Asian people, oral history, and the history of marginalized groups. Historians have extracted a wealth of information from these primary sources, despite the limited availability of specifically historical texts written by ancient Indians themselves.

## **GURJARA, GURJAR, GUJJAR AND GOJAR**

Gurjara (गुर्जर) is associated with Saurapurāṇa, an ancient belief system dating back to the 10th century. Saurapurāṇa is one of the 18 Upapurāṇas or Puranas, which includes Upapurāṇas/Puranas such as Shiva Purana, Linga Purana, Vishnu Purana, Bhagavata Purana, Narada Purana, Garuda Purana, Padma Purana, and Varaha Purana, Rajas such as Brahmanda Purana,

Brahma Vaivarta Purana, Markandeya Purana, Bhavishya Purana, Vamana Purana, and Brahma Purana. According to the Practical Sanskrit-English Dictionary (DDSA), "Gurjara" refers to an ancient region associated with Shaivism. The Chinese traveler Xuanzang described Kiu-che-lo (identified as Gurjara) as a Shaivite region in the 7th century. This aligns with the Harshacharita by Banabhatta and the Saurapurana, which also link Gurjara to Shaivism, with "Maheshvara" signifying Lord Shiva (descendant of Hazrat Ham - son of Noah. *After the Flood of Hazrat Nuh, in the valley settled by Hazrat Hind and Hazrat Sindh, the earliest followers of Hazrat Shiva Ji emerged, and their community came to be known as the Gurjara. Centuries later, from the second century before Christ to the seventh centuries of the Common Era, a period associated with the formation and consolidation of Hinduism, sections of the Hindu population adopted the veneration of Shiva Ji in altered forms, distinct from the post-Deluge lineage of the original followers. This secondary adoption contributed to the reshaping of Hinduism, diverting it in opposite directions by elevating Shiva Ji as a deity rather than recognizing him in his original role as a religious authority*). Dr. Ashok Harsana, a distinguished historian, notes in the preface of his book, "Forbearers of the Aryan Legacy - The Gurjars", that his research spans over long period and extensively explores the history of Aryans and Gurjars (also known as Gujars, Gojars, and Gujjars). British historian Gavin Richard Grenville Hambly in his article "Gujrat a province of India" notes that Gujarat derives its name from the Indo-Iranian Gujar tribes, who entered north India around 550 CE with the White Huns. These tribes established their presence in southern Rajasthan, with their headquarters at Bhilmal.

According to some historians, the distinguished ethnonym “Gujjar” has been etymologically connected to the word “Garji”, a term historically applied to the Georgians of the Caucasus. In Islamic and Persian genealogical traditions, the Garji (al-Gurj) were regarded as descendants of Hazrat Yafith (Japheth), son of Hazrat Nuh (Noah, peace be upon him). This interpretation has been highlighted in modern scholarship as well, such as by Muzamil Ahmad Dar of Jiwaji University, Gwalior (India), who draws attention to the linkage between the name Garji and the origins of the Gujjars.

In Georgian / Kartvillian language, Gowjar is written as გუჯარი (Gujari) Gurgari as გურგარი, Gocer as გოცერი (Goceri) while in Armenian: Gocer is written as Գոցեր, Gurgar is as Գուրգար, Gujar is like Գուջար. In Turkish - Georgian (Kartvelian) T'urk is written as თურქი or Թուրքը and in Armenian ‘T'urk’ is used as Թուրք. The Georgian phrase "გოჯურჯისტანის თურქელებს" is indeed related to the terms "Gurgar" and "Gowjar" and this phrase "გოჯურჯისტანის" means Gurjistanik or Gurjistan" or "Gurjistan", where Gurjistan is an ancient name for the region of Georgia. So, the phrase "გოჯურჯისტანის თურქელებს" can be translated to "Turks of Gurjistan" or "Turkish people from Gurjistan". Therefore, in this context, "Gurgar" and "Gowjar" are referring to specific tribes or groups within the Turkish people living in Gurjistan (Georgia).

Therefore, the grand word "Gojar" can be defined precisely and authentically as follows:

**Kartvelian / Georgian:** In the Kartvelian /Georgian the grand word "Gojar" is written as Gugar: გუგარ, Gurgar: გურგარ and Gocar: გოცარ which means

"highlander" or "mountain dweller", and also connotes bravery or strength.

**Persian/Arabic:**In Persian, "Gujar" گوجر is written as گوجار/Gūjār, قاجار/Qājār. Similarly, in Kurdish/Sorani, it is گۆجار/Gōjar, in Kurdish/Kurmanji, Gojar/گۆجار/Gōjar, in Arabic, كُزْر /Guzr, in Pashto, گوجار/Gūjār, and in Urdu, گوجر/Gūjar.

The grand tribe 'Gojar / Gujjar' denotes a tribe historically inhabiting regions across Iran, Afghanistan, Pakistan, Georgia, Kurdistan, Minor Asia's Gojar Region, and Central Asia.

A study by the Tribal Research and Cultural Foundation, led by Dr. Javaid Rahi, suggests the word "Gujjar" derives from the Turkish word "Göçer", meaning **nomadic pastoralist**. In Kashmir, "Turk" is a prominent Gujjar gotra/clan. The study recommends interdisciplinary research, including anthropology, archaeology, linguistics, and genetics, with countries like Turkey, to explore Gujjars' Central Asian origins.

**Najma Mushtaq** Research Scholar Dept of Social Work, Maulana Azad National Urdu University Hyderabad, India in her article "Tracing the Origin of the Gujjar Community" published in the International Journal of Novel Research and Development (IJNRD)" was of the view that "this royal community is a warrior community that lives not only in India but also in Pakistan, Iran, Afghanistan, Russia, and Iran. Gurjars are known by various names in different countries, such as 'Gujjar,' 'Gojar,' 'Gorjar,' 'Godar,' 'Gorj,' and so on". Further, She also quoted Mufti Abdul Ghani Al Shahsi such as " Khizir tribe of Arabs was renamed "Garz" then to "Garzar" and then they were named Gujjar".

**Dr. Adesh Katariya**, also an Indian historian, in his book “Ancient History Of Central Asia” described that in different countries the word “Gujjar” has come to be known differently but yet it has not changed altogether e.g. Gurjar in north India), Gorjar in east India), Gujjar in northwest India and Pakistan, **Gojarin** Kazakhstan , Gujar in Afganistan and Iran), Muslim Ughur ( Western China), **Gusarova** ( Russia), **Gusar /Gocar** in Turkey and Huna-girian (huna means Huns and “Giri” means mountain area – Huna area or land) and Chechan in Chechenya.

**Dr. Huthi from Georgia** who visited northern states of India in 1967 stated that “the word Gujar is a derivation of the term ‘Gurjara’ and sound like ‘Gurjiya or Georgia’ and later become the term ‘Gurjar’ and then Gujjar who are the worshipers of Lord Krishna, they were known for cow preservation called ‘Gaochar’ and were known as ‘Gaujar’ before Gujjar”. Hafiz Abdul Haq Sialkoti in his Tareekh-e-Gojran mentions that “Gujjar is derived from the Persian word ‘Gauzar’ which means fighter, which was dubbed as ‘Gauzor’. The people from Grozni area of Russia were known as ‘Gurozar’ because they were Grozin and later become Gujjar. **Monarch Harsha Vardan** in his book 'Harsh Chitra' of the seventh century said that “Hun, was given the title of 'Garjar PrajaGraha' which implies that brave Gujjars used to protect his community”.

**Qamar Rabani Chechi** from occupied Rajouri Jammu & Kashmir in his book “**Qadeem Tareekh-e-Gurjar**” on page 26 described that in **Arabic**, Gurjar is called Khazr, in **Russian** as “Khwarezmin”, in Italian as “Chuzazarmenia”, **Qajar** in Persian and **Gujjar** in the subcontinent. **Qamar Rabani**, on page 205 of his book, further reported that in Greek history, the Gojar tribe had continuously been elaborated in length. The goat is known

as a Greek national animal. Due to a shortage of grazing area livelihood, Gojars migrated to its adjacent countries such as Turkiye, Rome, Syria, Georgia, and Gorji. Historical evidence of the Gojar's presence in the eastern city of Gorgan of Iran has been discussed in Greek history.

**Sri Lankan historian Mahanama Thera**, in his 5th-century CE chronicle **Mahavamsa**, refers to Kanika as the king of Gujan, identifying him as a Kushan ruler. The term "Gujan" was used for Gujar, as the Pali language substituted "n" for "r." Similarly, Chinese historian **Fan Ye**, in his 2nd-century CE work *Hou Hanshu*, mentions that Yuezhi and Kushan were other names for the Gujar tribe while discussing the Han Dynasty and the Hunnic movements in Central Asia and surrounding regions.

**Mohd Abdullah** from Economics Department of Ambedkar University of Lucknow (+917006313206) in collaboration with his colleagues, Yasar Mehmood and Nazir Hussain conducted a case study on " Historical Background and Socio- Cultural Aspects of Gujjar community in Jammu and Kashmir, the conclusion of their research was that " Gujjar community initially found in Gurjistan (Georgia) but latter on they started migration towards east Iran, Afghanistan crossed Suleiman and finally entered in Indus valley with the passage of time, again they started migration towards south and reached to Gujarat, eventually spread in different places of India i.e. Kathiawar, Uttar Pradesh, Rajasthan, Punjab, Haryana and Jammu and Kashmir (J&K)".

Various writers / scholars defined and elaborated the grand word " Gujjar or Gojar in different ways keeping in view its ancient past as an ancient tribe and Gujjars / Gurjars / Gojars rule in different parts and regions of the world and such as (1) Imperial Gurjars in 1943 & (2) the

Glory what was Gujjaradesh by K.M Munshhi in 1954, (3) Gujjar Goonj by Akbar Khan in 1955, (4) Gujjar Itehas by Yatindra-kumar Varma in 1956, (5) The History Of The Gurjara Pratiharas by Dr.Baij Nath Puri, (6) ‘Gujjron ka Arooj-o-Zawal’ by Choudhary Muhammad Ashraf Advocate in 1984,(7) ‘ Jammu & Kashmir py Gujaron ki hakoomat’ and Gujjar aor Gojri Zaban by Fateh Ali Sarwari Kasana in 1965, (8)Marat Tareekh-e-Gujjaran by Choudhary Faiz Ahmad, (9) Gujjars Pratihari by Motilal Saqi, (10) Gujjar History (article) by Muhammad Yousaf Taing from Kashmir, (11) Who are Gujjars by Bhavjot Meelu, (12) Gujjars of Jammu & Kashmir by Prof. K. Warikoo, (13) Gurjar History and A Short History of Gurjars in 1996 by Rana Ali Hassan Chauhan , (14) Tareekh e Gujjaran by Choudhary Muhammad Hassan Saif, (15) Tareekh Gujjaran by Maulvi Abdul Haq Sialkoti, (16) Tareekh e Shahan Gujjar by Molana Abdul Maalik Chauhan in 1934, (17) Qadeem Tareekh-e-Gujjar by Mufti Abdul Ghani Al Azhari Al Shashi (Poonch J&K), (18) Gojer aik Alamgir Qom by Choudhary Farooq Hussain Betan, (20) “ Khulasa Tareekh-e-Gujjar” by Sardar Mir Zaman Gorski Abbottabad in 2014, (19) The Gojar Origin by Abdur Rashid Bijar Gojar in 2023, (20) Qadeem Tareekh-e-Gurjar by **Qamar Rabani Chechi** Kashmiri ( 21) The Gujjars- A Book Series on History and Culture of Gujjar Tribe by Dr. Javaid Rahi, Director J&K Academy of Art, Culture and Language Srinagar & Jammu , (22) Forbearers of the Aryan Legacy – The Gurjars by Dr. Ashok Harsana ( father of the Gojar history), (23) Indian Communities that trace their Ancestry by Parwez Dewan, (24) Kshtariya Vansh Pardeepika by Pandit Chotalal Sharma, (25) Prof Chogshvili&LavenMaruashvili in their book :Armenian Histigraphy, (26) Dr. David

Muskhelishvili, Director History & Culture Department in Ivane Javakhishvili state university of Georgia in his book “Some Aspects of Georgian History, (27) India- The Ancient Past by Burjor Avari, (28) Tribal Movement in India – Vol II by K.S. Singh, (29) A Case Study on Human Rights of Gujjars in India by Satnam Singh Deol, (30) Origin of the Aryans by Dipak Basu, (31) The Reconstruction of Proto-Turkic and the Genetic Question by Rona Tas Andras (Hungarian scholar), (32) Upper Mesopotamia in the Mittani Period by Novak Mirko, (33) A Preliminary Report on Recent Excavations at Alamgirpur Meerut Rajasthan by R.N Singh, (34) Y-DNA Genetic Evidence – Anceint Origins in the Brahmin Population by David G. Mahal, (35) Eight Millennia of Matrilineal Genetic Continuity in the South Caucasus by AshotrMargaryan, Miroslava Derenko, Levan Yepiskoposyan, Mortan E. Allentoft, (36) Separating the post Galacial co-ancestry of European and Asian Y-chromosomes within haplogroup R1a by Peter A Underhill, Natalie M. Myres, SiiriRootsi, Qasim Ayub, Aisha Mohyuddin, Elza K.Khusnutdinova, Elen-Balanovska and others ( published in European Journal of Human Genetics), (37) Indo-Aryans, Dravidians and waves of admixture migration by Razib Khan, (38) How Genetics is setting the Aryan Migration debate by Tony Joseph, (39) The Aryan Invasion Theory by Shrikant. GTalageri, (40) Rama’s Realm and rewriting of early South Asian History by Michael Witzeland many others whose collections and findings will be the primary and historical source and evidence as a facility to rightly conclude a brief of exact origin and birthplace of the grand tribe Gujjar / Gojar from where their spread all over the world.

Dr. David Muskhelishvili, in his book "Dialogue on Civilization and The Georgian History (Caucasus Region Political, Economic, and Security Issues)," examines the civil, economic, social, and political structure of Georgia and identifies the Kartvelians as Gowjars or Gurgurs, Gogurs. Similarly, the Greek historian Strabo, in his book "Geographica," corroborates Dr. David's findings, confirming that the Gujjars, also known as Kartvillian, Gogurs, Gurgars, or Gowjars, inhabited the Caucasian region.

Further, **Dr. Ashok Harsana**, also in his book *Forbearers of the Aryan Legacy – The Gurjars*, mentioned that "Dr. Huthi of Georgia paid a visit to India in 1967 and studied the Gujars living in Northern India. He has stated that there are Georgian tribes too among the Gujars because the accent of the Indian Gujars, their dress and their bullock carts resemble that of the Georgians. Dr. Huthi is of the view that they came to India when Taimur let loose a reign of terror over them and consequently they settled here. They came here to protect their lives and religion and called themselves "Georgian", "Jorjars", Later this word was changed into Gujjar. The "Khatana" caste of the Gujjars is also a proof of the fact that they came from Khotan. According to Dr Huthi of Georgia, Gujjar Gotras are divided into three groups:

- i. One group is after the name of Hun Sardars; these are Meharkul, Torman, Jabila, Chhabri, Chiche etc
- ii. The second group is after the names of foreign Jat/ Jatii groups whose ancestors have come from Gor and Khotan countries;-these are Casana, Khatana, Gors, (Ghosi) Birket etc.
- iii. The third and largest group of Gujars gotras are the same as Jat Gotras

Dr. Javid Rahi , Chief Editor of the Gojri J&K Academy of Art, Culture and Language at Lalmandi, Srinagar (email: [javaidrahi@gmail.com](mailto:javaidrahi@gmail.com) and [javaidrahi@yahoo.com](mailto:javaidrahi@yahoo.com), was of the opinion that there are generally two opinions such as that the **Pratihara family was in existence right from 500 B.C** and so the Pratihara kings used the title **Adhivaraha**. The **second opinion** is that the Pratiharas were of foreign origin and they came to India through the north western passes along with or soon after the Hunas during the period of political unrest following the disruption of Gupta Empire. **In fact the difference of opinion about the origin of Pratihara is linked with the origin of Gujjars themselves.** The groups of historians who regard the Gujjars to be of Indian origin hold the former view, whereas the scholars who hold the Gurjars to be of foreign origin took the latter view out withstanding the controversy as to the origin of Pratiharas. All the historians without an exception are in complete agreement that the Pratiharas belonged to Gurjar clan. As per the inscription of Rajor Alwar, Rashtrakata records, Arab writers like Abu Zaid and Al-Masudi confirm that Pratiharas were Gurjars.

Dr. Ashok Harsana @ page 19-20 Forbearers of the Aryan Legacy defined that “Greek historian Herodotus, whom historians call ‘the father of history’, mentions in the 5th Century B.C. a people group living around the Caucasus-mountain called ‘Gargarians’. Greek myth depicted the Gargarians as ‘Gorgons’, which eventually became Gorgene or Gorgaene. He also called them Gurgars , Gogs and Ma-gogs, Gocars probably as Gujjar.

Mufti Abdul Ghani al-Azhari al-Shashi, in his book 'Qadeem Tareekh-e-Gurjar' (p.156), cites the Ottoman Army General, Amir al-Liwa Yousaf Izzat Basha, from his book Qawqaz (قوقاز -the Caucasus). Yousaf Izzat Basha reproduces the testimony of Herodotus (5th century BCE), the "founder of History," who described the Caucasian land known as Iberia, noting that it was earlier referred to as Saspeir / Sashoiber and later became known as the land of the Kurj (Gurj):

وانك لتجد في كتاب هيرودت شيخ المؤرخين ان ايبيريا تعرف ايضاً باسم " ساسبير ساشوايبر و صفوته القول ان بلاد الكرج كانت تعرف بساسبير ثم "يايبيريا وأخيرا ببلاد الكرج و هذا ما اتفق عليه المؤرخون (And indeed, you will find in the book of Herodotus, the Chief of Historians, that Iberia was also known as Sasbir (Saspeir, Sashoiber). In summary, the land of the Kurj (Gurj), which later writers equated with modern Georgia, was first known as Saspeir, then as Iberia, and finally as the land of the Kurj (Gurj). This is what the historians have agreed upon). This account is corroborated by the Alexandrian geographer Claudius Ptolemy (2nd century CE), who in his *Almagest* (al-Majisti) listed the nations of the Caucasus as including the Iberians, Huns, and Circassians, and observed that these were later known collectively as the Gurj (Kurj). Islamic and later Ottoman sources further record that this region was widely referred to as **Bilād al-Kurj, Gurj-desh, or Gurjistān**, and that its society was organized into four principal classes that is 'chiefs or kings, religious or spiritual leaders, the military class, and the agricultural /pastoral class'.

Together, the testimonies of Herodotus, Ptolemy, and subsequent Islamic and Ottoman historians form a consistent historical record. They provide strong evidence

that the territories known today as Georgia (Gurjistan), along with neighboring regions of Armenia, Anatolia, and the wider Caucasus, were once the homeland of the Gurj (Gurjar) people.

Thus term Gurjara was used for the believers and worshippers of the Hindu lord Shiva (Hazrat Shiva descendant of Hazrat Ham's son Hazrat Hind). "**Gur-Jar** has traditionally been defined as enemy destroyer'. Historically, **Gur-Jar or Gojar** is a nation society, or a tribe that can rightly be termed as the grand warrior, administrator, social economist and political reformers as explicit by their ancient time's polities i.e. Khazars Khanates, Scythian Qajar Khanates, Bijar Tamar Bagratid Khanate and khaganates etc. in Gorjistan of the west and the eastern part of Soghdia and Bactria, Khaganate of Kushan, Khaganate of Bijar Kurds, Yuezhi, Tianzhu and Khotanese and Khaganate of Pratihara are evidence of their achievements because of their political, administrative, social & economic reforms". **Dr. Irawati Karve** (the father of sociology in India) in his book "Kinship Organization in India" and "Racial Problems in Asia defined as "the Gurjars position in society and caste system generally varied from one linguistic area to another". In the ancient past, people aboding in the rural and mountainous regions of the Greek were called 'Gracia and Grexie' who later on, moved to the Anatolia and Caucasian / Caspian regions, and were renamed 'Gurgar, Gugar, Gocer, Gowjar, Khizar, Huns,etc'.

**David Muskhelishvili**, Director of the History Institute of Ivane Javakhishvili state university of Tbilisi Georgia in his book "Some Aspects of the Georgian History", recognized that "Gugars were indeed Georgians.

Further, the foreign nomads assimilated themselves among the locals, hindus changed their names from 'Gocer / Goocher' to the sanskritized 'Gurjar which derives from Gojar and Gujjar from Gurjar and Gocer". He further narrated that Turk is an important clan among the Gujjars of Kashmir. "**Prof. Chogoshvili** of the Georgian Academy of Sciences conducted an ethnological study of the Gujjars in the 1960. In 1967, he concluded that there were 'remarkable similarities' between the Georgians and the Gujjars. **Prof. Levan Maruahvili** of the Georgian Institute of Geography wrote 'there is enough evidence to sustain a case for study to find out when the Georgians started moving to India. Further, the Gujjar kings in the Rajasthan of India used the coins (currency) named "drama (silver Vighrahapaliya drama)" in the 7th century which was derived from the Greek word "drachma" which is an evidence that they used Greek word for their currency may link it with the Georgian and the Caucasian regions (script from the article " Indian Communities that trace their ancestry to Georgia" by Parwez Dewan.

**Gurjar Rule in Qof-Qaz/ Caucasian and Khorasan after Alexander the Great.** The prominent scholar of Jammu and Kashmir, Mufti Abdul Ghani al-Azhari al-Shashi, in his book Qadeem Tareekh-e-Gurjar (p. 279), quoting Tarikh Iran-e-Bastan, writes that after the death of Alexander the Great, when his empire fragmented, various local and Scythian tribes established their own dominions in Iran, Khorasan, and the Caucasian region. Among them, Mufti Abdul Ghani shared details of the following small empires:

1. **Barti Gujjar Polity.** Barti was a prominent tribe, originally belonging to the Dahae-Scythian group. Famous for their military skill, horsemanship, and archery, this tribe successfully established its own state,

which some scholars regard as one of the earliest Gurjar polities. The most prominent ruler of this state was Sardar Arshak (Arsaces I), who liberated the region through his leadership and strength. According to Greek and Roman historians, he later became the founder of the Parthian (Arsacid) Empire.

2. **Seren and Barqa/Barakat Tribes.** During the same period, the Seren and Barqa/Barakat tribes also emerged, which some researchers link to ancient Scythian and Alanic branches. They established their own small states in Iran and Qof Qaz. The name “Barqa/Barakat” is found among tribes of Central Asia and Qof Qaz, and Arab geographers also mention a region and tribe of this name. “Seren” has often been associated with the Sarmatian tribes, who were of Scythian origin and later merged with the Alans.

3. **Hephthalite / Aftaali State.** In the 5th and 6th centuries CE, the Hephthalites or White Huns established a great empire in Central Asia and Afghanistan. This state posed a significant challenge to both Sassanian Iran and Gupta India. According to some traditions, Gurjar tribes liberated this state from Sassanian influence and established their rule within it. Because of this, South Asian historians often associate the Gurjars with the Hephthalite Hun tribes.

4. **Orshak Empire.** In the same era, Sardar Arshak (Arsaces I), around 247 BCE, revolted against the Seleucid Empire and founded the Parthian Empire. Arshak belonged to the Parthian tribe, which was Iranian but descended from Scythian-Dahae stock. The Parthian Empire is called “Parshiya” in some sources and ruled for nearly five centuries over Iran, Qof Qaz, and Central Asia.

5. **Iberia (Gurji State).** In the region of Qof-Qaz, another important kingdom was Iberia, located in

present-day Georgia (Gurjistan). In the Georgian language this region was called Iberia. South Asian historians often link “Iberia” with the Gurjars, as the words “Gurj/Gujar/Gurji” share the same linguistic root. Thus, the history of the Gurjars was not limited to Iran and Khorasan but also extended to Qof Qaz and Georgia.

6. **Basdeo Kai Gurjar State.** According to *Tarikh Iran-e-Bastan*, the ancestors of the Gurjars established their own states in Iran, Khorasan, Central Asia, and Qof Qaz, and their history is tied to the post-Alexandrian period. Later, the Kai (Kanu) Gurjar chief Basdeo Gurjar founded his own kingdom. After him, his son Bhoomij ascended to power, followed by his son Narain, and then Sarman Kanu Kai Gurjar became ruler. The rule of Basdeo Gurjar’s dynasty ended in 27 BCE. The Kai and Khari tribes are considered of the same lineage and are regarded as a single branch in Gurjar history.

**K.M. Munshi (an Indian historian) discussed twelve queries in his book “Glory that was Gurhajara Desa” such as (1).** Were the Gurjaras foreigners? **(2).** Was the word “Gurjara”, as used in this period in the primary sense, indicative of a race or homeland? **(3).** Was the region from the Karnal District in the Punjab to the Saraswati in the South known as Gurjara or Jurz? **(4).** Were the people of modern Rajputana, Malwa and Gujarat homogeneous between 500 B.C. and 1200 A.C.? **(5).** Were Naga-bhata II, Mihira Bhoja, Mahendrapala and Mahipala ralers of the last great Empire of Madhyadeia before the Turkish invasion? **(6).** If so, does not the orthodox notion, that Sri Harsha was the last of such emperors, require revision? **(7).** Were not the Paramaras, the Chaulukyas and the Chahamanas the hierarchs of Gurjarade^ and did they not carry forward the imperial tradition of Mihira Bhoja? **(8).** Can the times of Mihira Bhoja be reconstructed? **(9).**

What were the causes which prevented the hierarchs of Gurjara desa from resuscitating their formidable empire when confronted with Turks? (10). What was the nature and extent of resistance offered by Gurjaradesa to the Turks between 1000 and 1200 CE.? (11). What to the downfall of Gurjaradesa between 1193 and 1300 CE.(12). What were the inspiring forces behind the 7- years of power and culture between 550 and 1300 CE.

**Gujar & Gooch:** According to a school of thought, the word "Gujar" is derived from the Persian word Gooch (گوج), which means "to migrate." Over time, this term evolved in social usage into Gouchar (گوچر). When these migrating people reached the Indian subcontinent, the term was further transformed into "Gujjar." As supporting evidence, the Kasana clan is believed to have originated from the name of the ancient city **Kasan**, located in the **Fergana Valley** (lies in Uzbekistan, with its boundaries extending into Kyrgyzstan, Tajikistan and Azerbaijan}, a significant center of Soghdian and Turkic influence during their rule. The inhabitants of Kasan were known as Kasana, and this identity was later carried forward. The name was also linked to the Yuezhi of Khotan and the Tarim Basin, and it continued to be used during the reign of the Kushan Empire. Additionally, when the descendants of Hazrat **Japheth** migrated to the eastern parts of Russia, they established a settlement near the present-day city of Tashkent, originally known as Chach. Over time, this region gained prominence and later came to be associated with Chechnya, with its inhabitants being referred to as Chechi.

**Gurjara.** Historians and anthropologists agreed that the term "Gurjara" was the name of a tribe which migrated

to India with the Huns and gave their name to the different regions where they settled; while others maintain that “Gurjara” which was once the name of the country, a part of which is included in what is known as Gujarat to-day. Those scholars who believe that the Gurjaras were an immigrant tribe hold that they were the Khazars who formed a part of the great horde of which the Juan-Juan or the Avars and the Epithaletes Yetas were other members; the Huns were the leading elements in this horde, and therefore the Gurjaras must have come to India with the Huns, the Huns settled permanently in Rajputana, but the Gurjaras migrated to all parts of India.

*Based on research by historians, archaeologists, anthropologists, linguists, and geologists discussed above, the term 'Gurjara' has been spelled in various ways, including Gujjar, Gujar, Gurjar, Gojar, Goojar, Gorjar, Gugar, Gurgar, Gowjar, Gocar, and Grexie. Gurjara can be defined as: 'this venerable global entity/tribe, with a history spanning millennia and predating the Paleolithic era, is succinctly characterized as a resilient and ingenious people who excelled in various aspects of life. They established khanates, khaghanates, and states through their martial prowess and administrative acumen, effectively governing state affairs and fostering socio-economic prosperity in regions under their control, notably in Minor Asia, Central Asia, the Kushan Empire, and the Pratihara Empire. Remnants of their presence persisted until the 18th century. As visionary administrators, skilled economists, scientists, and brave warriors, they valiantly defended their nation/tribe against foreign aggressions, leaving an indelible mark on human history.'*

According to Dr. Ashok Harsana, an Indian historian, in his book 'Forbearers of the Aryan Legacy-the Gurjars' (pages 19, 25, and 46), mentions that Gargar' as some initial languages to record early history of the world (such as Greek) often replaced 'G' with 'J'. In written historical records, Gurjars (as a tribe) were initially mentioned by Greek historians (Strabo, Herodotus and other Greek historians) and the ancient Greek language often used the letter 'G' in place of 'J'. The second 'G' in these terms is to be pronounced as 'J' as in the word 'Gorgeous', 'Gorge' and 'Ganges'. As per Strabo, Gugars (Pronounced as Gu'j'ar as the second 'G' stands for 'J') were an ancient Georgian tribe. Gurjars initially ruled in ancient Aryavrata (present day Georgia, Armenia, Azerbaijan and Chechnya including surrounding parts of modern Turkey, Iran and Turkmenistan) (Chapter 4 & 5). "-P-25-the ancient Gugark/Gojarene was situated in the basin of the Debeda- Chay River. The ancient Georgian name of this province was 'Gojarani,' which has been retained on the upper reaches of the river in the name of the village 'Gujark'. "p-46- Dr. Huthi of Georgia paid a visit to India in 1967 and studied the Gujars living in northern India. He believed that the Gurgars of Georgia and the Gujjars of Rajasthan share the same social lifestyle. Oral traditions of the tribe and some archaeological evidences (particularly cultural and phonetic) suggest that the word Gujjar is a derivation of Gurjara and sounds like "Gurjiya/Georgia" (Gurjiya or Gurjistan being the Persian name for Georgia) indicating that the Gujjar tribe is mostly of Caucasian/Central Asian origin (Georgia-Chechnya etc.).

**Rajputana**, a historical kingdom in northern India, flourished from the 2nd to the 11th century. Historians

and scholars largely agree that Rajputana was one of the Gurjar states in ancient India, with some referring to it as the state of the Gurjar Rajputs. However, in his book "A Short History of Gurjar," Rana Ali Hassan Chauhan presents an alternative perspective, tracing the Gurjars' ancestry to Raja Drashratha, king of Kosala and father of Lord Rama Chandra, who, according to the Ramayana epic, lived around 5000-6000 BC. This perspective contradicts the Isidorian theory of population, which holds that the world population repopulated after the Universal Flood through Noah's sons Hem, Sem, and Japheth. In contrast, British historian Vincent Arthur Smith's book "Early History of India" offers a credible perspective, recognizing Rajputs as a branch of the Gurjara or Gujjar stock, and Ahir and Jats as akin to the Gurjars. This assertion acknowledges their shared heritage and lineage, aligning with the widely accepted view of Rajputana as a Gurjara state.

According to numerous esteemed scholars, the widespread distribution of place names derived from Gurjara and the presence of disparate tribes identifying as Gujjar indicates the gradual migration of foreigners, including Khizars, Huns, Gurgars, and Kayi, to the Indian subcontinent. Upon their arrival, these groups were renamed as Gurjar, Gujjar, Gojar, or Goojar. This migration likely played a significant role in shaping the region's cultural, linguistic, and ethnic diversity. The influx of these foreign groups likely contributed to the rich tapestry of Indian society, influencing its development and growth over time. Some scholars further suggest that this foreign tribe came under Brahmanical influence, leading to its fragmentation into the four castes. As a result, the foreign Gurjaras assimilated into the following groups: Gurjara-Brahmanas, Gurjara-Vaisyas, Gurjara-

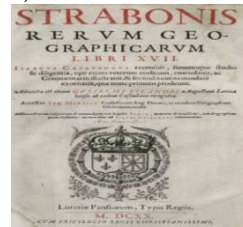
Kshtariyas, and Gurjara-Sudras. This assimilation likely led to the adoption of local customs, traditions, and beliefs, further enriching the cultural heritage of the Indian subcontinent. **Major A.H. Bingley's** book "Jats, Gujjars, and Ahirs" notes that the Gojars (Gurjars) are a large tribe scattered across Rajputana, a region that includes Rajasthan, Madhya Pradesh, Gujarat, and southern Sindh. Some historians trace the Gojars back to Tartar invaders who entered India before the Christian era. Bingley considers Jats, Gujjars, and Ahirs to be Aryans, with the Jats being of the same stock as the Rajputs. He also mentions that the Aryans originated in central Asia, migrated to India via Afghanistan, and settled in the Punjab around 2000 BC.

Other historians, including Vincent Auther Smith, Col Tod, and Bandarkar, agree that the Rajputs and Chohans are subgroups of the Gurjara or Gujjar tribe. The Pratihara clan, which includes the well-known Rajput clan of Parihar, is also considered a branch of the Gurjara tribe. While some historians view the Pratiharas as foreigners descended from Sakas (Caucasian and Iranian nomadic tribes), others consider them to be Kshtaryas of the Suryavansh.

Strabo (64 BCE - 24 CE), a Greek geographer and historian from Minor Asia (Anatolia/Turkey), wrote about the historical background of various tribes in his book "Strabonis Rerum Geographicarum Libri XVII" (The Geographica) around 95 BC. The book was later translated by John Robert Sitlington Sterrett, an American scholar and archaeologist, and professor of Greek at Cornell University from 1901 to 1908 CE. Strabo's work mentions the Gurgars, a tribe inhabiting the Caucasus/Caspian sea region. According to him, the Gurgars migrated to the Oxus valley, then to the Tarim

Basin, the Indus Valley Civilization (IVC), and eventually settled in the Mount Abu river region, including Saketa and Rajputana. As a result, they came to be known as Gurjars in the northern states of Hindostan, effectively renaming the Gurgars as Rajputs as a branch of the Gurjars. Dr. Javed Rahi, a Kashmiri historian and founder of the Gojar Academy in Jammu, proposes that the word Gujjar originates from the Turkish word "Göçer" or "Goocher," meaning warriors, defenders, or victors over enemies. He suggests that Gurjara is defined as people who destroy enemies. Similarly, Indian writers Pandit Chotalal Sharma and M.R.A. Phulera, in their book "Kshatriya Vansh Pardeepika," refer to "Gurjar" as Supreme Warrior, further solidifying the connection between the name and the tribe's martial heritage. Notably, the Rajputs, a prominent subgroup of the Gurjars, have acknowledged this heritage in the Rajasthan region, reinforcing the link between the Gurjars and Rajputs.

**The Active-Stativ Theory (AST)**, introduced by Georgij A. Klimov (Russian), Tamaz V. Gamkrelidze (Georgian), and Vyacheslav V. Ivanov (Russian) in the 1960s-1980s, proposes that Proto-Indo-European (PIE) was an active-stative language, differing from the nominative-accusative structure reconstructed by the Neogrammarians, Christopher Berglund, Katrine Gottfredsen, Jean Hudson, and Bo Peterson, lecturers from the University of Copenhagen, Denmark, discussed AST in their book "Language and Society in the Caucasus - Understanding the Past, Navigating the Present". According to AST, PIE was influenced by languages from the Caucasian region, such as Kartvelian (e.g., Georgian)



and Northeast Caucasian (e.g., Chechen), through population migration. This influence resulted in the development of Sanskrit and other Indo-Aryan languages.

The theory suggests that as people moved from the Caucasus region to the Indian subcontinent, they brought their language and linguistic features with them, which eventually developed into Sanskrit and other Indo-Aryan languages. This supports the Kartvelian theory and highlights the significant impact of Caucasian languages on the development of PIE.

**Gugars of Georgia.** Tornike Pkhaladze is a Georgian based historian in Tbilisi and affiliated with the Georgian Technical University. In his article "Gugars of Georgia," he notes that most historians today, according to Greek historian Strabo, agree that the Gugar tribe was Proto-Georgian. As an example of common historical revisionism, Armenian historians have disputed the true nature of the region Gogarene, first claiming it was Urartean, and then Armenian in origin, and that it was repeatedly reunited by Armenian kings. In old Armenian sources (from areas occupied by the Armenian Republic), Lore Gugarte is mentioned as "Vrats Dash," meaning "Georgian Field/land." Under ISO 9984, the Georgian letter "ჯ" becomes "j" or "j" in Latin. Thus, the Georgian word "გუგარ" first transliterates to "Gugar" in Latin and is re-transliterated into English as "Gujar." David Muskhelishvili, Georgian historian, in his article "Aspects of the History of Georgia in the Light of Armenian Historiography," does mention the Gurgars as a powerful tribe residing in the mountainous regions of the Caucasus. He also identifies them with the "Gowjars", He also

describe "Gugark (Gogarene) as a significant region historically inhabited by the "Gugars (Gowjars).

Indian historian **Mubeen Ikram Gujjar**, in his book "A Short History of Gujjars", mentions that "In the early period of the subcontinent, the term 'Gujjar' (گُجَر) was used. Later, it evolved into 'Gojar' (گوجر), and in the present time, it is pronounced as 'Gujjar' (گُجَر). In other countries, it is spoken in various ways in local languages, such as Gurji (گرجی), Gojar (گوجر), Garjar (گرجر), Gorganī (گورگانی), Gurjani (گورجانی), Gurjar (گورجر), Gudar (گودر), and Gurj (گورج)."

**Pakistan's Historians on Gujjars' Past.** According to the migration theory, 'the Gurjars, a warrior tribe, originated in Central Asia, migrated to India via Afghanistan, and settled in Rajasthan and Gujarat'. In contrast, a prominent historian from Pakistan maintains that the Gujjars indigeneous. To India However, British colonial powers perpetuated the foreign origin theory, contradicting the Gujjars' own traditions and historical records. Colonel James Todd, a British Surveyor General, proposed that the Gujjars were foreigners who arrived in India with the Hunas and Scythians in the 6th century AD and converted to Hinduism. Scholars such as C.V. Vaidya, K.M. Munshi, Yatindra Kumar Verma, and Baij Nath Puri have challenged this theory, arguing that the Gujjars are a native Kshtariya tribe with a rich history in India. Despite this, the migration theory remains widely accepted among historians. Rana Ali Hassan Chauhan thoroughly examined and contested the theory of Gurjars' foreign origin, arguing that they were a native Kshtariya tribe in India with a rich history and culture. Chauhan emphasizes that Jats, Ahirs, and Gujjars have a long

history in India, and believes the foreign origin theory stems from misinterpreting history and misunderstanding the terms "Gurjar" and "Gurjaratra."

In the realm of historical inquiry, Rana Ali Hassan Chauhan's critiques on the Gujjars' origin shed light on the erstwhile 'Rajputana', a historical region associated with the name of Gurjar Rajputs. Eminent historians, including Dr. K.M. Munshi, acknowledge that Rajputs, Jats, Ahirs, and Jatiis are esteemed branches of the Gujjar tree, with a history dating back to the dawn of Indian civilization. However, Rana Ali Hassan Chauhan's perspective on the Gujjars' "foreign origin" and the Rajputs' presence as a caste or tribe before the Christian Era to the 14th century contradicts the theoretical approach advocated by renowned historians like Sir Jadunath Sarkar and Ibn Khaldun, who emphasize the importance of writing unbiased and prejudice-free history. Furthermore, Chauhan's self-initiated historical notes on Rajput existence overlook archaeological and genetic evidence, suggesting a more nuanced understanding of the past.

**Gujjar and Juzr.** Dr. Majid Hussain, Professor Geography Department in the University of Kashmir at Jammu Occupied Kashmir @ page 83 of his book "Geography of Jammu & Kashmir State" published in 1985 reported that "in the opinion of Arab geographers, **Gujjars were the inhabitants of Juzr.** Al-Idrisi states that Jurz or Juzr was the hereditary title of a king as well as the name of a country." **The Arab writers called the Gujjars as Jurze or Juzrs** because in Arabic language there is no sound of the letter 'g'. In the 9th and 10th centuries the greater parts of Rajasthan or Rajputana was called by the name of 'Gujjardesa' (Land of Gujjars). Gujardesa was

applied to Rajasthan as early as the 5th Century A.D. The Gurjara kingdom ceased to exist at time of Mughal king Akbar when their country was annexed”.

Mufti Abdul Ghani Al-Azhari Al-Shashi, in his book Qadeem Tareekh-e-Gujjar, cites Mu‘jam al-Buldan by Yāqūt al-Ḥamvī, referring to the writings of Herodotus, the “elder of historians,” it is stated و انك لتجد فى كتاب بيرودت شيخ المورخين ان ايبرياء تعرف ايضاً باسم ساسبير ساشوايبر و صفوته القول ان بلاد كرج كانت تعرف بساسبير ثم بايبرياء و أخيراً ببلادالكرج و هذا ما اتفق عليه المورخون -

تاريخ قوقاز جلد اول

“And indeed, you will find in the book of Herodotus, the elder of historians, that Iberia was also known as Saspir (Saspeir/Saspirid). In summary, the land which was later known as Kurj/Gurj (i.e., Georgia) was first called Saspir, then Iberia, and finally the land of Kurj or Gurj. This is what the historians have agreed upon.”(Tārīkh al-Qawqāz, vol-1st).

According to scholars such as Baij NathPuri, the Mount Abu (ancient Arbuda Mountain) region of present-day Rajasthan had been an abode of the Gurjars during the medieval period. These Gurjars migrated from the Abu mountain region and as early as in the 6th century CE, they set up one or more principalities in Rajasthan and Gujarat.

The genetic study conducted by the Indian Centre for DNA Fingerprinting and Diagnostics (CDFD) Hyderabad (Biotechnology Research Centre operated by Department of Biotechnology, Indian Ministry of Science & Technology), its result shows that Gujaratis, Rajasthanis, and Pakistanis are genetically part of Western South Asia. Therefore, ancient coastal portion of the **Khambhat** city which was lost in the flood water thousands years because

of Noah Flood seemed to be the Gurjars-population oriented city discovered in 2021. Evidently, this is endorsement of the supporters of the Kartvillian theory that the Gurjars are not indigenous to India.

**Dr. Ashok Harsana Kumar** reported in his book that **Herodotus** mentioned that the people living around the Caucasus Mountain called Gargarians. Jaimoukhi, Indian historian, called them Gargari. Strabo used Gugars for Gujars as an ancient Georgian tribe. “Gurjars initially ruled in ancient Aryavrata, present day Georgia, Armenia, Azerbaijan, and Chechnya including surrounding parts of modern Turkey, Iran and Turkmanistan. Georgia Stems from the Persian word 'gurgan' (pronounced as Gujran). This was also known as Gojrani or 'Pamak-Gorj'.

Adesh Katariya, in his article "**The Great Aryan**", mentions that the grand tribe of Gujjars was referred to as “**Guzars**”, “**Yuezhi**”, “**Tocharians**”, and “**Tushara**” by the Tibetans, Chinese, Romans, and Indians, respectively. Over time, this tribe came to be known as Gurjar in India and Gujjar in Pakistan and Afghanistan.

History of Ancient Georgia by Prof Scientist Giorgi Melikshvili, Professor at Ivane Javakhishvili Tbilisi State University described that Gurgars and Khaghan are elaborated in the Goergian / Kashmiri scholars books such as (1) Introduction to the History of Georgia by Dr. Giergi Melikshvili, (2) Some Aspects of Georgian Historian in Light of the Atmenian Historiography by David Muskhelishvili, Director of the Historical Institute at Ivane Javakhishivli University at Tbilisi Georgia, (3) Jaimoukhi, Strabo and Herodotus also used Gugar, Gowjar, Gurgar for the Gurjars / Gojars, (4) Manali S. Desponde in his book History of Indisn Caste System, Dr Rimsha Javed Indian Sociologist, (5) Dalip Singh

Alhawat - Jat Veeron ka Itihas, and (6) Rajatrangri by Kalhana

**David Mushkelishvili**, in his book ‘Some Aspects of Georgian History in the Light of Armenian Historiography’ described that **“Rule of the northern country situated on the other side of the Caucasian mountains is entrusted to a great and powerful tribe; its patriarch is conferred the title of bdeskhk of the Gugars, who came from a descendant of Mikhrda”**. He further stated that **“Later on these foreign nomads assimilated themselves among the locals, Hindus, and changed their name from Göçer (Goocher) to the Sanskritized Gurjar (enemy-Destroyer). According to him, the word Gojar and Gujjar were derived from Gurjar and Göçer. He states that Turk is an important clan among the Gujjars of Kashmir”**. (conclusion: ancient Gugark/Gogarene should be situated in the basin of the Debeda river. **The ancient Georgian name of this province was “Gogarani,”** which has been retained on the upper reaches of the river in the name of the village that has now been renamed **“Gugark.”** **The indigenous population of the region, the Gugars/Gogarans, was an East Georgian, or to be more precise Kartlian, tribe.** The prominent historians **IMarquart** and **H. Hübschmann** were also of the same opinion. Javakheti is also an ancient Georgian province, while the indigenous population of the region, the **“javakhurni”**, according to the information of the ancient Armenian sources, was one of the East Georgian tribes). That **“Gurgars** were indeed Georgians.

**Khazars, Gujjars and Ibn Khardadbah:** Parvez Dewan, in his article **“Indian Communities Tracing Their Ancestry to Georgia,”** discusses the connection between the Khazars, the Huns, and the Gujjars. He states that the Khazars were possibly of Scythian origin and closely

related to the Huns, with their clans resembling various Turkic tribes from the Khazarian Empire, which once spanned the region between the Black and Caspian Seas. Scholars generally agree that the Khazars may have been of Georgian and Armenian descent. They became independent after the collapse of the Kōk Turk Empire and established a powerful kingdom, Khazaria, in southern Russia, extending to the Aral Sea. Some Khazars, including their royalty, converted to Judaism, making their land a refuge for Jewish migrants. Dewan points out that while Khazar culture has largely vanished, traces of their existence remain in Arabic and Persian sources. He draws a linguistic parallel between Khazar and Gujjar, explaining that phonetic shifts in Indo-Aryan languages transformed 'kh' into 'g' and 'z' into 'j'. He cites Arab writer Abul Faraj (1243 AD), who explicitly stated that the Georgians (Gurges) and Khazars (Khozars) were the same people. Additionally, Dewan notes the Khazars were divided into the fair-skinned Ak-Khazar and the dark-skinned Kara-Khazar, the latter resembling Indian Gujjars. He references James M.C. Campbell, who described the Kara-Khazar as "short, ugly, and black as an Indian," forming the rank and file of Khazar armies. He also highlights a small Gujjar clan in Punjab, the Javlas or Jhawlas, as descendants of the White Huns, suggesting a deeper link between the Gujjars, Khazars, and ancient steppe nomads. (Sardar Mirzaman Gorski (Abbottabad Pakistan), in his work *Khalasa Tarikh-i-Gujjar* (p.21), quoted the eminent historian K.K. Aziz. In his book *Biography of Choudhary Rehmat Ali*, Aziz records that the Gujjar tribe originally migrated from the regions around the Caspian Sea into the Indian subcontinent. At the beginning of their history, they were known as Jajir or Jazar. Over time, these names evolved,

and in the Central Asian lands the people identified as Jazir came to be recognized as the Gujjars. This historical migration marks one of the early recorded movements of the Gujjar community into South Asia, establishing their ancient link with Central Asia). The Persians referred to Georgia as *Gujaristan*, likely due to the similarity of the word *Gujar* with *Gujaristan* and *Khazar*. Arab historian *Ibn Khardadbah*, in *Al Massalik-w-al Mamalik*, mentions that the title *Khaghan* was used by the rulers of the Turks, Tibetans, and Khazars, who were descendants of *Faridun*. He also states that *Bahara* was one of the greatest kings in *Hind* and that *Draham* was the currency of the *Malikul Jazr* of *Tatri*. He identifies *Jazr* and *Khazars* as Gujjars. According to the Bible, *Afghanistan* was called *Kush* in ancient times, named after *Kush*, the grandson of *Hazrat Nuh* (A.S.), while *Hind*, *Sind*, *Ram'ah* and *Shiva* were his grandson.

Some historians believe the Gujjars were originally from *India*, while others argue they migrated from *Central Asia*, possibly settling in *India* during the 5th or 6th century A.D. Another view suggests that after the *Mahabharata* war, the three *Kshatriya* clans such as *Surajvanshi*, *Chandravanshi*, and *Yadavvanshi* merged with the Gujjars, as *Kshatriya* dominance declined significantly after the war.

According to **Muzamil Ahmad Dar** of the Department of History, *Jiwaji University, Gwalior* (*Madhya Pradesh*), the term “*Gujjar*” is derived from the word “*Garji*”, who was a descendant of *Noah* (son of *Japheth*). In his article “*Arrival of the Gujjars and Bakarwals in Kashmir State*”, he further explains that the grand word “*Gujjar*” carries with it deep historical and genealogical connotations, connecting the community’s lineage to ancient traditions and early patriarchal ancestry. Moreover, he in this

article, he explores the grandeur of Gujjar history through following ten major theories of origin. These theories, supported by both indigenous traditions and scholarly research, provide diverse perspectives ranging from Aryan and Indian roots to Central Asian, Caucasian, and even Greek connections.

**Theory 1-Suryavanshi / Sun Worshipers.** A prominent tradition holds that Gujjars are descended from the Suryavanshi Kshatriyas (Sun Dynasty), connecting them with Lord Rama. Historically, they were sun-worshippers, as demonstrated by their seals, copperplate inscriptions, and the frequent use of the title “Mihir” (Sun). Scholars like J.K. Kennedy note their involvement in the Ramayana and Mahabharata and even suggest that their earliest homeland may have been in Russia, where the cult of the sun was widespread. Their connections with Ahirs and Jats are also emphasized.

**Theory 2-Caucasian / Georgian Origin.** Another theory associates Gujjars with the Caucasus region, particularly Georgia (Gurjistan/Gurjia), situated between the Black Sea and Caspian Sea. A.R. Khan and Dr. Huthi of Georgia argue that Gujjars migrated via Iraq, Iran, Afghanistan, and Baluchistan before entering India. The similarities in dialect, attire, and bullock carts between Gujjars and Georgians strengthen this claim. The Persian word “Gurji” is seen as a precursor to “Gurjar.”

**Theory 3-Kushan / Tocharian / Indo-Scythian Origin.** General Cunningham, A.H. Bingley, and Dr. Javaid Rahi suggest that Gujjars descended from the Kushans, Tocharians, and Indo-Scythians (Tartars). The Central Asian “Gocer” nomads are identified with them. Kushan emperors such as Kadphises and Kanishka expanded their rule into Punjab, Mathura, and Kashmir, leaving traces of Gujjar settlements across northern India.

**Theory 4-White Hun (Hephthalite) Connection.** V.A. Smith, D.R. Bhandarkar, and Buhler argue that the Gujjars were connected to the White Huns (Hephthalites) who entered India during the 5th–6th centuries CE. Place names such as Gujrat, Gujranwala, Gujarkhan, and Gurjaratra are considered remnants of their settlements. The Wu-Sun tribe, linked to the Huns, may have merged with the Gujjars, reinforcing this identity.

**Theory 5-Khazar Connection.** James M. Campbell, Scott Levi, and A.M.T. Jackson propose that Gujjars were linked to the Khazars of Central Asia. The Bombay Gazetteer identifies Gujjars and Khazars as connected groups. Moreover, the Gujjars were associated with the Gauda (Gour Brahmanas), who historically served as their priests, even after many Gujjars adopted Islam.

**Theory 6-Indigenous Rajasthan (Mount Abu) Origin.** According to Baji Nath Puri and inscriptions such as the Tilakamanjari, Gujjars were early settlers of Mount Abu (Arbuda Mountain, Rajasthan). By the 6th century CE, they established several principalities in Rajasthan and Gujarat. The region came to be known as Gurjaratra (Land of the Gujjars), lending strong support to the claim of an indigenous Indian origin.

**Theory 7-Alexander's Descendants.** A minor and weakly supported tradition asserts that Alexander's son adopted the title "Gausar", which evolved into Gurji → Gujjar. However, this theory lacks substantial historical evidence and is often dismissed by mainstream historians.

**Theory 8-Grozni (Chechen/Russian) Migration.** Another tradition connects Gujjars to the Grozni region of Chechnya (Russia). They were initially called Gurozar, which later transformed into Gujjar. Sub-groups such as the Chichi Gujjars (from Chechnya) and Bajran Gujjars

(from Bajrania) are believed to preserve the memory of this migration.

**Theory 9-Greek Origin.** Colonel Tort advanced the theory that Gujjars were of Greek descent, linked to the Gracia (Grexie) tribes who resisted Roman expansion. Over time, “Grexie” or “Gruj” evolved into Gurjar. This theory stresses a Greek rather than Turkic or Central Asian origin.

**Theory 10- Aryan Indigenous Origin.** Some scholars reject foreign-origin theories entirely, instead affirming that Gujjars are native Aryans. Anthropological studies, particularly those of Dr. Majumdar (Race and Culture in India), suggest that Gujjars share blood group patterns and physical features with other Aryan communities of India. This view strongly supports their indigenous status.

**Gocer, Kucar, Kocer, Kujer, Oghuz, Qajar, Kayi, and Gujjars.** According to Ahmad Vafik Pasha, the word ‘Gocar/Gucar’ has been recorded in the “Lehce-i-Osmani” a 19<sup>th</sup> Ottoman Turkish dictionary which is available at Google [link](https://www.ottomanlexicons.com/lehceiosmani/tafsil-444151-tt5.html) “https://www.ottomanlexicons.com/lehceiosmani/tafsil-444151-tt5.html”. According to this dictionary, the word “Gucer / Gocar گوچر” is derived from the Turkish word Göç گۆچ, which is the root of Göçen / گۆچن, meaning migration or to migrate. Göçer was historically used to describe tribal people with seasonal or pastoral migrations. This reference is also provided in the famous Turkish book Türkçe İnsan Adlari ve Anlam-Kökenleri by Orhan Gündül Kutalmış- Öztürkler- İstanbul Ocak. The versus on “Gucar/ Gocer” mentioned in this book are listed as below:

سیارگوچرخانهگوچر  
منقول (movable) یرلواولمیانشی  
سیارگوچرخانهگوچر

منقول (movable) یرلواولمیان شی  
سیارگوچرخانهگوچر  
خستهخانهگوچرحمام

صحرائنشین (Bedouin) قونارگوچر یوروك بدوی  
تر کیده ارا به نك دونر دینگلی \*

طاوشان یاور وسی (migrating) گوچن (Nomad) گوچر  
بککو طاوشان — مثلدر طو تلمز گوج  
ایله گوچن . گو جله ن

**(Translation:** Göçer – One who is not settled in one place; a mobile being, always in movement. A tent-dweller, a traveler from house to house. A restless one, moving even from a house to a public bath. A wanderer, a rider of the plains and deserts, living without a fixed wagon or established religion. Always on the move, always in motion—like the cry of the Tawush bird, echoing across the mountains. (That cry of the Tawush is like a riddle that cannot be solved). To Allah belongs the place of true settlement).

Bayāt is a historically significant Turkic Gurgar tribe, counted among the 22 major Oghuz tribes listed by Maḥmūd Kāšġarī in his 11th-century linguistic and ethnographic work, *Dīvān loġāt al-Tork* (1072–1083 CE). The name Bayāt, derived from a Turkic root meaning “rich” or “noble,” signified a high-ranking status within the Oghuz tribal confederation. A substantial segment of

the Bayāt migrated into Iran during the first half of the 11th century, accompanying the Seljuk (Saljuq) expansion from Central Asia into the Iranian Plateau and Anatolia.

Turkish historian **İlhan Şahin** of Kyrgyz-Turkish Manas University, in his work *The Oghuz Turks of Anatolia* (Pearl Strings, Volume II, the 14th-century) , documents how Oghuz tribes like the Bayāt settled across Anatolia and Iran, playing key military and administrative roles under the Seljuk and later dynasties. Their presence is particularly noted in regions such as Azerbaijan, Khorasan, and central Iran. Şahin further links the Bayāt to influential dynasties like the Qajars of Iran-Fath-Ali Shah himself traced his lineage to this tribe-demonstrating their deep integration into Iranian nobility.

**Gocer and Gojer/Gujjar:** Prof. Dr. Serdar Bulut of Alanya Alaaddin Keykubat University (Alanya Alaaddin Keykubat Üniversitesi in Turkish), in his article titled “Göç, Göçebe, Göçer, Göçer evli/evlü, Göçer oba, Göçgün(cü)/Göçkün(cü), Göçmen/Göçmelve Konargöçer/Göçerkonar Sözcükleri Üzerine Bazı Notlar,” published in *Kahramanmaraş Sütçü İmam Üniversitesi Sosyal Bilimler Dergisi* (2021, Vol. 18), discusses the linguistic and ethnographic dimensions of the term Göçer. He mentions that Göcer is a village located southwest of Karaman, Turkey, at coordinates 37° 2' 59.319" N, 32° 54' 32.7558" E, approximately 45 km from Karaman's central district, situated on a slope at 1,285 meters above sea level.

Dr. Bulut further elaborates that, based on Ottoman historical sources such as the *Tahrir Defteri* تحریردفتری and *Şer'iyye Sicili* شرعيه سجلی, the name Göcer (Gücer)

aligns with Prakrit linguistic transformation rules, where the consonant "c" shifts to "j". This phonetic change follows recognized Turkish-to-Prakrit adaptation standards, effectively rendering "Göcer" or "Gucer" as Gojer or Gujer. Thus, the name Göcer reflects not merely a toponym but also a tribal designation historically associated with the Gujjar (Gojar) people, who are believed to have inhabited parts of Anatolia, including the mount Judi, Georgia, and the highlands of Armenia.

Additionally, in Ottoman Anatolian dictionaries, the term Gocer has been consistently used to refer to nomadic tribes, especially pastoralists living in seasonal dwellings (konargöçer), further confirming its ethnographic application across centuries. These lexicons reinforce the identity of Gocer as a term for mobile, tribal, and independent communities. In the Anatolian and Tarama dictionaries, the word Göcer has also been used to denote Gujjars between 1000–1400 CE. In several world languages, especially those using the Perso-Arabic alphabet, similar terms exist. According to İsmet Zeki Eyüboğlu's *Etymology Dictionary of the Turkish Language*, Gocer also referred to people who migrated from region to region. In the Uyghur Khaganate period, in the text known as *Taryat-Terhin*, during the reign of King Uyghur Khaghan Moyun-Chor (Bayanchur Mo-yun Chur, 713–759), the word Gocer was first seen in inscriptions, serving as evidence that Gocer was used as a tribal title.

**Bayāt Oghuz- Gurgar:** It is a historically significant Turkic Gurgar tribe, counted among the 22 major Oghuz tribes listed by Maḥmūd Kāšġarī in his 11th-century linguistic and ethnographic work, *Dīvān loġāt al-Tork* (compiled between 1072 and 1083 CE). The name Bayāt is

believed to derive from the Turkic root meaning "rich" or "noble", reflecting a status of prestige within the Oghuz tribal confederation. A substantial segment of the Bayāt tribe migrated into Iran alongside the Saljuq (Seljuk) invaders during the first half of the 11th century, when the Oghuz Turks began their westward expansion from Central Asia into the Iranian Plateau and beyond. Historical and literary sources confirm the Bayāts' presence across various regions of Iran, particularly in Azerbaijan, Khorasan, and central Iran, where they played important military and administrative roles under Saljuq and later dynasties. Their legacy is also reflected in place names and tribal formations that persist into the modern era, underscoring their long-standing integration into the socio-political fabric of Iran and surrounding areas.

**Aryans, Jats, Ahir, Rajputs and Gujjar.** "Aryans" refers especially to one of northern European origin descent of the superior legacy of Hazrat Japheth. **Joseph Arthur de Gobineau**, a French anthropologist presented **Scientific Race Theory** where he mentioned the Aryans as superior race inhabited the Euro- Greec region. The Scientific Race Theory was also endorsed by the British historian Henry Hotze. This theory was further acknowledged by American anthropologists Gloria Ladson Billings (and Willian Tate co-writer) in their Critical Race Theory. According to J.R. Gobineau, they were the Aryans who moved from Euro-Greec region towards Anatolia, Koh e Kaaf and Tarim Basin in the north east and in the east-south, they travelled to the Sodhia region and ultimately entered into the subcontinent from both ends of north and south. So in the

subcontinent, this term was further polished and defined as warriors, noble and “daha” (enemy destroyer).

Some of the Indian writers / historians were also of the view that this term “Aryan” was derived from the Sanskrit word “Arya” which means noble and warriors. The Hindu writer also supported the theory that they conquered the indigenous people in the subcontinent, Soghdia and Bactria regions such as ‘daha’ which means enemies and ‘dasyu’ which refers to ‘servants’. According to the formers, Aryans were the Gowjars, Goojars, Gojar, Gugars, Gurgars who were known as Gurjara/Gurjar / Gujars in the subcontinent. The major and prominent clans of the Aryans in the Euro-Greec and Anatolia / Koh e Kaaf region were the Khotana/ Khatana, Bijar / Bajar, Chechi, Yuezhi, Kushan, Ksana, (Moqaddam), Qajar, Tamar, Poras/ Porswal and their descendants were renamed as Pratihara, Parihar, Rajputs, Khatana, Jats, Ahirsand Chohan. They were also known with different titles such as Khan, Khaghan, Moqaddam, Bijar, Mirani, Porswal, Khazars, Kayi. Yeuchi in the Kohe Kaaf region /Tarim Basin and Raja, Choudhary, Sardar, Sultan, Malik etc. in the subcontinent and Afhhanistan region.

Several Indian historians have noted that the Rajputs, a prominent branch of the Gurjar or Gojar stock, emerged in the northern states of India in the 7th century. This is supported by various historical accounts, including Hermann Kulke's "A History of India", Sailendra Nath Sen's "Ancient Indian History and Civilization", Brajadulal Chattopadhyaya's "Studying Early India: Archaeology, Texts and Historical Issues", and Satish Chandra's "Historiography, Religion, and State in Medieval India". These historians have acknowledged the Rajputs as a significant offshoot of the Gurjar or Gojar

lineage, highlighting their importance in the region's history.

**Verna and Jatii.** Verna refers to a caste or group of people assembled based on their occupational positions. Jatii, on the other hand, comprise groups formed according to societal rules, customs and values. Jatii specifically denotes a composition of the Khatana (Khotana), Kasana, Gorsis and Birket clans within the Gujjar tribe. The 'Jatii' gotra of the Gurjar tribe is commemorated in numerous locations worldwide, such as Jeti-Ögüz in Kyrgyzstan's Issyk-Kul Region; Jatii Thatha, Jatai and Khajuri Jatii in Haryana, India; Jatii in Dodha, Jammu and Kashmir; Jati Taluka, Sujawal District, Sindh Province, Pakistan; Jati Majra in Sangrur, Punjab; and Jatii Umera in Amritsar and Lahore, Pakistan, as well as Jatii Pind, Haripur, Khyber Pakhtunkhwa. Historically, the inhabitants of Jatii Umera were predominantly herders.

Major A.H. Bingley at page 7 of his book "**Jats, Gujars and Ahir**," described that " while the Jatii and Gatae were moving from the Kundhar valley, another Scythian tribe called the Yuchi (Yuezhi), whose modern representatives are the Gujars, had established themselves in Kabul, Kashmir and northern Punjab, where their settlements may be traced in the name of the places and districts such as Gujranwala and Gujrat," jatii a branch of Gujar". Further, he also elaborated it at pages 22 and 34 that *"geographically, Jats, Gojars and Ahirs are separated by the Jamna into two fairly well- defined sections" and " some trace the Gujars to one of the Eastern Tartar tribes which entered India about a century before the Christian Era. They themselves usually claim to be descended from Rajputes". Whereas V.A Smith (the British historian) @page 411 of his book 'The Early History of India' described that "the well known clan of Parihar Rajput is a branch of the*

*Gurjara or Gujar stock". This had also been endorsed by Messrs A.M.T. Jackson, D.R. Bhandarkar and Prof. Kielhorn in their books " Gurjaras" / The Gwalior Inscription of Mihira Bhoja" respectively. Dalip Singh Ahlawat in his book Jat Veeron Ka Itihas जाटवीरोंकाइतिहास described Jats and its gotras as branches of the Goojar गूजर found in Rajasthan, Pakistan and Uttar Pradesh and it was one of the ruling Jat clans in Central Asia. Dilip Singh further mentioned that Gurjar is a 'gotra' of the Anjana Jats in Gujarat.*

**Aryan-Kartli or GeorgianAryan:** Kartli or Georgia is an Aryan origin; the Gujars were initially ruled in ancient Aryavrata, present days Armenia, Azerbaijan, and Chechnya including surrounding parts of modern Turkey, Iran, and Turkmenistan. Aryans and subcontinent were called Gurjars, Gujjars, Gojars and Gujjars. According to the historians, Gojars/ Gurjars were moved from the Oxus/ Caucus region to the northern states of India. There were no indications or clue of Gurjars in the Rajasthan region till the 6th century. **In the ancient past, India was also named as "Tianzhu, Jambudvipa, Aryavarta, Hindustan, Bharat (Hindus prefer to use India as the official and constitutional name instead of Hindustan, because Hindustan was named after Hind, a descendant of Hazrat Nuh a.s who inhabited Hinduvipa after the flood of Nuh – Manu. Therefore, in order to preserve the theme of Hindus and Gujjars as indigenous, India had been retained as the official name)." Tianzhu, the historical Chinese name for India, and its Japanese counterpart Tenjiku, meaning "haven", have been used to refer to the subcontinent. Additionally, India has been known by various names, including Jambudvipa, the land of jumbo trees;**

Aryavarta, the land of the noble Aryans; and Hindustan, a Persian term denoting the region beyond the Indus River, also named after Hind. Furthermore, India is also referred to as Bharat, meaning "to bear" and "to search for knowledge", and its name "India" is derived from the Indus River, which was home to a ancient civilization.

**Āryāvarta** has been linked to Armenia, specifically the ancient kingdom of Arata or Ararat, which served as its capital. In present day, this region is referred to as 'Ararat'. The northern parts were known as Gugark (Gujark), also referred to as Gargari or Gargarians by Herodotus and Strabo. Notably, the present-day Georgia occupies the same geographical location as the ancient Gugark province or Aryamenia. Scholars suggest a connection between ancient Armenians and Indo-Aryan migrations or cultural exchange, based on linguistic, archaeological, and historical similarities between ancient Armenia and the Indo-Aryan civilization. **Arctic and Fertile Crescent** region is also known as homeland of the Aryans. According to ancient historical records, the Aryavartian people who migrated with Alexander around 325 BC to India settled in the mountainous range between the Himalayas, Vindhya, and the eastern and western oceans. This region is referred to as आर्यावर्त (Āryāvarta) in Sanskrit, meaning "Land of the Aryans", and specifically denotes the northern Indian subcontinent, particularly the Ganges-Yamuna valley, considered the homeland of the Aryans.

**Spread of Nuh's descendants to repopulate the Earth after the Great Flood** is mentioned by several historians, including Muhammad Qasim Farishta (in Tarikh-e-Farishta), Ibn Akhvand (in Rauzat us-Safa), and various

Jewish historians such as Flavius Josephus (a Roman historian, in *Antiquities of the Jews*), Sa'adia ben Yosef Gaon (a Jewish rabbi and philosopher of the Abbasid Caliphate, in *The Book of Beliefs and Opinions*), Salamanes Hermias Sozomenos (a Roman historian, in *The Complete Works of Sozomen of Bethelia*), Herodotus (the Greek historian known as the "Father of History," in *Historiography*), Jordanes (a German philosopher, in *Getica*, 6th century CE), and Nethanel ben Isaiah (a Yemenite Jewish rabbi, in *Nur al-Zulmwa-Mashbah al Hikm*) and British historian John Briggs, M.R.A.S. in his book "History of the Rise of the Mahomedan Power in India till the year A.D. 1612 on its page lxiv 'the population of India, like that of other parts of the globe, arose from the descendants of Noah'). These historians discuss the Nuh Flood and the repopulation of the Earth through the descendants of Hazrat Nuh (Noah, عليه السلام). Hazrat Yafuth (Japheth) and his descendants traveled to Greece, Anatolia, Central Asia, Europe, and parts of Russia and China. Hazrat Ham and his kin migrated to Africa and his sons Hind and Sindh, later travelled to the subcontinent. Hazrat Sem (Shem) and his lineage spread across Mesopotamia, Arabia, and the Indian Ocean regions. Interestingly, historical sources mention that the descendants of Seva bin Ra'amah, Sheba, Sindh and Hind settled in India (Hind). The details of Yafuth, Ham, and Sem's descendants are as follows:

**1. The Descendants of Yafuth (Japheth):** Yafuth had several sons, such as Chin, Saqallab, Kamari, Turk, Khalj, Kharz, Rus, Sadsan, A'z, Baraj, Manshaj, Gomer, Magog, Madai, Javan, Tuval, Meshech, Tiras, Rifath, and Ashkenaz bin Gomer; Elisha, Tarshish, Kitim, and Dodanim bin Javan. Among them, Turk, the son of

Yafuth, was his most intelligent, hardworking, and sagacious successor. Also called "Yafuth Oglan," he was the first to explore distant regions. He arrived at a place called Seluk, where he discovered a warm lake with pleasant springs. According to historical accounts, the descendants of Rifath settled in Asia.

**2. The Descendants of Ham: Ham had several sons, such as Hind, Sindh, Zanj, Nuba, Kana'an, Kiish, Qabat, Berber, Habsh, Kūš, Mişrayim, Fūṭ (Phut), Ra'amah, Savteḥā, Ševā, and Dedan bin Ra'amah. Flavius Josephus recorded that the descendants of Dedan bin Ra'amah settled in western Ethiopia. According to Ibn Akhvand and Sa'adia ben Yosef Gaon, Seva bin Ra'amah and Hazrat Hind settled in India (Hind). According this, Hazrat Rama ji and Shiva ji lived in the era after the Noah Flood which contradicts Hindu philosophy.**

**3. The Descendants of Sem (Shem) include Arfakhshad (ancestor of prophets), Kaiumarth (considered the parent of kings), Ashur, Yafun, Yuruji, Lavud/Lud, A'ilam/Elam, Eran/Aram, and Sdr. Shelah (Salah), and Joktan's sons: Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. Hazrat Sem assigned each of his sons to different lands. Some historians recorded that the languages of Sem's children multiplied until they reached nineteen, causing them to disperse and settle in separate regions. They established civilizations and cultivated lands independently. Kaiumarth ruled over all the races of Sem.**

From the historical evidence above, it has been proven that Ra'amah and Sheba were Hazrat Rama Ji and Hazrat Shiva Ji, who lived after the Nuh Flood and passed away thousands of years before Hinduism began in

Hindustan around 1500 BC. Therefore, the Hindu claim to treat them as their deities is without evidence

**Movement of Aryans after Noah Flood.** Lieutenant Colonel James Tod was a renowned historian, Geographer and oriental Scholar who served in the British Indian army and also served as a Political Agent in the Rajputana (Rajasthan of India state) was also of the view that humanity after the Noah flood moved eastward from the region of mount Judi and the Caucasus. He surveyed the northern states of India in depth and after its completion; he composed it in a book “**Annals and Antiquities of Rajasthan**”. On page 19, he mentioned that “India was first planted and peopled country after the flood”. On page 20, he further described “that Hindus themselves donot make India within the Indus, the cradle of their race, but west amidst the hills of the Caucasus whence the sons of Vaivaswata or the ‘sun-born’ migrated eastward to the Indus and Ganges, and founded their first establishment in Kosulya, the capital, Ayodia or Oude. Ayodia was the first city founded by the race of Soorya”. **Semities and Japhethies Theory of Population or Table of Nations:** The Spanish scholar and Archbishop of Seville Saint Isidore introduced the “**Hemities, Semities and Japethies theory of population**” that population over this earth replenished after Noah Flood through his three sons Hem, Sem and Japheth. To him, Hem went to the Africa continent, Sem to Asia and Japheth to Asia-cum-Europe. The biblical account in Genesis 10 orders with a list of descendants of Noah’s sons, Japheth is listed first, followed by Ham and then Shem. Which was further seconded in the bibilic references mentioned in its tenth chapter of Genesis, the Table of Nations, which is a

statement about the origins of the present world population, and of how these descendants of the three brothers spread out over the earth?

### **The Aryans theory by R.G. Latham**

According to the American website (Museum Group) "[smithsonian.com](http://smithsonian.com)", "Indo-European Languages may have reached South Asia via Central Asia and Eastern Europe during first half of 1000 BC." Indian archaeologist **Vansant Sinde** was of the view that "people of the Indus Valley Civilization were the same as the Vedic people". This idea was opposed by the American Geneticist Prof. Rajib Khan who didn't agree with the Shinde's conclusion and concluded through their own research that "Aryans migrated to the India Subcontinent ". Further, Geneticist Dr. David Reiche of Genetic Department of US Harvard Medical University in his book " WHO WE ARE and HOW WE GOT HERE" described that " almost all human population are mixtures resulting from multiple population migrations and gene flow instead of allele flow (transfer of genetic material from one population to another)", that all modern humans are related to Mitochondrial Eve ". This is an evidence that prior to this migration, may be just after Noah Flood, there might be no population clues in the subcontinent.

According to Dr. **R.G. Latham** theory, the Aryans were never indigenous to subcontinent instead they were originated to eastern Europe from where, thence, migrated to the subcontinent through Koh-e-Kaaf Caucasus, Tarim Basin, Sogdhia and Bactria regions as also endorsed and reported in the Anthropological Review composed by geneticist Dr. R.G. Latham (review was published by the Royal Anthropological Institute of Great Britain and Ireland). So according to this Aryans

Theory, human population in the subcontinent was possible and happened through migrations at large scale in the ancient past.

**‘Burjor Avari’**, an Indian historian in his book “India- The Ancient Past” also analyzed the Aryan tribe “In Hitler’s Germany the populace was segregated on the basis of whether they were Aryans, the supposedly superior race, or inferiors such as the Jews and Gypsies. Based on pseudo-scientific and radicalized systems of classification of human beings, the ‘Aryan’ race of Germanic stock was presumed to be endowed with extraordinary powers of mind, spirit and beauty. Several scholars in Victorian India too, both Europeans and Indians, were pre-occupied with the idea of the glory of the Aryan race

**Sailendra Nath Sen**, Professor of History in University of Calcutta, in his book “Ancient Indian History and Civilization” mentioned that ‘as different groups came to India as invaders and mingled with Indian people. The Aryans belonged to a very ancient stock of the human race and lived in the great steppe land which stretches from Poland to Central Asia. The Aryans migrated in bonds westwards, southwards and eastwards. Some invaded Europe to become forefathers of the Greeks, Latins, Celts, and Tentoms, while other moved to southwards to the Cuacusus and the Iranian tableland. The Aryans who settled in India were racially and culturally akin to the ancient Iranians. The next stage in the Aryan occupation of India was the period extending from 800 to 550 BC.

**Gurjars/ Gojars Ancient Legacy.** "Rajput or Rajputana is referred to in the Kartvelian/Georgian language as "რჯადპუტო". This script is a composition of nine Kartvelian letters such as (რ stands for “ra”, ა for “a”, ჯ for “ja”, დ for “a”, პ for “p”, უ for “u”, ტ for “t” and ო for

“i”) which denotes to “Rajputana” and this script remained in use in Georgia from 5<sup>th</sup> century to 12<sup>th</sup> century. Rajputs, a subgroup of Gurjars/Gojars, have an ancient history that predates the Gregorian calendar, just like other human societies on earth. Their existence before the 14<sup>th</sup> century is a well-established fact. Historical records, including Vincent Arthur Smith's book, "The Early History of India," confirm that Rajputs were a distinct group within the Gurjara tribe or caste, with a rich history dating back to the early medieval period. According to Prof. Dr. Amitabh Vikarm Dwivedi from Sri Mata Vaishno University India (amitabh.vikram@smvdu.ac.in), **Rajput** is a hindi word derived from "**Rajaputra**" which is a Sanskrit compound word consisting of "**Raja**" (**राज**) meaning "king" and "**Putra**" (**पुत्र**) meaning "son" and **Rajputana** means 'land of Gurjar Rajputs'. **Sardar Mirzaman Gors**i, in his work *Khalasa Tarikh-i-Gujjar* (p. 98), records an important historical tradition that places the Gujjars, Jats, and Rajputs within the same ancestral tree and tribal origin. Based on strong historical evidence, he notes that several prominent clans—including Bajran, Budgujjar, Bhatti, Bhomla, Patail, Chauhan, Khari, Gayggi, Noon, Tanur, Tolly, Joya, Gojral, Lungah, Parmar, Panwar, Toor, Thakar, Jawara, Saiygal, and Sodhaya—share a common descent. Out of the fifty-six sub-groups of Rajputs, ten are identified as authentically Gujjar castes. This historical assertion establishes that these tribes are branches of the same genealogical lineage, descending from a single common ancestor.

To historians, Gurjar Rajput is a Kshtariyan caste known for fighting and ruling, however, Gurjar Rajput is also a “**Jati**” caste within the Hindu society. Vincent Arthur Smith, a British historian, in his book "The Early

History of India - from 600 B.C. to the Muhammadan Conquest," notes that the prominent position held by the Gurjara Kingdoms during early medieval times is a recent discovery. While archaeologists had long been aware of a small Gurjara principality in Bharoch and a larger state in Rajputana, it was only recently confirmed that Bhoja and other powerful kings of the Kanauj dynasty in the 9th to 11th centuries were indeed Gurjaras. It is now established that Bhoja (840-890 CE), his predecessors, and successors belonged to the Pratihara (Parihara) clan of the Gurjara tribe or caste, making the well-known Parihara Rajputs a branch of the Gurjara or Gujar stock. Similarly, Persian scholar Saya Bin Farighun in "Hudud ul Alam" and Kashmiri Hindu Brahmin writer Kulhana in "Rajatrangri" also identified the Pratiharas and Rajputs as subgroups of the Gurjara or Gujar. Smith further suggests that, given the proven Gurjara origin of the Parihars, it is likely that the other three clans of Pratihara Rajputs - the Solanki or Calukya, the Pawar or Paramara, and the Chauhan or Cahumana - share a similar origin.

A paper on Indian History from Earliest Times to 1000 CE, co-authored by VC Prof. Suhas Pednekar, Pro VC Prof. Ravindra D. Kulkarni, and Prof. Prakash Mahanwar of the University of Mumbai, compiles material on ancient Indian history, including the Rajputs. According to the paper, the Malwa kingdom, ruled by the Pratihara dynasty of Gurjar Pratihara, was a significant kingdom that extended its territories to Marwar, Broach, and neighboring areas, including Bagabhatta. Notably, King Bagabhatta, who ruled from 725 to 740 CE, was a powerful monarch. Meanwhile, King Lalitaditya, an accomplished conqueror and military general, ruled the independent state of Kashmir from 725 to 755 CE, defeating and killing Yashovarman of Kanauj. Other

prominent kingdoms on the eve of the Arab invasion of Sindh included Bengal, Afghanistan, Nepal, Assam, and Sindh. As noted in Prof. Shantarani Sharma's book, "Origin and Rise of the Imperial Pratiharas of Rajasthan," Arab writers used the term "Lords of Gurjara" to describe the Imperial Pratiharas.

Prof. F. Kielhorn discovered that the Gurjara-Pratihara lineage was identical to the Bargujar tribe of Gurjar Rajputs. The Machedi inscription (VS 1439) mentions Mathanadeva Bargujar, who built the Neelkanth Mahadeva temple in Rajyapura (modern-day Rajor) and granted land to Sri Gurjaras (inhabitants of Gurjaradesa). The Bargujars were valuable feudatories of the Imperial Pratiharas of Kannauj and Imperial Chauhans of Ajmer. They founded their own kingdom in Macheri, with inscriptions dating back to 1426-1439 indicating they ruled a small principality comprising Rajgarh, Deoti, and Macheri. They withstood the Delhi Sultanates but were eventually defeated by the Mughal forces. The Bargujar Rajputs of Deoti were suzerain to the Minas, and their legacy continues to be celebrated at the Neelkanth Mahadeva temple, which remains central to their identity.

The Bargujars were also the original rulers of Dausa before a branch of Kachwahas from Narwar (near Gwalior) wrestled Dausa from them in the 11th century. In total, there are 16 villages of Bargujar Rajputs still extant in Alwar, of which the most notable are Tasing in Behror tehsil, Deoti in Rajgarh tehsil, and Macheri in Umren tehsil. They also had a chaubisi (24 villages) in parts of Gurgaon district adjacent to Alwar, and ruled from Bhondsi to Sohna (Gazetteer of the Gurgaon district. Bahadur Singh Bargujar defended Ghasera fort (near

Gurgaon) from Mughal forces led by Raja Surajmal Jat (Gazetteer of the Gurgaon district). Historically, the term "Gurjara Pratihara" denoted a specific branch or group known as Bargujar Gurjar Rajputs, as identified by historians Prof. Kielhorn and B.D. Chattopadhyay. These Bargujar Gurjars were feudatories of the Imperial Pratiharas, yet distinct from them. The descendants of the Imperial Pratiharas are now known as Parihar Rajputs, primarily found in Kannauj, Gwalior, Bundelkhand, and Baghelkhand. Notably, "Gurjara" historically referred to a geographic region.

