

KASHMIRI PANDITON KE ANMOL RATNA



VOL.-VI

□ Dr. B.N. SHARGA

This pioneer research work presents an account of the silent struggle of Kashmiri Pandits for their survival after being hounded out from the land of their birth by the fundamentalists in different times, and how they adjusted themselves honourably in a completely new environment keeping their distinct ethnic identity intact.

This unique work also deals with the socio-economic and political structure existing in that period and how in that setup the Kashmiri Pandits excelled themselves in different fields by their sheer dint of merit, hard work, integrity and above all their unflinching honesty without any support from any quarter. It is an honest attempt in which preference has been given to facts over fiction.

Cover : Dewan Kedar Nath Madan going to the court of emperor Bahadur Shah Zafar in 1848.

Courtesy: Raj Kumar Madan
Srinagar, Kashmir

KASHMIRI PANDITON
KE
ANMOL RATNA

VOL. VI

DR. K. S. SHARMA
M.A. Ph.D.

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**KASHMIRI PANDITON
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ANMOL RATNA**

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By
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M.Sc., Ph.D.

SP

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Mother



Mrs. Rajwanti Sharga

19th November 1917

16th February 2004

A homage to the noble soul

Dewan Moti Lal Atal (1821-1893)
(Jaipur)

Kishan Lal Atal

Radhika Rani Atal
w/o Baij Nath Sharga

Jawahar Mal (Atal) Kaul

Shyam Manohar Nath Sharga

Mrs. Kamla Nehru

Kailas Nath Sharga

Mrs. Indira Gandhi

Dr. B.N. Sharga

*Dedicated to all those members of the
community, who have a keen interest in their
rich cultural heritage and a burning desire,
to know their roots.*

"LORD BRAHMA'S creative activity is not undertaken by way of any need on his part, but simply by way of spirit, in the common sense of the word."

-Brahma Sutra

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Foreword

According to world renowned scholar D.H. Carr history is a continuous dialogue between the past and the present, which has been accepted practically by every historian. Therefore an objective and updated understanding of history would naturally not ignore the new inputs available to historians obtained through either the traditional means like excavations and deep analysis of the ancient Sanskrit texts and other relevant matter available on the subject on the one hand or using the advanced technology and scientific methods to explore the hidden truth on the other before coming to any final conclusion.

Here we should not forget that people every where are beholden to their roots. It is utmost necessary that one should have a sense of pride in one's culture and heritage, which is indeed a much needed trait of human personality. The same has also been aptly highlighted by Alex Haley in his famous book *The Roots*. Pt. Brij Mohan Dattatreya as early as in January 1893 wrote in *Safir-e-Kashmir* that "If we do not want to be rootless gypsies (Khanabadosh) then we have to reconnect ourselves with Kashmir our ancestral home."

It would not be out of place to mention here that the massacre of six million Jews by Adolf Hitler the dictator of Nazi Germany and the persecution which the Jews suffered all over the world in the past fifteen centuries has been very meticulously recorded in great detail by their historians after 1945 not only in the books of history, but is also enshrined in the holocaust museums in different places one being in Washington D.C. Has any body ever tried to record the history of the genocide of Kashmiri Pandits by different foreign invaders in different times, who butchered them mercilessly and took many of them as slaves to be sold in the various countries of Central Asia. The most unfortunate part of the whole story is that the Kashmiri Pandits are still being killed like lame ducks in Kashmir by the Islamic fundamentalists in the name of

which I sincerely extend my apologies. I hope that the learned readers will take its contents in a sporting spirit as to hurt the feelings of anybody was never my intention. The creative and constructive suggestions are always welcome.

I am highly grateful to Maj. Gen. Jagdeep. Narain Taimni, who took immense pains in translating the original texts in Urdu and Persian, for this book and in providing the source material for writing.

Manoher Niwas

Kashmiri Mohalla

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14th November 2004

DR. B.N. SHARGA

Ex-Senior Vice President

All India Kashmiri Samaj

CONTENTS

	Page
1. R.B. Pt. Shyam Manohar Nath Sharga	1
2. Raja Dina Nath Madan	18
3. Prof. Prithvi Nath Kaula	33
4. Actor Autar Krishna Hangal	45
5. Pt. Kamta Prasad Sukhia	57
6. Raja Dila Ram Kaul	68
7. Pt. Poshker Nath Kaul Vakil	79
8. Pt. Tribhuwan Nath Sopori	94
9. Dr. Hriday Nath Kunzru	108
10. Dr. Uma Shanker Sharga	124
11. Dewan Nand Ram Tikku	134
12. Justice Ram Narain Dar	148
13. Pt. Brij Krishna Kaul	154

Jihad, when the country has become free and its Constitution does not permit any body for the selective killings of the people belonging to any particular community or caste group to exterminate the same from existence. Unfortunately uptill now no serious research work has been undertaken on this subject which actually requires a deep study and an impartial analysis to draw any conclusion in this regard. Actually the Hindus in general in their long history have suffered a terrible holocaust without any parallel in human history.

In Afghanistan we have a long chain of *Hindu Kush* mountain system running north east to south west and dividing the *Amu Darya* valley and the Indus valley. Its main Khyber Pass besides some other passes have been of great military significance as they provide an access in the plains of northern India. Most of the foreign invaders used the historic Khyber Pass to attack India like Alexander the Great in 327 B.C., Mahmood of Ghazni in 1001 A.D., Taimur Lang in 1398 A.D. and Nadir Shah in 1739 A.D.

There were two major Hindu kingdoms in Afghanistan that of Gandhar and Vaatic Pradesh in the first millennium before Christ. The last Hindu Shahiya king of Kabul Bhimupal was killed in 1026 A.D. leading to the establishment of the Muslim rule there. In this process according to a rough estimate millions of Hindus were killed and the place became famous as *Hindu Kush* which means in the Persian language a place where the Hindus were killed. All through the medieval period these Muslim invaders not only killed the Hindus but also took many of them as slaves to be sold to various Muslim courts of Central Asia. The term *Hindu Kush* was used for the first time by Ibne Batuta in 1333 A.D. who said the name meant *Hindu killer*.

It is very important to note here that the Hindu slaves who were taken away by these Muslim invaders from the plains of northern India and from the valley of Kashmir to the countries of Central Asia with the passage of time became to be known as the gypsies who were regarded as the wandering people in Central Asia and Europe since around the 12th century with no nationality of their own. The latest studies have revealed that these gypsies actually originated from the greater Punjab and Kashmir which faced the maximum onslaught of these foreign invaders and mercenaries for centuries together.

Encyclopaedia Britannica recalls that in December 1398 A.D. Taimur Lang ordered the execution of at least 50,000 captives before the battle of Delhi. In a similar way the Mughal emperor Akbar ordered the massacre of about 30,000 captured Rajputs on 24th February 1568 A.D. after the battle of Chittoor. Then Afghan historian Khondamir writes "that during one of the repeated invasions on the city of Herat in western Afghanistan, which used to be a part of the Hindu Shahiya kingdom 15,00000 residents perished". All this clearly indicates that the name *Hindu Kush* was deliberately given to the mountain range to remind the future Hindu generations about the slaughter and slavery of Hindus during the Muslim conquests.

The history of Kashmir is full of such episodes where the Kashmiri Pandit community had faced the maximum brunt of these Muslim invaders in different times. It is generally said that during the rule of Sultan Sikander (1389-1413 A.D.) only 11 families of Kashmiri Pandits somehow could manage to survive by hiding themselves in deep forests and caves the rest of them were either killed or were converted to Islam.

The most unfortunate part of the whole story is that even after attaining our independence the conditions in Kashmir became no different for the Kashmiri Pandits, who continued to migrate to different places either for better job opportunities due to stepmotherly treatment being meted out to them by different state governments or for the reasons of safety and security. Then their mass exodus from the valley took place in 1990 due to terrorists' violence and their selective killings by the fundamentalists. Now practically all our valuable records connecting us with our past rich cultural heritage have been lost and we have become a rootless people. So for the benefit of future generations and research scholars an attempt has been made in the form of a series *Kashmiri Pandit on ke Anmol Ratna* to preserve whatever is left now for posterity.

A great care has been taken while writing this series to cross check the various facts and figures from different sources to maintain their authenticity as far as possible without any malice or prejudice. But even then in such type of exhaustive research work the chances of minor mistakes could not be completely ruled out for

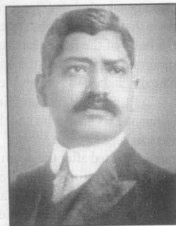
14.	Raja Sir Daya Kishan Kaul	164
15.	Pt. Kashmira Mal Mattoo	183
16.	Major Shivrnanand Lal Dar	192
17.	Pt. Mohan Lal Nehru	203
18.	Pt. Shiv Narain Fotedar	215
19.	Prof. Ratan Parimoo	224
20.	Sri Karunamoyee Ma Ammaji	232
21.	The Myth about Kashmir and Kashmiri	240
22.	The Mystery of Dars and Dhars	247

An intellectual giant with a poetic mind Rai Bahadur Pt. Shyam Manohar Nath Sharga "Saghir"

Hinduism as we all know is no religion. It is actually a way of life being governed by the Vedantic wisdom. It has been evolved over thousands of years by different learned saints and sages through their doctrines, who were actually the original thinkers and philosophers.

