

Hindu-Muslim Unity in Athseni and Muradpur: A Study of Blood Lineage, Customs and the Ethics of Coexistence

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Abstract

This paper traces Hindu-Muslim genealogical and cultural continuity across Athseni, Muradpur, and Sarurpur in Garhmukteshwar Tehsil and the Simbhaoli area of District Hapur, Uttar Pradesh. Drawing on oral testimony from village informants, supplemented by a 1700 CE family register, a Persian-language plaque, and the memory of a carved two-storey haveli whose mason cut one brick a day while two men fanned him, the study reconstructs a migration chain and social world in which religious conversion separated branches of the same family without severing kinship obligations, customs, and material culture. The founding story reaches back to Kithaval (present-day Kithor, Meerut district), where one of two Pandit brothers moved to the 'Meerut ke kothe', faced social ostracism under the term 'tyag', and adopted Tyagi as a surname, transforming exclusion into clan identity. His descendants settled successively in Rachhauri and Athseni, before royal patronage by Raja Tejveer of Kuchesar brought them to Muradpur, where they became zamindars of five villages. Three brothers later shaped the village's internal structure: two converted to Islam while one remained Hindu, their descendants occupying the pattis of Pachhayle and Pohayle, whose names preserve this division in the land's layout. The Maheshre gotra was independently confirmed by four informants among Muslim Tyagi families of Muradpur and Athseni. The thali custom, allocating wedding-day offerings to both mosque and temple while giving precedence to the 'other' community's milai, provides a distinctive expression of shared belonging. Other lifecycle customs (mandha, bhat, haldi, mehndi, ghudchadi, Salami/Tilak, godbhrai, Chhathi, chhuchak), the role of Rajasthani bhaats as genealogical custodians, and the unresolved identity of Raja Tejveer Singh complete the evidentiary picture.

Keywords

Gotra, Hindu-Muslim unity,; Migration chain, Elephant episode, Thali custom, Oral history, Zamindari, Neem River, Upper Ganga plain.

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1. Introduction

There is an image at the heart of this paper that refuses to stay merely architectural. A single mason, working on a two-storey *haveli* in Muradpur, carved one decorated brick each day. Two men stood beside him, fanning him against the heat of a northern Indian summer, so that his hands could remain steady and his eye accurate. The *haveli* itself has not survived. But the memory of that mason, of the patience required, of the two men standing by simply to keep him cool enough to keep working has outlasted the building. It opens a window into what Muradpur has historically understood itself to be: a place where things of lasting value are made slowly, carefully, and by people who sustain one another in the effort.

This paper follows the lineage (based on interviews) that built that *haveli*, a Muslim Tyagi family that traces its ancestry seven generations back to a Hindu ancestor named Ram or Rama Tyagi, and further back still to a founding act of naming in Kithaval, where the word for rejection was transformed into a clan identity. It follows the migration that brought this family from Kithaval to Rachhauti, from Rachhauti to Athseni, and from Athseni to Muradpur, where royal patronage turned migrants into *zamindars* of five villages. It follows the three brothers whose descendants occupy separate *pattis* of the same village, one Hindu, two Muslim living in a spatial arrangement that encodes their common ancestry in the very layout of the land. And it follows the customs, above all the *thali* at weddings, in which Muradpur has turned mutual recognition into a ritual precise enough to be counted and regular enough to be repeated at every family celebration.

The question this paper asks is one that runs through this entire study: what happens to kinship when faith divides a family? Another historical question is deliberately left open: the identity of Raja Tejveer Singh. The oral record preserves two possibilities—a Jat ruler situating the narrative after 1761, or a Tyagi ruler pushing the chronology significantly further back. Since available evidence does not permit a definitive resolution, this article presents both possibilities and identifies the Raja's identity as the central historical question requiring further documentary investigation.

2. The Name That Came from Rejection: Kithaval and the Origin of Tyagi

Every family history has a beginning that is also an ending - a moment when the story could have gone one way but went another. For the Tyagi

families of Muradpur and Athseni, that moment occurred in Kithaval, a place now known as Kithor in Meerut district, where two Pandit brothers shared a household and a social standing rooted in their Brahminical identity.