As per historians and ideologists, Rajputes were descendants of the Yuezhi and the khotana of Tarim Basin. The Rajputs claim to have descended from the Yuezhi and trace their ancestry to the ancient rulers of Central Asia. Similarly, there are theories that link the Rajputs to the Khotan region in the Tarim Basin, which is located in present-day Xinjiang, China. The European "Georgia" probably stems from the Persian designation of the Georgians -gurğجگ, which reached the Western European crusaders and pilgrims in the Holy Land who rendered the name as Georgia (also Jorgania, Giorgania, etc.)

Prof Shanta Rani Sharma in her book "**Origin and Rise of Pratiharas of Rajasthan**" described that in 959 CE, the king of Rajor (Alwar) Mathana Deva and Hariraja used the title Gurjara Pratihara which was endorsed by famous archaeologist Dr F. Kielhorn and Ibn Rustah in his book "*Al Masalik-wa-Mamalik*" that Gurjara title was first used by the rulers of the Pratihara Gurjara kingdom established in the Rajasthan region of the northern parts of India in the 7th century. Further, this confirmed that the Gojar or Gowjar (Gogurs, Khazars) moved to this region from the Oxus of the Caucasian

region of the mount Gojar (Judi) that the people lived in this region were also called Gurjs, Gowjars, Gugurs, Gurgars, Oghuz, khazars, kart, Bijar, Moghaddam, Khotana. After their settlement in the Rajasthan region, they were renamed as Gurjars or Gurjaras.

‘Burjor Avari in his book **“India Ancient Past”** also mentioned that Originally a nomadic and pastoral people, the Gurjara consciously underwent a major social transformation between the late sixth and the ninth centuries by assimilating into the Aryan fold, relinquishing pastoralism and taking up agriculture. The Pratihara became renowned for their military expertise and demonstrated their prowess by maintaining a wary check on the Arabs, who had captured Sind in 711 CE. They became the dominant partner. To call themselves Kshatriya, they first underwent, in 747, a major purification ceremony before a great sacrificial fire on Mount Abu, in the presence of sadhus. This made them ‘fire-born’ Kshatriya Parihar Rajputs. The Pratihara Gurjar kingdom was formed between 750 to 1000 CE in the northern states of India. (***Gurjar Rajput is discussed here, referring to a clan or sub-group, or more specifically, a Gujjar gotra, distinct from so called Rajput as a separate tribe.***)

Between 2014-18, Hazara University Mansehra conducted genetic research of the major tribes of Hazara division, district Bunir and Swabi through dental morphology and DNA analysis. This study revealed that modern humans emerged from Africa 6,000 years ago, migrating to Europe and Asia via two routes. The research supports Spanish scholar Isidore's theory that after the Great Flood, Noah's sons repopulated the world: Japheth in Europe and western Asia, Shem in Asia, and Ham in Africa. The study also found that tribes in the Hazara

Division, Swabi, and Bunir districts share Y-DNA haplogroups R1a, R1a1a, and R1b, except for Jadoon, Dilzak, and Tarin, who have distinct haplogroups.

Historian E.J. Bapson notes that the name "India" became familiar to the West through Herodotus and Alexander's campaigns. The Persian and Indian Aryans separated, with the former occupying Bactria (Afghanistan) and Persia, and the latter migrating to the Indus Valley (Northwestern Frontier Province and northern Punjab). The exact date of separation is uncertain, but linguistic analysis suggests a gap between the Indian Rig-veda(1200 BC) and the Persian Avesta (660-583 BC).

### **Unraveling the Ancient Roots / Lineage of the Gurjars.**

The Gurjars (Gojars/Goojars/Gorjars/Gurgars/Gowjars), inhabiting the subcontinent (present-day India, Pakistan, and Afghanistan), had a family ancestry linked to various ancient cultures, including the Buddha, Harappans, Dravidians, Jains, Ajivikas, Charvakas, Bactrians, Bactrian Greeks, Kushans, Sogdians, Jews, and Manichaeans. This practice of connecting ancestry to establish traditional family trees was common. Historians and scholars referenced these connections in their writings. However, verifying exact family trees was challenging for historians due to limited access and communication. With modern communication channels and genetic studies, historians can now explore evidence more comfortably. Previously, historical materials in the subcontinent had limited scope, leading to a controversial approach linking the Gurjars' ancestry to a specific caste in India.

Recent scholars have linked the Gurjars' ancestry to Central Asian countries and Minor Asian locations, such

as Caucasian, Caspian, Anatolian, and Georgian regions, based on Y-DNA haplogroups R1a, R1b, R1a1a, etc. The Gurjars/Gujjars/Gojars emerged as a historically significant tribe, fragmented into various clans and gotras, often named after their family chief, geographic location, or surrounding environment. This helped identify and link their family tree to their past, present, and future, such as Khotana or Khatana named after Khotan ancient city in the Tarim Basin region, Bijar or Bajjar named after Bijar city in Kurdistan/Minor Asia, Chauhans, named after their legendary ancestor Chahuhan, Solankis, named after their ancestor Solanki, Parmars, named after their ancestor Parma, Gehlots, named after their ancestor Gehlot, Kutch Gurjars, named after their location in Kutch, Saurashtra Gurjars, named after their location in Saurashtra, Rajasthani Gurjars, named after their location in Rajasthan, and Uttar Pradesh Gurjars, named after their location in Uttar Pradesh. Some other clans and gotras have diverse origins, with some named after legendary founders or ancestors, such as, Khotana/Khatana, Kasana, and Rajput. Others derive their names from geographical locations, like Dehdan, Moonan, Porswal, and Chachi. Some are rooted in occupational foundations, like Hakla and Kushan, while others are linked to events or battles, such as Dedar.

As a result, the Gurjars are recognized as an ancient and widespread tribe, with a rich history and global presence. Their history spans various regions and cultures, marked by significant mentions in the revered Hindu epic, the Ramayana, and accounts by Greek historians Herodotus and Strabo, as well as Georgian historian Dr. David Mushkelishvili. The latter historians note the presence of similar tribes in their regions, such as the Gugars in

Georgia and the Gocars and Gugark in Armenia, which share cultural and historical similarities with the Gurjar tribe that inhabited the subcontinent, Afghanistan, Tarim Basin, and Iran. This suggests a shared cultural and historical heritage across Central Asia. Furthermore, the epic Ramayana, Vayu Purana, and the Mahabharata corroborate that the Greeks, Kushanas, Scythians, Persians, and Gurjars invaded India around 325 BC, settled, and ruled India for several centuries. Their history is marked by a long tradition of migration and settlement in various regions, influencing local cultures and traditions. Their legacy is evident in place names, tribal designations, and cultural practices that bear their imprint. This rich history has been elaborated upon in the works of esteemed historians, including K. S. Lal, S. K. Srivastava, M. Monier-Williams, M. K. Baloch, Ashok Harsana, Mufti Abdul Ghani Al Azhari Al Shashi, Dr. Javaid Rahi, Qamar Rabbani Chechi, Najima Mushtaq, Arunansh B. Goswami, etc.

According to esteemed historians, scholars, linguistics experts, and anthropologists, the venerable Gurjar/Gojar tribe comprises over 1178 clans and gotras, making it one of the most diverse and widespread ethnic groups in the world. The Gurjars have left their mark not only in the Indian subcontinent but also in various corners of the globe, notably in the Caucasian region, the Caspian Sea and Oxus River regions of Central Asia, and other parts of the world. While tracing the origin and background of each clan is a formidable task, we will explore the fascinating history of some prominent gotras, examining their ancestry and lineage as documented in ancient texts and historical records. **As recorded in [en-academic.com](http://en-academic.com),**

the Gujjar tribe is said to comprise more than 3,000 clans, among which the most prominent are enumerated as follows:

**A:** Ambwata, Adhana, Aheer, Ajar/Bakarwal, Awana, Amrana, Amni, Auwaal, Alkari, Atala, Ambak, Agnikul, Aswaal, Andarwar, Aahaar, Almeecha, Andoh, Aftali, Andana, Athwaar, Atkia, Aswaar, Asya, Ahmana, Agchal, Atlana, Ahiwaal, Anjana, Amolia, Anolehra, Anta, Aana, Anandma, Ayeri, Asaria, Antu, Awaar, Amta, Amarwaal, Athwaal, Atrusi, Awanti, Aheewaal, Arwaal.Aahaar; Adhana; Aftali; Agchal; Agnikul; Aheer; Ahiwaal; Ahmana; Ajar/Bakarwal; Aana; Almeecha; Alkari; Ambak; Amni; Amolia; Amrana; Amta; Amolia; Amni; Amrana; Amta; Amni; Anandma; Anjana; Anolehra; Anta; Antu; Andana; Andarwar; Andoh; Arwaal; Asaria; Aswaal; Aswaar; Asya; Atala; Atlana; Athwaar; Athwaal; Atkia; Atrusi; Auwaal; Awana; Awaar; Awanti; Ambwata; Amarwaal; Amoliya; Ayeri; Aheewaal. Aahaar, Adhana, Aftali, Agchal, Agnikul, Aheer, Ahiwaal, Ahmana, Ajar/Bakarwal, Aana, Almeecha, Alkari, Ambak, Ambwata, Amni, Amolia, Amrana, Amta, Anandma, Anjana, Anolehra, Anta, Antu, Andana, Andarwar, Andoh, Arwaal, Asaria, Aswaal, Aswaar, Asya, Atala, Atlana, Athwaar, Athwaal, Atkia, Atrusi, Auwaal, Awana, Awaar, Awanti, Ayeri.

**B:** Bokra/Bokan, Bajjar, Bainsla, Baisoya/Basoya/Besoya, Bahrowal, Bhadana, Bhati, Bath, Bhumbla, Bidhuri, Bose, Barkat, Bagri, Bhatia,

Banian, Basista/Bosatta, Bhalot, Bhatria, Beeten, Bhanbar, Bhunchh/Bhoochh, Baharwaal, Barah, Bajran, Bokkan, Bhoken, Bazaar, Baanth, Bania, Badana, Batar, Bala, Barsoya, Balasia, Baalsi, Baarsi, Beli, Bakkhan, Bagwar, Baswaal, Bawaar, Baddi, Banslay, Bathoya, Baghela, Baaru, Bud Gujjar, Bar Gujjar, Barhela, Bokar, Baghaar, Babar, Barbara, Baankar, Baharoj, Baanja, Balot, Behlot, Belu, Berpur, Bela, Bargu, Bandra, Bhanbla. Babar; Baalsi; Baankar; Baaru; Baddi; Baghaar; Baghela; Bagri; Bagwar; Baharoj; Baharwaal; Bahrowal; Bazaar; Bajjar; Bajran; Bakkhan; Bala; Balasia; Balot; Balsi; Banian; Bandra; Bania; Banslay; Bar Gujjar; Barah; Barhela; Barkat; Barraich; Barsoya; Basista/Bosatta; Baswaal; Bath; Bathoya; Batra; Bawaar; Bawla; Beeten; Behlot; Beli; Belu; Bela; Benia; Bensla; Berpur; Besoya (Baisoya); Bhadan/ Bhadana; Bhanbar; Bhanbla; Bhemala; Bhargar; Bhargot; Bharia; Bhariwaal; Bharia; Bhati; Bhatia; Bhatria; Bhaati; Bhatti; Bhoken; Bhoya; Bhulesar; Bhoochh/Bhunchh; Bhosan; Bosan; Bose; Bud Gujjar; Butt. Babar, Baalsi, Baankar, Baaru, Baddi, Baghaar, Baghela, Bagri, Bagwar, Baharoj, Baharwaal, Bahrowal, Bazaar, Bajjar, Bajran, Bakkhan, Bala, Balasia, Balot, Banian, Bandra, Bania, Banslay, Bar Gujjar, Barah, Barhela, Barkat, Barraich, Barsoya, Basista/Bosatta, Baswaal, Bath, Bathoya, Batra, Bawaar, Beeten, Behlot, Beli, Belu, Bela, Berpur, Besoya (Baisoya), Bhadana, Bhanbar, Bhanbla, Bhargot, Bharia,

Bhati/Bhatti, Bhatia, Bhatria, Bhoken, Bhoonchh/Bhunchh, Bose, Bosan, Bud Gujjar, Butt.

**C:** Chaap; Chahadri; Chamar; Chandi; Chandar; Chandela; Chandna; Chandor; Chanpay; Channar; Chandyala; Channay; Chapa; Chaprana; Charan; Charlay; Charr; Chawara; Chawda; Chavinda; Chechi; Chetrana; Chhali; Chalor; Chalok; Chalotia; Chawla; Chawli; Chawri; Chawwa; Chhohar; Chhokar/Chokker; Chhotkana; Chhambar; Chhapparwaal; Chhawari; Chhel; Chhohar; Chhori; Chohar; Chohan; Chohlay; Chora; Choudhary/Chaudhri; Chouhan.

**D:** Dahima; Dargas; Dedha; Dedhar; Dharandia; Dharawata; Dhaliya/Chaprana; Dhinda; Dhind; Dhonchak; Diya; Dogay; Dorata. **F :**Fagna.

**G:** Gaalgal; Gaanghela; Gachalia; Gadri; Gaj; Gajgahi; Galeria; Gamti; Gangoh; Gaigi; Gairr; Garahwaal; Garasia; Gararr; Garatia; Garewaal; Garla; Gargar; Gari; Garoryar; Gartal; Gasetay; Gedi; Gehlat; Gehlot; Gehsan; Ghaagal; Ghaakla; Ghabela; Ghaghla; Ghanda; Ghararr; Gharwaal; Gharya; Ghorey; Ghorsi/Gorsi; Gidi; Gogla; Gojar; Gojarwaal; Gola; Gopi; Goras; Gori; Gorhaal; Gorya; Goryagor; Gosi; Goop; Godalia; Godwana; Gonchal; Gopi; Gurs; Gus; Gujjar Badshah.

**H:** Hakla; Hakum; Handu-Aane; Harsana; Harthala; Hathwal; Hun.

**J:**Jabarhera; Jagal; Jangal; Jangee; Jat; Jatu; Jindar.

K: Kahrana; Kalas; Kangas; Kanwar; Kapasi; Karahna; Kasana; Kataria; Khaila; Khari; Kharral; Kharol; Khattana; Kheppar; Khokhar; Kuliya; Kundwana; Kansana.

L: Laadhi; Ligree; Lohmod; Lohia; Lomwar; Lumbar.

M: Maal; Malik; Mahrane; Maitrak; Meed; Mehlu; Meelu; Mehar; Moheelu; Mothsar; Munan; Miyana; Mawai.

N: Nalia; Nekadi; Nitad; Noon/Nooniara

P: Padana; Pamad; Patel; Paud; Pawad; Phagana; Poraswal; Poswal/Pasval.

R: Rana; Ratala; Rawal; Rawat; Sahi; Sangu; Saradhana; Sasodi/Gehlot; Sehar; Shukkal; Sirandhna; Siroh; Sisodia; Siyal; Sipra; Sood; Suddhan; Suthan; Solanki.

T: Tanvar; Tanwar; Tedwa; Theckari; Thekaria; Tomar; Tonger; Toor.

V: Vania/Bania; Vihun; Virana; Visgorus; Vokkan.

W: Warraich.

Among the above-mentioned clans, the following prominent ones are discussed in greater detail:

1. **Achhvan, also spelled as Achwan or Achavan**, is derived from the Sanskrit word "Ahichchhatra," which means "the protector of the hood" or "the guardian of the crest which symbolizes strength, protection, and guardianship, rather than being directly related to a snake. The Achhvan clan is a sub-clan of the ancient Gurjar community, originating from the Ahichchhatra region in Uttar Pradesh, India. Achhab is also a famous Gurjar Rajasthani language spoken by the Gurjar people, the

Achhvan clan has a rich cultural heritage and has played a significant role in the community's history, known for their bravery, martial skills, and contributions to agriculture, trade, and commerce.

2. **Awana.** The Awana Gurjar clan is a sub-clan of the Gurjar community, originating from the Awantipur region in Kashmir, India and it had been derived from the Sanskrit word Avantika meaning "from Avanti," an ancient kingdom in India which was located in present-day Madhya Pradesh and Rajasthan). Avanti" is a Sanskrit word अवन्ति that means rising sun or 'fertile land or productive soil'. The Avanti Kingdom was one of the 16 mahajanapadas (great kingdoms) of ancient India, mentioned in the Buddhist and Jain scriptures. Awana differs from Awan, a clan in Punjab, in geographic origin and dialect. Awana Gurjars speak Kashmiri and Dogri, while Awans speak Punjabi. Other related Gurjar castes include Chechi, Khatana, Chaudhary, Bhati, Tomar, and Pawar, each with unique origins and cultural practices showcasing the diversity within the broader Gurjar community. The difference between Awana and Awan lies in their geographic origins and dialects. Awana Gurjars are from Kashmir and surrounding regions, speaking the Kashmiri and Dogri dialects. Awan is a clan found in Punjab, Pakistan, and India, speaking Punjabi and other local dialects. Awana: taken from the Persian word "Awana", means "helper" or "assistant" (Persian: آوانا, Awana)

3. **Alkari** clan has its roots in ancient India, specifically in the Rajasthan region. Derived from "Al" (power), they were known for their bravery and strength, making them a formidable force in battle. They were

primarily found in Alwar and Bharatpur regions, where they played a significant role in shaping the local history.

4. **Atkiah** has a rich history of guarding borders, derived from "Atak" (border). They were skilled warriors who protected their kingdoms from invaders, earning them a reputation for courage and loyalty. Primarily found in Bikaner and Ganganagar districts, they continue to be respected for their historical contributions.

5. **Athwal** originated from eight ancestral villages, derived from "Ath" (eight). This clan has a strong sense of community and shared heritage, with a history of cooperation and mutual support. Found mainly in Jaipur and Sikar districts, they have made significant contributions to the local culture and economy.

6. **Awanti** has its roots in the ancient kingdom of Avanti, which was a major power in western India. Associated with Ujjain, India, they were also found in Rajasthan's Kota and Bundi districts. This clan has a rich history of leadership and governance, with many notable rulers and administrators.

7. **Aswaal** is derived from "Asva" means horse. They were skilled horsemen and traders, with a deep understanding of equine care and breeding. Found specifically in Nagaur and Jodhpur districts, they have made significant contributions to the region's equestrian traditions.

8. **Adhana** is a Gurjar sub clan and has a history of wealth and commerce, derived from "Adhan" (wealth). They were skilled merchants and traders, with a strong network of business connections across the region. Found primarily in Ajmer and Bhilwara districts, they played a significant role in shaping the local economy.

9. **Anand.** In Sanskrit. "Anand" आनंद means "bliss", "happiness", or "joy". In Sanskrit, the word "Anand" is derived from the root "ananda", which means "to rejoice" or "to delight in". "Anand" likely signifies a family or lineage that values happiness, prosperity, and joy. It may also indicate a connection to the land or a specific region, as "Anand" is also a name for a place or territory in ancient Sanskrit texts.

10. **Ahir** has been taken from the Sanskrit word "Ahir", means "cowherd" or "shepherd" (Sanskrit:आहिर, Ahir). a Gurjar gotra, has a significant presence in Nepal and Gujarat.

11. **The Ashina** 阿史那(Chinese) was a clan of the Göktürks. This clan rose to prominence in the mid-6th century when Bumin Qaghan revolted against the Rouran Khaganate in the 6th century in the Tarim Basin. According to Canadian scholar Joo-Yup Lee, the Ashina tribe belonged to the paternal haplogroup R1a1.

13. **Beetan/Bitan** is known for its bravery and heroism and it is derived from "Bita" which means hero. They were skilled warriors and protectors of their communities, earning them a reputation for courage and loyalty. Found specifically in Alwar, Bharatpur, and Dholpur districts, they have made significant contributions to the region's history.

14. **Amb Gujjar Gotra.** "The Amb branch of the Gurjar tribe has a rich history and cultural significance, derived from the Sanskrit word "अम्ब", meaning "land" or "earth", the name Amb has come to represent a tribe renowned for their bravery and community-oriented values. With roots in the Tarim Basin, northern India, Kashmir, and Pakistan, the Amb tribe has spread far and wide. Several villages and towns bear the name Amb,

including Amb Gharota in Jammu, Amb village in Dadyal tehsil, Mirpur district, Azad Kashmir (A&K), Amb अम्ब in Jammu district, Occupied Jammu and Kashmir, village Amb in Una tehsil, Himachal Pradesh, India, and the former princely state of Amb in Darband area, Mansehra district (previously part of Haripur district until 1980)." The Amardi tribe in Iran is another significant settlement of the Amb clan. The city of Amol in Mazandaran county, Iran, has a rich history and cultural heritage, and the Amardi tribe has been an integral part of it. The name "Amardi" is believed to be derived from the same Sanskrit root "अम्ब" (amba), meaning "land" or "earth", which is also the origin of the name "Amb". The surname Ambu is also found in various countries, including Italy, India, and Azerbaijan. In Jammu and Kashmir, Amb is a subgroup of Bakarwal Gurjar, with villages and towns named Amb in different regions, including India, Azad Kashmir, Iran, and Georgia. Historians believe that the ancestors of Amb Bakarwal migrated from Kashmir to Mansehra in the 13th century and established a state in 1407 CE. The Amu Darya river, also known as the Oxus River, is also referred to as Ambu or Amu.

Dr. Javaid Rahi, a renowned Kashmiri historian, features a research paper by Moti Lal Saqi on page 237 of his book "The Gujjars". This paper reveals that Nur-shah, also known as Nil-Sinh, founded the Rajauri state in Kashmir in the 13th century. His son, Mir Baha-ud-din-Khan (Shag-Sinh), succeeded him, expanding the state's boundaries across Kashmir and constructing impressive buildings. The next in line, Anwar-Khan (Awardan Sinh), son of Baha-ud-din-Khan, ascended to power, followed by his son Haibat-Khan (Haibat-Sinh), who was appointed

successor and coronated as the Crown Prince of Kashmir. Mir Haibat Khan extended his rule to southern Kashmir, conquering Mansehra and its surrounding areas, and established the Amb state in 1407 CE. Notably, Amb is a sub-branch of the Gurjars. Although the Amb state was abolished in the early 17th century, it was re-established in the late 17th century with the rise of the Sikh Empire in 1797 CE, under the leadership of Maharaja Ranjeet Singh. The state was further strengthened during the governorship of Sardar Makhan Singh (Governor of Rawalpindi) and Hari Singh Nalva (Governor of Hazara Gojara and Kashmir) in the early 19th century, from 1804 to 1832 CE. The State of Amb persisted for over 20 years after Pakistan's independence before being abolished in 1969 CE. Rana Ali Hassan Chauhan on page 68 "A Short History of Gurjars" mentioned 'Amb' as Gurjar gotra.

**Darband Gujjar Gotra.** Some historians believe that "Darband" is derived from the Sanskrit word द्रपन्द (Draband) and द्रपण्ड (Drapaṇḍa). In Sanskrit, "द्रप" (Drab) means "door" or "gate", and "ण्ड" (band) means "mountain" or "hill". So, "Draband" or "Drapaṇḍa" could be translated to "door of the mountain" or "mountain pass", similar to the Persian meaning. Further, Darband is also a Gujjar clan, with several villages named after it worldwide like- Darband village in Iran, near Tehran city, Darband town in Hashtrud county, East Azerbaijan, Darband Lorestan, a village in Azna County, Darband, Hamadan, a village in Bahar County, Darband, Kermanshah, a village in Sonqor County, Azerbaijan

There are two theories regarding the migration of the Amb and Darband clans of Gojars to Kashmir and Hazara. One theory suggests that they moved from Central Asia, specifically the Oxus region, to the Tarim Basin and then to Rajasthan. The other theory proposes that they migrated with Alexander the Great in 325 BC via Iran to Khorasan, Purusapura (Peshawar), Udabhandapura (waihind), Taksasila (Taxila), and finally to Hazara and Kashmir, which was then known as Gojaran.

15. **Bhanbar** clan is a close-knit community, derived from "Bhan" which mean brother. They have a strong sense of shared identity and cooperation, with a history of mutual support and collective action. Found mainly in Pali and Jalore districts, they have made significant contributions to the local culture and economy.

16. **Bandial**, a distinguished Gurjar gotra (derived from Sanskrit "bandi" meaning "bond" or "tie"), fought valiantly against Mughal King Akbar in 831 CE, claiming the life of his minister Abu al Fazal.

17. **Bhemala/Bhamla** is a prominent Gojar clan, is renowned for its exceptional strength and warrior spirit, derived from the word "Bhama", meaning strength. They were formidable fighters and protectors of their kingdoms, earning a distinguished reputation for bravery and unwavering loyalty. Primarily found in Udaipur and Chittorgarh districts, they have made profound contributions to the region's rich history. Notably, the ancient town of Bhemala, named after this gotra, is home to a famous historical stupa of the Buddhas in Khanpur Hazara Gojaran, a testament to their enduring legacy.

Bhamalian Gurjars are descendants of Lud-ibn-e-Sem, have established themselves in the Gulf states as well.

18. **Baisoya** (Gotra) derived from Sanskrit word बैसोया was one of the ruling clan of Gurjars. बैसोया are the descendants of Vaisya or of the Vaisya clan and to some Indian scholars, they are descendants of Parmer/Panwar clan of Gurjars and Hund are reported as their ancestors. In Hindu texts, Vaisya is one of the four varnas (social classes) and refers to the merchant or trader class. Karna Singh, from this clan of Gurjar, ruled over Alwar in 972 CE. According to Gurjar Bhaat (Brahmins who keep records of family Generation of Gurjars). In 972 A.D when Gurjar Saroha king Karna Singh was ruling, they migrated to Ghazni city of Afghanistan and fought with a Muslim king there. In that war they killed son of that king and to avoid further clash with the king they headed back to Bharat (ancient India). On their way to Bharat (Ancient India), they slept in a field of cotton (Bai) (In Gujari : Bai Soye). This Bai soye distorted to Baisoya with time.

19. **Baisla**. The Baisla/ Baimsla clan is a subgroup of the Gurjars, also known by various names such as Bainsle, Besle, Bansla, and Bainsla. They trace their ancestry back to Vishal Dev Chauhan Gurjar, a ruler under the Gurjar Pratihars in the 8th century. Vishal Dev, also known as Bisaldev, was a prominent figure who resisted Arab invasions and helped the Gurjar Tomars gain control of Delhi. His descendants are known as Baislas, and they have a notable connection to God Devnarayan, who was born in the family of Mandal Ji, Bisal Dev's brother. The Baislas have a rich history and

are considered a high-class clan. Additionally, the Gaur Brahmins, also known as Adh Brahmins, are a Brahmin sub-caste that served as priests for the Gurjars during their reign. They are considered to be very high-classed Brahmins and have a significant presence in North India

20. **Bhargot** is derived from "Bhargava" (archer). They were skilled marksmen and warriors, with a deep understanding of combat and strategy. Found specifically in Bikaner and Churu districts, they have made significant contributions to the region's military tradition

21. **Barkat** is known for their blessed lineage and it is originated from the word 'Barakat; meaning blessing and also inhabited the Ajmer and Kishangarh districts of Rajasthan region India.

22. **Bagri** is also a prominent gotra of the Gurjar which is derived from the Sanskrit word "Bagar" means garden and skilled gardeners. The Bagri clan is a prominent warrior group found among various communities, including Gurjars in Rajasthan, Sainis in Haryana and Punjab, Jatts in Punjab, and Khatri in Punjab. As Indo-Aryan people, they primarily engage in agriculture and traditionally belong to the Kshatriya caste. The Bagris are a sub-clan of Jatts and Gurjars, renowned for their bravery, hard work, and independence. Their strong military background is evident in their significant recruitment into the British Indian Army during World War I. In Rajasthan, the Bagris are also found among the Mali caste and are associated with the Maheshwari and Marwari Bania communities. Over time, they have migrated to various Indian cities and states, as

well as internationally to countries like the UK, USA, and Canada. Historically, the Bagris originated from Chak Kalan, a village in Punjab, and migrated to Alwar and Bharatpur districts of the Rajasthan 300-400 years ago. They claim descent from Maharaja Ranjit Singh Sehajpal Bhatti Bagri, who lost his empire in battle, prompting their migration.

23. **Bargujar (Badgujar) Gujars.** The Bargujar or Badgujar is an ancient ruling clan of the Gujjars in India. Originally, the Bargujars were Gujjars, with their clan name derived from the Hindi words "bara" (great) and "Gujar," meaning "great Gujjars," according to A.H. Bingley. However, Bingley also notes that the Bargujars are of the Solar race (Suryavanshi) and, like the Gehlots, worship Lord Rama and claim descent from Lava, Rama's elder son. Historian R.V. Russell states that the Bargujars are simply a section of the Gujjars. Like most Gurjars, the Bargujars claim to be descendants of Lord Rama's elder son, Lava, and therefore use the surname Raghav. They also use the surname Sikarwar. According to some historians, the Bargujars comprise Hindu Bargujar Brahmins, Bargujar Meos, Bargujar Rajputs, and Bargujar Gujjars, all belonging to the Gurjar ethnic stock (caste). The Bargujars are an offshoot of the Pratihar clan of Gujjars and served as feudatories of the Gurjar Pratihara Empire. A notable example is Pratap Rao Gujar, a prominent army chief of the Maratha Empire, who belonged to the Bargujar clan of Gujjars. Pratap Rao Gujar is remembered on his death anniversary, February 24th, for leading the Marathas to several victories against the Mughal Empire, significantly contributing to the expansion and success of the Maratha Empire. His military achievements enabled the Marathas to reclaim

territories from the Mughals, ultimately weakening the Mughal Empire, which later collapsed under British rule.

24. **Balot or Behlot** is derived from the Sanskrit word "Bal" which means strength, strong warriors and they are in majority in Pali and Jalore districts of Rajasthan, India.

25. **Barwal or Breval or Bareela**, In Sanskrit, the terms Barwal, Breval, and Bareela are written as बर्वाल (Barvāla), ब्रेवाल (Brevāla), and बरीला (Barīlā). The words "Bar/Var" (बर / वर) in Sanskrit convey the sense of strength or nobility, while "Vāl/Val" (वाल / वल) denote protector or power. Accordingly, Barvāla may signify "noble protector" or "strong one," and Brevāla may suggest "expanding" or "spreading strength." The name Bareela is also preserved in toponymy, with villages named Bareela located in Sawai Madhopur, Rajasthan, India; Barela in Seoni district, Madhya Pradesh India, Barila Sharif in Gujrat District, Punjab, Pakistan; and another village called Bareela in Haripur District, Khyber Pakhtunkhwa, Pakistan. Barwal is a prominent Gurjar clan originating from the Indian subcontinent. The name "Barwal" is derived from the Sanskrit word "Vallabha" (वल्लभ), meaning "beloved" or "dear one". Over time, the name evolved into "Barwal" in the local dialects of the Gurjar community. In some cases, it may also be spelled as "Barwal" or "V̄arwal". The Barwal Gurjars are known for their rich history, cultural heritage, and contributions to agriculture, trade, and warfare in the regions of Rajasthan, Haryana, and Punjab. They are considered a sub-clan of the larger Gurjar community, which has its

roots in ancient India and has been mentioned in historical texts such as the Mahabharata and the Puranas.

26. **Bhadana Gujars.** The Bhadana Gurjars, also known as Bhadanakas, ruled the Bhadanaka kingdom from 1070 to 1200 CE. Their territory, known as Bhadanak Desh and Bhadana Des, spanned across present-day Rajasthan (Alwar, Karauli, Bharatpur), Haryana (Faridabad), Delhi, Madhya Pradesh, and parts of Uttar Pradesh. However, the Chauhan Gurjars, led by Chauhan Gujjar, eventually captured this territory, and the Bhadana kingdom was merged into the Chauhan Gurjar kingdom. Notable rulers of the Bhadana Gurjar kingdom include: 1. Kumarpal I (1050-1090 CE), 2. Ajaypal (1090-1125 CE), 3. Haripal (1125-1156 CE), 4. Sohanpal (1156-1168 CE), 5. Kumarpal II (1168-1200 CE). **References:**1 Bhijolia Inscription of Someshwar Naresh Chauhan, 2 Mahaban Inscription, 3 Sikandh-Puran, 4 Sidh-sen Suri Historian.

27. **Bagri** is originated from the Georgian word "ბაგრევანდ -Bagrevand", means "from Bagrevand".

28. **Bhatt** or भट्ट, Bhatta in means "scholar" or "priest".

29. **Barkot** taken from the Persian word "بارکوتBarkot", means "highlander" or "mountain dweller".

30. **Bakarwal** derived from the Persian words "Bakar" and "Wal", means "shepherd" or "cowherd".

31. **Bharwal**भारवाल is a Sanskrit which means "protector" or "defender".

32. **Banth** or बन्थ in Sanskrit which means "forest dweller".

33. **Basu** means "prosperous" or "wealthy" society as per Sanskrit word बसु, Basu.

34. **Bokan/Bogan** is a Persian: بوکان, Bokan which means "prince" or "noble".

35. **Bajwalian/Bajwal:** is also a Persian word "Bajwal"- bajوالان” which means people came from the Iranian region "from Bajwal".

36. **Bosan** derived from the Persian word 'بوسان'-Bosan', meaning 'wise' or 'intelligent', implying a group of people with a discerning and insightful approach to life."

37. **Bhalote:** taken from the Georgian word "Bhalot", means "from Bhalot" (a region in Georgia) (Georgian: ბჰალოთე, Bhalote).

38. **Bhierry** (भिररी) is indeed an ancient village in Khanpur, Haripur district, KP, with a rich history and cultural significance and in 2004, was renamed as Muslimabad. The name "Bhierry" is derived from the Sanskrit word "Bhīrāri" (भीरारि), meaning "brave" or "fearless". In ancient times, the village was likely known for its courageous inhabitants or a notable event that showcased the villagers' bravery. Bhierry is also a Gujjar

gotra (clan), indicating that the village was likely founded or settled by members of this clan. The Gujjars have a long history in the region, and their cultural legacy continues to shape the local traditions.

39. **Babutri** is also a small hamlet in the Khanpur area of Haripur district, KP, with a historical connection to the Gujjar community. The word "Babutri" is derived from the Sanskrit word "Bābūtri" (बाबूत्रि), meaning "descendant" and "follower" of a saintly Sufi Gurjar who was respected in society in ancient times. So, Babutri refers to the hamlet that was named after the Babutri Gotra, which was a significant part of the local Gujjar population.

40. **Bissian** also spelled "Bisyan" or "Vishyan" is indeed a Sanskrit-derived word, and it is also a Gotra name of the Gujjar community in India, including the Gurjars. In Sanskrit, "Vishya" (विश्य) means "world", "universe", or "cosmos", and "Vishyan" विश्यन् is a patronymic form meaning "descendant of Vishya". Over time, the name may have evolved into "Bissian" or "Bisyan" in various regional languages. As a Gotra name, "Bissian" is a descendant of the ancient sage "Vishya", who is mentioned in the Hindu scriptures, the Puranas. The Bissian Gotra is found among various communities, including the Gurjars, Rajputs, and Brahmins, particularly in the states of Rajasthan, Gujarat, and Madhya Pradesh.

41. **Bheri** is a Sanskrit word Bheri-भेरी, meaning 'hamlet' or 'small village', indicating a clan that

originated from a specific geographic location, likely a small village or settlement inhabited by Gurjars. It highlights the Gurjars' storied past, with roots in ancient India's social and cultural landscape." There are various villages in the subcontinent named after this Gujjar clan like Bheri Laban Bandi in Haripur, Bheri in Muzafarabad Azad Kashmir, Bheri Khurd in Nepal, Bheri in Indian Punjab, Bheri village in Uttar Pradesh, India and Bheri in Nepal's Surkhet Valley.

**Bijar / Jazr / Bajjarani / Bajjar.** Mufti Abdul Ghani Alazhari Al Shahshi, on page 73 of his book "Qadeem Tareekh e Gujjar," described the Bijars as descendants of Hazrat Shem (SEM), which was also endorsed by another historian, Molvi Muhammad Abdul Malik, in his book "Shahan e Gujjar." This tribe was initially found in the Bijar district of Kurdistan/Iran, Zarjan, and Gorgos (Zargos) province of Iran. The famous Greek historian Herodotus also endorsed the Huns as Bijar, who inhabited the Caucasian region and later moved to Iran, Kurdistan, Afghanistan, and the subcontinent. The Mirwani tribe in Iran and Afghanistan is also from the Bijar clan of the Gojar/Gujjar. Turks, Khazars, Chinese, Mongols, and Slavs are reported as descendants of Hazrat Japheth. People of Asia, Eastern Europe, and Arabs/Iran are the descendants of Hazrat Shem (Sem), and Africans' ancestors were Hazrat Ham (Hem).

Abu'l Ghazi, in his book *Sharah-i-Tarakima*, mentioned that the descendants of Ham went to Africa, Shem to Iran, and Japheth went to the banks of the Itil and Yaik rivers and had eight sons named Turk, Khizar, Saqlab, Rus, Ming, Chin, Kemer, and Tarikh. The Chinese Sunni scholar Liu Zhi (a China Hui Muslim) wrote in the 18th century that Japheth inherited China and

Eastern Europe, Shem inherited Arabia and Iran, and Hem inherited Europe. Similarly, this was endorsed by the Spanish scholar Isidore in the 7th century. Hindustan was named after Hind and Sindh after Sindh. Both regions were inhabited by Ham's sons 'Hind and Sindh' who are regarded as the ancestors of the people of the subcontinent (References: Tarikh-i-Fraishita and Rise of the Mahomedan Power in India Till the Year A.D. 1612). Similarly, Targamos, the son of Hazrat Japheth, settled in the highlands of Armenia and its surrounding regions, from where his descendants also migrated eastward in later times into the Indian subcontinent.

Bajrani/Bijjar is derived from the Kartvelian/Georgian word ბოჯარ / ბოჯარ, meaning brave and warrior people, referring to a tribe or group known for their courage and martial prowess. The Bijar clan of Gujjars has a rich history as warriors, administrators, and traders, with a presence spanning across the Indian subcontinent, Pakistan, Russia, southern China, Central Asian countries, Hungary, Germany, Spain, and Indonesia. In Kartvelian languages, "Bijar" (ბოჯარ) means "wolf," symbolizing their strong warrior traditions and expertise in horse breeding. In Kurdish, Kurmanji, Sorani, and Iranian, "Bijar" (باجار) means "chief of a city" or "town," highlighting their strong tribal identity and traditions of loyalty and hospitality. Mufti Al Azhari also reported that Salah al-Din al-Ayubi belonged to the Ayyubidian Bijar clan of the Gurjar tribe. He was a renowned Muslim leader and sultan of Egypt and Syria, best known for leading the Muslim forces against the Crusaders and recapturing Jerusalem in 1187 CE. Saladin's family was from the Bijar clan, which was a prominent subgroup of the Gurjar tribe. His father, Najm

al-Din Ayyub, was a Bijar Gurjar who served as a general in the army of the Seljuk Empire.

The oldest structure in Bijar is the fort Qam Cheqay, an ancient castle dating back to the Medes and Sassanids era (200 BC - 500 CE), a rare example of ancient Kurdish architecture. The Kurds, a traditionally nomadic people, historically herded goats and sheep, similar to the Gurjars in the subcontinent and ancient Georgia. They traversed the highlands and plains of Mesopotamia, which encompasses modern-day Iran and Turkey. In the 7th century CE, these nomadic tribes embraced Islam, marking a significant turning point in their history. Bijar's modern history began in the 1500s when it was annexed by the Safavid Empire, with Kurdish presence in the region ebbing and flowing with the rise and fall of occupying empires. Throughout history, Bijar has consistently been renowned for its ancient tradition of rug weaving, a craft that spans thousands of years. Bijar, also known as Bhatti, is written as भट्टी (Bajjar) in Hindi and ਭੱਟੀ (Bajjar) in Indian Punjabi. It is a subgroup of the Gurjar Chandravanshi (Lunar Dynasty) caste

The Bijar clan originated from the Caucasian and Gojar regions of Mt. Judi/Kurdistan, migrating to Iran, Iraq, Baluchistan, and Sindh. According to some Indian historians, the Bijars are descendants of Yadu, the king of the Yadava dynasty. The Yadava dynasty, founded by King Yadu, was a confederacy of clans claiming descent from Yadu, known for their pastoral traditions and rule over the Mathura region. The Bijar/Bajjar clan, believed by some to be descended from Yadu, has a rich history as warriors, administrators, and traders, with a presence across the Indian subcontinent, Central Asia, and Europe. The Yadava dynasty played a significant role in Indian

history, particularly during the 12th to 14th centuries, before being overrun by the Delhi Sultanate.

Historian Dr. R.R. Khajuria identifies the Bajjar, Chhala, Barana, Kasana, and Gorsī clans as Kshatriya Surya Vanshi Gujjars. Genealogical records link the Bajjar clan to the Gehlot dynasty of Marwar, alongside clans such as the Ahariya, Mangliya, Sood, Bagri, and Patel. The Bajjar Gujjars also settled in Mansehra, Battagram, and Jammu & Kashmir, with prominent figures including Chaudhry Fazal Elahi (former President of Pakistan) and British MP Atta-ur-Rehman Chishti. Historical texts, including those by Mufti Abdul Ghani Al-Azhari and Herodotus, suggest that the Bajjar clan originally resided in Zagros, Persia, later founding the Bijar state, bordering Faras and Balkh. Some historians link them to the Gehlot family, while others classify them under the Anzan tribes, rulers of Western Iran, alongside groups such as the Bazargadi, Marani, and Durozi Gujjars. Furthermore, some writers with an interest in Hindu methodology have linked the Gujjars to their Hindu ancestors. For instance, the Bajjar Khel Gujjars trace their lineage to Raja Jagdeo, grandson of Raja Jaipal, with Raja Bajjar as their ancestor, after whom the Bajjar clan was named. This clan established settlements in Bajaur (Khyber Pakhtunkhwa), Gujrat (Punjab), and Iran (Bajaz city).

42. **Bargujars.** The Bargujar or Badgujars is one of the ancient Hindu Suryavanshi Brahman, Meo, Rajput and Gurjar and Rajput clan of India. Bargujars were originally Gujjars. As per A.H. Bingley, the name of this clan is derived from Hindi bara ("great") and 'Gujar', forming "great Gujars". But he also mentions that Bargujars being of Solar race i.e. Suryavanshi and like

Gehlots worship lord Rama and claim descant from Lava, elder son of Rama[1 Historian R. V. Russell also stated that Bargujars have been simply a section of the Gujjars.[12] Like most of the Gurjars, Bargujars also claim descendants from Lord Rama's elder son Lava.[13]hence they use the surname Raghav. Bargujars also use surname 'sikarwar'.

43. **Bagri clan.** Bagri (Gujari: बागड़ी) is a warrior clan found among Gurjars living in Rajasthan, Sainis living in Haryana and Punjab. Jatts and Khatri living in the Punjab region of Northern India. They are an Indo-Aryan people and their main occupation is agriculture. Bagri clan traditionally belonged to the Kshatriya caste. Bagris come from the large and prominent ethnic groups, the Jatts in Punjab and the Gurjar in Rajasthan. Bagri is a gotra among Mali caste of Rajasthan too. Bagris are one of the 72 sub-clans in Jats and from 84 sub-clans of Gurjars. Jats and Gurjar are a brave, hardworking and independent minded people known for their military prowess;[citation needed] many of them were recruited into the British Indian Army during World War I. in village chakkalan people of bagri clan are Jatt Rajputs of Tonk District, Rajasthan. Their real surname is Rajput Sehajpal Bhatti, Bagri. They belong to most upper caste of the Indian society. they are descents of Aryan community. They are royal people, and their name starts from Maharaja or Raja for male, Rani for female, Kunwar for prince and Kunwari for princess. Bagree surname is common surname found in Maheshwari caste of Rajasthan. Now they have widespread from their native Rajasthan to many Indian metros cities like Kolkata, Delhi, Mumbai, Hyderabad, etc. and other states

and cities as well. They belongs to Marwari bania community of Rajasthan. Bagri is also one of the clan of Saini community of Haryana. People belonging to the Bagri clan are found in large numbers as Sikhs in Punjab state, India and as Muslims in Punjab provence of Pakistan. Many Bagris have now emigrated to the UK, USA, Canada, Spain, Greek. Most Bagris come from a village in Punjab called Chak Kalan (also called ChakBagrian), near Jullundar. They migrated from Rajastan about 300–400 years ago.However Gurjar Bagris are still found in Rajasthan.They are heirs of Mahraja Ranjit Singh Rajput Sehajpal Bhatti Bagri. As king Ranjit singh Bagri lost his empire in a battle and people migrated to punjab from Rajasthan.

44. **Baisla.** Baisla is one of the many clans of the Gurjars.They are also known as Bainsle, Baisla, Besle, Bansla, Bainsla and Baisle. During 8th century, there was one ruler under Gurjar Pratihars named Vishal Dev Chauhan from Ajmer. This Vishal Dev was better known by his nickname (or simple form of his name) "Bisal dev".Descendents of Bishal Dev Chauhan were called baisle or Bainsla. History Vishal Dev Chauhan Baislas are descendant of Vishal Dev Chauhan.Vishal Dev Chauhan, also known as Bissal Dev or Bisaldev were ruling in Ajmer during 8th century.Bisal Dev was brother of Mandal ji, who founded the Mandallake near Bhilwara.God Devnarayan was born in the family of Mandal Ji. In the 8th century AD Bisal Dev Chauhan, is said to have successfully resisted an Arab intrusion. He was also credited to help Gurjar tomars to gain control of Delhi.

45. **Bharyar.** claims descent from Raja, Karn. The children of his descendant Raja Dhal always used to die and his physicians advised him to feed his next child on the milk of a she- wolf (bhairyra), whence the name Bharyar. Buta embraced Islam in Babar's time and settled in Shahpur. of the Gajgahi section it is said that Wali, their ancestor, was a Khatana who wore a gajgah or horse's silver ornament, so his descendants are now called Gajgahi. Another legend makes the Khatanas descendants of Raja Jaspal and the Pandavas- Jaspal had extended his dominions from Thanesar to Jhelum and, when Sultan Mahmud Sabuktagin invaded Hindustan, Jaspal met him at Attock, but was defeated and slain. His son, Anandpal, ruled for two years at Lahore and then fled to Hindustan, leaving two sons, Khatana and Jaideo or Jagdeo, of whom the former ruled at Lahore and turned Muhammadan. Other Gujjar clans also claim descent from Anandpal, and 'Sultan Mahmud assigned the Khatanas jagirs in Gujrat where they founded Shahpur, now a deserted mound near Chak Dina. The Khatanas are not only a leading Gujjar clan but have many off-shoots in the minor sections, such as the Gajgahis, Topas, Amranas, Awanas, Bhunds, Bukkans, Thilas, and the Jangal, Debar, Doi, and Lohsar clans. Hindu Khatanas are also found in the Bawalnizamat of Nabha and there claim Tur Rajput origin, deriving their name from Khatu Nagar, a village in Jaipur. As followers of Bawa Mohan Das Bhadawaswala. The Topas are really Khatanas and when the Jats and Gujjars were competing for the honour of giving the biggest contribution to Akbar's rebuilding of Gujrat town one Adam, a Khatana, paid a lakh and a quarter of rupees into the imperial treasury, measuring the money in a topa, whence his descendants are so named.

46. **Bisaldeo.** The famous Chauhan King Bisaldeo was famous for repulsing Chaluka attacks and that of western powers and one time led an army of Gurjar Pratihara Kings, [dubious – discuss] his contemporaries were: Jeypal Tuar of Delhi, Durlabh and Bhim Solanki of Patan-Gujarat, Parmara Raja Bhoj and Udaydit of Dhar and Padamsi and Tejsi of Mewar. Bisaldev Chauhan fights Chaluk of Patan. This unreferenced section requires citations to ensure verifiability. In 936 V.S. (993 A.D.) he reduced Abu, Jalor on way to destroy the Solanki (Chaluk) of Patan - Bhim Singh 'Baluk', with a force that was 70,000 strong with all the allies. Further he took land of Girnar, Wagar and Sorath and total 56 cities and molested common people, a sin for warrior in those days. The Chaluka King Baluka (Bhim) Rai had 17000 strong army at Patan and 30000 Horsemen from Lar, he came to Abu for fight. Raja Vijaychand Kamdhuj attacked the Anangpal Tuar of Delhi and at that time, Raja Someshwar of Ajmer forged an alliance with Anangpal Tuar of Delhi. [12][dubious – discuss] At Kalindi River (Kalinadi-Black River) Vijaychand formed army in Sarpa (vyuha). Chauhan was the victor of the ensuing battle. Mukut Bandh and Mandaleshwar are traditionally the two types of samantas (a title for noble vassals) accorded by Chauhans. The Mukut Bandh owned land but accepted the suzerainty of the Chauhans, while Mandaleshwar were granted jagirs by Chauhan rulers.

47. **Baisoya** [REDACTED]. This was one of the ruling clan of Gurjaras. In 972, the Gujjar King Karna Singh ruled over the Alwar. According to Gurjar Bhaat (family generation record kept by the Brahmin Gurjars), the Gurjars went to Ghazni and they fought with the Muslim

rulers and after killing the son of the muslim king, they headed back to Bharat and on way, they slept in a field of cotton. In hindi, cotton is called "Bai soya" and over time, this bai soya was changed to Baisoya. The descendents of these Gurjars are called Baisoya clan of Gujars.

48. **Chechi.**The Chechi or Chechhi is a gotra (lineage) of the Gurjars. The name "Chechi" originates from the Kartvelian language family, specifically from the Georgian word "ჩეჩი" (Chechi), meaning "brave," "fearless," and "mountaineers." Historically, the Chechis were known as Yuezhi or Yuechi in ancient China. They were traders who supplied precious stones, including jade, to the Chinese people. The ancient Chechis ruled Bactria and India from 128 BC to 450 CE. The Chechis are also found in several republics of Russia and are believed to be descendants of **Togarmah**, a son of Hazrat Japheth. They migrated to Eastern Europe, specifically to the Russian regions, and settled in a region later known as Chechnya. The Chechens, indigenous to Chechnya, share a common ancestry with the Chechis. Additionally, the Chechis are also believed to have migrated from Anatolia (modern-day Turkey) to the subcontinent, leaving a lasting legacy in both regions. In India, the Chechis are a prominent gotra among the Gurjars, specifically among the Lor Gurjars, who claim descent from Ramchandra's son Lava. According to the Rajputana Gazetteer, the Chechis held Pushkar until about 700 years ago. The Chechi tribe's history and migration patterns are complex and not fully documented. However, it is clear that they had a significant impact on the regions they inhabited. Their legacy can still be seen in the many place names and cultural traditions that bear their name. Today, the

Chechi Gurjars are found in various parts of India, Pakistan, Kashmir, and Afghanistan. They are highly respected within the Gujjar community for their valor, strength, and leadership qualities. Interestingly, the name Chechi also originates from Italy, with many Italians bearing the last name Chechi, including the famous gymnast Jury Chechi.

49. **Chaprana, Chawdadynasty** .The Chavda Kingdom or Chapa dynasty[1] also known as Gujjar Chaparana[2] was an ancient Hindu Kshatriya dynasty which ruled northern Gujarat from 746 AD to 942 AD.It is stated in Bombay Gazetteer that Chavdas/chapa were Gurjars.[3] Historians such as Vincent Arthur Smith, Peter N. Stearns, William Leonard Langer also mentioned that Chapas or Chapotkatas were one of the ruling clans of the Gurjars.Historian Vincent Arthur Smith states in his book "White Hun' Coin of Vyaghramukha of the Chapa (Gurjara) Dynasty of Bhinmal" that Chapa, Cahuda, Chavda, Chavotaka and Chapotkata are identical. Mr. Jackson regards Chapa as being the original form, Chapotkata a sanskritized variant, meaning 'strong bowman'. The chavda was a branch of the Gurjars who extended the power of the race in the south.However, others believe, that Chawuras of Saurashtra or Gujarat were neither of Solar or Lunar race and consequently, it is supposed they were Scythians. They must have established themselves in India at very remote period, for we find Gehlots inter-married with them, when they were rulers of Balabhi. The capital of Chawdas was at Deobander, near Somnath on west coast of Kathiawar.They settled down in Gujarat and later Saurashtra.The Chapa rulers were also titled as Rana. Therefore they were also known as Chaprana. The first

king of the Chawra Kingdom was Jayshikhari Chawra. Panchsar, a city in north Gujarat, was capital of Chapa Gurjara dynasty at the time of Jayshikhari Chawra. He was assassinated even before his son Vanraj Chavda was born. Vanraj Chavda went on to be the most successful Chawra ruler, founding historical cities such as Anhilpur Patan and Champaner. There were five Chawra kings after Vanraj. The last king Samantsinh Chawra did not have any children so he adopted his nephew Mulraj Solanki who overthrew him in 942 and set up what came to be known as the Solanki dynasty.

50. **Chavda and Solanki dynasty** have also ruled over Kutch in medieval period 921 to 1500 CE. It was after Chawda dynasty became weak Jadeja emerged as powerful and ruled Kutch till India's independence. In Saurashtra, Chavda kings once held sway over Port of Diu, Dwarka, Wadhwan, Prabhash Patan, Shiyalbet, Harshad (Minalpur), Chorwad, Koylana-Ghed, okha etc. Further, Varsoda Principality in Gujarat was ruled by Chawda kings till Independence on India in 1947.

51. **The Chokar Gujar** of Nabha, who appear to be distinct from the Chhokar, trace their descent from Sankat, a Chauhan Gurjar Rajput of Sambhar in Jaipur, who was a great robber. Once on the road he forcibly espoused a beautiful girl whose kinsmen came to her aid, but Sankat sought help from Ban Deo and he and his comrades took the shapes of birds, and escaped. A barber too rang a wedding-bell in front of their pursuers, and they resolved to turn back. So the got of Sankat was called Chokar, 'one who misses,' and it still affects Ban Deo, holding the first tonsure of its children at his shrine in Jaipur, never burning cotton sticks for fuel and only using cotton after first offering it to Ban Deo. In Nabha the

Bhargar, Chaprana, Doi, Kasana, Kharana and Sardhana Gujars all vaguely claim Rajput origin, but unlike other Hindu Gujars they only avoid three got's in marriage, permitting it in the mother's father's got. They specially affect Devi and do not give the beestings of a cow or buffalo to any one till the Amawas, when they cook rice in the milk, place it on a spot plastered with cow-dung and then give it to their children. The Bhargar, like the Rawat Mandan, use no doors or roofs of timber, and ascribe this tabu to the fact that one of their women became a sati and a house raised in her honour was left incomplete.

52. **Chauhan** is indeed of ancient origin and is associated with the Gurjar tribe which is "derived from the Sanskrit word "Chahmana," which means "of the Chahamana dynasty" or "descendant of Chahamana." The Chahamana dynasty was a powerful Rajput kingdom that ruled over parts of northern India, including present-day Rajasthan, Gujarat, and Punjab, from the 6th to the 12th centuries. The dynasty was founded by Vasudeva, a Rajput chief, and its most famous ruler was Prithviraj Chauhan, who ruled in the 12th century and was known for his bravery and military prowess. Over time, the name "Chahamana" was shortened to "Chauhan," which is now a common surname among the Gurjar community, particularly in Rajasthan and Gujarat, Kashmir and Pakistan. In the early 11th century, Ajay Raj (Anuraj) Chauhan declared independence from the Gurjara Pratiharas and founded the city of Ajayameru (Ajmer). His son, Bisaldeo Chauhan Gurjar, was a renowned king who repelled attacks from the Chalukas and western powers. He led a coalition of Gurjar Pratihara kings, including Jeypal Tuar of Delhi, Durlabh and Bhim Solanki of Patan-Gujarat, and others. Bisaldev Chauhan

fought against the Chalukyas of Patan, defeating Bhim Singh 'Chalukya' in 936 VS (993 AD) with a force of 70,000 allies. He conquered 56 cities, including Abu, Jalor, Girnar, Wagar, and Sorath. However, he was criticized for mistreating common people. Later, Someshwar Chauhan formed an alliance with Anangpal Tuar of Delhi to defeat Vijaychand Kamdhuj of Kannauj. The Chauhans emerged victorious in the ensuing battle. Traditionally, the Chauhans accorded two types of samanta (noble vassal) titles: Mukut Bandh and Mandaleshwar. Mukut Bandh holders owned land but acknowledged Chauhan suzerainty, while Mandaleshwar were granted jagirs by Chauhan rulers.

53. **Chapa Gujjar.** The Chapa Gujjars, also known as Chaparana, ruled the Chapa dynasty in Wadhan and Anhilwada, in the Gujarat region. This ancient Hindu Kshatriya dynasty reigned over northern Gujarat from 500 CE to 640 CE and was a branch of the Hun Gurjars, a medieval Indian dynasty. The Chapa Gujjars were renowned for their exceptional military prowess and archery skills, with the term "Chapa" meaning "strong bowman." Their capital cities included Panchsar, Deobander near Somnath, Anhilpur Patan, and Wadhan. Historian K.M. Munshi asserts that the Chapa Gujjars, along with the Chauhan, Gehlot, and Parmar families, are descended from the Brahman varna in Hinduism. This highlights the complex and interconnected nature of ancient Indian dynasties and social hierarchies.

54. **Chavda (Chavada) Gujars.** Another lineage of the Gujjars, the Chavdas, ruled the Chavda dynasty in Gujarat from 690 CE to 942 CE. The Chalukya Gujjars, descendants of the Hun Gujjars, then took power and ruled from 942 CE to 1245 CE. The Vaghela Gurjars, who

descended from the Chalukya Gujjars, ruled from 1244 CE to 1304 CE but were eventually overthrown by the Delhi Sultanate under Alauddin Khalji. The Gujjar dynasties that ruled Gujarat include the Chapa Gujjars (500-640 CE), Chavda Gujjars (690-942 CE), Chalukya Gujjars (942-1245 CE), and Vaghela Gujjars (1244-1304 CE). The Chavda Gurjars ruled Gujarat and Rajasthan from 690 CE to 942 CE under the Chavda dynasty, with the most notable ruler being Vanaraja Chavda. The last Chavda king adopted a child from the Chalukya Gurjar clan but had no children of his own. After his death, the Chavda kingdom ended, and the Chalukya Gurjar kingdom took over, ruling Gujarat under the name Chalukya of Gujarat or Solanki Kingdom. Notable Chavda Gurjar rulers include Jayshikhari Chavda, the founder, and Vanraj Chavda, the most successful ruler, who founded Anhilpur Patan and Champaner. The Chavda dynasty declined, and the last king, Samantsinh Chavda, was overthrown by his adopted nephew Mulraj Solanki in 942 CE, marking the beginning of the Solanki dynasty. The Solankis and Chavdas also ruled Kutch from 921 to 1500 CE. In Saurashtra, the Chavdas controlled various regions, including Diu, Dwarka, and Wadhwan. The Varsoda Principality in Gujarat was ruled by Chavda kings until India's independence in 1947. Historians like Vincent Arthur Smith, Peter N. Stearns, and William Leonard Langer have confirmed the Chavdas' connection to the Gujjars. While some theories suggest Scythian origins, the majority of historical records align with the Gurjar connection. **References:**1 Bharti Sanskrit ke sott by Bhagwatsaranopadheya ,2 History of Gujjar Pratihara by Wane Puri ,3 The oxford History of India by V.A Smith Volum-IV,4 History of the parmara Gurjar

dynasty, 5 Origin rise and Growth of Gurjars by Sarwar Chauhan.

55. **Caucas / Oghuz.** Similarly, Caucas was also a descendant of Japheth and whose family tree, majority were those who travelled to Afaghinstan via Iran and Purusapura, Waihind and Taksalsila. Caucas descendants were called Oghuz and Khizar who were termed as ancestors of the Gocers, Gurgars and Gujjars. The Caucas and Oghuz tribes are also considered branches of the Gurgar, Gocar, Gurjar community, which inhabited the Anatolia and Caucasian regions in western Mini Asia. **The Oghuz tribe**, in particular, is believed to have descended from the Gurjar community, and their migration to Anatolia and other parts of western Asia is well-documented in historical records. The Oghuz tribe played a significant role in shaping the history and culture of the region, and their legacy can still be seen in the modern cultures of Turkey, Azerbaijan, and other countries in the region. Similarly, **the Caucas tribe**, too, has connections with the Gurjar community, and their name is often associated with the Caucasian region, which was inhabited by various subgroups of the Gurjar community, including the Gurgar, Gocar, and Gowjar. The connections between these tribes and communities are a testament to the complex and rich history of the region, and the cultural exchange and migration patterns that shaped the Western Asian landscape.

56. **Chhokar (Chokar) Gujjars.** Timli was a state located in the Dehradun district of Uttarakhand, India, founded in the mid-15th century by Chaudhari Ram Singh of the Chhokar clan of Gurjars. The state was ruled by this dynasty until its eventual annexation. Today,

Chhokar Gujjars own over 20 villages in the Roorkee tehsil of Dehradun district, where they have a significant population. In 1548, Chhokar chieftains Pohda Singh and Lal Karan conquered the Dehradun area, establishing the state of Timli and founding a city of the same name. They fought numerous battles against foreign invaders. Upon Pohda Singh's death without an heir, the throne passed to Lal Karan's descendants. During the British Raj, the area around Dehradun was taken from them, while the rest of the state remained under their rule. Raja Bhagwan Singh ruled Timli in 1830, succeeded by his daughter, Rani Satyaditi. Raja Ranjit Singh Khatana of Samthar state married a princess from the Chhokar Gurjar chief's family, who ruled Timli. The rulers of Timli state were Raja Pohda Singh (also known as Sardar Pohda Singh) (1548 CE), Raja Lal Karan, Chaudhary Ram Dayal Singh, Chaudhary Bhagwan Singh, Rani Satyaditi (daughter of Bhagwan Singh).

57. **Chapar** is commonly found among the Gujjar tribe, and in Turkish, "Chapar" means "messenger" or "courier". During the medieval period, the Gujjars had significant interactions with Turkish tribes and rulers, which likely led to the adoption of Turkish words and names into their language and culture. In addition, "Chapar" is also a Persian word, meaning "post" or "mail", which was used in the ancient Persian Empire for a system of horse-mounted messengers. So, the Gujjar clan name "Chapar" likely has its roots in either Turkish or Persian, reflecting the community's historical connections with these cultures. There was a renowned village called Chapar, which was submerged in the Tarbela lake in 1974, and a road named Chapar road or "shahra-e-Chapar" was named after it, connecting Haripur Pharralla to Kaag and

Beer, Kalinjir. Today, only a few houses near village Kaag remain, situated on the bank of the Tarbela lake.

58. **Chalukya Gujjars.**The Chalukya Gujjars, a prominent clan of the Gurjars, ruled over south India (543-753 CE) and the Indian state of Gujarat (940-1244 CE), establishing the Chaulukya or Solanki dynasty. This clan is found among the Gurjars of India and Pakistan and is divided into branches such as Chaluk, Charr, Solanki, Deda, and Solangi, all descended from the Hun Gujjars. Notable achievements of the Chalukya Gujjars include the construction of the Modhera Sun Temple in Gujarat's Mehsana district by King Bhim I in 1026-1027 CE, exemplifying Madu Gurjar (also known as Maru Gurjara) architecture. The Chalukya Gurjar Empire was a formidable dynasty that ruled over south India and Gujarat from 542 CE to 1244 CE, fighting battles against Arab invaders and Turk Mehmood Gaznavi. The Chalukya Gujjars significantly contributed to Gujarati scripture and named the local language "Gurjari," which evolved into modern Gujarati. Additionally, the Chavda and Chaprana Gujjars coined the term "Gurjar\_Des" (Gurjaradesa) for the region of Gujarat, later renamed "Gujarat" by the Chalukya Gujjar kings, leaving a lasting legacy in Indian history. **References:** (1) The Gurjaras of rajputana and Kanauj By Vincent A. Smith, (2) Imperial Gazzeter of India volume By Indian govt, (3) census of India 1961 volume 5 By Indian Govt, (4) Gazzeter of Bombay by presidency volume 1 part 2 (5) Gujarat State Gezzeter Surat District Volume 2 By British Gov.

59. **Chanhja,** a notable gotra, is present in Muzaffarabad and Boi Mansehra, demonstrating their

geographic spread, derived from the Sanskrit "chan" meaning "moon" and "hja" meaning "born".

60. **Dohli**, an important branch of Gurjars, has a strong presence in Poonch, with "Dohli" derived from the Persian "doh" meaning "two" and "li" meaning "tribe".

61. **Dangi / Dingi** with a rich history of bravery and strength, the Dangi clan was a formidable force in battle. They were often called upon to protect the borders of their kingdoms.

62. **Doga**. In Mansehra, this sub-gotra of Gurjars has established a notable presence, with "Doga" derived from Persian "dog" meaning "warrior" or "brave".

63. **Deder**. The Deder clan is a sub-clan of the Gujjar community, and the name "Deder" has its roots in the Turkish language. In Turkish, "Deder" means "ancestor" or "forefather". The Deder clan is believed to be one of the oldest and most respected sub-clans, tracing their lineage back to the earliest days of the Gujjar tribe. They are known for their strong sense of tradition, cultural heritage, and community leadership. The Deder Gujjars have a rich history of producing prominent leaders, warriors, and scholars who have made significant contributions to various fields, including politics, warfare, and education. They are highly respected within the Gujjar community and are known for their wisdom, courage, and hospitality. According to Gurjar Bhaats, the Dedhars are a branch of the Gurjar Pratihars, claiming descent from Raghuvamshi Lakshmana, the younger brother of Rama. Many prominent Gujjar families in Pakistan's Kashmir region trace their origins to

Surankote. The Dedhars have a significant presence in various locations, including Pramekot, Rahimkot, Riat, Dadyal, Mirpur, Bhalot Chowk (Mirpur), Mandi Village (Dadyal), Saliyah Village (Dadyal), Kund (Dadyal), Kotli, Sehnsa, Khoi Ratta, AnderlaKothera, Shaheen Abad Dakkhana, Phalini, Barali Gala, and Nidi Sohana. In the Nakiyal District of Kotli, Gujjars form the majority and dominate the region.

64. **Dolta** is derived from the Sanskrit word "दौलत-Dolatya" or "Daulatya", meaning "prosperity" or "wealth". In ancient times, "Dolatya" described a region or village that was prosperous and wealthy. A Dolta village existed in Haripur, KP, in ancient times, but it was eventually ruined. In the late 18th century, Najibullah Khan Tarin founded a new town, Kotnajibullah. Dolta was once the headquarters of the Hazara Gojara subah, ruled by Nawab Esa and Nawab Musa, who were assassinated in 1652 CE. The Gujjar community, to which the Dolta village belonged, has its roots in ancient India and has been influenced by Sanskrit and Prakrit languages. Therefore, "Dolta" reflects the village's prosperity and wealth during the Mughal empire. However, it is possible that the name "Dolta" was adapted or modified during the Mughal period, a time of cultural exchange and linguistic blending.

65. **Dedha.** Dedhar or Dedha is one of the ruling clan of the Gurjars. The majority of Gujjar Dedhas reside in northern India and Dedhars in Pakistan came from a small village called Samote in Surankote in India-occupied Kashmir. Dedhar could also be read as dedharyal in northern Pakistan. According to the Gurjar Bhaats,

Dedhars were branch of the Gurjar Pratihars. Like Gurjar Pratihars, Gurjar Dedhas also claim to be descended from Raghuvamshi Lakshmana, the younger brother of Rama. There are many prominent Gujjar families in the Pakistan's Kashmir region who travelled from Surankote. Some of the Gurjar Dedhar places are: Pramekot, Rahimkot, Riat, Dadyal, Mirpur, Bhalot Chowk (Mirpur), Mandi Village (Ddayal), Saliyah Village (Dayal), Kund (Dadyal), Kotli, Sehnsa, (Khoi Ratta, AnderlaKothera, Shaheen Abad, Dakkhana, Phalini, Khor, Ghayeen, Kerjai, Barali Gala, Nidi Sohana etc. In the Nakiyal District-Kotli, the Gujjars are majority and they are said to be dominating in this region. The common Gujjars villages in The Nakiyal are Nirgal, Karaila, Lanjot, Mhandethar, Balmi, Narran niTarrar, Bhandi, Tharkundi, Palani, Jair, Mohrhasharief, Khandhar, Supply, Phanag, Bagh (Haveli), Hajirah, Abbaspour Bura Jungle, Muzaffarabad and Neelum District. It is said that most of them in Pakistan adopted Islam during seventeenth century. Mian Mohammed Bakhsh the famous poet is also a famous personality belonging to the Dedhar Clan.

66. **Doyla** is a renowned for their expertise in horse breeding and archery, the Doyla clan was highly sought after as soldiers and bodyguards.

67. **Dhaiya or Dhahiya** is an earning a reputation as fierce warriors, the Dhaiya or Dhahiya clan was known for their courage and bravery. An hamlet of Khollian Bala in Haripur Hazara Gojran had been named after this clan of the Gujjar “Dhaiya”.

68. **Dheendhy** is written in Sanskrit as धेन्ध्य, Dheendhya which means "brave" or "fearless".

69. **Doi Gurjars.** Kashmir Rajori scholar Qamar Rabbani Chechi in his book "Qadeem Tareekh e Gurjar" mentions that "**Doi clan of Gurjars**, as also provided in the Taqweem-ul-Buldan (Hamad-ud-Din Abu-ul-Fada) and Muajam-ul-Buldan, inhabited the ocean coastal areas of Jordan and parts of the Gulf states. They owned valleys of the Bani tribe and had a significant presence in Hamdan province, where the city of Daun is the heritage of the Doi tribe. Additionally, in Taflees Gurjistan of Azerbaijan, a city called Douyn was founded by the Doi tribe. The Bani Ayub tribe, to which SalaudinAyubi belonged, also hailed from this region. As reported in TaqweemulBuldan and MuajamulBuldan, the Doi clan was a well-known branch of the Gurjars, and **SalaudinAyubi** was also from this Gurjar clan.

70. **Garasia** with a strong reputation for bravery and strength, the Garasia clan was a valuable asset to their kingdoms.

71. **Ghanda** are master craftsmen and metalworkers, the Ghanda clan was highly sought after for their expertise.

72. **Goushar** are known as the fierce warriors with a reputation for courage and bravery, the Goushar clan was a force to be reckoned with.

73. **Gehlat or Gahlot:** A formidable force in battle, the Gehlat or Gahlot clan was known for their bravery and strength.

74. **Gheba or Ghabela** is a word of Persian origin. In Persian (Farsi), "Gheba" (غبا) means rural area, countryside, or village. There are villages in Georgia named after it such as Ghabela is a village in the Telavi

Municipality in the Kakheti region of eastern Georgia, Gheba village in the Ambrolauri Municipality, in the Racha-Lechkhumi and Kvemo Svaneti region of northern Georgia and Gehba village in Haripur KP. The people of this clan are the skilled agriculturalists and traders, the Gheba or Ghabela clan was highly respected for their business acumen.

75. **Gahlot**, another illustrious gotra, encompasses a wide array of sub-gotras, including Sawaya, Bagri, Bijjar, Guria, Dhone, Guda, Makrasi, Bhamla, Sara, Adhar, Patail/Patel, Patidar, and Kharral, with "Gahlot" originating from the Sanskrit "gahl" meaning "rock" or "mountain".

76. **Gori/Gorsi** is a Kartvelian word " გორი-Gori", means "from Gori" which is a town in Georgia.

77. **Gugars (Gogars)** also spelled as Gojars, Gujars, or Gurgars are an ethnic group found in various villages and towns in the Gugark region of Armenia, as well as in other parts of Armenia and neighboring countries such as in Armenia, Gigersinhabiting Gugark (village), Vanadzor (city), Alaverdi (town), Akhtala (town), Odzun (village), Aygehat (village), Dsegh (village), Marts (village). Whereas in Georgia, these are Gori (city), Kaspi (town), Kareli (town), Khashuri (town) and in the surrounding areas of Gojarani, Gugars can also be found in Geghasar (village), Khnkoyan (village), Vardanidzor (village), Sverdlov (village), Kirovakan (village) and in Azerbaijan, Qakh (town), Zaqatala (town), Balakan (town).

[

**Gogars in Scotland:** According to Anatolia Free Thesaurus.com, the name Gogar is possibly derived from the Scots words "gowk" or "cog," meaning cuckoo, a bird noted for its distinctive call, suggesting symbolic

associations with its natural or ritual characteristics. An alternative interpretation links it to the Brythonic root *coch*, meaning “red.” Bethany Fox in *The P-Celtic Place-Names of North-East England and South-East Scotland* (2007), Raymond MacKean Bell in *Literary Corstorphine: A Reader’s Guide to West Edinburgh* (2017), and T. Carlyle in *Oliver Cromwell’s Letters and Speeches* (1888) record that Gogar was first securely mentioned in 1233. The name survives in estates such as Gogarloch, Gogarburn, Gogarbank, Gogarstone, and Castle Gogar. Its historical significance includes the medieval village of Nether Gogar, Gogar Kirk (dedicated in 1247), and the skirmish between Cromwell and General Leslie at Gogar Kirk in 1650. Notable structures like Castle Gogar (c. 1300, rebuilt 1625), Gogarbank, and Millburn Tower (1806) stand as landmarks, while modern developments include the Royal Bank of Scotland’s headquarters at Gogarburn and the Edinburgh Gateway interchange (2016).

**Gorgan / Gurgan in the Caspian World:** The Russian Great Soviet Encyclopedia (3rd ed., 1970–1979) describes Gorgan (Mazandaran, northern Iran) as a historic town linked by rail and road to Bandar-e Shah and Tehran, known for its production of rice, cotton, creameries, and handicrafts, though also prone to earthquakes. Its location on the Caspian frontier ties it to the broader cultural and historical geography of northern Iran and the Caucasus. The name Gurgan also appears widely in scholarly and scientific literature. Periodical records include references such as Kalem, Bakirarar, and Gurgan (Fetal Nuchal Translucency studies); Investigation from Gurgan Cape in Absheron in archaeology; Yalcin & Gurgan (Surface Roughness in Dental Restorations); and

further studies in rheumatology and osteoporosis. These recurring academic citations illustrate the deep resonance and survival of the name across diverse disciplines.

Together, the evidence suggests that while Gogar in Scotland may have Celtic or Scots etymological roots, Gorgan/Gurgan in the Caspian region represents an enduring historical place-name whose legacy is preserved not only in geography but also in modern scholarship.

78. **Goryago** clan of Gurjar is believed to be derived from either the Persian word "Gurzan" or "Gurzān", referring to the Gurjara people who migrated from the Caucasus region, including Georgia, to the Indian subcontinent, or the Sanskrit word "गुर्जर" (Gurjara), referring to a region in ancient India. In Georgian, Goryago is written as გორიაგო, referring to the Goryago clan of Gurjar who settled in Georgia and were skilled agriculturalists and traders, highly respected for their business acumen. The Georgian historian Vakhushti Bagrationi mentioned the Goryago clan in his book "საქართველოს აღწერა ახალი, მისი გეოგრაფიისა, ისტორიისა და ჩვეულებისაგანი" ("A New Description of Georgia, Its Geography, History, and Customs"), composed in 1745 CE and published by Ekvtime Kereselidze in 1904 CE. Towns named after the Goryago clan include Goryago (გორიაგო) in Georgia, Gurjaani (გურჯაანი) in Georgia, and Gurjar (गुर्जर) in India.

79. **Gurjs**. This is a Persian word used for the Sakartvelo / Karveli tribe who lived in the Black Sea and Caucasian range. This is an evidence that they people were moved from the mount judi also known as Gojar region

towards the east, west and south north of it that is, the descendants of Hazrat Japheth a.s.

80. **George / Choudhary Title.** George Conner, a British researcher, response was of the view that "The European "Georgia" probably stems from the Persian designation of the Georgians- gurg (گرج), which reached the Western European crusaders and pilgrims in the Holy Land who rendered the name as Georgia (also Jorgania, Giorgia, etc.)". This is evidence that George was the title like Khaghan, Sardar, Muqaddam, Choudhary used by the Gowjar, Gugark, Gruzli, (Kartli), Gurg, Gocer, Gauge, Gojar, Gujjar, Gurgar, Gurjar, Gugar, Qajar, Gajar etc. used in the Caucasian region.

81. **Gocars / Hassar/ Gurgars/ Gowjars.** Gocer or Gocar is used for Gurgars / Gowjars in the Caucasian region. The terms "Gurgar", "Gowjars", "Gojars", and "Gocars" are believed to be related to the Gurjars, a tribe that inhabited the region of Gujarat in India, as well as the Caucasian region, including modern-day Georgia. The Gurjars were a nomadic tribe that originated in Central Asia and migrated to various regions, including India, Pakistan, Afghanistan, and the Caucasian region of Anatolia. They were known for their skills in warfare, agriculture, and trade.

*In the Georgian language, the letter ზ (G) is pronounced as /g/ or /ɣ/, but when borrowed into English, it often becomes /dʒ/ (J) following the International Organization for Standardization's (ISO) transliteration guidelines. This means that words starting with "G" in Georgian may be*

*anglicized with "J", such as Gurgar/Gugar becoming Gurjar/Gujar.*

The terms "Gurgar", "Gowjars", "Gojars", and "Gocars" are thought to be variations of the name "Gurjar", which was used to refer to the tribe in different regions. The Georgian chronicles, for example, mention a tribe called "Gurjars" or "Gujars" that inhabited the region of Georgia in the Caucasus. Similarly, the terms "Gowjars" and "Gojars" are used in Pakistani and Afghan sources to refer to a tribe that inhabited the region of Gandhara, which is now part of Pakistan and Afghanistan. Overall, it is clear that the Gurjars were a widespread tribe that inhabited various regions, including India, Pakistan, Afghanistan, and the Caucasian region and other parts of the world.

82. **Grexie or Gracia Gurjars in Greek.** The Greek words "Grexie" was taken from "Γραικός" /Graikos" words, over time, which was referred to other regions and tribes, including the Caucasian region and the Gurjar or Gowjar tribe and and The term "Gracia" is derived from the Greek word "Γραικός" (Graikos), which was used to refer to the region of Georgia and the people who lived there. The Greeks also used the term "Κολχίς" (Kolchis) to refer to the region of western Georgia, which was inhabited by the Colchians, a tribe that was related to the Gurjar or Gowjar. The terms "Grexie" and "Gracia" used by ancient Greeks indeed seem to be related to the Gurjars, a tribe that inhabited the region of Gujarat in India. The Gurjars were a prominent tribe in ancient India, known for their skills in warfare, agriculture, and trade. They were also known for their cultural achievements, including their contributions to art, literature, and architecture. It is believed that the Greeks

may have used these terms of Grexie, Gracia which referred to the Gurjars tribe that inhabited the region. Some historians suggest that the Gurjars may have been a part of a larger cultural and linguistic group that spanned across ancient India, Pakistan, and Afghanistan, and that the Greeks may have encountered them during their expeditions to the region.

83. **Hakla.** The Hakla Gujjar clan is another sub-clan of the larger Gujjar community. The name "Hakla" is derived from the Turkish word "Hakla", which means "wise" or "intelligent". Hakla gotrais known for their wisdom, intelligence, and strategic thinking. They have a rich history of producing leaders, scholars, and diplomats who have made significant contributions to various fields, including politics, education, and governance. The Hakla Gujjars are also known for their cultural and linguistic heritage, which reflects their Turkish and Central Asian roots. They have a unique identity and traditions that are an integral part of the larger Gujjar community. There are several villages named after the Hakla Gujjar clan such as Hakla on the Islamabad-Lahore Motorway, Pakistan, Hakla ,Khyber Pakhtunkhwa, Pakistan, Haklan , Khyber Pakhtunkhwa, Pakistan, Haklaabad in Sindh, Hakla in Gujrat Pakistan, Pakistan, Haklanwala in the Indian Punjab, Haklapur Uttar Pradesh, India), Haklauri in Kakheti Region, Georgia, Hakliani in Kvemo Kartli Region, Georgia, Haklavani in Kartli Region, Georgia, Haklavank in Tavush Province of Armenia, Haklanish in Armavir Province of Armenia, and Haklanik in Aragatsotn Province, Armenia. There are various prominent personalities in the suncontinent who named

after Gurjar gotra Hakla such as Mohammad Latif Hakla (Kashmiri freedom fighter from occupied Kashmir, Ghulam Hassan Hakla, Kashmiri politician and leader, Colonel Rajpal Singh Hakla from India, Shamsheer Hakla Poonchi Kashmiri politician and leader from occupied Kashmir, Sardar Muhammad Aslam Hakla politician, Brigadier Muhammad Zaheer Hakla and Professor Muhammad Iqbal Hakla from Paakistan.

84. **Haphthali** as originated from the Chinese word "哈夫塔利-Haphthali", means "protector of the kingdom".

85. **Haamde**: Earning a reputation as fierce warriors, the Haamde clan was known for their courage and bravery.

86. **Hand or Hund** clan has its roots in ancient India, specifically in the Rajasthan region, where they were renowned for their bravery and strength. They were often called upon to protect the borders of their kingdoms. Historically, they were associated with the Gurjar Pratihara dynasty, which ruled much of northern India from the 6th to the 11th centuries. The town of Hand, also known as Waihind (वैहिंद) or Udabhandapura (उदाभंडपुर), is believed to be named after this clan. The term "Hund" or "Huna" is thought to be derived from "Gurjara" or "Gurjar", reflecting the Gurjar people's feared military prowess and powerful reputation. In some accounts, they were referred to as "Huns" or "Hunas", likely due to their nomadic and warrior-like lifestyle, similar to the Huns. Over time, "Hund" or "Huna" became synonymous with the Gurjar clan, with the Sanskrit term "Hund" or "Hunda" (हुण्ड) meaning "powerful" or "strong", a testament to their military strength and prowess.