The most ancient and pioneering text on the Vedantic philosophy is *Yoga Vashishta*, in which sage Vashishta exhorts to adopt the path of *Karma* or duty, giving equal emphasis on acquiring *Gyan* i.e. wisdom and knowledge. One of the ardent admirers of the doctrine of *Yoga Vashishta* was Rai Bahadur Pt. Shyam Manohar Nath Sharga "Saghir" who dedicated his entire life in the pursuit of knowledge and wisdom and achieved glorious heights in academic excellence. He became a shining star of the community whose extraordinary contributions in the various fields became memorable landmarks for the future generations to draw an inspiration from them for all times to come.

The ancestors of Rai Bahadur Pt. Shyam Manohar Nath Sharga were the famous Dattatreya Kauls of Rainawari mohalla in the Srinagar district of the Kashmir Valley. He was a descendant of Pt. Narain Kaul (1640-1712). His ancestor Pt. Zind Ram Kaul came to the imperial capital Delhi from Kashmir in the fag end of the 17th century during the rule of Mughal emperor Aurangzeb (1658-



1707) through the old Mughal route via. Murree, Rawalpindi and Lahore. He was a Sanskrit and Persian scholar and a very good horseman with fighting abilities. After sometime due to his good physique he got a job in the Mughal imperial army. He was placed in the mounted regiment under the command of Siddiq Beg Khan Bahadur. He then started living in Bazaar Sita Ram in Delhi with his family members.

Pt. Zind Ram Kaul had a son Pt. Sahib Ram Kaul, who was also a good scholar of Sanskrit and Persian language like his father. As in those days the jobs were generally given from father to son on the basis of the family background, so he was also placed in the mounted regiment of the Mughal army under the command of Murshidzada Ifaq Nawab Mohammad-ud-Daula.

Pt. Sahib Ram Kaul had two sons Laxmi Narain Kaul and Niranjan Das Kaul who had their traditional education in Urdu and Persian language in a *Maktab* at Delhi. As the decline of the Mughal empire started after the death of Aurangzeb in 1707 and the people started migrating from Delhi to other places for better job opportunities so both Pt. Laxmi Narain Kaul and his brother Pt. Niranjan Das Kaul then came to Faizabad in Oudh around 1770 to get some good job in the court of Nawab Shuja-ud-Daula (1753-1775) who was at that time encouraging these migrations from Delhi to his seat of power at Faizabad. Since both these brothers had a very good physique and were skilled horsemen and fencing experts so Nawab Shuja-ud-Daula readily made them commanders of his royal mounted guards, which was an elite force to look after the security of the royal family members. They were entrusted with the task of looking after the security arrangements of Nawab Shuja-ud-Daula's daughter in law Begum Shamsul Nisa and her *jagir*, who was not having very cordial relations with her husband Nawab Asaf-ud-Daula well known for his great fancy for Iranian fad, so much so that when his son Wazir Ali succeeded him after his death in 1797 the British Resident refused to accept him as the ruler of Oudh and his legal heir. Because Nawab Asaf-ud-Daula's wife Shamsul Nisa had made a complaint to the then governor general Warren Hastings to that effect.

Here it must be kept in mind that Nawab Shuja-ud-Daula's principal wife Ummatul Zohra popularly known as Bahu Begum who was an adopted daughter of the Mughal emperor Mohammad Shah Rangiley, was the richest Begum of Oudh. Her ever growing source of income was a very big *jagir*, which included the places like Gonda, Jais, Kharu, Allka, Rukka, Parsiddipur, Salone and Sammanantar with districts like Nawabganj, Gharaiyya Khas, Begum Bari, Mecoganj and Sindh. She was entitled to collect taxes from the meat merchants and branding cattle. Apart from all this she owned an extraordinary collection of rare jewellery worth crores of rupees.

Bahu Begum used to manage her big *jagir* by about 10,000 regular and irregular soldiers. Her royal force of 2,000 horsemen was under the over all command of Ahmad Ali ably assisted by the commanders like Pt. Laxmi Narain Kaul and Pt. Niranjan Das Kaul. She also had a fleet of 25 boats at her disposal. So that way she used to command a great authority over the administration of Oudh. She saved the crown of Nawab Shuja-ud-Daula after the battle of Buxar by paying a huge war compensation and loan to the British. She became so much pleased with the performance of both Pt. Laxmi Narain Kaul and his brother Pt. Niranjan Das Kaul on the various battle fronts that she granted a royal *Wasiqa* a sort of hereditary pension of 200 *Shahi* rupees per month to each one of them equivalent to present 30,000 rupees besides few villages as *jagir* in the Farrukhabad district. They were the two out of 12 eminent persons who were especially selected by Bahu Begum for this royal honour. She bestowed the title Sharga upon them. The *jagirs* of both these brothers in the Farrukhabad district were confiscated by the British later on after the death of Nawab Asaf-ud-Daula in 1797, when the British out of turn installed his half brother Nawab Saadat Ali Khan on the throne of Oudh in 1798.

Nawab Shuja-ud-Daula died in 1775 at Faizabad. After his death his eldest son Nawab Asaf-ud-Daula became the ruler of Oudh who then shifted his seat of government from Faizabad to Lucknow in 1775 just to avoid too much interference of his mother

Bahu Begum in the day to day administration. When Lucknow became the new capital of Oudh then naturally both Pt. Laxmi Narain Kaul Sharga and Pt. Niranjan Das Kaul Sharga also came from Faizabad to Lucknow with the royal entourage and started initially living in Rani Katra with their family members in a rented accommodation.

Though the people used to sing paecans about Nawab Asaf-ud-Daula and his most liberal rule like *jisko na de maula, usko de Asaf-ud-Daula* but the real wealth and affluence was only confined with the nobles connected with his court whereas the life of a common man on the street was most miserable and pathetic. There existed one more world in Lucknow beyond the culture of palaces, which was full of filth and miseries. Reverend William writes in *Indian Recreations* published at London in 1804 thus, "Among all this blaze of wealth and magnificence, thousands of poor wretches are seen on the road to all appearance in real want. There is not perhaps in the whole compass of human affairs a more striking display of inequality of condition. Extravagant wealth is amassed in the hands of one man and is confined in the narrow circle of his favourites."

Pt. Laxmi Narain Kaul Sharga had three sons Prem Narain, Sheo Prasad and Durga Prasad, while Pt. Niranjan Das Kaul Sharga had four sons, Nar Singh Dutt, Badri Nath, Kanhaiyya Lal and Kedar Nath besides two daughters Chando married in a Mushran family of Rani Katra, and Meena who was married with Pt. Baij Nath Sopori of Kashmiri Mohalla, Lucknow.

Pt. Durga Prasad Sharga was born around 1797. He was a very good scholar of Urdu, Persian and Arabic language. He was employed in the Oudh court as a *Mushirkar*. It is said that when Lord Dalhousie dethroned the last king of Oudh Nawab Wajid Ali Shah on 7th February 1856 a delegation under the leadership of queen mother Malka Aliya went in May 1856 from Lucknow to England to pray before Queen Victoria of England to restore the throne of Oudh to Nawab Wajid Ali Shah. Pt. Durga Prasad Sharga was one of the members of this delegation in the capacity of an

advisor of Malka Aliya. Though Queen Victoria refused to grant an audience to this delegation, but the petition bearing the signatures of Nawab Wajid Ali Shah's mother Janaba Aliya Taj Ara Begum and Wajid Ali Shah's eldest son and heir apparent to the throne Mirza Mohammad Hamid Ali and his next brother Mirza Mohammad Jawwad Ali Sikander Hashmat Bahadur was then presented on 6th August 1857 before the House of Lords for a brief debate by the then Chancellor of Exchequer Lord Campbell but was later on withdrawn on technical grounds. Malika Aliya (Malika Kishwar) was the daughter of Nawab Hussain-ud-Din Khan of Kalpi near Kanpur. While on her way back from London to Lucknow she died at Paris in 1857 at the age of about 55 years. The British then stopped the payment of *Wasiqa* to Pt. Durga Prasad Sharga and confiscated his *jagirs*. The payment of *Wasiqa* was restored to him in 1859 after getting the clearance from the city masistrate that he did not take any part with the rebels during the Mutiny of 1857. Pt. Durga Prasad Sharga died around 1870 in Kashmiri Mohalla, Lucknow at the age of about 75 years.

Pt. Durga Prasad Sharga had three sons Bansi Dhar, Sri Kishan and Bishambhar Nath. Pt. Bansi Dhar Sharga was born around 1828 in Kashmiri Mohalla, Lucknow. Pt. Bansi Dhar Sharga after completing his traditional education in Urdu and Persian language became a *Bakshi* a pay master in the *Shahi Fauj* of king Amjad Ali Shah (1842-1847).

He lost his job when Gen. Outram forcefully evicted the royal family members from the Chhattar Manzil palace on 23rd August 1856 and the British disbanded the *Shahi Fauj*. Though the British absorbed the Kashmiri Pandits in their services who were employed in the Lahore *darbar* after the annexation of the Punjab kingdom in 1849, but they adopted a different policy after the annexation of the Oudh kingdom by them in 1856, simply because the rulers of Punjab were Sikhs whereas the rulers of Oudh were Shia Muslims, who raised a banner of revolt against them in 1857 under the command of Begum Hazrat Mahal. Pt. Bansi Dhar Sharga was victimized by the British for the role played by his father Pt. Durga

Prasad Sharga in supporting the claim of Nawab Wajid Ali Shah on the throne of Oudh. The British to break the backbone of the Nawabs and their loyal employees not only confiscated their properties but also deprived them from the government service. Pt. Bansī Dhar Sharga had to face this music for no fault on his part.