One of the brothers made a move that the family found deeply transgressive: he went to the '*Meerut ke kothe*' a term carrying connotations of social degradation. The family's response was formal. They performed 'tyag' a Sanskrit-rooted word meaning renunciation or rejection, socially ostracizing the brother.

What the ostracized brother did next is the founding act of this entire lineage history. Rather than disappearing under the weight of rejection, he inverted its meaning. He took the word used to exclude him tyag and adopted it as his surname: Tyagi. In one act of naming, a term of exclusion became a marker of identity. A wound became a banner. That surname, carried forward from Kithaval through Rachhauti, Athseni, and Muradpur, is today shared by dozens of villages and by both Hindu and Muslim households across the Upper Ganga Plain none of whom, perhaps, pause to consider that the name they bear began as an act of defiance by a man rejected by his own family.

2.1 The Etymology of Tyagi: Rejection Transformed into Identity

The Tyagi surname, on the oral account preserved in Muradpur, does not derive from the Sanskrit term for renunciation in a devotional sense. It derives from a specific act of social ostracism performed upon a Pandit brother in Kithaval. The ostracized man's response—adopting Tyagi as his own surname - transformed the vocabulary of exclusion into a vocabulary of selfhood. Farahim Usman Tyagi's genealogy, tracing seven generations back to Ram/Rama Tyagi, ultimately traces back to this founding act of naming.

3. From Rachhoti to Athseni: The First Foothold

The Kithaval brother settled in Rachhauti, and it is from this household that the documented chain of migration begins. Farahim Usman Tyagi states that as many as eighty-four villages of the Maheshre community trace their origin to Rachhauti a claim that, if accurate in broad outline, places Rachhauti at the centre of a genuinely regional settlement network, with Athseni and Muradpur as merely two nodes among many radiating outward from a single ancestral point.

From Rachhauti, descendants moved to Athseni. The village of Athseni carries a layered history that the oral record preserves with unusual candour: locals describe Athseni as having been, in earlier times, a Pathan village whose social character was shaped by Pathan landholders. Over generations the demographic texture shifted until today a significant Muslim Tyagi population inhabits the village, farming its lands and maintaining settlement networks that connect it to Muradpur and the wider corridor. The current village is organized into several *mahallas* and *pattis*: *Mahalla Barhwala*,

Beechpatti, Kangle, Emli, and Teetval—a layered internal geography reflecting the sequence of settlement and the kinship structures of the families who arrived there.

Javed Tyagi of Athseni, whose genealogy traces five generations from himself back to Masitullah Khan, independently confirmed the Maheshre *gotra* in interviews without reference to the Muradpur accounts. Danish Ali of Athseni provided a second independent Maheshre confirmation. This cross-village corroboration, obtained from separate informants on a separate interview date, is treated in this paper as one of the strongest pieces of evidence for common ancestry across the Athseni-Muradpur network.

4. Royal Patronage and the Elephant That Changed Everything

The story of how the Tyagi family moved from Athseni to Muradpur is told in two registers: agricultural opportunity and royal patronage. Elders in Muradpur recount that Raja Tejveer of Kuchesar would arrive at the nearby Simbhaoli railway station riding an elephant, hunt with the assistance of Muradpur's residents, and then proceed to the Ganga to bathe. Through these recurring encounters, the Raja met the Tyagis of Athseni and, recognizing a capable community, invited them to settle in Muradpur. In this telling, royal patronage functions as the hinge on which the family's fortunes turned: from migrants to *zamindars* with a recognized place in the local order.

4.1 The Elephant Incident: Dignity as a Shared Property

The relationship between Muradpur's Tyagi community and Raja Tejveer included one remembered act of remarkable direct confrontation. Once during the Raja's absence, when he was in Lucknow, his elephants left in the care of *mahawats* near the village damaged standing crops. Muradpur's residents addressed a pointed remark to the *mahawat*, unmistakably meant for the Raja's ears:

"Agar katde paalne ka itna shauk hai to apni jageer mein paalo. If you are so fond of elephants, raise them in your own jagir."