87. **Hephthalite Empire and the Legacy of the Title "Khan".** The Hephthalite Empire (5th-6th century CE) was a religiously diverse state that covered modern-day Turkmenistan, Tajikistan, Uzbekistan, Kazakhstan, Afghanistan, Pakistan, India, and China. They were known for their wars with the Sasanian Empire, conquests in India, and control of Eastern Turkestan. The empire reached its peak under Toramana and his son Mihirakula but declined due to attacks from the Turkic Khaganate and Sasanian Iran. After their collapse, they likely assimilated into other populations, with possible descendants including the Karluks, Khalaches, Abdals, and Rajputs. The title "**Khan**" originated in 283 BC with the Gokturks/Yuezhi/Xiongnu Empire and was later adopted by various groups, including the Göktürks, Iranians, Mongols, and others, becoming a prominent title in Central Asia during the 13th century. The title "Khan" has a rich history, symbolizing power, leadership, and nobility, and was used by various rulers, including Mughal and Sikh rulers, and Ottoman Empire sultans while 'Khaghan was used by head of federations of the khanates.

88. **Hun (Huna) Gujars.** The word 'Hun' is derived from the Kartvelian languages as ხუნო (huni or hun), signifying 'warrior' or 'brave'. Scholars propose two possible etymologies for 'Hun': one tracing it to the Persian word 'Xyon' or 'Hyon', denoting a barbarian tribe, and another linking it to the Chinese term 'Xiongnu' (匈奴), referring to a powerful nomadic confederation of warrior peoples in ancient China. The terms 'Hun', 'White Huns', and 'Ephthalites' collectively refer to ancient nomadic tribes originating from Central Asia, who migrated to various parts of Europe and Asia. Notably,

the White Huns, also known as the Ephthalites, were a nomadic group that invaded India and other Asian regions in the 5th and 6th centuries CE. The Hun clan of Gujjars descended from the White Huns (Ephthalites), who ruled Central Asia alongside the Yuechi/Kushans and Tochars. They joined their brothers in India in the 4th century AD, leading to the Gujjars' rise to power and establishment of numerous kingdoms in northwestern India. The Gujjars dominated the region for centuries, earning a reputation for honor and bravery, despite facing challenges from Hun attacks, including those led by Chu-Han (Chauhan) in 455 AD and Tomar-Han in 465 AD. Notable White Hun rulers in India included Chu-han, Tomar-Han, Mihirakula, and Vasukula. The Hephthalites/Huna, with their capital at Bamiyan, pressured ancient India's northwest frontier, contributing to the Gupta Empire's disintegration, and their legacy can be seen in modern-day Pashtoons, particularly the Abdali Pashtoon tribe. The Huns are a prominent Gujjar clan with various sub-clans, including Pratihara, Parmar, Tomar, Chalukya, Chavda, Chauhan, Chapa, Lodha, and Chawadi, and are known for their bravery and honor.

89. **Jatii or Gatae.** The term *Jatii/Gatae* has its roots in Sanskrit, with 'जाट' (*Jāṭa*) meaning 'mighty' or 'strong.' Additionally, 'जटी' (*Jati*) refers to a warrior of Subrahmaṇya (*Kartikeya*), the son of Lord Shiva, as mentioned in the Śalya Parva. Historians suggest that the word *Jatii* may also be derived from the Persian words "zatt" (زات), meaning "clan," "tribe," or "caste," and "jat" (جت), meaning "lineage" or "family." Similarly, in Greek, the term Γέται (*Getae*) refers to an ancient tribe that inhabited the mountainous regions of Greece. In

Kartvelian (Georgian), the word ჯატი (jat'i) means "clan" or "family." The epic texts of the Ramayana and Mahabharata as well as the Greek historian Herodotus, provide evidence of India's invasion by the Greeks, who arrived with Alexander in 325 BC, settled, and ruled parts of India for several decades. Subsequent Kushanas, Persians, Scythians, and Gurjars also invaded India and settled in India and ruled it which further support the notion that the Gurjars were not indigenous to India. The British Indian army Major A.H. Bingley in his book "Jatts. Ahirs and Gujjars" mentioned that " while the Jatii and Gatae were moving into India from the Kundhar valley, another Scythian tribe called the Yuchi, whose modern representatives are the Gujjars, had established themselves in Kabul, Kashmir and Northern Punjab where their settlements may be traced in the name of the places and districts such as Gujranwala and Gujrat. Indian historian, Prof. Dr. Amitabh Dwivedi of Shri Mata Vainshu Devi University of Karta J&K noted that "Jatii" was a well known branch of the Rajput Gurjar of a Hindu society. Renowned Indian historian, father of the Gurjar history, Dr. Ashok Harsana in his book "Forbearers of the Aryan Legacy- the Gurjars" and research scholar Najma Mushtaq from Social Work department of Maulana Azad National Urdu University in her book "**Tribes in India- Tracing the Origin of the Gujjar Community**" mentioned that Dr. Huthi of Georgia, who visited India in 1967, found similarities between Indian Gujjars and Georgian 'Gurgars/Gowjars' in accent, dress, and bullock carts. To them, Gujjars originated from Georgia, initially, they called themselves "Georgian" or "Jorjars," later becoming "Gujjars" by replacing "G" with "J" while translating into english.

According to them, Gujjar gotras (clans) are divided into three groups such as (1) named after Hun Sardars (leaders) like Meharkul, Torman, Jabila, Chhabri, and Chiche; (2) named after foreign Jat/Jatii groups from Gor and Khotan known as Casana (Kasana), Khatana (linked to Khotan), Gors (Ghosi), and Birket; and (3) the largest Gurjar gotras are the same as Jats gotras.

This was also endorsed by the British historian who also remained Political Agent in the Rajasthan / Haryana region during colonial era. The Anthropological Survey of India has also validated this opinion. Here are some towns and cities named after Jatii such as (1) Jati Umra, Amritsar, India - a village in the Amritsar district of Punjab, India, named after the Jatii clan, (2) Jati, Punjab, India - a town in the Tarn Taran district of Punjab, India, named after the Jatii clan, (3) Jatti, Pakistan, a village in the Punjab province of Pakistan, named after the Jatii clan, (4) Jatiwala, Punjab, India - a village in the Fazilka district of Punjab, India, named after the Jatii clan, (5) Jatii Pind village in district Haripur KP Pakistan. The Jatii clan has a significant presence in the Punjab region of India and Pakistan, and many towns and villages in this region bear names that reflect their association with this clan. Some historians also link ancestry of the Sharif / jatii family to the Jatii clan of the Gurjars. To them, their family migrated from Jatii Umra, Amritsar, India to Baramula Kashmir from where they moved to Lahore via Sialkot in 1936 CE. Their ancestors were indeed from the Jatii clan of the Gurjars, which is a sub-clan of the grand Gurjar tribe. The Gurjars have a rich history and cultural heritage in the region, and many prominent families in Pakistan, including the Sharif

family, trace their roots back to this community. Jāti is a term traditionally used to describe a sub-clan of the Khatana clan within the Gurjar tribe in the Indian subcontinent. Several locations and entities are named after "Jati," including Jati Ceará, a city in Brazil, Jati Taluka, an administrative division of Sujawal District in Sindh, Pakistan, JATI, a non-governmental organization (NGO) in Malaysia and B. D. Jatti, a former President of India was also from this Jati clan of Khathan Gujjar tribe.

In Writ Petition No. 2164 of 2012, the Mumbai High Court also used the term "Jati" to refer to a branch of the Rajput Gujjars.

90. **Jagul.** The Jagal Gujjar clan is a sub-clan of the larger Gujjar community, primarily found in the Indian subcontinent. The term "Jagal" is derived from the Turkish word "yaghal," meaning "a small tribe" or "a section of a tribe." The Gujjar community is a significant ethnic group in India, Pakistan, and other parts of South Asia, known for their rich history, cultural heritage, and contributions to various fields. The Jagal Gujjar clan is one of the many sub-clans within the larger Gujjar community, with their own distinct identity, traditions, and history

91. **Jatt (clan of Gujjars).** The Jatt, also known as Jut, is a clan of Muslim Gujjars. The term "Jatt" translates to "peasants" in both Urdu and Punjabi languages. This Jatt clan of Gujjars is predominantly found in the Himalayan regions of Pakistan, specifically in Hazara-Gujaran, Azad Kashmir, Gilgit-Baltistan, and Jammu and Kashmir. In Khyber Pakhtunkhwa, they are

also referred to as Jatt-Khel (Jatt Khail), with "Khail" meaning "clan" or "subcaste" in the Pashto language. In Khyber Pakhtunkhwa, Jatt Gujjars have established permanent settlements in various districts, including Mansehra, Abbottabad, Haripur, Malakand, Chitral, and Peshawar, as well as in Hazara-Gujaran. The Jatt clan of Gujjars is found among various subgroups, including Van-Gujjars, Bakarwal, Banjara, and Dhoodhi Gujjars. In Himachal Pradesh and Uttarakhand, they are primarily associated with the Van-Gujjars, who inhabit forest regions. In Jammu and Kashmir, Jatt Gujjars are found among both settled Gujjars and the Bakarwal Gujjars of the Pirpanjal ranges. They also reside in Azad Kashmir and Gilgit-Baltistan, specifically in the districts of Muzaffarabad, Mirpur, and Kotli, as well as in select villages of Gilgit City. According to legend, the Jatt Gujjars descend from the Tomar (Tanwar) Gujjars.

92. **Jatu** clan has a long history dating back to the ancient times. They were originally from the Rajasthan region and were known for their expertise in agriculture and trade. They were highly respected for their business acumen and were often employed as merchants and traders by the ruling dynasties of the time.

93. **Jatal** has its origins in the ancient Gurjar tribe. They were known for their courage and bravery, and were often called upon to defend their kingdoms against invaders. In the past, they were associated with the Chauhan dynasty, which ruled over much of northern India from the 10th to the 12<sup>th</sup>.

94. **Jatla** is derived from the word "Jatla", meaning "brave" or "strong", reflecting their historical reputation for courage and martial skills. The Jatla clan has its roots in ancient India, specifically in the Rajasthan region.

95. **Kart/ Kartlose.** In Georgian, the language of Georgia, "ქართველი" is used for Karti or Kart people means and "ქართველობა" is used for / Kartlos / Kartlosi. Historical records confirm that both "Kart" and "Kartlos" have been used to refer to various ancient and medieval peoples in the Caucasian region, including Gurgars (or Gurjians), Gowjars (or Gojars), Gocars (or Gocharians), Kayi (or Kai), Oghuz (or Oguz) and Huns / Khazars etc. These groups were often mentioned in ancient and medieval sources, including Georgian, Armenian, and Greek texts. The terms "Kart" and "Kartlos" were sometimes used to refer to these peoples collectively, or to specific groups among them. Kart or Kartlos was descendant of the Japheth whose ancestors migrated to Tarim Basin and the subcontinent which were later on named as "Gujjar / Gojar". The Kart or Kartlose are indeed a part of the Gocer, Khizar, Gurgar clan of the Gurjars, who inhabited the Caucasian region. The Gurjars have a rich history and have been known by various names in different regions. In the Caucasian region, they were known as the Gocer, Khizar, Gurgar, and Kart or Kartlose. These names are often used interchangeably to refer to the same community. The Kart or Kartlose were a prominent subgroup of the Gurjars in the Caucasian region, particularly in present-day Georgia, Azerbaijan, and Armenia. They played a significant role in the history and culture of the region, and their legacy continues to be celebrated by the Gurjar community.

96. **Kho (also known as Kanaishat or Khowar).** They are an Indo-Aryan ethnolinguistic group native to the Chitral District in Khyber Pakhtunkhwa, Pakistan,

and the Gupis-Yasin and Ghizer districts of Gilgit-Baltistan. They speak the Khowar language, which belongs to the Indo-Aryan language family (Morgenstierne, 1932). The Kho people are believed to be descendants of migrants who arrived in Chitral from the south, likely from the Indian subcontinent (Ray, 2004). According to historical records, the Kho people expanded throughout Chitral from the northern part of the region, specifically from the Mulkhov and Torkhow Valley, around the 14th century under the RaisMehtars (Baba, 2017). Later, they expanded eastwards into the Yasin and Ghizer valleys under the Khushwaqt dynasty in the 17th century (Khan, 2018). Genetic studies have shed light on the Kho people's ancestry. Research conducted by a group of teachers of the University of Mardan, KP, Pakistan including Saifullah Khan, Mehwish Nawa, found that the Kho people have a high frequency of Y-DNA haplogroup R1a (M420), associated with the Indo-Aryan language family (Khan et al., 2020). Additionally, mtDNA haplogroups associated with the Indo-Aryan language family were also found at a high frequency. This suggests a strong genetic link between the Kho people and other Indo-Aryan-speaking populations in the region. Furthermore, genetic research has debunked the idea of a widespread "Aryan" migration into India, suggesting instead that the migration was limited to the Indus Valley region (Moorjani et al., 2013). The Indus Valley has a rich history of welcoming various peoples, faiths, and cultures, dating back to the early humans who arrived around 50,000-70,000 years ago (Dennell, 2015). The region was later influenced by various empires and cultures, including the Achaemenid Persians, Greeks, Buddhists, Central Asians, Mongols, Iranians, Arabs, and Turks, shaping Pakistan's multi-ethnic society (Ali, 2017).

97. **Kataria** is derived from katar which means a dagger / warrior and originated from Kidarite Huns, a branch of Gojar Oghuz Turks. An Indian historian from Harayana, RamSarup Joon was of the view that 70 Jat Gotras were originated from the Gujjar tribe and Kataria was one of them. Another writer B.S Dahiya described the Pei-She as a king of a Ta Yue-che which was also called him Ki-to-lo which was translated as Kidara. In 477 CE, Kataria and Kidara were pasted on coins by the Kashmiri king Pravarasen II son of Toramana. The Kataria clan is descendants of Kath / kart people who migrated from Georgia/ Gojar region which is an evident that they were from the Georgia. Kataria/ Katariya, Katwariya /Kathariya /Kataria is gotra of Jat Gurjars found in Gurgaon (Haryana), Delhi & Jaipur, Udaipur, Dungarpur and Banswara districts of Rajasthan which is also known as Katariaregion. They are also found in Gujarat, where they are known Katotariya. An Indian historian from Harayana, Ram Sarup Joon was of the view that 70 Jat Gotras were originated from the Gujjar tribe and Kataria was one of them. Another writer B.S. Dahiya described the Pei-She as a king of a Ta Yue-che which was also called him Ki-to-lo which was translated as Kidara. In 477 CE, Kataria and Kidara were pasted on coins by the Kashmiri king Pravarasen II, son of Toramana. The Kataria clan are descendants of Kath / kart people who migrated from Georgia/ Gojar region which is an evident that they were from the Gurjar. Kataria/ Katariya, Katwariya /Kathariya /Kataria is gotra of Jat Gurjars found in Gurgaon (Haryana), Delhi & Jaipur, Udaipur,

Dungarpur and Banswara districts of Rajasthan which is also known as Katariarecgnion. They are also found in Gujarat, where they are known Katotariya.

98. **Kaag** is a Persian word “کاک, Kaag” which refers to intelligent people.

99. **Kakhka** has been derived from the Georgian word "კახეთი Kakheti", means people hailing"from Kakheti" town / region of Georgia.

100. **Kohli** as कोह्ल Kohla in Sanskrit, referring to a group of Gurjars originating from a village in Indian Punjab called Kohli, with the inhabitants of the village being referred to as 'Kohl'.

101. **Kartlos and Kart** are related terms that originate from ancient Georgian history and mythology. Kartlos (ქართლოზი) is a figure in Georgian mythology, considered the legendary ancestor of the Georgian people. He is said to have been a son of the biblical figure Togarmah, and is credited with founding the first Georgian state, Kartli. Kart (ქართი) is derived from the name Kartlos, and refers to the Georgian people, language, and culture. It is also the name of the central region of Georgia, Kartli, which was the heartland of the ancient Georgian kingdom. In essence, Kartlos is the mythical founder of the Georgian nation, and Kart is the term used to describe the Georgian people, language, and culture that descended from him. The Bijar clan's connection to the Kartvelian language and culture may be linked to this ancient heritage, reflecting their origins and historical ties to the Georgian people and region.

102. **Togarmah / Hind / Sind:** The name Togarmah (תֹּגַרְמָת), first recorded in the Book of Genesis as a son of Gomer, grandson of Hazrat Japheth, has

echoed across civilizations as the ancestral figure of many nations. Biblical, Jewish, Armenian, and Georgian traditions consistently place Togarmah among the forefathers of the peoples of Anatolia, the Caucasus, and the Eurasian steppes. Philologists such as Daniel I. Block and Gurney identify Togarmah with the Hittite city Tegarama (Til-garimmu, modern Gürün in Turkey), situating his early domain in eastern Anatolia. From this center, his name spread into the genealogies of nations: the Georgian Chronicle (Kartlis Tskhovreba) regards him as the progenitor of the Georgians, Armenians, and Caucasian tribes, while Movses Khorenatsi in his History of Armenia likewise records Togarmah as the father of the Armenian nation. Rabbinic and medieval Jewish texts—including the Book of Jasher, Josippon, and The Kuzari—expand Togarmah’s legacy, listing his descendants among the great steppe and Turkic peoples: the Khazars, Pechenegs, Alans, Bulgars, Oghuz Turks, Göktürks, and Hungarians. By the 18th century, European scholars such as Calmet located Togarmah’s tribes in Scythia and Turcomania, stretching across the steppe belt of Central Asia. In the course of their migrations, Togarmah’s descendants traversed Khorasan, the Tarim Basin, and Central Asia, ultimately reaching South Asia. Over centuries, they became known by names that echo their ancestral roots: Gurj, Gooch, Goojhar, and later Gurjar or Gujjar. Thus, the memory of Togarmah endures not merely as a Biblical patriarch but as a symbolic forefather of the Turkic, Caucasian, and Indo-Scythian peoples who shaped vast regions from Anatolia to the Indian.

103. **Hind and Sindh:** Historical sources such as Tarikh-i-Firishta and John Briggs’ Rise of the Mahomedan Power in India (1612) record that the lands

of Hindustan and Sindh were named after Hind and Sindh, grandsons of Ham, son of Noah. Hind is said to have founded Hindvipa near present-day Ayodhya, from which the wider region of Hindustan derived its name. Likewise, Sindh was established on the shores of the “Hind Sea,” giving rise to the name of the province.

Later Jewish and Islamic traditions expanded the genealogy of Ham’s descendants, including Hind and Sindh among his sons whose dominions extended into India and its frontiers. This preserved their memory not only as eponymous ancestors of regions but also as tribal identities connected with the early population of the subcontinent. In the subsequent course of South Asian history, both Hind and Sindh survived as clan-names or castes within the larger Gurjar community, who carried forward the legacy of these ancient tribal designations. Thus, Hind and Sindh were not only geographical markers but also lived on in the social structure of the Gurjars, linking Biblical genealogies with South Asian ethnography.

Josephus, in *Antiquities of the Jews* (1.6), identifies Togarmah as ancestor of peoples in Anatolia (the Phrygians); al-Ṭabarī, in *Tārīkh al-Rusul wa’l-Mulūk*, preserves traditions that from Ham’s line came Hind and Sindh, whose names were given to Hindustan and Sind; Ibn Ḥawqal, in *Kitāb al-Masālik wa’l-Mamālik*, describes Zawīlah and the trans-desert routes linking the Maghrib with the eastern lands; Pliny the Elder, in *Natural History*, and Ptolemy, in *Geographia*, map India, the Indus/Sindus, and adjoining regions. Read together with *Tārīkh-i-Firishta* and Briggs’ *Rise of the Mahomedan*

Power in India, these attestations support the long-standing tradition that “Hind” and “Sindh” functioned as eponymous place-ancestors and, in later South Asian memory, persisted as clan names within early Gurjar communities.

104. **Kayi or Kaei Clan of the Gowjar/ Gugar:** Kayi or Kaei is a Turkic word which means power or strength and they were the nomadic and warriors. Further Kayi is one of the twenty four warriors groups of the Anatolia. Bilecik city of Anatolia was the central place of the Kayi tribe and Ghazi, leader of the Kayi tribe and descent of Ertugrul Ghazi, founded the Ottoman Empire in the town of **Sogut** of district Bilecik in 1299 CE. Originally, Kayi was a branch of the Oghuz and were known as Ghuzr or Ghuzar. Sogut town was situated nearby the Gowjar گوجار /Dowjaz/Gûcar (in Persian گوجار) is a village located in the Silvaneh district of Urmia city in West Azerbaijan Province. Kayi as Oghuz or Ghuzar, on their migration to the subcontinent of Indo-Pak of the Soghdia/ Bactria region were apparently known as “Gurjar or Gujjar”. This was further confirmed by their Y-DNA haplogroup of A1b. In Kashmir, people with subgroup of Kaei / Kayi were found inhabited thousands of years ahead of the Christ Era / BC. From living style of the Kayi people of Kashmir is similar to that of Turkey and its surrounding regions, therefore, most of the historians were of the opinion that the people of the Kayi clan were found in early of the 9<sup>th</sup> century in the Kashmir, Northern Indian states of Rajasthan which it was endorsement of the historical vision floated by Dr R.G Latham that Y-DNA haplogroup R1a had been associated with descendants of the Kayi people and the people of Rajasthan. Thence, Kayi clan is known as

branch of the Gurjar / Gojar stock. Turkic tribes or turks being from the Oguz living in Anatolia were indeed connected to the Gurgar, Gocar, Gowjar, and Gurjar clans. The Gurjar community had a significant presence in the Caucasian region, including present-day Turkey, and their clans and subgroups had various names, including Gurgar, Gocar, Gowjar, and Gurjar. The Turkic tribes in Anatolia, such as the Seljuks and Ottomans, had cultural and historical ties with the Gurjar community, and some of these tribes were indeed part of the Gurjar clan. The terms "Gurgar", "Gocar", "Gowjar", and "Gurjar" are often used interchangeably to refer to these connected communities.

105. **Khazar / Kayi.** Khizar, Kayi and Oghuz are the same and once they moved to the eastern regions of the central Asian countries, they were renamed in that this region as Gujjar. According to *Encyclopaedia Iranica* and the Arabic geographers of the 10th–11th centuries, Azerbaijan occupied a vital place on north-south and east-west trade routes, and its markets flourished in slaves, textiles, silks, salted fish, and carpets. The slave trade particularly included Greeks, Armenians, Pechenegs, Khazars, Slavs, and Ugrians (Şaqlāb), groups who shared kinship and steppe affiliations with the broader Scytho-Alanic and Oghuz confederations-ancestrally linked with Gujjars. Ardabīl was described as the province's chief city, though often criticized for its decline after wars between local dynasts. During the 11th century, the arrival of **Oghuz** (followers of Arslan Isra'il and later allies of Seljuqs) reshaped the ethnic and political complexion of the region, interacting with Kurds, Shaddadids, Armenians, and Georgians. In this context, *the Khazars*

*and other steppe tribes mentioned in Arabic sources appear not as isolated peoples but as part of the larger migratory and genealogical continuum of Indo-Scythian, Alan, and Oghuz elements-recognized in many traditions as branches of the Gujjars*, who maintained their presence and influence across the Caucasus, Iran, and into South Asia. **Khizar** is believed to be derived from the Georgian word "ხიზარი" (Khizari), which means "from Khizari" or "Khizarian". This refers to the Khizari region in ancient Georgia, which was inhabited by the Khizartribe. The Khazars, on the other hand, were a medieval nomadic people who lived in the steppes of Eastern Europe and Central Asia. They are believed to have been descended from the Khizar tribe, among others. The Gurjars, also known as Gujjars, are an ethnic group found in various parts of South Asia, including India, Pakistan, and Afghanistan. They have been linked to the Khizar/Khazar tribe through historical records and traditions. **Khizar**. Khizar were also known as Gokturks and Oghuz/ Oguz who established Khazar Khaghanate in Caucasian region around the Hazer lake, which is main tributaries of the river Tigris. **Qaghan** (a person who ruled a Khaganate). Ibris in 7<sup>th</sup> CE, Bulan in the 8<sup>th</sup> century, Obediah in 9<sup>th</sup> century, Zachariah in 9<sup>th</sup> CE, Manasseh in 9<sup>th</sup> CE, Benjamin in 9<sup>th</sup> CE, Aaron in 10<sup>th</sup> CE, Joseph in 10<sup>th</sup> CE, David in 10<sup>th</sup> CE, Geogios in 11<sup>th</sup> CE. Language was Oghuric and old Turkiye. Capital Balanjar and Samandar. Khazara Khaganate was established in the northern region of the Caucasian and Ukrain and Azerbaijan in 630-650 CE. M.D Dunlop, a British orientalist and scholar, termed the Khazar as Uygur or Oguz / Qasar which was a subgroup of Gowjar. The terms "Khazar" and "Khaghan"

("Qaghan" or "Khaqan") have a rich history in the Caucasian / Caspian region around the mount Judi. In Georgian, "Khazar" is written as "ხაზარი" (Khazari), while "Khaghan" is written as "ხაგანი" (Khagani). The title "Khaghan" was used in Turkic languages to refer to the ruler of the Khazar Khaganate, a medieval state that existed in the area corresponding to modern-day Ukraine, Russia, and Kazakhstan, while "Khan" referred to a military leader or ruler. The titles "Khan" and "Khaghan" ("Khagan" or "Qagan") were used by rulers of various khanates and khaghanates across a broad geographic range, encompassing Caucasian, Turkish, Azerbaijani, Armenian, Kurdish, Iranian, Ukrainian, Kazakh, and Russian tribes, including the Gurgars, Gocars, Gowjars, Khazars, Oghuz, Kayi, Seljuks, Golden Horde, Ilkhanids, Timurids, Kazakh Khanate, and Crimean Khanate, signifying the rulers' authority, power, and prestige in the medieval era. Notably, the Mongolic emperors of the Yuan dynasty in the 14th century also adopted the title "Khan", which was a continuation of the tradition established by earlier khanates and khaghanates in the Caucasian region, such as the Khazar Khaganate and the Golden Horde.

106. **Khagante / Khanate / Khan.** Khanates were first established in the Anatolian and Caucasian region by the Khizars, Oghuz and Kayi. The chief of Khanate was called "Khan" and Khaganate was a confederation of different Khanates whose king was named "khaghan" which means big khan. The titles "Khan" and "Khaghan" were indeed used by the Gocars, Gurgars, Gowjars, and other sub-branches of the Gurjars in the Caucasian, Anatolian, Georgian, Azerbaijani, and Iranian regions,

long before the **Mongolic tribe** adopted them. The **Gurjars**, being a powerful and influential community in the region, used these titles to denote their leaders and rulers. "**Khan**" meant "leader" or "chief," while "**Khaghan**" meant "emperor" or "king." These titles were used by the Gurjar rulers to assert their authority and sovereignty over their territories. The **Mongols**, who later conquered the region in the 14th century, borrowed these titles from the Gurjars and used them to establish their own hierarchy of power. The Mongol Khans and Khaghans became famous in history, but it's important to note that they borrowed these titles from the Gurjars, who had used them for centuries before. So in essence, the Gurjars were the first to use these titles in the region, and they played a significant role in shaping the political and cultural landscape of Western Asia.

107. **Gaur Brahmin.** The Gaur Brahmin or Adh Brahmin are a Brahmin sub-caste found in North India. Gurjar gaur Brahmins were priests of the Gurjars (Gujars or Gujjars) during the reign of the Gurjars. They are very high classed Brahmins.

108. **Hoon / Huns.** Hoon is a sub clan of Gujars. Hoon gujars are descendants of White Huns (Epthalites) who used to reign in central Asia along with Yuechi/ Kushans and Tochars. They were a branch of Yuechi/ Chechi Gujars who were left behind when Yuechis migrated to India. In 4th century AD they also came in India and joined their brothers. After their Assimilation with Gujars, Gujars became very powerful and they established many kingdoms in north western India. The Gurjars swayed the northwestern India and ruled for many centuries. Entire north western India was known as Gujjar rashtra. Gujars were supreme power in those times. The title "Gurjar" was considered as the title of honour

and bravery. The first Hun attack under Chu-Han in 455 AD was repelled back by SkandaGupta and India was saved from Huns for a short period of 10 years. In 465 AD fresh Hun armies attacked Guptas under Tomar-han or Tomaran-1. This time the Guptas were totally vanished by Hunas and many flourishing cities under Gupta territories were completely demolished. The ruling seat of hephthalites was Sagala (modern Sialkot in paksitan). Tourman-2 was killed by Gupta ruler Bhanugupta in 510 AD. After him his son Mihirkul\* (means Suryavanshi) took over the throne. He was also defeated by Yasodharman in 528 AD. The remainingHuns were assimilated into Gurjar population. The Huns ruled Kashmir until 567 A.D under Vasukula, son of Mihirkula. The Hephthalites/Huna with their capital at Bamiyan continued the pressure on ancient India's northwest frontier and broke east by the end of the fifth century, hastening the disintegration of the Gupta Empire. They made their capital at the city of Sakala, modern Sialkot in Pakistan, under their Emperor Mihirakula.

109. **Kasana.** Kusane or Kushane or Kush or Kushana or Kasana or KansanaGujjaras are descendant from Kush, son of lord Rama.[4] and also known as to be Suryavanshi Kshatriyas. Historians such as Sir James Campbell, General Crook, Colonel Todd, Mr. Forbs, Dr. Bhagwan Lal Inder Ji, Pran Nath Chopra etc. were of the view that present Kasana gotra of Gurjars are successors of great Kushans. General Cunningham also identified Kushans as Gurjars. Word Gusur is referred in Rabatak inscription of Kushan king Kanishka. According to a number of scholars the Word Gusur, which means Kulputra or man or woman born in high family, in this inscription stands for Gujjar or Gurjaras. Kasana clan of

Gujars is found in northwestern India, Pakistan and Afghanistan.

110. **Khatana.**

According to Bards of Gurjars, the area beyond Kashmir in earlier period and region of Tarim Basin was called as Khotan which was later on become or



changed to Khatan, present day, it is known as Hotan. The inhabitants of this region were called Khotana or Khatana. Khatana rulers ruled the kingdom of Khotan (Tarim Basin) for many years. They got their name from Khotan. The Gujjar kings serving as feudatories of Gujjar Empire there were called the Rana of Khattan and hence Khatana. Over time. The also established several khanates / Khatana Gurjar states in different states of the northern parts of India until the 11<sup>th</sup> century before the Khorasan Muslim invaders. In 954 CE, after the fall of Gujjars Empire, the other Gujjars kingdoms like Gujjar Chauhan of Ajmer, Gujjar Tanwar of Delhi, the Gujjar Chadellas of Kalinjar, the Gujjar Solankis of Patan, Gujjar Parmars of Malwa, Ujjain, and the former Imperials the Gujjar Pratihar of Kannauj stopped supporting them and unluckily, the Gurjars started fighting with each others. As a result. Jai Pal Khatana and Anand Pal Khatana were defeated by Mahmud Gaznavi after a stiff resistance. Later on, when a joint financial help from Kannauj, Ajmer, and kalinjar was sent it was of no use since they already lost much of their fighting power by that time. SaaduMaata Gurjari, mother of God Devnarayan belonged to this clan of Gurjars. He was daughter of Duda Khatana, the king of Malwa. Raja

Dilip Singh Judev of Samthar also belongs to Khatana clan.

As per Mufti Abdul Ghani Al Azhari Al Shashi, Khatana was from Samia Al-Ula in Mesopotamia and it was derived from the Gottiana. An Arab historian Yaqut al-Hamawi in his book Mu'jam al-Buldan referred to the Khattana tribe living in Oman, Kudistan, and Syria. According to him,



a monument of Khata (Khatana) was built in Oman. Qattan city was founded in Damascus Syria named after Khattana. Mufti Abdul Ghani Al Azhari Al Shashi further claimed that Khattana also lived in Kurdistan. This was confirmed by the Pakistani historian and Journalist Rashid Yasmi. So according to Mufti Al Azhari Al Shashi, Khattana also known as Gotti, Lalobi and Kasi (Kasana) was a descendant of Kurds. He also referred to a Khutan island in Sakaka province in Sakalyia city and Khutan was named after the Khatana tribe in this region. However, Pakistani historian, Rana Ali Hassan Chauhan founded KhattanaKedera Nath as a progenitor of the Gurjar who fought against the great Alexendar in 325 BC in the Hydespes river region. He also linked the ancestry of the Gurjars with the Kabul king Kaller, the grandfather of the Jayapala during the Hindu dynasty in the Khorasan Kabul and Purusapura udabhundapura in the 7<sup>th</sup> – 12<sup>th</sup> century before the Muslim invaders. It had been calculated from the historical evidence of Rana Ali Hassan Chauhan who attempted at every cost to connect the Gurjar/ Gojar clan's ancestry (approximately 1200 clans/gotras) with the Hindu shahi or dynasty of 7- 12 centuries without any historical evidence. To him, every ruler of the Hindu dynasties during the said period was a

Hindu raja and had been considered as Gurjar's progenitor. Therefore, Rana's theory has not widely been accepted. A rare and significant document from Khotan, written in Khotanese Saka, an Eastern Iranian language belonging to the Indo-European language family, has been discovered, dated to the early 9th century, this ink-on-paper manuscript lists the animals of the Chinese zodiac, along with predictions for individuals born in each corresponding year. Ruins of the Rawak Stupa outside of Hotan, a Buddhist site dated from the late 3rd to 5th century is an evidence that

111. **Karahana.** Karahana is a sub clan of Gujars, Karahana were the rulers of Karahan Kingdom in Khotan / Khattan (Xin jiang, China) The Karahan controlled the vast areas south of the Tianshan Mountains and Hezhong (Samarkand) in Central Asia. The Uighur local regimes had very close relations with the ruling dynasties in the Central Plains. The ruler of the Karahan Kingdom called himself the "Peach Stone Khan," meaning "Chinese Khan," to indicate that he was a Chinese subject. In 1009, after occupying Yutian, Karahan sent envoys with tribute to the emperor of the Northern Song Dynasty (960-1127). In 1063, the Northern Song conferred upon the ruler of Karahan the title of "King of Sworn Allegiance." In the third year after the founding of the Northern Song Dynasty, the Gaochang Uighurs sent 42 envoys bearing tribute to the Northern Song court.

112. **Nāgar Gurjar.** Nagari or Nāgar is one of the various clans of the Gurjars. The other variations of Nagari are Nagara, Nagada, nagdi etc. They have special strength in Bulandshahr, Noida, Faridabad, Meerut, Ghaziabad Uttar Pradesh. Udaipur was ruled by Nagari Gurjars till the time

of the invasion of Babur. Udai Singh Nagari was the last Gurjar ruler. It is said that Nāgar Gurjars established their kingdom in 1st century along with Kushan Gurjars. The king was Maharaja Subhau Nagar. Raja Nain Singh, who restored the fort of Parikshitgarh in eighteenth century, belonged to this clan of the Gurjars. He was the ruler of Parikshitgarh area. When Gurjars of parikshitgarh area participated in the Mutiny of 1857, the fort was dismantled, to be used as a police station.

113. **Lohmod.** Lohmod is a Gujari/Hindi word, where "Loh" stands for Iron and "Mod" for Bending. They started using this surname from the day when their ancestor King Jagdev Panwar bended the Iron rod of Sanwa Mann (60 kgs) in Pushkar. Pushkar had been under sway of Gurjars and is still a Gurjar pilgrimage. So we can say every Lohia child with his/her religion Gurjar has his/her ancestor King Jagdev Panwar and blood in him/her is of Panwar Clan of Gurjar because of this both Clans have the brotherhood and no marriage are done with Panwars by Lohias and no marriages are done with Lohias by Panwars so, indirectly we can say that both are same Clans in respect of doing Marriages in. Most of the Lohia [(Lohmods)(Lohamarods)] Villages or Places are : 1. Aaya Nagar (Delhi); 2. Ghitorni (Delhi); 3. Nathupur (Delhi); 4. Jharera (Delhi Cantt); 5. Prahladpur (Delhi Cantt); 6. Mohiyapur (Noida, UP); 7. Veersinghpur (Ghaziabad, UP); 8. Dabra (G.B.Nagar, Greater Noida UP); 9. Nanu Fahethpur Baghpat Road (Meerut UP); 10. Anagpur Dairy (Faridabad, Haryana) and etc. The main temples of Lohia's [(Lohmods)(Lohamarods)] or in which they believe are: Satti Mata in Ayya Nagar Village' (This Temple was about 4X4ft in size but (Mata rani ki krpa se abb ye Mandir 3 gaon ke logo ke milne ke baad constrution

ke state mein hai {date-12-Mar-2012}.) Shitla Mata in Gurgoan (The Temple is about in 2500 sqft in area) Baba Magaldas in Ayya Nagar Village.(Temple is in the Main Village Ayya Nagar).

114. **Famous White Hun Rulers in India such as** Chu-han (454 CE), Tomar-Han Akhsunvar (467- 496CE), Tomar-Han (496- 502 CE) or Tomaran-1, Mihirakula (502-530 CE), Tomaran-2 (530-567 CE), Vasukula-2 (530-567 CE), Narendra or Narana (570-600 CE), Baka Vasukula-1, Gopladitya (ruled Kasmir in 7th century), Mihiragula was succeeded by his son called Ajitanjanya (Toraman-2 or Vasukula). The last Hephthal king Narana/Narendra managed to maintain some kind of rule between 570 and 600 A.D over the 'nspk' or 'napki' or 'nezak' tribes that remained after most of the Alxon had fled to the west. The last Huna King, Yudhishtira, ruled until about 670, when he was replaced by the Turk Shahi dynasty. Huna. Hephthalites are among the ancestors of modern-day Pashtuns and in particular of the Abdali Pashtun tribe.

115. **Rawat.** The Gujjar Rawat Mandan got is found in the Bawalnizamat of Nabha. It traces its descent to one Rawat who fell in love with a damsel, Gors, whom he only carried off after a great struggle. His mesalliance cost him his status as a Rajput and he became a Gujjar. The got derives its name from him and from the number of heads (mandaji) which fell in the struggle for Gors. This got is numerous in Jaipur, where it keeps its women in parda and forbids widow remarriage, but this is allowed in Nabha. Formerly the Rawat Mandan did not roof their houses or put planks to their doorways, though they now do so. A child's first tonsure should be performed at the shrine of Swami Pun Das in Rewari tahsil.

116. **Kapoor** taken from the Sanskrit word " कपूर-Kapur", means "from Indian city or region of Kapur".

117. **Khait** is indeed a Sanskrit-derived word and Sanskrit, "Khait" (खैत) means "field" or " agricultural land", and "Siraj" (सिराज) means "head" or "chief". So, "Khait" can be literally translated to "Lord of the Land" of chief of a family. In Balakot of Mansehra Khait is named after this Gurjar gotra.

118. **Kalas**. The Kalas clan is a sub-clan of the Gujjar community, and the name "Kalas" has its roots in the Turkish language, where it is written as "Kalaş". In Turkish, "Kalaş" means "strong", "brave", or "powerful". Kalas clan is also known for their strength, courage, and martial traditions. They have a rich history and have made significant contributions to various fields, including warfare, agriculture, and politics.

119. **Karwala** or Karvala, Karwalia, or Karwal is indeed a sub-group or clan of the larger Gurjar (Gujjar) community. The Karwala branch is found in various parts of India, including Rajasthan, Gujarat, and Madhya Pradesh, as well as in Pakistan.

120. **Kayi** also spelled "Kayi", "Kiwai", or "Qayi" is indeed an Anatolian word, and it has a rich history and cultural significance which means in Georgian language 'კაი Kayi' means "strong", "powerful", or "mighty". In Turkish culture, Kayi is also the name of a legendary tribe and a prominent clan, known for their bravery and martial skills. Historically, the Kayi tribe is originated from the Oghuz Turks, a nomadic people who migrated from Central Asia to Anatolia (modern-day Turkey) in the 11th century. The Kayi tribe played a

significant role in the establishment of the Ottoman Empire, and many Ottoman sultans traced their lineage back to the Kayi clan. Regarding Haplogroup Y-DNA, the Kayi tribe is associated with Haplogroup Oghuz (R1a-Z93), which is a subclade of Haplogroup R1a. This haplogroup is common among many Turkic-speaking populations, including the Turks, Azerbaijanis, and Central Asian groups. In the context of Y-DNA, the Kayi tribe's association with Haplogroup Oghuz (R1a-Z93) suggests a shared paternal lineage and ancestry with other Oghuz-speaking groups. This haplogroup is thought to have originated in the Altai region of Central Asia around 4,000-5,000 years ago and spread through migrations and expansions of nomadic tribes. There are various villages named after Kayi, a well-known clan of the Gurjars such as Kayi & Kiwai Balakot, Khyber Pakhtunkhwa, Kayi in Rawalakot, Azad Jammu and Kashmir, Pakistan, Kayi in Bhimber, Azad Jammu and Kashmir, Pakistan, Kayi, Mirpur, Azad Jammu and Kashmir, Pakistan, Koi, Jammu and Kashmir, India (occupied Kashmir), Kayi, Rajouri, Jammu and Kashmir, India (occupied Kashmir), Kayi, Poonch, Jammu and Kashmir, India (occupied Kashmir). In Georgia, there is a river called Kayi ქსოო or Kayis-Tskali, which flows through the western part of the country and a town in northeastern Turkey called Kayi (formerly known as Kayıköy), located in the Artvin Province. Furthermore, Kayi name may have different origins and meanings in the Caucasian region compared to the Indian subcontinent, where it is associated with the Gurjar tribe.

121. **Khatana.** The Khotana or Khatana Gujjar clan is a sub-clan of the Gujjar tribe, and the name "Khotana" or "Khatana" has its roots in the Turkish

language. In Turkish, "Khotan" or "Khatan" means "ruler" or "king". The Khotana or Khatana clan is believed to be a clan of rulers, leaders, or nobles. They have a rich history of producing prominent leaders, chieftains, and noblemen who have played a significant role in shaping the history and culture of the Gujjar community. The Khotana or Khatana Gujjars are known for their courage, strategic thinking, and leadership skills, which have enabled them to maintain their position as one of the most respected and influential clans within the Gujjar community. Bokan, Barkart, Kasana, Gorsis, Bhand, Phukar / Chokar, Thala, Dehr / Mehr, Dhottye, Dallaitye, Sahu are its branches. According to some historians from Rajasthan region, the region beyond Kashmir was known as Khattan (originally Khotan) in ancient India. The Gurjar kings, who served as feudatories of the Gurjar Empire, were called the Ranas of Khattan, and later, Khatana. The Khatana rulers governed the kingdom of Khotan (Tarim Basin) for many years, deriving their name from Khotan (now Hotan). After the fall of the Gurjar Empire in 954 CE, other Gurjar dynasties ceased supporting the Khatanas and began fighting among themselves. Consequently, Jai Pal Khatana and Anand Pal Khatana were defeated by Mahmud Gaznavi after a fierce resistance. Notably, SaaduMaata Khatana Gurjari, mother of Lord Devnarayan Chauhan Gurjar, belonged to this Khatana clan of Gujjars. She was the daughter of Duda Khatana, the king of Malwa. Additionally, Raja Dilip Singh Judev of Samthar also belongs to the Khatana clan. The Khatana clan claims descent from Wali, their ancestor, who wore a gajgah, a horse's silver ornament, thus earning his descendants the name Gajgahi. Another legend suggests that the Khatanas descended from Raja Jaspal

and the Pandavas. The Khatanas are a prominent Gujjar clan with many offshoots, including the Gajgahis, Topas, Amranas, Awanas, Bhunds, Bukkans, Thilas, Jangal, Debar, Doi, and Lohsar clans. Hindu Khatanas are found in the Bawalnizamat of Nabha, claiming Tur Rajput origin and deriving their name from Khatu Nagar, a village in Jaipur. The Khatana (Khotana) clan of Gujjars has a history of ruling various kingdoms and states, including the Kingdom of Khotan (300 BC - 1006 CE), Hindu Shahi Khatana dynasty (800 - 1023 CE), Swat Princely state (1749 - 1969) in Khyber Pakhtunkhwa, Pakistan, Samthar princely state (1700 - 1947) in Uttar Pradesh, India, Rajorgarh state in Rajasthan, India, and Khatana state (1650 - 1947) in Uttar Pradesh, India.

122. **Kasana.** The Kasana Gujjars are highly respected within the Gujjar community for their bravery, military prowess, and leadership qualities, which have enabled them to maintain their position as one of the most esteemed clans within the community. The Kasana Gujjar clan! In Sanskrit, "Kasana" (**कासन**) means "destroyer" or "conqueror". It's derived from the root "Kas" (**कस**), which means "to destroy" or "to overcome". The Kasana clan is known for their strength, courage, and martial traditions. They have a rich history of producing prominent warriors, leaders, and strategists who have made significant contributions to various fields, including warfare, politics, and governance. The historians agreed that 'Kasana' was a sub branch of 'Kushan'.

123. **Kushan.** In Kartvelian including Georgian, Svan, and Mingrelian languages, "Kushan" კუშანი means "king" or "ruler". The Kushan clan is a clan of royalty or nobility. They have a rich history of producing prominent leaders, chieftains, and dignitaries who have played a

significant role in shaping the history and culture of the Gujjar community. According to Indian history, The Kushan, or Kasana Gujjars, claim descent from Kush, the son of Lord Rama, and are also recognized as Suryavanshi Kshatriyas. The Kushan Gujjar family established their independent power as the Kushan Empire, ruling from 1st to 375 CE across Afghanistan, Pakistan, North India, Tajikistan, and parts of Iran. Historians, including Sir James Campbell, General Crook, Colonel Todd, Mr. Forbes, Dr. Bhagwan Lal Indraji, and Pran Nath Chopra, suggest that the present-day Kushan gotra of Gujjars are the successors of the great Kushans. General Alexander Cunningham also identified the Kushans as Gujjars. The Rabatak inscription of Kushan king Kanishka mentions the word "Gusur," which scholars interpret as "Kulputra" or a person born in a high family, likely referring to the Gujjars or Gurjaras. The Kasana clan of Gujjars is found in northwestern India, Pakistan, and Afghanistan. Prior to the decline of the Kushan Empire, a kingdom of the Lohmor (Lomor) Gujjars existed between Multan and the Chenab River around 260 CE. According to legend, King Samee (or Sami Rai) ruled this kingdom from 240 to 276 CE, followed by his son Sahliwan Rai, who governed until 298 CE. The Lohmor Gujjars, also known as Lumbar Gujjars, have a presence in various villages across Khyber Pakhtunkhwa, Punjab, and Kashmir in Pakistan. After the fall of the Lohmor kingdom, they migrated from Punjab to Rajasthan, establishing permanent settlements in Rajasthan and Madhya Pradesh. In Rajasthan, the Lohmor Gujjars re-established their independent state in 1540 CE, ruling the Lohmor dynasty of Rajasthan in the central regions from 1540 to 1670 CE. The Kushan Gujjars, also known as Kassana, Kushana, Kusane, or Kushane, are a prominent Gujjar clan with several

offshoots, including the Meelu, Khatana, Rajana, Karhana, Amrana, Sardana, Harsana, Aftali (Fatali), and Rajana clans.

124. **Karahana Gujars:** The Karahana clan of Gujars ruled the Karahan Kingdom in Khotan (Xinjiang, China), controlling vast areas south of the Tianshan Mountains and Hezhong (Samarkand) in Central Asia. The kingdom maintained close relations with the ruling dynasties in the Central Plains, particularly the Uighur local regimes. Notably, the Karahan Kingdom's ruler referred to himself as the "Peach Stone Khan," or "Chinese Khan," signifying his status as a Chinese subject. Historical records show that in 1009, after occupying Yutian, the Karahan Kingdom sent envoys with tribute to the Northern Song Dynasty emperor. Later, in 1063, the Northern Song Dynasty conferred the title of "King of Sworn Allegiance" upon the Karahan ruler. In India, the Gujjar community has various clans with distinct histories. For instance, the Rawat Mandan Gotra of Nabha traces its descent to Rawat, a Gujjar who fell in love with Gorsii and became a Gujjar after a great struggle. The gotra derives its name from him and the number of heads that fell during the struggle for Gorsii. This gotra is prominent in Jaipur, where they adhere to traditional practices, including purdah for women and prohibiting widow remarriage, although the latter is allowed in Nabha. Another notable clan is the Chokar Gujjar of Nabha, distinct from the Chhokar, which traces its descent from Sankat, a Chauhan Gurjar from Sambhar in Jaipur. The gotra is called Chokar, meaning "one who misses," and its members still reverence Ban Deo, performing their children's first tonsure at his shrine in Jaipur. In Nabha, several Gujjar clans, including Bhargar, Chaprana, Doi,

Kasana, Kharana, and Sardhana, claim Kushan and Hun Gujjar origin. Unlike other Hindu Gujars, they only avoid marrying within three specific gotras, permitting marriage in the mother's father's got. These clans have unique customs, particularly revering Devi, and distinct practices regarding food and childcare.

125. **Kaangar or Kangar or Kangra** clan originated in the ancient Gurjar tribe and is derived from the word "Kangar", meaning "warrior" or "brave", signifying their historical role as skilled fighters and protectors of their kingdoms.

126. **Khari** is derived from the word "Khari", meaning "noble" or "exalted", reflecting their historical reputation for dignity and honor. The Khari clan has a long history dating back to the ancient times, specifically in the Rajasthan region.

127. **Kethwal or Khatwal** has its roots in ancient India, specifically in the Rajasthan region, and is derived from the word "Kethwal", meaning "guardian" or "protector", signifying their historical role as defenders of their kingdoms.

128. **Kanwar** clan originated in the ancient Gurjar tribe and is derived from the word "Kanwar", meaning "prince" or "noble", reflecting their historical reputation for leadership and dignity.

129. **Kheela** has a rich history dating back to the ancient times, specifically in the Rajasthan region, and is derived from the word "Kheela", meaning "play" or "merriment", signifying their historical association with art and culture.

130. **Kalhania**, a prominent gotra, both Chechi and Chauhan are its esteemed branches, with "Kalhania" derived from the Sanskrit "kalhan" meaning "wise" or "intelligent".

131. **Khokhar** clan has its roots in ancient India, specifically in the Rajasthan region, and is derived from the word "Khokhar", meaning "brave" or "strong", reflecting their historical reputation for courage and martial skills.

132. **Kaira**, the Kaira clan originated in the ancient Gurjar tribe and is derived from the word "Kaira", meaning "peace" or "prosperity", signifying their historical association with harmony and growth.

133. **Kachi**. The Kachi Gujjar clan! "Kachi" is a term with multiple possible meanings and origins. In Sanskrit, "Kachi" (**कचि**) means "sharp" or "acute", and is often used to describe something that is sharp or pointed, like a weapon or a mind.

134. **Lumbar** is derived from the word "Lumbar", meaning "skilled" or "expert", reflecting their historical reputation for craftsmanship and trade. The Lumbar clan has a long history dating back to the ancient times, specifically in the Rajasthan region, Lohmar: The Lohmar clan has its roots in ancient India, specifically in the Rajasthan region, and is derived from the word "Lohmar", meaning "blacksmith" or "ironworker", signifying their historical association with metalwork and craftsmanship.

135. **Lohmod (Lohmor) Gujars**. The Lohmor clan of Gujjars originates from the Gujari/Hindi words "Loh," meaning iron, and "Mor," meaning bending. This surname was adopted by the descendants of King Jagdev Panwar, who bent an iron rod weighing 60 kg in Pushkar, a pilgrimage site under Gurjar rule. As a result, every Lohmor individual with Gurjar roots traces their ancestry back to King Jagdev Panwar and the Panwar clan of

Gurjars. Due to this shared ancestry, Lohmor and Panwars consider themselves brother clans and do not intermarry. In essence, they are the same clan in terms of marriage customs. Panwar Gujjars and Lohmor Gujjars in some areas of Rajasthan still avoid marrying within their own clans. According to legends, just before the fall of the Kushan empire of Kasana Gujjars, there was a kingdom of the Lohmor (Lomor) Gurjars in 260 CE. This kingdom was ruled by King Samee (or Sami Rai) from 240 CE to 276 CE, followed by his son Sahliwan Rai until 298 CE. From 297 CE to 322 CE, Indher Rai ruled the Lohmor kingdom, which was eventually disestablished in 323 CE when the Indo-Sassanid branch of the Sassanid empire of Iran captured the area. The Lohmor kingdom was ruled by three kings: Samee Rai (260-280 CE), Sahliwan Rai (280-295 CE), and Indher Rai (295-323 CE). After the fall of the Lohmor kingdom, they migrated from Punjab to Rajasthan and established permanent settlements in Rajasthan and Madhya Pradesh. In Rajasthan, they again established their independent state in 1540 CE and ruled in the Lohmor dynasty of Rajasthan from 1540 CE to 1730 CE. Lohmors, also known as Lumbar Gujjars, have various villages in Khyber Pakhtunkhwa, Punjab, and Kashmir in Pakistan. Their villages and places in India include Aaya Nagar (Delhi), Ghitorni (Delhi), Nathupur (Delhi), Jharera (Delhi Cantt), and others. The main temples revered by Lohias are Satti Mata in Ayya Nagar Village, Shitla Mata in Gurgoan, and Baba Magaldas in Ayya Nagar Village.

136. **Ludha/Ladha** derived from the Persian word 'لودهانا' -Ludhiana, named after the famous town in Indian Punjab called Ludhiana, suggesting that Gurjars originating from Ludhiana were given the clan name Ladha.

137. **Laban** is a branch of Kshtariyan Gurjars found in the Indian Punjab and is written in Sanskrit as लबान -Labāna, in Gujarati like લબાણ -Labāṇa and in the Nepali: लबान-Labān. Some places named after the Laban gotra of Gujjar such as Laban Bandi in Haripur, Labana in Haryana, India, Labana, Punjab, India, Labana, Uttar Pradesh, India, Labanpur in Uttar Pradesh, India and Labana in Azad Kashmir

138. **Mehr/Mohra/Mahyr**, a gotra with international connections, is found in Jordan and Sindh, Pakistan, derived from the Persian "mehr" meaning "love" or "affection".

139. **Mohan** clan has a rich history dating back to the ancient times, specifically in the Rajasthan region, and is derived from the word "Mohan", meaning "charming" or "attractive", signifying their historical association with art and culture.

140. **Molta** is derived from the Sanskrit word मोलोट (Molota), a revered branch of the Kshatriyan Gurjars, celebrated for their unwavering bravery and illustrious past as a warrior clan. Alternatively, some historians trace the origins of Molta to the ancient town of Molot (ملوت) in Iran, with the name Molta signifying a proud clan of Gurjars hailing from this esteemed lineage."

141. **Mana** has its roots in ancient India, specifically in the Rajasthan region, and is derived from the word "Mana", meaning "respect" or "honor", reflecting their historical reputation for dignity and integrity.

142. **Mavi** is an ancient Gurjar tribe and is derived from the word "Mavi", meaning "brave" or "strong", signifying their historical role as skilled fighters and protectors of their kingdoms.

143. **Moonan/Munin**. The Moonan clan is known for their martial traditions, courage, and strength. They

have a rich history of producing prominent warriors, soldiers, and leaders who have made significant contributions to various fields, including warfare, politics, and governance. In Sanskrit, "Moonan" is produced as "मूनन" means "warrior" or "brave". It's derived from the root "Muna" (मुन), which means "to fight" or "to conquer". The Moonan Gujjars are highly respected within the Gujjar community for their bravery, valor, and leadership qualities, which have enabled them to maintain their position as one of the most esteemed clans within the community.

144. **Maitraka (Maitrak) Gujjars.** The Maitraka dynasty ruled Gujarat and Malwa (Madhya Pradesh) from 500 to 788 CE was a dynasty of Maitraka clan of Gujjars. In 630-640 CE, Emperor Harshavardhana attacked the Maitrakas, and Dhruvsen II sought refuge with DaddaBijja III, the Gurjar king of southern Gujarat. DaddaBijja III helped Dhruvsen II regain his kingdom. However, the Maitraka kingdom ended in 788 CE due to Arab invasion, and the Gurjar kingdom was disestablished in 740 CE. Notable rulers included Battarak, Dhruvsen II, and DaddaBijja III. The Maitraka dynasty was founded by Bharattaraka, a Gupta army general, and ruled from 475 to 776 CE. They were descendants of Hun Gujjars and Chandanravanshi Kshatriyas Gujjars, with the Battar/Bhattarika Gujjars being direct descendants of Gurjar chief Vallahbi Bhatharak, the first ruler of the Maitraka dynasty.

145. **Meelu.** The Meelu Gujjars, also known as Meehlu/ Mehlu, originated in Punjab and migrated to various regions. The name "Meelu" is derived from the Sanskrit word "Mela" (मेल), meaning

"meeting," "gathering," or "union," or potentially from the Kartvelian word "Meli" (მელი), meaning "strong" or "powerful." Alternatively, some sources suggest it may be derived from the Persian word "Mīl" (میل), meaning "tribe" or "clan." Historically, the Meelu Gujjars established the Meelu dynasty in southern Punjab in 604 CE, with Jisaldev as its founder, ruling from 604 to 910 CE, with its capital in Multan, which was then known as "Meelustan" or "Meehlustan" (Meelu-stan), meaning "country of the Meelus." Today, the Meelu Gujjars maintain unique customs, avoiding marriage within four specific gotras, not building adjacent hearths, and shunning blue clothing, while their women wear gowns and they refrain from selling milk to protect their animals. Notable rulers of the Meelu dynasty include 1. Jisaldev (604-720 CE), 2. Jisal Dev II (720-768 CE), 3. Bhimdev (770-805 CE), who expanded the dynasty's territory to include Bahawalpur, Rajanpur, Dera Ghazi Khan, and Lodhran 4. Jasraldev (805-830 CE), 5. Ajeetdev (830-870 CE), 6. Jasraldev II (870-890 CE), and 7. Lakhrajdev (890-910 CE). The Meelu dynasty was eventually disestablished by Sultan Mahmud of Ghazni's Gaznavid dynasty. The region's ancient name, "Meelustan" or "Meehlustan" (Meelu-stan), originated from the Meelu dynasty, meaning "country of the Meelus." The Meelu Gujjars were part of the larger Kushan Gujjar community, which includes minor branches like Khatana (Khotana), Harsana, Sardhana, Aftali (Fatali), and Rajana. The Khatana Gujjars ruled Khotan (800-1051 CE) and later established power in Punjab and Afghanistan under the Hindu Shahi dynasty. Historically, the Meelu Gujjars were part of the larger Kushan Gujjar community, which includes minor branches like Khatana (Khotana), Harsana, Sardhana,

Aftali (Fatali), and Rajana. The Khatana Gujjars ruled Khotan (800-1051 CE) and later established power in Punjab and Afghanistan under the Hindu Shahi dynasty. **Sources:** "The Early History of India" by Vincent A. Smith, "The Gurjara-Pratihara Empire" by D.C. Sircar, "The Rajputana Gazetteers" by H.H. Risley and "The Punjab Gazetteers" by H.A. Rose.

146. **Mianna** or "Miyan" (ميان) originates from the Persian legacy, signifying a saintly or religious lineage among Gurjars, commanding great respect and reverence in society. The term "Miyan" is a title of honor, denoting a noble and virtuous person, reflecting the community's high esteem for spiritual leadership and wisdom.

147. **Mirwani** was taken from the Persian word "Mir" (مير), meaning "prince" or "noble", and "Wani" (وانى), meaning "dweller". Mirwanis were a sub-clan of the Gujjars, known for their aristocratic lineage and leadership roles in medieval India. (Persian).

148. **Magri** is derived from the Sanskrit word "मगरी Magari," meaning "descendant of Magari and great possessor" a legendary king Jarasandha of Magadha. King Magri, also known as Magara, was an ancient Indian king who ruled over the Magadha Empire in the 6th century B.C. Magri is also found in various village names, such as Magri in Haripur, Pakistan, Magri in Abbottabad, Pakistan, Magri in Almora, Uttarakhand, India, Magri in Pauri Garhwal, Uttarakhand, India

149. **The Melu Gujars in Nabha** are converts from Hinduism, but still avoid four goats in marriage. They do not build two hearths close together, or wear blue cloth. Their women wear gowns. This got never sell milk, lest the animal fall ill, but they may sell ghi. The elements of the Gujjars are not easy to describe. Local traditions, as has

already been shown, vary as to the origins of many clans such as (a) **Rajputs Clans** , following addenda may be noted as to the clans descended from the various Rajput races such as Chauhan origin is claimed by the Bhalesar, 'sons of Bhallu,' Babarwal, Jhandar, Kalsian (in Karnal), (b) **Panwar** descent is claimed by the Bahlot, Chhali, Phambhra, 'sons of Phamar' and Paur, (C) **Jadu** (Chandarbansi) descent by the Chhokar (in Karnal), (d) **Janjua** origin by the Barraha, Khokhar (Chandarbansi) by the Kawal (in Karnal), Manhas by the Dhinda, (e) **Sombansiby** the Dhakkar, (f) **Surajbansi** by the Saramdna, and (g) **Tur** by the Chhaman (in Karnal).

150. **Tomar/Tanwar.** The Tomara (Hindi - तॉवर, तोमर) (also called Tanwar and Tuar in local dialects) are a clan, who claim descent from the Chandravanshi lineage of Mahabharata. It includes Gurjars and Rajputs. Middle Ages - 1st Millenium A.D. Historian Dr. Augustus Hoernle was of the opinion that the Tomaras were one of the ruling clans of Gurjars in the Gurjara-Pratihara era of North India- 4th - 8th century AD., ancient Kuru Kingdom continuing its existence in the ages when India was ruled by Gupta Kings. It remained one of the 18 Great States under Gupta Kings. However, the lineage and existence of the clan predates the Gurjara entry into the Indian subcontinent by two millenias, and may have therefore been allied partners in the empire.

151. **Indraprastha** - Delhi The modern city of Delhi is believed to be on the site of Indraprastha. Delhi was established in 736 CE by the Tomar/Tuar king Anangpal Tomar-I who re-established the Pandava ancestral capital. The Kingdom of Delhi was founded by Gurjar King Anangpal Tomar, whose dynasty, by virtue of descent from the Pandavas, claimed to be Lords

Paramount of India —From A Pageant of India by Adolf Simon Waley. Anangpal Tomar. The Tomara dynasty of Delhi lasted until Anangpal Tomar-II, who to quote Lt. Col. Tod, in his *Annals and Antiquities of Rajasthan* was "justly entitled to be termed the paramount sovereign of Hindustan". Anangpal Tomar II appointed his grandson (daughter's son, and son of King of Ajmer), Prithviraj Chauhan, as the heir apparent. Some historians believe that Prithviraj was merely a caretaker king as long as his grandfather was alive. Prithviraj was never crowned in Delhi, hence adding weight to the view that the Chauhan ruler usurped the throne from his maternal grandfather.citation needed. Anangpal Tomar II had 23 brothers and they each had territory of their own.According to records kept by bards (or Jagas), King Anangpal Tomar made Prithviraj Chauhan only as caretaker when he went on a religious pilgrimage, as his own sons were very small at that time. When King Anangpal Tomar returned back, Prithviraj refused to hand over the kingdom to his maternal grandfather. Today Gurjars have around 20 villages of Tomar or Tanwar Gujjars in and around Delhi which makes the perception strong that this was originally a Gurjar clan. These Gurjar Tanwars proved to be the toughest repellents to the Britishers in 1857 during the first war of independence. They captured the Matcalfe house for 12 days cutting all supplies to British Armies and declaring independence for Delhi (though for a small period of time only).

152. **Garni Gorge.** In Armenian it is written as Չառնի which refers to a group of people who are herders or pastoralists, living a nomadic or semi-nomadic lifestyle, and are known for their warrior culture. The Garni Gorge, located 23 km east of Yerevan, Armenia, is a natural

wonder that boasts breathtaking views and historical significance. Situated below the village of Garni, the gorge features the first-century AD Temple of Garni, cliff walls with well-preserved basalt columns carved out by the Goght River, known as the "Symphony of the Stones", an 11th-century medieval bridge, and access to the Khosrov Forest State Reserve and Havuts Tar Monastery. To explore the gorge, take the road leading left down the gorge just before reaching the Temple of Garni or follow the cobblestone road through the village and into the valley, where you can turn right to explore the gorge and its attractions or left to follow the river and discover the surrounding natural beauty.

The area has a rich history, and the population has varied over time. The Garni Gorge and surrounding regions were inhabited by various tribes and peoples, including the Gogarene (Gugark) tribe, an ancient Armenian tribe that lived in the region, the Urartians, an ancient civilization that flourished in the area from the 9th to the 6th centuries BC, the ancient Armenians, who built the Garni Temple and other structures in the area and the medieval Armenian kingdoms, including the Bagratuni and Rubenid dynasties. The Gurgars were a medieval tribe that lived in the area, and the Gocar tribe is believed to have been an ancient tribe that inhabited the region of Gogarene (Gugark).

153. **Mehyssi.** Arab historian Hisham ibn al-Kalbi in his book 'Jamhrat al-Nasab' mentioned that banuNabat are descendants of Madh / Mash and they were from Irm tribe. **Greek historians** called the Madhi tribe as 'Mahyssi'. Greek island 'Kart/ Crete' was remnant of the Mehysi tribe as reported in the "**Histories of Alexander the Great of the 1<sup>st</sup> century**" by Roman historian **Quintus Curtius Rufus**. According to Arab historians, Sem was

their progenitor that is “Nabat ibn Madh/Mash ibn Irm ibn Sem. Mehyssi or Maiyson is an ancient clan of the Gurjar. Al Biruni and Curtius Rufus termed the ‘Scythian clan’ as a branch / stock of the Gujjar.

154. **Yadu.** Rana Ali Hassan Chauhan also considered the ‘Yadu’ subgroup of Gurjar as descendants of the hindu Vedic king Yadu whereas ‘Ahir’ also known as ‘yadu’. In the 13<sup>th</sup> century, Ram Dev Jandar was the king of the Yadu state. In 1296, Ram Jandar succeeded in maintain his rule from the army of Aluddin Khilji and consented to pay ‘Jazzia” regularly to the Khiliji state.

155. **Oghuz Turks and Gurgars.** The word "Turk" is written in Kartvelian / Georgian as "თურქი" indeed means "Gurjars" or "Gujjars". In Kartvelian / Georgian, "ყივჩაყი" (Qivchaqi) is used to refer to various tribes such as Oghuz Turk, Gurgars, Gocars and Gowjars. Futher, "Qivchaqi" seems to have been used as a catch-all term to refer to various groups that were perceived as "Turkic" or "Central Asian" in origin.

156. **Amb Gujjar Gotra.** "The Amb branch of the Gurjar tribe has a rich history and cultural significance, derived from the Sanskrit word "अम्ब", meaning "land" or "earth", the name Amb has come to represent a tribe renowned for their bravery and community-oriented values. With roots in the Tarim Basin,



northern India, Kashmir, and Pakistan, the Amb tribe has spread far and wide. Several villages and towns bear the name Amb, including Amb Gharota in Jammu, Amb village in Dadyal tehsil, Mirpur district, Azad Kashmir (A&K), Amb अम्ब in Jammu district, Occupied Jammu and Kashmir, village Amb in Una tehsil, Himachal Pradesh, India, and the former princely state of Amb in Darband area, Mansehra district (previously part of Haripur district until 1980)." The Amardi tribe in Iran is another significant settlement of the Amb clan. The city of Amol in Mazandaran county, Iran, has a rich history and cultural heritage, and the Amardi tribe has been an integral part of it. The name "Amardi" is believed to be derived from the same Sanskrit root "अम्ब" (amba), meaning "land" or "earth", which is also the origin of the name "Amb". The surname Ambu is also found in various countries, including Italy, India, and Azerbaijan. In Jammu and Kashmir, Amb is a subgroup of Bakarwal Gurjar, with villages and towns named Amb in different regions, including India, Azad Kashmir, Iran, and Georgia. Historians believe that the ancestors of Amb Bakarwal migrated from Kashmir to Mansehra in the 13th century and established a state in 1407 CE. The Amu Darya river, also known as the Oxus River, is also referred to as Ambu or Amu.

Dr. Javaid Rahi, a renowned Kashmiri historian, features a research paper by Moti Lal Saqi on page 237 of his book "The Gujjars". This paper reveals that Nur-shah, also known as Nil-Sinh, founded the Rajauri state in Kashmir in the 13th century. His son, Mir Baha-ud-din-Khan (Shag-Sinh), succeeded him, expanding the state's boundaries across Kashmir and constructing impressive

buildings. The next in line, Anwar-Khan (Awardan Sinh), son of Baha-ud-din-Khan, ascended to power, followed by his son Haibat-Khan (Haibat-Sinh), who was appointed successor and coronated as the Crown Prince of Kashmir. Mir Haibat Khan extended his rule to southern Kashmir, conquering Mansehra and its surrounding areas, and established the Amb state in 1407 CE. Notably, Amb is a sub-branch of the Gurjars. Although the Amb state was abolished in the early 17th century, it was re-established in the late 17th century with the rise of the Sikh Empire in 1797 CE, under the leadership of Maharaja Ranjeet Singh. The state was further strengthened during the governorship of Sardar Makhan Singh (Governor of Rawalpindi) and Hari Singh Nalva (Governor of Hazara Gojara and Kashmir) in the early 19th century, from 1804 to 1832 CE. The State of Amb persisted for over 20 years after Pakistan's independence before being abolished in 1969 CE. Rana Ali Hassan Chauhan on page 68 of his book "A Short History of Gurjars" mentioned 'Amb' as Gurjar gotra.

**Darband Gujjar Gotra.** Some historians believe that "Darband" is derived from the Sanskrit word द्रपन्द (Draband) and द्रपण्ड (Drapaṇḍa). In Sanskrit, "द्रप" (Drab) means "door" or "gate", and "ण्ड" (band) means "mountain" or "hill". So, "Draband" or "Drapaṇḍa" could be translated to "door of the mountain" or "mountain pass", similar to the Persian meaning. Further, Darband is also a Gujjar clan, with several villages named after it worldwide like- Darband village in Iran, near Tehran city, Darband town in Hashtrud county, East Azerbaijan, Darband Lorestan, a village in Azna County, Darband, Hamadan, a village in Bahar County, Darband, Kermanshah, a village in Sonqor County, Azerbaijan

There are two theories regarding the migration of the Amb and Darband clans of Gojars to Kashmir and Hazara. One theory suggests that they moved from Central Asia, specifically the Oxus region, to the Tarim Basin and then to Rajasthan. The other theory proposes that they migrated with Alexander the Great in 325 BC via Iran to Khorasan, Purusapura (Peshawar), Udabhandapura (waihind), Taksasila (Taxila), and finally to Hazara and Kashmir, which was then known as Gojaran.

157. **Guejar / Güevejar.** In Spain, Gujjar is written as Güéjar, Güevejar which is testament to the tribe's historical presence in the region, particularly during the Moorish rule in Al-Andalus. The locations in Spain named after the Gujjar tribe are Güéjar Sierra, a town in the province of Granada, Güevejar, a village in the municipality of Güéjar Sierra, Goejar hamlet in the municipality of Güéjar Sierra, Güéjar village in the province of Almería, El Güéjar village in the province of Jaén, Güéjar-Aceituno village in the municipality of Güéjar Sierra, Güéjar-Alto village in the municipality of Güéjar Sierra, Güéjar-Bajo village in the municipality of Güéjar Sierra. These locations are primarily found in the provinces of Granada, Almería, and Jaén, which were part of the historical region of Al-Andalus, where the Gujjar tribe had a significant presence. The last Muslim king in Al-Andalus (also known as the Emirate of Granada) was Muhammad XII, also known as Boabdil. He ruled from 1482 to 1492 and was the last Nasrid dynasty ruler. The Mosque-Cathedral of Córdoba (Spanish: Mezquita-Catedral de Córdoba), also known as the Mezquita was built in the 8th century and was one of the largest and most famous mosques in the Islamic world. After the

Reconquista, the mosque was converted into a cathedral in the 13th century. However, the mosque's minaret, now known as the Torre del Alminar, still has a muezzin's platform (called a mohur) where the call to prayer (Azzan) was recited.

158. **Gugark:** as per Armenian Soviet Encyclopedia of 1975, Gugark, is written in Armenian as Գուգարք, in Latin as Gogarene and in Greek like Γουγαρινή, was the 13th province of the ancient kingdom of Armenia. It now comprises parts of northern Armenia, northeast Turkey, and southwest Georgia. **Gugark** in Armenian language denotes land of Gugars, that is, word "Gugar" being a root and suffix -k meaning "land of" (The Gugars were a people of Caucasian Iberia, settling near the Debeda river, mentioned by Strabo). At first, according to ancient Urartian inscriptions recorded in 785 BC, territory of Gugark was referred to as Zabaha, which is known today as Javakheti (Javakh in Armenian named after descendants of Japhet). In the beginning of IV century BC, (302BC) the territory was under Caucasian Iberia, but during Artaxias I's reign it was conquered. During the reign of the Artaxiad and Arshakuni kings of Armenia, Gugark was ruled by one of the kingdom's four bdeskhks. The bdeskhk of Gugark was responsible for protecting the state's northern border. During the 4th century, the region was ruled by members of a branch of the House of Mihran.

The Blue Mosque was constructed in 1868 CE, funded by Governor Hussein Ali Khan, who represented Persian rule in the region. Armenia had previously been under the rule of various Muslim rulers, including the Persians. The

mosque's construction began in 1760 and was completed between 1764-68, initially opening to the public in 1768. At the time of its construction, Yerevan was a small provincial town with a population of around 20,000. Decades later, Yerevan and Eastern Armenia came under Russian rule following the Russo-Persian Wars. The mosque's construction in 1868 serves as further evidence of the Gurjars' presence in the Armenian and Caucasian regions. Gugark and Ararat is also called as "Ancient Aryavarta, land of the brave warriors".

159. **Hungary Legacy – The land ttila.**The Carpathian Basin, now modern-day Hungary, was known as Pannonia before 30 BC. The name "Hungary" is believed to derive from the combination of "Hun" and "gray," meaning "land of warriors" or "protectors." Historical records suggest that the Huns, a branch of the Gurjars, migrated to this region from Anatolia around 30 BC, leading to the renaming of the land as "Hungary," or "land of brave people" or "Gurjars." Attila the Hun, leader of the Huns, ruled over Hungary from 434 CE until his death in 453 CE, initially jointly with his brother Bleda until 445 CE. Later, powerful rulers like Almos and Arpad emerged in the early 8th century. While some researchers propose a connection between the Huns and the Bulgars, a medieval tribe that founded the First Bulgarian Empire in the 7th century.

160. **Gorsi or Gori.** "Gorsi" and "Gori" have a rich history. Goris is a town in Armenia, while Gori is the capital of the Kartli province in Georgia. there are several towns and cities with similar names, potentially named after the Gurjar gotras such as "Task or Tashkent in Uzbekistan, Gorji or Gorjik in Turkey, Porsa in Turkey or

Por in Azerbaijan, Aryan or Ariani in Turkey or Arian-e Olya in Iran, Ganja in Azerbaijan, Gojaran or Gojran in Azerbaijan, Chachun in Armenia or Chechen in Georgia, Gajaryan in Turkey". Gorni / Gojri Aminia Dynasty (30 BC). The settlement has an ancient history, and is best known for the Hellenistic Garni temple. The area was first occupied in the 3rd millennium BC along easily defensible terrain at one of the bends of the Azat River. In the 8th century B.C the area was conquered by the Urartian King Argishti I.

161. **Legacy of Mankiala and Manak Rai.** Mankiala Village (مانکیالہ), also known as 'Kheri Murat' or 'Uncha Nagar', is a historic settlement in the Potohar plateau, Punjab, Pakistan, near Rawalpindi. It's famous for the nearby Mankiala Stupa, a Buddhist monument built on the legendary site where Buddha sacrificed his body parts to feed seven hungry tiger cubs. Founded by Raja Manak Rai in 2 BC during the Kushan Empire under Kujula Kadaphises Kushana Gurjar, Mankiala boasts a rich cultural heritage and significant historical importance in the region. Notably, Raja Manak Rai Gurjar also founded other towns such as Manak Rai, in the plain of Hazara Gojaran (maidan-e-Hazara Gojaran) in 2 BC and another Manak Rai and Manak-purin Jalandhar, Indian Punjab, during the same era. The Land Bandobast of 1580 CE, conducted by Mughal King Akbar, and his *Ain-i-Akbari* (Vol-I, 1590) mention Hazara Gojran as a province. Nawab Sardar Esa and Nawab Sardar Musa served as its governors. During the Mughal Empire, Haripur Hazara Gojran was divided into administrative units: Paranga (tehsil), Chakala (district), Tappy (UC), and Topyy (villages).

162. **Noon** is named after the ancient town in Afghanistan, derived from the Persian word 'نون' –Noon', that proudly traces its roots back to the esteemed Gurjars from the storied Noon region of Khorasan, a historic and culturally rich area spanning modern-day Afghanistan and Iran."

163. **Nikialis** a branch of the Gurjar community, specifically found in the Jammu and Kashmir region. The name "Nikial" is derived from the Persian word "Nikhal" (نخل), meaning "palm tree" or "date palm". In some cases, it may also be related to the Kartvelian word "Nikili" (ნიკილი), meaning "valiant" or "strong". However, the Persian origin is more widely accepted, as the Nikial Gurjars have historical ties with the Persian-influenced regions of the Indian subcontinent. The Nikial branch is known for their distinct cultural practices, traditions, and linguistic variations, which have evolved over time due to their geographical isolation and interactions with neighboring communities. Despite their unique identity, the Nikial Gurjars maintain strong ties with the larger Gurjar community and share a common heritage.

164. **Nekadi** is derived from the word "Nekadi", meaning "noble" or "exalted", signifying their historical association with dignity and honor.

165. **Nagar or Nagra** has a long history dating back to the ancient times, specifically in the Rajasthan region, and is derived from the word "Nagar", meaning "city" or "town", reflecting their historical role as urban dwellers and traders. The Nagar or Nagari clan is a subgroup of the Gurjars, with variations including Nagara, Nagada, and Nagdi. They have a significant presence in Uttar Pradesh, particularly in Bulandshahr, Noida, Faridabad, Meerut, and Ghaziabad. Historically,

the Nagari Gurjars ruled Udaipur until the invasion of Babur, with Udai Singh Nagari being the last Gurjar ruler. According to legend, the Nāgar Gurjars established their kingdom in the 1st century, alongside the Kushan Gurjars, under the rule of Maharaja Subhau Nagar. Notably, Raja Nain Singh, a member of this clan, restored the fort of Parikshitgarh in the 18th century and ruled the surrounding area. However, during the 1857 Mutiny, the fort was dismantled and converted into a police station. The Nagar Gujjars are also descendants of the Hun Gujjar.

166. **Nartopa** or Narottama-नरोत्तप in Sanskrit meaning 'supreme man' or 'hero', signifying a lineage of courageous leaders. Villages and towns named after this Gotra are found in various locations, including Nartopur, Nartopa village in Uttar Pradesh, Nartopapur in Haryana, and also in Haripur and Khanpur in Khyber Pakhtunkhwa, as well as Nartopa village in Attock, Punjab, reflecting the widespread presence and ancestral roots of this Gotra."

167. **Porswal or Poswal.** In Georgian, "Porswal" is written as ფორსვალო means "leader" or "chief". The Porswal or Poswal clan is believed to be a clan of leaders, chieftains, or nobles. They have a rich history of producing prominent leaders, elders, and dignitaries who have played a significant role in shaping the history and culture of the Gujjar community. The Porswal or Poswal Gujjars are known for their wisdom, strategic thinking, and leadership skills, which have enabled them to maintain their position as one of the most respected and influential clans within the Gujjar community. This clan comprises several minor branches, including the Por (or Paur), Porus Gujjars, and Pundir Gujjars, collectively

referred to as Poswal Khail (or Porus khel/Paswal Khel). The Poruswal Gujjars have a significant presence in various provinces of Afghanistan, notably in Kandahar, Jalalabad, Kabul, Nuristan, and Herat. In Pakistan, the Poswal Gujjars have established settlements in various provinces, including Punjab, Khyber Pakhtunkhwa, Azad Kashmir, Gilgit-Baltistan, and Balochistan. In India, this distinct group of Gujjars is found among both Hindu and Muslim communities, primarily in the northern states of Rajasthan, Gujarat, Haryana, Uttarakhand, Himachal Pradesh, Jammu and Kashmir, Madhya Pradesh, and Delhi. The Poruswal Gujjars, along with their subclans, Porus, Por (Paur), and Pundir, claim descent from the legendary King Porus, a renowned figure in the historical records of the Indian subcontinent.

168. **Pawar** is a sub-clan of the Pratihara dynasty, which ruled a powerful Gurjar empire in northern India from the 6th to the 11th centuries. The name 'Pawar' is derived from the Sanskrit word Pratap, meaning power or strength. They claim their descent from the ancient Gurjaras, a nomadic pastoral tribe that roamed the Indian subcontinent during the 6th-12th centuries. Notable historical figures from the clan include Raja Bhoja, Raja Man Singh Tomar, and Mahadji Scindia, who played significant roles in shaping Indian history. Today, the Pawar Gurjar clan is spread across various parts of India, with many members actively engaged in politics, business, agriculture, and other professions.