He was a man of great taste and used to live with great affluence and pomp and show commanding both respect and honour. He was married with Kaula Bibi who was the daughter of Pt. Mehtab Rai Tankha and granddaughter of Dewan Zind Ram Chowdhary Tankha who was the incharge of the government treasury of Nawab Asaf-ud-Daula. Pt. Bansī Dhar Sharga died around 1886. He had only one son whose name was Pt. Baij Nath Sharga.

Pt. Baij Nath Sharga was born around 1850 in Kashmiri Mohalla, Lucknow. After completing his traditional education in a *Maktab* he first became a *sharistedar* in the Farrukhabad district during the British rule and then on the recommendation of his father in law Dewan Moti Lal Atal who was very close to Maharaja Sawai Ram Singh II (1835-1880) of the Jaipur state, Pt. Baij Nath Sharga became the *Nazim* of Gangangar and started living in Tehsil Naveli under the jurisdiction of Sawai Madhopur.

Pt. Baij Nath Sharga being the son in law of Dewan Moti Lal Atal very soon started wielding considerable power and influence over the administration which offended the local Rajput chieftains and other courtiers. The Rajput chieftains could not digest the rule of a Kashmiri Pandit over them. So they hatched a conspiracy to eliminate Pt. Baij Nath Sharga to make the way for some Rajput to take over the administration of Sawai Ganganagar. Pt. Baij Nath Sharga subsequently died under mysterious circumstances due to poisoning in 1890 at the age of about 40 years.

Pt. Baij Nath Sharga while serving as *Nazim* of Sawai Ganganagar earned a lot of money and built a big *haveli* in 1883 in Kashmiri Mohalla, Lucknow for the lavish living of his family members. He lived a king size life and fully enjoyed every moment of it. He was married in 1868 with Radhika Rani (Shyam Rani) the daughter of Dewan Moti Lal Atal of the Jaipur state. He had two

sons Brijendra Nath Sharga and Shyam Manohar Nath Sharga besides three daughters Kam Rani who was married with Pt. Suraj Narain Bahadur the son of Pt. Har Sahai Bahadur of Kashmiri Mohalla, Lucknow, Lado Rani who was married with Pt. Kishan Lal Hukku of Allahabad and Kashi Shuri who was married with Pt. Kunwar Kishan Dar the son of Pt. Mohan Kishan Dar of Agra.

Pt. Baij Nath Sharga's elder son Pt. Brijendra Nath Sharga was born in July 1877 at Madhopur. He did his M.A. in English literature from Canning College, Lucknow around 1898. He then went to England in 1902 to study law. He did his bar-at-law from Lincon's Inn, London in 1904. But before he could return back to his motherland he met with a tragic road accident; when he came under the wheels of a horse driven carriage while going to the market on his bicycle to purchase some articles for his relatives back home. He subsequently died on 21st October, 1904 in a London hospital and was cremated there. From his death bed on the suggestion of Pt. Iqbal Narain Masaldan his classmate who was the son of Pt. Shyam Narain Masaldan a great social reformer of Lucknow, Pt. Brijendra Nath Sharga bequeathed Rs. 10,000/- to Dr. Annie Besant for providing facilities for the education of Kashmiri Pandit boys in the Central Hindu College, Benaras (Varanasi). Dr. Annie Besant built a magnificent *Sharga Hall* in his loving memory in the Central Hindu College, Benaras. Pt. Brijendra Nath Sharga was married with Indrani Hukku but she died quite young before his death. While in London he married in 1903 a British girl again. His descendants Boris Sharga and Rick Sharga who is President and CEO of a multinational company are still there.

Pt. Baij Nath Sharga's younger son Pt. Shyam Manohar Nath Sharga was born on 21st December 1879 in Tehsil Naveli of Sawai Madhopur in the erstwhile Jaipur state. He had his early schooling in the Centennial School, Lucknow and then in Maharaja School, Jaipur where he used to live with his maternal grandfather in his *haveli* on Chaura Rasta. He then took admission in Government Jubilee High School, Lucknow in IX class in 1893 by which time he had developed a total command over Sanskrit, Hindi, Urdu,

Persian and Arabic language. He passed his entrance examination in 1895 in first division scoring the highest percentage of marks which was conducted by the Allahabad University at that time and got the scholarship of the U.P. government for higher studies. There was no facility of electricity then. He used to read in the light of an oil lamp at night with great difficulty as its wick used to flicker with the wind disturbing his mental concentration on his studies.

While he was studying in the Centennial School, Lucknow a rogue student of his class hit the writing slate on his forehead so forcefully that it resulted in a deep injury on his forehead which later on developed swelling due to some infection causing much worry to his relatives. He also developed high fever due to this infection. The antibiotic drugs were not discovered by that time. So when the doctors expressed their inability to treat him, his relatives then as the last effort took him to Benaras to present him before Swami Bhaskaranandji who was a very great spiritual saint of that period with supernatural powers. Swamiji gently put up his thumb on Pt. Shyam Manohar Nath Sharga's forehead as if the former was applying a *tilak* to the latter and lo behold all the problems of young Pt. Shyam Manohar Nath Sharga at once vanished into the thin air like a miracle and he became perfectly alright. Since then he never complained any headache till his death.

Pt. Shyam Manohar Nath Sharga took his admission in the Canning College, Lucknow in 1895 and did his F.A. in 1897 and B.A. in 1899 in first division from this institution which was affiliated with the Allahabad University then securing first position in both the examinations. He then did his M.A. in English literature in 1901 in first division but was placed in the second position in order of merit as his British professor in the Canning College became partial and gave two marks more to a European student so that a native student could not boast of this unique distinction. Pt. Shyam Manohar Nath Sharga all through his academic career instead of doing five questions out of ten as per instructions in the examinations used to write the answers of all the ten questions with a remark see any five for the examiner on his answer books.

He was then appointed as the professor of English literature in 1902 in the Canning College but he also continued his studies and joined the law classes. He then passed the pleader's examination of the Allahabad High Court in 1904 and in the same year he did his LL. B. from the Allahabad University in first division with first position in order of merit.

He then left the job of teaching in the Canning College and started his legal practice. In April 1904 his mother Mrs. Shyam Rani Sharga died at the age of about 52 years due to which he became a little indecisive about his future plans. But he somehow continued his legal practice for another two years. He then in 1906 became the judgement writer in the court of Chief Judicial Commissioner, Lucknow.

The British then appointed him as Munsif at Barabanki in 1908. He used to go to Barabanki to attend his court from his residence at Lucknow on his private *Tonga* daily. After serving as Munsif in the few districts of U.P. he got the promotion and was made a sub judge in 1919 and was posted at Hardoi. He then became an additional sessions judge of Bahraich in 1924. From Bahraich he was transferred to Lakhimpur Kheri in the same capacity in 1927. He then became subjudge and assistant sessions judge Sitapur in 1929. In 1930 he became additional sessions judge Unnao. He finally retired as the district and sessions judge Gonda in 1934 after putting in a long record of meritorious service.

Although he was a very brilliant and competent judge with an unblemished record of service but even then when according to seniority his turn came for the appointment in the Oudh Chief Court, the British elevated a pro British Muslim judge to the Bench superseding him. He was victimized by the British for his very strong nationalist views and for his close connections with Dr. Annie Besant and some other Congress stalwarts of that period like Pt. Moti Lal Nehru who was a regular visitor to his place and Pt. Bishambhar Nath Sahib who was his grandfather in law.

He was a man of independent character and never used to mix up freely with the British officers in the official functions,

gatherings, parties and dinners just to gain undue favours of the British. Being a highly orthodox person he simply used to take fruits and that too in a silver plate on such occasions, which was definitely not to the liking of the British. On one such occasion when the venue of the party was changed at the last moment; he kept on sitting at the original place and did not change his seat. Later on he justified his action by narrating an old Urdu couplet *Hazrat-e-Daag jahan baith gaye baith gaye*.

The British then to show impartiality and fairplay to the public at large made him chief judge of the Udaipur state in 1934 during the rule of Maharana Bhopal Singh in that state. In 1935 the then Viceroy and governor general of India Lord Willingdon conferred upon him the civilian title of Rai Bahadur for his long meritorious service to the British empire.

Rai Bahadur Pt. Shyam Manohar Nath Sharga as the Chief Judge of the Udaipur state created history when he cleared all the backlog of cases within a record time of three years single handedly. He used to work like a giant and became popular in the state as a convicting judge. He used to give very harsh punishments to the hardened criminals so that they may not dare to commit the crime again. His judgements always used to have the flavour of English literature and were generally written in the Miltonian style of English. In official functions of the state he used to sit next to Maharana Bhopal Singh, who became very happy with the performance of the former.

After completing his term of three years he came back to Lucknow from the Udaipur state in 1937. Maharana Bhopal Singh of Udaipur on his departure from the state presented him an Italian Fiat car, a *Havadar* and a sword of honour besides some precious jewels in recognition of his outstanding work in the state.

Rai Bahadur Pt. Shyam Manohar Nath Sharga started writing Urdu poetry quite early in life. He began composing parodies about his teachers when he was hardly 8 or 10 years old. He then started composing serious *Ghazals* in the company of some matured Urdu poets. He then started reading the *Dewans* of noted

Urdu poets just to develop his own style of poetry writing. He liked the narration of Khwaja Wazir Lucknavi and then tried to follow the same style of poetry writing. He always tried that his poetry should not be confined to mere romanticism and imaginary ideas but should also convey some message. He never composed any thing on demand or in anybody's praise for some favour. He only expressed those emotions and feelings in his poetry, which he himself felt in his heart as a poet. The following couplet composed by him under the pen name *Saghir* reflects that approach very explicitly.