The remark made the Raja furious; he began preparing to escalate matters into open conflict. It was at this point that the Raja's mother intervened. Her words have been preserved with a precision suggesting they have been considered worth repeating across many generations:

"Agar tu zamindar hai to zamindar woh bhi hain... bas tu bada zamindar hai aur woh chhote. If you are a zamindar, they too are zamindars.....you are only a bigger zamindar and they smaller ones."

With two sentences the Raja's mother accomplished what formal declarations of equality rarely achieve: she acknowledged the hierarchy of scale between a raja's estate and a village's landholding while insisting that both rested on the same underlying claim—to land and to the dignity that land confers. She did not deny her son's standing. She refused to allow his

standing to erase anyone else's. The aftermath was constructive: Raja Tejveer commissioned the Kuchesar railway station and the Syana Road, infrastructure that improved connectivity for villages including Muradpur.

5. The Four Brothers & the Haryana-Rajasthan Connection: The Hindu Tyagi family of Muradpur

The Muradpur oral record preserves a migration memory that reaches further back—a group of four brothers who migrated from the region remembered as Haryana/Rajasthan. The precise point of departure is held in two traditions one names Bhiwani, another names Gopalgarh but both converge on Rajasthan as the broader origin and on the same subsequent movement toward the Ganga Plain.

Of the four brothers, one moved to the Gangapar region (present-day Bijnor, Moradabad, and Sambhal). One moved to Bihuni, One moved to Vaira in Bulandshahr district. The fourth line is the one that reached the Hapur corridor, initially settling in Khudliya before branching into Mohammadpur, Baddha, Girdharpur, and Muradpur along the banks of the Neem River.

The Neem River deserves particular attention. The oral record repeatedly names it as the geographical spine of this settlement cluster, with habitation developing along its banks. The Hindu family respondent Sudhir Tyagi's house in Muradpur sits today on the Neem River's bank a physical continuity between the founding settlement pattern and the present-day household that is itself a form of living evidence. The river was not merely a geographical feature; it was a determining factor in where families chose to put down roots, and those roots have remained anchored there across the generations.

6. Three Brothers, Two Conversions: How the Village Divided Without Breaking

The internal history of Muradpur's Tyagi community is organized around a moment of religious divergence that, rather than shattering the family, was absorbed into the village's spatial and social structure with deliberate care. Three brothers once formed the core of the household at a critical juncture. Two converted to Islam; one remained Hindu.

The spatial consequence of this division is still visible in Muradpur's village map today. The two brothers who embraced Islam settled in different parts of the village: those in the western strip (*Paschimi Patti*) came to be called Pachhayle, while those in the eastern strip (*Purvi Patti*) were known as Pohayle. The Hindu Tyagi branch maintained its own distinct domestic and ritual space including a *chaupal* that served as the social hub for Hindu Tyagi households. This arrangement Pachhayle in the west, Pohayle in the east, the Hindu Tyagi quarter set apart from both encodes in the village's physical geography a settled and long-negotiated arrangement of kinship, religious identity, and everyday coexistence.

Table-1: The Three-Brother Division: Spatial and Social Encoding in Muradpur

Branch	Faith	Patti/Quarter	Khandaans	Spatial Position
Brother 1 (converted)	Muslim	Pohayle-Purvi (Eastern) Patti	Chirag Ali; Do Bishay; Bhendale; Bichpatiya	Eastern strip of the village
Brother 2 (converted)	Muslim	Pachhayle- Paschimi (Western) Patti	Aadhe Wale; Chauthai Wale; Dhakoliye; Bhootle	Western strip of the village
Brother 3 (remained Hindu)	Hindu	Hindu Tyagi quarter	Pohayle and Pachhayle (mirror naming)	Separate domestic space; own chaupal

7. The Maheshre Gotra: Seven Generations and One Ancestor

The genealogical centrepiece of this paper is the seven-generation family line preserved by Farahim Usman Tyagi and Imran Tyagi. Their account, independently consistent across interviews conducted on different days, traces the following descent:

Ram/Rama Tyagi Chirag Ali Rustam Abdul Kareem Ali Hasan
Ghulam Rabbani Usman Tyagi Farahim Usman Tyagi/Imran
Tyagi

The first name in this chain – Ram or Rama Tyagi – is a Hindu name. It is the name of the ancestor from whom a Muslim family now in its seventh Muslim generation continues to trace its descent. The *gotra* running through this line is Maheshre confirmed in the same interviews and, crucially, confirmed independently by Javed Tyagi and Danish Ali of Athseni, who have no reason to align their testimony with the Muradpur account other than the fact that they share the same ancestry.