169. **Pratihara / Pratyahara** प्रतीहार. Pratyahara is derived from two Sanskrit words: prati – प्रति which mean "towards of directions" and aahara or 'ha-हो' which refers to "standing behind", and the word "Pratihara" means standing behind the nation against external threats

so it will be defined as “a brave-man”. In the Persian book ‘**Hadud Al alam**’ written by Sa Ya Bin Farighun and “**Jawame al Ulum**” written by Ibne Rajab, the “Pratihara” were mentioned as “Gurjar” and their supremacy was also accordingly recognized. Pratihara Khaganate was established in the 7<sup>th</sup> century in the norther states of Rajasthan of India.

170. **Padana** is an ancient India Gurjar clan and found specifically in the Rajasthan region, and it is derived from the word "Padana", meaning "skilled" or "expert", signifying their historical association with craftsmanship and trade.

171. **Phambra** clan originated in the ancient Gurjar tribe and is derived from the word "Phambra", meaning "brave" or "strong", reflecting their historical reputation for courage and martial skills.

172. **Pakhala** is derived from the word "Pakhala", meaning "protector" or "guardian", signifying their historical role as defenders of their kingdoms and it has a rich history dating back to the ancient times, specifically in the Rajasthan region, and Rathor: The Rathor clan has its roots in ancient India, specifically in the Rajasthan region, and is derived from the word "Rathor", meaning "charioteer" or "warrior", reflecting their historical association with martial skills and warfare.

173. **Rama or Ramy** clan has a rich and storied history dating back to ancient times in the Rajasthan region of India. The name "Rama" is derived from the Sanskrit word "Rama" (राम), meaning "pleasing" or "delightful", reflecting their historical association with art, culture, and beauty. In ancient India, the Rama clan was known for their patronage of the arts, architecture, and literature. They were prominent supporters of the

Gurjar Pratihara dynasty, which ruled much of northern India from the 6th to the 11th centuries. The Pratihara kings, such as Nagabhata I (730-756 CE) and Mihira Bhoja (836-885 CE), were known for their cultural achievements and military conquests. The Rama clan's connection to art and culture is also evident in their association with the famous Rajput school of painting, which flourished in Rajasthan during the 16th to 19th centuries. The clan's members were known to be skilled artists, musicians, and poets, and their patronage of the arts helped to spread Rajput culture throughout the region. Historical figures such as Raja Ram Singh of Amer (1688-1699 CE) and Raja Ram Chandra of Jaipur (1745-1750 CE) were notable members of the Rama clan, known for their military prowess, administrative skills, and cultural achievements. In Indian mythology, Rama Chandra is another name for Lord Rama, the legendary king of Ayodhya and the hero of the epic Ramayana. Rama Ji is a title of respect used to address members of the Rama clan, similar to "Ji" being used as a suffix to show respect in many Indian names. It is a colloquial or affectionate term used to refer to someone from the Rama clan, similar to "Rama Ji" meaning "Respected Rama" or "Honorable Rama". In some cases, Rama Ji may also refer to a specific person or ancestor who was revered for their wisdom, spiritual leadership, or cultural contributions. The Rama clan, Rama Chandra, and Rama Ji reflect the rich cultural and historical heritage of the clan, which is deeply rooted in Indian mythology, art, literature, and tradition.

174. **Rausa or Roushe** is originated in the ancient Gurjar tribe and is derived from the word "Rausa", meaning "brave" or "strong", signifying their historical reputation for courage and martial skills.

175. **Rajput** or the Sanskrit word राजपुत्र, Rajputra means "son of a king" or "prince". The Rajput (also spelled Rajpoot) is a clan or sub-caste found among the Gujjars in Khyber Pakhtunkhwa province, north-western Pakistan. Specifically, Rajput Gujjars are predominantly located in districts such as Peshawar, Malakand, Haripur, Dera Ismail Khan, Swat, and Abbottabad. Additionally, some Rajput Gujjar families have migrated to neighboring Azad Jammu and Kashmir (AJK). Notably, the term "Rajput" literally means "son of a king" in Urdu and Hindi, originally denoting a status title rather than an ethnic or racial affiliation. Over time, various communities have adopted Rajput as a surname or title after 16<sup>th</sup> century.

176. **Patail** or "Patal" written in Sanskrit as पाताल derives its name from the Indian town of Patal, signifying a group of Gurjars who trace their origins to this specific geographic location. The Gotra "Patail" is named after their ancestral homeland, proudly connecting them to their heritage and roots in Patal.

177. **Pandhy** which is also sanskritized as पान्द्य, designates Gurjars who trace their lineage to the town of Pandh in Indian Punjab, signifying a specific geographic origin and cultural heritage. The name "Pandhy" is a testament to their roots in this historic region, proudly connecting them to their ancestral homeland.

178. **Pharrari** or "Parrari" originates from the Persian word "Pharrar-فراری, meaning "from the region of Pharrar" in Iran. The inhabitants of this region were referred to as "Parrari" or "Pharrari" (فراری), which was later adapted into Urdu. This name reflects the historical connection between the Gurjars and the Pharrar region, highlighting their cultural and geographic roots in the

region. The use of Persian loanwords in the subcontinent's languages is a testament to the language's widespread influence from the 12th to the 18th century.

179. **Porris** Sanskrit word "Purra," meaning "descendant of Purra," a ancient Indian king.

180. **Padhana or Padhiana** clan is a prominent subgroup of the Gurjar community, with a rich history and origins that can be traced back to the ancient times. The name "Padhana" or "Padhiana" is derived from the Sanskrit word "प्रधान-Pradhana", meaning "chief" or "leader". Historically, the Padhana clan was known for their bravery, martial skills, and leadership abilities. They were prominent in the medieval period, particularly in the regions of Rajasthan, Punjab, and Haryana. Many Padhana warriors served as generals and commanders in various armies, including the Rajput and Mughal armies. The Padhana clan was also known for their agricultural skills and were prominent landowners in their regions. They were respected for their hospitality, generosity, and cultural traditions. Over time, the Padhana clan spread to various parts of India and Pakistan, and today, they can be found in many states, including Rajasthan, Haryana, Punjab, and Uttar Pradesh and Haripur in KP Pakistan. Despite their dispersal, the Padhana clan has maintained their cultural identity and traditions, and continue to be an important part of the Gurjar tribe.

181. **Paras** is a Sanskrit word, "Paras-परस", meaning "ax" or "battle-ax". Parases, a sub-clan of the Gujjars, were renowned for their expertise in warfare and wielded the paras as a symbol of strength. In historical records, Poras or Paras was an Indian king who ruled over the Punjab region, distinguished for his exceptional martial skills. He was defeated by Alexander the Great in

the Battle of the Hydaspes in 326 BC. His kingdom spanned the territories between the rivers Hydaspes (Jhelum) and Acesines (Chenab). Additionally, some Indian historians interpret "Paras" as a touchstone, a special stone used to test the purity of gold and other precious metals.

**182. Qajar / Gajar / Moqaddam.** The Qajar clan, a part of the Turks' Kayi tribe, which was a branch of the Oghuz/Huns, founded the Qajar Khaganate in Iran in 1794, with Tehran as its capital. The notable Qajar kings were 1. Mohammad Khan Qajar (1794-1797), 2. Fath'Ali Shah Qajar (1797-1834), 3. Mohammad Shah Qajar (1834-1848), 4. Naser o-Din Shah Qajar (1848-1896), 5. Mozaffar o-Din Shah Qajar (1896-1907), 6. Mohammed Ali Shah Qajar (1907-1911) and 7. Ahmad Shah Qajar (1911-1925). **Moqaddam**" is indeed a title used by the Gurjar tribe, particularly in Iran and other parts of the region. The term "Moqaddam" means "leader" or "chief" in Persian, and it was used to refer to the leaders or heads of the Gurjar tribes. The Gurjars in Iran are indeed known as "Moqaddam" or "**Qarjar**", which are variations of the same name. The **Qarjar or Karjar tribe** is a subgroup of the Gurjar community, and they have a long history in the region. In Iran, the Moqaddam/Gurjar community has played a significant role in the country's history, particularly during the Safavid and Qajar dynasties. They were known for their military prowess, administrative skills, and cultural achievements. The use of the title "Moqaddam" among the Gurjars in Iran reflects their historical role as leaders and chiefs of their tribes, and it continues to be a source of pride and identity for the community. Moghaddam is another name used for Moqaddam in the Persian language, and it's commonly used in Iran. The Qajar and Moqaddam (also spelled

Moghaddam) communities are found in various parts of Iran including its provinces such as 1. East Azerbaijan Province, 2. West Azerbaijan Province, 3. Ardabil Province, 4. Zanzan Province, 5. Gilan Province, 6. Mazandaran Province, and 7. Tehran Province. The cities and towns names where Moqaddam / Qajar are found aboding like Tabriz, Urmia, Ardabil, Zanzan, Rasht, Sari, and Tehran. Moqaddam / Qajar are also dominated in various districts of Iran as Shahin Dezh County, West Azerbaijan Province), Qajar District (Charuymaq County, East Azerbaijan Province), Moghaddam District (Razavi Khorasan Province).The Qajar tribe, of Turkic origin, historically lived in Armenia before resettling in Azerbaijan during the 17th-18th centuries. They are sometimes considered a subgroup of Iranian Azerbaijanis. **According to Olson et al.'s 1994 study** (Olson and his colleagues authors), the Qajar tribe was lived in Armenia as subgroup of Gowjar or Gurgars of the Asia minor / Caucasian region. "Qajar" is a Persian word used to refer to the "Gowjar" or "Gujar" or "Gurgars", which is an ethnic group found in the Anatolian and Caucasian regions. **According Encyclopedia Iranica, the Moqaddam are a branch of the Qajar, while both the Qajar and the Bayat are subgroups of the Oghuz.**

183. **Rana and Rao** are titles of nobility and royalty in India, particularly in the western and central regions. While they may have been influenced by various languages and cultures. Rana रण is derived from the Sanskrit word "Rajan" (राजन), meaning "king" or "prince" which was used as a title for kings and princes in ancient India. Later adopted by Rajput clan of Gurjar and other noble families while Rao (राव) is also derived from the

Sanskrit word "Ravi" (रवि), meaning "prince" or "noble". It is also related to the Sanskrit word "Rajaputra" (राजपुत्र), meaning "son of a king" and is used as a title for kings, princes, nobles, and feudal lords. The origins of Rana and Rao titles are firmly rooted in Sanskrit and Indian history and are well known branches of the Gurjar stock.

184. **Rawat** means "king" or "ruler" in Sanskrit. Rawats were a sub-clan of the Rajput clan of the Gurjar.

185. **Rathore or Garhwal**, a gotra with a rich history, is found in Jaipur, India, and Kashmir, with "Rathore" derived from the Sanskrit "ratha" meaning "chariot" and "rora" meaning "brave".

186. **Sansi**. The name "Sansi" is derived from the Sanskrit word "Sanseksha" (संसेख), which means "union" or "alliance". In Hindi and Punjabi, the language spoken by the Gujjars, "Sansi" is pronounced as "संसी" (Sansī). Maharaja Ranjit Singh, the founder of the Sikh Empire, was indeed a Sansi Gujjar. He was born in 1780 in Gujranwala (now in Pakistan) and went on to become one of the most prominent rulers of the Indian subcontinent. The Sansi (also spelled Sansyi or Sansia) are a prominent clan of the Gujjar community, a ethnic group found in various parts of India, Pakistan, and Afghanistan. Maharaja Ranjit Singh was born on November 13, 1780, and he came into prominence around 1798 when he captured the city of Lahore. He then expanded his empire, conquering many cities and eventually establishing the Sikh Empire, which he ruled until his death in 1839. The Sansis are a prominent tribe in Rajasthan, known for their bravery and martial skills. According to historical records, the Sansis were one of the tribes that migrated from

Rajasthan to Punjab in the 14th to 16th centuries, likely due to political and economic factors. Ranjit Singh's ancestors, who were also Sansis, were part of this migration. They settled in the Punjab region and eventually became influential in the political landscape, with Ranjit Singh going on to establish the Sikh Empire in the early 19th century.

187. **Saini.** In Sanskrit, the word "Saini" would be written as "सैनी" or "**Sainika**" which means "warrior" or "soldier". The Saini clan, like many other Gujjar clans, migrated from Rajasthan to various parts of the Indian subcontinent, including the Punjab region, where they settled in places like Gujranwala (now in Pakistan). Hari Singh Nalwa, the renowned Sikh general and governor, was indeed from the Saini Gurjar clan. He played a crucial role in the expansion of the Sikh Empire and was appointed as the governor of Hazara, Gujranwala, and Kashmir in 1822 by Maharaja Ranjit Singh. Hari Singh Nalwa is remembered for his bravery, military prowess, and administrative skills, which helped establish the Sikh Empire as a dominant force in the region. His legacy continues to be celebrated by the Gujjar community and in Sikh history. Hari Singh Nalwa was indeed the Governor of Hazara Gojara (Gujjaran) and Kashmir. Hari Singh Nalwa's governorship of Hazara Gojara and Gujranwala was a significant period in the history of the Sikh Empire, and his administrative and military efforts helped consolidate the empire's control over these regions.

188. **Sandhu,** a sub-clan, thrives in Taxila and Dacca, highlighting their historical significance, with "Sandhu" derived from the Sanskrit "sandhu" meaning "join".

189. **Sial/Seyssi/Challi**, a prominent gotra, has a significant presence in Punjab, with "Sial" derived from the Sanskrit "śīla" meaning "conduct" or "behavior".

190. **Saka**, an ancient gotra, is situated between the Caucasian and Caspian Seas, derived from the Kartvelian word "Saka" meaning "people" or "tribe".

191. **Sihar clan**. The word "Sihar" or "Siroh" is derived from the Sanskrit word सिहर or शिरो which means brave people. The Sihar or Siroh community is spread across India and Pakistan, with notable presence in cities like Jaipur, Jodhpur, Udaipur, and others in India, as well as Punjab and Swat regions in Pakistan.

192. **Sathana** is derived from the Persian words "Sat" (سه), meaning "three", and "Ana" (آنا), meaning "place", "strength", and "unity". In other words, it is a composite of three elements, such as earth, water, and sky, which may symbolize the strength and unity of three aspects: body, mind, and spirit. The harmony of these elements fosters a more integrated society. Sathana is also a Gurjar gotra, and a village in Baitgali area Haripur was named after it near Amb and Darband in ancient times. Additionally, there are other villages named after it, including Satana in Nashik district, Maharashtra; Satana village in Madhya Pradesh; and Sattana, a village in Karak district. Today, the Sathana village in Baitgali is home to a majority of Tanoli Gurjars. According to some historians, they migrated from the areas around Bamyánvally, Province of Ghazni and surrounding mountains and thence also settled in the Rajasthan region of India.

193. **Sajjan** derived from the Sanskrit word " (सज्जन-Sajjana," meaning "noble" or "virtuous and gentleman". This name reflects the clan's historical reputation for valor, honor, and nobility.

194. **Salaryia** is Persian word “Sālār-سالار” meaning "commander" or "leader". There are several villages named after it such as Salari village in Kandahar, Province, village in Helmand Province, Salari, a village in Nimruz Province Salari, a village in Uruzgan Province and Salari, a village in Zabul Province.

195. **Solanki** meaning "descendant of Solanki," a ancient Indian king. In ancient times, the Solanki dynasty, also known as the Chalukya dynasty, ruled over a vast empire in western India, including present-day Gujarat and Rajasthan. One notable Solanki king was Kumarapala in 1143-1172 CE, who was known for his military campaigns, administrative reforms, and patronage of art and literature. In Sanskrit it is written as “Solankula,” “Sālānka”, which means strength and power of the community. "Solanki" peple are also referred to the "Suryavanshi", meaning "descendant of the warrior kings or rulers. "Solanki" also means "worthy of praise" or "excellence".

196. **Somro**, a gotra with a storied past, once ruled the Somoro Empire in northern Sindh, Pakistan, until its decline in the 15th century, with "Somro" derived from the Sanskrit "śoma" meaning "moon" and "ra" meaning "ruler".

197. **Sahiwaal** has been found in Rajasthan, India mainly in Tonk and Sawai Madhopur districts and it taken from the "Sahi" which means companion, loyal companions.

198. **Shawla** is also an ancient India found in the Rajasthan region, and is derived from the word "Shawla", meaning "brave" or "strong", reflecting their historical reputation for courage and martial skills.

199. **Suthan** was derived from the word "Suthan", meaning "noble" or "exalted", signifying their historical association with dignity and honor.

200. **Sangu** has a rich history dating back to the ancient times, specifically in the Rajasthan region, and is derived from the word "Sangu", meaning "brave" or "strong", reflecting their historical reputation for courage and martial skills.

201. **Saradhana**, it was derived from the word "Saradhana" meaning "skilled" or "expert", has its roots in ancient India, specifically in the Rajasthan region, where they were renowned for their exceptional craftsmanship and trade prowess. With historical connections to the ancient city of Takshashila (Taksalsila), a major center of learning and Buddhism during the 6th century BCE, the Saradhana clan may have had cultural exchange and trade with the Buddhist community, potentially contributing to the spread of Buddhist ideas and culture. The village of Sardhadana in Khanpur Hazara Gojara is believed to be an important center of trade and commerce, with the Saradhana clan playing a significant role in the region's economic and cultural development, highlighting their significant contributions to India's rich cultural heritage.

202. **Soha**. The Soha Gurjars are known for their bravery, military prowess, and leadership qualities, which have enabled them to maintain their position as one of the most esteemed clans within the community. In Sanskrit, "Soha" सोह means "brave" or "valiant". It's derived from the root "Suh" सुह, which means "to fight" or "to conquer".

203. **Tomar** is a sub-branch of Gurjar which was derived from the Sanskrit word "Tamra", meaning

strength and power. The Tomar clan has a rich history and has produced many notable rulers and warriors, known for their bravery and martial prowess. The name "Tomar" is a testament to their legacy of strength and power, reflecting their origins and values as a community. To some historians, The Tomar (Tomara) Gujjar clan, also known as Tanwar in local dialects, claims descent from the Chandravanshi lineage of the Mahabharata. As a ruling Kshatriya branch of the Aryan Gurjars, their history dates back to the 1st millennium CE. Historian Dr. Augustus Hoernle believed that the Tomaras were a prominent ruling clan of Gurjars during the Gurjara-Pratihara era (4th to 8th centuries). The Tomaras established the Kingdom of Delhi in 736 CE, with Anangpal Tomar-I as the founder. The dynasty lasted until Anangpal Tomar-II, considered the paramount sovereign of Hindustan, was succeeded by his grandson Prithviraj Chauhan, marking the end of Tomar rule. Today, around 20 villages in and around Delhi are inhabited by Gurjar Tanwars, indicating the clan's original Gurjar roots. Notably, these Gurjar Tanwars played a significant role in the 1857 Indian Rebellion against British rule. The Tomar Gurjars ruled the Tomar dynasty of Delhi and Haryana from 600 CE to 1151 CE and later ruled Gwalior in Madhya Pradesh around 1400 CE. In 1151 CE, the Tomar kingdom merged with the Chauhan Gujjar kingdom of Rajasthan. Anangpal Tomar, the most prominent Tomar Gujjar ruler, built the Red Fort of Delhi and is believed to be the first to settle in Delhi. These Tomar Gurjars are also known as Tanwar in Haryana and Rajasthan and are descendants of Hun Gujjars. The Tomar Gujjars have minor branches, including the Toor/Tur and Tor Gujjars, widespread in Punjab, Pakistan, and Khyber

Pakhtunkhwa provinces of Pakistan. In Khyber Pakhtunkhwa, Tor Gujjars are also known as Tor Khel (Tor clan). Like the Tomar Gujjars, these minor branches descend from Hun Gurjar king Toramana/Torman. Additionally, the Tomar Gujjars have other minor branches including the Thakiya, Dhaima (Dahima), and Chamayan.

204. **Tarnava** was derived from the Sanskrit word स्तार्नाव Starnava or Tarnava," meaning "descendant of Tarnava," a ancient Indian king. Starnava's roots are "Star" meaning "star" and "Nava" meaning "new" or "guiding light". So, "Starnava" or "Tarnava" can be interpreted as "guiding star" or "new light".

205. **Thakria/Jhaweri**, an important Gurjar gotra, has left its mark on history, with "Thakria" derived from the Sanskrit "thak" meaning "brave" and "ria" meaning "tribe".

206. **Thakari** also known as Theckari, Thekaria, or Thakore, is a distinguished sub-clan of the Gurjar community, derived from the Sanskrit word Thakura-ठकुर, meaning "lord," "master," or "chief." This revered title signifies high social status and nobility, often bestowed upon rulers and leaders. The Thakari are found in various regions, including western India, particularly in Gujarat, Rajasthan, and Maharashtra, as well as in Pakistan, notably in the province of Khyber Pakhtunkhwa (KP), Kashmir, and Mansehra. In India, they inhabit areas such as Thane district (formerly known as Thakurwadi), Thakurwadi village in Nashik district, Maharashtra, and Thakari village in Banaskantha district, Gujarat. Villages named Thakari are found in northern Rajasthan, particularly in the districts of Nagaur and Ganganagar. Similarly, in Pakistan, they reside in Swat, Mansehra, Kashmir, and other parts of

KP.Raja Gira, the last ruler of Swat (Kamboja Hindu Shahi dynasty), held his capital at Udigram (Odigram), where the fort named after him still stands as a reminder of his reign in the 10<sup>th</sup>-11th century. The Hindu Shahis, who had established their authority in Swat after the decline of Buddhism, faced their final downfall when Sultan Mahmud of Ghazni expanded into the region around 1000 CE. Despite resistance, Raja Gira was defeated, and the Swat Valley was absorbed into the Ghaznavid domains, marking both the collapse of Hindu Shahi power and the beginning of Islamic ascendancy in the valley. The Thakari have a rich and storied history, marked by notable figures like Thakur Singh, a Gurjar chief who valiantly fought against the Mughal Empire, and Thakur Desh Singh, a Gurjar leader who played a pivotal role in the Indian Rebellion of 1857. Moreover, the Thakari Gurjars demonstrated remarkable bravery and loyalty by standing behind Syed Ahmad Brelvi in 1831 during the Balakot battle against the Sikh jathas and the East Indian Company forces. Throughout history, the Thakari sub-klan has made significant contributions to the cultural and political landscape of the regions they inhabit, leaving an indelible mark on the annals of time.

207. **Tank or Tonk or Tang** was originated in the ancient Gurjar tribe and is derived from the word "Tank", meaning "brave" or "strong", reflecting their historical reputation for courage and martial skills. The Taank clan of Gujjars originated from the Punjab region. A ruling family of Gujjars, known as the Taank dynasty (also referred to as the Taak or Taka kingdom), governed Punjab from 550 CE to 950 CE. During their reign, their territory was historically recorded as the Gurjara kingdom or Gujjara dynasty of Punjab. The Kalhana Raajtrangani

mentions a Taank Gurjar ruler, Akhalana (also known as LakhanPal, Ala-Khana, or Ali-khana), who was defeated by Kashmiri emperor HarshaVardhana. The Chinese traveler Hiuen-Tsang (631-643 CE) referred to the kingdom as "Tseh-kia", located east of Gandhara. The Chach Nama, a history of Sindh, mentions it as "Tak". The earliest Muslim author to mention the kingdom was Sulaiman, a merchant who visited the area before 851 CE. In his 11th-12th century work, Raajtrangani, Kashmiri writer Kalhana recorded that the Gurjara king of the Taank kingdom was defeated by Harsha, leading to the disestablishment of his kingdom and his and his Terrotarity also known by the name of Taak-Desa Tak\_Desh. To this day, Gujjars of the Taank, Taak, or Thakiya clans can be found in the same regions, including central, northern, and western Punjab in Pakistani Punjab. Additionally, Taank Gujjars are also present in Azad Jammu and Kashmir, Gilgit-Baltistan, and Khyber Pakhtunkhwa provinces of Pakistan. Notably, the last king, Akhalana, of the Taank dynasty is specifically identified as a Gujjar king.

208. **Toor or Taur Clan.** The legacy of bravery and strength of the Toor or Taur clan dates back to ancient India, specifically in the Rajasthan region, where they earned their name from the word "Toor", meaning "brave" or "strong". They were known for their expertise in horse breeding and archery, and were often employed as soldiers and bodyguards by the ruling dynasties of the time.

209. **Tial** is a subgroup of the Gurjar community and it is derived from the Sanskrit word "Taila" or "Tila", which means "a weighing scale" or "a balance". In ancient times, the Tials may have been involved in trade or commerce, and the name may have been adopted as a

occupational surname. There are several villages in India and Pakistan, including Tial village in Uttarakhand, India, and Tial village in Haripur district and Punjab, Pakistan. **Toduis** a Gurjar gotra, which is derived from the Sanskrit word "Tauda" तौद", which means "mighty" or "powerful". In Haripur, Todu is a villages named after it.

210. **Vania Clan** originating from the ancient Gurjar tribe, the Vania clan's name is derived from the word "Vania", meaning "trader" or "merchant", signifying their historical association with commerce and trade. They were highly respected for their business acumen and were often employed as merchants and traders by the ruling dynasties of the time.

211. **Vokkan Clan**, with a rich history spanning centuries, the Vokkan clan's roots trace back to ancient times in the Rajasthan region, where their name is derived from the word "Vokkan", meaning "skilled" or "expert", reflecting their historical reputation for craftsmanship and trade. They were known for their expertise in metalwork and craftsmanship, and were often employed as artisans and craftsmen by the ruling dynasties of the time.

212. **Vidhuri or Virdee or Virdi Clan** steeped in tradition and knowledge, the Vidhuri or Virdee or Virdi clan's origins date back to ancient India, specifically in the Rajasthan region, where their name is derived from the word "Vidhuri", meaning "wise" or "intelligent", reflecting their historical reputation for knowledge and wisdom. They were known for their expertise in literature and poetry, and were often employed as scholars and poets by the ruling dynasties of the time.

213. **Wissan** or **Veesan** /**Veasan** /**Visen** is indeed a sub-branch of the Gurjar tribe, which is a prominent ethnic group in India and other parts of South Asia. To some historians, it had been derived from the Sanskrit word "Vrishabhan" or "Vrishabha", which means "bull" or "ox". In Karttvelian/ Georgian, the language of the Kartvelian people of the Caucasus region, "Veesan" is pronounced as "ვესან" /**Vesan**. So "Wissan" or "Veesan" refers to strength, courage, or virility.

214. **Yuezhi/ Khotana/ Khitana.** The archaeologists believed that the people inhabited the Tarim Basin region were called the Yuezhi and being part of the Khotan region were also known as Khotan and their descendants as Khotana or Khitana. Present-day, this region is called 'Hotan or Xinjiang' as southern part of China. As per **Mufti Abdul Ghani Al Azhari Al Shashi**, Khatana was from Samia Al-ula in Mesopotamia and it was derived from the Gottiana. An Arab historian Yaqut al-Hamawi in his book *Mu'jam al-Buldan* referred to the Khattana tribe living in Oman, Kudistan, and Syria. According to him, a monument of Khata (Khatana) was built in Oman. Qattan city was founded in Damascus Syria named after Khattana. **Mufti Abdul Ghani Al Azhari Al Shashi** further claimed that Khattana also lived in Kurdistan. This was confirmed by the Pakistani historian and Journalist **Rashid Yasmi**. So according to **Mufti Al Azhari Al Shashi**, Khattana also known as Gotti, Lalobi and Kasi (Kasana) was a descendant of Kurds. He also referred to a Khutan island in Sakaka province in Sakalyia city and Khutan was named after the Khatana tribe in this region. However, Pakistani historian, A prominent 20<sup>th</sup> century historian from Pakistan mentioned **Khattana Kedera Nath** as a progenitor of the

Gurjar who fought against the great Alexander in 325 BC in the Hydaspes river region. He also linked the ancestry of the Gurjars with the Kabul king Kallar, the grandfather of the Jayapala during the Hindu dynasty in the Khorasan Kabul (Kubha or Kaofu) and Purusapura Udabhandapura in the 7<sup>th</sup>-12<sup>th</sup> century before the Muslim invaders. It had been calculated from the historical evidence of Rana Ali Hassan Chauhan who attempted at every cost to connect the Gurjar clan's ancestry (approximately 1200 clans/gotras) with the Rajasthan only or dynasty of 7<sup>th</sup> to 12<sup>th</sup> centuries. To him, every ruler of these dynasties during the said period was a hindu raja and had been considered as Gurjar's progenitor. However, it appears that there are differing opinions among historians regarding the Khatana clan's ancestry and connections. Khattana's branches are Gajgahia (گجگاہیہ), Tthalla, Doiye (ڈوئی), Ralaitay, Dahar, Banth (بانٹھ), Gaigi, Bhandd (بھنڈ), Mor-Mangi, Mong, Mor-Khatana, Khokhar Kunduana (کنڈوانہ).

215. **Zheri** in Persian written as "Zahri" (زہری), meaning "bloody" or "warlike". Zheriswa a sub-clan of the Gujjars, known for their martial prowess and bravery in battle. They are found in Baluchistan &Iran.

According to some Indian historians and writers, Gujjar lineages are descendants of ancient families of mythical India including the Suryavanshi (Solar/Sun dynasty), Chandravanshi (Lunar dynasty),Yaduvanshi (descendants of Yadu), Nandvanshi (descendants of Nandh),Nagvanshi and Agnivanshi (AgnikolorAgnivamsa descendants of Agni).

**Suryavanshi.** The Suryavanshi also known Suryavamsha were descendants of the Lunar dynasty. Suryavanshi Gujjar families are Pratihar, Bargujar, Rathore, Kushan/Kasana (descendants of Kusha son of lord Rama). The Laur, Lohmorand Khari (descendants of Lava/Luv son of lord Rama).

**Chandravanshi.** The Chandravanshi or Chandravamsa (Lunar Dynasty) claims descent from Chandra, The lineage is further divided into Yaduvansh dynasty descendants of King Yadu and Puruvansh dynasty descendants of King Purus. Chandravanshi Gujjars families are Chechi (Yuechi), Kalsian, Chauhan, Motla, Tomar (including its subclans Chamayan, Toor & Tor), Chavda, Chapa (Chaprana), Chawadi, Dor (Dore) and Chandela.

**Yaduvanshi.** The Yaduvanshi or Yaduvamsa meaning descendants of the King Yadu who was the founder of Yadu dynasty of mythical India. The Yaduvanshi Gujjars are Bhati/Bhatti, Bhatia, Bhalot, Jadaun/Jadon, and Soomro.

**Nandvanshi.** The Nandvanshi are descendants of the Nandha/Nandh who was the foster father of the Lord Krishna and the father of Radha Gurjari. According to a couple of historians believe Nandh was Gurjar by race. The Gujjar families of Nandvanshi are Nandha/Nandh clan, Baharwal and Tas (Tass).

**Agnivanshi.** The Agnivanshi also known as Agnivamsa or Agnikul meaning descendants from the Agni God of fire in Hinduism. The Agnikul Gujjar families are Pratihar (Pratihara), Chalukya, Parmar, Chauhan, Sood (Sodha) and Solangi.

**Nagvanshi.** The Nagvanshi or Nagavanshi were the descendants of Nagas one of the Kshatriyas of mythical

India. The Nagvanshi Gujjar families are Nagar (Nagari), Noon, Nekari and Sangu.

---

**References:** The Cultural Heritage of Pakistan (Oxford University Press by Ali, S. M. (2017), History of Chitral. Sang-e-Meel Publications by Baba, M. (2017), The Indus Valley Civilization: A Contemporary Perspective. Routledge by Dennell, R. (2015), The History of Gilgit-Baltistan. Pakistan Study Centre, University of the Punjab, Khan, S. (2018) and Genetic Evidence for Recent Population Mixture in India by Khan, S., Nawaz, M., & Khan, M. A. (2020). Moorjani, P., Thangaraj, K., Patterson, N., & Reich, D. (2013). The American Journal of Human Genetics, Report on a Linguistic Mission to Afghanistan. Institute for Comparative Research in Human Culture by Morgenstierne, The Archaeology of the Indus Valley Civilization: A Review. Journal of the Economic and Social History of the Orient by Ray, H. P. (2004).

**Was the word Gurjar derived from ‘Gurtar’?** A prominent historian mentioned in his book “A Short History of the Gurjar-Past and Present” that the Hindu king Raja Dasharatha used “Gurtar” as a title with his name and over time, the “t” of the Gurtar was replaced with “j” and it was become ‘Gurjar’. This idea seemed without historical evidence because, in Indian history, there were two kings named “Dasharatha”. First was the Raja Dasharatha, king of the Kosala state in 5050 BC also given in the epic Ramayana. He was the father of Lord Rama Chandra or Lord Rama Ji who was reported to be born on 10 January 5114 BC. There was another Dasharatha king/ruler of the Maurya Empire in 250 BC. He was the grandson of the Ashoka. It had been proved

that they never used “Gurtar” as a title with their names}}. Further, the term Gurtar does not occur as a common word in Sankrit or Hindi; rather, it seems to be a later innovation, introduced by certain Hindu writers without any historical or linguistic evidence.

**Mount Judi as Gojar Region.** Mount Judi is also known as the Gojar region, with historical evidence of this name dating back to ancient times. Here are some points that support it such as (a) The mountainous area of Mount Judi is part of Caucasian / Caspian region and it was known as Qardū in Syriac texts, Gordyene used by Greek and Roman writers, and Kordukh in Armenian, (b) The Arabic name of the mountain, Judi, has also been proposed ‘Qardō’, (c) The Gojar region is mentioned in ancient historical accounts as the place where the Ark rested, including the works of Berasus, a Babylonian priest, and Abydenus, a disciple of Aristotle. Mount Judi is situated in the Gojar region, to the northeast of the Island of Ibn 'Umar in Kurdistan, according to A.A.Maududi's text, "Towards Understanding the Quran". The name "Gojar" is considered another spelling or name used for Gurgar, Gocar, and Gowjar in this region, based on the similarities in spelling and pronunciation. Whereas the Syrian word ‘Qardu’ means “high mountain”, the Greek word ‘Gordyene’ as “mountainous region” and the Armenian word ‘Kordukh’ means “mountain or high place”. The terms Qardu, Gordyene, and Kordukh are associated with the ancient region of Corduene, which was located in the area corresponding to modern-day eastern Turkey and northern Iraq and was inhabited by various ethnic groups, including the Carduchoi, Gordyaei, and Gojar / Gowjar. The Gojar /

Gowjar tribe has been linked to the region of Corduene, with some sources suggesting that they were a subgroup of the Carduchoi or Gordyaei. **Therefore, the names Qardu, Gordyene, and Kordukh** have been used interchangeably to refer to the region and its inhabitants, including the Gojar/ Gowjar tribe. As per historical sources, the Gojar/ Gowjar tribe is referred to as the "Qarduchoi" or "Gordyaei", highlighting the connection between the names. The terms **Cardu, Gardu, and Gordyae** are derived from the ancient name of the region, Gordyene, which was inhabited by the **Gurgar, Gocar, Gowjar, or Gojar tribe**. The names Giordi and Georgi are also variants of the name George, which was used to refer to the region and its inhabitants. Here are some historical references that support the use of these alternative names that is **Strabo in his book "Geography"** mentions the region of Gordyene, inhabited by the Gordyaei, while Pliny's "Natural History" refers to the region as Carduene, the "Res Gestae Divi Augusti" mentions the region of Gordyae and the "Geography" of Ptolemy uses the name Giordi to refer to the region. These historical references demonstrate the use of alternative names to refer to the Gurgar, Gocar, Gowjar, or Gojar tribe in the region of Mount Judi. **That's why Mount Judi is also called the Gojar Region** because the Gojars inhabited the surrounding area of Mt. Judi. (from xxi-xliv are reported by Zafar Habib Gujjar from Lahore in his article the history of various clans of Gujjars).

The Zagros mountainous area in the Iraqi Kurdish city of Sulaymaniyah has been identified as "Gojar Mount" in the UNHCR report published on 07 July 2011 in the *Historias* journal by Helene Caux, a UNHCR reporter. Mount Judi falls on the eastern part of the Anatolian mountain range, which connects with the

Zagros Mountains. This is further evidence that the Mount Judi range is also known as "Gojar Mount.

---

**Gurjar, Gujjar, and Gojar in other languages.** The Gujjar is written in Sanskrit as गुर्जर Gurjara گرجارا, गुर्जर Gurjjara, in Hindi as गुज्जर – Gujjar, गूजर Gūjar, गुर्जर - Gurjar and in Indian Punjabi like Punjabi as ਗੁਜਰ Gurjar, in Urdu like گوجر while in the Kartvelliian (Gorgistan / Kurdi language, it is written as Gowjar, Gurgar, Gugur گوجا/ Bijar, Gojar, Gocer / Gocarand in Persian it was denoted with Qajar / Gajar / Muqaddam etc. whereas Gurjara were those who worshiped to the Hindu lord Shiva and the Gurjara were also known as followers of the Saivism. (*According to traditional accounts, Hazrat Shiva is regarded as a descendant of Hazrat Noah (A.S.), who lived after the Great Flood in the valley settled by Hazrat Hind, the son of Ham. It is in this post-deluge era that Hazrat Ramm'ha and Hazrat Shiva Ji are believed to have inhabited the region. These figures, however, bear no historical or spiritual connection with the later Hindu deities known as Ram Ji and Shiva Ji. From this lineage and tradition, the followers and worshippers of Hazrat Shiva Ji came to be identified as the Gurjara*). Gojar in Persian are known as 'QAJAR' which means in the Armenian language as 'Ղաջար - Laĵar', in Azerbaijani as 'Qacar', in French as French 'Kadjar (fr)', in German as "Kadschar", in Russian as 'Кадѣар (Kadžar)' which was borrowed from Russian word "Каджар" (Kadzhár), which refers to the Qajarand in Persian as قاجار - Qâjâr and Grexie in Greek. Further "Kadschar" /Aryan/ Qajar which is a subgroup of

the Turkoman tribe, also known as Gowjar or Gurjar. Whereas "Aryan" is a term that was used in the past to refer to the Indo-Iranian ethnic group, which includes various subgroups such as the Gurjar, Gowjar, or Qajar (Kadschar).

The ancient Greeks used the term "**Grexie**" or "**Gracia**" to refer to the region of Georgia and the Caucasian region, which was inhabited by various tribes, including the Gowjar, Gocar, Gurgar, or Gurjar. The term "**Gracia**" is derived from the Greek word "**Γραικός**" (Graikos), which was used to refer to the region of Georgia and the people who lived there. The Greeks also used the term "**Κολχίς**" (**Kolchis**) to refer to the region of western Georgia, which was inhabited by the Colchians, a tribe that was related to the Gurjar or Gowjar. "Grexie" was taken from "Γραικός" /Graikos" words, over time, which was referred to other regions and tribes, including the Caucasian region and the Gurjar / Gurgar or Gowjar tribe. However, in Spanish, the "Gurjar" or "Gojar" is indeed written as "**Goejar**", "**Guevejar**".

**Gojars' Ancestry.** As per the T-O Map introduced first by the Spanish scholar / Geographer, the earth was divided into three sides (trifarie), i.e. Europe, Asia, and Africa, according to him, the world population re-emerged after the Noah Flood, and his three sons Sem, Japheth and Ham were declared as world's ancestors. The Isidore was of the view that the Noah son Sem went to the Asia, Japheth to the Europe / Asia and Ham to the Aferica side. So according to Isidore of Sevili, Sem, Japheth and Ham were the ancestors of the world population. Therefore, Japheth is the ancestor of the people of the Gojar /Gujjar Region of mount Judi from where the

people travelled towards the Tarim Basin, Soghdhia, Bactria and Sketa, Hotan / Khotan, Yeuzhi. Therefore, none Raja or Maharaja was the Gojar / Gujjar's ancestor.

**Hind and Hindustan / Shiba and Ra'maah as Shivaji and Rama ji. Noah (Manu) Flood and Non-Muslim Historians views:** The famous Persian historian Mir Khvand (میر اخوند) mentions in his book *Rauzat us-Safa* (روضته الصفا) that Hind and Sindh were the sons of Hazrat Ham (Ham, son of Noah, عليه السلام), and Sheba and Ra'mah were their grandsons. Hind moved to what was then Maluha (Ayodhya) and established a settlement named "Hindvipa," which was later renamed "Hindustan" for the entire country. Similarly, Sindh settled in the region of Sindh. This account was also endorsed by another Persian historian, Muhammad Qasim Farishta, in his book *Tarikh-i Firishta*, which states that Hind was the son of Hazrat Ham bin Noah عليه السلام. According to one theory, Sheba (Shiba) was actually Shivaji, and Ramah was Ramaji, who were in no way Hindus. Hinduism as a religion began around 1500 BC, whereas Sheba and Ramah lived around 5000 BC. Thus, it has been proven that Ramaji and Shivaji were not Hindus by any means.

According to the Tafseer of the 26th Ayah of the Holy Quran, as mentioned in *Tafseer Ibn Kaseer* (تفسير ابن كثير), Hazrat Noah said to Allah, "My Lord, do not leave a single one of them on the face of the earth, not even a lone individual," meaning that no disbeliever should be left alive on the earth, indicating its universality. This was also narrated by the British historian John Briggs on page lxi of his book *History of the Rise of the Mahomedan Power in India*, till the year A.D. 1612. He states that the population of India, like that of other parts of the globe, arose from the descendants of Noah. After the flood,

Noah's three sons—Shem, Ham, and Japhet—began to cultivate the fields for their own subsistence and that of their children. On another page (lxiii), John Briggs also states that some Hindus assert that the tribes of Brahmins and Kshatriyas have existed since time immemorial, but the Rajputs are a modern tribe, only known since the beginning of the Kalyug (which, according to Hindus, is the last and current age in the Hindu cycle).

**Comparison of Hindu Earth Theory with the Young Earth Creationist Claim.** Hindu cosmology measures Earth's lifetime through the concept of four Yugas, each spanning millions of years, without relying on geological evidence or divine creation theories. In contrast, the scientific consensus estimates the Earth's age at 4.54 billion years, based on radiometric dating and geological studies. Meanwhile, Young Earth Creationists claim that the Earth and the solar system are less than 10,000 years old, interpreting scientific findings through the lens of biblical creation. Dr. Mark Harwood, an Australian scientist, is currently associated with Creation Ministries International (CMI). He played a key role in the development of Australia's satellite system. As a proponent of Young Earth Creationism, Dr. Harwood argues that scientific evidence, particularly from astronomy, supports the biblical claim that the Earth and the solar system are less than 10,000 years old. This directly contrasts with mainstream science, which, through radiometric dating and geological research, estimates the Earth's age at 4.54 billion years. He asserts that science should be interpreted through the framework of divine creation rather than evolutionary theories. Dr. Harwood has also delivered a presentation titled "A Brief,

but True, History of Time," in which he further explains his perspective on Earth's creation and its actual lifetime.

Based on the above discussion, it is concluded that Hindu cosmology's estimation of Earth's age, based on Yuga cycles, lacks scientific validation and is neither supported by geological evidence nor divine creation theories. It stands in opposition to both scientific findings and biblical accounts of Earth's origins.

### **Georgian King Vakhtang I and India:**

According to the historical Georgian historical texts 'KartlisTskhovreba', **King Vakhtang I of Georgia launched an invasion of India in 460 A.D, during which he conquered a significant part of the region and established his rule.** The Georgian king, in alliance with the Persian king Peroz I, fought and defeated the Hephthalites (White Huns). This strongly suggests a clear connection between the Gujjars and Georgia.

**Menander, the Ancient Greek King and Euthydemid dynasty (165-130 BC):** An Indian historian Arunansh B. Goswami, in his article "Menander, the Ancient Greek King of India", mentions that King Menander began as a Greek general under King Demetrius of the **Euthydemid dynasty**. According to W. W. Tarn in his book *Greeks in Bactria and India*, Menander is considered the most successful Indo-Greek king. He ruled a vast empire from Gandhara to the Hindu city of Mathura.

**The Euthydemid dynasty** itself is important in Hellenistic history. It began when Euthydemus, a Greek satrap, defeated the son of Diodotus, the first Greek governor of Bactria who had rebelled against the Seleucid

king Antiochus. Tarn argues that ignoring the Euthydemid dynasty in Greek history leaves the picture incomplete. After the death of Demetrius, Menander was chosen by the Euthydemid army to be king. He legitimized his rule by marrying Demetrius' daughter, Agathocleia. Menander's capital was Sagala (Sialkot in Pakistan) and he had a summer capital in the hills. He also established military colonies like Daedala, settled by Cretan and Lycian mercenaries, and Salagissa, east of the Sutlej River, settled by Pisidian soldiers. Menander even conquered Pataliputra (called Palibothra by the Greeks/present-day Patna), the powerful capital of the Magadha kingdom once ruled by Emperor Ashoka. Irish historian V. A. Smith and W. W. Tarn note that this was a remarkable feat, as even Alexander the Great failed to take the city. After his conquest, Menander set his southern frontier near Mathura. He is also remembered in Buddhist tradition through the *Milinda Panha* (a dialogue between Buddhist sage Nagasena and king Menander. This text is part of the book *Khuddaka Nikaya* in Burmese Buddhism, where Menander is remembered as the wise king Milinda). Menander issued silver Drachms, coins that depicted Athena hurling a thunderbolt. According to John Keay in *India: A History*, the portrait of Menander on these coins, with a large topi-style helmet, gentle features, and soft curls, did not resemble a fierce conqueror. He referred to himself as Basileos (King) and Soter (Saviour/helper), not as a warrior king. Interestingly, the name and style of the Drachm coinage were later adopted by Indian dynasties like the Pratiharas, showing Menander's lasting influence on Indian political and economic culture. Menander's military strength was so great that even Alexander's Macedonian army, after defeating

Persian emperor Darius III, hesitated to go further into India. They refused to move beyond the Hydraspes River and demanded to return. Alexander was forced to retreat and died in Persia in 324 BC. Menander, however, fulfilled the conquest Alexander could not, becoming one of the most respected Greek kings in India. **To this day, many Indians still name their sons Milind in honor of Menander's legacy.**

**Burial Practices in the Indus Valley Civilization.** The Indus Valley Civilization (3300–1300 BC) practiced diverse burial customs, as seen in Harappa, Mohenjo-Daro, and Kalibangan, where primary burials (complete skeletons), secondary burials (partial remains), and cenotaphs (empty graves) were common, often with grave goods. Studies by M.K. Dhavalikar, S.R. Rao, Sir John Marshall, and Mortimer Wheeler suggest that cremation was rare, though some urn burials hint at early practices. The shift to cremation is linked to the Vedic Period (1500–500 BC), where the Rigveda first mentions Agni (fire god) in funeral rites, emphasizing the soul's release through fire. Later texts like the Atharvaveda and Manusmriti (200 BC–200 CE) established cremation as the norm, with burial reserved for infants, ascetics, and saints. Scholars like B.B. Lal, Gregory Possehl, and Iravatham Mahadevan explored links between Indus practices and early Hindu rituals. This transition highlights a cultural and religious shift, aligning with Vedic beliefs in reincarnation and purification through fire. This was also endorsed by the Archaeological Survey of India (ASI), located at Janpath, New Delhi – 110011, India (Phone: +91-11-23013574; Website: [asi.nic.in](http://asi.nic.in)), conducted extensive excavations at the Kalibangan site in the

Hanumangarh district of Rajasthan between 1961 and 1969. Consequently, it would be inaccurate to directly equate the IVC's cultural practices with those of Hinduism as it is known today.

**Contrasting Maternal and Paternal Genetic Histories among Five Ethnic Groups from Khyber Pakhtunkhwa.** A genetic study, conducted by a team of researchers including Muhammad Tariq, Habib Ahmad, Brian E. Hemphill, Umar Farooq, and Theodore G. Schurr from leading research institutes in Pakistan and abroad, offers valuable insights into the contrasting maternal and paternal genetic histories of Khyber Pakhtunkhwa. The study primarily focuses on five major ethnic groups—Gujars, Jadoons, Syeds, Tanolis, and Yousafzais, while also shedding light on the broader genetic landscape that includes groups such as Awan, Swati, Dilzak, Abbassi, Karlal, and others. The genetic data reveals a striking diversity of paternal haplogroups, reflecting a history shaped by early human migrations, Neolithic agricultural expansions, Indo-Aryan movements, Central Asian invasions, and later Islamic conquests.

1) **Gujars and Yousafzais** predominantly carry the R1a1a-M17 Y-chromosome haplogroup, a lineage commonly associated with the Indo-Aryan migrations from the Central Asian steppe into the Indian subcontinent around 2000 BC. This haplogroup is widespread in northern South Asia and has strong West Eurasian connections, particularly with the ancient populations of the Andronovo and Sintashta cultures.

2) **Jadoons** exhibit significant East Asian lineages such as O3-M122 and Q-MEH2, suggesting

ancestral ties with Turkic, Mongolic, and Central Asian groups

**3) Tanolis largely harbor R1b1a-M297**, a haplogroup linked to Indo-European migrations from Europe and the Eurasian steppe. This suggests that their ancestors may have been part of early Indo-Iranian or Scythian (Saka) expansions into South Asia, reinforcing the historical connections between northern Pakistan and the broader Indo-European world.

**4) Swati carry a mix of R1a1a-M17** (associated with Indo-Aryan migrations) and J2 (linked to Neolithic farmers from the Fertile Crescent), reflecting a historical blend of South Asian and Middle Eastern influences. Their genetic profile aligns with the region's history of Persian, Ghaznavid, and Ghurid rule, which brought Middle Eastern influences into the subcontinent.

**5) Awan predominantly exhibit R1b and R1a haplogroups, with traces of J2**, indicating potential Indo-European, Central Asian, and Middle Eastern ancestry. Some historical records suggest that the Awans claim descent from Arab, Persian, or Turkic lineages, which aligns with their genetic composition.

**6) Abbassi are associated with J2 and L, with some presence of R1a**, suggesting strong Middle Eastern and South Asian genetic influences. Their historical connections to the Abbasid Caliphate and Persian administrative elites may explain their genetic diversity.

**7) Karlal possess a significant proportion of R1a and R2**, haplogroups that are common in northern Pakistan and linked to early Indo-Aryan migrations. Their genetic makeup suggests a long-standing presence in the region, potentially tracing back to Dardic and Gandharan populations of ancient times.

The said study provides a multi-layered genetic narrative of Khyber Pakhtunkhwa, revealing how historical events, ranging from Indo-Aryan migrations (2000 BC), Persian and Greek incursions (6<sup>th</sup>-4<sup>th</sup> centuries BC), Scythian and Kushan expansions (1<sup>st</sup> century BCE-3<sup>rd</sup> century CE), the arrival of Turkic and Mongol groups (10<sup>th</sup>-14<sup>th</sup> centuries CE), and Islamic conquests (7<sup>th</sup>-16<sup>th</sup> centuries CE), have all left their imprint on the region's genetic makeup. The diverse haplogroups found among these ethnic groups underscore the complex interplay of West Eurasian, South Asian, and East Asian paternal lineages, reflecting the region's rich and dynamic history of migration, conquest, and cultural exchange.

**Genetic Research by Hazara University Mansehra (2014-18.** According to this research report, the modern human population, or present-day humans, emerged from Africa and rapidly spread to various parts of Europe and Asia around 6,000 years ago. Some genetic evidence suggests that migration occurred from Africa through two routes, including a single migration followed by the rapid northward migration of a subgroup. One of these groups moved northward towards East Asia and then spread from Central Asia to India. A historical review and archaeological remains indicate that the land of Pakistan gave rise to two famous ancient civilizations such as (1) the **Gandhara civilization** and (2) the **Indus Valley civilization**. The Indus Valley civilization was destroyed around 1500 BCE due to earthquakes and suffered significant damage to its agricultural system due to a series of floods around 1700 BCE. The earliest Indo-European peoples were the Hittites, who settled in a new homeland, with traces of their presence found south of the Caucasus around 2000 BCE. Some tribes moved westward

to Anatolia, while others migrated eastward toward Persia (Iran). After a long migration, they temporarily settled in Iran around 1500 BCE. A nomadic tribe, the Aryans, moved further east, crossing the Hindu Kush mountains and eventually occupying the Indian subcontinent. According to this genetic research report, the Y-DNA haplogroup of tribes inhabited in the Hazara Division, Swabi, and Bunir districts is R1a, R1a1a.

The Spanish scholar **Isidore** divided the world into three continents: Africa, Europe, and Asia. He further predicted that after the Universal Flood of Noah (peace be upon him), the world's population re-emerged through his sons—Japheth, Shem, and Ham. Japheth migrated to Europe and western Asia, Shem settled in Asia, and Ham moved to Africa.

**Indian Ancient History.** Ravi Kapoor, a former IRS officer, UPSC exam mentor, and author, writes in his historical analysis that Indian ancient history broadly informs us about the early cultures, the beginning of agriculture, and the rise of civilization in the country. It was during this period that pre-Aryans, Indo-Aryans, Greeks, Huns, Scythians, etc invaded India and made it their homeland. (रविकपूर, पूर्व IRS अधिकारी, UPSC परीक्षामेंटर और लेखक, अपने ऐतिहासिक विश्लेषण में लिखते हैं कि भारतीय प्राचीन इतिहास मोटे तौर पर हमें देश में शुरू आती संस्कृतियों, कृषि और सभ्यता की शुरुआत के बारे में बताता है। यह इस अवधि के दौरान था कि पूर्व-आर्यों, इंडो-आर्यों, यूनानियों, हूणों, सीथियनों आदि ने भारत पर आक्रमण किया और इसे अपनी मातृभूमि बना लिया।) (Examiners and authors, in their historical analysis, write that ancient Indian history

broadly informs us about the early cultures, agriculture, and the beginnings of civilization in the country. It was during this period that the pre-Aryans, Indo-Aryans, Greeks, Huns, Scythians, etc., invaded India and made it their homeland). Similar content is present in the article titled "प्राचीनतथामध्यकालीनऔरआधुनिकइतिहासमेंअंतर" (Difference Between Ancient, Medieval, and Modern History), which is also available on the Testbook website {<https://testbook.co>}.

**The Kushan Empire - a Bridge Between Central Asia and the Indian Subcontinent:** The Kushan Empire was founded by the Yuezhi in the 1st century AD in Bactria and expanded to rule Tajikistan, Uzbekistan, Afghanistan, Pakistan, Eastern Iran, and North India. The Yuezhi were a tribal alliance that migrated from Central Asia to Afghanistan, settling from Balkh to Peshawar. In the early period, the Kushans used Greek as their court language due to the influence of Greek rule in Bactria. By 127 AD, Emperor Kanishka the Great adopted Bactrian and Tokharian as official languages. Kanishka played a pivotal role in spreading Buddhism across India, Iran, and China and is considered one of the most significant figures in Buddhist history.

The Kushans maintained diplomatic ties with the Roman Empire, the Kingdom of Aksum, and the Han Empire. Their era marked a golden age of Bactrian art and philosophy, with key archaeological sites including Hadda, Bamiyan Buddhas, Kanishka's Stupa (Pakistan), and the Bactrian Treasure of Tillya Tepe. However, much of their history is preserved in foreign sources rather than

indigenous records. By the early to mid-3rd century AD, the empire faced pressure from the Sassanids, Gupta Empire, and Kidarians. The Sassanids captured Balkh, Sogdiana, and Gandhara, establishing the Kushan-shahr, ruled by Kushan-shahis. The remaining Kushans continued ruling parts of Pakistan and Northern India until 375 AD, when they were defeated by Samudra Gupta.

**References:** As per [Kushan.org](http://Kushan.org) (archived on July 7, 2015, by Wayback Machine) and Si-Yu-Ki, Buddhist Records of the Western World (Trans. Samuel Beal, Kegan Paul, Trench, Trubner & Co. Ltd. London), detailing the Kushan Kings (Bactrian:  $\text{K}\bar{\text{u}}\bar{\text{s}}\bar{\text{a}}\bar{\text{n}}\bar{\text{o}}$ , Latin transcription: Kušāno, Ancient Greek:  $\text{B}\alpha\sigma\iota\epsilon\acute{\iota}\alpha\text{K}\omega\sigma\sigma\alpha\nu\tilde{\omega}\nu$ , Sanskrit:  $\text{कुषाण राजवंश}$ , Standard Chinese: 貴霜帝國, Pahlavi: □, Middle Persian: (?); Latin transcription: Kušān-šahr), [Source Link](#).

**Gujjar / Gojars Origin.** In the first edition of 'The Gojar Origin', two theories were explored to trace the origins of the Gurjars/Gojars i.e, the Aryan/Kartvillian and Kshatriyan theories. These theories suggest that the Gurjars/Gojars originated from the Caucasian region, specifically from Mount Gojar/Judi in Georgia. Professor LavenMaruashvili from the Georgian Institute of Geography has stated that there is sufficient evidence to warrant further research into when Georgians began migrating to India. Notably, the Gujjar kings in Rajasthan, India, used a currency called 'Dramma', which is derived from the Greek word 'drama'. This has led Parwez Dewan, an Indian scholar, to suggest a possible link between the Gurjars/Gojars and the Georgian and Caucasian regions."

**Professor Majid Hussain**, an Indian scholar, in his book "Geography of Jammu & Kashmir State" (pages 82-83), discussed the origins of the Gujjars. One theory suggests that they originally inhabited Georgia (Gurjia), a region between the Black Sea and the Caspian Sea in the Soviet Union. Due to various push and pull factors, they left their homeland and migrated through Central Asia, Iraq, Iran, and Afghanistan, eventually entering the Indian subcontinent through the Khyber Pass. They then moved southward, reaching Gujarat via the Indus plains, and later settled in the Siwaliks and Himalayas due to droughts in Gujarat. Professor Hussain notes that the Gujjars named several settlements after their own name, such as Gujrabad, Gujru, Gurjara, Gujarkhan, and Gujranwala, in Iran, Afghanistan, Turkmenia, and Pakistan. Some social anthropologists believe that the Gujjars derived their name from the Sanskrit word "Gurjara," the original name of Gujarat. Arab geographers, on the other hand, considered the Gujjars to be the inhabitants of Juzr (Gurjara). Al-Idrisi wrote that Jurz or Juzr was both a royal title and the name of a country. Due to the lack of the "g" sound in Arabic, the Gujjars were referred to as Jurze or Juzrs by Arab writers. In the 9th and 10th centuries, much of Rajasthan was known as "Gujjardesa" (Land of Gujjars). Interestingly, this name was applied to Rajasthan as early as the 5th century A.D. The Gurjara kingdom eventually ceased to exist during the reign of Mughal Empire King Akbar, when their territory was annexed.

In 2019, Shamsheer Hakla Poonchi, an Indian researcher from village Bandichechian, Tehsil Haveli, District Poonch, Jammu & Kashmir, published a comprehensive article on the history and origins of the Gujjar community. According to his research, the Gujjars

have a rich and diverse history that spans across multiple countries, including India, Pakistan, Afghanistan, Iran, and Russia. Despite variations in names and spellings, such as "Gurjar", "Gojar", and "Gorjar", the community's origins and culture remain shared. Historians have long debated the Gujjars' origins, with some believing they were indigenous to India and others suggesting they migrated from Central Asia. Ancient Sanskrit literature and scholars like Pandit Vasudeva Prasad and Radhakant suggest that the term "Gujjar" referred to the Kshatriyas, a warrior class. Scientific evidence also indicates that Gujjars belong to the Aryan race. Historical records show that Gujjars established two kingdoms in 78 AD, one in Patna and another in Peshawar, which extended to Central Asia. During Emperor Kanishka's reign, the Gujjar kingdom reached its peak, with trade networks stretching to Europe. The Gujjars also ruled over Northern India during the 5th and 6th centuries CE. Despite facing suppression and downfall under Muslim rule, the Gujjar community maintained their identity and language, Gojri. Today, the Gujjar community, also known as Gojar, is a widespread tribe found globally, with roots in various religions, including Christianity, Hinduism, Sikhism, Communism, Buddhism, and Islam. Despite their diverse religious affiliations, the Gujjar community shares a common history and cultural heritage.

**Gojar/Gujjar in Saketa.** As per Hindu oriented writers, Gojars origin confined to Saketaसाकेत (descendants of Okkaka Buddhas) region whereas we believe that the Gojar being a worldwide tribe is a nation and according to Sapanish scholar and grographer Isidore, the people of the Saketa, Khotan Tarim Basin, Soghdia, Bactria are the descendants of Hazrat Japheth and Sem. According to Isidore' theory " Isidorian 'De nature and rerum and T-O Map' developed in the 7th century and divided the



world into three continents such as Africa, Europe and Asia. According to Isidore's theory and Islamic historians, after Noah Flood, Noah's son Ham went to Africa, Sem to Asia and Japheth to Europe cum Asia. Isidore and Islamic historians were agreed and endorsed that Magog, Turks, Khazars, Oghuz, Mangols, Slavs, Yuezhi Khotan Chinese are the descendants of Hazrat Japheth a.s.

Gujjar title was used for the tribe or tribes residing in the region of Sogdia, Bactria and IVC before the Gregorian/ Current Era.

Gojar / Gojer was used for tribes inhabited the region of Scythian, Kurdistan, Mt Judi, Gorgistan, Azerbaijan, Russian republics, Tarim Basin. Gurjara was used for the people of Kuru and Pratiharas kingdom in the 7th - 12th centuries. As per Hindu oriented writers, Gojars origin confined to Saketaसाकेत region (descendants of Okkaka Buddhas) whereas we believe that the Gojar being a worldwide tribe is a nation and according to Sapanish scholar and grographer Isidore, the people of the Saketa,

Khotan Tarim Basin, Soghdia, Bactria are the descendants of Hazrat Japheth and Sem.

According to Nepalese historians, Raja Vikramaditya was born in 102 BC in Batishputali, Nepal. They also claim that Lord Rama was also from Nepal. Raja Vikramaditya introduced the Vikram Samvat / Gojar calendar in 57 BC, which was 57 years ahead of the Christian calendar. This calendar is still widely used in Nepal and India. Interestingly, Hindu writers and historians have made a claim that Raja Vikramaditya was actually Raja Bikarmi, born in Malwa, Madhya Pradesh, in Southern Rajasthan. However, this claim lacks historical evidence and is not considered authentic or valid by historians. Instead, they believe that Chandragupta II was the actual Raja Vikramaditya, also known as Raja Chandragupta Vikramaditya. Hindu writers have also attributed the construction of a Shiva Temple in Mecca to Chandragupta II and described his rule as extending between Indonesia and Arabia. In contrast, Nepalese historians have presented a different account. According to them, Raja Vikramaditya's forces defeated the Sakas (Scythian/Iranian and Tarim Basin forces) in Ujjain/Avantika, Madhya Pradesh, and introduced the Vikrami Gojar Calendar, which is 57 years ahead of the Christian Era. This account contradicts the Hindu version. Moreover, the presence of Iranian, Parthian, and Georgian rule in Ujjain, Madhya Pradesh, and Rajasthan serves as evidence that the Gojars traveled to the Saketa region and ruled it for centuries.

**Hindus once prevailed as Hinduism.** The British historian, Sir Monier-Williams in his book "Modern India and the Indians of 1878, who first time mentioned the term "Hinduism" and he described it as a religious practices of the Indian subcontinent. Further, he also mentioned

“Hinduism” as a religious practice in his book "The Siksha-Patri of the Swami-Narayana Sect of 1880". This usage of the term "Hinduism" by Monier-Williams is considered a significant milestone in the development of the concept of Hinduism as a distinct religion. Before this, the term "Hindu" was used primarily to describe the people living in the Indian subcontinent, without necessarily implying a unified religious identity.

**Sir Monier** Williams also mentioned the Village System prevailed in India before the East India Company rule which he discussed in his book “Modern India and the Indians” where he mentioned that there was a well-organized ‘village system’ under which there was an elected Village Headman who was also acted as president of a Village Council or Panchayat. He as a state agent was responsible for the collection of state assessments. He was allowed independent jurisdiction powers such as arranging village police, enforcing sanitation, settling questions of ploughing and sowing, deciding disputes among cultivators, etc. The Village Headman was allowed to have twelve officials at the village level who worked under him and each official was paid by the cultivators in kind according to the value of services he rendered to the community. These officials were (1) the Patwari or village accountant and registrar as a kind of Government land-steward, keeping the Juma-bandi or account of the land produce, rents and assessment of the village. He sometimes acted as Majmudar (otherwise Majmudar), or State record keeper, and in some parts of Western India was called Talati, (2) Village Chaplain or Domestic Priest, in Sanskrit called Purohita and in Gujrati Gor or Guru who performed all religious ceremonies for the villagers. He was supported by fixed allotment of grains and by special presents of food at caste dinners or by a gift of

money on occasion of birth, weddings, or other family solemnities, (3) Nai/ Barbar/ Napit in Sanskrit, Hajjam in Arabic, Warand or waland, Gaenjo or Gaenja in Gujrati, (4) Kumbhar or potter or Kumba-Kara in Sanskrit, (5) Sutar or carpenter or sutra-dhara, (6) Lohar or blacksmith or loha-kara, (7) Dhobi or washerman, (8) Bhisti or bhishiti or water-carrier / pakhali, (9) Darzi or darji or tailor or sipi/ simpji in Dakkan, (10) Mochi or shoemaker, (11) Chaukidar or watchman or Bakhewar /Pahari in Gujrati and (12) Chamar or tanner or charma-kara in Sanskrit or village Janitor.

**Kushan Kingdom in the light of Adesh Katariya:** Adesh Katariya, a renowned Indian history researcher, has dedicated his work to central Asian history. He has authored five history books focusing on ancient Asian kingdoms, including the Kushana Kingdom, Huna Kingdom, Hephthalite Empire, and Gurjara-Pratihara. His research reveals that the ancient Yuezhi, a Tocharian-speaking Aryan people from the Tarim Basin, established various kingdoms in Central Asia, including Kushana, Huna, Hephthalite, Khazar, Kidarite, Tomar, Nagar, and Pratihar. These kingdoms were known by different names in different regions and timelines. Today, the Yuezhi descendants are known as Gurjar and Gujjar in India, Pakistan, Afghanistan, Tajikistan, Iran, Turkmenistan, and Uzbekistan, and as Gusar in Turkey and Gusarova in the Caucasus region. Due to their origins in Tokhristan, they are also referred to as Tocharian or Tokharian (Tushar in Indian-Sanskrit literature).

**Adesh Katariya** has authored several works on Central Asian Gurjars/Yuezhi, including books such as "Ancient History of Central Asia" and "The Glorious History of Kushana Empire", as well as articles like "Yuezhi in

Central Asia", "Kushana Kingdom", "Huna in Central Asia", "Heptelites - White Huna History", "Xionites - Red Huns of Gujjar Origin", "History of Eurasia in the Northern Huna Period", "Gurjar Pratihar - The Royal Kshatriya", "Khazar Empire and its History", "Was Chandra Gupta Maurya a Punjabi Gujjar?", "Gurjar Samrat Bhoj Parmara", "Footprints of Gurjar Clan in West Asia and Europe", "Chandel - Gujjar History", and "Tanwar - Gujjar History". In his book "Gurjar/Gujjar-The Royal Aryan", Adesh Katariya recounts how the ancient Yuezhi's descendants were forced out of the Tarim Basin in 176 BC by the Xiongnu, a fierce Mongolian people. The Yuezhi then migrated westward, conquering earlier dynasties in the Northwest region and ultimately establishing the vast Kushan Empire of Khotana, which spanned from Central Asia to the eastern Gangetic basin.

According to Adesh Katariya, Gojar/ Gurjars established the following kingdoms in Central Asia, Bactria/ Soghdia and the subcontinent of India- Pakistan:

1) **Kushan Empire.** After migrating from the Tarim Basin, the Yuezhi

Gurjars defeated the Shakas and the Pahlavas/Parthians, and went on to establish a vast empire in Afghanistan, Pakistan, and northern India known as Kushan Empire in the 1<sup>st</sup> century CE. This kingdom was founded by Kujula Kadphises, who was succeeded by his son and grandsons, including Wima Kadphises and the renowned Kanishka. Under their rule, the empire flourished and expanded, leaving a lasting legacy in the region. The founder of the Kushan Empire, Kujula Kadphises, predecessor of Heraios chief of the Kushans, was also known as Qiújūluó and as Kujula Kasasa in the Tarim Basin region which was a major

centre of the Kushan Empire established in the 1<sup>st</sup> century.

2) **Huna Gurjar Kingdom:** The Hun Gurjars established two kingdoms

in Central Asia such as (1) Bachria Kingdom of Hephelites and (2) Aryabart Kingdom of Hephelites. Huna Gurjars leaders were Akshunawar and Napki Malka. The first king of the White Huns in India is known by the name of Tunjina. In Bukhara, the title of overlord of White Huns was 'Khaghan'. Balgars are descendents of the Huns. Huna Kingdom rulers were Tunjina, Toramana, Mihirakula, Pravarasena, Gokarna, Khinkhila, Yodissthira and Lakhana.

3) **Khazar kingdom:** Khazar is Turkish prouce of Gurjar, after the

death of the Huna king 'Attila, Hunish Gurjar kingdom collapsed and remaining Huna soldiers established another kingdom in Eurasia. Khazars were part of Yuezhi tribe which was the Turkish tribes. The Khazar kings used 'Khan and Khaghan' titles for their head of the Khanate and 'Khaghan' for its chieftains.

4) **Gurjar Pratihara Empire.** The Parihar / Pratihara Empire was an

imperial dynasty of Gurjars tribe that ruled Northern India from 7<sup>th</sup> century to 11<sup>th</sup> century. The Parihar / Pratihara Gurjar Empire was an imperial dynasty of Gurjars tribe that ruled Northern India from 7<sup>th</sup> century to 11<sup>th</sup> century. The Parihar Gurjar rulers were (1) Dadda I, II & III, (2) Nagabhata I, (3) Vatsaraja, (4) Nagabhata II, (5) Ramabhadra, (6) Mihira Bhoja I, (7) Mahendrapala I, (8) Bhoja II, (9) Mahipala I, (10) Mahendrapala II, (11) Devpala (12) Vinaykपाल, (13) Mahipala II, (14) Vijayपाल, (15) Rajपाल, (16) Trilochanपाल and (17) Jaseपाल ( Yashपाल).

5) **Maitrik Gurjar King.** Maitrik dynasty was established at

Vallabhipuraby Senapati Bhattarak in 470 CE. They were the followers of the Shivism.

6) **Chanlukya Gurjar Kingdom.** The Chanlukyas were dominant power in the Deccan during 6<sup>th</sup> to 8<sup>th</sup> century and were the western Chanlukyas. Adesh Katariya's collections was so analysed that the origins of the Gujjar people are traced back to a proposed migration from Central Asia to South Asia. This theory suggests that the Gujjars are the descendants of an ancient group that migrated from Central Asia to the Indian subcontinent, shaping the ethnic group's history and identity.

The theory that Gujjars originated from Central Asia is supported by various evidence, including physical and cultural similarities with Central Asian populations, such as fair complexion and nomadic lifestyle, linguistic ties to Central Asian languages, and genetic studies showing a high frequency of haplogroup R1a1, common in Central Asia and Eastern Europe. While the exact timing and route of migration are debated, it's believed to have occurred in ancient times, possibly during the Gupta Empire (320-550 AD), with the Gujjars, as pastoralists and nomads, likely migrating due to environmental and political changes in their homelands, adapting to the new environment and settling in the northern Indian subcontinent. Although alternative theories, such as Indo-Aryan origin or mixed origins, exist, the Central Asian origin theory is supported by a significant body of evidence.

In conclusion, the theory of the Gujjar migration from Central Asia to South Asia is widely accepted among scholars, supported by a robust combination of physical, cultural, linguistic, and genetic evidence. This theory

suggests that the Gujjars are descendants of an ancient group that migrated from Central Asia to the Indian subcontinent, shaping their identity and heritage.

Fazal Hussain, a research scholar at Maulana Azad National Urdu University, Hyderabad, India, published an article in the International Journal of Social Science and Economic Research in 2019, tracing the Gujjar socio-political status. His study revealed that the Gujjars originated from Georgia (Gurjia) in the Soviet Union, migrating through Central Asia, Iran, Iraq, Afghanistan, and the Khyber Pass to reach India, eventually settling in Gujarat. The name "Gujarat" is derived from the Prakrit "Gujjar Ratta" or "Gujjar Rashtra," meaning the land of Gujjars. Hussain's research suggests that the Gujjars entered India with the Huns in ancient times, passing through Punjab and Rajasthan, before settling in Western India. Similarly, Satnum Singh Deol's study on Gujjar human rights at Guru Nanak University, Amritsar, India, found that the Gujjars, along with the Kushan clan of the Yuchi or Tokhari tribe, established political supremacy in Vindhyas and Madhura, with Kanishka being a notable Gujjar king of Kushan empire.

**Manoj K. Saxena and Sanjay Kumar Dean**, from the School of Education, Central University of Himachal Pradesh, India ([drmanojksaxena@gmail.com](mailto:drmanojksaxena@gmail.com)) had also conducted a study on "Social and Educational Problems of Gujjar Students" in Jammu & Kashmir and northern states of India and they concluded that in Jammu & Kashmir, five big sub-tribes are residing over various places of the state which are (1) **the Bakarwal Gujjars** community is spread almost in each district of the state Jammu and Kashmir in substantial numbers, however, they are mostly the residents of Kalakote, Riasi, Nowshaira, Bandi-Pura, Shopian, Kulgam, Pahalgam, Tral and Uri

etc (2) **Alahiwal Gujjars** is a sub-tribe has migrated from the frontier state of Pakistan and are mostly nomads residing in the different areas of Jammu and Kashmir, (3) **Kanhari Gujjars**: The Kanhari Sub-tribe has migrated from Pakistan's Swat and Hazara areas. Presently these Gujjars live in Kala Kote of Rajouri District, (4) **Banhara/ Dodhi Gujjars**: In the present time Banhara/ Dodhi Gujjars are settled in Jammu, Udhampur, Kathua and the Doda area. The main income source of this sub-tribe is dairy farming (4) **Semi-nomad Gujjars**: Semi-nomad Gujjars are those communities of the tribes who have settled in the various parts of the state. This tribal community moves from place to place and has no permanent abode. According to G.A. Greorson, the British historian and linguistic expert, there are approximately 900 castes of Gujjars scattered in the subcontinent out of which 150 casts/Goats of Gujjars are living in Jammu & Kashmir and as per the census of 1901, there were 130,000 Gojri speaking people.

**Nitin Gorikapudi**, an Indian historian composed views of different scholars and historians in article "**History of Gujjars**", such as in the Himalayan regions, Gujjar is considered an important and historical tribe. The legacy of Gujjars is as old as their identity. According to another scholar Mohammed Yusuf Taing who quoted in his research article 'Gujjar Shinakhat Ka Safar' as, "that Gujjar was an educated, prosperous and dignified community. He quoted a script from the book of Mufti Abdul Ghani Al Shashi that Gujjar and Badu are associated with **Khizir** that further interpreted to 'Garz' to 'Garzar' and thence to "Gujjar". He also referred a gist from page 49 of the 'Tareekh-e-Shahan Gujjar' of Abdul Malik Chauhan, that the word 'Gujjar' was transformed from Gurj to Gurjur to

Gurez and later on these people were called by the name of Gurj or Gujjar or Gurjar. Nitin Gorikapudi also narrated collections of several scholars and historians of the 20<sup>th</sup> century according to which, thousands of years ago, the Gujjar community moved from Georgia / Gurjistan to India via Afghanistan, hence belonging to Gurjistan, they were called Gujjar. This idea had been endorsed by the Indian Anthropological Survey. Further, he reported that in Hindostan, the devotees/worshippers of lord Krishna were called 'Gujjar'. In ancient India, Gaochar were called Gaujar which was later on changed to Gujjar. Another Indian writer Chowdhary Fayeze Ahmed in his 'Marat Gujjaran Tareekh' that Gujjar's armies used to fight with Gurz or Gada (weapon of lord Hanuman) which was called Gurzar and it was changed to Gurjar or Gujjar. As per historical evidence, the methodology of 'cow-worshippers' who used a weapon that was in the shape of cow horns or  $\text{GoŚrṅga}$  गौशृङ्ग and the GoSrnga was called by other people 'Gau-sar' which changed to Gujjar. Great Alexander-I'son Aegus of Macedon (Macedonia or Greek kingdom) adopted the title of 'Gausar/ GoSrnga' which later on became Gurji and his descendants were known as Gujjar. The writers of books such as Shahan-e-Gujjar, Gujjar Itihas, Gujjar aur Gujri Zaban, Tareekh-e-Gujjar, Gujjar Tareekh aur Sakafa, according to which the word Gujjar was derived from the Persian word 'Gauzar' which fighter and because of their moves and tactics in war/battle, they were called Gauzor which over time, changed to Gujjars. In **Tareekh-e-Gojran**, its author Hafiz Abdul Haq Sialkoti verified that the Gujjar community shifted from Grozni of Russia and entered India after going through various ways were called Gurozar being from Grozni which later became Gujjar. This view is

authenticated by the presence of some castes in Gujjars based on the names of regions in Russia. e.g. Chichi Gujjars from Chechnya, **Bajran Gujjar from Bajrania**. It had also been confirmed from ancient Greek history and collections by Herodotus (in his book "The Histories") and Diodorus Siculus in his book – *Bibliothecae Historicae* / used various hellenic tribes such as Gorgus & Grexie) that when Romans invaded Greece and those who countered with the Roaman forces were called Gracia/ Grexie or Greece or Gruj which became Gurjar and Gujjar. Interestingly, Colonel Tort, a British historian in his book "**Rajasthan History**" stated that Gujjars are Greek and the word "Gujjar or Garjar" is of Greek origin. On page 39 of the **Tareekh-e-Kokaz** (by Col Tort) reported and confirmed that Gujjars came from Turkistan and are the descendants of Noah and his descendant "Garji (Gomer/ Mosoch-Moscow named after Mosoch" and the descendants of Graji are called Gojar/ Gujjar. Indian historian, **Shri R.D Bhandari** believes that Gujjar entered India in fifth century A.D. along with Huns, and they are one of the communities of Central Asia. **Nitin Gorikapudial** also quoted English scholar Kennedy that Gujjars entered India from Iran. In a book titled 'Harsh Chitra' written in seventh century A.D., the author described that king Harshavardan was a Hun who was given the title of 'Garjar Praja Graha' which means that brave Gujjar who used to protect his community. R.A.H.C. writes in his history that the word Gujjar is derived from the word Gurjar or Garjar descendants of "Gato Dashratswargyogartaro" the Kshatriya king Dashrattha departed for heaven. *Rajtarangni* reveals that Gujjars entered northern India from the Oxus region. Kashmiri Scholar Motilal Saqi has written in his thesis 'Gujjar Pratihaar' as, "Harishchandra and his three generations

had ruled in between 550 A.D -640 A.D. After that kings of royal family had ruled till eight generations. Thus, North India was under the control of Gujjars for 300 years." **Dr. Jamil Jalbi** of Pakistan in his book '**Urdu Adab ki Tareekh**' states that "One form of Urdu language is called as Gojri or Gujarati and the Gujjar community entered India as conquerors and divided its southern occupied areas into three parts such as **Maharath, Gujrath** and **Swarath**. **Nitin Gorikapudi** also reported that the Turkic conquerors used Gujarat instead of Gujrath. He further confirmed that the commander **Tung Rai Gujjar** countered the attacks of **Gazanvi** in 1038 CE. The King **Tarlochan Pal Khathana** also supported **Tung Rai** against the **Gazanvi** forces. **Sarvari Kasana** in his essay, '**Jammu Kashmir par Gujjon ki Hakumat**' said that in 1301, King **Ranjan** appointed **Shah Mir Gujjar** as his minister' This was also reported in the chapter **Kashmir** of '**Ain-e-Akbari**'. According to **K.D Maini** author of '**Tareekh Poonch**', **Poonch** was ruled over by **Sango Gujjar** who was a brave king. Gujjars also ruled **Gujjar Desh** with **Gujarat, Jodhpur, and Kathiawad, Baliya** as its provinces in 641 CE. **Chawada** and **Solanki Gujjars** have ruled over **Deccan Gujarat** in 610 -942 CE.

**A.M.T. Jackson** (Arthur Mason Tippetts Jackson), a British historian, proposed a theory that the Gurjars had a foreign origin. This theory was later endorsed by **D.R. Bhandarkar**, who suggested that "**Gurjar**" and "**Khazar**" (an ancient Turkic group from Central Asia and the Caucasus) were identical titles used for the Gurjara. According to **Jackson**, the **Gurjaras/Khazars** invaded India as part of a **Huna** confederacy, comprising a distinct Central Asian tribe that arrived in India soon after the **Huna** invasion. Additionally, historical records mention

various regions ruled by different dynasties, including Vangala, Pandya, Lata, Gurjara, and Kashmira. Notably, the term "Gurjara" in this context refers to the ruler of Kannauj. The author of Rajatarangini, a historical text, noted that during the 9th century, Kashmiri king Shankara-Varman defeated Alakhana, the king of Gurjara.