*Taras jayegi duniya gul phishani ko Saghir apni
Zamana phir dikhayega na aisa khush bayan barson.*

He never took poetry writing as a serious profession but as a passtime so whatever came into his mind on any topic under the sun he simply expressed that in a poetic form with out bothering much about the nuances of Urdu poetry writing and its grammar. The following *Ghazal* composed by him will give an ample idea about the style of his poetry writing.

*Nahin para mere gham ke rakam ka
Kaleja chak hota hai kalam ka
Gharik-e-zar hon bahre karam ka
Mujhe kya gham hissab-e-besho kam ka
Kiya raftar ne kiski yeh pamal
Ki surma ban gaya nakshe kadam ka
Tagaful bhi hai zalim ka kayamat
Ki dil mushtaq hai mashke sitam ka
Kiye kya kya gulemani shigufia
Karishma dekh is tute kalam ka
Do alam ho chuke bismil Ilahi
Abhi, agaz hai husne sanam ka
Saghir -e khasta jan se puchhiye hal
Shuru - e - ishk mein zapti - e - alam ka*

Generally Urdu poets compose the happenings of the day from the early morning till late night which they call as *Subah Roz* in different forms and styles. The style of *Saghir* can be judged from the following lines composed by him :

*Pahla pahar hai raat ka hai khushnuma saman
 Hone lage hain subah ke asaar kuch ayan
 Aati hai tan mein taza naseem sahar se jan
 Tadke ki chandni ki latafat ho kya bayan
 Yon shafaq asman mein hain tare jame hue
 Moti hon jaise farsh pe bikhre pade hue
 Kante pare hain halk mein hasrat hai ghoont ki
 Pani nahi hai naam ko thaili mein oont ki".*

He never composed anything in praise of anybody to gain some favour nor on demand of any person. His main motto while writing Urdu poetry was always for self pleasure and to satisfy his creative urge. That is why he never bothered to publish any *Dewan* for posterity. Now much of his poetic compositions are untraceable although a few of them are there in the first volume of *Bahar-e-Gulshan-e-Kashmir*, which was published in 1931.

Rai Bahadur Pt. Shyam Manohar Nath Sharga was married in May 1892 at Farrukhabad with Kunwarpati (Dhan Rani) the daughter of Pt. Niranjan Nath Sahib and granddaughter of Pt. Bishambhar Nath Sahib of Allahabad, which was arranged by Pt. Bhairon Nath Sharga. He had two sons Manharan Nath and Kailas Nath, besides five daughters Janak Dulari (b-1898) who was married with Pt. Kunwar Krishna Gurtu the son of Pt. Sri Krishna Gurtu of Gwalior, Shyam Kumari (b-1903), who was married with Pt. Jagat Prakash Taimni the son of Pt. Sri Ram Taimni of Lucknow, Ram Kumari (b-1906), who was married with Dr. Sidh Nath Kaul the son of Pt. Radhe Nath Kaul of Lahore, Roop Kumari (b-1909) who died quite young and Susheel Kumari (b-1912) who was married with Pt. Hari Narain Shivpuri the son of Pt. Lakshmi Narain Shivpuri of Pratappgarh.

R.B. Pt. S.M.N. Sharga's eldest son Pt. Manharan Nath Sharga was born in 1895. He passed his middle examination around 1902 from the Government Jubilee High School and then left his studies. He was then fixed up in the railways by one of his relative Pt. Kali Sahai Sharga at Calcutta (Kolkata). But there he had a row with another relative Pt. Kunwar Krishna Sharga who created some

mischief and then left the job in utter disgust. He then came back to Lucknow from Calcutta and did nothing. He was married around 1914 with Rupwanti (b-1901) who was the daughter of Pt. Maharaj Krishna Haksar of Gwalior. He had a son Gauri Nath besides two daughters Swaroop Kumari who was married with Pt. Gopi Kishan Kitchlu the son of Pt. Kunwar Kishan Kitchlu of Jammu and Savitri Kumari who was married with barrister Suresh Narain Mulla the son of Justice Tej Narain Mulla of Allahabad. Pt. Manharan Nath Sharga died around 1974 at Kanpur at the age of about 78 years. His wife Mrs. Rupwanti Sharga died earlier in Mahanagar, Lucknow in 1972 at the age of 71 years due to paralysis.

Pt. Gauri Nath Sharga was born in 1916. He passed the entrance examination around 1942 and then joined the Police Training College, Moradabad and became a sub inspector of police around 1943. He then did his F.A. privately from the D.A.V. College Kanpur and became a deputy superintendent of police. He retired from active government service in 1975 from Kanpur. After his retirement he started living in C-24, H-Road, Mahanagar, Lucknow. He was married with Jaiwanti Madan (b-1920) the daughter of Pt. Jeevan Nath Madan of Faizabad. He had four sons Guru Nath, Ganga Nath, Vijay and Rajiv besides five daughters Prabha married to Pt. Upinder Kishan Razdan of Delhi, Pushpa married to Dr. Vishwa Nath. Reuof Delhi, Padma married to Girish Srivastava of Lucknow, Shashi married to Sanjeev Misra of Kanpur and Meera married to Pt. Jawahar Watal the son of Pt. Hira Lal Watal of Allahabad.

Pt. Gauri Nath Sharga died in February 1995 at Delhi at the age of about 78 years. His wife Mrs. Jaiwanti Sharga died later in September, 1995 at Delhi due to brain Cancer at the age of 75 years.

R.B. Pt. S.M.N. Sharga's youngest son Pt. Kailas Nath Sharga was born in 1914 on the day of *Jamma Ashami* the year in which the city of Lucknow suffered a terrible flood when the swollen Gomti river practically submerged half of the city areas in knee deep water. He had his early schooling in Government Jubilee High School from where he passed his entrance examination in 1931. He then

did his F.A. and B.A. from the Lucknow University in 1933 and 1935 respectively. He then took his admission in M.A. with English literature as his subject and passed his M.A. and LL.B. examinations simultaneously in 1937 as the double course was allowed at that time. He then qualified the P.C.S. (Judicial) examination but the British did not appoint him as a Munsif for want of vacancy. He then started his legal practice. When India became free in 1947 and Pt. Govind Ballabh Pant became the first Premier of the then United Provinces he appointed Pt. Kailas Nath Sharga as a judicial officer in 1947 and posted the latter at Moradabad. Pt. Kailas Nath Sharga served first as a judicial magistrate and then as an additional district magistrate judicial in a number of districts of U.P. like Barabanki, Rae Bareilly, Gorakhpur, Aligarh, Bahraich and Varanasi. He retired as A.D.M. (J) from Sultanpur in 1975 after attaining the age of superannuation. The noted filmmaker Muzaffar Ali shot some scenes on him for his well researched documentary film *The Wasiqedars of Oudh*.

Pt. Kailas Nath Sharga was married in 1934 at Kanpur with Raj Kumari (Rajwanti) the daughter of Pt. Rameshwar Nath Dar of Kanpur. He had four sons Dr. Baikunth Nath Sharga, Dr. Amrit Nath Sharga, Arjun Sharga and Vinay Sharga besides two daughters Saroj married to Pt. Shyam Mohan Nath Dar of Mandsaur and Dr. Sita married to Pt. Kamal Zutshi of Nagpur. Pt. Kailas Nath Sharga died on 7th July 1991 at Lucknow at the age of about 77 years. His wife Mrs. Rajwanti Sharga died on 16th February 2004 at the age of about 87 years at Lucknow. Both of them died in the historic *haveli* of Kaul Shargas in Kashmiri Mohalla.

Rai Bahadur Pt. Shyam Manohar Nath Sharga had a multidimensional personality. He was a tall and well built man with a very good physique as he was fond of doing the Indian excercises daily to keep him fit and sturdy. He was also fond of wrestling. He was a voracious reader and used to read books practically on all the subjects. He had a big personal library with a vast collection of rare books and manuscripts. He had an awe inspiring personality and used to command a great respect in the society. He was a great

philanthropist and so used to help many people in many ways both financially and otherwise. He was a great votary of women's education and extended all the help and support to his brother in law Pt. Suraj Narain Bahadur to start a girls school in Kashmiri Mohalla in 1904. He even provided residence free of cost to the head mistress of this girls school, Miss Rosalina Ingless an Irish lady on the recommendation of Dr. Annie Besant.

He also had vast agricultural lands in village Naubasta Khurd on Sitapur Road, which were taken away by the state government in 1950 under the Zamindari Abolition Act to deprive the elite of the society their social status under the false notion of bringing about socialism by removing the disparities in the society.

He also purchased the palace of Nawab Makzan-ud-Daula on Maidan Ilach Khan in 1934 where it is said once Nawab Wajid Ali Shah stayed when he came to Lucknow incognito from his detention in Calcutta in Fort William.

He had a limited friend circle. The people like Justice Sir Wazir Hasan, Justice Bisheshwar Nath Srivastava, Justice Gokaran Nath Misra and Mirza Jaffar Ali Khan 'Asar' were very close to him.

Though Kashmiri Mohalla of Lucknow has produced a galaxy of social and political figures like Pt. Sheo Narain Bahar, Pt. Shyam Narain Masaldan, Pt. Bishan Narain Dar and noted Urdu poets like Pt. Daya Shankar Kaul 'Naseem', Pt. Ratan Nath Dar 'Sarshar' Pt. Brij Narain Chakbast etc. in the 19th century, but none of them ever bothered to develop their own locality. Rai Bahadur Pt. Shyam Manohar Nath Sharga took this task and to improve the environment and living conditions in the locality he with the help of some other like minded and enthusiastic persons developed a beautiful park in the mohalla for the recreation of the local residents in 1918, which was then duly named after him as *Sharga Park* by the Lucknow Municipal Board. He also became instrumental in launching some other such welfare schemes for the benefit of the people. He was actually a great missionary and a visionary, a great educator of ideas and philosophies.

