



शिक्षण प्रसारक मंडळाचे

कणकवली कॉलेज, कणकवली

NAAC Re-Accreditation 'A'

University of Mumbai - 'Best College Award' (2007-08)



सामाजिक विज्ञान मंडळ (इतिहास) व IQAC विभाग यांच्यावतीने

अखिल महाराष्ट्र इतिहास परिषदेचे ३३ वे राष्ट्रीय अधिवेशन

प्रमाणपत्र

सामाजिक विज्ञान मंडळ (इतिहास) व IQAC विभाग, कणकवली कॉलेज यांच्या संयुक्त विद्यमाने

दि. १६ व १७ जानेवारी २०२६ रोजी आयोजित केलेल्या अखिल महाराष्ट्र इतिहास परिषदेच्या ३३ व्या राष्ट्रीय अधिवेशनास

शोधनिबंध वाचक/सहभागी म्हणून उपस्थित राहिल्याबद्दल

Adv. Ganesh Shrirang Satarkar

महाविद्यालयाचे नाव

Central University of Haryana, Haryana

यांना हे प्रमाणपत्र देण्यात येत आहे.

या परिषदेत आपण सक्रिय सहभाग घेऊन

The History of Maharashtra in Haryana: A Discursive Study in the Context of Marathi Historiography

या विषयावर शोधनिबंध सादर केला, याबद्दल धन्यवाद!

मा. डॉ. अरूणा मोरे

अध्यक्षा

अखिल महाराष्ट्र इतिहास परिषद

प्राचार्य डॉ. सोपान जावळे

सचिव

अखिल महाराष्ट्र इतिहास परिषद

डॉ. सोमनाथ कदम

स्थानिक सचिव तथा

सिनेट सदस्य, मुंबई विद्यापीठ

प्रा. युवराज महालिंगे

प्र. प्राचार्य

कणकवली कॉलेज, कणकवली

56. The History of Maharashtra in Haryana: A Discursive Study in the Context of Marathi Historiography

Mr. Ganesh Shrirang Satarkar
Central University of Haryana, Haryana, India.

Abstract:-

The historical relationship between Maharashtra and Haryana represents a distinctive intersection of regional identities, cultural exchanges, and national unity within the broader framework of Indian history. The present study examines the interactions between these two regions through the lens of Marathi historiography. It focuses on the eighteenth-century Maratha expansion into Northern India, culminating in the Third Battle of Panipat (1761), which established deep cultural and historical linkages between Maharashtra and Haryana. This paper analyzes these interactions not merely as episodes of military conquest but as enduring processes of cultural synthesis, social integration, and intellectual dialogue. By exploring these historical connections, the study aims to highlight the multidimensional character of Indian civilization where regional histories converge to reinforce the ideal of unity in diversity.

Keywords: Maharashtra, Haryana, Maratha history, Panipat, cultural exchange, Marathi historiography, national integration

1. Introduction:-

The study of history transcends political boundaries and time periods. In the context of Indian historiography, the relationship between Maharashtra and Haryana provides a compelling example of cultural and historical integration. These two regions—geographically separated yet historically intertwined—illustrate the dynamic nature of India's composite heritage. Maharashtra, known for its socio-political movements, literary excellence, and reformist zeal, and Haryana, recognized for its valor, agrarian strength, and folk traditions, share several common elements of identity. The historical link between these regions becomes especially significant during the eighteenth century when the Marathas ventured into Northern India. The

Third Battle of Panipat (1761), fought on the plains of Haryana, stands as a monumental event that forever intertwined the fates of both regions.

This paper seeks to explore these connections from historical, cultural, and sociological perspectives. It attempts to reinterpret Marathi history through a pan-Indian lens, where Haryana becomes a vital geographical and symbolic space in the narrative of Maratha valor and sacrifice.

2. Historical Background: The Maratha Expansion in Northern India:-

The eighteenth century witnessed the Maratha Confederacy's ascendancy as a dominant power in the Indian subcontinent. Following the decline of the Mughal Empire, the Marathas under **Peshwa Baji Rao I (1720–1740)** embarked upon a series of northern campaigns. These expeditions aimed not only at political expansion but also at establishing a moral and administrative order grounded in the Maratha ethos of discipline, self-reliance, and justice (Kulkarni, 2008). By the mid-eighteenth century, Maratha influence had extended up to Delhi. **Sadashivrao Bhau**, a prominent Maratha commander, led the northern campaign that culminated in the **Third Battle of Panipat** in 1761. The war between the Marathas and Ahmad Shah Abdali (Durrani) was catastrophic in its immediate aftermath, yet it left behind an indelible imprint on the historical consciousness of both Maharashtra and Haryana (Sen, 2012).

3. The Third Battle of Panipat: Symbolism and Sacrifice:-

The Third Battle of Panipat is remembered not merely as a military defeat but as a testament to courage and unity. The Marathas' march to Panipat was supported by several local communities in Haryana who provided food, shelter, and logistical assistance (Gupta, 1995). This cooperation underscores the shared human bond that transcended regional boundaries. Panipat, situated in present-day Haryana, thus became a symbol of national sacrifice and valor. For Maharashtra, the battlefield represented a moral victory—the ultimate act of dedication to the cause of Swarajya and Dharma. For Haryana, it became a reminder of the region's role in one of the greatest military events of Indian history.