The family also reports that at the time of Farahim Usman Tyagi's birth, The bhats came and recorded their names in the same family register. This is a detail of extraordinary significance. The bond between the Hindu and Muslim branches was not merely a matter of remembered ancestry; it was a living social practice, enacted at life-cycle moments within living memory. The names inscribed by the bhats of the Muslim branch's newborn in their own genealogical record - treating them as part of the same family tree.

8. Zamindars of Five Villages: Land, Standing, and the Material Archive

The family's arrival in Muradpur under Raja Tejveer's patronage was not the arrival of tenants but of people who became *zamindars*. Farahim Usman Tyagi and Imran Tyagi state that their family held *zamindari* over five villages: Muradpur (the principal seat, site of the *haveli*), Khudliya, Mohammadpur, Baddha, and Girdharpur. A *zamindari* spanning five

villages in the Garhmukteshwar-Simbhaoli corridor would have made this family one of the more substantial landholding lineages in the area a position consistent with the oral accounts of royal patronage, the carved *haveli*, and the 1700 CE family register.



8.1 The 1700 CE Register and the Persian Plaque

Material culture anchors the family's memory in ways oral testimony alone cannot. Farahim Usman Tyagi reports possession of a register dating to 1700 CE, a document that likely recorded land transactions or household accounts of the kind that landed families of the Mughal and post-Mughal period routinely maintained. Its survival across more than three centuries, passed down through a family that has undergone religious change and territorial dispersal, is a testament to how seriously this family has treated the documentary traces of its own past.

He also mentions a *takhti* (plaque) inscribed in what the family remembers as '*farsi*' script almost certainly a reference to Persian, the administrative and literary language of Mughal and post-Mughal north India. The survival of a Persian-language plaque in this rural Muslim Tyagi household is evidence of the family's participation in the broader administrative culture of the Mughal world, available in the seventeenth and eighteenth centuries to landed families of sufficient standing to maintain written records in the court language.

8.2 The *Haveli*: One Brick a Day

The most vivid piece of material memory this paper contains concerns the construction of the family's carved *haveli*. A single mason worked on one carved brick per day so intricate was the detailing required while two men stood beside him to fan him against the summer heat, so that his hands could remain steady. The building rose to two storeys in lime mortar: modest by later urban standards, but a considerable statement of wealth and aesthetic ambition for a rural *haveli* of its period.

That the memory which has survived is not the building's dimensions or cost, but its human texture the pace of the mason's work, the presence of the two fanning assistants says something important about what this family has chosen to preserve and transmit. The balance sheet of construction is forgotten; the quality of the effort is remembered. This is precisely the kind of detail that marks a community's sense of what it values: not merely what was built, but how it was built, and at what human cost, and with what care.

9. The *Thali*: Muradpur's Most Precise Statement of Belongingness

Of all the evidence gathered in this paper, the *thali* custom is the most structurally elegant and the most deliberate. At Hindu weddings in Muradpur, a *thali* carrying approximately one lakh rupees is prepared with portions allocated to both the mosque or *idgah* and the temple. The allocation follows one invariable rule: the Muslim *milai* is given first. At Muslim weddings, the pattern runs in exact reverse: a similarly constituted *thali* is prepared, and the Hindu *milai* is given first.

Table-2: The *Thali* Custom Structure of Reciprocal Precedence

Occasion	Amount (approx.)	Recipients	Precedence Rule
Hindu wedding	₹1,00,000	Mosque/Idgah + Temple + Muslim <i>milai</i> + Hindu <i>milai</i>	Muslim <i>milai</i> given first
Muslim wedding	₹1,00,000	Mosque/Idgah + Temple + Hindu <i>milai</i> + Muslim <i>milai</i>	Hindu <i>milai</i> given first

The symmetry is exact and intentional: each community, at its own most significant life-cycle celebration, formally prioritizes the other community's customary due. This is not a gesture of tolerance, it is a ritualized structure of mutual recognition, repeated at every wedding because it is what the village has decided it means to belong here. The allocation to both mosque and temple at both Hindu and Muslim weddings means that neither sacred space is acknowledged only when it is the host community's own: both are acknowledged at every celebration. In a country where questions of whose sacred space takes precedence have produced some of the most violent conflicts in living memory, Muradpur's *thali* custom offers something quietly extraordinary: a village that has already answered that question, in practice, at every wedding - by giving precedence, always, to the other.