The Sanskrit expert, **Banabhatta** used word "**Gurjara**" in his poetry "Harshacharita (Harsh Deeds) in 7<sup>th</sup> century. **Chinese traveler Xuanzang** describes a kingdom named Kiu-che-lo and its capital Pi-lo-mi-lo or "Gurjara khaganate" with "Bhillamala" (Bhinmal) as its capital. **Gurjaras kingdom** was located in present-day Rajasthan, surrounded by Mo-la-po (Malwa), U-sha-ye-na (Ujjayini), Po-lu-kie-che-po (Bharukaccha), Fa-la-pi (Vallabhi), and Su-la-ca (Saurashtra). Jammu and Kashmir, there is main Banhara/ Dodhi Gujjars: In the present time Banhara / Dodhi Gujjars are settled in Jammu, Udhampur, Kathua and the Doda area. The main income source of this sub-tribe is dairy farming etc

**Jatts, Ahirs, Gujjars.** The Jats, Gujjars and Ahirs have a rich and complex history that spans thousands of years, with roots in ancient India and the Indian subcontinent. Jats originated from the Indo-Scythian tribes that migrated to India from Central Asia in the 1st century BC. They settled in the Punjab region and developed a distinct culture and identity. Ahirs are also known as Abhiras, they were an ancient tribe mentioned in the Mahabharata and Puranas. They were a pastoral community that inhabited the regions of Gujarat, Maharashtra, and Rajasthan. Whereas Gujjars believed to have originated from the Gurjar / Gurjara tribe, which was a branch of the Kushan Empire (1st-3rd century CE). They migrated to

India from Central Asia and settled in the western regions, particularly in modern-day Gujarat and Rajasthan. All three tribes have links to the Indo-Scythian and Kushan migrations from Central Asia. They inhabited adjacent regions, leading to cultural exchange, intermarriage, and alliances. Jats and Ahirs were primarily agriculturalists, while Gujjars were pastoralists and traders. However, these distinctions blurred over time due to social and economic changes. The Jats, Ahirs, and Gujjars have a rich and complex history that spans thousands of years, with roots in ancient India and the Indian subcontinent.

According to the British historian Major A.H. Bingley, and to some other authorities, the Jats are Aryans, of the same stock as the Rajputs, and the name of their race is simply the modern Hindi of Yadu or Jadu, the title of the famous Kshatriya clan to which the Krishna belonged. The original home of the Aryan race is said to have been on the banks of the Oxus in Central Asia. From thence they migrated in two directions - one branch moved north-west towards Europe, the other south-east towards Persia and India. It is with the latter that we are here concerned. Crossing the Hindu Kush, the Aryans settled for some time in the valleys of Afghanistan; from thence they forced their way across the mountains into India, and gradually settled in the Punjab (and Haryana) about 2000 B.C.

### **Gujjar Dynasties.**

a) **Gurjar Pratiharas Dynasty.** “The term Pratihara (प्रतीहार) is derived from two Sanskrit words: 'prati' (प्रति), meaning 'towards' or 'of directions', and 'aahara' or 'ha' (हा), meaning 'standing behind'. Therefore, Pratihara can be defined as 'a brave warrior' who stands behind their nation, defending it against external threats and attacks.

In essence, a Pratihara is a protector who stands strong with their people in the face of adversity." According to the Persian books "Hadud Al Alam" by Sa Ya Bin Farighun and "Jawame Al Ulum" by Ibne Rajab, the "Pratihara" are referred to as "Gurjar", and their supremacy is duly acknowledged. Pratihara Khaganate was established in the 7th century in the norther states of Rajasthan of India. To some historians, Pratiharas are the Kshatryas of the Suryavansh who ruled Rajasthan region from 8<sup>th</sup> to 11<sup>th</sup> century whereas according to the British Civil Service officer, Col Tod, the Pratiharas were the foreigners being descendants of Sakas. To him, Pratihara was a clan or branch of the Gurjars who belonged to the Central Asia. "According to Dr. Smith, the rulers of Marwar and Bharuch were descended from the Huns. In contrast, Dr. Bhandarkar believed that the Pratiharas were descended from the Gurjars. Interestingly, Hindu and Sikh writers have a different perspective, tracing the ancestors of the Pratiharas to the Gurjars who inhabited the southeastern region of Rajasthan, in the Indian state, and referring to them as Suryavansh Kshatriyas."The Pratiharas themselves call them descendants of Lakshman. The Gurjar-Pratihara Dynasty was a prominent medieval Indian dynasty that ruled over large parts of North India from the 8th to the 11th centuries. They were known for their patronage of art, architecture, and culture. The dynasty's capital was at Kannauj, and they built many significant temples and structures. One of the most famous Gurjar-Pratihara rulers was Raja Mihira Bhoja. The Gwalior Fort in Madhya Pradesh, which has historical associations with the Gurjars. Lukshmana was to King Dasharath of Ayodhya and was a younger brother of Lord Rama / Rama ji. Dasharath married with three hindu women

such as Kausalya, Kaikeyi and Sumitra. Lahshmana and his brother Shatrughna were born to Sumitra while Rama was born to Kausalya and Bharata to Kaikeyi. Lakshmana was Kshatriya by caste which is a branch of the Gurjars. Pratihars of Gurjara were from the 7th century to 12th century used the term Gurjara for the Gurjars and Gujjars of the Kuru kingdom and Pratiharas. Whereas, before Pratiharas, they were called Gojar, Gojer, George, Guge, Gocer, Kart, Caucas, Kayi, Huns, Khazars, Gog Magog, Qajar, Gargar, Moqaddam, Chaudhary etc.

"Kulhan, a Kashmiri scholar, described Sultan Mihir Bhoja as a Kashmiri emperor from the Gurjar tribe in his work "Rajatrangini". This text chronicles the royal Gurjar dynasties that ruled Kashmir from its earliest days. After a 40-year reign, Mihir Bhoja relinquished the throne to his son Mahendra Pal. Notably, British historian Vincent Arthur Smith, in his book "The Early History of India from 600 B.C. to the Muhammadan Conquest" (1914), wrote that the renowned Parihar Rajputs are a branch of the Gurjara or Gujjar stock.

b) **Mewar Gurjar Dynasty:** The Mewar Gurjar Dynasty ruled over the Mewar region in present-day Rajasthan. The Mewar Gurjars are known for their contributions to the history of Rajasthan and their resistance against foreign invasions. The Chittorgarh Fort (also known as Chittor Fort) in Rajasthan is closely associated with the Mewar Gurjar Dynasty. It was the capital of Mewar and is one of the largest forts in India.

c) **Chauhan Dyansty(1149-1192 CE).** According to Rajputana Gazetteer, Ajmer was held by the Chechi Gurjars until about 700 years ago. Ajmer (Ajayameru) was founded in the late 7<sup>th</sup> century by Ajayraj Singh Chauhan. Chauhan clan is a branch of Chechi Gurjars. The

Chauhan dynast ruled Ajmer inspite of repeated invasions by Turkic Muslims armies from central Asia across the north of India. Prithvi Raj III or Prithviraj Chauhan was a king of the Hindu Chauhan (Chauhamana) Dynasty who ruled the kingdom of Ajmer during 1149-1192 CE.

d) **Tigris (Dajla) River Dynasty.** "Civilization dawned on the banks of the Tigris River in Mesopotamia, cradle of ancient cultures such as the Sumerians, Assyrians, Akkadians, and Babylonians. The name "Mesopotamia" itself is derived from Greek, meaning "the land between the rivers. The Tigris River originates from Lake Hazer in Turkey and flows south through the Armenian Highlands, Syrian and Arabian Deserts, parallel to the Euphrates River, before emptying into the Persian Gulf. As a vital watercourse bordering Mesopotamia in the 'fertile crescent' which was a reason and cause of one of the largest civilizations. The Tigris River has been the site of many civilizations and dynasties throughout history such as:

(1) **The Afsharid dynasty**, also known as the Bijar dynasty, ruled Iran in the 18th century. Founded by Nader Shah in 1736, it was marked by military conquests and cultural achievements in art, literature, and architecture, (2) **The Qajar dynasty**, which ruled Iran from 1789 to 1925, was the last Iranian dynasty. It was characterized by political instability and was eventually succeeded by the Pahlavi dynasty, (3) **The Jalayirid dynasty** ruled Iraq and western Persia from the 14th to the 15th century. It was known for its military conquests and administrative systems, (4) **The Black Sheep Turkmens (Qara Qoyunlu) dynasty** ruled the area now known as Iraq from 1375 to 1468. It was marked by military conquests and cultural achievements, (5) **The White Sheep Turkmens (Aq Qoyunlu) dynasty** ruled the area from 1468 to 1501.

It was known for its military conquests and administrative systems,(6) **The Mamluk dynasty**, a Georgian dynasty, ruled Iraq from 1747 to 1831. It was marked by military conquests and cultural achievements, (7) **The Kurdish / Bijar** dynasty was a Kurdish dynasty that ruled over the region of Bijar/ Kurdistan in western Iran from the 15th to the 19th century. It was founded by Amir Bijar, a Kurdish chieftain, in the 15th century. The Bijar dynasty was known for its military prowess and its role in the Ottoman-Safavid wars. It was also known for its cultural achievements, including the development of literature, art, and architecture. The Bijar dynasty was eventually overthrown by the Qajar dynasty in the 19th century. Regarding the Moghaddam/Moqaddam dynasty, it was a Gujjar or Bijar dynasty that ruled over parts of Iran and Afghanistan from the 16th to the 18th century.

These civilizations and dynasties emerged in the Tigris region due to migrations from the Gojar region, Mount Judi, and Caucasian/Caspian Anatolian regions, resulting in a complex culture influenced by various tribes, including the Gurjars, Bijar (Gujjar or Moqaddam), Qajar, Afsharid, Jalayirid, Black Sheep Turkmens (Qara Qoyunlu), White Sheep Turkmens (AqQoyunlu), and Mamluk dynasties. In addition to above, followings were also emerged as a part of the Mesopotamian civilization:

e) **Sumerian civilization** first took form in southern Mesopotamia around 4000 BC or 6000 years ago which would make it the first urban civilization in the region. Mesopotamians are noted for developing one of the first written scripts around 3000 BC in wedge-shaped marks pressed into clay tablets. Sumerian religion was polytheistic or worshipped multiple gods, many of which were anthropomorphic; they took human-like form.

Temples to these gods were constructed atop massive ziggurats which were in the centers of most cities. These structures would have taken thousands of people many years to construct.

f) **Akkadian Civilisation** northern Mesopotamia known as the Akkadians named after the city-state of Akkad. The Akkadian language is related to the modern languages of Hebrew and Arabic. These languages are known as Semitic languages. The term Semitic comes from the biblical character Shem, a son of Noah, the purported progenitor of Abraham and, accordingly, the Jewish and Arab people.

g) **Assyrian** Assyria is named for its original capital, the ancient city of Ašur also known as Ashur in northern Mesopotamia. Ashur was originally one of a number of Akkadian-speaking city states ruled by Sargon and his descendents during the Akkadian Empire. Within several hundred years of the collapse of the Akkadian Empire, Assyria had become a major empire.

For much of the 1400 years from the late twenty-first century BC until the late seventh century BCE, the Akkadian-speaking Assyrians were the dominant power in Mesopotamia, especially in the north. The empire reached its peak near the end of this period in the seventh century. At that time, the Assyrian Empire stretched from Egypt and Cyprus in the west to the borders of Persia, modern-day Iran, in the east. The major exceptions to Assyrian dominance were the Babylonian Empire established by Hammurabi and some more chaotic dark ages where there wasn't a dominant power.

h) **Babylon.** Babylon was a minor city-state in central Mesopotamia for a century after it was founded in 1894 BC. Things changed with the reign of Hammurabi, from 1792 to 1750 BC. He was an efficient ruler, establishing a

centralized bureaucracy with taxation. Hammurabi freed Babylon from foreign rule and then conquered the whole of southern Mesopotamia, bringing stability and the name of Babylonia to the region.

i) **Hazer Lake.** Khazars established Khazar Khaghnamein Caucasian region around the Hazer lake, which is a main tributary of the river Tigris. Qaghan(a person who ruled a Khaganate).Ibris in 7<sup>th</sup> CE, Bulan in the 8<sup>th</sup> century, Obediah in 9<sup>th</sup> century, Zachariah in 9<sup>th</sup> CE, Manasseh in 9<sup>th</sup> CE, Benjamin in 9<sup>th</sup> CE, Aaron in 10<sup>th</sup> CE, Joseph in 10<sup>th</sup> CE, David in 10<sup>th</sup> CE, Geogios in 11<sup>th</sup> CE. Language was Oghuric and old Turkiye.CapitalBalanzar and Samandar

i) **Gojar Region-Mount Judi.** The civilizations and dynasties that emerged across the earth can be traced back to migrations from the Gojar Region, specifically Mount Judi. This mountain, which divides Armenia from Mesopotamia and Assyria, is inhabited by the Kurds and is also known by various names, including Cardu, Gordyae, Gojer, Gojar, Mount Al-Judi, Jordi, Giordi, and Thamanin. Considered the primary source of human population, this region is the cradle from which the Gurjars/Gowjars/Gocars and other tribes spread across the globe, re-emerging as distinct civilizations and dynasties.

j) **Tomaras Rajputs.** Raja Anangpal-I, from the Tomara's Gurjara clan of Parihar Gurjar, ruled parts of present-day Delhi (Indraprastha) and Haryana from the 8th to the 12th century. Initially, they were feudatories of the Gurjara-Pratihara dynasty but later established an independent kingdom around Delhi by the 10th century. However, in the 12th century, they were overthrown by the Chauhans of Ajmer, who captured their capital in Delhi. The Tomars were rulers of Indraprastha, the

capital of the Kuru Kingdom, famously known as the kingdom of the Pandavas from the Mahabharata. Notable kings of the Tomar empire included Anangpal-II (1051-1081 CE), Kumar Pala, Teja Pala, Rudrena (or Rudra), Lavana (or Salavana), Mahipala, who ruled Delhi in the late 11th century, and Anangapala III, who was defeated by Vigraharaja IV. Today, Indraprastha is modern-day Delhi.

k) **Kuru Kingdom.** The Kuru was a Vedic Indo-Aryan tribal union that flourished in northern India from 1200 to 900 BC, with its territory spanning present-day Haryana, Delhi, and Uttar Pradesh. The kingdom, also known as Kuru, had its capitals in Hastinapura, Khandava forest, Assandh, and Indraprastha. During the reigns of Parikshit and Janamejaya, the Kuru kingdom became a dominant political and cultural force in the middle Vedic Period. However, it declined in importance during the late Vedic period (900-500 BC) and had become a relatively insignificant entity by the Mahajanapada period in the 5th century BC. The Pandavas, comprising the five legendary brothers Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva, are central figures in the Hindu epic Mahabharata. According to historian Vincent Arthur Smith, the Kurukshetra or Mahabharata war was fought between the sons of Kuru and Pandu, resulting in the victory of the Pandavas with the help of Lord Krishna, and the defeat of the Kauravas.

l) **Gupta Empire** (240-580 CE), founded by Gupta also known as Shri Gupta, was a pivotal ancient Indian empire that reached its zenith from 319 to 467 CE, covering much of the Indian subcontinent. Notable rulers included Chandragupta I (319-335 CE), Samudragupta (335-375 CE), Chandragupta II (375-415 CE),

Kumaragupta I (415-455 CE), and Skandagupta (455-467 CE). The Battle of Sondani (528 CE) marked a pivotal moment in Indian history. Although the Huns' devastating raids weakened the Gupta Empire, their presence in Sondani, Madhya Pradesh, reveals initial dominance. Ultimately, a confederation led by King Yashodharman of Malwa and King Narasimhagupta of the Gupta Empire successfully repulsed the Alchon Hun invaders from Sondani area only. The Huns' presence in Madhya Pradesh facilitated the rise of the Gurjara-Pratiharas in 6th-century north India, likely emerging from Alchon Hun and native Indian fusion.

m) **Kushan (Guishuang) Empire.** The Kushan Empire was founded by Kujula Kadphises, also known as Kujula Kasa, Maharaja Kujula Kataphsa, QiujiuJiemisu (), and JiujianKedongshi (). Born in 20 CE to Heraios, the Gurjar Yuezhi leader, in Khalchaaya/Kampir Tepe, Surkhan Darya valley, Denov, Surxondaryo, Uzbekistan, Kujula Kadphises was a renowned warrior. The name "Kujula" originates from Soghdian, meaning "great" or "mighty," while "Kadphises" is derived from the Greek word "Kophes," meaning "warrior," effectively making it "son of a warrior. Heraios, Kujula's father, united the Yuezhi tribes in the Khotan region of the Tarim Basin, laying the foundation for his son's future kingdom. Kujula Kadphises, also known as Ch'iu-shiu-ch'ueh in Chinese, was a skilled horseman and great warrior who united the Yuezhi tribes and established the Kushan Empire in the 1st century, with Khotan (present-day Hotan or Xinjiang) as its capital. The empire expanded under Kansihka-I to Khorasan, Gandhara, and Mathura (northern India), with capitals in Kaofu/Kophes (Kabul), Purusapura, Udabhundapura, Taksasila, and Mathura. The Kushan Empire had diplomatic contacts with the

Roman Empire, Sasanian Persia, the Aksumite Empire, and the Han dynasty of China, and was a central hub for trade between the Roman Empire and China. As noted by Ukrainian archaeologist Roman Ghirshman in 1895, the Yuezhi/Kushan Empire expanded from the Tarim Basin to Soghdian areas, including Kurdistan, Iraq, Iran, Afghanistan, northern India, Burma, and central Asian countries. The Kushan Empire hierarchy unfolded as follows: Herais (1-30 CE) was succeeded by Kujula Kadphises (30-80 CE), then Vima Takto, also known as Devaputra Kasana (80-113 CE). Next ruled Vima Kadphises (113-127 CE), followed by Kanishka-I (127-163 CE), Huvishka (163-185 CE) and Vasudeva-I (190-230 CE). The lineage continued with Kanishka-II (230-247 CE), Vasishka (247-267 CE), Kanishka-III (267-270 CE) and Vasudeva-II (270-300 CE). Mahasena, or Mahi (300-305 CE), preceded the final ruler, Shaka (305-335 CE).

**n) Gurjara Pratihar Dynasty (550-1050 CE).** The Gurjara-Pratihara dynasty ruled much of Northern India from the mid-8th to the 11th century, with Ujjain and Kannauj as their capital towns. Sultan Nagabhata I, who defeated the Arab army of the Umayyad Caliphate in India, is considered the founder of the Gurjara Pratihara dynasty. The dynasty reached its peak during the reign of Nagabhata II, who ruled over the northern states of Gujarat and Rajasthan. His son, Rama (also known as Ramadeva or Ramabhadra), succeeded him, followed by Sultan Mihira Bhoja, who expanded the kingdom's control. During the reign of Mihira Bhoja and his successor, Mahendrapala I, the Gurjara-Pratihara dynasty reached its peak of prosperity and power.

**o)** The Gupta Empire challenged the authority of the Gurjara Pratiharas from the borders of Sindh, Bengal, and the Himalayas, attempting to take

control of the Indian subcontinent. During this time, the Gurjara Pratihara Imperial coronated the title of Maha Raja-dhi-Raja (Great King of Kings of Aryan land). However, in 916 CE, the grandson of Rashtrakuta, Indra III, captured Kannauj, and in 1018 CE, the last king of the Gurjara Pratihara Empire, Raja Rajyapala, was defeated by Mahmud Ghazni. There are two theories about the origins of the Gurjara Pratiharas, with one school of thought suggesting that Gurjara was the name of the region (now Rajasthan) ruled by the Pratiharas, and the other suggesting that the Pratihara empire was named after the Gurjara tribe. Raja Nagabhata I defeated the army of the Mlechcha king of the Chevada dynasty and established the Gurjara-Pratihara khaganate in the northern states of Rajasthan. Nagabhata I founded a strong polity and government, which was later claimed by the Rajpute clan of Gurjara/Gojars without historical evidence. The historians, including Vincent Arthur Smith, described the Rajputes as Gojar/Gujjar's sub-branch. Nagabhata I was the first king of the Pratiharas khaganate, followed by a succession of rulers, including Nagabhata II, Ramabhadra, Sultan Mihir Bhoja, Mahendrapala I, and Raja Rajyapala. Sultan Nagabhata I gained prominence after the downfall of the Chavda kingdom and extended his control over Mandor, Gwalior, and the port of Bharuch in Gujarat. Avanti (Ujjain) in Malwa (Madhya Pradesh) was established as the capital of the Pratihara Gurjara Khaganate. In 738 CE, Arab invaders entered southern Sindh, but Nagabhata I defeated them. The Vatsaraja dynasty in Rajasthan was captured by Devraj and Kakkuka, the nephews of Nagabhata I. Sultan Mihir Bhoja, a Gurjar king, ruled from 836 to 885 CE and expanded his empire across Northern India, Afghanistan, and Central Asia. His

reign marked the peak of the Gurjar Pratihara kingdom's power. Historians widely acknowledge that Rajputs, Ahirs, and Jats originated from the Gurjara or Gojar stock, contradicting the idea of Rajputs as a separate group. However, critics only partially concede this connection by using the term "Rajput Gurjar", without fully accepting their status as a Gurjar subgroup. The Persian scholar Saya bin Farighun acknowledged Mihir Bhoja's supremacy in his book "Hudud ul Alam" and classified Rajputes as a subgroup of the Gurjars. The Gurjara Pratihara Khagante's supremacy was documented in "Hadud al-Alam" and "Jawame al-Ulum". During Mihira Bhoja-I's reign, the Gurjara Pratihara Khaganate expanded its territories, but declined in the 10th century. Gujjar clans continued to rule various dynasties and kingdoms across India, Pakistan, and Afghanistan. Rajputs, a gotra of the Gurjar tribe, inhabited northern India and southern China, and their clans established their own kingdoms and dynasties. The Greek historian Strabo described the ancestors of the Rajpoots as the most war-like of all Indian nations.

**p) Khotana Khaghanate.** According to the renowned British archaeologist **MaC Aurel Stein** in his book "**Sands-Buried Ruins of Khotan**" described that the Khotan people established Khotan Khanate / Kingdom in the region of Tarim Basin present days called Hotan / Xinjiang (Kasghar) province of China. Further, he claimed that during his travel through the deserts of Chinese Turkistan region where he discovered the ancient city of Khotan. During excavation. Several sites, Budhaist monasteries, temples and fortsses were found. Hotan or Yotkan was also known as Yutian during the Hans / Tang dynasties. Sir Aurel Stein further proposed that these people in the Tarim Basin were Indian immigrants from Taxila who

conquered and colonized Khotan, legacy of the Kushan Empire. Stein was also of the view that There were also Greek influences in early Khotan, based on evidence such as Hellenistic artworks found at various sites in the Tarim Basin who established Greco-Bactrian Kingdom. To some historians, Gurgamoya Gojar was the first Khaghan of Khotan Khaghanate which was a composition of six (6) small khanates such as Yarkand, Shanshan, Turfan, Kasghar, Karashahr and Kucha. The Khotan Khaghanate was surrounded by the Kushan Empire, China, Tibet and central Asian kingdoms of Sogdiana and Bactria. This has further been endorsed by the renowned historians that

Khatana (ڪھٽانه- खटाना) were "from Gojari Khotan-Huna 'King of Khotan' " which is one of the major and royal tribe of Gurjars. They established many small kingdoms in South Asia and Central Asia from the Kingdom of Khotan to the State of Swat. So it is an evidence that Khotana (Khitana or Khatana) belongs to the Yuechi or Saka Scythian (Aryan) tribes of the ancient city of Khotan in Turkestan. As evidenced from the historical accounts, "**Khotan Khanate** was established by the **King Liu Bang of the Huns tribe**. Whereas according to Hindu writers, it was further strengthened by Kushtana son of Ashoka in 224 BC. It was also reported that Weishi (brother of Xian the king Yarkent) captured Khotan Khaghanate in the 56 BC. Later on Chinese General Ban Chao became its King in 78 CE. Pen Chao / Ban Chao also defeated Kanishka in 90 CE.

Khotan was the capital of the ancient kingdom of Yutian, beginning in the 3rd century BC. It is located at the western end of the Tarim basin in what is today Xinjiang Province of China. One of a handful of states

who controlled trade and traffic on the Silk Road between India, China, and Europe. The Kingdom of Khotan was an ancient Buddhist kingdom located in present-day Xinjiang, China, on the Silk Road. It existed for over 1,000 years until it was conquered by the Muslim Kara-Khanid Khanate in 1006, marking the beginning of Islamization and Turkicization in the region. The kingdom was originally known as Yutian in Chinese and was centered around the city of Yotkan, which is now modern-day Hotan. The Kingdom of Khotan was an ancient oasis city located in present-day Xinjiang, China, on the Silk Road. It was a significant center for the production and export of silk, carpets, nephrite jade, and pottery. The city was small, with a circumference of approximately 2.5 to 3.2 km, and was inhabited by various ethnic groups, including the Saka people, who spoke an Eastern Iranian language. The kingdom was founded around the 3rd century BC by a group of Yuezhis during the reign of Ashoka, and its royal power was transmitted unbroken until the 10th century AD. The city was irrigated by the Yurung-kàsh and Kara-kàsh rivers, which made habitation possible in the otherwise arid climate. Khotan was a major oasis city along the Silk Roads, and its proximity to the Kunlun mountain range made it a fertile and prosperous region. The kingdom was eventually conquered by the Muslim Kara-Khanid Khanate in 1006, marking the beginning of Islamization and Turkicization in the region. In the 2nd century AD, a king of Khotan helped the Kushan Empire's ruler Kanishka conquer the town of Saketa in India. The Khotanese king, Vijaya Krīti, was inspired by his faith and built a vihāra (temple) called Sru-ño, with the help of a wise friend, Spyi-pri. After their military campaign in

India, Vijaya Krīti brought back many relics and placed them in the stūpa (shrine) of Sru-ño.

**q) Tang Dynasty.** The Tang campaign against the oasis states began in 640 AD., and Khotan submitted to the Tang emperor. The Four Garrisons of Anxi were established, one of them at Khotan. The Tibetans later defeated the Chinese and took control of the Four Garrisons, with Khotan being first taken in 665. The Khotanese helped the Tibetans conquer Aksu. Tang China regained control in 692 but eventually lost control of the entire Western Regions after being weakened by the An Lushan Rebellion. After the Tang Dynasty, Khotan formed an alliance with the rulers of Dunhuang, and their Buddhist entities had a tight-knit partnership, with intermarriage between the two royal families. The Khotan royals sponsored and funded the construction of Dunhuang's Mogao grottos and Buddhist temples, and their likenesses were drawn in the grottos. Khotan was later conquered by the Tibetan Empire in 792 and gained independence in 851. The ancient Kingdom of Khotan was one of the earliest Buddhist states in the world and a cultural bridge that transmitted Buddhist culture and learning from India to China.

**r) Godaniya-Dyansty.** Godaniya (also known as Khotan, Hetian, or Hotien) is a major oasis town in southwestern Xinjiang, China. With a population of approximately 409,000 (as of 2018), it is an important administrative center and agricultural hub. Strategically located at the junction of the Silk Road and a key route from India and Tibet to Central Asia, Hotan has historically been a significant cultural and trade center. Archaeological discoveries, including the Tarim mummies and the Sampul tapestry, suggest a rich cultural heritage

and a primarily Caucasoid population. Genetic studies have also revealed Eastern Eurasian and Siberian lineages among the ancient inhabitants. Historical records from Chinese histories, Buddhist texts, and Iranian Saka language documents provide valuable insights into Hotan's past.

s) **Yuezhi Dynasty.** The Yuezhi, a renowned clan of Gurjars known as Khotana or Khatana, were an ancient people who originally inhabited the Hexi Corridor in modern-day Gansu Province, China. Their capital, Zhaowu, is identifiable with present-day Zhangye, and their homeland was referred to as "Gansu". Chinese sources first mention the Yuezhi in the 2nd century BC as nomads living in western Gansu Province, northwestern China. They eventually expanded their rule to Bactria and India, reigning from approximately 128 BC to 450 CE.

t) **Moqaddam Maragheh Khanate/ Moqaddam Karabakh Khanate.** The grand tribe's title Moghaddam (Persian: مقدم, Arabic: مقدم, Sanskrit: मृकृद्धम) and it was derived from an Arabic word 'Moqaddam' which has a rich history in the ancient lands of Khorasan, the subcontinent, and Central Asia, translating to "most graceful and dignified leader of his tribe or dynasty". Moqaddam/ Mogaddam Khanates were established in the Maragheh province of Azerbaijan now in Iran in the early 10th century. Moqaddam is also a clan of the Otuziki tribe of Karabakh Khanate located in Azerbaijan. The Moqaddam governor of Maragheh (admin system) was adopted in the Qajar / Gojar dynasty of Iran from 1779 - 1925 CE. **Moghaddam** is a village in Torkaman rural district of Urmia district in the west Ajerbaijan province of Iran. Famous Moqaddam in Iran and Central Asian countries were Nasser Moghaddam (1921-1979),

Iranian general, Afshin Moghaddam (1945-1976), Iranian singer, Bitam Moghaddam, Neuroscientist, Gholamreza Mesbahi-Moghaddam (born in 1951), Iranian conservative politician, Valentine Moghaddam (born 1952), American-Iranian feminist scholar, sociologist, activist and author Hamid Moghaddam (born 1956), Iranian-born American business executive and philanthropist, Hassan Tehrani Moghaddam (1959–2011), Iranian engineer and military officer, Esmail Ahmadi-Moghaddam (born 1961), Iranian retired military officer, Reza Moghaddam (born 1962), British-Iranian economist, Mandana Moghaddam (born 1962), Swedish-Iranian contemporary visual artist, Mehdi Sojoudi Moghaddam (born 1962), Iranian writer, Morteza Kermani Moghaddam (born 1965), Iranian former footballer, Fathali M. Moghaddam, Iranian psychologist, Mahmood Amiry-Moghaddam (born 1971), Norwegian-Iranian neuroscientist, Masoud Fouladi Moghaddam (born 1985), Iranian record producer, artist and DJ, Taghi Rastegar Moghaddam, Iranian diplomat and one of four Iranians abducted in Lebanon on 4 July 1982, .

u) **Karabakh Mogaddam Khanate** was established in a province of Otuziki Azerbaijan in the 16th century. Karabakh is a historic region located in the Armenian highlands in the South Caucasus. The area was originally considered the southern part of Arran and was mostly inhabited by Armenians. It was governed by members of the Javanshir, a Turkic tribe which lived in the lowlands of the region. In 1747.

**Hittites-Turkiye Ancient Discoveries.** The Hittites were an ancient Anatolian people who flourished in

modern-day Turkey between 1600-1180 BC. They established a sophisticated empire, notable for its advanced iron-working techniques, a system of government with independent officials overseeing various branches, and a religion centered on storm gods. The Hittites likely originated from the area beyond the Black Sea and initially settled in central Anatolia, establishing their capital at Hattusa (modern-day Boğazköy). During the Hittite Old Kingdom, kings like Hattusilis I (who reigned around 1650 BC) ruled over the empire. Although the Hittites have contributed genetically to various modern populations, including Italians, Greeks, Armenians, Turks, Arabs, Kurds, Assyrians, Persians, and Jews, it is not accurate to refer to these groups as "Hittites." Instead, they are distinct ethnic and cultural groups that have their own unique histories and identities.

Historians refer to ancient Turkey as Anatolia, which was initially inhabited by the Hattians and Hurrians. According to biblical tradition, the Anatolian people were descended from Hem, the son of Noah. The region now known as Turkey, also referred to as Mikra Asia (ΜικράΑσία) or Asia Minor (a term first used by Christian historian Orosius), was previously inhabited by various non-Turkic people who spoke Indo-European languages, including the Hittites, Phrygians, and Luwians. Professor Schwemer, a leading expert in Ancient Near Eastern Studies at the University of Würzburg in Germany, is currently studying cuneiform texts from recent excavations. He has discovered that a Hittite ritual text mentions a new dialect referred to as the language of the land of Kalašma, likely located in the northwestern part of the Hittite heartland, corresponding to the modern-day region of Bolu or Gerede.

The discovery of a new language in the Boğazköy-Hattusha archives is not surprising, given the Hittites' fascination with recording rituals in foreign languages, as noted by Prof. Schwemer. These ritual texts, written by Hittite king's scribes, reflect diverse Anatolian, Syrian, and Mesopotamian traditions and linguistic backgrounds. They offer valuable insights into the linguistic landscape of Late Bronze Age Anatolia, where languages other than Hittite were spoken. The cuneiform texts from Boğazköy-Hattusha already include passages in Luwian and Palaic, two Anatolian-Indo-European languages closely related to Hittite, as well as Hattic, a non-Indo-European language. The language of Kalasma can now be added to this list. While the Kalasmaic text remains largely incomprehensible due to being written in a newly discovered language, Prof. Elisabeth Rieken, a specialist in ancient Anatolian languages at Marburg University, has confirmed that it belongs to the Anatolian-Indo-European language family. Although geographically close to the Palaic-speaking area, the text shares more features with Luwian, and further research will investigate its relationship to other Luwian dialects of Late Bronze Age Anatolia.

Archaeologists in Turkey have discovered a 3,500-year-old stone paving, considered the "ancestor" of Mediterranean mosaics, in the ruins of a 15th century BC Hittite temple. This find predates the oldest known Greek mosaics by 700 years. The paving, made of over 3,000 stones in natural colors, arranged in triangles and curves, provides insight into the daily lives of the Hittites. The excavation director, Anacleto D'Agostino, believes this is an early attempt at creating mosaics, showing a desire to create geometric patterns and something different from a

simple pavement. This discovery sheds light on the creativity and innovation of the Hittites, a powerful ancient kingdom in Anatolia.

Archaeologists have discovered a 3,500-year-old mosaic in a Hittite temple dedicated to the storm god Teshub, opposite Kerkenes mountain in Turkey. The temple was likely used for rituals, with priests possibly using the mosaic as a reference to the mountain. Additionally, a massive genetic study published in *Science* has sequenced the genomes of 727 ancient individuals from the region, providing a comprehensive picture of the interconnected histories of peoples in the Southern Arc Region, from the origins of agriculture to medieval times. This study confirms longstanding archaeological, genetic, and linguistic hypotheses.

In the first paper, the international team investigated the homeland and the spread of Anatolian and Indo-European languages. The genetic results suggest that the homeland of the Indo-Anatolian language family was in West Asia, with only secondary dispersals of non-Anatolian Indo-Europeans from the Eurasian steppe. At the first stage, around 7,000–5,000 years ago, people with ancestry from the Caucasus moved west into Anatolia and north into the steppe. Some of these people may have spoken ancestral forms of Anatolian and Indo-European Languages. All spoken Indo-European languages (e.g., Greek, Armenian and Sanskrit) can be traced back to Yamnaya steppe herders, with Caucasus hunter-gatherer and Eastern hunter-gatherer ancestry, who ~5,000 years ago initiated a chain of migrations across Eurasia.

The study's findings can be summarized as follows: the origins of Anatolian and Indo-European languages were traced back to West Asia, with the Caucasus region playing a crucial role. The Yamnaya steppe herders spread

across Eurasia, giving rise to Indo-European languages, but Anatolia was largely unaffected by these migrations. The southern Caucasus region was influenced by multiple migrations, and Anatolia had a diverse population with distinct ancestries from local hunter-gatherers, the Caucasus, Mesopotamia, and the Levant. The study provides new insights into the complex genetic history of the region and the spread of languages across Eurasia.

**Khan and Khaghan/ Khaghanates.** “**Khan**” was a surname of the chief of the Khanate established in the Caucasian / Caspian regions of Turkiye, Gojar region (mount Judi), Azerbaijan, Gorjistan, Armenia, Iraq / Iran Kurdistan and Central Asian countries including polities found in the Russian and Chinese regions and subcontinent whereas title “**Khagan**” was the surname of the king / emperor of Khaganate (federation of khanates) . **Khan** is a historic Turkic title originating among nomadic tribes in the Central and Eastern Eurasian Steppe to refer to a chief or ruler or warrior. It first appears among the Rouran Khaganate and then the Göktürks (a nomadic confederation of Turkic peoples) as a variant of khagan emperor and implied a subordinate ruler. In the Seljuk Empire, it was the highest noble title, ranking above malik (king) and emir (prince). During the Safavid dynasty, it was the title of an army general, and in Mughal India it was a high noble rank restricted to courtiers. After the downfall of the Mughals it was used promiscuously and became a surname. Khan and its female forms occur in many personal names, generally without any nobiliary of political relevance, although it remains a common part of noble names as well. **Khan** is

first used as a title in the Xianbei / Yuezhi confederation for their chief between 283 BC. The Rourans may have been the first people who used the titles khagan and khan for their emperors.

According to **Vovin** (an American linguist and philologist), the word **qa-qan** "great-qan" (qa- for "great" or "supreme" or "big" and "qan" means ruler / king means great king / ruler) is of non-Altaic origin. The origin of **qan** itself is harder according to Vovin. He says that the origin for the word qan was used widely by Turkic, Mongolic, Chinese and Korean people with variations from **kan, qan, han and hwan**. Following surnames or title Khan were used in the given locations / regions”:

1) **Khan of Khans**. The title Khan of Khans was among numerous titles used by the Sultans of the **Ottoman Empire** as well as the rulers of the Golden Horde and its descendant states. The title Khan was also used in the **Seljuk Turk dynasties** of the near-east to designate a head of multiple tribes, clans or nations, who was below an Atabeg in rank. Jurchen and Manchu rulers also used the title Khan. Rulers of the Göktürks, Avars and Khazars used the higher title **Kaghan**, as rulers of distinct nations/ khanates.

2) **Gur Khan**, meaning supreme or universal Khan, was the ruler of the Khitan Kara-Kitai.

3) **Ilkhan**, both a generic term for a 'provincial Khan' and traditional royal style for one of the four khanates in Genghis's succession, based in Persia.

4) **Khan-i-Khanan** (Persian: خانانان, "Lord of Lords") was a title given to the commander-in-chief of the army of the Mughals, an example being Abdul Rahim Khan-i-

Khana of the great Mughal emperor, Akbar's (and later his son Jahangir's) army.

5) **Khan Sahib Shri Babi** was the complex title of the ruler of the Indian princely state of Bantva-Manavadar (state founded 1760). Bantva–Manavadar was a small princely state in Kathiawar (present-day Gujarat), ruled by the Babi Pathans under the suzerainty of Junagadh (Junagarh). Following the Partition in 1947, the Nawab of Manavadar, like the rulers of Junagadh and Hyderabad, announced accession to Pakistan. However, the Government of India rejected this decision, and Manavadar was annexed in November 1947 (after Khan Sahib's arrest), while Hyderabad was incorporated nearly a year later in September 1948 through Operation Polo.

6) **Han/ Gan:** in southern Korean states, the word Han or Gan, meaning "leader", could be origin of word khan according to Turkic history textbook.

7) **Geoseogan or Geoseulhan**, the title of Geoseogan/Hyeokgeose of Silla means "leader of leaders" and "king" in language of Jinhan confederacy. He was leader of Saro State, one of the chiefdoms of the Jinhan confederacy in 37 BC. After Silla, one of the Three Kingdoms of Korea, totally united them under a now hereditary king, titled Maripgan, meaning the 'head of kings' (e.g. King Naemul Maripgan).

8) **Khatun or Khatan** (خاتون) – a title of Iranian Sogdian origin is roughly equal to a King's queen in Mongolic and Turkic languages, as by this title a ruling Khan's Queen-consort (wife) is designated with similar respect after their proclamation as Khan and Khatun.

9) **Khazar** (instead of Khanum). Famous Khatuns includes Toregene Khatun, Habba Khatun, Khanum ( in

Turkish is Hanim, in Azarbaijan is Xanim, in Persian is Khanum (خانم) is another female derivation of Khan notably in Turkic languages, for a Khan's Queen-consort, or in some traditions extended as a courtesy title (a bit like Lady for women not married to a Lord, which is the situation modern Turkish) to the wives of holders of various other (lower) titles; in Afghanistan, for example, it ended up as the common term for 'Miss', any unmarried woman. In the modern Kazakh language, Khatun is a derogatory term for women, while Khanum has a respectful meaning.

10) **Khan Bahadur** (title) is a compound of khan (leader) and Bahadur (Brave) was a formal title of respect and honour, which was conferred exclusively on Muslim subjects of the British Indian Empire. It was a title one degree higher than the title of Khan Sahib.

11) **Galın Khanum** -literally, "lady bride" – was the title accorded to the principal noble wife of a Qajar.

12) **Khanzada** (Urdu: خانزاده) is a title conferred to princes of the dynasties of certain princely states / khanates of India. The word also transliterates to "prince" in the Uzbek and Kazakh languages and was used by these Central Asian peoples to honor their princes.

13) **Sardargarh-Bantva** (Muslim Babi dynasty, fifth class state in Kathiawar, Gujarat) in front of the personal name, Shri in between; the ruler replaces Khanzada by khan.

14) **Kanasubigi or Kana subigi**, as it is written in Bulgarian Greek inscriptions, was a title of the Bulgars. Among the proposed translations for the phrase kanasubigi as a whole are lord of the army, from the reconstructed Turkic phrase \*sübegi, paralleling the attested Old Turkic sübaşı, and, more recently, "(ruler)

from God", from the Indo-European \*su- and бага-, i.e. \*su-baga (an equivalent of the Greek phrase ἠὲκ Θεοῦ ἄρχων, ho ek Theou archon, which is common in Bulgar inscriptions)

15) **Kavhan or Kaukhan** was one of the most important officials in the First Bulgarian Empire. According to the generally accepted opinion, he was the second most important person in the state after the Bulgarian ruler. Owais Khan was also believed a Great Khan.

16) **Beg Khan** (a concatenation of Baig and Khan) is a title used by some Mughals and other tribal head in subcontinent. This was the title borrowed and adopted by the Monogolic emperors in the 14<sup>th</sup> century.

**British historian Bernard Lewis**, in his book "The Emergence of Modern Turkiye" mentions that the emergence of Turkish national consciousness in the first half of the fifteenth century. During this period, Ottoman rulers emphasized their Turkish heritage- adopting the title of "Khan," using the Oguz Kayi tribe's cattle-brand as an emblem on coins, and promoting the Oguz legend to legitimize their dynasty's origins.

**AtagaKhyal- A Gucar (Gujjar) Tribe:** The AtagaKhyal (also spelled Ataga Khel) was a Gucar (Gücer) / Gojar (Gujjar) tribe that played a significant role in Mughal and Central Asian history. One of the most well-known figures from this tribe was Shamsuddin Muhammad Ataga Khan, a high-ranking noble and minister in the court of Mughal Emperor Akbar. Shamsuddin Muhammad Ataga Khan (1562 CE) Ataga Khan was a prominent statesman in Emperor Akbar's administration and served as the Wazir (Prime Minister) of the Mughal Empire. He was a trusted advisor to Akbar and played a crucial role in

implementing administrative reforms, particularly in the revenue system. However, in 1562, he was assassinated by a rival faction within the Mughal court—specifically by Adham Khan, the son of Akbar's wet nurse, MahamAnga. His assassination led to Adham Khan's downfall, as Akbar personally executed him by throwing him from the ramparts of Agra Fort. AtagaKhyal and Their Legacy: The AtagaKhyalGucar (Gujjar) tribe had a strong presence in Central Asia and Northern India. Their influence was significant in the Mughal administration, with many of their members serving in military and administrative roles.

**Dr. Nasiruddin Nazarov**, Professor of Tashkent Institute of Architecture and Construction, Tashkent, Uzbekistan described the status of Huns and Turkic Khaganate in his book published in the Journal of Archaeology of Egypt and Turkish runology, history, Ashina, Huns, Massaget, Scythian, Sak, ethnogenesis, Eurasia, Hakans' kingdom, shad, eltabar, Western and Eastern Turkic Khanate were discussed and described it as "The Analysis of Historical Conditions in Turkic Runology " that "The Turkish Khaganate was a large medieval state as a military- political unit formed by a tribal alliance of the ancient Turks led by rulers of the Ashina dynasty in Eurasia". BuminQaghan and Istämi of Ashina clan of Gokturks established Kaganate Empire in 552 CE with Otuken as its capital over the Caucasian and Caspian region. It was later on expanded to Tarim Basin region under the rule of King Tong Yabghu Qaghan. Well-known historian A. Khodjaev, based on the study of ancient Chinese sources and the analysis of the works of Chinese scholars, said that: "According to Chinese historians, the ethnonyms Massagets or Scythians were

used by European authors, while the ethnonym Saks was used by Persian and Russian sources. These ethnonyms (massaget, skif, sak) are applied to the people living in the Central Asian subregion, mainly in present-day Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan and East Turkestan of Tangritog (Tien Shan) (Xinjiang Uyghur Autonomous Region of China). In the first centuries AD, the tribes that migrated to the steppes, from the Altai to the Xing, engaged in horse-breeding and cattle-breeding, and in Chinese sources the Hunnu descendants, commonly referred to by the term 'tele' or 'gaogyuy', migrated. In some sources, it is said that "tele" means a cart, and "gaogyuy" means "long carts" The Tele tribes called themselves "Oghuzs" and formed a union of Turkic tribes. When the first Turkish Khaganate was founded in 552, the Tele tribes formed the basis of its population. The Turkish Khaganate, which lasted for fifty-one years, by 603, the division of the unified Turkish Hakanate into Western and Eastern Khanates divided the union of the Tele (Turkish) tribes into two. Such divisions and divisions have naturally given rise to power struggles for power and influence and position. The spread of such competition among the Turks was encouraged by the Chinese rulers. "The beginning of Turkic ethnogenesis is usually associated with the disintegration of the Hun state and the formation of varioustribal associations in Central Asia, whose relationship with the Huns is indisputable (III-V centuries)". Of course, the Huns played an important role in the ethnogenesis and ethnic formation of some peoples of Asia and Europe. However, the Proto-Turkic roots of the Huns, as well as the fact that a certain part of the early medieval Turks lived as herdsmen of the Huns in the Eurasian expanses of cattle-breeding and settlement, and military-political victories prove that the

Turks are related to the ancient Huns. The chief of the Kaganates were called Khagan and khan”.

According to Dr Nassirudin Nazarov, a khanate or khaganate is the name for a type of historic polity ruled by a khan, khagan, khatun, or khanum. Khanates were typically nomadic Turkic, and Tatar societies located on the Eurasian Steppe, politically equivalent in status to kinship-based chiefdoms and feudal monarchies.

Khaganate is a composition of various Khanates ruled by its chieftains called khan and khaghan was the emperor of a Khaganate. The word "khanate" is taken from the Russian word *khanstvo* and the Armenian word *khanut'iun*. In Persian, the word "khanate" is referred to *tuman* and a *hakem* (governor). The khanates were a miniature version of Iranian kingship. The khanates of the Caucasus also known as the Azerbaijani khanates, Persian khanates, or Iranian khanates which were various administrative units in the South Caucasus governed by its head called *khan/khaghan*.

The title of the ruler was *khan*, which was identical to the Ottoman rank of *pasha*. The khans neither had territorial or religious unity, nor an ethnic/national identity. They were mostly interested in preserving their positions and income.

**Khanates in Iran region.** The khanates were (1) Baku Khanate (1806 occupied and annexed to Russia), (2) Derbent Khanate (1806 occupied and annexed to Russia), (3) Erivan Khanate (1827 occupied by, 1828 annexed to Russia), (4) Ganja Khanate (1804 occupied and annexed to Russia), (5) Javad Khanate (1805, became part of the Shirvan Khanate), (6) Karabakh Khanate (1805 protectorate of Russia), (7) Nakhchivan Khanate (1827 occupied by, 1828 annexed to Russia), (8) Quba

Khanate (1805 protectorate of Russia) , **(9)** Shaki Khanate (1805 protectorate of Russia), **(10)** Shirvan Khanate (1805 protectorate of Russia) and **(1)** alysh Khanate (1802 protectorate of Russia)

**Kaganates in the Tarim Basin.** In the early period, beginning around 2000 BC, there were six different khanates in the Tarim Basin such **(1)**The Xintala Khanate (1700–1500 BC), near the site of Yanqi, also known as Karashar, to the north and east of the Tarim, **(2)** the Chawuhu khanate (1000–400 BC) flourished in the Yanqi (Karashar) oasis, and also reached the Alagou sites near the Turfan basin, and north to the region close to Urumqi, **(3)**Darius ( 522–486 BC), **(4)** Xerxes ( 486–465 BC), **(5)**Hun khanate (200 BC), **(6)**-Khotan ( Hvatana) khanate and **(7)** Uyghur Khanate

**Khanates in Azerbaijan.** In Azerbaijan, Khanates were also existed like 1. Shaki khanate, 2. Garabakh, 3. Guba, 4. Lankaran, 5. Baku, 6. Ganja, 7. Darbent, 8. Shamakhi, 9. Nakhchivan, 10. Garadakh, 11. Tabriz, 12. Maragh, 13. Ardebil, 14. Urmia, 15. Khoy, 16. Maku, and 17. Sarab. These khanates were established by the Huns, Khotan, Hvatana, khazars, Qaghans, Qajar, Oghuz, Gugar, Yuezhi, Gojars and the khanate emperor was called Khan and Khaganates ruler was known as Khagan.

**Tbilisi Georgia** Tbilisi, the capital city of Georgia, was founded in the mid-5th century by King Vakhtang Gorgasali. According to legend, the king was on a hunting trip in the area when he stumbled upon numerous hot springs, which inspired him to establish a new city on the site. The city's unique geothermal features and strategic location made it an attractive place for settlement and it has since grown into a thriving metropolis with a rich history and culture. According to The Georgian

Chronicles, the ancestor of the Kartvelian people was Kartlos, the great-grandson of the Biblical figure Japheth. However, scholars agree that the term "Kartvelian" is derived from the Karts, one of the proto-Georgian tribes that emerged as a dominant group in ancient times. As noted on page 150 of "Some Aspects of Georgian History in the Light of Armenian Historiography" by David Mushkelishvili, a member of the Georgian National Academy of Sciences and Director of the Historical Institute at Ivane Javakhishvili Institute) that ***"It has long been established that Gushar is the eponym for Gugark. There is evidently a spelling mistake in the text and "perhaps Gowjar, now Gujareti, is more correct. I also uphold this viewpoint, with the only difference that I think that the original source should have said Gujar, or simply Gugar, instead of Gushar"***.

The said author further elaborated it on page 148-49 that it is a well-known fact that in the Middle Ages confessional affiliation and ethnic identity sometimes intermingled, intercepting each other. For example, the term "Kartvelian people" (Georgians) his article takes a look at and substantiates the complete invalidity of the views of Armenian scientists (historiographers) on certain aspects of Georgian history. In particular, it shows the absolute unacceptability of Armenia's claims to Lower Kartli and Javakheti—time-honored ancient Georgian territories. in the Caucasus referred not only to ethnic Georgians, but sometimes to Orthodox people of nonGeorgian origin, just as "Somekhi" (Armenians) could, in addition to ethnic Armenians, mean any person of the Armenian faith, and so on. After making a fetish, so to speak, out of this "formula," contemporary Armenian historians (professors V. Arutiunova-Fidanian and P.

Muradian particularly “excelled” here), wherever the ethnonym “Georgian” (“Iver” in Byzantine and “Vratsi” in Armenian) is found in the ancient Armenian and Byzantine sources, particularly if it applies to well-known people, arbitrarily use it only in the confessional respect to refer to “Orthodox Armenians.” So all the famous political and cultural figures, such as David Curopalates (the 10th century)—initiator of the unification of feudal Georgia (whom, incidentally, Sharafkhan Bidlisi, a well-known Muslim historian of the 16th century, directly calls a Georgian); famous Georgian commander John Tornik Chordvani (Chorchaneli)—founder of the Holy Monastery of Iviron on Mount Athos in Greece (980); Grigol Bakurianisdze—the Grand Domestic of Byzantium, church warden of Petritsoni (Bachkovo) Monastery in Bulgaria (1083), and so on, turned out to be Armenians for the simple reason that the Armenian historians who were their contemporaries called them “Vrats Curopalates,” that is, “Georgian Curopalates” or “vratsiazgav,” that is, “of Georgian origin,” while the ethnonym “Georgian” in all these cases (even when the ethnic affiliation “of Georgian origin” is emphasized) should be understood in the confessional respect .

More specific data about the question we are interested in can be found in Moses of Chorene himself. For example, when talking about Gushar Khaykid’s inheritance, as mentioned above, the historian goes on directly to say: “Rule of the northern country situated on the other side of the Caucasian mountains (Valarshak.—D.M.) is entrusted to a great and powerful tribe; its patriarch is conferred the title of bdeskhk of the Gugars.”<sup>12</sup> It is obvious that this “great and powerful tribe” was not of Armenian origin, and since it lived to the north of Armenia “on the other side of the Caucasian

mountains,” it would be most logical to presume (particularly since Moses of Chorene began talking about the origin of the Alvans prior to this) that the historian implies Georgians here. And since the patriarch of this tribe was called “*bdeshkh of the Gugars*,” it should be recognized that **Gugars were indeed Georgians**. The fact that Moses of Chorene means Georgians, in particular, Eastern Georgians, when referring to the “**great and powerful tribe of Gugars**,” is confirmed by the text that follows: “**Rule of the northern country situated on the other side of the Caucasian mountains is entrusted to a great and powerful tribe; its patriarch is conferred the title of *bdeshkh of the Gugars*, who came from a descendant of Mikhrdat, the satrap of Darekh, brought by Alexander and appointed as ruler over the Iberian captives.**” **David Mushkelelishvili** states that “Later on these foreign nomads assimilated themselves among the locals, Hindus, and changed their name from Göçer (Goocher) to the Sanskritized Gurjar (enemy-destroyer). So Gojar and Gujjar were derived from Gurjar and Göçer. He further states that Turk is an important clan among the Gujjars of Kashmir.

**Oghuzs.** The genetics of Oghuz Turkic people exhibit a mix of East Asian

and West Eurasian components, sharing common ancestry with other Turkic-speaking populations. They show genetic affinities with Central Asian, Caucasus, and East Asian populations, reflecting a complex history shaped by migrations, admixture, and interactions with neighboring populations. Historically, the Oghuz Turks were described by Peter Benjamin Golden in his book "An Introduction to the History of the Turkic Peoples" as Proto-Turkic, originating from the Taiga-Steppe zone of

the Sayan-Altay region. They were descendants of agricultural communities. In the 2nd century BC, the Xiongnu (founded by Modu Shanyu) and Wasun defeated the Yuezhi tribe. Some theorists link the Xiongnu with the Turkic Huns, who were ancestors of the Gurjaras, migrating from Oghuz Khanates. Golden also identified the modern inhabitants of Turkey, Azerbaijan, and Turkmenistan as descendants of the Oghuz Turks. According to Nassiorddin Narazove's report, Bumin Khakan founded the Turkish Khaganate, ascending the throne as "Elkhan".

**Gojar / Gujjar Tribes:** The Gurjars, who inhabited the subcontinent (present-day India, Pakistan, and Afghanistan), had a family ancestry linked to various ancient cultures, including the Kartvelians, Buddha, Harappans, Dravidians, Jains, Ajivikas, Charvakas, Bactrians, Bactrian Greeks, Kushans, Sogdians, Bactrian Jews, and Manichaeans. This was a common practice, where families connected their ancestry to established traditional family trees. Historians and scholars also referenced these connections in their writings. However, in the past, it was challenging for historians to verify the exact family trees of various tribes due to limited access and communication. With the advent of modern communication channels and genetic studies, historians can now explore evidence more comfortably. Previously, historical materials in the subcontinent had limited scope, leading to a controversial approach that linked the Gurjars' ancestry to Hindus. However, recent scholars have linked the Gurjars' ancestry to Central Asian countries and Minor Asian locations, such as Caucasian, Caspian, Anatolian, and Georgian regions, based on Y-DNA haplogroups R1a, R1b, R1a1a, etc.

**Tracing the Gujjars / Gojars Origin.** In the first edition, two theories were discussed in length such as ‘The Kartvelliian and The Kshatriyan’. Except Rana Ali Hassan Chauhan and few others believed in Rajasthan, Ayodhya as Gurjars birth-place and termed the Gujjars / Gurjars as indigenous to India. Whereas other scholars and historians like Herodotus, Diodorus Siculus, Dr Ashok Harsana, Dr. David Muskhelishvili (Georgian), Dr. GiergiMelikshvili (Ivane Javakhishvili University at Tbilisi Georgia), Jaimoukhi, Strabo , Manali S. Desponde, Dr Rimsha Javed Indian Sociologist, Dalip Singh Alhawat, Kalhana, Monarch Harsha Vardan, Dr. Huthi of Georgia, Dr. Khursheed Ahmad Bhat, Adesh Katarya and many others are of the belief that Gujjars/ Gocers/ Gurgers/ Grexie, Khizars (Oghuz/ Huns) were moved from the Caucasian/ Caspian/ Mount Judi known as the Gojar region and the Oxus / Central Asian countries moved to the Tarim Basin in the north and to Iran, Afghanistan and subcontinent in the south and so according this school of thought, Gurrjistan/ Georgia is the origin of the Gujjars. That’s why, Gujjars are known differently in various countries such as Gurjar in northern region of India, Gorjar in the eastern parts of India, Gujjar in the North-western India and Pakistan, Gojar in Kazakhstan, Azerbaijan / Mount Judi or Gojar Region, Gujar in Afghanistan and Iran, Muslim Ughur in Western China, **Gusarova** in Russia, **Gusar or Gocer in** Turkey and Chechenya, Hungarian, mountain area of Hunas and Chechen / Checheny, Grexie or Gracia in Greek.

**Dr. Ashok Harsana Comments.** Ashok Harsana, an Indian historian (a present-day known as the father of the Gurjar history) in his article “Tracing the Origin of the

Gujjrs” described that in 200 BC, the Han dynasty/emperor opened trade with China and outside China. To him, Gujjars were the prominent clan of the Vedic Aryans who moved out of Punjab and into the Caspian Sea region in very ancient times. Later on, due to warfare or some other reasons, under the leadership of the Kushana sub-clan, they had to move back to their homeland (India), but by then, they had retained many cultural aspects of the foreign lands (Caspian Sea) they were living in for so long. The Caspian Sea could have been named after one of the great ancestors of the Gujjars known as Kashyapa. According to Dr. Ashok Harsana, Kushana was a branch of the Yuezhi (“moon-clan”). Moreover, according to European or British historians, the Shri Rama and Shri Krishna were the Aryas, originated from somewhere in Central Asia and the Indus-Valley Civilization was a "Dravidian" civilization in the 2000 BC that was destroyed by the Central-Asian or European nomads called Aryas". It was also believed that Vedic Civilization was the continuation of the Indus-Valley-Civilization that the word “India” **India** was derived from the Greek word “Indu or Indo” which was taken from the Persian word “hindu”, or the Sanskrit word “Sindhu”. Therefore, **Hind** was the country, and Hindus were its occupants. The words Hind and Hindu were originally used by the Persians in a geographical sense, it was later on that these terms took a religious identity under the Arabs. The Kushanas were related to the Kucha kingdom, and the kingdom was also known as Kuchar and Kujar, so the Kucha kingdom was a Gujjar kingdom like the Khotan kingdom. Oghuz or Ghuzz was a warrior tribe and the Turkmen-Gocers were part of the Oghuz. The biggest clan among the **Turkmen-Gocers** is Konar-Gocer, also found in

the Konar province of Afghanistan. Dr. Javed Rahi, a Kashmiri historian. Also interlinked the Gujjars and Gocers as the same tribe. As per "Traveloq", a composition of travel notes by the Chinese traveler 'Hiuen-Tsang', the Gurjar Kingdom of Bhinmal in the Rajasthan region was also known as the Kuchilo Kingdom of Pilomalo so the Kuchilo or kuchi or kyuchi or Kushan or Yuchi, Zhang, Qian, Gujjar and Kushan are the same.

**Indian Scholars on Gurjar Genealogy:** A critical review of historical perspectives as described by Hindu historians and scholars is discussed below:

**a) Adesh Kataryainsights.** Adesh Katariya, an Indian historian, has written extensively on ancient Asian kingdoms, including the Kushana, Huna, and Gurjara-Pratihara dynasties. His research suggests that the Yuezhi, a Tocharian-speaking Aryan people from the Tarim Basin, established various kingdoms in Central Asia, including the Kushana, Huna, and Hephthalite empires. These kingdoms were known by different names in different regions and timelines. Today, their descendants are known as Gurjars or Gujjars in India, Pakistan, Afghanistan, and other parts of Central Asia. Katariya has written several books and articles on the history of the Gurjars, including "Ancient History of Central Asia" and "The Glorious History of Kushana Empire". He proposes that the Gujjars migrated from Central Asia to the Indian subcontinent in ancient times, and their legacy can be traced through various historical accounts and inscriptions. The theory of a Central Asian origin for the Gujjars is supported by various evidence, including physical and cultural similarities with Central Asian populations, such as fair complexion and nomadic lifestyle, linguistic affinities between the Gujjar language

and those spoken by other Central Asian peoples, and genetic studies indicating a high frequency of haplogroup R1a1, common in Central Asia and Eastern Europe. Adesh Katariya's book, "Gurjar/Gujjar - The Royal Aryan, descendants of Ancient Yuezhi", describes how the Yuezhi were driven out of the Tarim Basin by the Xiongnu in 176 BC and migrated westward, conquering the Northwest region and establishing an empire that stretched from Central Asia to the eastern Gangetic basin, and eventually establishing various kingdoms in the region, including those in Bactria/Soghdia and the Indian subcontinent. Adesh Katariya proposes the following theories on the origins and birthplace of the Gurjars:

**i. Kushan Empire.** After migrating from the Tarim Basin, the Yuezhi Gurjars defeated the Shakas and the Pahlvas/Parthians, and went on to establish a vast empire in Afghanistan, Pakistan, and northern India. This kingdom was founded by Kujuala Kadphises, who was succeeded by his son and grandsons, including Wima Kadphises and Kanishka. Under their rule, the empire flourished and expanded, leaving a lasting legacy in the region.

**ii. Huna Gurjar Kingdom:** The Hun Gurjars established two kingdoms in Central Asia i.e the Bactria Kingdom of Hephthalites and the Aryabart Kingdom of Hephthalites, with notable leaders including Akshunawar and Napki Malka. The first king of the White Huns in India was Tunjina, while in Bukhara, the title of overlord of the White Huns was 'Khaghan'. The Balgars are descendants of the Huns. The Huna Kingdom was ruled by a succession of monarchs, including Tunjina, Toramana, Mihirakula, Pravarasena, Gokarna, Khinkhila,

Yodishthira, and Lakhana, who played important roles in shaping the kingdom's history.

**iii. Khazar Kingdom.** The Khazars were a Turkish branch of the Gurjars, descended from the Yuezhi tribe. After the death of Attila, the Hun king, the Hunish Gurjar kingdom collapsed, and the remaining Huna soldiers established another kingdom in Eurasia. The Khazars were part of this migration, settling in the area corresponding to modern-day Ukraine, Russia, and Kazakhstan. They established a powerful kingdom that played a significant role in European and Asian politics during the Middle Ages.

**iv. Gurjar Pratihara Empire.** The Parihar/Pratihara Empire was a powerful imperial dynasty of the Gurjar tribe that ruled Northern India from the 7th to the 11th century. During this period, they played a significant role in shaping the region's political, cultural, and social landscape.

**v. Maitrik Gurjar Kingdom.** Maitrik kingdom / dynasty was established at Vallabhipura by Senapati Bhattarak in 470 CE.

**vi. Chanlukya Gurjar Kingdom.** The Chanlukyas were dominant power in the Deccan during 6<sup>th</sup> to 8<sup>th</sup> century and were the western Chanlukyas.

b) **Khursheed Ahmad Bhat Interpretation.** Dr. Khursheed Ahmad Bhat's article, "The Arrival and Origin of Gujjars and Bakarwalls of Jammu and Kashmir State" (2017), explores the origins of Gujjars. He cites various historians, including Prof. Abdul Ghani Al Azhari Al Shashi, who traced the Gujjars back to the Khizir tribe, which migrated from Koh-e-Kaf during the time of Christ. The name "Khizir" evolved into "Garzar" and eventually "Gujjar". Other scholars, like Mufti Shashi and G.S. Ghurye, suggest that the name "Gujjar" comes from the

tribe's occupation (cattle-breeding) or the Sanskrit word "Gurjar", meaning "destroyer of the enemy". Historians agree that the Gujjars were a warrior community, as mentioned in various books. Dr. Khursheed Ahmad Bhat has introduced the following theories to elucidate the arrival and origin of Gujjars and Bakarwals in Jammu and Kashmir and the northern states of India.

i. **Suryavanshi Kshatriyas Descendants**. According to this school of thought, the Gurjars are descended from the Suryavanshi Kshatriyas, connecting them to Lord Rama. They believed that Gurjars were sun-worshipers, earning them the honorable title of Mihir, meaning Sun. J.K. Kennedy noted that the Gujjars in Jammu and Kashmir also practiced sun worship. Some scholars suggest a Russian origin for the Gurjars, while others highlight their role in the Ramayana and Mahabharata wars, fighting under King Dasharatha and Lord Krishna respectively. Kennedy's book "Krishna Christianity and the Gujjars" published in 1907 in the Journal of the Royal Asiatic Society mentioned that Gurjars followed Lord Krishna and were ethnically linked to Ahirs, this view was supported by Ibetson's "Punjab Ethnography" and W.A. Forbes and W.C. Cork's in "Tribes and Castes of the North-West Provinces and Oudh".

ii. **Chechans and Georgian Kinship**. Some Gujjars trace their roots to the Caucasus region, specifically Chechnya and Georgia (Gujaristan/Gorjestan). They believe their ancestors migrated from Georgia, Central Asia, and Russia to India via Iraq, Iran, Afghanistan, and Baluchistan, settling in Gujarat, Punjab, and other regions. A.R. Khan's book "Kashmir Land and People" supports this, stating Gujjars originated from Georgia, between the Black Sea and Caspian Sea, and migrated to India through Central Asia and other regions.

Anthropological surveys of India have authenticated this perspective. Georgian scholar Dr. Huthi's 1967 research found cultural and phonetic similarities between Indian Gujjars and Georgians, suggesting a shared origin. The word "Gujar" is believed to derive from "Gurjara", resembling "Gurjiya/Georgia", indicating Caucasian/Central Asian roots. Dr. Huthi suggests Gujjars fled to India to escape Timur's reign of terror, adopting the Persian word "Gurjis", later changed to "Gurjar" or "Gujur".

iii. **Ancestor- traced back to Kushan / Yuezhi.** According to General Cunningham and A.H. Bingley, the Gujjars' ancestors were the Kushan/Yachii or Tocharians, an Indo-Scythian tribe from the Eastern Tartar community (present-day Soviet Union). The Tartars are a Turkic people. The Tareekh-e-Kokaz suggests that Gujjars originated from Turkistan and are descendants of Noah, with the word "Gujjar" derived from "Garji", a descendant of Noah. A 2009 study by the Tribal Research and Cultural Foundation, led by Dr. Javaid Rahi, found that the word "Gujjar" has Central Asian Turkic origins, written as "Gocer" in Romanized Turkish. The study claims that the Gurjar race was a prominent identity in Central Asia in the Third Millennium BCE. Cunningham also noted that, around a century before Christ, the Gujjars' chief conquered Kabul and Peshawar, while his son, Hima Kadphises, extended their rule to the upper Punjab, Jamuna, Mathura, and the Vindhya. King Kanishka, the first Indo-Scythian Prince, later annexed Kashmir to the Tocharian kingdom, which was also known as Kaspeiroei (present-day Multan).

iv. **The White Huns Legacy.** Some scholars, like V.A. Smith, believe that the Gurjars were foreign immigrants, possibly a branch of the Hepthalites (White Huns).

According to Smith, early Gujjars in north and west India were likely foreign immigrants closely tied to the White Huns. During their migration, they passed through isolated areas, leaving behind names that still bear their legacy. In Punjab, places like Gujrat, Gujranwala, and Gujarkhan retain their connection to Gurjara. Similarly, Saharanpur was once known as Gujrat, and a district in Gwalior is still called Gujargarh. In the 19th century, parts of Rajputana were referred to as Gurjaratra. The Gurjaras can be found in various regions, including Bundelkhand, Narmada valley, Nagpur, and South India, where they settled before the 12th century. Bhoker also links the Gujjars to the Huns, describing those in Rajputana as part of the Hun settlement. Mr. Devadatta Ramakrishna Bhandarkar (1875-1950) proposed that the Gurjars entered India alongside the Hunas, and their name "Gujjar" was sanskritized to "Gurjara" or "Gurjara". He also suggested that places in central Asia, like "Gurjistan", were named after the Gurjars, preserving reminiscences of their migration. According to Mr. Buhler in *Indian Antiquary*, the Gujjars were a significant part of the Hun tribe that settled in Rajasthan. Furthermore, Mr. P.C. Bagchi, citing the Proceedings of the Indian History Congress in Aligarh, noted that the Wu-Sun (possibly related to the Huns) likely moved to India with the Huns in the 3rd century CE. After the Hun kingdom's downfall, the Wu-Sun Gujjars established their own rule.

v. **The Khazars' Asian Heritage.** In the past, some historians have proposed that Gurjars descended from the nomadic Khazar tribes, despite the distinct political and cultural practices of the Khazars. James M. Campbell, a British civil servant, identified Gujjars with Khazars in the *Gazetteer of Bombay Presidency*. However, Scott Cameron Levi's book, "The Indian Diaspora in Central

Asia and its Trade, 1550-1900", distinguishes between Kazar (Khazar, possibly also referring to Kassar) and Kujar (Gujar) as two separate tribes with connections to Central Asia. Mr. A.M.T. Jackson identifies the Gurjaras with the Gaudas (also known as Gours or Brahmanas) in the Journal of the Royal Asiatic Society (1905). He notes that "the Gour Brahmanas were and still are the Purohitas of the Hindu Gujjars, and continue to minister to some who have converted to Islam." Jackson also links Gujjars to Khazars, as mentioned in the Bombay Gazetteer (Vol. 1), a view endorsed by Dr. Bhandarkar. Additionally, Mr. Campbell identifies Gujjars with the Khazar tribe of Central Asia, as described in the Bombay Gazetteer (Vol. IV).

vi. **Rajasthan as the Cradle of Gurjars.** According to scholars like Baji Nath Puri, the Mount Abu (ancient Arbuda mountain) region in present-day Rajasthan was the medieval dwelling place of the Gurjars. Numerous inscriptions and epigraphs, including Dhanpala's Tilakamanjari, attest to the Gurjars' connection to the mountain. The Gurjars migrated from the Arbuda mountain region and established principalities in Rajasthan and Gujarat as early as the sixth century CE. For centuries before Mughal rule, a significant portion or the entirety of Rajasthan and Gujarat was known as Gurjaratra (country ruled or protected by the Gurjars) or Gurjarabhumi (land of the Gurjars). Mount Abu (ancient Arbuda mountain) region of present-day Rajasthan had been the abode of the Gurjars during the medieval period. The association of the Gurjars with the mountain is noticed in many inscriptions and epigraphs including Tilakamanjari of Dhanpala. The Gurjars migrated from Arbuda mountain region and as early as sixth century CE, they set up one or more principalities in Rajasthan and

Gujrat. Whole or a large part of Rajasthan and Gujrat had been long known as Gurjaratra (country ruled or protected by the Gurjars) or Gurjarabhumi (land of the Gurjars) for centuries prior to Mughal rule.

vii. **Gausar and Gurji View.** It has been suggested that Alexander I's son adopted the title "Gausar," which later evolved into "Gurji," and their children became known as Gujjars. However, this perspective has not been widely accepted or verified by many scholars, leaving the true origins of the Gurjar community a topic of ongoing debate and research

viii. **Grozni Russia as Gurjars Origin.** Some historians propose that the Gurjars migrated from the Grozny region of Russia, entering India through various routes. Initially, they were known as Gurozars, a name derived from their origins in Grozny, which later transformed into Gujjar. This theory is supported by the existence of specific Gujjar castes named after Russian regions, such as the Chichi Gujjars from Chechnya and the Bajran Gujjars from Bajrania, providing a tangible link to their ancestral homeland.

ix. **The Gurjars' Greek-Oriented Grexia Origin.** The Gurjar-Greek theory proposes that the Gurjar community has its roots in ancient Greece. According to this theory, when the Romans invaded Greece, the Gracia tribe (also known as Grexie, Greece, or Gruj in the Roman era) resisted them on the borders of Greece. Over time, the Gracia tribe evolved into the Gurjar/Gujjar community. Colonel Tort, a historian, supports this theory, arguing that Gujjars are not descendants of Turkish or Arab origin, but rather are linked to a vast empire. In his book "Rajasthan History," Colonel Tort explicitly states that Gujjars are of Greek descent and that the words "Gujjar" and "Garjar" have Greek origins.

x. **Indigenous to India.** Other scholars, however, argue that the Gujjars are indigenous and have no connection to any foreign ethnic group. They believe that the Gujjars are descendants of the Aryan race. This view is supported by the fields of Anthropology and Ethnology, which classify the Gujjars as Aryans. As a result, the notion of foreign origins is not relevant. Additionally, medical science recognizes four distinct blood groups - O, A, B, and AB - further supporting the Gujjars' unique genetic identity.

**Dr. Majumdar**, in his book "Race and Culture in India", explores the topic and reveals that scientists have analyzed blood types worldwide to determine racial affiliations. This research supports the notion that the Gujjars share anatomical features with other communities of the Aryan race, further solidifying their Indian origins.

**Dr. Khursheed's** abovementioned ideology on Gurjars' past history was based on material picked from various historical books, including "The Gujjars Tribe Jammu and Kashmir" by Dr. Javaid Rahi, "Kashmir Land and People of Srinagar" by Khan A.R., "History and Culture of Himalayan and Jammu Gujjars" by Bhardwaj, A.N., "Jammu, Kashmir and Ladakh and New Delhi" by Dewan Parvez, "An Account of Kashmir, Ladakh, Baltistan, Gilgit and Jammu and Srinagar" by Lawrence, Walter. R., and "Cultural Glimpses of Kashmir/Srinagar" by Fazli, Manzoor,

c) **Human migration and Southampton University Research Paper.** An international team of scientists from the University of Southampton (UK) and Shantou University (China) conducted a research study and fieldwork in the Jordan Rift Valley, uncovering ancient hand tools, known as 'flakes', near dry river channels that once flowed with water tens of thousands of years ago.

Using luminescence dating techniques, they determined the age of the sediment containing the tools. The study, published in the UK Journal of Science Advances in 2023, reveals that early human migrants left Africa for Eurasia via the Sinai Peninsula and Jordan over 80,000 years ago, utilizing a "well-watered corridor" that funneled hunter-gatherers through the Levant to western Asia and northern Arabia. The research confirms that modern humans evolved in Africa between 300,000 and 200,000 years ago and dispersed out of the continent in multiple stages, eventually populating Asia and Europe. According to Professor Paul Carling of the University of Southampton, "When sea levels were low, humans used a southern crossing via the Red Sea to reach southwestern Arabia. However, our study confirms a well-trodden passage to the north, across the only land route from Africa to Eurasia." Dr. Muhammad Abbas from Shantou University adds, "The Levant acted as a well-watered corridor for modern humans to disperse out of Africa during the last interglacial to western Asia."

d) **The Gurjars of Central Asia.** The term "Gurjar" in Sanskrit has been replaced by "Gujjar" in modern times, signifying the characteristics of a valiant warrior tribe. Historians have attempted to decipher the meaning of "Gujjar"/"Gurjar" through various perspectives and logical explanations. There are several opinions regarding the origin of the word "Gujjar", including:

1. Few people have estimated that the word Gujjar originates from "Gauchar" (meaning cow herder), but this is incorrect. The word Gujjar is actually a deformation of Gurjar, not Gauchar. Additionally, the word Gurjar is used in several pillar inscriptions, not Gujjar or Gujar.

2. According to Prof. Abdul Gani Shashi, a renowned scholar of Arabic and Persian history, the tribe name "Khizar" (which migrated to Koh-e-Kaf during the era of Christ) evolved into "Garz," then "Garzar," and eventually became Gujjar over time.

3. Ch. Fayez Ahmed, in "Marat Gujjan Tareekh," proposes that when Gujjars ruled in India, their armies used "Gurz" (a weapon associated with Lord Hanuman) as their symbol. This symbol eventually became Gurzar and then Gujjar.

4. Gujjar histories like "Tareekh-e-Gujran," "Shahan-e-Gujjar," "Gurjar Itihas," "Gujjar aur Gujri Zaban," and "Gujjar Tareekh aur Sakafat" suggest that the word "Gujjar" comes from the Persian word "Gauzar," meaning bodybuilder or fighter. This community was known for their bravery and tactics in wars, earning them the name "Gauzar," which later became Gujjar.

5. Some scholars believe that Gujjars originated from Georgia (near Russia), also known as Gurjistan, and that the word Gurjar is derived from this place name.

6. Abdul Malik Chouhan, in "Shahan-e-Gujjar," offers a different perspective on the origin of the word Gujjar.

7. Ali Hassan Chouhan writes that the word Gujjar comes from Gurjar or Garjar. While Gurjar or Gujjar is used in Urdu, Hindi, and English, ancient records up to 1300 CE use the term Gurjar.

8. According to the Sanskrit dictionary compiled by Pandit Radha Kant (Shakabada), Gurjar means "destroyer of enemies" (Gur - enemy, Ujar-destroyer).

9. Pandit Chotalal Sharma and M.R.A Phulera, in "Kshlria Vansh Pardeepika," suggest that the word Gurjar comes from Guruttar, which deformed into Gurujan and eventually Gujjar over time.

10. Pundit Vasudeva Prasad, a renowned Sanskrit scholar from Banaras, has proven through ancient Sanskrit literature that the word "Gujjar" was used after the names of ancient "Kashatrias." Scientific evidence also supports that Gujjars belong to the Aryan race.

11. Historians like Mr. Baij Nath Puri, K.M. Munshi, Ali Hassan Chouh

e) **Gurjar's Origin as Perceived by Ch G.Sarwar.** Mahadeep Singh Jamwal summarized Chulam Sarwar Chauhan's (Indian retired Police Officer) book, "Origin, Rise and Growth of Gujjars," which traces the Gujjar community's history from Hazrat Noah's descendants to their spread across India, Pakistan, and Afghanistan. The book explores their journey from the Noah Flood, King Manu's story, and their connections to the Kushan Empire, Gurjara Pratihara dynasty, and other historical events. The author endorses the theory of Gujjars' descent from Noah's flood based on historical evidence, while the Manu King theory lacks supporting references (King Manu, a pivotal figure in Hinduism, is considered the first human and progenitor of humanity, surviving a great flood and repopulating the earth. He had three daughters and a son, whose descendants became earth's rulers. There are 14 Manus in Hindu mythology, each ruling for a specific period, with the current one being Vaivasvata, the seventh in the line).

.....

**Article by the Academy of DNA Genealogy, Newton, USA on Haplogroup R1a as the Proto Indo-Europeans and the Legendary Aryans as Witnessed by the DNA of Their Current Descendants conducted by Anatole A. Klyosov, Igor L. Rozhanskii (Email: [aklyosov@comcast.net](mailto:aklyosov@comcast.net)).**

USA Genealogy Academy conducted a study on "The Migration History of R1a1: A Genetic and Linguistic Reconstruction". Further, this study traces the ancient migrations of haplogroup R1a1 between 20,000 and 3500 years ago. By analyzing 4460 haplotypes, we reconstructed the migration path of R1a1 from South Siberia and northern China to the Hindustan, Anatolia, Asia Minor, the Balkans, and Europe. Our findings support the theory that R1a1 originated in Central Asia around 20,000 years ago. The haplogroup migrated to the Hindustan by 12,000 years ago, then spread to Anatolia and Asia Minor between 10,000 and 9000 years ago. By 9000-8000 years ago, R1a1 had reached the Balkans and spread across Europe. We propose that bearers of R1a1 developed the Proto-Indo-European language during their migration and carried it to Europe. Linguistic evidence suggests that this language was spoken in Anatolia around 9400-10,100 years ago, coinciding with our genetic findings. As R1b1a2 populated Europe after 4800 years ago, R1a1 migrated to the Russian Plain around 4800-4600 years ago. From there, R1a1 moved south to Anatolia, the Arabian Peninsula, and the Iranian Plateau, and east to North India, as the legendary Aryans. The haplotypes of their descendants show striking similarities with contemporary ethnic Russians of haplogroup R1a1, with dates ranging between 4200 and 3600 years ago."