Building houses was his greatest passion. He had twelve houses in Kashmiri Mohalla and a big *Shadi Khana* for organizing community functions and for performing community marriages which he used to give without charging anything from the community members besides providing utensils on such occasions and some other items connected with such functions.

He used to recite quite often the Urdu couplet *Jahan mein jahan tak jagah paeyye imarat banate chale jaeyye* whenever he was in good mood. Smoking *Hukka* for a few minutes after the meals was his most favourite style. Sometimes he also used to enjoy an outing with his family members on his luxurious Chevrolet car.

He was a great animal lover and had a big collection of about 5000 pigeons of rare breed. Kite flying and playing cards were his other favourite passtime. He always recognized the dignity of labour and never felt any hesitation in doing any type of manual work. He also learnt horse riding and swimming as a hobby.

In 1950 the retinue of his domestic servants hatched a conspiracy and committed a very big theft in his *haveli*, which continued for a record time of about six months unnoticed. This theft was detected when a Kashmiri Pandit Kotwal of Chowk Kotwali Pt. Jagdish Munshi found a black man, selling *Dijahroos* in the main jewellery market at night. Suspecting some foul play Pt. Jagdish Munshi took that suspect to the Chowk Kotwali where he spilled the beans and confessed his crime. He revealed to the police that with the help of other domestic servants of the *haveli* he was indulging in this type of stealing for the last six months. His modus operandi was quite simple. He used to pick up precious articles one by one daily very secretly and then used to sell them in the market at throw away price for money. As the judge saheb was living alone with his wife who was practically blind so the accused had also chalked out a fool proof plan to kill the judge saheb in case of any resistance from his side.

Pt. Jagdish Munshi to confirm the confession of the culprit then sent a posse of policemen to the residence of judge saheb who initially didn't believe that a theft had been committed in his fort like

haveli but when the policemen placed the keys of *Toshakhana* before him and told him that the accused was telling his name as Paras Ram the judge saheb then got the greatest shock of his life, as in this unique theft of its own type his lifelong earnings including precious jewellery and a big collection of rare artefacts worth about 50 lacs were stolen. This historic theft captured the banner headlines in almost all the newspapers of the city the very next day.

After this most unfortunate event Rai Bahadur Pt. Shyam Manohar Nath Sharga became a completely broken person. He then lost all interest in life. He could not recover from this catastrophe as it was not possible for him to begin once again from a scratch at that age. He also felt the guilt that he had deprived his legal heirs of a big fortune. All these developments naturally had a very bad effect on his health. He became seriously ill and ultimately left for his heavenly abode on 14th May, 1952 at the age of about 73 years after a protracted illness. His wife Mrs. Dhan Rani Sharga died three month later in September 1952 at the age of about 72 years. Thus an era of nobility and old values has come to an end with a sad note. Nobel Laureate Gurudev Rabindranath Tagore's golden words that *the butterfly counts not months but moments and has time enough* should be a guiding force for every one in life for achieving success.

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A Kashmiri ruler of Kalanaur state Raja Dina Nath Madan

Though the Hindus have always constituted the bulk of the population in India, in its long history spanning over 5000 years but it had never been a united Hindu nation. This was mainly due to lack of unity and foresight in the Hindu society, which was duly exploited by the foreign invaders in different times to their full advantage as the Hindus always believed in genuflecting before them with folded hands instead of giving a tough fight.

Due to this slave mentality the majority community was kept under subjugation for thousands of years by different foreign invaders who were much less in numbers. This phenomenon itself reflects the fact that we never had the required courage and determination to face such challenges boldly and squarely.

Taking full advantage of this inherent weakness Persians were the first to invade India and conquered some parts of Gujrat and Punjab in the sixth century B. C. Two centuries later in 326 B. C. Alexander the great from Greece invaded India. Twenty years later his general Selucus Nikator, invaded India, but was beaten back by the then Indian emperor Chandragupta Maurya. Then attacks of Shaks, Kushans and Huns continued. A Greek traveller Apolloneus Tyanaeus who visited India in 1 A.D. after witnessing all this remarked that "In India I found a race of mortals living upon the earth, but not adhering to it... possessing everything but possessed by nothing."

The foundation of the Muslim rule in India was laid for the first time by Mohammad Bin Qasim, who invaded Sindh in 712



A.D. and defeated the local Hindu king Dahir as no other native Hindu king came to his support. King Dahir of Sindh was actually a Dar Pandit of Kashmiri origin who was previously a commander of the army of great king Lalitaditya (699-738 A.D.) of Kashmir. This lack of foresight on the part of native Hindu kings and their disunity ultimately resulted in the establishment of the rule by a foreign invader.

In many ways the same history was repeated in 1192 A.D. when the last Hindu emperor Prithviraj Chauhan of Delhi was defeated and killed by Mohammad Ghauri a foreign invader in the second battle of Terain due to the most treacherous role being played by his most trusted lieutenant. Raja Jaichand of Kannauj who sided with the invader for petty personal gains.

Then the foundation of the Muslim rule at Delhi was laid strangely by a slave Qutub-ud-Din Aibak, who captured the Qila Pithora a citadel of Prithviraj Chauhan in 1193 A.D. and started the construction of Qutub Minar as a victory symbol in its premises. The third ruler of this Slave dynasty Iltutmish further expanded his empire and shifted his capital to Delhi. It was then succeeded by the Khilji dynasty. The third ruler of this dynasty Ala-ud-Din Khilji laid the foundation of the original city in 1303 A.D. at a place known as Siri in Delhi and built a big fort with seven gates. It was then followed by Tughlak and Lodhi dynasties.

The most peculiar part of all these invasions was the projection of the invaders as the holy warriors or crusaders. They introduced a completely new and deadly brand of war strategy which was a mixture of politics and religion and was ruthlessly carried out in the name of holy war. Under this doctrine a very large number of nonbelievers were either persecuted or converted to Islam at the point of sword. Punjab faced at least 60 foreign invasions via north west till the 15th century.

So in the medieval times the innocent nonbelievers of Punjab faced the maximum ire of these tribal chieftains disguised as the holy warriors who used to invade India through the historic Khyber Pass from different countries of Central Asia to spread terror by

their acts of savage butchery, loot, arson, rape of women folk and mass conversions at the point of sword. Amidst all this political, and religious turmoil Guru Nanak Dev was born on 20th October 1469 AD in a Hindu Khattri family at Rai Bhoi-ki-Talwandi, now Nankana Sahab in Pakistan, who took upon himself the task to reorganize the Hindu society by taking it out from the age old shackles of the caste system to make it more vibrant and purposeful as per demand of that period through his teachings and preachings. He never proclaimed any new religion nor claimed himself to be a messenger of God. The name of his father was Kaluchand Mehta.

The last Lodhi ruler of Delhi Ibrahim Lodhi was defeated by Babar an invader from Mongolia on 21st April 1526 A.D. in the battle of Panipat, who then laid the solid foundation of the Mughal empire in India. Though Rana Sanga also gave a good fight to Babar but the former could not stop the latter from achieving his objective simply because at that time only Rajputs in the Hindu society were considered to be the warriors whereas the other caste groups used to be mere spectators in such conflicts.

But later on due to the tyranny of different Mughal rulers especially after the martyrdom of Nanak IX Guru Teg Bahadur in 1675 A.D. at the hands of Aurangzeb a need was felt to organise a military wing in the Hindu society to face such atrocities being perpetrated by the different foreign rulers on the natives boldly and squarely just to pay them back in their own coins.

Consequently Guru Teg Bahadur's son Nanak X, Guru Govind Singh initiated the *Khalsa Panth* at Keshgarh Sahab near Anandpur in Punjab on 30th March 1699 to take revenge. He baptized the *Panj Pyare* for this purpose as a symbol of Sikh military power of this newly formed religion to take on the imperial Mughal army.

When Maharaja Ranjeet Singh declared himself to be the ruler of Punjab on 12th April 1801 large tracks of land in Punjab, Kashmir, western Uttar Pradesh and central India were under the control of different Afghan *subedars*. These areas were earlier conquered by the forces of Ahmad Shah Abdali. Maharaja Ranjeet

Singh had to fight relentless battles to consolidate his position and to expand the borders of his empire after getting these areas vacated from the foreign occupation. In March 1818 Maharaja Ranjeet Singh ordered his troops to storm Multan to finish the last bastion of Afghans from the Indian soil once and for all. His army of 20,000 soldiers was led by Mirs Dewan Chand and Pt. Lal Kaul along with General Elahi Baksh in charge of Maharaja's artillery division which included its most powerful cannon the *Zam Zama*. The army had Dogras, Sikhs with platoons of Nihangs. In sheer desperation Nawab Muzaffar Ali Khan of Multan declared it a holy war to get support from co-religionists but his call unfortunately fell on deaf ears.

The troops of Maharaja Ranjeet Singh encircled Multan's huge fort. The *Zam Zama canon* tore huge holes in its battlements which finally crumbled like a pack of cards. The troops of the Maharaja stormed into the fort. In the hand to hand battle fought inside the fort Nawab Muzaffar Ali Khan, his two sons and many cousins were killed and Multan thus became a part of the expanding Punjab kingdom. The very next year in 1819 Maharaja Ranjeet Singh annexed Kashmir and made it a part of his empire.