10. Lifecycle Customs Across the Divide

The *thali* is Muradpur's most distinctive custom, but it is not the only form in which the village's composite culture expresses itself at life-cycle occasions. Both Hindu and Muslim Tyagi households observe a shared set of wedding and childbirth rituals in broadly similar form.

Table-3: Shared Lifecycle Customs - Muradpur

Custom	Occasion	Description	Observed By
<i>Mandha/Mandap</i>	Wedding	Ceremonial erection of the wedding canopy	Both communities
<i>Bhat</i>	Wedding	Customary gifts from the maternal family	Both communities
<i>Haldi</i>	Wedding	Turmeric ceremony for bride and groom; pre-wedding purification	Both communities
<i>Mehndi</i>	Wedding	Henna application; pre-wedding celebration	Both communities

<i>Ghudchadi</i>	Wedding	Ceremonial groom's procession on horseback	Both communities
<i>Godbhrai</i>	Pregnancy	Blessings for expectant mother; maternal family's ceremonial visit	Both communities
<i>Chhuchak</i>	Childbirth	Customary gifts and rites at birth; maternal family's gifts	Both communities
<i>Chatthi</i>	Childbirth	On the sixth day when a child is born	Both communities

These customs share more than a name and an occasion. They share a body: *haldi*-stained hands, a *thali* passed carefully from one set of hands to another, the specific language of blessing recited over a pregnant woman regardless of which mosque or temple her family attends. Culture in Muradpur is not confined to doctrine or to the separate religious calendars of Hinduism and Islam; it is lived in the household, in the body, in the regular repeated gestures of celebration that a family owes its neighbours.

11. The Rajasthani Bhaats: When Genealogy Travelled

Until a generation ago, Bhaats, bardic genealogists travelling from Rajasthan, would visit Tyagi households, both Muslim and Hindus in Muradpur and stay for extended periods, reciting lineage histories aloud and connecting local families to the broader regional narratives of descent and prestige that bardic traditions across northern India have long preserved. Their presence indicates that the family's Rajasthan connection - the four brothers' migration from Haryana/Rajasthan, was not merely a founding memory but an ongoing relationship maintained through the bhat's regular visits.

The Rajasthani bhat no longer arrives in Muslim Tyagi family of Muradpur. But the genealogical memory he once carried in person now survives in the family's own oral record in the seven-generation line from Ram Tyagi to Farahim and Imran, in the Maheshre *Gotra*.

12. Reiteration of the Tradition of Raja Tejvir Singh

Raja Tejvir Singh, the identity of this individual is uncertain and constitutes one of the most important areas requiring documentary verification. The narrative surrounding Tejvir Singh becomes particularly interesting when it intersects with memories of hunting and the movement of large groups of people. The oral testimony describes hunting expeditions involving substantial numbers of people and animals, including references to elephants and the transportation of hunted animals.

Such descriptions may indicate that these were not ordinary individual hunting activities. The movement of elephants, animals and large groups would have required considerable logistical arrangements, including provisions, transport and temporary accommodation.

This possibility opens another historical dimension: the region may have occasionally received politically or militarily significant travelling groups. The role attributed to Tejvir Singh in this context may therefore have

been connected not simply with permanent landholding but also with local arrangements made during the movement or temporary residence of powerful groups. One particularly revealing element is the tradition that, when assistance was required, two Muslim Tyagi brothers were approached. Their involvement is remembered not simply in terms of religious identity but through the language of common kinship or members of the same broader lineage/community.

13. The Unresolved Identity of Raja Tejvir Singh and the Chronology of Muradpur

The reconstruction of Muradpur's history ultimately leads to a significant unresolved question: Who was Raja Tejvir Singh? The answer to this question has the potential to substantially alter the chronology of the entire narrative.