"This study supports the theory that haplogroup R1a originated from the ancient Gurjar tribe, emerging in

Central Asia around 20,000 years ago, likely in South Siberia or neighboring regions such as Northern and Northwestern China. The haplogroup's precursor is linked to the appearance of Euro-periods (Caucasoids) approximately 58,000 years ago, in a vast region spanning Western Europe, the Russian Plain, and the Levant, as suggested by Klyosov and Rozhanskii (2011). A series of SNP mutations in the Y chromosome occurred during eastward migrations to South Siberia, leading to the formation of haplogroups NOP (around 48,000 years ago), P (around 38,000 years ago), R (around 30,000 years ago), R1 (around 26,000 years ago), and eventually R1a and R1a1 (around 20,000 years ago).

f) **Yabghu & Civilization of Central Asia.** According to "History of Civilization of Central Asia - Volume 2" by Umair Mirza, the Hou Han-shu, compiled by Fan Yeh in 446 BC, describes the rise of the Kushans. Kujula Kadphises, the yabghu of Kuei-shuang, united the five yabghu and became King of the Yueh-chih. He conquered An-hsi (Parthia), Kao-fu (Kabul), P'u-ta (Puskalavati), and Chi-pin (Kashmir). Scholars agree that the Hou Han-shu provides an authentic account, but the chronology of these events is disputed. Excavations at Taxila and elsewhere have confirmed that the Kadphises preceded the Kanishka group of kings. The Hou Han-shu reports that Kujula Kadphises died at over 80 and was succeeded by his son Vima Kadphises, who conquered T'ien-chu (India). Dated inscriptions provide a precise chronological framework for the rise of the Early Kushans. The Takht-i Bahi inscription suggests that Kujula Kadphises was a prince at the court of the Indo-Parthian king Gondophares. The Panjtar stone inscription and the Taxila silver-scroll inscription refer to the same king, likely Kujula Kadphises, who extended his empire and

adopted high-sounding titles. Kujula Kadphises played a key role in establishing the Kushan Empire, and his coins are numerous in the Early Kushan city of Sirkap.

g) **Migration and Settlement of Gujjars in Himachal Pradesh** by Dr. Bindu Sahni (Research Scholar Indra Gandhi National Open University – IGNOU New Dehli). Her another book is “Colonial Forest Acts and their Impact on Pastrolist Gujjars of Himachal Pradesh. According to Dr. Bindu Sahni, historians and anthropologists are not in unison regarding the migration of Gujjars. Some scholars believe they have foreign descent, with General Cunningham identifying Gujjars with the Kushan/Yuchi/Tochari tribe, an Indo-Scythian tribe. He argues that word ‘Gujjar’ is derived from the term Gorsis or Gorasi, related to the Tocharo or Kushan. Denzil Ibbetson also believes the Kushans or Yuchi tribe conquered Kabul and Peshawar around a century before Christ and migrated to Indus in the third century CE. K.S. Singh suggests Gujjars may be descendants of ancient Yachi or Kushan, while Dr. Bhagwanlal believes Huns and Gujjars entered India at different times. James Compbell traces Gujjar association with Central Asia, identifying them with the Khazar tribe, which he believes is the same stock as the White Huns. Compbell argues that the Khazars occupied a prominent position in the sixth century CE and that the name Gurjjara was mainly continued by middle and lower class representatives of the White Huna horde. **D.B. Bhandarkar** agrees with Compbell that Gujjars are Khazara, a tribe of White Huns, and the name Khazar was later Sanskritized to Gujjara. He suggests that Khazar migration led to the emergence of Gurjistans across Central Asia and India. Bhandarkar identifies three Gurjistans: one in Central Asia, another in Hazara

district (Ujaristan), and a third near Ghazni. He believes Gujjars are foreign migrants who established kingdoms in India, including Gurjaratra (Jodhpur) and Gujrat (southeast of Kanauj). Bhandarkar cites Al-Beruni and Xuan Zwan's accounts to show Gujjars got Hinduized and assimilated into Kshatriya ranks by the seventh century. He also connects Gujjars to the Pratihara dynasty and Chalukyas, believing they had Gujar descent. Similarly, V.A. Smith and Grierson suggest Gujjars were foreign immigrants, possibly a branch of Ephthalites (White Huns), who migrated to India in the sixth century and settled in various regions, including Sapadalaksha, Mewat, and Eastern Rajputana.

h) **Dr. David Reiche's book "Who We Are and How We Got Here"?** While Vansant Sinde believes that the people of the Indus Valley Civilization and the Vedic people were the same and indigenous to India, other scholars disagree. Prof. Rajib Khan, Dr. David Reiche, and Dr. R.G. Latham propose that the Aryans migrated to the Indian subcontinent from other regions, with Dr. Reiche's book suggesting multiple population migrations through gene flow. Similarly, Burjor Avari notes that the Aryan race was glorified by Indian and European scholars, and was used to segregate people in Hitler's Germany. These scholars' views suggest that the Aryans were not native to the Indian subcontinent, but rather migrated there from elsewhere.

**Qamar Rabani's** research suggests that the Gurjars, originally from rural Greece, migrated to nearby countries due to limited grazing land. Greek historians Herodotus and Diodorus Ciculus support this idea. Burjor Avari suggests that Africans and South Asians descended from Indo-European speaking nomads from Iran and

Afghanistan, known as Arya. Dr. Suraj Bhan links Aryans to the Indus Valley Civilization, while Prof. Shivdayal Singh explains the various names used to refer to the Gurjars, including Gurjaras, which was both an ethnonym and demonym in medieval times. **Parwez Dewan** notes that "Gurjistan" is named after the Gujjars, indicating their migration history. Some historians identify Gujjars with Yuezhi/Tocharians or Khazar tribes, while others link them to Chechens and Georgians, although evidence is scarce. The use of "Dramma" currency, derived from Greek "Drachma", by Gujjar kings in Rajasthan suggests a possible connection to Georgia and Caucasian regions. **Dalip Singh Ahlawat**, in his book "Jat Veeron Ka Itihas", traces the origins of Jats and their gotras to the Goojar community, found in Rajasthan, Pakistan, and Uttar Pradesh, which was a ruling clan in Central Asia. He also mentions that Gurjar is a gotra of the Anjana Jats in Gujarat. **Dr. Ashok Harsana**, in his book "Forbearers of the Aryan Legacy - The Gurjars", reveals that the Khotana clan of the Gojar community has Georgian roots. Dr. Huthi of Georgia, who visited India in 1967, found similarities between Indian Gujars and Georgians in their accent, dress, and bullock carts. He believes that Gujars fled to India to escape Timur's terror and settled here, adopting the name "Georgian" or "Jorjars", later changed to Gujjar. The "Khetana" caste among Gujjars is further evidence of their origins in Khotan. Georgian scholars **Prof. Chogoshvili** and **Prof. Levan Maruahvili** have found remarkable similarities between Georgians and Gujjars, suggesting a possible migration from Georgia to India. The use of the currency "dramma" (derived from Greek "drachma") by Gujjar kings in Rajasthan in the 7th century also suggests a link to Georgia and the Caucasian region. Archaeological

discoveries in Rakhigarhi, Haryana, have found 8,000-year-old human remains, potentially linked to the Aryan invasion theory. Indian historians Ram Sharan Sharma, K. S. Singh, and Devadatta Ramakrishna Bhandarkar have written about the migration of various tribes, including the Gujjars, into India from Central Asia. Edwin F. Bryant proposes that the Indo-Aryan language may have originated in India and later developed into Kentum languages like Germanic and Torkharic, suggesting a migration from the subcontinent.

i. **Gurjars Journey from the Caucasus.** Arthur Koestler, a Hungarian author, in his book "The Thirteenth Tribe", describes the Khazars as a Turkic people ruled by a dual kingship system. The Khagan served as the nominal ruler and figurehead, while the Khagan Bek held the position of general executive and military general. Interestingly, the Khagan was ritually killed at the end of their reign. Khazaria, situated between the Black Sea and the Caspian Sea, functioned as a buffer state, protecting the Byzantine Empire from both Viking and Arab invasions. Andrei Babushkin's book "Khazars Khaganate" explores the ancient Khazar Khaganate, one of the oldest states in Eastern European history. The Khazars, a Turkic-speaking people, terrorized their neighbors from the 7th to 10th centuries and significantly influenced Russian statehood. Early Russian princes adopted the title Kagan to emulate the Khazar rulers. Despite their impact, the Khazars' fate remains a mystery. Historians still debate their disappearance, with no clear trace of their existence remaining. Babushkin suggests that remnants of the Khazars can be found among the peoples of the North Caucasus and Volga regions. Notably, he personally participated in excavations at Itil,

the Khazar capital, gaining firsthand insight into this ancient state. According to Alexander Cartographer, the Khazar Khaganate differed from other Turkic steppe empires in its unique power structure. The Khagan, equivalent to an emperor, shared authority with the Bek, similar to a lord. While the Bek was nominally the second-highest office, subordinate to the Khagan, they actually held the reins of day-to-day governance. The Bek led the army, managed state affairs, and received foreign envoys, wielding real power. In contrast, the Great Khagan became a figurehead, with their role gradually diminishing over time. Historians agree that the Khagan and Bek initially shared power, but the exact timing and reasons for the Bek's rise to dominance are still debated.

ii. **Discovery of New Indo-European Language and Hittite Haplogroup.** A remarkable archaeological find has been made in Turkey, uncovering a previously unknown Indo-European language. The discovery was made at the UNESCO World Heritage Site of Boğazköy-Hattusha, the ancient capital of the Hittite Empire, which flourished during the Late Bronze Age (1650-1200 BC). Excavations led by Professor Andreas Schachner of the German Archaeological Institute have been ongoing for over 100 years, yielding nearly 30,000 clay tablets with cuneiform writing. Among these tablets, a cultic ritual text written in Hittite contains a recitation in a hitherto unknown language. This significant find sheds new light on the linguistic and cultural heritage of the ancient Near East. The Hittite people, whose Y-DNA haplogroup is identified as R-Z93 (R1a1a1b2), left behind a rich legacy of texts that continue to fascinate scholars. Notably, the Gurjar tribe, also known as the Hittites in this region, have a traced history dating back to the ancient past, making this discovery a vital piece of their puzzle. The

discovery of this new language is a testament to the ongoing importance of archaeological research in uncovering the secrets of our past.

iii. **Gandhara Heritage of Gurjars.** Gandhāra, derived from the Sanskrit word “gandhah” meaning "perfumed", was a major ancient Indian Kingdom (Mahajanapadas) in northern Pakistan and eastern Afghanistan. It was located in the Peshawar valley, Potohar plateau, and northern side of the Kabul River, with main cities Purushapura (modern Peshawar) and Takshashila (modern Taxila). The Kingdom of Gandhara lasted from the 6th century BC to the 11th century AD, attaining its height under Buddhist Kushan Kings from the 1st to 5th century AD. The boundaries of Gandhara varied throughout history, sometimes including the Peshawar valley, Taxila, and Swat valley. However, the heart of Gandhara was always the Peshawar valley. The kingdom was ruled from capitals at Pushkalavati (Charsadda), Taxila, Purushapura (Peshawar), and Udabhandapura (Hund) on the Indus. Under Persian rule, a centralized administration and bureaucratic system were introduced, influencing the development of scholars like Panini and Kautilya. The Kharosti alphabet, derived from Aramaic, developed in Gandhara and remained the national script until the third century AD. After the Persian hold weakened, small kingdoms sprang up in Gandhara, and Alexander the Great invaded the region in 327 BC. His stay was brief, and the area was later ruled by various dynasties, including the Kushans, who made Gandhara a major centre of civilization.

iv. **The Legacy of Japheth and Sem.** Geological, anthropological, archaeological, and genetic surveys have shown that humanity re-emerged on earth, specifically in western and eastern Asia, through Noah's sons Sem and

Japheth and their descendants, including Magog, Gomer, Tiras, Javan, Meshech/Mosoch/Masko, Tubah, Madai, and Gomar's descendants such as Ashkanaz, Riphath, Tagarmah, Movakan, Bardos, Kartlos, Hayk, Lekos, Thargamos, Caucas, and Egros. The population of Europe and western/central Asia are descended from Gomer and are considered part of the Caucasian/Kartlose race. Various cities around the world have been named after Noah's descendants, including Moscow, habilitated by Mosoch, and Gomar cities in Iran and Azerbaijan, named after Gomar. Other examples include Javani in Turkey, named after Javan, and Meshech in Turkey, named after Meshech/Mosoch/Masko, Madai in Iran (named after Madai), Ashkanaz in Turkey (named after Ashkanaz), Riphath in Turkey (named after Riphath), Tagarmah in Turkey (named after Tagarmah), Movakan in Armenia (named after Movakan), Bardos in Turkey (named after Bardos),Kartlos in Georgia (named after Kartlos), Hayk in Armenia (named after Hayk), Lekos in Greece (named after Lekos), Thargamos in Turkey (named after Thargamos) , Caucas in Russia (named after Caucas), Egros in Turkey (named after Egros), Semari in Turkey (named after Sem), Elam in Iran (named after Elam, son of Sem), Assur in Iraq (named after Assur, son of Sem),Arphaxad in Turkey (named after Arphaxad, son of Sem),Shelah in Israel (named after Shelah, son of Sem), Eber in Israel (named after Eber, son of Sem), Peleg in Turkey (named after Peleg, son of Sem),Reu in Turkey (named after Reu, son of Sem), Serug in Turkey (named after Serug, son of Sem), Nahor in Turkey (named after Nahor, son of Sem), Terah in Turkey (named after Terah, "Kazakhstan" is linked to Japheth's descendant, Magog, city of Samarkand named after Japheth's descendant, Samarkand, the river Pyanj in Tajikistan which flows

through the country, is named after Japheth's descendant, Panj, the Chinese name for China, "Zhōngguó," is linked to Sem's descendant, Shelah, the city of Xi'an, a major cultural center, is named after Japheth's descendant, Xian, the river Volga, which flows through Russia, is named after Japheth's descendant, Volg, the city of Mumbai India, is named after Japheth's descendant, Mumba, the city of Lahore, a major cultural center, is named after Japheth's descendant, Lahur.

v. **Ancient Roots of the Turckic People.** The text analyzes the historical movements and ethnogenesis of the Turkic people, tracing their roots back to the ancient Huns and Massagets/Scythians. The author, **A.K. Khodjev**, cites Chinese historians' studies to show that the ethnonyms Massagets/Scythians, Saks, and Tele/Gaogyuy were used to describe the people living in Central Asia, including present-day Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan, and East Turkestan (Xinjiang Uyghur Autonomous Region of China). The text highlights the migration of tribes from the Altai to the Xing, their engagement in horse-breeding and cattle-breeding, and the formation of the Turkish Khaganate in 552. The division of the unified Turkish Hakanate into Western and Eastern Khanates in 603 led to power struggles and the spread of competition among the Turks, encouraged by Chinese rulers. The author concludes that the beginning of Turkic ethno genesis is associated with the disintegration of the Hun state and the formation of tribal associations in Central Asia, and that the Huns played a significant role in the ethno genesis and ethnic formation of some Asian and European peoples. The Proto-Turkic roots of the Huns and the fact that early medieval Turks lived as herdsmen of the Huns in the Eurasian expanses of cattle-breeding and settlement, and

military-political victories prove the relationship between the Turks and ancient Huns.

vi. **Pre & Post historic Humanity Movement.** Burjor Avari, an Indian writer, notes that the first South Asians migrated from Africa and were hunter-gatherers who created stone tools and cave paintings. They later developed farming skills in Merhgarh, Baluchistan, and built sophisticated cities like Mohenjo Daro and Harappa.

**Ancient Human Population Migration.** Historical records suggest that ancient human migrations and movements led to the global dispersion of populations, with settlers adopting diverse tribal and caste identities based on geographical locations and backgrounds, further influenced by the Great Flood. The Gujjars, considered one of the world's most ancient tribes or nations, were part of this migratory process, known by different names in various regions, reflecting their adaptability and resilience. This phenomenon is echoed in historical events such as the Indo-Aryan migration, Bantu expansion, and Mongol conquests, which have contributed to the rich tapestry of human diversity, with the Gujjars being an integral part of this narrative. Some of the ancient migrations discussed in historians' writings are as below:

a) **Pre-historic era (until 2000 BC)** .The origins of South Asians can be traced back to Africa, where human history began. The first South Asians were hunter-gatherers who created stone tools during the Old and Middle Stone Ages (500,000 - 11,000 BC) and left their mark on the cave paintings at Bhimbetka. As they progressed, they developed farming skills in Merhgarh, Baluchistan, during the New Stone Age (11,000 - 3000 BC). The sophisticated cities of Mohenjo Daro and

Harappa (2500 - 1900 BC) showcase the advanced civilization that flourished in the region.

b) **Vedic and post-Vedic era (2000 BC - 300 BC).** Contrary to popular belief, there was no Aryan invasion, but rather a migration of Indo-European speaking nomads from Iran and Afghanistan, who referred to themselves as Arya or the noble. Over time, the Indo-Aryan culture evolved uniquely in India, blending the values and heritages of the Arya and indigenous peoples. The Rig-Veda, the oldest Indo-European text, along with other Vedas and Vedic literature, forms the foundation of Vedic Hinduism. The Indo-Aryans expanded from Punjab to the Ganga basin, establishing a robust agricultural infrastructure that still supports north India today. Their polity was consolidated into sixteen great states, with Magadha being the dominant one. This period also saw invasions by the Persians and Greeks, as well as challenges to Vedic Hinduism from religious dissenters like Ajivakas, Buddhists, and Jains.

c) **The era of the Great Empires (from 300 BC to AD 500).** The Mauryan Empire, founded from Magadha by Chandragupta Maurya in 321 BC, was a highly centralized pan-Indian political authority, the principles of which may be understood from Kautilya's Arthashastra, a great manual of political economy. The empire was humanized by Emperor Ashoka, who propagated Buddha's principles in many rock and pillar inscriptions. The smaller Shaka, Kushan, and Satavahana kingdoms followed the Mauryan Empire. Indian prosperity greatly increased during this era, owing to flourishing agriculture and trade, both internal and external.

d) **The feudal era (from 500 CE to 1200 CE and beyond).** Among the post-Gupta regional and feudal kingdoms, the most distinguished were those of King Harsha, the early Chalukyas, and the Pallavas. The kings maintained their power by making large land grants and creating feudatory systems of power and patronage. The inter-Indian wars of the ninth and the tenth centuries, waged by the Gurjara-Pratihara, Pala, and the Rashtrakuta kingdoms, exhausted India, thereby making it easier for the aggressive and iconoclastic Turco-Afghans to invade India during the eleventh and twelfth centuries.

e) **The Aryan Civilization.** According to ancient historians, the Aryans inhabited the region between the Caspian Sea (Kashyap Sagar) and the Brahmaputra River (Lauhit). Initially, they spoke Kartvelian, which later evolved into Sanskrit in the Tarim Basin and surrounding areas. The term "Aryan" signifies a cultured individual, while "Kartvelian" refers to the ancestors of a renowned warrior nation known for their cultural achievements. "Sanskrit" denotes a civilized society. The Aryans were a sophisticated people skilled in agriculture, medicine, metallurgy, architecture, and animal husbandry, as evident from the Vedas, which mean "knowledge." The Vedas comprise four parts: Rigved, Yajur Ved, Sam Ved, and Atharv Ved.

Furthermore, the Aryans are linked to the Iranian civilization, as "Eran" (Iran) derives from Proto-Iranian "Aryanam," meaning "land of the Aryans." Aryan culture and civilization extended beyond their homeland, and their language, Sanskrit, influenced various countries, including the subcontinent, Central Asia, Soghdia, and Bactria, shaping their native languages.

**Kashmir Rajori scholar Qamar Rabbani Chechi** in his book "Qadeem Tareekh e Gojaraan" (pages 201-209) mentions that the Gurjar tribe has been present in various forms and names throughout ancient times in numerous regions, including Russia, Central Asian countries, Hindustan (India), Bangladesh, Nepal, Pakistan, Kashmir, Iran, Afghanistan, Tibet, Mongolia, and others. They have been known by different names like Gujjar, Gurjar, Gojar, Gugar, Gorji, Jazar, Khazar, Qajar, Gorj, Gurj, Gugar, Gurgar, Gudjar, and Gocar. Historians like Al-Biruni, Abu Junaid, V.A. Smith, and others have referred to Gurjars as Central Asian. Gurjar tribes are present in different countries under different names, such as Iran, Afghanistan, Russia, China, Tibet, and others. According to "Baluchistan Culture" by Momin, the majority of the population in Baluchistan is Gujjar. Additionally, Jhawla Gujjars ruled Baluchistan from the 6th to the 9th century, as mentioned by General Cunningham. Historical references like Ain-i-Akbari (1590 CE), Azam Beg's "Tareekh-e-Hazara", and Alexander Cunningham's "Ancient Geography of India" (page 262) confirm their ancient presence, earning them the title of "Gujjar is a worldwide tribe". He also found Gujjars in different countries since ancient times in different countries including the followings:

**Gurjars in Indonesia.** The Gurjar tribe has a significant presence in Indonesia, dating back to ancient times when Indonesians migrated from Southern China to Java and Sumatra around 4000 years ago. Initially, Gurjars in Indonesia practiced Buddhism, but most converted to Islam in the 7th century.

**China and Gojars.** In China, Gurjars are present in three southern provinces, where they practice agriculture

and pastoralism, and are known as "Kassa" and "CHOU", or Chauhan clan.

**Gurjars in Greece.** In ancient Greece, Gurjars were settled in mountainous regions, engaging in farming and herding. Due to food and grazing scarcity, they migrated to Turkey, Syria, Georgia, and Gorji. \ Greek historian Strabo wrote about Gurjars as "Grexie" or "Gracia" in his book "Geographica" (95 BC), indicating their presence in the region.

**Gurjars & Australia.** In Australia, a tribe with a similar culture and civilization to the Gurjars has been found. They are believed to have migrated from Central Asia via sea routes. This tribe is engaged in herding and has excelled in dairy farming, achieving financial prosperity as a result.

**Gurjars in Russia.** In Russia, Gurjars are characterized by their tall stature, blue eyes, and fair complexion. They are predominantly found in Chechnya and are known for their business acumen and hospitality. Various Gurjar clans, including Chechi, Bosin, and others, are settled in Russia and Ukraine, where they are admired for their beauty and cultural traditions. Historians believe that Gurjars originated from Central Asian countries, including Turkmenistan, Georgia, Gurjistan, Daghistan, and Jurjan, and migrated to Afghanistan, Iran, the Indian subcontinent, Russia, China, and other regions, where they have maintained their distinct identity and cultural heritage.

**Gurjars and Albania / Bosnia.** In Albania, Gurjars arrived from Italy and established themselves. The Bosin clan is in the majority, and Bosnia was named after them. Historians agree that in ancient times, Gurjars migrated from here to the Indian subcontinent.

**Anatole A. Klyosov and Igor L. Rozhanskii** at the Academy of DNA Genealogy, Newton, USA, conducted a study analyzing 4460 haplotypes from various populations, including Indians, Pakistanis, Russians, Eastern Europeans, Central Asians, and Anatolians. Their research aimed to reconstruct the history of R1a1 ancient migrations and explore the origins of the Indo-European language and culture. The study found that in the Indian subcontinent, there are two principal sources of R1a1 haplotypes. One was brought by the Aryans around 1500 BC, with a common ancestor living around 4050 years ago, and is nearly identical to the Russian Plain base haplotype. The other is more ancient, migrating from South Siberia/northern China to India between 20,000 and 10,000 years ago. In Europe, R1a1 haplotypes are found primarily in Eastern Europe, particularly in Russia, Poland, Ukraine, and Belarus, with a common ancestor living around 20,000 years ago.

**Dr. Javid Rahi, founder of Gurjar Academy Jammu & Kashmir**, in the first volume of his book "History of Gujjars", meticulously explores the origins and migration of the Gujjar community. He traces their roots back to Central Asia and their subsequent movement to India, examining the etymology of the term "Gujjar" and various theories surrounding their origins, including possible connections to the ancient Kushan Empire and Huna tribes. The book also delves into their migration patterns, including entry into India through the northwestern frontier and settlement in regions like Punjab, Jammu and Kashmir, and the Himalayan foothills. Furthermore, it provides insight into the Gujjars' social structure, customs, and traditions during this period, offering a comprehensive understanding of

their early history and setting the stage for subsequent volumes.

**Jambudvipa-the Forgotten Indian name.** Findings from Indian genetic research institutions, including the Centre for DNA Fingerprinting and Diagnostics (CDFD), National Centre for Biological Sciences (NCBS), and Institute of Genomics and Integrative Biology (IGIB), reveal a complex migration history, with approximately 40% of the Indian population carrying Y DNA haplogroups R1a, R1a1a, R1b, R2, and others. These genetic studies suggest massive human migrations from Africa around 60,000-70,000 years ago. Additionally, the Kartvelian theory proposes that after the biblical account of Noah's Flood, around 6,000-8,000 years ago, humans migrated from the Caucasian region, specifically Mount Judi (also known as Mount Gojar), to the eastern parts of the world, including the Indian subcontinent and northern parts of Indian states. In contrast, the Kshtariyan theory, supported by some writers from the Rajasthan region, including Rana Ali Hassan Chauhan, suggests that human life continued uninterrupted in certain regions, like Rajasthan Ayodhya, during the Noah's Flood. Interestingly, a report published on Geeksin March 2024 lists India as one of the 10 oldest countries in the world, ranking 7th, with its existence dating back to around 3300-1300 BC, during the Indus Valley Civilization, which flourished in the region then known as Jambudvipa (in Sanskrit जम्बुद्वीप and also in Kartvelian written as ჯამბუჯდვიპა meaning “land of the rose apple tree) or Aryavarta –आर्यावर्त ( land of Aryans ), followed by Hindustan, alongside other ancient civilizations like Mexico, Italy, Turkey, Japan, Iran, Greece, Iraq, China,

and Egypt, highlighting the region's rich and ancient heritage, with a history spanning over 4,000 years. Historical records reveal that prior to 1500 BC, the Indian subcontinent was known by various names, including Junbudvipa, Achuta, Aditya, Hodu, Tianzhu, Baratkhund, Ajnabhavash, Bharavarsh, Aryavart/Aryavarta, Hind, and Hindustan. Notably, Hinduism as a distinct religion did not exist during this period. Instead, Buddhism and Jainism were prominent religious traditions in the region. The Vedas, oldest Hindu scriptures, date back to 1500 BC. The Puranas and Epics like Ramayana and Mahabharata emerged later. This timeline contradicts Rana Ali Hassan Chauhan's assertion that Hindus and India existed before and after the Noah Flood.

**New Discoveries- Origin, Ascent & Descent of the Indus Civilization:** Renowned historian and researcher Professor Dr. Ghulam Mustafa Shar, while delivering a lecture on the subject “New Discoveries: Origin, Ascent & Descent of the Indus Civilization” at the Pir Hissamuddin Shah Rashdi Auditorium, Institute of Sindhology, University of Sindh, Jamshoro, disclosed significant new findings about ancient Mohenjo-Daro during recent excavations. He revealed that the excavation team had discovered a grave containing the remains of sixteen individuals buried together, along with traditional weapons such as spears, axes, and knives, suggesting that the city may have suffered a violent invasion. Dr. Shar further stated that the language of Mohenjo-Daro was neither Dravidian nor related to any known language, but was a distinct local tongue that remains undeciphered to this day.

**Gurjars and Independence Movement (Unforgettable Events of Independence War 1824-57 CE).** The Gujjar-British War-1824 CE, also known as the **Saharanpur War**, occurred in 1824 CE in Saharanpur, Uttar Pradesh, India. This conflict was between the Gujjar community and British forces, sparked by disputes over land revenue, taxation, and British expansion in northern India. The leaders of the Gujjar rebellion were Chandar Singh and Kumar Singh, while General David Ochterlony led the British forces. On October 2, 1824, a rebellion broke out in Saharanpur, India, led by Kower, a notorious freebooter who claimed to be Kali, the last Hindu avatar. Kower and his 800 followers, mostly Gurjars, seized the Ghurry of Koonja and committed atrocities. Local magistrate Mr. Grindall sought help from the Sirmoor Battalion, formed from disbanded Nepalese soldiers. A detachment of 200 troops, led by Captain Young and accompanied by Frederick Shore, marched to quell the rebellion. They devised a plan using a makeshift battering ram, crafted from a tree, to breach the gate. Despite facing resistance, they successfully entered the fortress.

**Independence War 1857.** On 10 May 1857, Choudhary Raja Kuddam Singh Gujjar, king of Parikshitgarh and Mawana in Meerut district of Rajasthan, revolted against the British East India Company and their rule over India. He formed a large number of rebellions of Gurjars to fight against the British East Indian forces.

**Choudhary Dhan Singh Gurjar** and other freedom fighters Gurjars from Rajasthan to Dehli supported Kaddam Singh Gurjar. Dhan Singh Gurjar, Kotwal of Panchali Meerut joined Kaddam Singh Choudhary forces as a general. **Kaddam Singh** forces moved to Dehli and his forces joined the coronation ceremony of the last Mughal

king Bahadur Shah Zafar as a emperor of the united Hindostan. In Dehli, Mufti Nizamuddin gave fatwa and announced jihad against the British and Hindus. Raja Vijay Singh of Bahadarpur Rajasthan and Mao Singh and Walidad Khan of Meerut also joined the forces of Choudhary Dhan Singh Gurjar. The local Jats and local Hindus joined hands with the British East India company forces against Kaddam Singh and Dhan Singh forces. So the British forces with support of Hindus and jats re-attacked over Dehli where, thence, Choudhary Kuddam Singh forces were defeated due to betrayal of the Hindus, Ram Ramji. Choydhary Dhan Singh, Mufti Nizamuddin, Mufti Yaqinuddin and Abdul Rehman Nabi Bakhsh were arrested and hanged on 04 July 1857. Kaddam Sing was also arrested in October 1858 and was also hanged on 01 November 1848. **Bahadur Shah Zafar's** sons were also killed and he was arrested and exiled to Burma where he was locked in small room. 8 lakhs Gurjars were killed in the revolt / independence war against the British East Indian Company. So Gojar freedom fighters lost the battle which was won by the British with support of the local Hindus, Ram jii also won.

**Gujar Calendar.** The ancient Gojar Calendar was introduced 56 (56.7) years ahead of Gregorian calendar by Raja Vikarmaditya who was the king of the Nepal Dyansty. The Nepali Calendar is based on the actual movements of the **sun** and **moon** in the sky. It's also known as Common Era of the Nepalian Calendar, and is officially adopted by Nepal Government in 1901. The Nepali calendar is approximately 56 years and 8.5 months ahead of the English calendar which is known as the Gregorian calendar or AD. In Nepal, this is called a Nepali Patro. Its new year begins on 1<sup>st</sup> of the Chaitra

which falls on 15 March of the Gregorian calendar every year.

As per Nepalian historians, Gandharvasena (of Ujjain) abducted a nun called Sarasvati, who was the sister of the monk. The enraged monk sought the help of the Śaka ruler King Sahi in Sistan. the Śaka-king (present day Avantika of Madhya Pradesh) defeated Gandharvasena and made him a captive. Sarasvati was repatriated, although Gandharvasena himself was forgiven. The defeated king retired to the forest, where he was killed by a tiger. His son, Vikramaditya born in 102 BC, being brought up in the forest, had to rule from Pratishhana (Paithan in Maharashtra). Later on, Vikramaditya captured the Ujjain and drove away the Sakas from the territory of Ujjain. So the Ujjain King Raja Vikramaditya established Vikarmi era / Calender from the date of the victory over the Sakas approx 56 years ahead of the Gregorian calendar. (Scythian also called Scyth, Saka, and Sacae of Iranian stock who migrated westward from Central Asia to southern Russia and Ukraine. Sakas took part in Kurukshetra War.). This Calendar was also named as Gujjar / Gojar Calendar. Hindus lord Rama ji was born on 10 Jnuary 5114 BC in Nepali town of Thori (Bigunj) of district Parsa located at border of the Ayodhya of northern state of India. In the subcontinent, prople may be the descendants of the Kush, son of the lord Rama ji. The Kushan Emperor Great Kanishka also introduced the Gojar Calendar with slight modification in the Vikarmi Claendar after 78 years of the Gregorian Claendar or in 78 CE.

**World Calendars.** Before the Vikarmi / Kanishka / Gojar Calendars, several other calendars were also in use throughout ancient world history such as 1. **Yuezhi / Khotan Gojar Chinese Calendar** (770 BC), a year was

comprised 10 months with 36 days in a month 2. **Zoroastrian** / Persian Parthian Calander 3. **Babylonian or Mesopotami Calendar** 4. **Romans** / Athenian Calendar 5. **Sumerians Calendar** 2100 BC as per this calendar, a year was divided into 12 lunar months and started with date on which moon sighted. 6. **Gujar** / Raja Vikarmidya Calendar commenced in the 57 BC. 7. **Current Era / Anno Domini System**: The calendar goes from 1 BC directly to 1 AD. The dating system was introduced by the Romania/Bulgaria (scholar from Scythia Minor) Monk Dionysius Exiguus.

8. **Islamic Hijra**. after 58 years of the Gregorian calendar. It commenced from the date on which Hazrat Muhammad s.a.w reached in Madina after a long travelling from Makka that is on 1<sup>st</sup>. Muharram, 01 AH (Anno Hijra) corresponds to 16 July 622 AD (after 622 years of the Gregorian calendar).

9. **Kanishka Calendar**. The Kanishka calendar is a historical era that likely began in 78 AD, marking the reign of emperor Kanishka I of the Kushan / Kushana empire, a patron of Buddhism and ruler over parts of Central and South Asia. It is believed to be a solar calendar, possibly influenced by Zoroastrian, Indian, and Greek traditions. Widely used in Buddhist chronology and inscriptions across Gandhara, Bactria, and northern India, the Kanishka era played a crucial role in dating Buddhist events, including the famous Buddhist council held in Kashmir. Though less commonly used today, it remains an important reference in ancient Indian and Central Asian historiography. **Monthly Calendar**. 1. Chaitra(March-April) 2. Baisakh(April-May) 3. Jestha/ Jeth (May- June) 4. Harh/ Asadha (June-July) 5. Sawan(July-August) 6. Bhadra (August–September) 7. Assu(September– October) 8.Kattik(October-November),

9. Maghar(November-December), 10.Poh (December-January) 11. Magh(January-February) 12. Phagan(February-March). **Days of a Week.** 1. Somvār –सोमवार Monday, 2. Mangalvār- मंगलवार Tuesday 3. Budhvār- बुधवार Wednesday, 4. Guruvār / Brhaspativār - गुरुवार Thursday, 5.Šukrvār- शुक्रवार Friday, 6. Śanivār - शनिवार Saturday, 7. Ravivārरविवारitvār / Sunday.

**Recognizing the Selfless Contributions of Gujjar Notables.** We acknowledge the remarkable services of the following individuals who have made significant contributions to the well-being of society through their charitable efforts, individual achievements, and collective endeavors. Their selfless work has made a lasting impact, and we honor their dedication and commitment to the greater good.

**Raja Rasalu Gujjar** (43 BC-25 CE), also known as Raja Rasaloo or Raja Rasalu Gajjar, was a legendary king of the Gondhara region, which encompasses modern-day Pakistan and northwestern India. He was the son of Raja Sálbán, the king of Sialkot, and younger brother of Puran Bhagat. Historians believe that Raja Salban and his two sons, Puran and Rasalu, have been revered in Punjab for centuries. Although the earliest written accounts emerged in the 19th century, displaying Islamic influences, they were first published by Charles Rev Swynnerton in his 1884 book "The Adventures of the Panjáb Hero RájáRasálu and other folk-tales of the Panjáb".Historical records and folk tales suggest that Raja Rasalu ruled during the 1st century and was a powerful and just king, governing a vast territory that included present-day Sialkot, Gujrat, and parts of Jammu and Kashmir. His capital was Sialkot, then known as Salbhanpur or

Shalivahanpur, with Taxila also serving as another capital of his empire. As a member of the influential Gajjar tribe, Raja Rasalu was renowned for his bravery, wisdom, and military prowess, earning his reign the title of the "Golden Age" of the Gondhara kingdom. Archaeological evidence, such as the Mankiala stupa near Taxila, further supports Raja Rasalu's rule over the region. This stupa, dating back to the 1st century, is a testament to the king's influence and legacy in the area.

**Mankiala Village** (مانکیالہ) and **Sardar Manak Rai**, also known as 'Kheri Murat' or 'Uncha Nagar', is a historic settlement in the Potohar plateau, Punjab, Pakistan, near Rawalpindi. It's famous for the nearby Mankiala Stupa, a Buddhist monument built on the legendary site where Buddha sacrificed his body parts to feed seven hungry tiger cubs. It was founded by Raja Manak Rai in 2 BC during the Kushan Empire under Kujula Kadaphises Kushana Gurjar, Mankiala boasts a rich cultural heritage and significant historical importance in the region. Notably, Raja Manak Rai Gurjar also founded two other towns, Manak Rai and Manak-pur, in the plain of Hazara Gojaran (maidn-e-Hazara Gojaran) in 2 BC, and another Manak Rai and Manak-pur in Jalandhar, Indian Punjab, during the same era.

**Sultan Mihira Bhoja I (805-885)**. Raja Sultan Mihira Bhoja I (805-885 CE), a notable ruler of the Gurjara Pratihara Khaganate, Mihira Bhoja, a descendant of Raja Ramabhadra Gurjar, king of Rajputana, was born on September 18, 801 CE, in Udaipur, Rajasthan. At the age of 31, he ascended to the throne as king/emperor of the Gurjara state on July 26, 836. Bhoja was a renowned warrior and exceptional leader who expanded the Gurjara

Pratihara Khaganate's territorial limits, encompassing various dynasties and khanates, including the Palas, Rastrakutas, Chandelas, Parameras, Kalachuris, Tomaras, Chahamanas, Guhilas, Varman, Prthudaka, Kanyakubja, Bhilmala, Vardhamana, Ujjayini, Mudggin, and Ganda khanates.

During his reign, Kannauj (present-day Uttar Pradesh) served as the capital, known as Panchala at the time. Bhoja was a formidable opponent of Arab invaders, boasting a substantial army and cavalry. His son, Mahendrapala I, succeeded him (885-910 CE). Initially, Mahendrapala faced defeats against the Palas, Rashtrakutas, and Kalachuris but eventually regained ground with the aid of feudatories like the Chedis and Guhilas. Bhoja's military prowess and riches were acknowledged by Arab travelers, including Sulaiman, who described him as a just ruler who maintained a safe empire. Another Arab traveler, Al-Masudi, referred to him as King Baura. The Pratihara rulers were known for their exceptional cavalry, and Bhoja's reign saw the independence of Bundelkhanda. Inscriptions from Varaha, Daulatpur, and Kahala attest to his conquests in Rajputana and other provinces. Mihira Bhoja's control extended to the southern part of Rajputana, and his dominance over the Karnal region of eastern Punjab is mentioned in the Rajatarangini and Pahewa inscription. During his reign, he engaged in prolonged conflicts with the Rashtrakutas, eventually capturing Kannauj and expanding his empire to the Narmada River. However, he was later defeated by Dhruva II, a Gujarat Samanta of Amoghavarsha. Mihira Bhoja's reign was marked by ongoing wars with the Pala dynasty, particularly with King Devapala, who was a powerful and brave ruler. While historians debate the final outcome, the Gwalior

prasasti suggests that Bhoja ultimately defeated Devapala's son. Mihira Bhoja's epithet, Srimad-Adivaraha, is associated with the adivaraha drama billion coins, featuring a depiction of Adivaraha, a solar wheel, and other emblems. These coins were found in silver and copper, with some originally coated with silver. After ruling a vast empire, Mihira Bhoja passed away on March 25, 885 CE, and his remains were cremated and scattered in the Narmada River. His legacy was continued by his son, Mahendrapala I, and grandsons, Mahipala I and Bhoja II.

**Choudhary Rehmat Ali Gorski** was born on November 16, 1898, in Moha, a village four kilometers north of Balachaur, in the Hoshiarpur district (now renamed Nawanshahr) of Indian Punjab, to Choudhary Shah Muhammad Gorski Gojar, a renowned agriculturalist who owned over 35 acres of land. After his father's death, Rehmat Ali and his brother, Choudhary Muhammad Ali, were raised by their stepmother and sister. Rehmat Ali received his early education in Balachaur, learning the Holy Quran from Appaan Abida and later studying under the supervision of Syed Hussain Shah. He attended Primary school in Balachaur, completed his Middle Anglo Vernacular Exam at Municipal Board School Balachaur, and passed his Matric exam at Sandals Anglo Sanskrit School Jalandhar. In 1912, his family moved to Lahore, where Rehmat Ali was admitted to Islamia College Lahore. He passed his Intermediate exam in 1915 and founded Bazim e Shibli, presenting the Two-Nation Theory and demanding a separate homeland for Indian Muslims. He graduated with a BA in 1918 and obtained a Law degree from Punjab Law College Lahore. Rehmat Ali worked part-time at Paisa Akhbar in 1923 and joined the depty Kashmir Lahore as deputy editor in 1928. However,

he was laid off after publishing a column titled "The Blind Imitation of the West." In 1933, he formed the Pakistan National Movement and released a pamphlet, "Now or Never," demanding a separate homeland for Muslims. He met Adolf Hitler in 1935 to seek support for Pakistan's liberation. Rehmat Ali launched the Daily Pakistan in Cambridge, England, in 1935. He released another pamphlet, "The Mission and the Millat," in 1942, demanding a separate homeland for Bengali and Indian Hyderabad. The All India Muslim League adopted the word "Pakistan" for the new Muslim state in June 1947. Rehmat Ali arrived in Pakistan on April 18, 1948, and held seminars in Karachi and Lahore. However, he was forced to leave Pakistan on October 25, 1948, and his assets were confiscated. He died on February 3, 1951, in Cambridge, and his burial was arranged by Egyptian students after the Pakistani High Commission and Consulate denied assistance. The text concludes by appealing to the Chief Justice of Pakistan to bring Rehmat Ali's remains to Islamabad for burial and to include his endeavors in the education syllabus, recognizing his contributions to the independence movement and coining the name "Pakistan."

**The Pakistan Scheme and Dr. Allama Iqbal.** In 1934, in response to a letter from Dr. Edward John Thompson, Dr. Muhammad Allama Iqbal wrote a letter on March 4, 1934, to Dr. Thompson, a professor at Oxford University in London. The contents of his letter are: "I have just received your review of my book. It is excellent and I am grateful to you for the very kind things you have said of me. But you have made one mistake, which I hasten to point out as I consider it rather serious. You call me



the protagonist of the scheme called "Pakistan". Now Pakistan is not my scheme. The one that I suggested in my address is the creation of a Muslim Province, i.e. a province having an overwhelming population of Muslims in the North-West of India. This new province will be, according to my scheme, a part of the proposed Indian Federation.' Pakistan scheme proposes a separate federation of Muslim Provinces directly related to England as a separate dominion. This scheme originated in Cambridge. The authors of this scheme believe that we Muslim Round Tablers have sacrificed the Muslim nation on the altar of Hindu or the so called Indian Nationalism". The photographic reproduction of this letter of Iqbal to E. J. Thompson is in a booklet written by S. Hasan Ahmad of the Aligarh University in 1979 on *Iqbal: his political ideas at crossroads; a commentary on unpublished letters to Prof. Thompson with photographic reproductions of the original letters*. Further, Khalid Ahmed writes in the Friday Times, September 05.11.2003, that Muhammad Faridul Haq's book *Iqbal: Jahan-e-Deegar* (1983), contains a facsimile of a letter by Iqbal to Raghbir Ahsan in which Iqbal clearly states; 'I propose to create a Muslim province within the Indian federation'.

**Mr Ashok Harsana**, a renowned historian from Village Bandhwari, in Gurgaon (Haryana) now settled in Canada, is credited with uncovering the true origins of Gurjar history. He has co-authored "Forbearers of the Aryans Legacy" with Kavita Harsana, delving into the rich history of Aryans and Gurjars. Dr. Ashok Harsana's book proposes a theory based on extensive research, suggesting that the earliest human-like species evolved from apes, leading to Homo-Erectus, then Homo-Heidelbergers, Homo-Neanderthals, and finally Homo-Sapiens, homo-Sapiens migrating out of Africa interbred with Homo-Neanderthals in Eurasia, resulting in new hybrid species,

these hybrids interbred with Homo-Sapiens in the Caucasus region, giving rise to the Proto-Aryans or Cro-Magnons. The book also explores the origins and spellings of the term "Gurjar" also spelled Gujars, Gojars, or Gujjars. He posits that Aryans originated in the Caucasus region, migrated to India, and established the Vedic religion. Gurjars, a tribe with Aryan descent, settled in India and maintained their legacy. Dr. Harsana uses genetic research, including Y-DNA and Mt-DNA analysis, to trace the origins of Gurjars. He concludes that Gurjars carry the legacy of Aryans, with similarities in physical attributes, rituals, and traditions. He proposed that (a) Aryans originated in the Caucasus region (25000 ybp) and migrated to India, (b) Gurjars are a tribe with Aryan descent, settled in India, (c) Genetic research (Y-DNA and Mt-DNA) traces Gurjar origins to the Caucasus region, (d) Haplogroup R1a (Y-DNA) is associated with Aryans and found in high frequency among Gurjars, (e) Gurjars maintain Aryan legacy in physical attributes, rituals, and traditions, (f) Dr. Harsana's work aims to clarify the history of Aryans and Gurjars, highlighting their connections and legacy, and (g) Dr. Ashok Harsana, a historian and expert on Gurjar history in his book "Forbearers of the Aryans Legacy - the Gurjars", wrote that various ancient empires like Goths, Medes (kastariti / kashtariya), Parthians, Huns, Khazars, Ghuz-Turks, and others were interconnected and collectively known as Scythians, which is linked to the Gurjar-Aryan tribe of Suryavanshi origin. According to the report from the Centre for DNA Fingerprinting and Diagnostics (CDFD) in Hyderabad, India, Haplogroup R1a (Y-DNA) is found in high frequency among Gurjars, indicating their Aryan descent, R1a1a1 (Y-DNA) is a subclade of R1a, also found in high frequency among Gurjars, suggesting a strong

genetic connection to the Aryan tribe, R1b (Y-DNA) is found in low frequency among Gurjars, indicating minimal genetic influence from other populations.

**Choudhary Umar Sajid Advocate.** During Wilayat's visit, on March 20, 2024, Choudhary Omar Sajid Advocate paid his respects at the tomb of Dr. Allama Muhammad Iqbal, the founder of the concept of Pakistan and a leading figure in the Pakistan Independence Movement, at Cambridge City Cemetery in Cambridge, UK. He was solemnly moved to see the simple grave of the great leader in a Christian cemetery. Choudhary Omar Sajid Advocate, a native of Najifpur town in Khanpur tehsil, Haripur district, has a notable political background. He served as Chairman of Union Council Najifpur from 2001 to 2005 and was a member of the District Council Haripur during the same period. He also held the position of Tehsil President of the Pakistan Muslim League (N) (PMLN). His elder son Choudhary Faisal has been practicing as a lawyer in Haripur whereas his younger son Choudhary is in UK for completion of his Chartered Accountancy.



**Malik Shah Sawar Khan of Jagal:** A Legacy of Courage, Wisdom, and Philanthropy. Malik Shahnawaz, a scion of the illustrious Jagal family, embarked on his academic journey at Haripur Hazara Gojran, later pursuing a law degree at the prestigious Aligarh Muslim University. He went on to become one of the first Muslim Magistrates in British India, a testament to his family's legacy of courage and wisdom. Hailing from a lineage of brave warriors, Malik Shah Sawar Khan's father, Malik Abdul Ghafar, was a prominent landlord and chief of Jagal and its surrounding areas. Despite the limited

academic facilities of the time, he ensured his children received a quality education, earning him widespread respect and admiration in Haripur Hazara and beyond.

Malik Shah Sawar Khan not only excelled in his legal career but also demonstrated a passion for philanthropy and community development. During his tenure as Magistrate in D.I. Khan, he tragically passed away in service. His body was brought back to Jagal, where he was laid to rest with full honors, attended by a large gathering of mourners from Hazara Gojaraan. His legacy continued through his sons, Malik Aziz ur Rehman Khan Gurjar, a law graduate from Aligarh Muslim University, and Malik Rabnawaz Khan, who served as a lieutenant in the Pakistan Army before venturing into politics. Malik Rabnawaz Khan's political career was marked by his election as Chairman of Union Council Darwesh twice and later as Chairman of Union Council Dheendha. He passed away in 1986, but the people of Jagal still revere the memory of Malik Abdul Ghafar and his family, whose contributions to the community remains unparalleled. The descendants of Malik Abdul Ghafar continue to uphold the family's tradition of service and excellence, with Malik Faisal Mehmood Advocate and Malik Fahd Mehmood Advocate carrying on the legacy at Gujjar Lawyers Complex at Rai Ama road Haripur city. Their dedication to the legal profession and community service is a testament to the enduring impact of Malik Abdul Ghafar's vision and values.

**Pakistan's Nuclear Pioneer-Dr. Rafi Muhammad Chaudhary** was born in 1903 in Kahnaur, Eastern Punjab, to a middle-class Gurjar Rao family. He excelled in his studies, earning a scholarship to Aligarh University, where he initially pursued chemical engineering before switching to physics. He later became a professor of

particle physics at Government College University, influencing many students to pursue careers in physics. Chaudhary played a crucial role in Pakistan's nuclear weapons research program, working alongside notable physicists like Abdus Salam and Ishrat Hussain Usmani. He was offered positions in both India and Pakistan in 1948 but chose to join Government College University in Pakistan, becoming the first scientist to work on nuclear technology in the country. His contributions earned him the title "the true father of the nuclear weapons program of Pakistan."

**Malik Mirdad Khan Gurjar and Malik Safiullah Khan Gurjar of Jagal.** In the ancient village of Jagal, a stronghold of the Gurjar community, two illustrious leaders, Malik Mirdad Khan and Malik Safiullah Khan, left an indelible mark on the region. This venerable village, with a history dating back over 2,500 years ahead of the Christ Era and named after the Gojar Gotra "JAGAL", has been the cradle of many prominent Gurjars. Malik Mirdad Khan, a luminary and social activist, was a champion of the people, known for his generosity and compassion. As a lumberdar, he worked tirelessly for the betterment of his community. His legacy continued through his son, Malik Suleman Khan, who inherited his father's mantle and was revered as 'Malik Suleman Jagal'. The lineage of Malik Suleman Jagal continued through Malik Muhammad Aslam Khan and Malik Muhammad Anwar Khan, who remained steadfast in their commitment to the Gurjar cause. Malik Anwar Khan, a dedicated socialist and voluntarist and champion of humanity, founded the '**Young Gojar Association Hazara Gojaran**' in 1982 and served as its President. His unwavering efforts earned him widespread respect and admiration. In the political arena, Malik Anwar Khan

played a pivotal role in launching Sardar Muhammad Mushtaq Moqaddam Khatana as a Gurjar candidate in the bye-election from PF-39. Although the election was won by the PPP candidate, their collective efforts ultimately led to Sardar Muhammad Mushtaq Moqaddam Khatana's victory in 1993 and 1998, making him a member of the Provincial Assembly. Malik Anwar Khan's untimely passing in 1987, at the age of 30, left a void that remains unfilled to this day. His legacy, however, continues to inspire generations, a testament to the enduring impact of his selfless dedication to the Gurjar community.

**Muhammad Nawaz Chechi Gurjar** son of Goher Rehman Chechi Gurjar from village Negaran 'Nai Kathi', Jattipind, Haripur, is a distinguished civil servant with over three decades of experience in government service. He holds multiple master's degrees and has held various positions, including Deputy Director IT at NDMA and Training Management and Research Wing (TMR) supervisor. He's respected for his leadership and connection to his roots. He has now joined an international donor agency office in Karachi.

**Engr. Shaukat Rahman**, a distinguished alumnus of the University of Engineering and Technology (UET) Peshawar, KP, Pakistan, graduated with a BSc in Civil Engineering in 1992, earning the prestigious Gold Medal. Hailing from the renowned town of Baldher, Haripur, Hazara, Gojran, KP, he has further enhanced his expertise by acquiring an MSc in Water Supply Engineering from the esteemed UNESCO-IHE Institute for Water Education in Delft, The Netherlands, and an MS in Project Management from Comsats University Islamabad. Currently serving as Superintending Engineer at the Public Health Engineering Department, KPK,

Malakand, Engr. Rahman is a highly competent engineer with a proven track record of designing innovative sanitation and water supply projects, catering to both rural and urban populations in KP. His exceptional skills and dedication have made a significant impact in the region.

**Malik Muhammad Suleman Gujjar** hails from village Doian Khushki Haripur. He holds an MSc degree in Agriculture and retired as the District Director of On Farm Water Management in Khyber Pakhtunkhwa, Pakistan. After retirement, he pursued his passion for agriculture, establishing a successful farming enterprise. He also founded 'Gujjar Nursery' on Khanpur road, offering a diverse range of flowers, plants, and other horticultural products. He is also widely respected in his community for his philanthropic efforts and dedication to social welfare. He is an active volunteer, providing invaluable support to underprivileged segments of society.

**Colonel (Retired) Zafar Iqbal** was born in 1967 in a village in Multan, Pakistan. After graduating, he joined the Pakistan Army and was commissioned as an officer. He rose through the ranks and was promoted to Colonel in 2012. During a European tour, he visited Tbilisi, Georgia, and was captivated by the city, ultimately deciding to settle there and establish his own business. Currently, Colonel Iqbal is involved in managing TCH Hostel, providing accommodation and lodging facilities to medical students in Tbilisi. Although his family is settled in Lahore, he proudly traces his roots back to the Gujjar tribe.

**Muhammad Asif Malik Chechi Gojar.** Bareela, a village in Hazara Gojara, has a rich history rooted in courage and valor. The name "Bareela" originates from the

Sanskrit word "वारेल", meaning "hero" or "warrior", reflecting the bravery of the Gojar tribe. Eminent personalities like Malik Muhammad Asaf Khan Gojar Chechi, a distinguished civil servant and journalist, hail from this legacy. He served in the Ministry of Foreign Affairs and later contributed to various institutions, earning reverence for his commitment to social welfare and the Gujjar community's betterment. His legacy continues to inspire generations. The village has also produced notable local leaders, including Malik Akram Khan Gurjar, who served as Chairman UC Bareela and Member District Council Haripur (2002-2005). His son, Malik Asif, was elected Chairman VC Bareela twice (2015 and 2021). Additionally, Abdul Ghani Gujjar from Qutba Dhak held the positions of Chairman UC Bareela and Member District Council Haripur (2005-2010 and 2015-2019).

**Sahibzada Ishaq Zafar** was a well-known politician who held various distinguished positions, including President and caretaker Prime Minister of Azad Jammu & Kashmir. He also served as President of PPP AJ&K, Senior Minister, Speaker, and opposition leader in the AJ&K assembly.

**Chaudhry Qamar Zaman Kaira** is a veteran Pakistani politician, born on January 5, 1960, in Lala Musa, Gujrat. He holds a Master's degree in Philosophy (MA) and a Master's degree in Political Science (MS) from the University of Punjab. With a prominent career in Pakistani politics, Kaira has served as Federal Minister for Information and Broadcasting, Central Information Secretary of PPP, and was a Member of the National Assembly of Pakistan from 2002-2008 and 2008-2013.

**Choudhary Aleem Illahi**, a renowned leader from Karachi, currently serves as the President of Anjuman-e-Gojaraan Pakistan, a prestigious organization founded by his illustrious father, the late Choudhary Illahi Bakhsh. The elder Choudhary was a visionary leader and philanthropist who dedicated his life to the welfare of the Gojar community, particularly focusing on empowering youth and the underprivileged. His remarkable initiatives included providing financial assistance to deserving students to pursue higher education, enabling thousands of Gojars to acquire vocational training in countries like Korea, and facilitating employment opportunities abroad. Notably, he arranged visas free of cost for 50 young Gojars from district Haripur to work in Korea, transforming their lives and livelihoods. Following in his father's footsteps, Choudhary Aleem Illahi continues to work tirelessly for the betterment of the Gojar community nationwide, upholding the organization's legacy and values. His commitment to social welfare and community development is a testament to his leadership and dedication to the cause.



**Chaudhry Noor ul Hassan Gurjar**, from Kashian, Balakot, is a visionary individual with a diverse range of expertise, excelling as an entrepreneur, journalist, and community motivator. With a 15 years journalism career, he chairs the Pakistan Media Journalists Forum Saudi Arabia and presides over the Hazara Overseas Pakistanis Forum Saudi Arabia. He has hosted impactful Gurjar welfare programs on prominent media outlets, including Radio Pakistan. As a pioneer of community development projects, he played a key role in the success of the Hazara Gurjars and attended the Gojar Convention in 2022. His

commitment to elevating the Gurjar lifestyle has earned him a revered position, inspiring others with his sincerity, dedication, and comitment.

**Haji Ghulam Hasan Gojar**, a prominent business magnate and philanthropist from the Thakari clan of the Gojar tribe, is fondly known as the "Chief of Balakot" in his tehsil, Balakot, district Mansehra. He has made a significant impact in Saudi Arabia through his exceptional endeavors. His construction company has built iconic structures, earning him a prestigious award from the Ministry of Communication and Housing, Saudi Arabia. With hundreds of workers under his wing, Haji Ghulam Hasan's philanthropic efforts have transformed lives in Balakot, providing clean water, medical aid, and food to those in need through his welfare trust. His trust has completed over 600 water supply projects, operates six ambulances in Balakot, Kaghan, and Naran, and distributes rations to the underprivileged during Ramadan. His dedication to philanthropy has earned him widespread recognition and respect, making him an unsung hero and a shining example of positive change in Balakot and beyond.

**Jahangir Gujjar from Kala Dhaka**, alias Jahangira Daku, from Kala Dhaka (Tor Ghar) in Mansehra, is a legendary figure from the Gujjar tribe. Renowned for his bravery, his stories of valor are still widely told. As a dacoit in Pakistan's history, Jahangir Gujjar is celebrated for his kindness to the poor. Even today, the mention of his name sends tremors through the mountains of Kala Dhaka, now known as Tor Ghar. Feared in Sindh, Punjab, and the Frontier Province (KPK) during his heyday, he remains an exemplary figure, admired even by his enemies, for his bravery and generosity. His kindness towards the poor and orphans has been attested to by

people from various communities, including those with no connection to the Gujjar tribe. Jahangir Gujjar's unique quality was his practice of looting from the rich and distributing among the poor and orphans. His legacy of kindness has earned him love and respect from various tribes in Hazara, beyond just the Gujjars. In a remarkable interview, he claimed to be over a hundred years old and still resides in Mansehra.

**Malik Fiaz Khan of Kamalpura**, hailing from Kamalpura, Panian, Haripur, Hazara, Gojran, comes from a family of agriculturalist Gujjars. Venturing into the brick kiln business at a young age, he gained invaluable experience before diversifying his entrepreneurial pursuits. He installed a concrete block-making machine, initiating the production of blocks and tuff-tiles, demonstrating his entrepreneurial acumen. Malik Fiaz Khan's dedication to his community earned him the esteemed position of Chairman of Gujjar Itihad Haripur, KP, Pakistan, on August 14, 2024. His visionary approach brings hope for welfare projects empowering the poor and youth of his tribe. Furthermore, **Malik Javed, a local business tycoon**, has pledged to provide accommodation for the Gujjar Secretariat at the Gujjar Complex on GPO Road, Haripur city, complete with an ambulance. This generous gesture underscores the community's commitment to social welfare.

**Gojar International Day.** The Gujjar/Gojar tribe globally celebrates Gujjar Internal Day on March 22nd (09 Chaitra) to commemorate the founding of the Kushan Empire in 57 BC. This historic empire, established by Kanishka I, marked a significant milestone in the tribe's history and legacy. The Kushan Empire's decentralized governance structure, which empowered local

administrations and encouraged community participation, serves as a valuable lesson for modern-day Pakistan. The empire's history dates back to King Heraios, followed by Kujula Kadphises, his son Vima Takto, and then Vima Kadphises. Kanishka I expanded the empire's borders to Khorasan, Whaihind, Taksilsila, Mathura, and Central Asian countries. On March 22, 78 CE, Kanishka captured Pataliputra (Patna) and introduced the Gojar Calendar, replacing the existing one introduced by Raja Vikramaditya in 57 BC. The Kushan Empire's legacy extends beyond military conquests to administrative and cultural achievements, making it a remarkable example for Pakistan to draw inspiration from. By adopting a similar approach, Pakistan can strengthen its local government institutions, promote grassroots development, and celebrate its rich cultural heritage. March 22nd, commemorated as International Gojar Day, serves as a reminder of the Kushan Empire's enduring legacy and its potential to inspire effective local governance in Pakistan.

**Genetic Legacy of the Gurjar Origin.** Extensive genetic research has been conducted by various centers across the world, including India (National Institute of Biologicals (NIB), Centre for DNA Fingerprinting and Diagnostics (CDFD), Institute of Genomics and Integrative Biology (IGIB)), Pakistan (National Institute of Biotechnology and Genetic Engineering (NIBGE)), China (Chinese Academy of Sciences (CAS)), Russia (Russian Academy of Sciences (RAS)), and others in Central Asia, Turkey, Georgia, Azerbaijan, Iran, and Kurdistan. These studies have investigated the Y-DNA haplogroups of various tribes and populations, providing valuable insights into the genetic landscape of the region.

The findings indicate that specific Y-DNA haplogroups are prevalent in certain regions, such as R1a, R1a1, R1a1a, R2, R1b, and R5b, which are associated with the ancient and dominant Gurjar/Gojar tribe. International collaborations, such as the 1000 Genomes Project, Human Genome Diversity Panel (HGDP), and Genome Asia 100K Project, have also investigated Y-DNA haplogroups worldwide, revealing region-wise distributions. These studies have found R1a, R1a1, R1a1a, R1b, R2, and other haplogroups in various regions, including India, Pakistan, Russia, Central Asia (Kazakhstan, Uzbekistan, Turkmenistan), Turkey, Georgia, Azerbaijan, Iran, Kurdistan (Iraq, Turkey, Iran), Afghanistan, and the subcontinent (Bangladesh, Nepal, Sri Lanka), supporting historical records of migrations and relationships described in "The Gojar Origin" (2nd edition). Overall, the genetic research provides robust evidence of the Gurjar/Gojar tribe's origins and their spread throughout the region, offering valuable insights into the history and migration patterns of this ancient tribe.

**Ashot Sargsyan** (Armenian historian / politician) , in his book "The History of Armenia from the Origin to the Present Day", describes the cultural and religious heritage of the Urartian kingdom, which later formed the foundations of Armenian culture and language. The Urartian kingdom, influenced by the Hittite tribe, emerged in 870 B.C. and expanded its territories, absorbing influences from various cultures, including Hittite, Hurrian, Aramaic, and Assyrian. The Hittite influence is notable in the Urartian religion, which venerated male and female gods, including Khaldi, the god of gods, and Teisheba, the god of war. The Urartians also worshiped nature and the sun, similar to the Hittite tradition.

The Hittite tribe is associated with Y-DNA haplogroups R1a, R1b, R2, and R5b. In terms of Y-DNA haplogroups, the presence of R1a, R1b, R2, and R5b in modern-day Armenian populations suggests a genetic legacy of the Hittite and other ancient tribes that inhabited the region. This genetic legacy is a testament to the cultural and religious exchange and influences that shaped the Armenian identity. Dr. Ashok Harsana's research, as presented in his book "Forbearers of the Aryan Legacy-the Gurjar", reveals a significant connection between the Hittite tribe, also known as Gocar, Gugar, Gurgar, Gowjar, and the subcontinental Gurjars, highlighting the shared heritage and ancestry of these ancient civilizations.

**Current Biology Journal** (biweekly scientific published by the Cell Press, Elsevier Amsterdam). "A 2004 study published in Current Biology was conducted by a world consortium of anthropologists, geneticists, molecular biologists and researchers including Richard Cordaux, Robert Auger, Gillian Bentley, Ivane Nasidze, S.M. Sirajuddin, and Mark Stoneking from the Max Planck Institute for Evolutionary Anthropology, University College London, and the Anthropological Survey of India, Mysore, analyzed Y chromosome data from Indian caste and tribal groups at the Max Planck Institute for Evolutionary Anthropology. The study found that Indian caste and tribal paternal lineages have independent origins, with caste lineages largely descended from Indo-European speakers who migrated from central Asia. The most frequent Y chromosome haplogroups in caste groups were R-M17 (R1a), J-M172, R-M124, and L-M20, while tribal groups had higher frequencies of H-M52 and F-M89. The R-M17 haplogroup, specifically R1a1, was found in 40% of north Indian caste groups and is

thought to have originated in central Asia. The study concluded that Indian caste paternal lineages are primarily descended from Indo-European speakers who migrated from central Asia around 3,500 years ago”.

The recent study published in *Current Biology* journal (published by Cell Press, a division of Elsevier Amsterdam, the Netherland) as discussed above, confirms that the Gurjar population exhibits a high frequency of the R1a1a haplogroup, a subclade of the R1a haplogroup, which is a prominent marker of the Indo-European migration. Phylogeographic analysis suggests that this haplogroup originated in the Eurasian steppes and subsequently migrated to the Indian subcontinent, where it is now found in over 40% of the population. This finding lends support to the "Out of Eurasia" model, which proposes that the Indian population has its roots in ancient migrations from Central Asia, consistent with the principles of the Aryan/Karvellian theory. These migrations likely occurred thousands of years before the Current Era, shaping the genetic landscape of the Indian subcontinent."

**NLM / PubMed Genetic study Report 2019.** National Laboratory of Medicine (NLM), 8600 Rockville Pike, Bethesda, MD 20894, USA. Journal: PubMed (PubMed is a search engine and database that includes articles from many journals, including *Journal Science*) supported by Harvard University, Burroughs Wellcome Fund, NIGMS, Russian Science Foundation, European Research Council, Ministry of Education and Sciences of the Russian Federation, NSF, Council of Scientific and Industrial Research, Max Planck Society, and Howard Hughes Medical Institute. The NLM study on ancient tribes in Anatolia, Iran, Central Asia, and South Asia analyzed

DNA from 523 ancient humans, revealing that modern South Asians descend from a genetic gradient between Iranian hunter-gatherers, Southeast Asian groups, and Central Asian Steppe pastoralists, forming two ancestral populations: Ancestral North Indians and Ancestral South Indians. The study found that 71% of ancient males from the Indus Valley Civilization carried the Y DNA haplogroup R1a, suggesting a shared migration that spread Indo-European languages, and analyzed ancient DNA data from 837 individuals and 2.3 million SNPs, providing insights into the genetic landscape and movements of people in the region, consistent with a 2019 study in the journal "Science".

**Genetic Diversity of Major Tribes in Swat and Dir Districts:** Dr. Inamullah from the Genetic Department of Hazara University Mansehra conducted a genetic study on the diversity of major tribes, including **Kohistanis, Gujjars, Yousafzais, Utmankhels, Tarklanis, and Pashtun Pathans**, in the districts of Swat and Dir. This research was carried out under the supervision of Prof. Dr. Habib Ahmad and Prof. Dr. Fida Muhammad Abbasi from the Genetic Department of Hazara University, and Prof. Dr. Brian Hemphill from the Department of Anthropology, University of Alaska, USA. The study explored dental morphology and haplotype diversity, revealing significant genetic links and distinct regional genetic patterns among the tribes. Maternal lineage analysis showed a high percentage of **West Eurasian ancestry**, with 45% of the samples belonging to West Eurasian haplogroups, 36% to South Asian, 6% to East Eurasian, and a small percentage to other origins. Notably, 62% of the samples belonged to haplogroup R, indicating a strong genetic affinity. Paternal lineage analysis revealed distinct Y-DNA

haplogroups for each tribe, including R1a1a for Pashtuns and Yousafzai Pashtuns, J2 and R1b for Utmankhels, R1a (R-M17/R-M198) for Gujars, and H, L, and R1a for Kohistanis.

**Ancient Origins and Genetic Diversity of Modern Indians.** Rohini Krishnamurthy and her team made a ground-breaking genetic research of data collected from 2,762 individuals across 18 states of India, which was published on June 27, 2025, in the Cell journal, revealing that modern Indians descended from a three-way genetic mixture of Neolithic Iranian farmers, Eurasian Steppe pastoralists, and South Asian hunter-gatherers. The study sheds light on India's ancient migration history, tracing human arrival to around 50,000 years ago, and highlights a significant shift towards endogamy, resulting in elevated homozygosity and increased disease risks. Notably, the research reconstructed 50% of the Neanderthal and 20% of the Denisovan genome from Indian samples.

**Gorygyo in Georgia and Armenia.** The Gurjar tribe's history is a complex and intriguing narrative of migration and cultural exchange, spanning across the Indian subcontinent, Caucasus region, and ancient Turkey. Renowned historians like Vakhushti Bagrationi ("A New Description of Georgia", 1745 CE), who mentions the Gorygyo clan in Georgia, David Muskhelishvili ("Aspects of Georgian history in the light of Armenian historiography"), Movses Khorenatsi ("The History of Armenia", 1961), and Nikoloz Berdzenishvili ("The History of Georgia", 1959) have shed light on the tribe's connections to the Gogar, Gugar, Grexie, and Guria regions in western Georgia. Al-Biruni's "Kitab al-Hind" and Ahmad Bican's writings also mention similar names,

highlighting the complex history of migration and cultural exchange. The Gurjar tribe's influence is evident in the naming of various geographical features, including the Gugark region in Armenia, Gori, Kartli, and Goryagyo regions in Georgia, Gojar Road in Kurdistan, the city of Göyçay (formerly known as Gojar) in Azerbaijan, and the Gogar Mount in Armenia, which bears testimony to their widespread presence and cultural legacy.

**Gujjars in Kitab al-Hind and Durr-i-Meknun.** Historical records in Kitab al-Hind and Durr-i-Meknun reveal that the Gurar or Gugars/Gogars, a branch of the Huns, migrated from the Georgian, Armenian, and Caucasian regions to the Indian subcontinent thousands of years before the Christ era/Current Era. Over time, they were renamed as Gurjar, Gurjara, Goojar, Gojar, Gujjar, and Gorjar. "Gurar" or "Gujar" is indeed a Georgian word. In Georgian, "Gurar" (გურარო) means "people from **Guria**", which is a region in western Georgia. The Gujjars are an ethnic group believed to have originated from the Caucasus region, which includes Georgia, and migrated to India centuries ago. Al-Biruni's "Kitab al-Hind", translated into English by Edward C. Sachau as "Alberuni's India", mentions the Gujjars in (a) Volume I, page 208, and (b) Volume II, page 145, such as (a) "***The Gurar are a tribe of people who live in the mountains of Kashmir. They are a fierce and warlike people, and are known for their bravery.***" (b) "***The Gurar tribe is mentioned as one of the tribes of the Punjab. They are said to be descended from the ancient Greeks.***" Similarly, Turkish historian Ahmad Bican's "Dürr-i Mekkûn-the Hidden Pearl", translated into English by H. M. Elliot, mentions the Gujjars on pages 345 and 412 as "***The Gurcar tribe is mentioned as one of the tribes of the Turks. They***

are said to be a fierce and warlike people," and "The Gurar are a tribe of people who live in the mountains of Ghazni. They are known for their bravery and martial skills" respectively.

The term "Gurar" in Persian means "brave" or "strong", reflecting the tribe's reputation for courage and martial skills. Interestingly, in Kartvelian languages like Georgian, "Gurar" (გურარ) and "Gura" (გურა) signify "hero" or "brave man", highlighting cultural exchange and linguistic connections between ancient civilizations in the region, including Persians and Kartvelians.

**Georgian-cum-Bijapur Indian Dynasty.** Professor Aleksandre Mikaberidze, a renowned expert in Georgian history, has written extensively on Georgia and the Caucasus region, including his article "Georgians in the Subcontinent", which explores the historical presence and experiences of Georgians in India. According to Mikaberidze, Georgians have a long history in India, dating back to the 2nd century BC when a volcanic eruption triggered a mass migration of Georgian Goujars to India. Later, from the 16th to 18th centuries, Georgians traveled to India as soldiers, diplomats, and settlers, attracted by the Mughal Empire's wealth and opportunities. According to Georgian historical records, Shalva Kakhbrishvili held a prominent position in the army of the Mughal emperor Shah Jahan, and Udaiyapur Mahal Sahiba, Georgian wife of Aurangzeb, made significant contributions to Indian history. Additionally, Yusuf Adil-Shah, a Georgian (to some other historians, he was a Turk), rose to become the founder of the Adil Shah dynasty in Bijapur, India, as recorded by historian Frishta Hindu Shah. Georgians settled in India,

particularly in Punjab, bringing their unique culture and traditions, and rose to prominence in Indian armies and courts, leaving a lasting legacy in Indian languages and culture.

Yusuf Adil Shah, believed to be of Georgian or Persian origin, was a former slave who rose to prominence under the Bahmani Sultanate and later founded the Adil Shahi dynasty of Bijapur in 1490 in the Deccan region of southern India. As ruler, he transformed Bijapur into a thriving center of Persianate culture, architecture, and Shia Islam, establishing a dynasty that lasted nearly two centuries until its annexation by the Mughals. Udaipuri Mahal, a woman of likely Georgian or Circassian descent, became a favored consort of Mughal Emperor Aurangzeb and the mother of his son, Prince Muhammad Kam Bakhsh. Though not a ruler herself, Udaipuri held significant influence in the imperial household, and her son briefly played a role in the succession struggle following Aurangzeb's death in 1707. Both figures reflect the diverse ethnic fabric and cross-cultural connections within the Indian subcontinent during the Islamic empires.

**Gujjars in perspec of Caucasian and Central Asian countries.** Various renowned historians and scholars from Persian, Turkish, Georgian, Armenian, and Russian backgrounds have written about the Gurjars such as Muhammad Qasim Hindu Shah, also known as Ferishta), a 16th-century historian and scholar. In his book "Tarikh-i-Firishta" (also known as "Gulshan-i Ibrahim"), he writes about the origins of the Turks and their connection to the Gurjars. According to historical traditions, Gujjar are considered descendants of Hazrat Japheth and Hazrat Ham while Turks are believed to descend from 'Turk',

more intelligent and warrior-like son of Hazrat Japheth. As a result, Gujjars and Turks are believed to share a common ancestry as evidenced by the writings of A.F. Rudolf Hoernle. In his book “A History of India (page 38 and the following pages)”, he explains that the foreign invaders of this period did not come from Europe, but from Central Asia. They belonged to different races: the Parthians and the Turki, often referred to as Scythians. At that time, a formidable foe appeared on the borders of India and soon overthrew the entire Graeco-Bactrian kingdom. These were the Sakas, a section of the great Turki or Scythian race. Their original home had been in Eastern Turkestan. Around 180 B.C., they were expelled from there by the Yuechi, another branch of the same race. By about 160 B.C., the Sakas had been forced out of their settlements in Eastern Turkestan by the Yuechi. The Yuechi themselves were divided into five tribes, the most important of which was the Kushana:

1. Xiumi (休密, Kiumi),
2. Shuangmi (雙靡, Shuangmi),
3. Guishuang (貴霜, Kushan),
4. Xidun (肸頓, Xi-tun or Kidar) and
5. Dumi (都密, Dumi)

Kadphises (Kujula Kadphises), chief of the Guishuang (Kushan), rose to power, united the other four tribes, and established the Kushan Empire in Bactria, Afghanistan, and India. Abu al-Ghazi Bahadur Khan, a 17th-century Khan of Khiva (in present-day Uzbekistan, near Turkmenistan), also mentions the interconnection between the Turks and Gurjars in his book *Shajara-i Tarakima*. Shah Abbas I of Persia, who ruled from 1588 to 1629, also refers to the Gurjars and their connection to the Turks in his book *Tarikh-i Shah Abbas*. The Persian king Timur, who ruled from 1370 to 1405, mentions the Gurjars and their relationship with the Turks in his

autobiography, *Malfuzat-i Timuri* (The Autobiography of Timur). Persian scholars such as Muhammad ibn Jarir al-Tabari (838–923 CE) mention the “Gurj” people in his work *Tarikh al-Tabari*. Similarly, Ibn Khaldun (1332–1406 CE) refers to the “Gurj” people in his *Muqaddimah*, and Hamdallah Mustawfi (1281–1349 CE) records them in his *Tarikh-i Guzida*. Turkish historians such as Mehmed Neşri (1450–1520 CE) mention the “Gürj” people in his book *Kitab-ı Cihannüma*, while Mustafa Âli (1541–1600 CE) refers to them in his work *Künhü'l-Ahbâr*. Georgian scholars, including Leonti Mroveli (11th century CE), mention the “Gurj” people in his book *The Life of Kartli*, while Vakhushti Bagrationi (1696–1757 CE) refers to the “Gogar” people in his *Description of the Kingdom of Georgia*.

**Armenian writers**, such as Stepanos Orbelian (1250-1305 CE), mention the "Gurj" people in his book "History of Sisakan", and Grigor Aknerts'i (13th century CE) mentions them in his book "History of the Nation of Archers".

**Russian historians, including** Vladimir Minorsky (1877-1966 CE) and Mikhail Artamonov (1898-1972 CE), also mention the "Gurj" people in their works, "Studies in Caucasian History" and "The History of the Khazars", respectively.

These writings and research provide evidence that Gurjars were found in their countries under different similar names. **Strabo**, the ancient Greek geographer, used the terms "Grexie" and "Gracia" refers to the region of Georgia and the Caucasus, specifically the area inhabited by the ancient tribes of the Gogars, Kolkhai, and Iberoi. **Al-Biruni's** book "Tarikh al-Hind" (Indica), on page 611 of its English translation by Edward C. Sachau (1910), states that Al-Biruni writes that "The

Turks, the Oghuz, and the Gurjars are all connected with the Huns."

**Gaurishankar Hirachand Ojha** (1865-1947) in his book "Rajputana Ka Itihas" (History of Rajputana) (1924) also mentions that the Gurjars came from the Caucasus region and were part of the White Hun invasion of India in the 5th century CE.

**Ramesh Chandra Majumdar** (1888-1980) writes in book "The History of Bengal" (1943) that the Gurjars were a branch of the Khazars, a Caucasian people, who migrated to India in the 6th century CE.

**Anant Sadashiv Altekar** (1898-1960) composed a book in 1957 titled "The Gupta Empire" where he was of the view that the Gurjars were a tribe of Caucasian origin who settled in India during the Gupta period (320-550 CE).

**Kanaiyalal Maneklal Munshi (K.M. Munshi** 1887-1971) in his book "A History of the Gurjars" (1955) writes that the Gurjars migrated from the Caucasus region, specifically from the area around the Caspian Sea, and settled in India around the 6th century CE.

**Dinesh Chandra Sircar** (1907-1984) in his book "The Guhilas of Kiskindha" (1965) also writes that the Gurjars were a people of Caucasian origin who migrated to India in the 6th century CE and settled in the western and central regions.

**Dr. Ashoke Harsana** in "Forbearers of the Aryan Legacy-The Gurjars", proposes that Aryans originated in the Caucasus region, migrated globally due to a mega flood, and influenced various religions and kingdoms. The Gurjars, an Aryan tribe in India, preserved their legacy due to limited invasions and strict endogamous marriage practices, making them genetically closest to ancient Aryans. The book references Greek historians Strabo and Herodotus, describing tribes like Dashrathe, Gargarians,

and Gugars, who were ancestors of Georgians, Nakh people, and Gurjars. It also discusses the history of Ingush people, who faced genocides and ethnic cleansings, and the strategic city of Taxila, which was ruled by various dynasties, including Gurjars. The book highlights the significance of Gurjars in preserving the Aryan legacy and their genetic connection to ancient Aryans. Dr. Ashoke's book reveals that the Huns/Hoons or Xions, a powerful Inner Asian tribe (3rd-6th century AD), played a crucial role in forming later kingdoms like Khazars, Avars, Huns, and Mongols. They invaded India in the 5th century, initially defeated by Emperor Skandagupta, but later conquered Central and North India until driven out by Gurjar king Yashodharma. The surname "Hun" or "Hoon" is exclusive to the Gurjars, who have a strong presence in Rajasthan and UP.

**Greek Historians and Gugars.** Ancient Greek historians and writers, including **Xanthus** in his lost work "Lydiaca", **Theopompus** in "Philippica" (350-300 BC), **Hellanicus** of Lesbos in "Persica", **Duris of Samos** in "Histories" (350-281 BC), and **Strabo** in "Geography" (63 BCE-24 CE), mentioned the Gogars, Goujars, Gugars, or similar terms in their works, often in the context of the ancient regions of Greece, Anatolia, and the Caucasus. These terms were used to describe a people or region, possibly referring to the same or related groups, with some sources using different names or variations, such as Grexie, Gracia, or Goujar. Additionally, other writers like **Aratus** of Sicyon, **Aesopus**, **Craterus**, **Hegesander**, **Timaeus**, **Hysicrates**, and **Thallus** may have also referenced these terms in their works, these ancient sources provide evidence of the ancient Greek awareness of the Gogars and related terms in the ancient world.

**Gujjars in Uganda.** There is a small population of Gujjars in Uganda, primarily descended from Indian immigrants who arrived during the British colonial era. They are mostly found in urban areas, particularly in cities like Kampala, Jinja, Mbale, and Mbarara, where they are engaged in trade, commerce, and business, with some also involved in agriculture.

**Qadeem Tareekh-e-Gurjars by Qamar Rabbani Chechi of Rajori Kashmir (Occupied).** As mentioned on page 206 of this book, the Russian North of Koh-e-Kaaf, specifically in the Chechen Republic, Gujjars are in the majority, primarily belonging to the Chechi gotra. This gotra traces its roots back to the ancient Kushan, Toma, and Tass tribes. Rabbani also notes that Gujjars in Moscow live a luxurious life, while those in Ukraine are known for their handsome appearance and business acumen, particularly in the cultivation and trade of tobacco and black grapes. Historical consensus confirms that the Gurjar tribe originated in central Asian countries, including Turkistan, Gurjistan, Georgia, Daghstan, and Jurjan. From there, they migrated to Afghanistan and Iran, eventually spreading to Hindostan (India) and China. A subgroup of Gujjars migrated to Russia and Europe around 1500 BC. The original Gurjar homeland is believed to be Gurjistan, Greece, Jurjan, and Georgia.