Even today, Panipat's landscape bears traces of that historical encounter. Memorials, oral traditions, and local festivals continue to commemorate the Maratha warriors who fought and perished far from their homeland.

4. Cultural and Social Interactions:-

Beyond military alliances, the relationship between Maharashtra and Haryana developed through **cultural exchange and social integration**.

4.1 Religious and Philosophical Influence

Marathi saints and thinkers, including **Sant Tukaram**, **Samarth Ramdas**, and **Mahatma Jyotiba Phule**, contributed immensely to India's spiritual and reformist tradition. Their ideas on equality, moral discipline, and devotion resonated with reformist movements in Northern India. In turn, Haryana's ethos of simplicity, valor, and community life reflected similar moral underpinnings (Deshpande, 2010).

4.2 Folk Traditions and Oral Heritage

Both Maharashtra and Haryana have strong oral traditions that celebrate heroism and devotion. Haryanvi folk ballads that mention the Maratha warriors of Panipat serve as cultural memory markers. Likewise, Marathi powadas (ballads) immortalize the bravery of soldiers who died on northern soil.

4.3 Linguistic and Artistic Affinities

While Marathi and Haryanvi languages belong to different linguistic families, their folk expressions share thematic similarities—valor, rural life, devotion, and honor. Festivals such as **Ganesh Chaturthi** and **Haryanvi Teej** both emphasize community participation and moral celebration of life.

5. The Modern Context: Educational and Cultural Continuity:-

In the post-independence era, the interaction between Maharashtra and Haryana has taken new forms. The establishment of **Central University of Haryana (CUH)** has emerged as a significant platform for academic and cultural collaboration between students and scholars from Maharashtra and Haryana. Marathi students and faculty at CUH contribute to cross-cultural academic dialogue through seminars, cultural festivals, and joint research initiatives. These interactions are the modern continuations of a historical dialogue that began centuries ago on the plains of Panipat. Furthermore, Haryana's growing industrialization and Maharashtra's educational advancements have created complementary pathways of development. Shared values of hard work, courage, and intellectual pursuit continue to strengthen this inter-state bond.

6. Reinterpreting Marathi Historiography:-

Marathi historiography, traditionally centered on the Deccan and Western India, often treats the Maratha campaigns in the North as peripheral episodes. However, re-examining these northern interactions within the context of Haryana broadens the scope of Marathi historical studies. Historians like **G. S. Sardesai** and **Jadunath Sarkar** emphasized the Marathas' military contributions but often overlooked the socio-cultural implications of their northern encounters. A modern sociological approach demands that we view these events as **cultural bridges** rather than mere territorial campaigns (Chitnis, 2013).

By including Haryana in the narrative of Marathi historiography, we move toward a more integrated and national understanding of Indian history—where every region contributes to the larger story of unity and resilience.

7. National Integration and the Idea of India:-

The interaction between Maharashtra and Haryana is a microcosm of India's foundational principle—**unity in diversity**. Despite linguistic, cultural, and geographical differences, both regions have contributed to the making of a shared national identity. The memory of Panipat serves as a symbol of sacrifice that transcends regional pride. It reminds contemporary India that unity is built not on uniformity but on respect for diverse experiences. The Marathas' journey to Haryana and their sacrifices there embody the eternal Indian spirit of cooperation and mutual respect. As Thapar (2004) notes, Indian civilization evolves through “continuous cultural negotiations.” The Maharashtra–Haryana connection exemplifies precisely this process, showing how regional interactions shape the collective historical consciousness of India.

8. Conclusion:-

The history of Maharashtra in Haryana is not a story of conquest but of connection—of shared struggles, sacrifices, and solidarities. It reflects how two seemingly distinct regions participated in the collective making of Indian history. Through the study of Maratha footprints in Haryana—especially the Panipat episode—this paper reaffirms that historical narratives must transcend regional boundaries. Maharashtra's historical consciousness gains depth when viewed in dialogue with Haryana's cultural landscape. By integrating these perspectives, we move toward a **holistic, inclusive historiography**—one that celebrates India's regional diversity as the foundation of its unity. The Maharashtra–Haryana connection thus stands as a living example of

how history can serve not only as remembrance but as a bridge between peoples, cultures, and generations.

References:-

1. Chitnis, K. N. (2013). *Socio-political history of the Marathas*. Atlantic Publishers & Distributors.
2. Deshpande, A. (2010). *Cultural roots of Indian reform movements*. Popular Prakashan.
3. Gupta, S. (1995). *Northern India and the Marathas: 1707–1818*. Delhi University Press.
4. Kulkarni, A. R. (2008). *Maratha polity and society*. Orient Blackswan.
5. Sardesai, G. S. (2002). *The main currents of Maratha history*. Phoenix Publications.
6. Sen, S. N. (2012). *History of the Marathas*. New Age International Publishers.
7. Thapar, R. (2004). *Cultural pasts: Essays in early Indian history*. Oxford University Press.