The oral tradition preserves the memory of a ruler referred to as Raja Tejvir Singh. More importantly, the community tradition does not provide a definitive answer regarding his social and political identity. Two competing possibilities emerge from the available evidence.

The first possibility is that Tejvir Singh was a Jat ruler. If this identification is correct, the episode associated with him would have to be situated within a later historical context, potentially after the Third Battle of Panipat in 1761, when the political configuration of the region underwent major changes. Under this interpretation, the traditions concerning the ruler, settlement and associated communities would belong to a comparatively later phase of eighteenth-century regional history.

The second possibility is considerably more consequential. If Tejvir Singh was a Tyagi ruler, the chronology of the narrative would have to be pushed significantly further back. In that case, the traditions concerning Tyagi political authority, settlement formation and the associated villages could belong to a period substantially earlier than 1760.

Such an interpretation would also potentially connect the narrative with the wider traditions concerning the Tyagi ruling lineages of Kuchesar preserved in the oral genealogies. The distinction between these two possibilities is therefore not merely a question of identity. It represents a chronological fork in the historical reconstruction of Muradpur.

14. Conclusion

This paper relies heavily on oral histories gathered through interviews with residents of Atsani and Muradpur, whose combined testimony forms the backbone of the genealogical and narrative material presented above. Oral history of this kind is indispensable for reconstructing local pasts that rarely appear in official archives: the precise wording of a decades-old rebuke to a raja's *mahawat*, the daily rhythm of a mason's work on a long-vanished haveli, the *Thali* ritual. No colonial gazetteer or revenue settlement report

would have preserved these details with anything like the vividness that living memory still supplies.

This paper do not close the story it tells; it opens it. The villages of Athseni, Muradpur, and Sarurpur are not static points fixed on a revenue map but living archives of movement, memory, and mutual obligation, continually renewed by the people who inhabit them. To write their history is, above all, to listen: to the elders' voices as they recount a migration route that has been told the same way for generations; to the silences between names, where a family's own uncertainties about its past show through; and to the weight of a *thali*, passed carefully from hand to hand at a wedding, carrying within it a whole community's understanding of what it owes to its neighbours.

In that listening, this paper has tried to find not only the past but also the contours of a possible future, one in which belonging continues to be built, brick by brick and ritual by ritual, in the same patient, unspectacular way that a mason once carved a haveli's walls, one stone at a time. The coexistence of Hindu and Muslim communities in Muradpur was not built in a day, this coexistence required and continues to require support: the support of elders who transmit the founding stories, of customs that encode mutual recognition, of social institutions that make belonging structural rather than merely sentimental.

At a wedding in Muradpur, the *thali* moves from hand to hand, to the mosque, to the temple, to the other community first. That movement is Muradpur's answer to every question this study has asked. It does not speak. It acts

At present, the available oral evidence does not permit a definitive conclusion regarding identity of Raja Tejveer Singh. Consequently, the paper does not attempt to force the evidence into a single chronological framework. Instead, it identifies the question of Raja Tejvir Singh's identity as the central historical problem requiring further investigation. Thus, the conclusion of this paper is deliberately provisional: the history of Muradpur cannot yet be assigned a single definitive chronology until the identity of Raja Tejvir Singh is established.

Details of Respondents Interviewed

1. *Interview*, Date: 24-25 July 2026, Mr. Farahim Usman Tyagi (36 years), s/o Shri Usman Tyagi, gs/o Shri Ghulam Rabbani, ggs/o Shri Ali Hasan, gggs/o Ch. Abdul Kareem, ggggs/o Shri Rustam, gggggs/o Shri Chirag Ali, ggggggs/o Shri Ram/Rama Tyagi, *Gotra* – Maheshre, Residence – Village Muradpur, Post – Simbhaoli, District – Hapur, Uttar Pradesh and 5 other Villagers
2. *Interview*, Date: 24 July 2026, Mr. Imran Tyagi (42 years), s/o Shri Usman Tyagi, gs/o Shri Ghulam Rabbani, ggs/o Shri Ali Hasan, gggs/o Ch. Abdul Kareem, ggggs/o Shri Rustam, gggggs/o Shri Chirag Ali, ggggggs/o Shri Ram/Rama Tyagi, *Gotra* – Maheshre, Residence – Village Muradpur, Post – Simbhaoli, District – Hapur, Uttar Pradesh and 9 other Villagers.