**Caucasian, Anatolian & Central Asian Countries Gugars and Scientific Research Reports.** Archaeologists Sergei P. Tolstov (Russia) and Ilya G. Ravich (Russia) excavated sites in the Caucasus and wrote about the ancient peoples of the region, including the Gugars, who were indeed found to have inhabited the area. Similarly, B. A. Litvinsky (Russia) studied the ancient cultures of the Caucasus and Central Asia, confirming the presence of

the Gurgars (also known as Goujars or Gogars) in these regions. **Anthropologists** like Sergei M. Abramov (Russia) and Viktor H. Kobychhev (Russia) explored the ethnogenesis and anthropology of the Caucasus and Central Asian regions, tracing the history of the Gugars and their related groups. Additionally, Nina G. Jablonskaya (Russia) contributed to the physical anthropology of the ancient Caucasus peoples, including the Gugars. Furthermore, **genetic experts** such as Spencer Wells (USA), Peter Underhill (USA), and Igor Rozhanskii (Russia) have found Y-DNA haplogroups R1a, R1a1a, R1b, and R2 in populations from the Caucasus, Anatolia, and Central Asia, shedding light on the genetic landscape of these regions and supporting the historical presence of the Gugars and related groups.

**The Aryan Conquest Theory** was presented by various scholars, including William Jones (1770 CE), who suggested that Indo-Aryans migrated to India. Max Müller (1823-1900 CE) further developed the theory, suggesting that Indo-Aryans migrated from Central Asia and displaced the indigenous population. Lord Thomas Babington Macaulay supported the theory in his 1835 CE *Minute on Indian Education*, using it to justify British colonial rule in India. This theory posits that Indo-Aryans conquered and displaced the native population of India, shaping the country's language, culture, and religion. Additionally, Rajesh Kochhar's book, "The Vedic People: Their History and Geography", challenges the traditional Vedic history presented in S.B. Roy's "The Geography of the Rigveda", which posits that Vedic Aryans are indigenous to India. Instead, Kochhar argues that Indo-Aryans originated from West Asia and migrated to India in three phases: from West Asia to Afghanistan around

1700 BC, then from Afghanistan to the Indus Valley around 1500 BC, and finally from the Indus Valley to the Ganges Valley around 1200 BC. **D.R. Bhandarkar (Indian historian) advanced the Gurjara Migration Theory**, proposing that the Gurjars migrated from the Bactria-Margiana Archaeological Complex (BMAC or Oxus Civilization) in Central Asia to India in several waves, beginning in the 1st century CE during the Kushan period. According to this view, the Gurjars first settled in the Punjab region before spreading to Rajasthan, Gujarat, and Maharashtra, where they exerted a formative influence on the development of Rajput culture and society. Bhandarkar supported this theory through a combination of archaeological data, inscriptions, and literary references, noting that while his conclusions are widely regarded, some scholars have offered alternative interpretations. He further observed that the term “Khazar” was used for the Caspian Sea, and that Georgia (Gurjistan) lay on its shores, suggesting wider Central Asian connections of the Gurjaras. Historians generally agree that the Huns and the Gurjaras appeared in Indian history either simultaneously or in close succession. Bhandarkar also pointed out that the Gurjaras consistently attached their ethnonym to their political and cultural identity—calling their territory Gurjaraland, their rulers Gurjara-kings, and their speech Gurjari (or Gojari). Most significantly, in his influential papers *Gurjaras and Epigraphic Notes and Questions*, No. III (1903, *Journal of the Bombay Branch of the Royal Asiatic Society*), Bhandarkar argued that the well-known rulers of Mahodaya (Kannauj) were Gurjaras. Drawing on the *Bombay Gazetteer* and supplementing it with new epigraphic evidence, particularly inscriptions mentioning “the Gurjara” or “Gurjara-natha”, he linked the Pratihara

rulers of Kannauj directly to the Gurjaras. This method demonstrated how epigraphy could reshape early medieval Indian history and illuminated a previously obscure period (550-1018 A.D.), during which the Gurjaras emerged not as a minor tribe but as a major imperial power in northern India.

**The Origin of Aryans Theory.** Nivolos Suvorov's article "The Origin of Aryans and their advance into India" discusses the two main groups of Aryan languages: Iranian and Indo-Aryan. The Iranian group includes languages such as Persian and Pashto, while the Indo-Aryan group includes languages such as Sanskrit, Hindi, and Bengali. Suvorov notes that the Mitanni Aryan language, which is considered proto-Indo-Aryan, evolved outside of India. He also argues that the idea of India being the ancestral home of the Aryans is not supported by evidence and is often driven by nationalism. Instead, Suvorov suggests that the Aryans came from Central Asia and migrated to India, where they composed the Ṛgveda over several generations. The Ṛgveda describes the clashes between the Aryans and the indigenous population, known as the *dāsa/dasyu*. The article highlights the ongoing debate among scholars about the Aryans' original homeland, with possible locations ranging from Central Europe to the southern Ural mountains and from the Pontic-Caspicsteppe to the Middle East.

**The Aryan Invasion Theory** was presented by a group of historians and scholars such as Thomas Trautmann British scholar, William Jones, Arthur Schleicher, a German linguist and endorsed by Rudolf von Roth (1821-1895) and Hermann Jacobi (1850-1937). They proposed that the Vedic people were not indigenous to India but

rather a group of nomadic warriors from Central Asia who invaded India around 1500 BCE, displacing the native Dravidian-speaking peoples. The AIT gained widespread acceptance in the late 19th and early 20th centuries but has also been challenged by some scholars.

**Autochthonous Aryan Theory versus Aryan Migration Theory:** Sujay Rao Mandavilli, in his article "Syncretism and Acculturation in Ancient India Part One" (published in ICFAI Journal of History and Culture), Sujay Rao Mandavilli states that the Autochthonous Aryan theory is rejected and an alternative, the Aryan Migration Theory (AMT) is proposed. He suggests that the genetic input from Central Asia was minimal and that Indo-European (IE) language and culture spread through small, gradual movements ("trickle-in scenarios"). IE speakers first settled in the northernmost parts of the subcontinent, merged with the Harappans, gained dominance during population transfers around 1900 BC, and contributed to the eventual decline of the Harappan civilization by 1400 BC. The author argues for disconnecting race from language and culture in ancient Indian studies, proposes a new heuristic framework and dating paradigm, and stresses the need for a balanced ("via media") approach to the Aryan question. Part Two of the article discusses methods for reconstructing the languages of the Indus Valley Civilization (IVC) and the origins of Indo-Aryan languages.

**Reassessing the AIT- A Historiographical Analysis:** Lars Martin Fosse, in his article "Aryan Past and Post-Colonial Present: The Polemics and Politics of Indigenous Aryanism," refers to a significant conference held on 16 October 1996 in New Delhi. According to The Indian

Economic Times, this conference brought together approximately 300 Indologists, who collectively rejected the Aryan Invasion Theory. Fosse further cites Finnish Indologist Asko Parpola, who proposed a model of Aryanization through multiple migrations into northwestern India. In Parpola's view, the Dasas (anti-Aryan), Dasyus (anti-Vedic), and Pajis (non-Aryan tribes) were in fact the elite of the Bronze Age cultures of Margiana and Bactria, and were instrumental in introducing Indo-Aryan languages into the Indian subcontinent around 2000 BC. Parpola also suggests a second wave of Indo-Aryan migration from the northern steppe around 1800 BC, which contributed to the emergence of the Vedic culture in India and the Avesta tradition in Iran. The Aryan Invasion Theory has also been challenged by Indian scholars such as archaeologist Dilip K. Chakrabarti, in his book "Colonial Indology: Socio-politics of the Ancient Indian Past," and mathematician and computer scientist N. S. Rajaram, both of whom argue against the theory on sociopolitical and cultural grounds.

However, it is important to recognize that Lars Martin Fosse, Dilip K. Chakrabarti, and N. S. Rajaram were Indologists of the 20th century, and their interpretations emerged within the context of rising nationalist discourse in post-colonial India. Notably, prior to the 12th century CE, with the exception of Kalhana's *Rajatarangini*, there existed no comprehensive, documented Indian historical narrative. The credit for the reconstruction of India's ancient past largely goes to the British-era archaeologists, linguists, and scholars, who laid the foundation for modern Indian historiography. They acted as pioneers and progenitors in compiling and interpreting the archaeological, linguistic, and textual

evidence of South Asia's early history. The rejection of the Aryan Invasion Theory in India is linked to post-colonial identity formation and nationalist ideologies. Any reassessment should be based on multidisciplinary evidence and scholarly rigor, rather than political or cultural agendas.

**Aryan and Non Aryan.** Peter E. Hook in his book "Aryan and Non Aryan in India", Hook challenges the popular notion of Aryans as tall, fair-skinned nomads who conquered India, instead arguing that the term "Aryan" referred to a group of Indo-Iranians who called themselves by this name. He suggests that the Aryans were not a racial group, but rather a cultural and linguistic entity that absorbed and influenced local cultures. Hook discusses the linguistic and archaeological evidence, highlighting the connections between Dravidian languages and the Elamite language, which suggests that Dravidian languages originated outside India. He also notes that the Rgveda, an ancient Indian text, shows Dravidian influence on Vedic Sanskrit. Hook argues that the distinction between Aryans and non-Aryans was not solely based on race, but rather on cultural and linguistic differences. He cites examples from ancient texts, such as the Manu Smriti, which allowed for the incorporation of foreigners into the Aryan community through rituals and penances. Hook concludes that the concept of Aryan and non-Aryan in India was complex and evolved over time, influenced by geographical, climatic, and cultural factors. He emphasizes that the study of Aryan and non-Aryan in India should focus on the development of ancient cultural and religious traditions, rather than tracing racial survivals.

**Gurjia.** Dr. Javaid Rahi also cited excerpts from Majid Husain's book "Geography of Jammu and Kashmir State", which suggests that before arriving in the subcontinent, the Gujjars were inhabitants of Georgia (Gurjia), a territory located between the Black Sea and the Caspian Sea in the Soviet Union. They migrated from this area through Central Asia, Iraq, Iran, and Afghanistan, crossing the Khyber Pass to enter the Indian subcontinent. In the subcontinent, they marched southward through Baluchistan and reached Gujarat, likely in the 5th and 6th centuries A.D. Due to severe droughts in Gujarat, they moved from the plains to the fertile regions of the Saiwaliks and the Himalayas. Given their origins in Georgia, they named various settlements after themselves as they moved towards the Indian subcontinent, including Gujar (Central Asia), Juzrs (Gurjara), Gunjrabad, Gujru, Gujristan, Gujrabas, Gujdar-Kotta, Gujar-Garh, Gujarkhan, and Gujranwala in Iran, Afghanistan, Turkmenia, Pakistan, and India. However, Cunningham (1970) disagrees, proposing that the Gujjars are descendants of the Kushan and Yuchi Tribes, considered to be Eastern Tartar tribes (USSR).

**Divanu Lugat'it-Turk.** According to Mahmud Kasghari, a Kara Khanid scholar and author of the "Divanu Lugat'it-Turk" (Diwan Lughat Turk Dictionary), "Türkmen" are synonymous with "Oghuz". He describes Oghuz as a Turkic tribe and states that Oghuz and Karluks were both known as Turkmens. Abu al-Ghazi Bahadur traces the origin of all Turkmens to the 24 Oghuz tribes in his literary work, "Genealogy of the Turkmens." Turkmens belong to the Oghuz tribes, who originated on the periphery of Central Asia and founded

vast empires from the 3rd millennium BC onward. The Qajar clan, a branch of the Bayat tribe, is also an Oghuz offshoot. Historians consider Bayat and Kayi sub-branches of the Gujjar. This ancestry links Turkmens to the Oghuz, affirming their status as a branch of the Gurjar. The Qajars, a clan of the Bayat tribe of Oghuz Turks, lived in areas now comprising Armenia, Azerbaijan, and northwestern Iran. By the end of the Safavid era, they had fragmented into several factions, including the Ziyādoghlu (Ziādlu), associated with Ganja and Yerevan, and the Qoyunlu (Qāvānlu) and Davālu (Devehlu), linked to northern Iran. The Qajar dynasty, founded by Fateh Ali Khan in 1685, ruled Iran until 1925 under its final monarch, Sultan Ahmad Shah.

**Mufti Idrees Wali Gujjar**, in his book “Gujjar Qaum Ki Tareekh” (گجر قوم کی تاریخ), quoted page 367, volume 2 of Mu‘jam al-Buldan and volume 1 of al-Buldan wal-Jughrafiya wal-Rihlat, stating that the Gujjars are the descendants of Prophet Noah’s son, Japheth (Yafith ibn Nuh). Their vast ancient homeland stretched from the Island of Qaddasiyyah to the lands of the Turks, Russia, Bulgaria, and the Wall of Dhul-Qarnayn (Derbent ذوالقرنین), and they had their own distinct language. He also states that, in historical records, this nation has been referred to by various names such as Gujjar, Gurjar, and Gojar, while in Rome they were called Jozaz, in the Sea of Awsaf region Guzar, in Britain Gurjara, and in Armenia and the Arab world as Khazar or Jazar. The bravery of the Gujjars is also praised by the Arab poet ‘Amr ibn Jahiz, who wrote: *خزر عيونهم لدى اعدائهم*،،، *يمشون مشى الاسد تحت الوايل* (The Gujjars’ eyes flash like their enemies’ eyes in battle; they walk beneath the rain like lions beneath the clouds.)”

(al-Bursan, Vol. 1, p. 216). The Emperor Heraclius defeated Persia with the support of the Gujjar king (Khazars) and the Gujjar king of India (Kshatriya). Another Indian historian, Dr. Sushil Bhati, in his research article “Huna Origin of Gurjara Clans,” argues that the Gurjaras (Gujjars) descended from the White Hunas (Hephthalites), a Central Asian pastoral nomadic people who migrated into India during the 5th–6th centuries CE. Drawing upon the works of renowned historians such as A. M. T. Jackson, Rudolf Hoernle, V. A. Smith, William Crooke, and others, Bhati highlights strong numismatic, linguistic, and cultural evidence connecting the Gurjaras with the Hunas.

In support of these evidences, the Russian historian G. M. Bongard-Levin, in *The Origin of the Aryans: From Scythia to India* (Budapest, 1981), illuminated one of the most debated movements in ancient Eurasian history — the migration of Indo-Iranian (Aryan) peoples from the Scythian steppes into Iran and the Indian subcontinent. Using archaeology, comparative linguistics, and ancient texts, he portrayed early nomadic groups whose culture bridged the vast lands between the Eurasian steppe and South Asia.

**“Georgia Ky Gujjar”.** Javed Choudhary, a renowned journalist, anchorperson and columnist, unearthed a profound connection between Georgia and the Gurjars of the Indian subcontinent. His investigative column, “Georgia ky Gujjar” (July 28, 2024), exposed a striking correlation between the two regions, revealing a shared cultural heritage. The enduring presence of Gurjar



clan names in Georgia, such as Gajar and Gorjar, corroborates ancient records indicating a mass migration from the Caucasus region to India around 1500 BCE. This extraordinary finding substantiates the Kartvelian/Aryan theory, bridging the historical divide between the two regions. Furthermore, Choudhary's research uncovered the town of Gorjani in Georgia as the ancestral homeland of the Gurjars, who were likely relocated to India as skilled warriors and craftsmen, accompanying Alexander the Great and other conquering forces. The Cheechi clan of Gurjars in India originated from Chechens who migrated from Chechnya, formerly part of the same region as Georgia. Archaeological findings in Gorjani, Georgia, indicate a prosperous past civilization, with ongoing discoveries of artifacts and natural features like volcanoes and hot mud baths. Experts suggest that a past volcanic eruption may have triggered the migration of people from Gorjani (possibly formerly known as Gurjani or Gurjni) to India, where they became the Gurjars. Notably, Georgia still retains the names of Gurjar clans, including Gajar, Gaujar, Gorjar, Gojar, Gogar, Kart, Kayi, and Gujarati, reflecting a shared heritage with the Gurjars in India. There is a Gugark province in Armenia, which is a significant connection to the Gurjars' ancestry. This ancestry also traces roots to Georgia, Dagestan, and Chechnya, reflecting a diverse heritage in their DNA and cultural practices. Due to time constraints, further research on Gorjani and Gurjars' roots was limited, but the exploration continued in Telavi, a charming town with a beautiful municipal committee office, fort, and riverside layout, where a peaceful atmosphere prevails, with locals retiring early, leaving the streets deserted at night. According to Georgian sources, the Gujjar clans were indigenous to the region surrounding Gorjani in Tbilisi,

Georgia, with numerous places named after them, including Gujarti, Gujari, Gurjan, Gori, Gorijvari, Gujrateli, Gurjani, Gurjaani (municipality in Kakheti region), Gujareti (village in Kakheti region), Goris-tsikhe (village in Shida Kartli region), and Gverdi (village in Kakheti region). These names reflect the historical presence and influence of the Gujjar clans as native inhabitants of the region.

**Kartvelian and Gugars.** According to **Elguja Khintibidze's** book "The Designation of the Georgians and their Etymology", the terms "Gurgi", "Gorgi", or "Gorzi" are derived from the Persian word "gurğ", meaning "warrior" or "fighter against the enemy". Khintibidze also mentions that the Kartvelian tribe was part of the Gugars (or Gurg).

**Gujru Garhi Himalyias Dynasty and Sultan Nakul.** Gujru Garhi, situated at 2,400 meters above sea level in the Himalayan highlands of present-day Uttarakhand's Patti of Gujdu, is a historic site steeped in legend and cultural significance. This ancient hilltop fortress is believed to have been ruled by King Nakul, the fourth Pandava brother, of the Gurjar dynasty, who migrated from the Tarim Basin (Darya Ambu) around 3000 BC. The site boasts a historic temple, caves, and an ancient well, offering breathtaking views of the Himalayan ranges, including Yamunotri and Trisul. The surrounding dense forests, adorned with Rhododendrons, Oaks, and local species, add to the site's mystique. Gujru Garhi represents the enduring legacy of the Gurjar empire, showcasing ancient architecture, strategic hilltop fortresses, and cultural significance. This fascinating piece of Indian history and geography is deeply rooted in mythology. According to the Mahabharata epic, Prince Nakul built

Gujru Garhi as a sanctuary to find eternal peace after the tumultuous war between the Pandavas and Kauravas in Kurukshetra. Historians and locals believe Gujru Garhi is blessed by Goddess Maa Bhagwati, situated atop the mountain. The site's historical significance is further underscored by its mention in ancient texts and its well-preserved architecture. Historians believe that Sultan Nakul Kshtariya Gujjar strengthened his empire after the Mahabharata War (3137 BC, Dwapara Yuga). This conflict, fought at Kurukshetra, was between the Pandavas (five brothers) and Kauravas (their cousins) over kingdom succession and territorial disputes. Guided by Lord Krishna, the Pandavas, who were on the righteous path, emerged victorious, re-establishing justice and righteousness (Dharma). This epic tale explores human nature, ethics, and morality, shaping Hindu philosophy and culture. (Present-day Kurukshetra, a district in Haryana, is also known as Dharmakshetra (Holy Place) or the "Land of the Bhagavad Gita". Located approximately 120 kilometers (75 miles) north of New Delhi, Kurukshetra remains a sacred city). **52 Temples.** The Nakul Kashtariya Gurjar Empire, a medieval kingdom, has left an enduring legacy in the form of 52 ancient temples scattered across Uttarakhand's Pithoragarh, Chamoli, and Rudraprayag districts, and the Himalayan foothills. This archaeological treasure trove is a testament to the vision and bravery of the Kashtariya emperors, who established a vast empire spanning the Himalayan region and its surroundings. The presence of these temples, discovered by archaeologists, geologists, anthropologists, and historians, underscores the empire's significant cultural and spiritual influence. Notably, Gujru Garhi, a historic site within this region, is believed to be the capital of the Nakul Kashtariya Gurjar Empire. The

site boasts impressive architectural remnants, including intricately carved temples, fortifications, and sculptures. The discovery of these temples and the ongoing research provide valuable insights into the empire's history, its people's beliefs, and the region's cultural heritage.

### **Jeti / Jatii Oghuz District in Kyrgyzstan / Jatii Oghuz.**

The Oghuz Turks' connections with Gujjars are explored in M. A. Rahim's articles, "The Oghuz Turks and Their Relations with the Gujjars" and "Ethno-Linguistic Affinities between Gujjars and Oghuz Turks" (Journal of Language and Linguistics, 2015). Ashok Kumar Srivastava's "The Central Asian Origins of the Gujjars" and B. N. Puri's "The Gurjars: Their Role in Shaping Indian History" provide further insights that Jeti or Jatii, a Gujjar branch, has a Kyrgyzstan village and district named after it as Jeti-Oguz, in Issyk-Kul Region, with its seat at Kyzyl-Suu. The Jeti Oghuz district spans 14,499 square kilometers, with a 2021 population of 93,392. It encompasses the Terskey Ala-Too Range, featuring prominent mountains and valleys, including Issyk-Kul, Upper Naryn, and Ak-Shiyrak. Jeti-Oguz's thermal springs have been known locally since antiquity, gaining European recognition after Semenov-Tian-Shanskii's 1856 visit. The Oghuz Turks' physical appearance transformed over time due to climatic and ethnic mixing factors. Arab historian Al-Masudi described Yangikent's Oghuz Turks as having "valour, slanted eyes, and small stature" (10th century). However, Stone heads of Seljuq elites at the New York Metropolitan Museum of Art display East Asian features. Iranian historian Rashid al-Din Hamadani (14th century) noted that Oghuz Turks' features "gradually changed into those of Tajiks" due to climate. ḤāfīzTanīshMīrMuḥammadBukhārī and Khiva

khan Abu al-Ghazi Bahadur also documented changes in Oghuz physical characteristics over generations. Ottoman historian Mustafa Âlî (c. 16th century) acknowledged Anatolian Turks' and Ottoman elites' ethnic mixing, stating, "Most of the inhabitants of Rûm are of confused ethnic origin." The Kayi tribe, one of the 24 Oghuz tribes, migrated from Ukraine to Anatolia, forming the Isfendiyaids and Chobanids.

**Rajputs and Gurjars.** On page 290 of 'A Short History of Gurjars', Rana Ali Hassan Chauhan writes that 'it is a historical fact that Rajputs are the offspring of Gurjar women from another tribe.' Here, the existing Rajputs are the descendants of those women who belonged to Gurjar families of their own country, religion, and Aryan family / tribes. Therefore, the present-day Rajputs are brothers of the Gurjars. In reality, Rajputs and Gurjars belong to the same ancestral family:

”صفحہ 290 پر ”گرجروں کی مختصر تاریخ“ میں رانا علی حسن چوہان لکھتے ہیں کہ ”یہ ایک تاریخی حقیقت ہے کہ راجپوت، گرجروں کے بھائی ہیں۔ درحقیقت راجپوت اور گرجریک جدی خاندان ہیں۔“

**Genetic research reports** from esteemed centers, including Family Tree DNA (FTDNA) in New York, National Geographic Geno 2.0 and 23 (Next Generation) US, The Wellcome Trust Sanger Institute in the UK, and The European Molecular Biology Laboratory (EMBL) in Germany, reveal that the Y-DNA haplogroup of Jetti Oghuz Gujjars is R1a-Z93. This haplogroup is prevalent among Indo-European and Turkic-speaking populations, suggesting a shared ancestry. The R1a-Z93 haplogroup is

a subset of R1a, commonly found in Central and South Asia, Eastern Europe, and Scandinavia, underscoring the complex genetic connections between Jetti Oghuz Gujjars and other ancient groups.

**The Silk Road's Genetic Legacy.** A genetic study conducted by Dr. Nadeem Mubarik and Gurmukh Singh, Director of the Forensic Science Laboratory in Jammu and Kashmir, analyzed the genetic markers of 694 individuals. The study, published in the *International Journal of Legal Medicine* (Heidelberg, Germany), revealed significant genetic admixture between Kashmir's population and those of Central Asian and Arab countries along the ancient Silk Road. Established by China's Han Dynasty around 130 BC, the Silk Road connected Central Asian countries with Arab countries, facilitating the exchange of goods, ideas, and cultures. This ancient trade route also provided a pathway for human migration from Arab and Central Asian countries to the Indian subcontinent.

**Kara-gujir (Kara-gujirKhodzhur),** Kara-Gujir (also known as Kara-Gudzhur, Kara-Khodzhur', or Karakudzhur) is a stream in Naryn Oblasty, Kyrgyzstan, flows at an elevation of 2,472 meters, with coordinates 41.9739° N, 75.7394° E. Nearby, a village named after it as "kara-gujir", situated in Naryn Oblasty, inhabited by the Gujjar people, whose Y-DNA haplogroup is predominantly R1a-Z93. Historically, Gujjars originated from the Oghuz Turks, with ancestral ties to the Jetti Oghuz confederation, a connection supported by genetic research, which finds R1a-Z93 common among Indo-European and Turkic-speaking populations.

**The Legendary Jagga Gujjar - Don of Lahore (1940-1968).** Muhammad Sharif, popularly known as Jagga Gujjar, was a notorious bandit in Lahore, Pakistan, during the 1950s and 1960s. Born to Buddha Gujjar in 1940, Jagga grew up in Islamia Park, near old Bakra Mandi. His life took a dramatic turn when his brother, Makhan Gujjar, was murdered by an associate of Achha Shukar Wala in 1954. At 14, Jagga avenged his brother's death within eight days, killing the murderer, which led to his imprisonment. There, he discovered Achha's involvement in his brother's murder. After being released on parole in January 1968, Jagga formed a gang and began collecting the infamous "Jagga Tax" from butchers, taking Re 1 per goat sold at Lahore's Bakra Mandi. Jagga's reign ended on July 3, 1968, when he and Raju Gujjar were killed in a police encounter near Nawan Kot, Lahore, overseen by Deputy Commissioner Fateh Khan Bandial and Superintendent of Police Haji Habib ur Rehman. His family, including Chaudhry Miraj Din and Chaudhry Imtiaz Gujjar, later entered the film industry, producing movies about his life. This information is sourced from "The Tribune (July 4, 1968), Dawn (July 5, 1968), Iqbal Qaiser's Lahore's Notorious Underworld (2018), and Ishtiaq Ahmed's "Punjabi Cinema: A Historical Account (2016).

**The Zeravshan Valley-An Ancient Migration Route.** A joint archaeological expedition, led by Dr. Sharof Kurbanov from the National Academy of Sciences of Tajikistan and Prof. Yossi Zaidner from the Hebrew University of Jerusalem (Israel), has made a groundbreaking discovery in the Zeravshan Valley. Excavations at the Soii Havzak site have uncovered a 150,000-year-old archaeological site, shedding new light

on early human settlements and migrations in Central Asia. The team's findings, which include stone tools, animal bones, and ancient vegetation, suggest that the Zeravshan Valley was a crucial migration route for human species, including *Homo sapiens*, Neanderthals, and Denisovans, between 20,000 and 150,000 years ago. This discovery has significant implications for understanding human evolution, migration patterns, and potential interactions between ancient human groups. This research contributes significantly to our understanding of human migration and evolution, highlighting the importance of the Zeravshan Valley as a key route for human expansion in Central Asia. This research and excavation recovery at the archaeological site Soii Havzak in Zervashan valley of Tajikistan is an evidence that human sapiens used this central Asian route for migration from Gugark/Caucasian region to the subcontinent.

DNA analysis, conducted in collaboration with the Tajikistan National Academy of Sciences and the Biotechnology Institute of the Academy of Sciences of Tajikistan, revealed that the Y-DNA haplogroups R1a, R1a1a, and R1b are prevalent in this region. These findings support the theory that the Zeravshan Valley served as a significant transition point for human populations, enabling the spread of early humans across vast regions.

**Aryans Paradigm.** Christopher Hutton, a scholar from the University of Hong Kong, in his book "Re-thinking the History of the Aryans Paradigm," cites Friedrich Schlegel, the founder of the modern Aryan paradigm. Schlegel posited a connection between ancient Aryans and modern Germans, introducing a paradigm that encompasses three key ideas: the notion of a powerful link between ancient and modern peoples, the significance of

language in defining a nation, and the concept of shared ancestry. However, the concept of the Aryan people has been fraught with controversy, often invoked to justify nationalist and racist ideologies, while its meaning and implications have been subject to ongoing debate and contestation throughout history.

**Aryan's Ancient Migration.** Nikolai Suvorov's book "Indo Aryan Migration into India" posits that the Indus Valley Civilization declined between 1900-1600 BCE, prior to the Aryan migration into India. The causes of this decline are debated among scholars, with some attributing it to internal factors such as natural disasters, while others suggest that external factors like the multiple waves of Aryan migration into India may have contributed. The first wave of Aryan migration is believed to have occurred around 1500 BCE, bringing with them their language, culture, and religious practices that eventually spread throughout the Indian subcontinent. By the mid-1st millennium BCE, the Aryans had colonized North India, settling primarily in the Indus Valley and Upper Doab, with the Sarasvati River serving as their sacred river. The legacy of the Aryans continues to influence Hindu mythology, with the Sarasvati River now considered mythical, but its association with the goddess Saraswati remaining a significant cultural symbol.

**Ancient India-Aryan Roots.** Sujay Rao Mandavilli's paper "Syncretism and Acculturations in Ancient India" highlights the Aryan migration theory, first proposed by Max Muller over 150 years ago. Muller suggested that the Aryans migrated to India from Central Asia around 1500 BC, establishing the Vedic culture and subjugating indigenous tribes. The paper also references the ancient

kingdom of Gandhara (c. 1600 BC), which spanned present-day Pakistan and Afghanistan. Gandhara's people are mentioned in the Rig Veda and Atharva Veda, and its king, Naganajit, is referenced in the Aitareya Brahmana. The kingdom's significance is further underscored by its prominent role in the Mahabharata war, linking it to the periods of both the Ramayana and Mahabharata epics.

**White and Aryan Civilization.** This book, "The White and Aryan Civilizations" by Hamma Mirwaisi and, Dr. Vinod Kumar Verma, Professor, retired from University of Rajasthan, Jaipur & G.G.S.Indraprastha University, New Delhi (India) (Email: vkv1951@gmail.com), explore the history and culture of the Aryan people, who migrated from Mesopotamia to India around 5600 BC, after a devastating flood in Airyanem Vaejah (**Aryan Homeland**) . A significant segment of the **White Caucasian race** migrated eastward to the land known as **Bharatvarsh, which is now modern-day India.** Over thousands of years, they developed the Aryan Culture, organizing their societies into **four social groups** such as **Brahmin, Kshatriya, Vaishya, and Shudra**. The Kshatriya, traditionally the ruling and military elite, played a crucial role in protecting society. After the great Mahabharata war, the Kshatriya migrated back to Mesopotamia, mostly as nomads. This migration can be seen as a result of the devastating flood and the transformation of the White race. Renowned, Indian scholar Acharya Chatursen Shastri is mentioned as a prominent figure who worked to preserve the historic values of ancient cultures. (Charles Fulkes Watson in Darius the Median Identified (1885), Mikhail Dyakonov in Outline of the History of Ancient Iran (1961), History of the Ancient World: East. Greece

(Olma Media Group, p. 88), and the Encyclopedia Iranica note that Cyaxares I, also called Kaštāriti or Kshtariyan, was an early Median tribal ruler of the 8th–7th century BC. The name Kaštāriti (Median Xšaθrita) comes from the Indo-Iranian root linked to Sanskrit kṣātra and Old Persian xšaθra, meaning “rule,” and is related to the Vedic Kshatriya warrior-ruler class. This shows that Cyaxares represented the Kshtariyan warrior nobility of ancient Media, in the region of modern Iran and Azerbaijan. Assyrian inscriptions from Sargon II (714 BC) mention a Median leader Uksatar, often identified with Cyaxares I. Some scholars see him as the father of Cyaxares II, while others suggest “Cyaxares” was a title, and even connect him with Deioces (Daiukku) or his son Phraortes).

Furthermore, the book highlights the story of the migration of the sons of the Kuru dynasty, the Pandavas, which is well-known in Indian mythology. The author also reveals that **King Cyaxares**, The great, the forefather of the modern-day Kurds, was the leader of the Kshtariya, a warrior caste that spread from India to Europe and from Egypt to Mongolia. Meanwhile, his cousins continued to rule the land that is now known as India and Pakistan. The book highlights the distinction between "culture" and "religion," arguing that cultures have been replaced by religions over time. It also explores the stories of Queen Vashti and Esther, shedding light on the history of the Medes Empire and the Kurdish people. **The author's research suggests that the Aryan culture, which originated in Mesopotamia**, was influenced by the Sur and Asur cultures, and later evolved into the Deva culture in ancient India.

**Tareekh Gujjar Gonjh and Gujjars.** Choudhary Akbar Khan, in his book "Tareek-e- Gujjar Gonjh", writes that

in north of the Black Sea, the Khazars were known as Guzar. According to Abu al-Fraj, the Gurj tribe was referred to as Gurjis in Georgia. In Russian, Khazrsare known as "Khwarezmin", which corresponds to the Gurjar clan "Kalas". In Raja Bhoj's Kanda Guwaliar, the dramma currency was linked to the Greek currency Drachma. Greeks ruled northern parts of India from 200 BC to 2 CE. However, the Dramma currency was also found in India in the 9th century. Khazr or Guzar originated from southern Armenia and the northern region of Hamadan, and after crossing Iran, invaded India with the White Huns or KhawarizmiKhazr. Khazr was famous as Khawarzimya, also known as Gorgan in Persian and Jorjan in Arabic. According to Arabic historians, the Khazrs were found around the Khiva in the Caspian Sea, and Arabs referred to it as Jorjan, where there is a river named "Gurj". Another area known as Khazr or Gugar is Gurjistan, which falls within the White Huns' capital, Badghis. Renowned historians, such as Khardaba (821 CE) and Tabari (838-923 CE), also referred to this area as Garjistan. Khosrow I invaded Balkh, Tarikhistan, and Garjistan, and Chinese historian Xuanzang (also known as Hiuen Tsang) referred to it as Jorjan or Gorgan in 630 CE. The region between Balkh and Merv was called Jorjan. South of the Helmand River, two areas are known as Gurjistan and Gujjar Khas. Near Ghazni, there is also a town known as Gurjistan.

### **Gujjars in the Ancient Aryavarta and the Present-Day Aryavarta**

**Aryavarta:** The Georgian term "Aryavarta" (არიავერტა) encompasses a vast ancient Aryan land, spanning Georgia, Germany, Greece, Minor Asia (modern-day Turkey), Armenia, Azerbaijan, and Iran. This

geographic alignment reflects ancient Indo-European migrations, cultural exchanges, and linguistic connections. Originating around the Black Sea region (modern-day Ukraine/Georgia) 4000-3000 BC, Proto-Indo-Europeans spread to the Indian subcontinent, Europe, and the Near East. The term "Aryan" (Ārya) initially referred to Indo-Iranian-speaking peoples but later became associated with racial and nationalist ideologies. Scholars debate connections between ancient Georgian and Indo-Aryan cultures, with some proposing cultural exchange and adoption of the term "Aryavarta" into Georgian language and culture.

**Suren Ayyazyan** (Armenian historian & geologist), in his book *Aryans or Vedic Aryans*, challenges conventional theories about the origins of the Vedic Aryans, arguing that their homeland was in the Armenian Highlands. He criticizes the racial ideology that historically influenced Aryan studies and highlights the contributions of scholars such as J.M. Morgan, I. Taylor, and Indian archaeologist S.K. Dixit, who concluded that the Aryans originated from the Armenian mountains. Ayyazyan references *The History of Armenia* by **Movses Khorenatsi**, which states that Armenia was established in 2107 BC under the Haykazuni dynasty. He describes Armenia's strategic geographical position as a center of cultural exchange between the Ancient East, Greece, and the Southern Russian steppes, facilitating advancements in metallurgy and iron smelting. He claims that the Hayasa-Armenians influenced regions as far as Mesopotamia, India, and Central Asia from the 18th–15th centuries BC. Sujay Rao Mandavilli in his article "Syncretism and Acculturation in Ancient India Part One" (published in *ICFAI Journal of History and Culture*), mentions that the Autochthonous

Aryan theory is rejected and an alternative to the Aryan Migration Theory (AMT) is proposed

**Vedic Period and Aryan Origins:** Indian scholar Pooja, from Dyal Singh College, New Delhi, in her presentation on Ancient Indian History, offers a comprehensive exploration of the Aryan origins and the historical evolution of the Vedic Period. She highlights the discovery of Kassite inscriptions from ancient Iraq, dated to around 1600 BC, which mention Indo-Aryan deities such as Indra, Mitra, and Varuna-gods also prominently featured in the Rig Veda. This evidence, she argues, suggests a possible Aryan migration through Iranian and Mesopotamian regions before their eventual settlement in the Indian subcontinent. Pooja divides the Vedic era into two distinct phases: the Early Vedic Period (1500-1000 BC), marked by a predominantly pastoral society and the composition of the Rig Veda; and the Later Vedic Period (1000–600 BC), characterized by increasing agricultural activity and the compilation of the Sama, Yajur, and Atharva Vedas. She also surveys a range of scholarly theories regarding the Aryan homeland: Karl Penka and Max Hertz proposed Germany, Max Müller supported the Central Asian theory, Sir William Jones linked the Aryans to Europe, Swami Dayanand Saraswati suggested Tibet, while Dr. L.D. Kalla favored Kashmir and the Himalayas. Dr. Sampurnanand proposed the Saptasindhu region, and Dr. Triveda pointed to the River Devika. Perhaps most notably, Bal Gangadhar Tilak, in his work *The Arctic Home in the Vedas*, theorized that the Aryans originated in the Arctic region, encompassing modern territories near the North Pole such as Russia, Canada, Denmark (Greenland), Norway, Sweden, Finland, Iceland, and Alaska (USA). By integrating archaeological, textual, and

linguistic sources, Pooja offers a nuanced and historically grounded account of Aryan migration and the formation of early Vedic civilization in India.

**The Arctic Home Theory of the Vedic Aryans.** In the early 20th century, Indian scholar & politician Bal Gangadhar Tilak proposed the "Arctic Home Theory," suggesting that the original homeland of the Vedic Aryans was the Arctic region near the North Pole during the last Ice Age. Based on his interpretation of astronomical references in the Rigveda, Tilak argued that the Aryans were forced to migrate southward into Europe and India between 8,000 and 6,000 BC, bringing Vedic culture with them. This theory, presented in his works "**Orion**" (1893) and "**The Arctic Home in the Vedas**" (1903), challenged prevailing views on Aryan origins. Tilak's theory remains a significant intellectual contribution, reflecting the nationalist aspirations of India's pre-independence era.

**Greek Rulers in India:** Sir James Macnabb Campbell, historian and ethnologist, in his book *History of Gujarat* mentions that Strabo names two Bactrian-Greek rulers, Demetrius (200-180 BC) and Apollodotus (180-160 BC), who seem to have advanced far into inland India. He states that the Greeks, who initiated the revolt of Bactria from Syria in 256 BC, became so powerful due to the fertility and advantages of the country that they became masters of Ariana and India.

**Aryan's Origin:** Adesh Katariya, in his book *The Great Aryan*, explores the origins and historical significance of the Aryans, identifying them as an ancient people who spoke an early Indo-European language and settled in Iran and northern India. He discusses the Indo-

Iranian language family, emphasizing Vedic Sanskrit as its earliest recorded form. The book highlights the Aryan homeland (Airyana Vaejah) in Zoroastrian tradition and traces Aryan descent through groups like the Chandravanshi (Scythians, Jats, Rajputs) and Suryavanshi (Gurjars). Citing historians like Herbert Risley and W. Crooke, Katariya presents Gurjars as a pure Aryan lineage, drawing comparisons with European populations. He also examines the racial theories that shaped Nazi ideology. Overall, the book provides a detailed study of Aryan history, culture, and its lasting impact.

The term "Aryan" is linked to the Armenian word "ari" (meaning "brave" or "martial") and "Airiya" (used in Media-Persia, derived from the Armenian root "air" meaning "man" or "warrior"). The ancient Armenian toponym "Airarat" is cited as evidence of the Aryans' Armenian origin. Additionally, Ayvazyan points to early Sumerian and Akkadian records mentioning "Aratu" (connected to "Ararat" or "Urartu"), further supporting his thesis. Several scholars have linked the Armenian Highlands, including Ararat and Ayrarat, to early Indo-European or Aryan migrations. Johann Georg von Hahn (*Die Urheimat der Indogermanen*) and Hermann Hirt (*Die Indogermanen*) proposed its role in Indo-European movements. Carleton S. Coon (*The Races of Europe*) supported this connection, while T. Gamkrelidze and V. Ivanov (*Indo-European and the Indo-Europeans*) developed the "Armenian Hypothesis," suggesting it as the Indo-European homeland. René Grousset (*Histoire de l'Arménie*) highlighted Armenia's historical significance, and linguists Igor Diakonoff and Georges Dumézil explored its linguistic ties to Indo-European and Urartian languages.

An Australian archaeologist, **Vere Gordon Childe**, on page 16 of his book *The Aryans -A Study of Indo-European Origins* mentions that "Aryan peoples first emerge from the gloom of prehistory on the northern borders of the Fertile Crescent of the Ancient East (Middle Eastern countries). The oldest Aryan names and words that have come down to us are inscribed upon cuneiform tablets from Babylonia, Egypt, and Cappadocia. But these first historic Aryans appear as late intruders in a region illumined by the light of written documents from the end of the fourth millennium. In Mesopotamia and the adjoining countries, they have invaded the domain hitherto occupied by peoples of different linguistic antecedents. "Indian historian, **Namit Arora** in his book "Indians -A Brief History of a Civilization" explores the complexity of Indian civilization, highlighting key historical sites such as Dholavira, Lothal, Dwarka, and Garhi-rakhi of the Harappa civilization. He further noted that after 1500 BC, the decline of the Harappan civilization began due to several factors, including natural disasters, droughts, famines, and invasions by external forces. Following the Aryan invasions and their subsequent settlement, a new civilization emerged in the subcontinent, known as the Aryan civilization. The region where this civilization flourished came to be known as Aryavarta.

**Armenian Highlands and Hazrat Yafuth descendant's Ara:** Thomas J. Samuelian, in his work "Armenian Origins, an Overview of Ancient and Modern Sources and Theories", writes that the lineage of the Armenian people traces back to Japheth, the son of Prophet Noah (A.S.). The descendants of Japheth settled in the highlands of

Armenia. In this context, Gomer, the son of Japheth, and Togarmah, the son of Gomer, are mentioned, both of whom are considered the forefathers of the Armenians. From their lineage came Hayk, regarded as the legendary patriarch and spiritual leader of the Armenian people. From the descendants of Hayk came Ara, who became renowned for his great beauty. The Mount Ararat and the surrounding Armenian highlands are considered the Aryan homeland and are associated with these ancient ancestors. **Aryan-homeland:** An Indian historian Porus Homi Havewala, in his book 'The Saga of the Aryan Race', a five-volume historical fiction series, traces the origins, migrations, and spiritual evolution of the ancient Aryans. The author explores the Aryans' significant migration due to climate change from Airyanem Vaejah eastward. Airyanem Vaejah, considered the Aryans' homeland, is traditionally associated with regions such as Azerbaijan, Khwarezm, and the Hindu Kush. Notably, scholars like Walter Bruno Henning, Josef Markwart, and Mary Boyce have identified Airyanem Vaejah with areas around the Aral Sea and the Oxus River, corresponding to ancient Chorasmia or northeastern Iran. The series also introduces Asho Zarathustra, the first Aryan prophet, highlighting his divine mission and the acceptance of Zoroastrianism by the Aryan King of Iran, emphasizing its role in shaping ancient Iranian civilization. **Another theory suggests** that early Iranian civilization emerged around 3000 BC on the Iranian plateau, covering modern-day Iran, parts of Afghanistan, Pakistan, and Central Asia. Key centers included Elam (southwestern Iran), Persis (Fars), and later Media (western Iran). This civilization is closely tied to the Indo-Iranian (Aryan) migrations, believed to have originated in the Armenian Highlands and surrounding regions. Linguistic research,

such as Russian linguistic and Philosopher **Georgiy Zograf's** work on Indo-European languages, traces Old Persian and Sanskrit roots to this area. Archaeological findings from the Caucasus and Anatolia, including the Urartu civilization, reveal Indo-European cultural elements, supporting the theory of Aryan southward migration. Genetic studies, like those by **David Reich**, also highlight links between Caucasus populations and ancient Iranians, suggesting that Aryans from the Armenian Highlands played a key role in shaping early Iranian civilization. Similarly, Italian scholar **Guido Gozzano** in his book "Journey to the Cradle of Mankind" also affirmed this view and expressed his feelings, saying "the Westerner who returns to India no longer recognizes his cradle. I am well aware that these Hindus are Aryans of our stock, our brothers; but we are brothers who refuse to reach out in one another's direction. We are too different. Too many millennia divide us. We said farewell to one another too long ago".

**The Pishdadian dynasty** (mentioned earlier) is considered to have ruled from approximately 3000 BC to 1200 BC, marking the mythical foundation of civilization. Their kings, such as Keyumars, the first human and ruler, Hushang, who discovered fire, Tahmuras, who subdued demons, and Jamshid, a king associated with a golden age, are central to the mythic history. The dynasty ends with the tyrannical Zahhak, who was overthrown by the hero Fereydun. Following this, the Kayanian dynasty emerges, with a reign that roughly spans from 1200 BC to 600 BC, transitioning into more historical periods. The Kayanian kings include Kai Kavad, Kai Khosrow, a model of justice, Kai Ka'us, who sought conquest but faced downfall, and Esfandiyar, the tragic hero slain by Rustam. These

dynasties, while steeped in myth, reflect the early Aryan roots of Persian civilization and its legendary rulers. To explore these dynasties in more detail, scholars can refer to "Shahnameh: The Persian Book of Kings" by Ferdowsi, "History of the Ancient Iranians" by Ehsan Yarshater, "The Encyclopedia of the Iranian World" by C.E. Bosworth, "The Persian Empire: A History" by Lloyd Llewellyn-Jones, and "Iranian Identity and Cosmopolitanism: Spheres of Belonging" by Ali Mirsepassi, which all provide insights into the Aryan connection and the early history of Iran.

According to various historians and scholars, including Persian historians **Muhammad Qasim Farishta** (Tarikh-i-Farishta) and **Ibn Akhvand** (Rauzat-us-Safa), Greek historian Herodotus, Jewish scholars Flavius Josephus, Saadia ben Yosef Gaon, Judah Halevi, Hispano-Roman scholar Isidore of Seville and American historians Marcus Jastrow and John Briggs, *the population of the Earth after the Great Flood emerged from the three sons of Hazrat Nuh (Noah): Sem (Shem), Yafuth (Japheth), and Ham, along with their descendants.* The family lineage of Sem, Yafith, and Ham is recorded as (1). Sem (Shem): Hazrat Sem's descendants included Arshad, Arfashid, Kehy, Nud, Yud, IrmQabla, Had, and Kahtan. Hazrat Ebrahim (Abraham) and Hazrat Salah descended from Arfashid, who was also the ancestor of Kaimor, Ajam, Siamic, Iraq, Faras (Persia), Sham (Syria), Tora, Damghan, and Hoshing. Other notable descendants of Sem include Elam, Ashur, Arphaxad, Lud, Aram, Uz, Hul, Mash, Gethar, Peleg, Joktan, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Abimael, Sheba, Ophir, Havilah, and Jobab. (2). Yafith (Japheth): His descendants include Turk, Chin,

Ardis, and Moshech. Other notable figures from his lineage were Gomer, Magog, Tiras, Ashkenaz, Rifath, Togarmah, Javan, Elisha, Tarshish, Kitim, and Dodanim.(3). Ham: The sons and grandsons of Ham include Hind, Sind, Habash (Abyssinia), Afarinj, Harmiz, and Boiya. Other descendants include Porb, Bunck, Dakan, Nehruval, Bharoj, Kanbaj, and Malaraj. Additionally, Kushan and Ra'amah were sons of Hazrat Hind, with Sheba, Seba, Havilah, and Savtah listed among other descendants. Kus, Misrayim (Egypt), Fut, and Kanaan (Canaan) were also among Ham's lineage.

This discussion supports the west-east migration theory, which endorses human migration from the west to the Indian subcontinent, originating from Mount Judi and passing through regions such as Khorasan, Afghanistan, and the Tarim Basin

**Ancient Aryavarta and Gujark.** The term "Aryan" originally referred to a group of people who spoke Indo-European languages. They were believed to have originated in the Eurasian steppes (modern-day, Ukraine, Russia, and Kazakhstan). Around 2000 BC, they migrated to various regions, including India (Indo-Aryans), Iran (Iranian Aryans), Greece (Proto-Greeks), Armenia (Proto-Armenians) and other parts of Europe and Asia. Despite geographical separation, these ancient Aryan groups shared cultural and linguistic ties. They had similar mythologies, rituals, and social structures and their languages. This idea is further supported by the writings of Karel Werner, Christopher Hutton, and Friedrich Schlegel on the concept of "Proto-Indo-Aryans", as discussed below:

**Karel Werner**, a department member in the Study of Religions at SOAS University of London, mentions in his book "**The Indo-Europeans and the Indo-Aryans**" that

"the term Aryan is also found in the Avesta, the sacred scripture of ancient Persia, where it is written as **airya-** meaning 'a land of noble and brave people'. The modern name of the country, Iran, is derived from this word. The Celtic language group is the only Western Indo-European language group to preserve the designation, with the old Irish form **aire-** meaning "chief" or "noble." Karel further mentions that the term "Indo-Aryan" is used for "Aryan Tribes in India". The ancestors of Indian tribes who entered India in the ancient past were called "Proto-Indo-Aryans". When their ancestors moved into Iran and Afghanistan, they were called "Proto-Iranians". Since Indo-Aryans and Iranians spoke two distinct groups of languages, they are collectively referred to as "Indo-Iranian." Christopher Hutton, an orientalist from Hong Kong University, in his book "Re-thinking the History of the Aryan Paradigm", also endorses Karel's view on Aryans as 'outsiders'. Therefore, according to Karel Werner and Christopher Hutton, "The Proto-Indo-Iranians originated from the Eurasian Steppes, specifically from the region of Eastern Europe and Western Asia, such as the homeland of the Aryans in Armenia, Ukraine, Russia, and Kazakhstan, where the steppes of Eastern Europe and Western Asia meet. In the past, Aryans migrated to the subcontinent, Afghanistan, and Iran. That's why they are called the ancestors of both Proto-Iranians and Proto-Indo-Aryans." **Christopher Hutton**, a professor at Hong Kong University, wrote in his book "Rethinking the History of the Aryan Paradigm" that according to "Aryan Invasion Theory", India was conquered by a superior Aryan group who were from the Proto-Indo-Iranians. Hutton mentions **Friedrich Schlegel**, a German scholar, as the founder of the modern Aryan idea. In his book "On the Language

**and Wisdom of the Indians"** (Über die Sprache und Weisheit der Indier, written in 1808 CE"), Schlegel described the Aryan idea in detail. His work had a big impact on the study of languages, anthropology, and culture in the 19th century}.

**Indian historian Adesh Katariya in his article "The Great Aryan"** mentions that **Arya** is a term meaning "noble" which was used as a self-designation by Indian and Iranian or Indo-Iranian people. The word was used by the Indic people of the Vedic period in India as an ethnic label for themselves, as well as to refer to the noble class and geographic location known as Āryāvarta where Indo-Aryan culture was based. The closely related Iranian people also used the term as an ethnic label for themselves in the Avesta scriptures, and the word forms the etymological source of the country Iran. It was believed in the 19th century that it was also a self-designation used by all Proto-Indo-Europeans, a theory that has now been abandoned. Scholars point out that, even in ancient times, the idea of being an "Aryan" was religious, cultural and linguistic, not racial. Drawing on misinterpreted references in the Rig Veda by Western scholars in the 19th century, the term "Aryan" was adopted as a racial category through the work of Arthur de-Gobineau, whose ideology of race was based on an idea of blonde northern European "Aryans" who had migrated across the world and founded all major civilizations, before being degraded through racial mixture with local populations. Through Houston Stewart Chamberlain, Gobineau's **ideas later influenced the Nazi racial ideology**, which also saw "Aryan peoples" as innately superior to other putative racial groups. The atrocities committed in the name of this

racial aryanism caused the term to be abandoned by most academics; and, in present-day academia, the term "Aryan" has been replaced in most cases by the terms "Indo-Iranian" and "Aryan" is now mostly limited to its appearance in the term of the "Indo-Aryan languages". The English word "Aryan" is borrowed from the Sanskrit word *ārya*-आर्य, meaning "noble" or "noble one". However, as a translation of Latin *Arianus* (derived from Old Persian *ariya*), *Arian* has "long been in English language use". It was reintroduced into English with the new spelling by William Jones in the 18th century. Philologist J.P. Mallory argues that "As an ethnic designation, the word 'Aryan' is most properly limited to the Indo-Iranians, and most justly to the latter where it still gives its name to the country Iran (from the Avestan genitive plural *airyanam* through later Iranian *eran* to *iran*). In ancient time, whole area of current India to Iran was known as *Aryabart* (Land of Aryans). In early Vedic literature, the term *Āryāvarta* (Sanskrit: आर्यावर्त, *abode of the Aryans*) was the name given to northern India, where the Indo-Aryan culture was based. The *Manusmṛti* (2.22) gives the name *Āryāvarta* to "the tract between the Himalaya and the Vindhya ranges, from the Eastern (Bay of Bengal) to the Western Sea (Arabian Sea)". Initially the term was used as a national name to designate those who worshipped the Vedic deities (especially Indra) and followed Vedic culture (e.g. performance of sacrifice, *Yajna*). The Sanskrit term comes from proto-Indo-Iranian 'arya-or' *aryo*, the name used by the Indo-Iranians to designate themselves. The Zend *airya*'venerable' and Old Persian *ariya* are also derivatives of *aryo*-, and are also self-designations. In Iranian languages, the original self-identifier lives on in ethnic names like

"Alans" and "Iron". Similarly, the name of Iran is the Persian word for land/place of the Aryans. The Avesta clearly uses airya/ airyan as an ethnic name), where it appears in expressions such as airyāfi; daiṅ'hāvō "Iranian lands, peoples", airyō.šayanəm "land inhabited by Iranians", and airyanəmvaējōvaṅhuyāfi; dāityayāfi; "Iranian stretch of the good Dāityā", the river Oxus, the modern Āmūdaryā. In ancient time, Gurjar lived in amu darya region, **This indicates that Gurjar are actual Arya.** Old Persian sources also use this term for Iranians. Old Persian which is a testament to the antiquity of the Persian language and which is related to most of the languages/ dialects spoken in Iran including modern Persian, the Kurdish languages, and Gilaki makes it clear that Iranians referred to themselves as Arya. Arya is typically **one who follows the Dharma.** The Vedic Vayupurana describes a battle waged among the ancient Aryans. It was as a result of this war that Anavs part of the Chandravanshi clan and Guzar of suryabanshi had to immigrate to wester Aryabart area of modern Iran (Iran means "land of Aryans") to **Tarim basin.** It was in these regions, where the fertile soil of the mountainous country is surrounded by the Turanian desert, that the prophet Zarathushtra (Zoroaster) was said to have been born and gained his first adherents. Avestan, the language of the oldest portions of the Zoroastrian *Avesta*, was once called "old-iranian" which is related to Sanskrit. **Chandravansi known as Sythiansor Jats and Rajputs and Suryabanshi known as Guzar by Tibbetian, Yuezhi by Chinese, Tocharian by Romans and Tushara by Indians, currently known as Gurjar in India and Gujjar in Pakistan.** In 176 BC, the Yuezhi were driven from Tarim Basin to westward by the Xiongnu, a fierce people of Magnolia.

The Yuezhi under the leadership of the Kushanas came down from Central Asia and swept away all earlier dynasties of the Northwest in a great campaign of conquest. They established an empire which extended from Central Asia right down to the eastern Gangetic basin. **In Bactria, they conquered the Scythians and the local Indo- Greek kingdoms, the last remnants of Alexander the Great's invasion force that had failed to take India.** From this central location, the Kushan Empire became a wealthy trading hub between the peoples of Han China, Sassanid Persia and the Roman Empire. Roman gold and Chinese silk changed hands in the Kushan Empire, at a very tidy profit for the middle-men. The term Arya is used in ancient Persian texts, for example in the behistun inscription from the 5th century BCE, in which the Persian kings Darius the Great and Xerxes are described as "Aryans of Aryan stock" (*aryaaryachiça*). The inscription also refers to the deity Ahura Mazda as "the god of the Aryans", and to the ancient Persian language as "Aryan".

**The Great Aryan:** Indian historian Adesh Katariya, in his article 'The Great Aryan', mentions that the people who lived in Kurdish Iran, the Amu Darya region, and the Tarim Basin of the Bactrian region comprising the subcontinent, Afghanistan, Iran, and Central Asian countries were known as Aryans. According to him, the Aryans are the Gujjars. The **Chandravanshi or Scythians** were considered to be the Jats and Rajputs, while the **Suryavanshi** were the Gujjars. To the Tibetans, they were known as Guzars; to the Chinese, they were the Yuezhi; to the Romans, the Tocharians were identified as Gujjars; and in Indian sources, the Tushara were regarded as Gujjars. Today, they are known as Gurjar in India and Gujjars in Pakistan. According to Adesh Katariya, the

region stretching from Kurdish Iran and Persia to the Bactrian territories—including Central Asian countries, the Tarim Basin, Amu Darya, Afghanistan, and the Indian subcontinent—was known as Āryāvarta, the land of the Aryans or Gujjars.

**'Trans-Caucasian' Trade Route and Georgia.** This has been further confirmed by recent research conducted by historians at Tbilisi State University, Georgia, notably Emil Avdaliani and Tedo Dundua, faculty members at the Institute of Georgian History. They published an article titled "Silk, Spices and Oil - 'Transcaucasian' Trade Route and Georgia" in *Academia Letters* in 2021 (available at <https://doi.org/10.20935/AL337>). According to Greek historian Herodotus, the ancient trade route between India and Europe via the Caspian Sea and the Caucasus region is well-documented in historical sources. Herodotus was of the view that the Caspian Sea could be crossed in eight days by boat. **Archaeological evidence** of the discovery of **Colchian coins** in Central Asia (modern-day Uzbekistan, Kazakhstan, etc.) used from the 6th century BC to the 1st century CE and **Bactrian coins in Eastern Georgia** (modern-day Afghanistan, Iran, Georgia etc.) used from the 3rd century BC to the 1st century CE, is significant because it provides evidence of trade and cultural exchange between these regions in ancient times. The presence of these coins suggests that the ancient trade route between India and Europe via the Caspian Sea and the Caucasus region was active and thriving.

German scholar Wolfram Eule's 1979 book, "Aryan-Greek Communities in Nominal Morphology and their Indo-European Origins," explores the concept of Graeco-Aryan. This notion is further examined in comparative mythology studies by Martin Litchfield West (1999) and

Calvert Watkins, in their works "The Invention of Homer" and "How to Kill a Dragon." Their research proposes a provocative hypothesis: Greek belongs to a Graeco-Armenian sub-clade within Indo-European, potentially sharing a common ancestor with Armenian and Indo-Iranian languages. Ancient Greek law provides additional insights. In the 7th century BC, Draco's laws, known as the "Greek laws," offer a glimpse into the social norms and values of the Graeco-Aryans. Furthermore, the phonological phenomenon known as Grassmann's Law (1863 CE) reveals a connection between Greek and Sanskrit, supporting the Graeco-Aryan hypothesis.

Building on this research, scholars suggest a Graeco-Armeno-Aryan language family, comprising Proto-Greek (possibly united with Phrygian) and an Armeno-Aryan subclade (Eule, 1979). This theory is grounded in Indo-European language family research by August Schleicher (1861) and Ferdinand de Saussure (1879).

The original Aryan homeland was Aryavarta, present-day Armenia, with its capital in Ararat. The northern regions were known as Gugark (Gujark), also referred to as Gargari or Gargarians by historians Herodotus and Strabo. Historically, present-day Georgia corresponds to the location of ancient Gugark province of Armenia on historical maps. When the Aryavartians migrated with Alexander the Great in 325 BC to India, they settled in the Haryana region of northern India. Consequently, the region was also named after Aryavarta, and the term was used in Sanskrit to mean "land of the noble Aryan people"

According to Swami Vidyan and Saraswati's book "Aryavarta-the original inhabitate of Aryans," Professor Max Müller's 1861 lectures stated, "There was a time when the first ancestors of the Indians, the Persians, the Greeks,

the Romans, the Slavs, the Celts, and the Germans were living together within the same enclosures, may, under the same roof. Because the same forms of speech are preserved by all members of the Aryan family, it follows that before they left for their respective homes elsewhere, they were all speaking the same language. And the whole was of one language and one speech, and it came to pass as they journeyed from the east."

This suggests that Aryavarta, the region from Mount Ararat to the Gugark region (including present-day Armenia), was the ancient homeland of the Aryans.

According to **Peter-von-Bohlen and Theodor Benfey**, renowned German philologists and scholars of Sanskrit, Arabic and Hebrew, and as corroborated by **McClintock and Strong Biblical Encyclopedia**, "Ararat" is derived from the Sanskrit word "Aryavart," meaning "sacred land." Ararat remained the capital of Aryavart or Aryavarta, presently known as Armenia. **Moses of Chorene** (Movses Khorenatsi), the father of Armenian history, noted in his book "History of the Armenians" that Armenia's name originated from Arai, the eighth native prince, who fell in battle against the Babylonians around 1750 BC. In his honor, the province of Gugark in Armenia was renamed Aray-iarat ("ruin of Arai"). This etymology was endorsed by American Presbyterian missionary and linguist Rev. Eli Smith, who visited Persia and Armenia in 1830 CE and identified Ararat as ancient Aryavart.

Ashok Harsana, an Indian historian, quotes Robert Hewsen's "Armenia, the physical setting, Mt. Ararat" in his book "Forbearers of the Legacy of the Aryans-The Gujjars (p-65-71) that "it is evident, by the Geographical details of Avesta, that the Aryan homeland was somewhere in the present-day Armenia-Azerbaijan-Georgia region. It was described in the ancient Hindu

scriptures as 'Aryavrata' meaning 'Abode of Aryans' that originally located in the north west of ancient India. This ancient Aryavrata later shrunk to be known as a province of Greater Armenia in around 2nd century BC and thrives as a province of modern Armenia known as 'Ayrarat'. The nearby mountain 'Mount Ararat (now a part of Turkey) is known to the Persians as the 'Mountain of Noah'.

**The Indo-Aryan Migration (My Archaeological Mission to India and Pakistan).** The Indo-Aryan Migration Theory, proposed by Sir Robert Eric Mortimer Wheeler, a British Indian Army Officer and Director General of the Archaeological Survey of India (1944-1948 CE), suggests that the Indo-European Aryans conquered the Indus Valley Civilization after suddenly overwhelming the area. Wheeler based this theory on the remains of unburied corpses found at Mohenjo-daro, which he believed were evidence of a violent invasion. Wheeler's excavation report, published in 1943 as "**Maiden Castle, Dorset,**" provides valuable insights into his archaeological findings. In October 1944, he opened his six-month **archaeological field school in Taxila,** which further solidified his theories. Wheeler also established a new archaeological journal, **Ancient India,** which featured his research and findings. Notable archaeologists, including **Sir Max Mallowan** and **Richard Timothy Schadla-Hall,** supported Wheeler's theory. Wheeler's comprehensive research is compiled in his book "**My Archaeological Mission to India and Pakistan,**" published in 1976 CE. Historical evidence suggests that the ancient Aryans originated in Central Asia and migrated to India between 1800-1500 BCE. They settled in the Indus Valley and Ganges Plain, introducing the Vedic religion, which later evolved into Hinduism.

The Aryans also established a caste system, with hierarchical classes of superior and inferior castes. According to Wheeler and his contemporaries, the region of Iran and its surrounding areas, including Armenia, Ararat, and Kurdistan, was the homeland of the Aryans, also known as "**Ancient Aryavarta.**" This theory is supported by the works of other historians and archaeologists, including Sir John Marshall, who excavated the Indus Valley Civilization sites, and Sir Mortimer Wheeler's own excavations at Mohenjo-daro and Harappa.

According to the Wheeler Indo-Aryan Migration Theory, the Aryans were a branch of the Indo-Iranians and were referred to as "noble people" in Sanskrit. The initial wave of Proto-Indo-Aryan immigrants to the Bactria-Margiana Archaeological Complex (BMAC) is believed to have invented the horse-drawn light chariot around 2100-2000 BC. The oldest recorded Indo-Aryan language is Vedic Sanskrit, as seen in the Rigveda, which dates back to approximately 1000 BCE. Modern Indo-Aryan languages include Hindi, Bengali, Sinhalese, and various dialects of Romany. The arrival of the Aryans in India is thought to have either contributed to or followed the decline of the Indus Valley civilization.

The Ararat province of the Greater Armenian Kingdom has always been of utmost importance and was a center of power for many centuries. The ancient Armenian capitals such as Ar-mavir, Arya-vandashat and Arta-shat were all located within the modern boundaries of Ayrarat and shows the significance of this region. The rivers' names such as 'Ara' and 'Araks' and other regions in Ayrarat (and nearby provinces) such as Armavir, Artahan, Artashat, Arshakart and Aryazagavors, Arzan, Arkatia-kert etc. also had 'Arya' as a prefix. Apart from

the country named Armenia (Arya-menia, there are many other places in the nearby region with the name Aran that simply correspond to the ancient word 'Aryan'. These places are mentioned below:

1. Azerbaijan: It was known as Aran (Aryan) in the ancient records. There are various cities and places named Aryan in the Aghjabadi, Lerik, Shaki, Tovuz and Yevlakh provinces.

2. Iran itself took its name from the word Aryan. Other places in Iran named as 'Aran' are present in Isfahan province, Alborz Province, Isfahan Province, Kermanshah Province, Sefid Aran, former name of Rezvanshahr, Isfahan and Bileh-Savar in Ardabil Province were also previously known as Aran.

This 'Aryavrata' (or 'Aratta') later migrated its base to the Indian Subcontinent. The accounts of Ptolemy (Roman Geographer) mention Aratta-Eoritae in Arachosia (modern Afghanistan) which cognates with Aratta of ancient world. This region was also the source of 'LapizLazulli' (a precious blue stone), which was only found in Aratta. Dr. Yousef Majidzadeh also believes that Jiroft Civilization (South East Iran) could be Aratta. Vedas and later Hindu religious texts claim India to be the original Aryavrata. This explains how the Aryan stronghold 'Aryavrata' slowly and gradually migrated from Caucasus (to Iran, Afghanistan and finally) to India".

**Present-Day Aryavarta.** Gujru Garhi, an ancient empire founded by Sultan Nakul Gurjar around 3000 BC, spanned the Himalayan foothills, covering present-day Uttarakhand, Tarim Basin (Khotan), Xinjiang, and Gujra-desh (modern-day Kashmir). However, 16th-century Indian historians replaced Gujru Garhi with "Aryavarta," inadvertently diminishing the Gujjar tribe's illustrious legacy. The Gujjars, celebrated for their

bravery and philanthropy, were thus disconnected from their ancestral empire, Gujru Garhi, which was largely erased from historical records. That's why, in Haryana, Aryavarta is believed to be the region surrounding the extinct Saraswati River. This region is therefore considered the homeland of the Aryans. It is generally thought to be located around the modern-day districts of Kurukshetra, Kaithal, and Ambala in Haryana, near the border with Punjab and Himachal Pradesh. Kurukshetra is revered as a sacred place in Hinduism and is the site of the epic battle of the Mahabharata. Aryavarta is also associated with the Vedic period, which dates back to approximately 1500 BC to 500 BC. This is evidence that Aryavarta did not exist in Haryana before the Vedic period, 1500 BC.

According to ancient Indian texts and historians, the region bounded by the Himalayas, Kurukshetra and the Hydaspes (Jhelum) River, encompassing Purushapura (Peshawar), Udabhandapura (Hund/Waihind, Swabi, KPK) and Takshasila (Taxila), constitutes Arayavarta – the historical homeland of the Aryans.

The term "Aryan" originated from Sanskrit *árya*, initially translated as "noble" by William Jones in 1794 (Jones, 1794, "The Laws of Manu"). Early 19th-century scholars recognized *árya* as an ethno-cultural self-designation in the earliest Vedas (Müller, 1859, "A History of Ancient Sanskrit Literature"). Classical texts, such as *Ἀριάνης* (Ancient Greek) and *Arianes* (Latin), were compared to Iranian *airya* (Avestan) and *ariya* (Old Persian) by Anquetil-Duperron in 1771 (Anquetil-Duperron, 1771, "Zend-Avesta, Ouvrage de Zoroastre"). Researchers also suggest cultural and linguistic links between ancient Armenians and Aryans, based on shared

Indo-European roots (Diakonoff, 1985), linguistic similarities (Schmitt, 1981), ancient Armenian texts (Agathangelos, 660 CE), and archaeological evidence (Piotrovskii, 1969). This connection is notable, as some scholars propose Armenia as the *Urheimat* (original homeland) of the Proto-Indo-Europeans.

In ancient Sanskrit literature, *Āryāvarta* (आर्यावर्त, the 'abode of the Aryas') denoted the cradle of Indo-Aryan culture in northern India, specifically the region between the Himalaya and Vindhya mountain ranges, stretching from the Bay of Bengal to the Arabian Sea. As outlined in the *Manusmṛiti*, a revered Hindu text, *Āryāvarta*'s geographical boundaries encompassed this vast territory. This period, spanning approximately 1500-500 BC, coincided with the Vedic era, a pivotal epoch in Indian history marked by the emergence and flourishing of Indo-Aryan civilization.

**A Concise Overview of Gujjar Origins and History.** Dr. Najima Mushtaq, a renowned research scholar from Maulana Azad National Urdu University, Hyderabad, India, in her book "Tribes in India - Tracing the Origin of the Gujjar," published in the *International Journal of Novel Research and Development (IJNRD)*, highlights the origin of the Gurjars, which can be summarized as follows:

1. Most viewpoints suggest that they are outsiders who migrated to India and arrived in Jammu and Kashmir through various routes. However, there are also counter-beliefs, albeit in smaller numbers, which hold the opinion that they are Indians.

2. **Grexie-Gruj / Gurjar / Gujjar.** There is another theory supported by **Colonel Tort**. According to him when

the Romans defeated Greece for the first time, Gracia was the community that stood up to them. The Romans referred to them as Grexie, Greece, Gruj, Gurjar, and finally Gujjar. Colonel Tort claims that Gujjars are from Greece and that the words Gujjar and Garjar are also from Greece.

**3.** According to Cunningham's *Ancient Geography of India* (1871) i.e., the 'Kingdom of the Gurjar', the Gurjars arrived in India with white Huns in the 476 century and were swiftly integrated into the native people as KshtAriyas.

**4.** W. A. Forhes states in his note on Meerut castes that the Gujjars are descended from the same root as the Jats.

**5.** The '**Panch-Tantra**' written in 200 BC as mentioned by Ruskin in 1982, is considered as one of the oldest books which mention the 'Gurjar-Desa' in which the glorious past of the Gujjars is mentioned with respect.

**6. Harsh-Chitra.** According to a book titled 'Harsh Chitra' by Banabhatta written in the seventh century A.D., monarch Harsha Vardan, a Hun, was given the title of 'Garjar Praja-Graha'

**7.** According to Cunningham's *Ancient Geography of India* (the 'Kingdom of the Gurjar') written in 1871 CE describes that the Gurjars arrived in India with white Huns in the 476 century

**8. Gurjars** are known by various names in different countries, such as 'Gujjar,' 'Gojar,' 'Gorjar,' 'Godar,' 'Gorj,' 'Gozar, Gucar, and Gujjars.

**9.** The people from Grozni area of Russia were known as 'Gurozar' because they were Grozin and later become Gujjar

10. Hafiz Abdul Haq Sialkoti in his book "Tareekh-e-Gojran" writes that the word "Gujjar is derived from the Persian word 'Gauzar' which means bodybuilder or fighter, later they were dubbed as 'Gauzor' because they were known for their war moves and tactics and then were dubbed as Gujjar".

11. Dr. Huthi, a Georgian historian and archaeologist, traveled to India in 1967. His research, based on oral tradition and some archaeological pieces of evidence, particularly cultural and phonetic, suggested that the word "Gujar" is a derivation of the term "Gurjara" and sounds like "Gurjiya" or "Georgia", and later became the term "Gurjar" and then "Gujjar".

12. Mufti Abdul Gani Al-Shashi Al Azhari presented that the "Gujjars are associated with the Khizir tribe of Arabs. He claims that Khizir was renamed "Garz" then to 'Garzar' and then they are named Gujjar over time".

13. According to Rahul Khari's book "Jats and Gujjars-Origins", the Gujjars originated from the Gurjara tribe of Central Asian Countries, specifically from the modern-day countries of Kazakhstan and Uzbekistan, Armenia, Georgia etc. Rahul Khari also pointed out that Jats and Gujjars are the two prominent warrior races of India. Jats and Gujjars have connections with some very important races of the world and dynasties like the Sakas (Scythians), the Sarmatians, the Yeuh-Chis or Kushanas, the Huns, the Pariharas, the Gypsies of European, the Khazars, and the Yazygs etc.

Dr. Adesh Katariya, also an Indian historian, in his book "Ancient History Of Central Asia" described that in different countries the word "Gujjar" has come to be known differently but yet it has not changed altogether

e.g. Gurjar in north India), Gorjar in east India), Gujjar in northwest India and Pakistan, **Gojarin** Kazakhstan , Gujar in Afganistan and Iran), Muslim Ughur (Western China), **Gusarova** ( Russia), **Gusar/Gocar** in Turkey and Huna-girian (huna means Huns and “Giri” means mountain area – Huna area or land) and Chechan in Chechenya.

A prominent Indian historian and intellectual **Ashok Harsana** writes in the “Preface” of his book ‘Forbearers of the Aryan Legacy’ “Gurjars , alternatively called, “Gujars, Gojars and Gujjars”.

**Qamar Rabbani Chachi** from Rajauri occupied Jammu & Kashmir in his book “Qadeem Tareekh-i-Gurjar” and **Khursheed Ahmad Bhat** in his article: Arrival and Origin of Gujjars” published in the International Journal of Research in Social Sciences USA in 2017 also used different spellings for the grand tribe Gujjar as Gurjar, Gujjar, Gojar, Gorjar, Gorji, Gajr, Khazir, Qajar, Gorj, Gurj, Gojarani, Gojal, Godjar, Goggar, Guggar, Gurgar, Gugar, Gowjar. {{According to **Encyclopedia Iranica**, **Mohammad Hassan Khan Moqaddam** (Etemad-al-Saltana) was a prominent Qajar- and historian from the Moqaddam tribe.

Therefore, based on the above discussion, it can be summarized that the Gurjars, also known as Gujjars, are an ancient and widespread ethnic group with a rich history. Historically, it is believed that the Ibrians, Uyghurs, and Khazars are branches of the Gurjars, sharing a common ancestry and heritage. This is supported by the accounts of medieval historians, including Al-Biruni's "Tarikh al-Hind", the "Chach Nama", and Muhammad Qasim Firishta's "Tarikh-i-Firishta". Additionally, Ahmad Bican's book "Durr-e-Meknan" references the Turks as Gurgars, Gowjars, or

Gujars, while Mufti Abdul Ghani Al Azhari Al Shashi's book "Qadeen Tareekh-e-Gurjar" provides further evidence of the Gurjars' diverse history. The term "Gurjar" has been spelled and pronounced differently across various languages and regions, reflecting the tribe's extensive migration and cultural exchange. These variations include Gowjar or Gujar (گوجر) in Persian, Gojar in Kurdish and Turkmenistan, Gurjar or Gujar in Sanskrit, Gocar/Gurgar/Gugar in Kartvelian/Georgian, Grexie or Garcia in Greek, and Jazr/Jajar/Khazr in Arabic. This linguistic diversity underscores the Gurjars' status as a worldwide tribe, originating from the Gojar region of Mount Judi, from where they migrated to various parts of the world.

**Tony Joseph**, Indian journalist and author of "Early Indians-the Story of Our Ancestors and Where We Came From (Uncovering the Origins of Indians) ", published by Juggernaut (No. C-1-128, First Floor, Sangam Vihar, Near Holi Chowk, New Delhi, Delhi, India - 110080). Tony Joseph reported on DNA research into Indians' origins, conducted by geneticist David Reich of Harvard University. They analyzed DNA from ancient human remains to answer the question "Who are the Indians and where did they come from?" This research study found evidence of at least three major migrations into India over the past 10,000 years, which are outlined below:

1. The First Migration (7,000-3,000 BC): Agriculturists from the Zagros region in southwestern Iran migrated to India, bringing with them domesticated goats and other animals. These migrants mixed with the existing population, creating the Harappan civilization.

2. The Second Migration (2000 BC): People from the Eurasian Steppe, likely from present-day Kazakhstan, migrated to India, bringing with them horses, Sanskrit, and cultural practices that formed the basis of early Hindu/Vedic culture.

3. The Third Migration: Speakers of Austro-Asiatic languages migrated to India from southeastern Asia, contributing to the country's linguistic and cultural diversity.

**Jawaharlal Nehru**, former Indian Prime Minister (1947-64), in his book "The Discovery of India" mentions that "the Aryan migrations are supposed to have taken place about a thousand years after the Indus Valley period. Aryans and the Dravidians, who were probably the representatives of the Indus Valley civilization. He also reported that many other races such as Iranians, Greeks, Parthians, Bactrians, Scythians, Huns, Turks (before Islam), early Christians, Jews, Zoroastrians; they came and were absorbed. So India was, according to Dodwell, 'infinitely absorbent like the ocean.

**Muhammad Ajmal** (Govt Post Graduate College Manshehra), in his article "Gujjar History," quotes references from Majid Hussain's book "Geography of Jammu and Kashmir State," which reports that the Gujjars were inhabitants of Gurjastan, present-day Georgia, or the territory situated between the Black Sea and the Caspian Sea in the Soviet Union. He also adds that in different countries, "**Gujjars are known by different names like Gujjar, Gojar, Gorjar, Godar, Gorj.**"

Strabo (a Greek historian), in his book "Geographica" mentions that the **Gugars** (also known as Gujjars) were a people inhabiting Caucasian Iberia, specifically settling

near the Debeda river. This historical account situates the Gugars in the region of eastern Georgia. American historian Stephen H. Rapp notes that Aryan Kartli was the first known autonomous kingdom in eastern Georgia. Although smaller political entities existed in western Georgia, closer to the Black Sea, prior to Aryan Kartli, this kingdom marked a significant development in the region's history.

Another theory suggests that the Gujjars were originally inhabitants of both Scotland and the Caspian Sea region, the details of which are as follows:

**Gugar in Scotland:** According to **Anatolia Free Thesaurus.com**, the name Gogar is possibly derived from the Scots words “gowk” or “cog,” meaning cuckoo, a bird noted for its distinctive call, suggesting symbolic associations with its natural or ritual characteristics. An alternative interpretation links it to the Brythonic root *coch*, meaning “red.” Bethany Fox in *The P-Celtic Place-Names of North-East England and South-East Scotland* (2007), Raymond MacKean Bell in *Literary Corstorphine: A Reader’s Guide to West Edinburgh* (2017), and T. Carlyle in *Oliver Cromwell’s Letters and Speeches* (1888) record that Gogar was first securely mentioned in 1233. The name survives in estates such as Gogarloch, Gogarburn, Gogarbank, Gogarstone, and Castle Gogar. Its historical significance includes the medieval village of Nether Gogar, Gogar Kirk (dedicated in 1247), and the skirmish between Cromwell and General Leslie at Gogar Kirk in 1650. Notable structures like Castle Gogar (c. 1300, rebuilt 1625), Gogarbank, and Millburn Tower (1806) stand as landmarks, while modern developments include the Royal Bank of Scotland’s headquarters at Gogarburn and the Edinburgh Gateway interchange (2016).

**Gorgan / Gurgan in the Caspian region:** The **Russian Great Soviet Encyclopedia** (3rd ed., 1970–1979) describes Gorgan (Mazanderan, northern Iran) as a historic town linked by rail and road to Bandar-e Shah and Tehran, known for its production of rice, cotton, creameries, and handicrafts, though also prone to earthquakes. Its location on the Caspian frontier ties it to the broader cultural and historical geography of northern Iran and the Caucasus. The name Gurgan also appears widely in scholarly and scientific literature. Periodical records include references such as Kalem, Bakirarar, and Gurgan (Fetal Nuchal Translucency studies); Investigation from Gurgan Cape in Absheron in archaeology; Yalcin & Gurgan (Surface Roughness in Dental Restorations); and further studies in rheumatology and osteoporosis. These recurring academic citations illustrate the deep resonance and survival of the name across diverse disciplines. Together, the evidence suggests that while Gogar in Scotland may have Celtic or Scots etymological roots, Gorgan/Gurgan in the Caspian region represents an enduring historical place-name whose legacy is preserved not only in geography but also in modern scholarship.