With these victories naturally the court of Maharaja Ranjeet Singh at Lahore assumed international political importance. It became a focal point for all those people who had some place in the society then. Maharaja Ranjeet Singh himself gave an international colour to his court by appointing persons of different nationalities on various posts. He appointed an Austrian painter August Schoefliand and an Austrian physician Martinttonerberger in his court for making royal paintings and to look after his health care and that of other royal family members respectively.

The first Kashmiri Pandit who made his appearance in the court of Maharaja Ranjeet Singh at Lahore around 1808 was Pt. Bhawani Das, who probably went to the Sikh capital after the Anglo Maratha war (1803-1805) to seek employment when the British took Delhi under their full command. To control the growing political and military power of the British, Maharaja Ranjeet Singh felt the need to modernize his traditional Sikh army in the warfare by

developing fully equipped artillery and cavalry units in it to take on the British troops. For this purpose he called Pt. Ganga Ram Raina from Bazaar Sita Ram, Delhi around 1813 to Lahore.

Pt. Ganga Ram Raina had worked earlier under Mahadji Scindia of Gwalior when the latter was busy in expanding the boundaries of his domain. He had the opportunity to work under European military officers like General Pierre Cuillier (1755-1834) and Colonel Louis Burquien who were appointed by Mahadji Scindia to train his Maratha army in modern warfare.

Pt. Ganga Ram Raina due to his past experience was placed in the artillery division of the Sikh army by Pt. Bhawani Das, who also asked him to familiarize himself with the working of the *Shahi Zamboor Khana*. Pt. Bhawani Das also instructed him to audit the accounts of the various departments with the help of their respective *Munshis* to find out how much money was due from each one of them. By 1815 Pt. Ganga Ram Raina completely reorganised the whole financial structure and dealings of the Lahore *darbar* in such a way that he became indispensable. As a custodian of the official records he practically developed a total command over the whole administrative machinery.

Prior to the arrival of Pt. Ganga Ram Raina in the Lahore *darbar* Maharaja Ranjeet Singh had neither a government treasury nor any organised record system. The official business was mostly conducted verbally and all the transactions of money were carried out by a banker based in Amritsar for the state. Though Maharaja Yashwant Rao Holker of the Indore state advised Maharaja Ranjeet Singh long back to organise everything properly, but lack of competent officers in the Lahore *darbar* had prevented Maharaja Ranjeet Singh earlier to take corrective measures to set his house in order.

Pt. Ganga Ram Raina then became instrumental in inviting many Kashmiri Pandits from Delhi and elsewhere to the Lahore *darbar* and in providing them good jobs in the administration. But some Kashmiri Pandits came to Lahore from Kashmir and other places of their own to seek job under the patronage of Maharaja Ranjeet Singh.

It is said that in 1815 Maharaja Ranjeet Singh made a surprise inspection of his *Shahi Malkhana* i.e. royal archives and was so well impressed by the methodology being adopted by Dewan Ganga Ram Raina to maintain the official records that he not only rewarded the Dewan for the good work done by him but also gave him the permission to appoint a secretary to help him in his official work. Consequently Pt. Ganga Ram Raina invited Pt. Dina Nath Madan who was his relative from Bazaar Sita Ram, Delhi to Lahore and appointed him as his secretary in 1815. Here it should be kept in mind that all the Kashmiri Pandits who came to Lahore during this period from different directions preferred to live together as a community in Vachchuwali which gradually developed as a main colony of the Kashmiri Pandit migrants in Lahore at that time.

The ancestors of Pt. Dina Nath Madan according to the famous Muslim historian Mohammad Fauq were originally the residents of the Chowdhary Bagh area in Rainawari mohalla in the Srinagar district of the Kashmir Valley and used to write Razdan as their surname. Their relative Pt. Mansa Ram Razdan popularly known as Dhooni Sahab was an ascetic, who came to Punjab from Kashmir during the rule of Maharaja Ranjeet Singh and set up his *Matha* at a place known as Gujrat in Punjab on the bank of Sutlej river. But when the ancestors of Pt. Dina Nath Madan migrated from Rainawari to another locality in Srinagar known as Madanyar they adopted a new surname Madan to bury deep their past identity. According to the reliable information collected from various authentic sources and then scrutinizing it thoroughly it was found that some members of his family were employed in the Mughal court during the reign of Shahjahan (1626-1658). Raja Dina Nath Madan's ancestor Pt. Bishan Nath Madan, who was born around 1695 was the resident of Madanyar locality in the Srinagar district of the Kashmir Valley. He had two sons Lachchi Ram and Har Das. Pt. Lachchi Ram Madan who was born around 1720 came out from Kashmir around 1740 and went to Lahore where he did some job for a few years during the rule of the Mughal emperor Mohammad Shah Rangiley (1719-1747). He then migrated from

Lahore to Delhi where he stayed in Bazaar Sita Ram for a couple of years. After the death of Mohammed Shah Rangiley in 1747 Pt. Lachchi Ram Madan then came to Lucknow and got the employment in the *Shahi Fauj* of Nawab Shuja-ud-daula (1753-1775). He then called his younger brother Pt. Har Das Madan who was born around 1725 in Kashmir to Lucknow and started living in Rani Katra locality in Lucknow.

Pt. Lachchi Ram Madan had a son Dila Ram who was born around 1755 at Lucknow. As per tradition of the family he got an employment in the *Shahi Fauj* of Nawab Asaf-ud-Daula (1775-1797). But soon some differences cropped up between him and his senior commanders. He then left the *Shahi Fauj* and joined the troops of the East India Company. The British sent him in 1791 with their contingent of troops to Mysore to fight against the army of Tipu Sultan during the fourth Anglo-Mysore war, which began on 17th April 1789 with the siege of Srirangapatnam and came to an end with the death of Tipu Sultan in 1799. But Pt. Dila Ram Madan on the way to Mysore became critically ill and died in 1791 at the age of about 36 years. Now the famous sword of Tipu Sultan has been retrieved in 2004 by the noted industrialist and liquor baron Vijay Mallya.

Pt. Dila Ram Madan had a son Pt. Bakht Mal Madan, who was born around 1777 in Kashmiri Mohalla, Lucknow. Pt. Bakht Mal Madan had his traditional education in Urdu and Persian at Lucknow. After the death of his father in 1791 he then first migrated from Lucknow to the Gwalior state on the invitation of his brother in law Pt. Ganga Ram Raina who was in the army of Mahadji Scindia and after assessing the decline of the Maratha power he finally moved to Delhi to seek employment under the British dispensation.

Here it should be kept in mind that Pt. Ganga Ram Raina's father Pt. Kishan Das Raina was a priest in Kashmir, who came to Benaras (Varanasi) in the second half of the 18th century to perform the job of a *Kul Purohit* in the Kashmiri Pandit community members, who were his *jajmans*. Pt. Ganga Ram Raina was the brother in law of Pt. Bakht Mal Madan the father of Raja Dina Nath

Madan so when Pt. Ganga Ram Raina got a good job in the court of Mahadji Scindia of the Gwalior state in the second half of the 18th century he naturally invited his brother in law Pt. Bakht Mal Madan from Lucknow to Gwalior with an assurance to provide him a good job there. Pt. Bakht Mal Madan then migrated around 1792 with his family from Lucknow to Gwalior and then to Delhi.

The British then sent Pt. Bakht Mal Madan along with John Malcolm in 1805 on a diplomatic mission to the Lahore *darbar* to persuade Maharaja Ranjeet Singh to sign a Friendship Treaty with the British so that the defeated Marathas especially Maharaja Yashwant Rao Holker of the Indore state who took refuge in Punjab may not succeed in instigating Maharaja Ranjeet Singh against the British to create any fresh trouble for them. Pt. Bakht Mal Madan after this mission wrote an exhaustive *Khalsa Nama* in the Persian language describing the history of the Sikh *darbar*.

Under the same policy the British sent another diplomatic mission in 1809 to Lahore under David Ochterlony with Pt. Ganga Ram Raina for signing a Treaty with the cis-Sutlej Phulka states of Punjab to counter the influence of Marathas in that region. The British always used the services of the Kashmiri Pandits in such political missions as they had the full command over the Persian language and used to possess a great administrative acumen.

Pt. Bakht Mal Madan had two sons Dina Nath and Kedar Nath. Both these brothers were born in their ancestral house in Bazaar Sita Ram, Delhi. Raja Dina Nath Madan was born around 1795. He had his traditional education in Urdu and Persian language in Delhi College near the Ajmeri *Darvaza* prior to taking up the job as a *Munshi* of his *Mausa* Pt. Ganga Ram Raina at Lahore.

After the capture of Multan in 1818 Maharaja Ranjeet Singh became very much pleased by the valour shown by his army commanders and the strategy adopted by them to win this war. He then decided to suitably honour his commanders by giving them *jagirs* and other decorations for which he instructed Raja Dina Nath Madan to prepare a list of such people. Raja Dina Nath Madan

then after thoroughly scrutinizing the performance of each one of them in the battlefield made a compact list of such war heroes which he handed over to Maharaja Ranjeet Singh for giving them due honours. Maharaja Ranjeet Singh became so much impressed with the work done by Raja Dina Nath Madan that the former made the latter incharge of the government treasury.

A year later in 1819 Maharaja Ranjeet Singh annexed Kashmir from the occupation of Afghans. By 1820 a large number of Kashmiri Pandit families migrated from Bazaar Sita Ram, Delhi, Kashmiri Mohalla, Lucknow and Kashmir to Lahore. A new colony of these Kashmiri Pandit migrants then came into existence in Vachchuwali and Wazir Khan Chowk areas. The Kashmiri Pandits employed in the Lahore *darbar* adopted the complete mannerism of a Sikh sardar to show their loyalty to the Maharaja. By their attire and get up they used to look more like a Sikh than a Pandit.