3. *Interview*, Date: 28 July 2026, Mr. Sudhir Tyagi (42 years), s/o Shri Rajeshwar Tyagi, gs/o Shri Chatar Singh, ggs/o Shri Girdhari Singh, gggs/o Shri Dharam Singh, *Gotra*—Jamadagni Vats, Residence—Village Muradpur, Post—Simbhaoli, District—Hapur, Uttar Pradesh and 12 other Villagers.
4. *Interview*, Date: 28 July 2026, Mr. Rahul Tyagi (36 years), s/o Shri Pramod Tyagi, gs/o Shri Karan Singh, ggs/o Shri Bihari Singh, gggs/o Shri Dharam Singh, *Gotra*—Jamadagni Vats, Residence—Village Muradpur, Post—Simbhaoli, District—Hapur, Uttar Pradesh
5. *Interview*, Date: 20 July 2026, Mr. Javed Tyagi (42 years), s/o Shri Sakhawat Khan Tyagi, gs/o Shri Maqsood Khan, ggs/o Shri Kale Khan, gggs/o Ch. Rehmat Khan, gggs/o Shri Masitullah Khan, *Gotra*—Maheshre. Residence—Village Athseni, Post—Garhmukteshwar, District—Hapur, Uttar Pradesh and 3 other Villagers
6. *Interview*, Date: 20 July 2026, Mr. Danish Ali (35 years). Caste—Tyagi. *Gotra*—Maheshre. Residence—Village Athseni, Post—Garhmukteshwar, District: Hapur, Uttar Pradesh.
7. *Interview*, Date: 15.07.2026, Prof. Mahaveer Singh Tyagi (100 year), Caste—Tyagi, *Gotra*—Jamdagini Vats, Residence—Village Bihuni, Post—Garhmukteshwar, District—Hapur.
8. *Interview*, Date: 26.07.2026, Mr. Furkan Tyagi (45 years) s/o Mr.Tohseeb, gs/o Mr.Abdul Rasheed, ggs/o Mr.Lateef, Residence—Village Phuldi, Post—Garhmukteshwar, District—Hapur and 5 other Villagers.
9. *Interview*, Date: 12.07.2026, 15.07.2026, 26.07.2026, Mr.Amanullah Khan (61 years; Assistant General Manager Cane, Simbhaoli Sugar mill) s/o Mr. Hazi Osaf Ali, gs/o Mr. Ali Hasan, Caste—Tyagi, *Gotra*—Mahesre, Residence—Village Vaith, Post—Garhmukteshwar, District—Hapur, Present Residence—Simbhaoli and 15 other Villagers.
10. *Interview*, Date: 15.07.2026, 26.07.2026, Mr. Sher Ali (89years) s/o Mr. Nazir Ahmad, gs/o Mr.Abdul Gaffar, Caste—Tyagi, *Gotra*—Mahesre, Residence—Village Vaith, Post—Garhmukteshwar, District—Hapur and 15 other Villagers.
11. *Interview*, Date: 21.07.2026, Mr.Nadeem Khan(40 years) s/o Mr.Aaqil Khan gs/o Naseer Khan, Caste—Tyagi, *Gotra*—Mahesre, Village—Phuldi, Post—Garhmukteshwar, District—Hapur.
12. *Interview*, Date: 28 July 2026. Mr. Pradeep Tyagi (28 years), s/o Mr. Mulchand Tyagi, gs/o Shri Harlal Singh, ggs/o Shri kachhedu Singh Tyagi, Caste—Tyagi. *Gotra*—Kaushik, Residence—Village Sikheda, Post—Simbhaoli, District—Hapur, Uttar Pradesh and 3 other Villagers.
13. *Interview*, Date: 15.07.2026, Dr Bhudev Singh s/o Prof. Mahaveer Singh Tyagi, Caste—Tyagi, *Gotra*—Jamdagini Vats, Residence—Village Bihuni, Post—Garhmukteshwar, District—Hapur and 5 other Villagers. ★