**Ancient Greeks, Kushanas & Gurjaras-Ramayana,** Hindu Epic. Arunansh B. Goswami, an Indian historian, lawyer, and political consultant, has written various articles on "Ancient Greeks," including "**Ancient Greeks were Mentioned in Ramayana, India's Main Epic,**" "**Ancient Greeks of Gujarat, India,**" and "**Ancient Greeks of Kashmir, India.**" In these articles, he mentions that the Greeks invaded India and ruled for several centuries. Goswami quotes eight Greek kings from the Vayu Purana, a Hindu religious book, naming them as Demetrius, Eucradites, Appolodotus, Strato I, Strato II, Zoilus,

Menander, and Dionysius. However, the Vayu Purana's list of Greek kings in India is only one account among numerous others referencing kings of Greek origin within what is today the country of India.

In his article "Ancient Greeks were Mentioned in Ramayana, India's Main Epic," Goswami notes that the Ramayana, India's great epic poem, mentions Greeks in various chapters. This implies that Greeks were present in modern-day India before the composition of this epic poem, which narrates the journey of virtue in the annihilation of vice. The Ramayana was composed over a period of nearly a millennium, with scholars estimating the earliest stage of the text to be between the 8th and 4th centuries BCE, and later stages extending up to the 3rd century CE. However, Sankalia clarifies that it was only after the second Greek invasion that Indians became quite familiar with Greeks and Indo-Greeks, following the besieging of Pataliputra and Madhyamika in Rajasthan by the Greeks. Pataliputra is in modern-day Patna in Eastern India, while Madhyamika is a hill fort, now a UNESCO World Heritage site near Chittor.

After the Greeks, Scythians, and Kushanas, the Gurjaras arrived in the region of India, according to a Georgian theory. The Abhiras (an ancient Greek tribe), Huns, and subsequently others followed. In the oldest religious text of the Hindus, the Rig Veda, Greeks are known as Alinas, meaning Hellenes or Ancient Greeks. This attests to the presence of Greeks in Asia even at that earlier time. Ancient Greek historian Herodotus also endorsed this. However, claims that the country on either bank of the Indus River was fertile and beautiful are true to this day. This territory was ruled by foreigners such as Persians, Greeks, Indo-Greeks, Scythians, Parthians,

Sakas, Kushanas, and Gurjaras, who had ruled for some time between 500 BCE to 100 CE.

According to the Yuga Purana, a religious text of the Hindus, having invaded Ayodhya, the Panchalas, and Mathura, the Greeks then reached Kusumadhvaja, known as "the town of the flower-standard." With Athens emerging as a major commercial center in the 5th century BC, the Athenian **drachma** became one of the most powerful currencies. The ancient Indian currency, the **dramma**, is derived from the Greek drachma. This can further be summarized that "the ancient Indian epic poem, Ramayana, mentions Greeks in various chapters, indicating their presence in India before the epic's composition. The Ramayana was written over a period of nearly a thousand years, with its earliest stages dating back to between the 8th and 4th centuries BC".

The Greeks first invaded India under Alexander the Great in 326 BC, crossing the Indus River into Punjab. Ayodhya and Mathura were both ruled by Greeks for some time. Both the Ramayana and Mahabharata, India's two major Sanskrit epics, mention the Greeks. Additionally, the Ramayana also mentions other groups, including the Scythians (Sakas), Persians (Palhavas), and Indo-Greeks (Yavana-misrita). Furthermore, according to some theories, the Abhiras, Huns, and Gurjars also arrived in India after the Greeks, Scythians, and Kushanas.



راماین، قدیم ہندوستان کی مہاکاوی نظم، اپنے مختلف ابواب میں یونانیوں کا ذکر کرتی ہے، جو اس بات کی نشان دہی کرتا ہے کہ یونانیوں کی موجودگی ہندوستان

میں اس مہاکاوی نظم کی تشکیل سے پہلے تھی۔ راماین کی تشکیل تقریباً ایک ہزار سال پر محیط ہے، جس کے ابتدائی مراحل 8 ویں اور 4 ویں صدی قبل مسیح کے درمیان ہیں۔

یونانیوں نے سکندر اعظم کے تحت 326 قبل مسیح میں ہندوستان پر حملہ کیا، جب انہوں نے سندھ ندی کو پنجاب میں پار کیا۔ ایودھیا اور متھرا دونوں کے لیے کچھ عرصہ تک یونانیوں کا قبضہ رہا۔ دونوں راماین اور مہابھارت، ہندوستان کی دو بڑی سنسکرت مہاکاویوں ہیں یونانیوں کا ذکر کیا گیا ہے۔

اس کے علاوہ، راماین سکیتھیائی (شاکا)، فارسی (پالھوا)، اور ہند یونانی (یونان-مشرت) جیسے دیگر گروہوں کا بھی ذکر کرتی ہے۔ مزید برآں، کچھ نظریات کے مطابق، ابھیرا، ہن، اور گجر بھیسو نانیوں، سکیتھیائیوں، اور کشانوں کے بعد ہندوستان میں آئے۔

This serves as historical evidence, also corroborated by Hindu religious texts, specifically the Ramayana epic, which states that the Gurjars, alongside the Scythians, Persians, and Kushanas, invaded India with Alexander the Great in 325 BC and subsequently settled in the northern states of the Indian subcontinent.

**KK Aziz and Caspian Khizr & Guzar / Gujjars.** Khursheed Kamal Aziz, a renowned historian and former chairman of the National Commission on Historical and Cultural Research, writes on page 29 of his book "Rehmat Ali-A Biography" that "there are various theories about their origin. One is that when the Huns invaded North

West India in early sixth century AD, a number of Central Asian tribes and peoples came with them. Among them were the Gujjars, the forefathers of the modern Gujjars and the medieval Rajputs. Cunningham, an authority on Indian castes and tribes, thinks that the Gujjars are descended from the Scythians (Saka) and Yuechi (Kushan) tribes who invaded north west India in the first century BC and the first century AD. Since the tribe migrated from the Caspian Sea which is called Bahr-i-Khizr in the oriental lore, it was named Khizr, Guzar, Gurjar, Gurjara or Gujjar. The Gujjars have 19 gotrs, Tunwar, Chokhar, Rawal, Kalsan, Khathana, Kasanah, Kalas, Gorsis, Chechi, Dhedar, Poswal, Lawi, Bijar, Khaindar, Melu, Thakaria, Chauhan, Monsn, Bhumla. This is further corroborated by Dr. Rahim Khan, an archaeologist at Peshawar University, KP, Pakistan, who in his PhD research paper quotes that the Kushans were, in fact, Gujjars who invaded India, Central Asian countries, and the southern China region in the Tarim Basin, arriving after the Greeks. (This is also documented by Sardar Mirzaman Gorsis in his book *Khalasa Tareekh-e-Gujjar*).

**Arctic Region as Aryans Homeland:** Nikolai Suvorov, a German scholar, in his research paper on "Indo-Aryans Migration into India" explores the migration of Indo-Aryans into India, based on the R̥gveda and other Vedic texts. The Arctic region is considered the original homeland of the Aryans (Russia and its former territories, including Armenia, are partially situated in the broader geographic area that includes the Arctic region). Scholars have proposed different timelines for the composition of the R̥gveda, ranging from 4500 BCE to 2500 BCE. The

Indo-Aryan migration into India occurred in two waves, with the first wave consisting of various tribes, including Puru, Anu, and Yadu, and the second wave consisting of the Bharata tribe, which subjugated the earlier tribes.

**Theory of Arctic Home of the Aryans.** Professor Bal Gangadhar Tilak, a prominent Indian nationalist, journalist, and social reformer, and leader of the Indian independence movement against British rule, discussed the Aryan problem in his book "The Arctic Home in the Vedas (The Origin of the Aryans and Their Advance into India)". This question, which refers to when, where, from, and how the Aryans came to India, has been debated by scholars for decades. Tilak introduced a theory of the Arctic home (the Arctic Ocean, and surrounding land masses in countries such as Russia, Canada, Alaska Norway, Sweden, Finland, Greenland-Denmark, and Iceland) of the Aryans, suggesting that the ancestors of Indo-Iranian peoples originated from the Arctic region. The origin of the Aryans remains a topic of debate among scholars. Although most scholars agree that the Aryans came from Central Asia, specifically the region around modern-day Kazakhstan, this theory differs from Tilak's Arctic home theory. The Aryans migrated southeast from Kazakhstan to the area around modern-day Balkh, Afghanistan, where they developed their language and religio-mythological thought. From there, they split into Indian (Vedic) and Iranian groups. Some Indian scholars and nationalists claim that the Aryans originated in India, citing the Puranas and other Hindu texts. However, most scholars reject this theory, citing linguistic, archaeological, and historical evidence that suggests the Aryans came from outside India.

According to archaeologist Klaus Schmidt, the discovery of Göbekli Tepe has rewritten the history of

early civilization, pushing back the timeline of human architectural achievements. This ancient Turkish site (c. 9000 BC) challenges Indian archaeologists and historians, contradicting the indigenous Indian theory and Spanish scholar Isidore's population theory, suggesting instead that Asian and European civilizations re-emerged after the Great Flood through Noah's sons Japheth and Shem.

**The Great Flood, Ancient Migrations, and Religious Evolution in the Indian Subcontinent:** Persian historian Mir Khvand, in *Rauzat us-Safa*, records that Hind and Sindh, sons of Hazrat Ham (son of Noah, عليه السلام), migrated from Mount Judi (linked to the Caucasus) after the Great Flood. Hind traveled via Khorasan to Meluhha, establishing Hindvipa, which later became Hindustan, while Sindh settled in the region now bearing his name. Muhammad Qasim Farishta and John Briggs reaffirm that post-Flood populations descended from Noah's sons: Ham, Shem, and Japheth, a view echoed by the Spanish scholar Isidore. (In Hinduism, **Manu is considered the progenitor of mankind. According to the Satapatha Brahmana and Puranas (such as the Matsya Purana), Vaivasvata Manu was warned by the god Vishnu, who took the form of a fish (Matsya), about an impending catastrophic flood.** Manu built a boat, preserved the seeds of life and brought along sages, and survived the flood. After the waters receded, he repopulated the earth. The Sanskrit or Hindu term Manu flood referred the same Nuh Flood and the earth was repopulated through the descendants of Nuh (Manu). This has also been supported by the Johnn Briggs in his book "Rise of the Mahomedan Power in India till the Year A,D, 1612 and W E.D Allen in his book *The Peoples of Georgia* mentioned that the Georgian Annals trace the origin of the Caucasian peoples

to Targamos, a descendant of Japheth (from Genesis), equated with Armenian Torgom and Biblical Togarmah. Among Targamos' sons, Haos (Hayk) became the ancestor of the Armenians, while Kartlos, Egros, Mtzkhetos, and Uplos represent the early tribal ancestors of eastern and western Georgians. According to medieval historians Muhammad Qasim Firishta's "Tarikh-i-Firishta" and Mir Khvand's "Habib al-Siyar al Akhbar Afrad al-Bashar", the Indian subcontinent was repopulated by Hind and Sindh, descendants of Ham (son of Noah), after the Nuh/Manu Flood; subsequently, Hindustan and Sindh were named after them).

Mir Khvand also claims that Sheba and Ramah, grandsons of Hind, lived around 5000 BCE and were later deified as Shiva Ji and Rama Ji. However, Hinduism as an organized religion emerged much later, around 1500 BCE, suggesting these figures were venerated before being integrated into Hindu traditions. Genetic and archaeological studies from Rakhigarhi and Dholavira (by Deccan College, Harvard Medical School, and Seoul National University) confirm burial was the primary funerary practice in the Indus Valley Civilization (IVC), with no evidence of cremation. Excavations in Harappa, Mohenjo-Daro, and Kalibangan by scholars such as Sir John Marshall, Mortimer Wheeler, and B.B. Lal reveal diverse burial customs, including cenotaphs (empty graves) with grave goods. The shift to cremation occurred during the Vedic Period (1500–500 BCE), with the Rigveda first mentioning Agni (the fire god) in funeral rites, indicating that cremation was introduced by Aryans, not indigenous to the IVC. The ruling elite of the Kushan Empire predominantly followed Buddhism and Jainism, challenging the idea that Hinduism was the original religion of the subcontinent. The Aryan migration

theory, linking Indo-European speakers to Mount Judi and Mount Ararat (in Georgia and Armenia), supports the view that Aryans and Gurjars migrated post-Flood, shaping the region's religious and cultural landscape.

Some historians believe the IVC declined due to Aryan invasions, with Harappa and Mohenjo-Daro conquered and Dravidians displaced. However, opponents of this theory argue that Aryans were indigenous, not invaders. Modern research attributes the IVC's decline to climate change, shifting rivers, and economic factors, rather than large-scale invasions. While Aryan migration influenced Vedic culture, the theory of violent conquest remains debated.

**RECAPITULATING THE ROOTS OF GUJJAR HERITAGE (THE GUJJAR ORIGIN) :** The universal Flood of Noah's (Manu Flood) time destroyed all life, and humanity re-emerged afterwards. This event connects the Gujjar/Gojar ancestry, along with the rest of humankind, to the sons, grandsons, and descendants of Noah, as evident from the Holy Quran and biblical accounts. In Surah Al Mu'minun (verses 23, 26, 29, and 31), Allah commands Noah to preach to his people, and later, a new generation is raised after them. Surah Noah (verse 25) states that those who sinned were drowned and punished, while Noah's followers were saved. Thus, the human population was replenished through the descendants of his sons and grandsons. Japheth, Ham and Sem are considered the progenitors of humanity after the Flood, with Japheth linked to Indo-European nations, Sem to Semitic peoples (Arabs, Hebrews, Assyrians and western Asians), and Ham to Hamitic peoples. Many historians, scholars, and experts, including Mufti Abdul Ghani Al Azhari Al Shashi in his book "Qadeem Tareekh-i-Gujjar",

have traced the ancestry of various communities, including the Gujjars / Gojars, back to these three sons of Noah, making them the common ancestors of all humanity / Sem and Japheth are reported progenitors of the Gujjar tribe as well."Scholars and historians investigating the ancient history of the Gujjar tribe in all over the world including Indo-Pak subcontinent have put forth two theories regarding the origins of the Gurjaras/Gurjars or Gojar. According to the Kartvelliian and Aryan schools of thought, they were foreigners who migrated to the region. In contrast, the Kshtariyan school of thought proposes that they were indigenous to the Indian subcontinent, specifically the Ayodhya and Rajasthan regions, which are their ancestral homelands. The former perspective is elaborated in detail in the first edition of "The Gojar Origin"."

"Several writers, scholars, and historians have supported the Kartvelliian school of thought, highlighting the origins of the Gurjars/Gujjars in their works. Several authors, including Mufti Abdul Ghani Al Azhari Al Shashi, Adesh Katariya, Dalip Singh Ahlawat, Dr. David Mushkelishvili, Dr. Javed Rahi, Ch. Ghulam Sarwar, Dr. Ashok Harsana, Greek historian Herodotus, and Qamar Rabbani Chechi, have endorsed the Georgia, Oxus, Caucasus, and Mount Judi/Gojar region as the origin of the Gojars/Gujjars/Gurgars/Gocers/Khizars/Hunas, as seen in their works such as "Qadeem Tarikh-e-Gurjar", "The Royal Aryan and Descendants of Ancient Yuezhi", "Origin of Yuezhi Tribe", "Jat Veeron ka Itihas", "Some Aspects of Georgian History in the Light of Armenian Historiography", "The Gujjars", "Origin and Rise of Gujjars", "Forebears of the Aryan Legacy", "The Histories", and "Qadeem Tareekh-i-Gujjar", respectively. In the annals of history, the esteemed Greek

historian Strabo, in his seminal work 'Geographica', chronicled the odyssey of the Grexie and Gracia tribes as they migrated to the fertile lands of Anatolia. It was here that they encountered the Gurgars, Gugars, and Gowjars, inhabiting the picturesque Gugark regions of Armenia, Georgia, and the vast expanse of the Caucasian and Caspian territories, as well as Central Asia (According to the International Organization for Standardization (ISO), the Romanization guidelines for the Georgian language recommend replacing the Georgian alphabet "ღ" (G) with "G" or "J" when transliterating into English). Strabo's accounts reveal a striking affinity between the lifestyle, culture, and profession of these ancient tribes and those of the Gurjars or Gujjars/Gojars, who later inhabited the majestic realm of Rajasthan in the Indian subcontinent. This remarkable similarity suggests a fascinating narrative of migration and cultural exchange, bridging the ancient civilizations of the East and the West. They have also noted that the Yuezhi/Gurjar tribe has been referred to by different names in various regions, including Gurjar in north India, Gorjar in east India, Gujjar in northwest India and Pakistan, and other variations in Kazakhstan, Caucasian/Mount Judi region, Afghanistan, Iran, western China, Russia, Turkey, Chechnya, Georgia, Hungary, and Greece. Contrarily, Rana Ali Hassan Chauhan and some Indian writers advocate for the Kshatriyan school of thought, tracing Gurjar ancestry to Hindu king Raja Dasharatha Gurtar. According to historical accounts, Raja Dasharatha lived around 5000 BC, while Hinduism emerged as a distinct religion in the Indian subcontinent around 1500 BC. This historical evidence contradicts/rejects this theory. Some Indian historians have also mentioned that Gujjars are known as "Gurjan,

Gurjar, Gujjar, Gujar, Goojar, Gurgar, Gowjar, Qajar, Gojar, Gojer, Oghuz / Huns etc" in some parts of India, while others have suggested that Lord Krishna united the Kashtariyan clans into a single tribe called "Gurjar" after the Mahabharat War. According to Chinese historian Sima Qun, the Yuezhi were both businessmen and warriors, also known as "Gurjars". Dr. A.F. Rudolf Heornle in his book "Indian History" commented that "it was through the north-western passes that the early Aryan and Turki immigrants came into India. It is further compellingly evidenced by archaeological research conducted by **Dr. Göknur Karahan** (Hacettepe University), Prof. Kadriye Özçelik (Ankara University), and Dr. Hande Bulut (Düzce University), published in *The Journal of Island and Coastal Archaeology*, that Turkiye (Anatolia) served as a central crossroads from which early humans dispersed both westward into Europe and eastward into Asia.

Mubeen Ikram Gujjar, an Indian historian in his book "A Short History of Gujjars" mentions that "in the early days of the subcontinent, the word "Gujjar" (گجر) was used. Later, it evolved into "Gojar" (گوجر), and the current pronunciation is "Gujjar" (گجر). In other countries, it is spoken in local languages as Gurji (گرجی), Gojar (گوجر), Garjar (گرجر), Gorganī (گورگانی), Gurjani (گورجانی), Gurjar (گورجر), Gudar (گودر), and Gurj (گورج)".

The Kartvelian/Aryan and Kshatriyan theories can be linked to the Big Bang theory (Lemaitre, 1972), which explains the universe's origins. In contrast, the Migration and Population Genetics theory (Wright, Haldane, and Fisher) proposes that humans originated in Africa and migrated globally. While scientific and religious accounts differ, they don't necessarily contradict each other.

Integrating both perspectives on human genetics and migration suggests that humanity's existence resulted from post-Noah Flood migration through Noah's descendants. This combined approach provides a comprehensive understanding of human history and migration, highlighting the harmony between scientific inquiry and religious beliefs. By considering both, we gain a deeper understanding of human existence and our place in the universe.

The Gurjar or Gojar tribe has a complex and debated origin. Some historians link them to the Georgian and Caucasian/Caspian region. Basoya Auskhat traces their ancient past to northern India during the Huna invasion. V.A. Smith and D.B. Bhandarkar suggest they were foreign immigrants, possibly a branch of Hephthalites (White Huns). General Cunningham identifies them with Yuezhi Tocharians. Mufti Abdul Ghani and Rana Ali Hassan Chauhan propose different ancestry: Lud, son of Sem (Shem), and Raja Drasharatha, king of Kosala, respectively. Dr. Ashok Harsana considers them part of the Scythian group, related to various ancient empires, and traces their origin to the Suryavanshi Aryan tribe. He also links the name "Gurjar" to the ancient Korean kingdom of Gojuroyeo. Additionally, Rama Shankar Tripathi views Gurjara as a tribe or group, Burjor Avari defines Gurjara Pratihara as a tribe in Rajasthan, K.M. Munshi calls the people of Gurjardesa "Gurjar", and V.B. Mishra considers Pratihara a family member of the Gurjara country or Gurjardesa.

The debate surrounding the origins of the Gurjar tribe continues, with various historians offering different perspectives. According to some historians, such as Mufti

Abdul Ghani Al Azhari, Al Shashi, Dr. Ashok Harsana, and others, the Gurjars entered India in the 5th century, possibly connected to the Khazars and Hephthalites (White Huns or Hunas). However, most historians now believe they had an indigenous origin. The Pratihara Empire, an Indian imperial power, ruled much of Northern India from the 6th to the 10th century, with their capital at Ujjain and later Kannauj. Historical records mention the Gurjars as a powerful tribe, with some scholars identifying them as the "Alakhana" mentioned in ancient Indian texts. The Pratihara Empire declined in the 10th century, with their feudatories declaring independence and eventually falling to Mahmud of Ghazni in 1018. Inscriptions and copper plates from the 6th to the 9th century mention the Gurjars, including the Aihole inscription (634 CE), Navsari copper-plate inscription (739 CE), and others. These records describe the Gurjars as a powerful tribe, with some rulers bearing the title "Gurjaresvara-pati" or "Gurjaresvara". Chinese historian Xuanzang described the Pratihara Khaganate as "Kiu-cho-lo" and "Pi-lo-mi-lo", which stands for Gurjara and Bhinmal (Gurjara Pratihara capital city).

Historians like Dr. Vincent Arthur Smith and others believe that the Pratiharas, Rajputs, and Chohans were subgroups of the Gurjara or Gujjar stock. While some scholars, like Col. Tod, believed the Pratiharas were foreigners descended from Sakas, most scholars agree that they were a Kshatriya clan of the Suryavansh, with connections to the Gurjars. The Gurjars and Pratiharas played significant roles in Indian history, with their legacy still debated among historians today. The groundbreaking research conducted by esteemed Genetic Research Centres across the subcontinent, Russia, China's

Tarim Basin, Central Asian countries, Georgia, Armenia, Anatolia, Minor Asia, Iraq, Kurdistan, and Iran, as well as Afghanistan, has consistently endorsed the notion that a significant majority of the population in these regions harbor Y-DNA haplogroups R1a, R1a1a, R2, R1b, and R5b, which trace back to the ancestral roots of the Gurjar tribe. This remarkable convergence of findings underscores the profound genetic legacy of the Gurjars, transcending geographical boundaries and bolstering their status as a historically significant and widespread ethnic group.

Javed Choudhary, an eminent and acclaimed journalist, anchorperson, and columnist, visited Tbilisi, Georgia, from July 18 to 22, 2024. During his trip, he explored various locations, including Gujarani and Guri, and delved into the local history. He discovered that the Gujjars, an ancient tribe from the Georgian and Caucasian regions, migrated to India alongside Alexander during 324 BC and other warriors, eventually settling in the subcontinent. Choudhary found that tribes with similar names, such as Gugar, Gurgar, Gujar, Gowjar, Gorjar, Gojar, Kart, and Kayi, still inhabit the surrounding areas of Tbilisi and Gori cities. He also noted the Gugark region in Armenia, which translates to the "land of the Gugars" or "Gojars." Choudhary's column provides significant evidence supporting the Kartvelian/Aryan theory of "The Gojar /Gujjar Origin", which discusses the migration of humans, particularly the Gojars, from Georgia and the Caucasian region to the Indian subcontinent. This theory is further corroborated by Qazi Riaz Rehman Nikial, who reported that Arab Bedouins who migrated from Saudi Arabia in 1985 and settled in Qatar claimed to be Gurzar or Gouzar, pronounced as Gujjar. The writings of ancient Greek historians, including Herodotus ("The Histories"-

484-425 BC), Xanthus ("Lydiaca", 5th century BC), Theopomus ("Philippica", 4th century BC), Duris of Samos ("Bibliotheca", 3rd century BC), Aratus of Sicyon ("Phaenomena", 3rd century BC), Hellanicus of Lesbos ("Persica", 5th century BC), Timaeus ("Sicelica", 3rd century BC), Craterus ("Delphica", 3rd century BC), Hypsicrates ("Historiae", 2nd century BC), and Thallus ("Histories", 1st century CE), as well as Georgian historians such as Vakhushti Bagrationi ("Description of the Kingdom of Georgia", 18th century CE), Teimuraz Bagrationi ("History of Georgia", 18th century CE), and David Muskhelishvili ("Some Aspects of Georgian History in the Light of Armenian Historiography", 19th century CE), and Armenian historians like Movses Khorenatsi ("History of Armenia", 5th century CE) and Agathangelos ("History of the Armenians", 5th century CE), also mention the Gougar, Gugars, Gowjars, Gujarties, and similar names as indigenous tribes of Anatolia, Caucasian regions, and surrounding areas, indicating a shared cultural and historical heritage. Evidence of ancient human migration to the Indian subcontinent includes the Gujru Garhi Empire, founded by Sultan Nakul, a Kshatriya Gurjar ruler and fourth Pandava (a favorite of Lord Krishna), approximately 3000 BC, in the Himalayan region.

In conclusion, historical records and scholarly research indicate that the Gurjar/Gojar/Gujjar tribe originated from the Caucasian region and migrated to the subcontinent, supporting the theory of their non-indigenous origin,

**The First Gujjar in World History:** After the Great Flood of Manu / Prophet Nūḥ (peace be upon him) / Manu (Hindu traditions), humanity was repopulated through

his sons Hām, Sām, and Yāfith. From Sām’s lineage arose the major Semitic prophets including Hūd, Ṣāliḥ, Ibrāhīm, Lūṭ, Ismā‘īl, Ishāq, Ya‘qūb, Yūsuf, Mūsā, Hārūn, Dāwūd, Sulaymān, Ayyūb, Yūnus, ‘Īsā, and finally Prophet Muḥammad ﷺ. From the descendants of Hām came nations in Africa and South Asia; his sons Hind and Sindh established settlements in the Ayodhya/Rajasthan region called Hinduvipa (the land of Hind), later known as Hindustan and some traditions connect this line to Miṣr (Egypt), Nūba, and Ḥabasha (Abyssinia). From the descendants of Yāfith spread the peoples of Armenia, the Caucasus, the Caspian, Anatolia, and the Arctic regions, including his sons Turk and Targamas, who are regarded as ancestors of the Turks, Scythians, and Gujjars. Prophets such as al-Khizar and Dāniyāl are also linked to Yāfith’s line. According to some traditions, ‘Īṣaw (Esau), the elder son of Ishāq, is identified as the first Gujjar; while in Hindu tradition, the Satapatha Brāhmaṇa and the Matsya Purāṇa describe how Manu and Ilā, saved by Vishnu in the form of a fish, became the first ancestors of mankind and are regarded in some accounts as the first Gujjars. Thus, Gujjar origins are traced to the intertwined legacies of Hām, Sām, and Yāfith, connecting them to both prophetic history and Hindu legendary ancestry.

Mufti Abdul Ghani Al-Azhari Al-Shashi, in his book *Qadeem Tareekh Gurjar (Ancient History of the Gurjars)*, on page 143, quoting Mu‘jam al-Buldan, volume 2nd, writes that Khizar was the son of Japheth, the son of Prophet Noah (peace be upon him). His people settled near the Caucasian region, where they founded a city that became known as Khizar. Khazar lies in the mountainous area of the Caucasus, near Derband, which itself is situated right beside the Wall of Sadd-e-Sikandar. “Sudd”

or wall is the barrier that Prophet Zul-Qarnayn constructed, the world's first great wall to protect humankind from the mischief of Gog and Magog, in the region of Khizar خذر وهي بلاد الترك خلف باب الابواب المعروف بالدر بند قريب من سد ذى القرنين و يقولون هو مسمى بخذر بن يافث بن نوح و قال فى كتاب العين الخذر جيل خذر العيون-

Furthermore, both Prophet Khizar (peace be upon him) and Zhul-Qarnayn Sikanadar are mentioned as descendants of Japheth, the son of Prophet Noah. That's why some historians consider them as the ancestors of the Gurjars after the Great Flood. In addition, Muzamil Ahmad Dar of the Department of History, Jiwaji University, Gwalior (Madhya Pradesh) in his article "Arrival of Gujjars and Bakarwal in Kashmir State" mentions that the term "Gujjar" is derived from the word "Garji", who was a descendant of Noah (son of Japheth).

**Aryan and Gujjar Origins- and Fabrications of History in India by Pseudoscientific and Paleontologists like Dr. Vishwa Jit Gupta:** Some Indian writers and historians, including Raj Bhat, Shrikant Talageri, Dr. Girish Kumar, and Dr. B.N. Nath, among others, argue that Aryans and Gujjars are indigenous to India. However, their claims lack robust historical, archaeological, or textual evidence and are often based on questionable inscriptions, artifacts, and fossils. This is reminiscent of the Himalayan Fossil Hoax perpetrated by Dr. Vishwa Jit Gupta, a paleontologist who fabricated and falsified fossil discoveries, publishing over 450 papers and receiving awards before being exposed by Australian geologist John Talent in 1989. Despite the exposure, Gupta's misconduct was further investigated by the Geological Society of India and the Society for Scientific Values, which presented evidence of his elaborate fraud to Panjab

University in 1990. Notably, despite this evidence, the Indian University Grants Commission allowed Gupta to continue his work, and he eventually retired with full pension benefits. Given such precedents, the credibility of narratives relying on dubious artifacts or unverifiable claims is questionable. The theory of Gujjar indiginity lacks consistent, peer-reviewed evidence and appears to be driven by ideology or ethno nationalist motivation rather than academic rigour. In contrast, genetic, linguistic, and migratory evidence supports the view that Gujjars originated from regions like the Caucasus, Caspian basin, Mesopotamia, and Central Asia, migrating eastward into South Asia. Without verifiable, multidisciplinary evidence, claims of indigenous Aryan or Gujjar identity remain speculative.

### **The Naghme Ghasemi Theory on Aryan Migration**

An Iranian scholar Naghme Ghasemi, in her article/book "Indo-Iranian Relationship in Pre-Aryan and Aryan Periods," mentions that archaeological excavations have uncovered skeletons of early Homo erectus man in Iran, and it seems that from the earliest stages of human development, Iran, as a land bridge, has been constantly inhabited. The earliest evidence of a civilization in Iran comes from the southern Caspian region, in the present-day province of Gilan. Around the village of Marlik, evidence of metalwork and pottery has been found that dates back to the 2000 B.C. This area seems to have been inhabited by the same people who were settled in eastern Anatolia. This suggests that in ancient times, people moved from Mesopotamia and the Caspian Sea region to Iran and then to the subcontinent, where they founded a

new settlement named Hind, which later came to be known as Hindustan.

**Historical Origin of the Gujjars -A Transcontinental Perspective:** A growing body of historical scholarship across Anatolian, Central Asian, Caucasian, Iranian, and Eastern European traditions recognizes the Gujjar (or Gurjar) community of South Asia as descendants of powerful transcontinental tribes. These include the Oghuz Turks, specifically the Bayat and Kayı branches, as well as the Qajar, Moqaddam, Gurgar, Gowjar, Gocar, and Gracia clans found across Eastern Europe, Anatolia, the Caucasus, Iran, Iraq, Central Asia, and the Tarim Basin. Scholars such as Ahmad Bican, İlhan Şahin, and **Dr. Serdar Bulut** from Anatolia, and Tatiana Anikeeva, G.I. Mensitova, and Akper Aliev from Russia and Central Asia, have noted that these tribes were branches of the Oghuz or Turkoman lineages. Turkish sources, including Abu al-Ghazi Bahadur's "Shajara-i Tarākima" and Ottoman genealogical works, identify the Bayat, Qajar, and related groups as offshoots of the Oghuz confederation.

These tribes, known as Gauzar, Gurgar, or Gurz (meaning warrior or herdsman), migrated eastward and eventually settled in South Asia between the 6th and 13th centuries CE, become known as Gurjar or Gujjar. The evolution of names from Gurgar and Gocar to Gurjar, alongside genetic and cultural continuity, reflects a deep-rooted Turkic-Central Asian origin of the Gujjars. This origin is recognized by both South Asian scholars and Eastern European, Anatolian, and Iranian historians, providing a comprehensive understanding of the Gujjar community's historical heritage.

**Goçer and Kurdish Tribe :** According to Dr. Muhammad Abdo Ali's book *Jabal al Kurd*, the Goçer (or Gojar) are a historically significant Kurdish nomadic tribe, rooted in the Mîr Şem lineage. Traditionally pastoralists, they migrated across Kurdish regions during the Ottoman era, living in black goat-hair tents and speaking archaic Kurdish dialects. Initially followers of the Alawi (Atmî) faith, many later adopted Sunni Islam, though religion remained a secondary aspect of their identity. Their society was noted for the beauty and strength of its women and for influential leaders like Îbê Cindêr and Mihê Îbşaşê in the early 20th century. Following the establishment of modern borders, many Goçer settled in villages around Afrin and along the Syrian-Turkish frontier. They played an active political role, supporting Syrian sovereignty in the 1938 Iskenderun referendum and cooperating with Kurdish nationalist leaders such as Dr. Nuri Darsimi. Historian Dilawar Khan expands on this legacy by linking the Goçer with the broader Indo-Iranian and Turkic historical frameworks. In his work *Indo-Europeanization of Iran & Kurdistan*, he argues that after 1000 CE, Gujjars adopted the Turkic ethnonym "Göçer" and absorbed certain Turkic genetic and cultural traits, leading to a hybrid Indo-Iranian-Turkic identity. This synthesis was reinforced through shared military service under the Seljuks and Ayyubids, especially in the armies of Saladin Ayubi, demonstrating a long-standing Kurdish-Turkic-Gujjar alliance.

In his article *Population Replacements in Armenia and Iran over the Past 7000 Years*, Dilawar Khan also notes that nomadic herders from the Zagros region,

identified as Iran-CHL and likely speakers of an Elamo-Dravidian language, laid the genetic foundation for many modern populations across Western and South-Central Asia. These ancient populations were later shaped by waves of Indo-Iranian migrations. In 2011, the UNHCR officially recognized a part of the Zagros range as “Gojar Mount,” affirming the longstanding historical presence of Gujjar-related tribes in the region.

**Gömeç Saadeddin, Ahmet Vefik Paşa, Şemsettin Sami, and Dr. Javaid Rahi**, in their respective works such as the study of the Terhin inscription (753 CE) near Tarbagatay, the *Lehce-i ‘Osmani* dictionary, the *Kāmûs-ı Türki*, and the research of the Tribal Research & Cultural Foundation mention the inscriptions of Tarbagatay where the words *Göçer* and *Konar-Göçer* are found. According to these dictionaries, the term signifies nomads and pastoral herders. In the Indian subcontinent, the same tribe is known as the Gujjar, renowned for their bravery and for defeating their enemies with courage.

#### **MISCELLANEOUS - PRE-INDEPENDENCE LOCAL GOVT SYSTEM.**

**Local Government.** In Pakistan, local government refers to the institutions established by federal or provincial governments at the district, tehsil, town, or village level, comprising elected representatives with decentralized authority. The 18th amendment to the constitution mandates provincial governments to devolve financial, administrative, and political autonomy to local governments, empowering them to serve as effective agents of grassroots development. In Khyber Pakhtunkhwa, local governments are established at four

tiers: City, Tehsil, Village, and Neighbourhood Councils. While these councils have limited authority, they are responsible for delivering specific functions assigned by the provincial authority. Essentially, local government is a body of elected representatives with assigned functions and authority, delegated by the provincial government, for a specific area and period. This decentralization aims to bring governance closer to the people, ensuring more effective and responsive public service delivery.

**Rural Development:** "Rural Development" is a term that signifies the transformation and improvement of the living standards and socio-economic status of rural populations. Rural areas, characterized by limited access to basic amenities and services, are typically located outside cities and towns and consist of scattered houses, vast agricultural and forest lands, and livestock. In contrast to urban areas, rural regions have distinct characteristics that require targeted development initiatives. Through small-scale projects driven by their elected representatives, Rural Development aims to bridge the urban-rural divide and enhance the quality of life for rural communities, fostering positive change and growth.

**Local Government and Rural Development** strive to improve the socio-economic status and living standards of rural areas through initiatives at the local level. In the subcontinent, prior to the colonial era, non-elected forums operated at the village and hamlet level during the Ghaznavi, Ghoris, Lodhis, and Mughal dynasties. Local leaders, such as Choudhary, Moqaddam, Khut, and Mukhya, managed rural areas, with the village headman, Moqaddam, playing a crucial role. Historians note that

Sher Shah Suri, king of the Sur Empire (1529-1545 CE), introduced the Patwari and Moqaddam system, significantly impacting rural infrastructure development. The Patwari recorded land ownership and crop production, while the Moqaddam and Choudhary collected revenue, deposited it in the bait ul mal, and served as village headmen and controllers. This system continued during the Mughal era, laying the foundation for future rural development initiatives.

**Local Government System in the Colonial Era.**The Government of India Act of 1858 marked a significant turning point in the colonial era, transferring power to the British Indian administration and the Indian Viceroy. To enhance municipal services and amenities in urban areas, the Viceroy introduced the All India Councils Act in 1861. This led to the establishment of Municipal Committees; Town Committees and District Councils in Kolkata and Shimla as a model project. These local councils were delegated authority for administrative purposes, managing day-to-day affairs and addressing public issues. In 1876, Municipal Committees were established in Haripur and Abbottabad, with the Deputy Commissioner nominating five members through public consensus. The nominated members were then elected, and the Deputy Commissioner appointed one as the Chairman. The All India Conservancy Act of 1935 further defined the limits and responsibilities of municipal and town committees, ensuring the provision of municipal services in urban areas.

### **Post Independence Local Government System**

1. In 1959, Field Marshal Muhammad Ayub Khan introduced the Local Councils System through the

Basic Democracy Order. This landmark reform established a hierarchical system of governance comprising Union Councils, Tehsil Councils, District Councils, Divisional Councils, and Provincial Councils. The inaugural elections were held in 1959, with administrative heads such as Assistant Commissioners, Deputy Commissioners, Commissioners, and Governors serving as chairpersons of their respective councils. A subsequent amendment in 1965 empowered Union Councils, Tehsil Councils, and District Councils to elect their own chairpersons, further decentralizing power and promoting grassroots democracy.

2. **Village Project Committee.** The Basic Democracy System was terminated in 1974, and the Pakistan Peoples Party government introduced the Village Project Committee (VPC) system as a replacement. The VPC was established to oversee and implement development projects in rural areas, with funding support from the World Food Program. This new system aimed to promote village-level development and improve the lives of rural communities, marking a shift in the country's approach to grassroots governance and development.

3. **Local Government System. 1979.** The Local Government Ordinance of 1979 established District Councils, Union Councils, and Municipal/Town Committees. Three elections were conducted in 1979, 1983, and 1987, but the system was terminated in 1990.

4. **Social Action Programme. 1993.** In 1993, the Pakistan Peoples Party launched the Social Action Programme, a district-level initiative aimed at delivering

social services and development projects. The programme was overseen by the District Social Action Committee (DSAC), a six-member body comprising five members and a chairman. The DSAC's primary responsibility was to implement the Peoples Programme, a flagship initiative of the government, at the district level, ensuring that resources and services reached the target populations.

5. **District Al-Khidmat Committees.**In 1997, the Pakistan Muslim League (N) government introduced District Al-Khidmat Committees, a new institutional framework designed to enhance accountability and oversight in public administration. These committees were tasked with monitoring the performance of government functionaries and ensuring the effective implementation of development plans at the district level, thereby promoting transparency and good governance.

6. **Local Government Institutions 2001.** The Local Government Ordinance of 2001, also known as the Devolution Plan 2001, was a landmark reform introduced by General Pervez Musharraf. This legislation established a three-tiered system of local governance, comprising District Councils, Tehsil Councils, and Union Councils. The Devolution Plan 2001 decentralized financial and administrative authority, empowering local governments at the district, tehsil, and union levels to manage their own affairs, delivering services, and developing their communities. This reform aimed to enhance democratic participation, accountability, and grassroots development.

7. **Local Govt Act 2012.** In a bid to reform the local governance structure, the coalition government comprising the Awami National Party (ANP) and the Pakistan Peoples Party (PPP) introduced a modified Local Government System, building upon the Devolution Plan 2001. However, despite the legislative changes, the new system failed to take practical effect due to the non-conduct of local council elections, rendering the reform largely theoretical and confined to paper only, for a considerable period.

8. **Local Government Act 2013.** In Khyber Pakhtunkhwa (KPK), a new local government system was introduced, replacing Union Councils with Village and Neighbourhood Councils, and establishing a three-tier structure. In contrast, other provinces reverted to the 1979 system. Although the reform aimed to decentralize power, it largely replicated the 2001 Local Government Ordinance, substituting Union Councils with Village and Neighbourhood Councils, and delegating authority to District, Tehsil, and Village/Neighbourhood Nazimeen (chairmen). However, the Nazimeen faced significant challenges in exercising oversight over key sectors like Police, Revenue, Health, Education, Agriculture, and Local Government due to a strong bureaucratic system and lack of support from parliamentarians, rendering the reform largely ineffective on the ground.

9. **New Local Govt System in KP.** In 2019, the Pakistan Tehreek-e-Insaf (PTI) government introduced a two-tier local government system, comprising Village Councils, Neighbourhood Councils, Tehsil Local Governments, and City Local Governments under a Mayor. Notably, the District Council was abolished. Although elections for City Local Governments, Tehsil

Councils, Village Councils, and Neighbourhood Councils were held in two phases (December 19, 2021, and March 31, 2022), the institutions have remained non-functional due to the Provincial Government's failure to transfer funds. This attempt at reform will likely be remembered as a futile effort in the history of Pakistan, as it failed to delegate financial and administrative authority to local government institutions, rendering them ineffective and undermining their potential.

**Local Govt System as Initiatives for Sustainable Development.** The local government system is widely regarded as the most essential institution for representing people at the grassroots level. Effective local governance involves preparing development plans in consultation with local representatives and direct beneficiaries, fostering public participation and a sense of ownership. This collaborative approach leads to more viable and sustainable development outcomes, as local communities actively monitor project implementation. Public participation and ownership are crucial for achieving sustainable development. However, in Pakistan, except for the 1959, 1979, and 2001 Local Government Systems, other attempts at reform have largely remained on paper, with elected representatives at the grassroots level failing to deliver their responsibilities due to a lack of decentralized authority and empowerment.

**Why does the Military Govt rely on Local Government Institutions?** Throughout Pakistan's history, military dictators have favored local government systems that align with their vision, often circumventing party politics and parliamentary oversight. Examples include the Basic Democracy system (1965) under General Ayub Khan, the Local Government System (1979) under General Zia-ul-

Haq, and the Devolution Plan (2001) under General Pervez Musharraf. The Basic Democracy system, in particular, was hailed as an idealistic approach, as it introduced the registration of births, deaths, marriages, and divorces, providing a vital institutional framework for data management. This innovation earned credit for Field Marshal Muhammad Ayub Khan, demonstrating the potential of well-designed local governance. However, the current government has deviated from this approach, rendering local government institutions less effective and undermining their ability to represent the people at the grassroots level. By abandoning the decentralized authority and empowerment that defined previous military-backed reforms, the current system has failed to deliver on its promises, leaving a legacy of ineffective local governance.

**Role as 3rd Tier of Govt.** In democratic countries like the United Kingdom and Germany, local government institutions have been a cornerstone of effective governance, serving as the 3rd tier of government. These institutions have a long history of delivering vital services, promoting community development, and ensuring citizen participation. For instance, the UK's parish councils date back to 1894, while Germany's municipal governments have their roots in the 19th century. In contrast, Pakistan's local government system has struggled to achieve its potential due to challenges like lack of financial and administrative autonomy. Despite constitutional provisions and local government rules, provincial governments have failed to provide an enabling environment for effective local governance. To address this, it is essential to empower local governments with sufficient resources, authority, and support, enabling them to manage local affairs, deliver services, and

represent the people at the grassroots level. By learning from international best practices and strengthening local government institutions, Pakistan can unlock the potential of its 3rd tier of government, fostering more inclusive, responsive, and sustainable development.

**Historical Account of Land Ownership in Villages Jattipind and Alluli, Haripur, Khyber Pakhtunkhwa by Dr. Babar Sultan Khaghan Jati Gojar Khathana.** The land of Hazara Gojran, encompassing the villages of Jatipind and Alluli, has historically been owned by the Gojar tribes. However, with the arrival of other tribes in the area, the land was shared among different tribes through various means. Prior to the arrival of the Utman tribe, the land of villages Jatipind and Alluli was entirely owned by the Gojar tribe, while the land of Jama Mian was owned by the Miangan Gojar tribe. The Gojar Miangans held the position of lumberdars in Jama Mian. Following the arrival of the Utman tribe in Jama Mian, they displaced the Miankheil Gojar Khitanas of Jama Mian to villages Jogi Mohra and Bajeeda, and renamed Jama Mian as Jama Utman. The lumberdari of villages Jogi Mohra and Bajeeda remained with the Miankheils. Meanwhile, the lumberdari of villages Jattipind and Alluli, previously held by Muqadam Sardar, was transferred to his descendants. According to local elders, a few Utman people, including their chief at that time from the village Jama Utman attempted to steal the land record book of the villages Jattipind and Alluli from the descendants of Muqadam Sardar. A quarrel ensued, resulting in the land book being partially torn, with the Utmans taking the torn pages. Consequently, a portion of land from villages Jattipind and Alluli, along with partial lumberdari, was transferred to Jama Utman. Later, in a murder case in village Jama Utman, the torn part of the land book was

used as bribery and ended up with the Qazi of Skindarpur. The partial lumberdari was also transferred to the Qazi of Sikandarpur, along with the land, around 1804 CE. However, during the land reforms implemented by Khan Muhammad, the then-Patwari of the area, the usurped land was returned to its original and legitimate owners in Jattipind and Alluli. The complete lumberdari of villages Jattipind and Alluli was also restored to the Gojar Khitana Khagans of Jatipind.

According to Professor Dr. Babar Sultan Khagan Khitankheil of Jattipind, despite the "night theft / larceny" incident, the Gojar Khitana Khagans remain the owners of the fertile land in Jattipind and Alluli. The lumberdari of villages Jattipind and Alluli remains with its legitimate owners. The Gojar Khitana Khagans of village Jattipind coexist harmoniously with other tribes, enjoying mutual respect and prestige.

## **Bibliography**

1. Adesh Katariya (The Great Aryan) @ page 10
2. Arunash B. Goswami (Menander, the Ancient Greek King) @ page 10
3. V. Gordon Childe (The Aryans - A Study of Indo-European Origins) @ page 11
4. the Georgian chronicle Kartlis Tshkovreba –Vakhtang of Georgia Indian Invasion Campaign @ page 11,
5. Prof. Dr. Serdar Bulut, (Göç, Göçebe, Göçer, Göçer evli/evlü, Göçer oba, Göçgün(cü) /Göçkün(cü), Göçmen/GöçmelveKonargöçer/GöçerkonarSözcükleriÜzerineBazı Notlar) @ page 11
6. David Levan Muskhelishvili, in his article “Some Issues of Georgian History in Armenian Historiography;
7. **Encyclopedia Iranica** and prominent historians such as George G. Cameron (History of Early Iran, 1936), I. M. D’yakonov (Istoriya Midii, 1956), Mary Boyce (Zoroastrianism II, 1982), A. T. Olmstead (History of the Persian Empire, 1948), W. Culican (The Medes and Persians, 1965), E. A. Grantovskii (Rannyaya istoriya iranskikh plemyon Perednei Azii, 1970), and M. A. Dandamaev (Persien unter den ersten Achämeniden, 1976), the Median dynasty lasted about 120–128 years. Deioces (Dayukku)
8. Johann Friedrich Blumenbach , German anthropologist / Physiologist ( scientific Race Throy ) @ page 12
9. Gloria Ladson-Billings and William Tate ,American anthropologists (Critical Race Theory) @ page 12
10. Burjor Avari, an Italian scholar Guido Gozzano (Journey to the Cradle of Mankind) @ page 12
11. Kahana (Rajatrangni) @ page 13
12. William Jones, Max Müller, and Lord Thomas Babington Macaulay, as D.R. Bhandarkar ( Aryan Conquest Theory) @ page 17
13. Mehmed Neşri (Turkey) Kitab-ı Cihannüma @ page 17

14. Leonti Mroveli (Georgia) – Kartlis Tskhovreba , according to which Targamos descendant of Hazrat Japheth was the first Gujjar on the earth, @ page 17
15. Stepanos Orbelian (Armenia) - History of the Nation of Archers @ page 17
16. Vladimir Minorsky (Russia) - The History of the Khazars @ page 17
17. A.F. Rudolf Hoernle, a British orientalis "Some Problems of Ancient Indian History," @ page 17
18. A.F.R. Hoernle (History of India) @ page 17 , also described the Gujjars as Turki tribe.
19. A.N. Raina's "Geography of Jammu and Kashmir" @ page 18
20. J. Camphill's "History of Gujarat" @ page 18
21. Thomas J. Samuelian "Armenian Origins" @ page 18
22. Suren Ayvazyan (Armenian) - "Aryans" @ page 18
23. Mir Khvand ("Rauzat-us-Safa") @ page 18
24. Muhammad Qasim Farishta ("Gulshan-i-Ibrahimi") @ page 18
25. St. Isidore of Seville ( Etymologiae / Origines) @ page 18
26. Dr. Ashok Harsana, (Forbearers of the Aryan Legacy-The Gurjars),@ page 19
27. Prof. Dr. Ghulam Mustafa Shar in his lecture "New Discoveries: Origin, Ascent, and Descent of the Indus Civilization" @ page 19
28. Namit Arora in "Indians - A Brief History of a Civilization" @ page 19
29. Dr. Niraj Rai's research paper on IVC @ page 19
30. Bal Gangadhar Tilak's "The Arctic Home in the Vedas" @ page 19
31. Manali S. Despande,an "History of Indian Caste System and its Impact on India Today" @ page 28
32. Dr. Rimsha Javed ( article on Caste System in India) @ page 29

33. Dr. David Muskhelishvili, "Dialogue on Civilization and The Georgian History (Caucasus Region Political, Economic, and Security Issues) @ page 31
34. G. S. Ghurye, an Indian sociologist and professor at the University of Bombay, article titled "Caste and Race in India" @ page 33
35. **Najma Mushtaq** Research Scholar Dept of Social Work, Maulana Azad National Urdu University Hyderabad, India "Tracing the Origin of the Gujjar Community" @ page 41
36. **Dr. Adesh Katariya**, also an Indian historian, in his book "Ancient History Of Central Asia" @ page 41
37. Georgian historian Dr. Huthi" travelogue @ page 41
38. Hafiz Abdul Haq Sialkoti Tareekh-e-Gojran @ page 42
39. **Monarch Harsha Vardan**'book 'Harsh Chitra' @ page 42
40. Yasar Mehmood and Nazir Hussain conducted a case study on " Historical Background and Socio- Cultural Aspects of Gujjar community in Jammu and Kashmir @ p-43
41. Qamar Rabani Chechi from occupied Rajouri Jammu & Kashmir, book " Qadeem Tareekh-e-Gurjar @ page 44 where he mentions that in Persian, Gujjars are known as 'Qajar'.
42. Khulasa Tareekh-e-Gujjar" by Sardar Mir Zaman Gorski Abbottabad @ P-44
43. **Sri Lankan historian Mahanama Thera**, in his 5th-century CE chronicle **Mahavamsa**, refers to Kanika as the king of Gujan, identifying him as a Kushan ruler. The term "Gujan (Pali language) " was used for Gujjar @ page 42
44. Chinese historian **Fan Ye**, in his 2nd-century CE work Hou Hanshu, mentions that Yuezhi and Kushan were other names for the Gujjar tribe while discussing the Han Dynasty and the Hunnic movements in Central Asia and surrounding regions @ page 42.

45. **Mohd Abdullah** from Economics Department of Ambedkar University of Lucknow his Research work on the Gujjar Community @ page 42.
46. Various historians' names reported @ page 41 who defined the grand word "Gujjar".
47. Dr Huthi of Georgia and Gujjar Gotras @ page 44 , according to him, Jat and Jatii are branches of the Gujjar stock.
48. Arab writers like Abu Zaid and Al-Masudi confirm that Pratiharas were Gurjars @ page 44
49. Dr. Ashok Harsana @ page 19-20 Forbearers of the Aryan Legacy @ page 45
50. **Dr. Irawati Karve** (the father of sociology in India) "Kinship Organization in India" @ page 49.
51. **Prof. Chogoshvili** of the Georgian Academy of Sciences conducted an ethnological study of the Gujjars in the 1960 @ page 49
52. **Prof. Levan Maruahvili** of the Georgian Institute of Geography wrote ' there is enough evidence to sustain a case for study to find out when the Georgians started moving to India@ page 49
53. **K.M. Munshi (an Indian historian)** discussed twelve queries in his book "Glory that was Gurhjara Desa" @ page 52
54. Tornike Pkhaladze is a Georgian based historian in Tbilisi and affiliated with the Georgian Technical University, article "Gugars of Georgia" @ 56
55. Indian historian **Mubeen Ikram Gujjar**, "A Short History of Gujjars" discussed the grand word Gujjar also spelled as Gojar etc, @ page 60
56. Major A.H. Bingley's book "Jats, Gujjars, and Ahirs" @ page 56
57. Strabo (64 BCE - 24 CE), a Greek geographer and historian from Minor Asia (Anatolia/Turkey), "Strabonis Rerum Geographicarum Libri XVII" (The Geographica) @ page 57
58. **The Active-Static Theory (AST)**, introduced by Georgij A. Klimov (Russian), Tamaz V. Gamkrelidze (Georgian), and

- Vyacheslav V. Ivanov (Russian) in the 1960s-1980s @ page 58
59. Dr. K.M. Munshi, acknowledge that Rajputs, Jats, Ahirs, and Jatiis are esteemed branches of the Gujjar tree @ page 55
  60. Dr. Majid Hussain, Professor Geography Department in the University of Kashmir at Jammu Occupied Kashmir @ page 83 of his book “Geography of Jammu & Kashmir State” published in 1985 reported that “in the opinion of Arab geographers, Gujjars were the inhabitants of Juzr. Al-Idrisi states that Jurz or Juzr was the hereditary title of a king as well as the name of a country.” The Arab writers called the Gujjars as Jurze or Juzrs @ page 61.
  61. (1) Introduction to the History of Georgia by Dr. Giergi Melikshvili, (2) Some Aspects of Georgian Historian in Light of the Atmenian Historiography by David Muskhelishvili, Director of the Historical Institute at Ivane Javakhishvili University at Tbilisi Georgia, (3) Jaimoukhi, Strabo and Herodotus also used Gugar, Gowjar, Gurgar for the Gurjars / Gojars, (4) Manali S. Desponde in his book History of Indisn Caste System, Dr Rimsha Javed Indian Sociologist, (5) Dalip Singh Alhawat - Jat Veeron ka Itihas, and (6) Rajatrangri by Kalhana @ 57.
  62. Parvez Dewan, "Indian Communities Tracing Their Ancestry to Georgia @ page 58
  63. Ahmad Vafik Pasha, “Lehce-i-Osmani” a 19<sup>th</sup> Ottoman Turkish dictionary” @ page 70
  64. Maḥmūd Kāšġarī in Dīvān loġāt al-Tork (1072–1083 CE) @ page 70
  65. Turkish historian **İlhan Şahin** of Kyrgyz-Turkish Manas University, The Oghuz Turks of Anatolia (Pearl Strings, Volume II, the 14th-century) @ page 71
  66. Prof. Dr. Serdar Bulut of Alanya Alaaddin Keykubat University (Alanya Alaaddin Keykubat Üniversitesi in Turkish), in his article titled “Göç, Göçebe, Göçer, Göçer evli/evlü,  
Göçer

- oba, Göçgün(cü)/Göçkün(cü), Göçmen/Göçmelve Konargöç er/ Göçerkonar Sözcükleri Üzerine Bazı Notlar,” @ page 72
67. Major A.H. Bingley "Jats, Gujars and Ahir" @ page 73
68. V.A Smith (the British historian) 'The Early History of India,' according to him ( at page 411) , **the well known clan of Parihar Rajput is a branch of the Gurjara or Gujar stock. @ page 75,**
69. Dalip Singh Ahlawat –“Jat Veeron Ka Itihas **जाटवीरोंकाइतिहास.**” In the ancient past, India was also named as “Tianzhu, Jambudvipa, Aryavarta, Hindustan, Bharat (Hindus prefer to use India as the official and constitutional name instead of Hindustan, because Hindustan was named after Hind, a descendant of Hazrat Nuh a.s who inhabited Hinduvipa after the flood of Nuh – Manu. Therefore, in order to preserve the theme of Hindus and Gujjars as indigenous, India had been retained as the official name) @ page 77.
70. Noah Flood: Muhammad Qasim Farishta (in Tarikh-e-Farishta), Ibn Akhvand (in Rauzat us-Safa), and various Jewish historians such as Flavius Josephus (a Roman historian, in Antiquities of the Jews), Sa’adia ben Yosef Gaon (a Jewish rabbi and philosopher of the Abbasid Caliphate, in The Book of Beliefs and Opinions), Salamanes Hermias Sozomenos (a Roman historian, in The Complete Works of Sozomen of Bethelia), Herodotus (the Greek historian known as the "Father of History," in Historiography), Jordanes (a German philosopher, in Getica, 6th century CE), and Nethanel ben Isaiah (a Yemenite Jewish rabbi, in Nur al-Zulmwa-Mashbah al Hikm) and British historian John Briggs, M.R.A.S. in his book “ History of the Rise of the Mahomedan Power in India till the year A.D. 1612 on its page lxiv ‘**the population of India, like that of other parts of the globe, arose from the descendants of Noah’**) @ page 78.
71. According to Ibn Akhvand and Sa’adia ben Yosef Gaon, Seva bin Ra’amah and Hazrat Hind settled in India

- (Hind). **According this, Hazrat Rama ji and Shiva ji lived in the era after the Noah Flood which contradicts Hindus philosophy @ page 70**
72. Lieutenant Colonel James Tod - Annals and Antiquities of Rajasthan, On page 19, he mentioned that “India was first planted and peopled country after the flood” @ PAGE 71.
73. Prof Shanta Rani Sharma " Origin and Rise of Pratiharas of Rajasthan@ page 78
74. The Spanish scholar and Archbishop of Seville Saint Isidore introduced the “**Hemities, Semities and Japethies theory of population**” that population over this earth replenished after Noah Flood through his three sons Hem, Sem and Japheth @ PAGE 81.
75. **Indian writer Vansant Sinde mentions that** “people of the Indus Valley Civilization were the same as the Vedic people". This idea was opposed by the American Geneticist Prof. Rajib Khan who didn't agree with the Shinde's conclusion and concluded through their own research that“Aryans migrated to the India Subcontinent ". Further, Geneticist Dr. David Reiche of Genetic Department of US Harvard Medical University in his book " WHO WE ARE and HOW WE GOT HERE" described that " almost all human population are mixtures resulting from multiple population migrations and gene flow instead of allele flow @ page 81.
76. Dr. **R.G. Latham** theory @ page 82
77. **Burjor Avari**’, an Indian historian -“India- The Ancient Past” @ page 82
78. **Sailendra Nath Sen**,Professor of History in University of Calcutta, - “Ancient Indian History and Civilization” @ page 83
79. **Prof. Dr. Amitabh Vikarm Dwivedi** from Sri Mata Vaishno University India ([amitabh.vikram@smvdu.ac.in](mailto:amitabh.vikram@smvdu.ac.in)) @ page 84

80. Persian scholar Saya Bin Farighun - "Hudud ul Alam" and Kashmiri Hindu Brahmin writer Kulhana - "Rajatrangri" @ page 85
81. VC Prof. Suhas Pednekar, Pro VC Prof. Ravindra D. Kulkarni, and Prof. Prakash Mahanwar of the University of Mumbai , co-authors of "Indian History from Earliest Times to 1000 CE" @ page 85-86
82. Prof. Shantarani Sharma's - "Origin and Rise of the Imperial Pratiharas of Rajasthan," @ page 87
83. Prof Shanta Rani Sharma in her book " **Origin and Rise of Pratiharas of Rajasthan**" @ page 88
84. Burjor Avari in his book "**India Ancient Past**" @ **P-88**
85. **en-academic.com** @ P-91
86. Anatole A. Klyosov, Igor L. Rozhanskii (Email: [aklyosov@comcast.net](mailto:aklyosov@comcast.net)). Article by the Academy of DNA Genealogy, Newton, USA on Haplogroup R1a as the Proto Indo-Europeans and the Legendary Aryans as Witnessed by the DNA of Their Current Descendants conducted by Moti Lal Saqi book "The Gujjars" @ page 288
87. Josephus, in Antiquities of the Jews @ page 150
88. al-Ṭabarī, in Tārīkh al-Rusul wa'l-Mulūk, @ page 150
89. Ibn Ḥawqal, in Kitāb al-Masālik wa'l-Mamālik @ page 141
90. Pliny the Elder, in Natural History, and Ptolemy, in Geographia @ page 141
91. **According to Olson et al.'s 1994 study** (Olson and his colleagues authors), the Qajar tribe was lived in Armenia as subgroup of Gowjar or Gurgars of the Asia minor / Caucasian region. "Qajar" is a Persian word used to refer to the "Gowjar" or "Gujar" or "Gurgars" @ page 193
92. **Strabo in his book "Geography"** mentions the region of Gordyene, inhabited by the Gordyaei, while Pliny's "Natural History" refers to the region as Carduene, the "Res Gestae Divi Augusti" mentions the region of Gordyae

- and the "Geography" of Ptolemy uses the name Giordi to refer to the region. @ page 209
93. Zafar Habib Gujjar from Lahore in his article the history of various clans of Gujjars) @ 210
  94. The Zagros mountainous area in the Iraqi Kurdish city of Sulaymaniyah has been identified as "Gojar Mount" in the UNHCR report published on 07 July 2011 @ page 201
  95. Dr. Mark Harwood, an Australian scientist, is currently associated with Creation Ministries International (CMI) @ page 210
  96. King Vakhtang I of Georgia launched an invasion of India in 460 A.D, @ page 214
  97. Arunansh B. Goswami, in his article "Menander, the Ancient Greek King of India" @ page 215
  98. W. W. Tarn in his book Greeks in Bactria and India @ page 215
  99. Khuddaka Nikaya (collection of 18 volumes) @ 206
  100. by M.K. Dhavalikar, S.R. Rao, Sir John Marshall, and Mortimer Wheeler @ page 216
  101. Genetic Research report of Hazara University @ page 217-20
  102. Ravi Kapoor, a former IRS officer, UPSC exam mentor @ page 221
  103. **Professor Majid Hussain**, an Indian scholar, in his book "Geography of Jammu & Kashmir State" (pages 82-83) @ page 223
  104. Umair Mirza - History of Civilization of Central Asia- Volume 2" @ page 288
  105. Dr. Bindu Sahni (Research Scholar Indra Gandhi National Open University-IGNOU New Dehli)- Colonial Forest Acts and their Impact on Pastoralist Gujjars of Himachal Pradesh @ page 289
  106. Dr. David Reiche's book "Who We Are and How We Got Here @ page 291.
  107. Arthur Koestler, a Hungarian author, in his book "The Thirteenth Tribe @ page 277

108. A.K. Khodjev- Ancient roots of the Turkic peope @ page 297
109. Qamar Rabbani Chechi in his book "Qadeem Tareekh e Gojran"@ P-291
110. Ibn Rustah in his book "*Al Masalik-wa-Mamalik*" @ page 87
111. K. S. Lal, S. K. Srivastava, M. Monier-Williams, M. K. Baloch, Ashok Harsana, Mufti Abdul Ghani Al Azhari Al Shashi, Dr Javaid Rahi, Qamar Rabbani Chechi, Najima Mushtaq, Arunansh B. Goswami @ 81-82
112. Strabo " book "Geographica" @ page 287
113. **Dr. Javaid Rahi, founder of Gurjar Academy Jammu & Kashmir**, in the first volume of his book "History of Gujjars" @ page 291
114. CDFD Hyderabad India genetic report @ page 304
115. Professor Dr. Ghulam Mustafa Shar's lecture on the subject "New Discoveries: Origin, Ascent & Descent of the Indus Civilization" at the Pir Hissamuddin Shah Rashdi Auditorium, Institute of Sindhology, University of Sindh, Jamshoro @ page 305
116. Saharanpur War, 1824 CE Uttar Pradesh, India @ page 306
117. Gojar Calendar @ page 307
118. **Ashot Sargsyan** (Armenian historian / politician) in his book "The History of Armenia from the Origin to the Present Day" @ page 328
119. Richard Cordaux, Robert Aunger, Gillian Bentley, Ivane Nasidze, S.M. Sirajuddin, and Mark Stone-king from the Max Planck Institute for Evolutionary Anthropology, University College London genetic research report published in the Current Biology Journal (Cell Press) @ page 329
120. NLM / PubMed Genetic study Report 2019 @ page 318
121. Dr. Inamullah Yousafzai genetic research report on five major tribes of district Swat and Dir @ page 330
122. Rohini Krishnamurthy research report @ page 332

123. Vakhushti Bagrationi ("A New Description of Georgia", 1745 CE), who mentions the Gorygyo clan in Georgia @ page 332
124. **Movses Khorenatsi** ("The History of Armenia", 1961), and **Nikoloz Berdzenishvili** ("The History of Georgia) @ page 332
125. Al-Biruni's "Kitab al-Hind" and Ahmad Bican's Durr-i-Meknun @ page 332
126. Professor Aleksandre Mikaberidze book Georgians in the Subcontinent @ page 334
127. Abu al-Ghazi Bahadur Khan's book Shajara-i Tarakima @ page 336
128. Shah Abbas I of Persia who ruled from 1588 to 1629 - book "Tarikh-i Shah Abbas" @ page 336
129. Muhammad ibn Jarir al-Tabari (838-923 CE), book "Tarikh al-Tabari" and Ibn Khaldun in his book "The Muqaddimah" mention word "Gurj" for Gujjars @ 337
130. Mehmed Neşri (Kitab-ı Cihannüma) and Mustafa Âli (Künhü'l-Ahbâr) @ page 337.
131. Stepanos Orbelian (1250-1305 CE), "History of Sisakan", and Grigor Aknerts'i (13th century CE) "History of the Nation of Archers" @ page 337
132. Vladimir Minorsky (1877-1966 CE) and Mikhail Artamonov (1898-1972 CE), "Studies in Caucasian History" and "The History of the Khazars" respectively @ page 337
133. Gaurishankar Hirachand Ojha (1865-1947) book "Rajputana Ka Itihas @ page 338
134. Gaurishankar Hirachand Ojha (History of Rajputana), Ramesh Chandra Majumdar "The History of Bengal," Anant Sadashiv Altekar (The Gupta Empire), Dinesh Chandra Sircar "The Guhilas of Kiskindha" @ page 338
135. **Xanthus** (Lydiaca), **Theopompus** (Philippica), **Hellanicus** of Lesbos (Persica) , **Duris** of Samos (Histories) @ page 339
136. **Ashot Sargsyan** (Armenian historian / politician) ,"The History of Armenia from the Origin to the Present Day",

137. Russian Archaeologists Sergei P. Tolstov and Ilya G. Ravich report @ page 341
138. A.F. Rudolf Hoernle, a British scholar, book "Some Problems of Ancient Indian History @ page 329
139. William Jones (1770 CE) and Max Müller (1823-1900 CE) and D.R. Bhandarkar's (Indian historian) introduced Aryan's Migration Theory @ page 341
140. Nivolos Suvorov's article "The Origin of Aryans and their advance into India" @ page 343
141. Lars Martin Fosse, article "Aryan Past and Post-Colonial Present" @ page 346
142. **Movses Khorenatsi** (The History of Armenia), and **Nikoloz Berdzenishvili** (The History of Georgia," @ page 346
143. Dilip K. Chakrabarti, his book "Colonial Indology: Socio-politics of the Ancient Indian Past," and mathematician and computer scientist N. S. Rajaram point of view @ page 346
144. Peter E. Hook book "Aryan and Non Aryan in India" @ page 347
145. Majid Husain's book "Geography of Jammu and Kashmir State" @ page 347.
146. Mahmud Kasghari, a Kara Khanid scholar and author of the "Divanu Lugat'it-Turk" (Diwan Lughat Turk Dictionary) @ page 348
147. Gujjar Qom ki Tareekh by Mufti Idrees
148. Javed Choudhary – Georgia Key Gujjar @ page 350
149. Elguja Khintibidze's book "The Designation of the Georgians and their Etymology @ page 352
150. M. A. Rahim's articles, "The Oghuz Turks and Their Relations with the Gujjars" and "Ethno-Linguistic Affinities between Gujjars and Oghuz Turks" (Journal of Language and Linguistics, 2015). Ashok Kumar Srivastava's "The Central Asian Origins of the Gujjars" and B. N. Puri's "The Gurjars @ 354
151. Rana Ali Hassan Chauhan - 'A Short History of Gurjars' @ 355

152. Dr. Nadeem Mubarik and Gurmukh Singh, Director of the Forensic Science Laboratory in Jammu and Kashmir, Genetic Legacy of the Silk Road @ page 356
153. Christopher Hutton, a scholar from the University of Hong Kong, in his book "Re-thinking the History of the Aryans Paradigm @ page 358
154. . Nikolai Suvorov's book "Indo Aryan Migration into India" @ page 359
155. Sujay Rao Mandavilli's paper "Syncretism and Acculturations in Ancient India" @ page 360
156. The White and Aryan Civilizations" by Hamma Mirwaisi and, Dr. Vinod Kumar Verma, Professor, retired from University of Rajasthan, Jaipur & G.G.S.Indraprastha University, New Delhi (India) (Email: [vk1951@gmail.com](mailto:vk1951@gmail.com)) – book “The White and Aryan Civilizations” @ page 360
157. Acharya Chatursen Shastri (Indian & Aryan History) @ page 361
158. Charles Fulkes Watson in Darius the Median Identified (1885), Mikhail Dyakonov in Outline of the History of Ancient Iran (1961), History of the Ancient World: East. Greece (Olma Media Group.), and the Encyclopedia Iranica @ page 361
159. Choudhary Akbar Khan, book "Tareek-e- Gujjar Gonjh @ 362
160. Xuanzang (also known as Hiuen Tsang) @ 362
161. Suren Ayvazyan (Armenian historian & geologist), in his book Aryans or Vedic Aryans @ 363
162. The History of Armenia by **Movses Khorenatsi** @ P-363
163. Indian scholar Pooja, from Dyal Singh College, New Delhi, in her presentation on Ancient Indian History, offers a comprehensive exploration of the Aryan origins and the historical evolution of the Vedic Period @ 364 (discovered of Kassite inscriptions from ancient Iraq, dated to around 1600 BC)

164. Swami Dayanand Saraswati suggested Tibet, Dr. L.D. Kalla favored Kashmir and the Himalayas. Dr. Sampurnan and proposed the Saptasindhu region, and Dr. Triveda pointed to the River Devika @ P-365
165. Bal Gangadhar Tilak (The Arctic Home in the Vedas) @ page 365
166. Sir James Macnabb Campbell, historian and ethnologist, (History of Gujarat) @ page 365
167. Adesh Katariya,(The Great Aryan) @ page 366
168. Carleton S. Coon (The Races of Europe) @ page 367
169. . Gamkrelidze and V. Ivanov (Indo-European and the Indo-Europeans) developed (the Armenian Hypothesis) @ page 367
170. Vere Gordon Childe (the Aryans -A Study of Indo-European Origins) @ page 367
171. Namit Arora (Indians -A Brief History of a Civilization) @ page 368
172. Thomas J. Samuelian, (Armenian Origins, an Overview of Ancient and Modern Sources and Theories) @ page 368
173. Porus Homi Havewala (the Saga of the Aryan Race) @ page 369
174. Walter Bruno Henning, Josef Markwart, and Mary Boyce have identified Airyanem Vaejah with areas around the Aral Sea and the Oxus River @ page 369
175. Russian linguistic and Philosopher **Georgiy Zograf's** work on Indo-European languages @ page 369
176. David Reich, also highlight links between Caucasus populations and ancient Iranians @ page 369
177. Italian scholar **Guido Gozzano** " Journey to the Cradle of Mankind" @ page 357. His quote is "**I am well aware that these Hindus are Aryans of our stock, our brothers**".
178. The Persian Book of Kings" by Ferdowsi, "History of the Ancient Iranians" by Ehsan Yarshater, "The Encyclopedia of the Iranian World" by C.E. Bosworth, "The Persian Empire: A History" by Lloyd Llewellyn-Jones, and "Iranian Identity and Cosmopolitanism:

- Spheres of Belonging" by Ali Mirsepassi, which all provide insights into the Aryan connection and the early history of Iran @ page 370
179. Muhammad Qasim Farishta (in *Tarikh-i-Farishta*), Ibn Akhvand (in *Rauzat-us-Safa*), and other historians describe the re-emergence of the world's population from the descendants of Hazrat Noah (A.S.) @ page 370
  180. Karel Werner ( in the *Indo-Europeans and the Indo-Aryans*), Christopher Hutton (*Re-thinking the History of the Aryan Paradigm*), and Friedrich Schlegel (*On the Language and Wisdom of the Indians*" (Über die Sprache und Weisheit der Indier, written in 1808 CE)), on the concept of "Proto-Indo-Aryans @ page 372
  181. Philologist J.P. Mallory argues that "As an ethnic designation, the word [Aryan] is most properly limited to the Indo-Iranians @ 374
  182. Emil Avdalani and Tedo Dundua, faculty members at the Institute of Georgian History. They published an article titled (Silk, Spices and Oil - 'Transcaucasian' Trade Route and Georgia) @ page 377
  183. German scholar Wolfram Eule's 1979 book, (*Aryan-Greek Communities in Nominal Morphology and their Indo-European Origins*) @ page 378
  184. Martin Litchfield West (1999) and Calvert Watkins, in their works "The Invention of Homer" and "How to Kill a Dragon" respectively @ page 378
  185. Swami Vidyan and Saraswati's book "Aryavarta- The Original inhabitate of Aryans @ page 379
  186. Peter-von-Bohlen and Theodor Benfey, renowned German philologists and scholars of Sanskrit, Arabic and Hebrew, and as corroborated by McClintock and Strong *Biblical Encyclopedia* @ page 380
  187. Sir Robert Eric Mortimer Wheeler, a British Indian Army officer and Director General of the Archaeological Survey of India (1944-1948 CE) –*Indo-Aryan Migration Theory* @ 368

188. Sir Max Mallowan and Richard Timothy Schadla-Hall, supported Wheeler's theory. Wheeler's comprehensive research is compiled in his book "My Archaeological Mission to India and Pakistan," published in 1976 CE @ page 381
189. Geologist Sir John Marshall views @ page 382
190. Dr. Yousef Majidzadeh and Aryans @ page 383
191. William Jones ( Laws of Manu ) @ page 385
192. Cunningham's Ancient Geography of India (1871) 'Kingdom of the Gurjar' @ page 386
193. W. A. Forhes states note on Meerut castes @ page 386
194. Banabhatta book Harsh Chitra @ page 386
195. Hafiz Abdul Haq Sialkoti book "Tareekh-e-Gojran" @ page 386
196. Dr. Huthi, a Georgian historian and archaeologist's "Indian Travelogue 1967" @ page 387
197. Mufti Abdul Gani Al-Shashi Al Azhari ( Qadeem Tarikh-i- Gujjar ) @ page 387
198. Rahul Khari's book "Jats and Gujjars-Origins" @ page 375
199. Khursheed Ahmad Bhat's article "Arrival and Origin of Gujjars" @ page 387
200. Encyclopedia Iranica, Mohammad Hassan Khan Moqaddam (Etemad-al-Saltana) was a prominent Qajar- and historian from the Moqaddam tribe}} @ page 388
201. Tony Joseph, Indian journalist and author of "Early Indians-the Story of Our Ancestors and Where We Came From (Uncovering the Origins of Indians) @ page 389
202. Jawaharlal Nehru, former Indian Prime Minister (1947-64), book "The Discovery of India @ page 390
203. Muhammad Ajmal (Govt Post Graduate College Mansehra), in his article "Gujjar History" @ page 390
204. Strabo (a Greek historian), book "Geographica" @ page 390

205. Arunansh B. Goswami, an Indian historian, lawyer, and political consultant, has written various articles on "Ancient Greeks," including "Ancient Greeks Were Mentioned in Ramayana, India's Main Epic," "Ancient Greeks of Gujarat, India," and "Ancient Greeks of Kashmir, India." @ page 392
206. India's Main Epic," Goswami" @ page 393
207. Alexander the Great Indian invasion in 326 BC @ page 394
208. Khursheed Kamal Aziz's book Rehmat Ali-A Biography @ page 395
209. Nikolai Suvorov, a German scholar, in his research paper on "Indo-Aryans Migration into India" @ page 396
210. Professor Bal Gangadhar Tilak, a prominent Indian nationalist, journalist, and social reformer, and leader of the Indian independence movement against British rule, discussed the Aryan problem in his book "The Arctic Home in the Vedas (The Origin of the Aryans and Their Advance into India)" @ page 383
211. According to archaeologist Klaus Schmidt, the discovery of Göbekli Tepe has rewritten the history of early civilization @ page 397
212. Manu Flood / Noah Flood @ page 398
213. W E.D Allen in his book The Peoples of Georgia @ 399
214. Mir Khvand's "Habib al-Siyar al Akhbar Afrad al-Bashar" @ page 389
215. Surah Al Mu'minin (verses 23, 26, 29, and 31) @ page 400
216. Dr. A.F. Rudolf. Heornle in his book "Indian History" @ page 403
217. Mubeen Ikram Gujjar, an Indian historian book " A Short History of Gujjars" @ page 403
218. Wright, Haldane, and Fisher's theory @ page 404
219. Basoya Auskhat traces their ancient past to northern India during the Huna invasion @ page 404
220. Mubeen Ikram Gujjar, an Indian historian in his book " A Short History of Gujjars" mentions that "in the early days

of the subcontinent, the word "Gujjar" (گجر) was used. Later, it evolved into "Gojar" (گوجر), and the current pronunciation is "Gujjar" (گجر). In other countries, it is spoken in local languages as Gurji (گرجی), Gojar (گوجر), Garjar (گرجر), Gorganī (گورگانی), Gurjani (گورجانی), Gurjar (گورجر), Gudar (گودر), and Gurj (گورج)" @ 405.

221. Qazi Riaz Rehman Nikial, who reported that Arab Bedouins who migrated from Saudi Arabia in 1985 and settled in Qatar claimed to be Gurzar or Gouzar" @ page 407
- 222.
223. Professor Bal Gangadhar Tilak, a prominent Indian nationalist, journalist, and social reformer, and leader of the Indian independence movement against British rule, discussed the Aryan problem in his book "The Arctic Home in the Vedas (The Origin of the Aryans and Their Advance into India)." @ page 408
224. Archaeologist Klaus Schmidt, discovery of Göbekli Tepe has rewritten the history of early civilization @ P-
225. Dr. Vishwa Jit Gupta, a paleontologist who fabricated and falsified fossil discoveries, publishing over 450 papers and receiving awards before being exposed by Australian geologist John Talent in 1989 @ page 410
226. Iranian scholar Naghme Ghasemi, in article/book "Indo-Iranian Relationship in Pre-Aryan and Aryan Periods," @ page 411
227. Ahmad Bican, İlhan Şahin, and Dr. Serdar Bulut from Anatolia, and Tatiana Anikeeva, G.I. Mensitova, and Akper Aliev from Russia and Central Asia, their comments @ page 412
228. Abu al-Ghazi Bahadur's "Shajara-i Tarākima @ page 12
229. Dr. Muhammad Abdo Ali's book Jabal al Kurd @ P-12



## Gurjjars & Gurjistan:

A retired women Additional Secretary from the Government of Pakistan, belonging to a Gurjjar family and settled in Lahore, shared a compelling account of an encounter during the Hajj where she met a professor of History, Nani Gelovani, of Tbilisi State University, Georgia, with Russian ancestry, whose forefathers had migrated from Russia when Georgia was a part of it. Professor Gelovani introduced herself as a native of Gurjistan, the traditional name used for Georgia - "the Land of the Gurjars."

According to Professor Gelovani, Georgia's Gurjjars are engaged in cattle and dairy farming as well as in the bakery business. They export dairy goods and bakery products to Russia and parts of Europe. She added that the local name for the bakeries is "grucars," derived from the name Gurjjars. Professor Gelovani also claimed that Joseph Stalin, the Russian (Soviet Union) Communist President, born in Gori, Georgia, was of Gurjjar descent. She further added that a sizeable number of Gurjjars are German nationals, and that some of their elders were associated with Hitler during the World War II against the Allied Forces.

**Reference:** Chaudhary Muhammad Sabir Advocate, a Gujjar of Village Pind Kamal Khan, Haripur, Khyber Pakhtunkhwa, Pakistan.



Changi Bandi- Haripur KP