It has been reliably learnt that Raja Dina Nath Madan's younger brother Pt. Kedar Nath Madan also migrated from Delhi to Lahore where he became a *Bakshi* in the court of Maharaja Ranjeet Singh. He later on in 1848 became a *Mushirkar* in the imperial court at Delhi during the rule of Mughal emperor Bahadur Shah Zafar (1837-1857). He died at Lahore in 1859 at the age of about 62 years. He had two sons Badri Nath and Pran Nath. Pt. Badri Nath Madan was born in 1828 at Lahore. After completing his education he migrated to Kashmir and became a governor there during the rule of Maharaja Ranbir Singh (1857-1885). He died in Srinagar, Kashmir in 1891 at the age of 63 years. The historic sword of Dewan Badri Nath Madan with his name inscribed on it in golden letters which was presented to him in 1883 by the then Viceroy of India the Marquis of Ripon is still in the possession of Pt. Yogindra Nath Madan of Hotel Ellora 15, Wazir Bagh, Srinagar, Kashmir.

After the sudden death of Pt. Ganga Ram Raina in 1826 Maharaja Ranjeet Singh appointed Raja Dina Nath Madan in his place and gave him the authority to keep the court seal. About eight years later in 1834, Pt. Bhawani Das also died and Raja Dina Nath Madan by virtue of his closeness to the Maharaja became incharge

of both civil and revenue departments. Due to his hardwork, integrity, foresight and administrative acumen, Maharaja Ranjeet Singh made him the finance minister of the state in 1838 and also gave him *jagirs* in Amritsar, Dinanagar and Kasur with the annual income of Rs. 10,000/- He had the authority to deal with the East India Company on behalf of the Lahore *darbar*.

Maharaja Ranjeet Singh died in 1839. He was succeeded by a number of Sikh rulers like Maharaja Kharak Singh, Maharaja Naunihal Singh, Maharaja Sher Singh and Maharaja Duleep Singh, but all of them were incompetent people so they could not keep their kingdom united and strong. Taking full advantage of this fluid political situation in the Punjab kingdom and continuous palace intrigues for establishing supremacy over each other the British troops attacked Punjab in 1845 to make it a part of their territory. This first Anglo-Sikh war came to an end on 10th February 1846 when the British troops marched into Lahore. Consequently a Treaty was signed on 9th March 1846 through which the last Sikh ruler Maharaja Duleep Singh a minor at that time ceded the territories of Ludhiana, Doab, and Kashmir to the British. Raja Dina Nath Madan signed this Treaty on behalf of the Lahore *darbar*.

The British then constituted a 4 member Regency Council with Sardar Tej Singh, Sardar Sher Singh, Fakir Nur-ud-Din and Raja Dina Nath Madan to run the administration of the Lahore province and Maharaja Duleep Singh who was the son of Maharaja Ranjeet Singh became a mere decorative head. The British made Raja Dina Nath Madan the chairman of this newly formed Regency Council to run the civil administration under the newly appointed British Resident Frederick Currie. To win over the confidence of Raja Dina Nath Madan to their side the British then conferred the civilian title of *Raja* upon him in 1847 and also gave him a big *Ilaka* of Kalanaur as *jagir* with an annual income of about 20,000 rupees. The British then after the second Anglo-Sikh war in 1849 finally made the Punjab kingdom a part of their territory after dethroning its last Sikh ruler Maharaja Duleep Singh and deporting him to Birmingham in England after taking the precious *Kohinoor* diamond from his

possession. It is said that Mul Raj the governor of Multan who was a Brahmin by birth and became a Sikh afterwards killed two British officers at Multan in April 1848 which led to the second Anglo-Sikh war from October 1848 upto March 1849. Mul Raj was captured by the British in January 1849. He died in 1850.

At the time of the annexation of Punjab by the British the annual income of Raja Dina Nath Madan from his *jagirs* and other largesses received from different Sikh rulers was about Rs. 47,000/- per annum. But the British neither confiscated his vast properties nor lowered his social status and position. On the contrary the British gave him full protection and enhanced his social and political status. Thus by keeping Raja Dina Nath Madan in good humour the British fully used his influence in the region to crush the revolt of other small Sikh chieftains who were causing much trouble for the British in their smooth take over.

In April 1848 the *Nazim* of Multan Dewan Mul Raj rebelled. Raja Dina Nath Madan was sent to control him. When Sardar Chhatar Singh Atariwala became a traitor and the mission of Sardar Jhanda Singh Butalia failed to tackle him the British sent Raja Dina Nath Madan to check the rebellion of the Sikh nation against them.

Lepel Griffin an English officer described Raja Dina Nath Madan as a *Talleyrand of the Punjab* in a sarcastic manner. He wrote thus "Revolutions in which Raja Dina Nath Madan's friends and patrons perished, passed him by, dynasties rose and fell, but never involved him in their ruin, in the midst of bloodshed rose and fell, but never involved him in their ruin, in the midst of bloodshed and assassination, his life was never endangered, while confiscation and judicial robbery were the rule of state, his wealth and power continuously increased. His sagacity and farsightedness were such, that when, to other eyes, the political sky was clear, he could perceive the sign of a coming storm; which warned him to desert a losing party or a falling friend."

Raja Dina Nath Madan in 1853 presided over the annual conference of the Brahmin Samiti held in Amritsar. He emphasized the need to bring certain reforms in the Hindu society. The practice

of female foeticide was prevalent in some caste groups of the Hindu society at that time. He strongly condemned this practice and also opposed the vulgar display of wealth in the marriage ceremonies and other such religious functions.

He was a highly religious person and had a great faith in religious ceremonies. He used to regard Pt. Mansa Ram Razdan as his spiritual Guru and he spent a lot of money from his pocket in renovating his *Math* in Gujarat. He built a big tank in the premises of the Bhawani Devi temple in the Kangra district now in Himachal Pradesh. He also built a big tank and a *dharamshala* for the pilgrims at a place known as Devipura near Shalamar.

Raja Dina Nath Madan built a number of big *havelis* in the Wazir Khan Chowk area in Lahore for the lavish living of his family members. He also built two big *shivalas* in the same area one in the compound of the old policelines and the other in Kuchae Mussaddi Mal for the purpose of social and religious gatherings of the community members. He fully enjoyed his life like a king and provided employment to a large number of people of his community in the Lahore *darbar*: He carved out a very special place for himself in the high class society of Punjab in the 19th century. He left his mortal frame in 1857 at the age of about 62 years.

Raja Dina Nath Madan had two sons Amar Nath and Niranjan Nath. Dewan Amar Nath Madan was born on 1st August 1822 in his ancestral *haveli* in Wazir Khan Chowk, Lahore. He was temperamentally quite different from his father. He was more of a chronicler than a participant in the political and administrative affairs which was unlike his father. He had the traditional education in Urdu, Arabic and Persian in a *Maktab* under the guidance of Maulvi Ahmad Baksh Chisti. By the age of eleven years he developed a full command over the Arabic and Persian language. One such masterpiece penned by him was an account of the gardens of Lahore entitled *Rauzat-ul-Azhar*, which prompted Maharaja Ranjeet Singh to appoint him as a court poet. He used to compose his couplets under the pen name or *takhallus Akbari*.

In 1835 Dewan Amar Nath Madan who was then hardly thirteen years old composed *Fateh Nama* in Persian commemorating the victory of the Sikhs over the Afghans at Peshawar in the same year. On the request of Maharaja Ranjeet Singh he wrote *Zafar Nama* which was published in 1858. His father Raja Dina Nath became so much annoyed with the poetic temperament of his elder son Dewan Amar Nath Madan that he through a Will bequeathed all his property to his younger son Dewan Niranjan Nath Madan, who was born around 1840 at Lahore, Dewan Niranjan Nath Madan had two sons Mankameshwar Nath Madan born in 1864 and Brij Mohan Nath Madan born in 1870. The former was married with the daughter of Pt. Ayodhya Nath a honorary magistrate in Lucknow and the latter was married with the daughter of Pt. Hriday Narain a Munsif in Punjab.

Dewan Amar Nath Madan was a robust person with a very good physique, but he died quite young due to Cholera at the age of about 45 years in 1867 at Lahore. He worked under the Sikh rule upto 1849 and after Maharaja Duleep Singh's removal from the throne under the British till his death in 1867.

Dewan Amar Nath Madan had two sons Dewan Ram Nath Madan and Dewan Man Nath Madan. Dewan Bahadur Dewan Ram Nath Madan was born in 1844. He was taken in the judicial service in 1863 by the British. He first became an extra assistant commissioner in 1869 and then an extra judicial assistant in 1882. After the introduction of the reorganised judicial service in 1884 Sir Charles Aitchinson made him a district and sessions judge. He was also a Fellow of the Punjab University of Lahore.

Dewan Bahadur Dewan Ram Nath Madan was married in 1855 with the daughter of Pt. Kedar Nath of Bazaar Sita Ram, Delhi. He had a son Kailas Nath who was born in 1875 and a daughter Mohini married with Pt. Suraj Narain Raina of Banda. Dewan Kailas Nath Madan in the later part of his life became somewhat mentally disturbed. He was married with Saraswati the daughter of Pt. Pran Nath Bazaz of Kashmiri Mohalla, Lucknow. He had a son Dewan Sumer Nath Madan and a daughter Kishan (b-1903)

who was married with Pt. Jeevan Kishan Dar of Agra. His son Dewan Sumer Nath Madan who was born in 1902 at Lahore, after completing his studies became the Tehsildar of Sargodha district in Punjab. He was married with Bilaspatri (b-1905) who was the daughter of Pt. Sri Krishna Gurtu of the Gwalior state. He had two sons Parmeshwar Nath (b-1925) and Jagdishwar Nath (b-1927) besides three daughters Indumati (b-1929), Madhumati (b-1931) and Dr. Vidhu (b-1936). Indumati was married with Chand Kishan Hazari, Madhumati was married in a Shivpuri family and Dr. Vidhu was married with Dr. Virendra Mohan.

Dewan Amar Nath Madan's younger son Dewan Man Nath Madan was born in 1860 at Lahore. Like his father he was also an Urdu poet and used to compose his poems under the penname *Asghari*. He did his graduation from the Punjab University, Lahore and then passed the pleader's examination from the North Western Province. He became the private secretary of Dewan Janki Nath Madan, who was the governor of Kashmir. He was married in 1871 with the daughter of Pt. Moti Lal Hukku. He died quite young at the age of 34 years in 1894. He had two sons Som Nath and Gyan Nath besides two daughters Dhanraj who was married with Pt. Jagdish Narain Haksar the son of Pt. Suraj Narain Haksar of Bazaar Sita Ram Delhi and Kamla.

Dewan Som Nath Madan was born in 1881 at Lahore; He started his career as a Munsif and then became a district and sessions judge of Gujranwala. He died in 1930 at the age of 47 years while in service.

Dewan Gyan Nath Madan was born in 1885 at Lahore. He also started his career as a Munsif and ultimately became the chief administrator of the Nabha state in 1935. The British conferred upon him the civilian titles of Rai Bahadur and *Raja*. He lived a very long life and died at the age of about 92 years in 1979 in Shimla. After the partition of the country in 1947 the government gave the properties to the members of this Madan family in Delhi, Shimla and Chandigarh to compensate their losses. Raja Gyan Nath Madan was married around 1900 with Chand Rani who was the daughter

of Pt. Manohar Nath Zutshi of Lahore. He had a son Dewan Brahm Nath Madan and a daughter Uma (b- 1905) who was married with Raja Shyam Sunder Nath Suthoo of Kila Darpan state in Orissa.

Dewan Brahm Nath Madan was born in 1903 at Lahore. He had his education in Lahore and then became a deputy collector. He was an Urdu poet any very good stage artiste. He died quite young in Shimla at the age of about 56 years in 1959. He was married with Krishna the daughter of Pt. Kunwar Bahadur Nehru and granddaughter of Pt. Bansi Dhar Nehru. He had three sons Ravindra Nath, Rajendra Nath and Narendra Nath besides three daughters Bina, Padma and Prema (for details see vol. iv).

Raja Dina Nath Madan was a wonderful person who had developed the knack of converting the worst situation to his favour. Sir Lepel. H. Griffin very ably summarised the qualities of his head and heart in the following words.

Honest men do not survive, many revolutions and the Raja's falseness was the measure of his success. He was patriotic but his love for the country was subordinate to his love for self. He hated the English with a bitter hatred, for they were stronger than he or his country, but his interests compelled him to serve like Samson, the Philistines he hated.

In this context Elbert Hubbard has very rightly cautioned the people by saying this *Never explain to your friends who do not need it and to your enemies who would not believe you in any way.* It will obviously be an exercise in futility wasting both time and energy.



First Kashmiri world renowned library scientist Prof. Prithvi Nath Kaula

In our country the tradition of maintaining big libraries as a store house of knowledge was prevalent even in ancient times. These libraries were considered to be the treasure of knowledge and wisdom.

In ancient India we had a university at Takshila (Peshawar) which was the first in the world of its own kind established in 700 B.C. with about 10,500 students from different countries on its rolls. It had the provision for teaching 60 subjects in its campus. It also had a very big well equipped library to cater the needs of its students. Then in Magadh region we had the Nalanda University with a very big library which was established in the 4th century B.C. This university had a big collection of rare books and manuscripts where the learned scholars from all over the then known world used to come for their academic pursuits and to quench their thirst for knowledge. Alexandria in Egypt also had one of the biggest libraries in ancient times, which was subsequently destroyed in the 7th century by one of the caliphs of Arabia during one of his campaigns on the simple logic that if the books in this library contain all that what is written in the holy *Koran* then it is of no use to keep them and if they do not contain all that what is written in the holy *Koran* then to read them is a great sin. Now no body knows as to what treasure of knowledge was stored in that world famous library of Alexandria. This ancient library at Alexandria in Egypt was established by Ptolemy in 288 B.C. a general of Alexander the great, who succeeded him as the emperor of Greece.



The libraries all along have played a key role in developing the over all mental faculty of the human beings. They are generally regarded as the excellent centres for self learning and self teaching. Many people rose to great heights in their life simply by studying in the libraries. In Kashmir, which was once a seat of higher learning Srinagar city alone had 22 well recognized libraries to spread the message of light and learning to the different parts of the world.

Although the libraries were in existence in our country from times immemorial, but there was no system of arranging the books in them in a proper manner. The system for arranging the books in an orderly way in the libraries and properly cataloguing them into various heads was evolved for the first time by an American expert Tewy in the 19th century. Another American expert Dickinson was called by the authorities of the Punjab University, Lahore in the beginning of the 20th century to organise the library of the university in a proper manner based on the methodology adopted by Tewy to make the access to the required information more simple and less cumbersome.

Rai Sahab S.R. Ranganathan of the Madras University for the first time evolved the scientific system for arranging the books in the libraries. He also developed library science as a subject for teaching in the schools and colleges. He is now being regarded as the father of library science all over the world for his outstanding contribution in this highly specialized field. The first Kashmiri Pandit who achieved excellence and international recognition in this branch of knowledge is Professor Prithvi Nath Kaula. He has now become a living legend and has won many national and international awards for his memorable work in this particular field.

Prof. Prithvi Nath Kaula's ancestors were the Dattatreya Kauls of Rainawari. His grandfather Pt. Aftab Kaul, who was born around 1875 after completing his education joined the secret service of Maharaja Pratap Singh (1885-1925). Pt. Aftab Kaul used to live in Bana Mohalla near Habba Kadal in the Srinagar district of the Kashmir Valley. He had three sons. They were Swami Kailas Kaul, Swami Anand Kaul and Damodar Kaul. His two sons Swami Kailas

Kaul and Swami Anand Kaul had a spiritual bent of mind. So to fulfill their spiritual commitments they practically renounced this materialistic world to devote their time in meditation and other spiritual pursuits. Pt. Aftab Kaul's third son Pt. Damodar Kaul, who was born in 1902 after completing his studies first became a primary teacher and then a head master of the Government High School in Nihalpora. He was married with Posh Kuji (b-1904) who was the daughter of Pt. Keshav Nath Bakshi of Magan village in the Badgam district of Kashmir.

Pt. Damodar Kaul had three sons Shyam Nath, Som Nath and Prithvi Nath besides three daughters Mohini married to Pt. Brij Nath Saraf, Uma married to Pt. Mohan Lal. Treshin and Kishan married to Pt. Chaman Lal Kaul.

Pt. Damodar Kaul's third and youngest son Prithvi Nath was born on 13th March 1924 in his *Nanihal* in village Magan of the Badgam district. As his other two elder brothers died quite young so he was brought up with great love and care. He had his early schooling in Nihalpora and Pattan respectively where his father was posted as head master at that time. He was then admitted in Sri Pratap High School in Srinagar in 1936 from where he did his matriculation in 1938. He then did his F.A. in 1940 and B.A. in 1942 from Sri Pratap College, Srinagar. After attaining some knowledge he corrected his surname from Kaul to Kaula on the analogy of Rama and Krishna so that phonetically it may become more appropriate. He thus onwards became famous as Prof. Prithvi Nath Kaula.

Prof. Kaula had a great inclination towards books right from his childhood days. So while he was a student in Sri Pratap College he was made a student member of library and reading room committee by the Principal A.K. Kitchlu because of his great love for the books. He subsequently became the secretary of the library committee of the college and was awarded a certificate of merit for his excellent work in properly organizing the college library for the benefit of its students and other knowledge seekers by the Principal Dr. Mohammad Din Taseer.

Prof. Kaula's father Pt. Damodar Kaul being a teacher had a desire that his son should also adopt the same profession to spread the message of light and learning, but the destiny had some thing different for Prof. Kaula in store. Instead of becoming an instructor of Physical Education as per desire of his father he joined the D. A. V. College, Srinagar as a librarian in 1944 much against the wishes of his father. He thus became the first person in the Kashmir Valley to introduce open access system and long reading hours for the users of library. He became a librarian with out any formal training in the art of librarianship. His colleagues in the college then advised him to have proper training in this specific branch for better future prospects. Prof. Kaula then on the advice of B.L. Pathak, who was the lecturer in charge of the D. A. V. College Library at that time and K. G. Saiyedain the then director of education of the Jammu and Kashmir government then applied for his admission in the diploma course in library science under the guidance of Prof. S. R. Ranganathan at the Madras University who was a well known name and a recognized authority in that subject.

Prof. Kaula with high hopes and expectations left for Madras from the Kashmir Valley in August 1945, but when he reached the campus of the Madras University he found to his utter surprise that Prof. Ranganathan under whom he had to work had already taken premature retirement from the university service due to dirty politics. The man to whom Prof. Kaula wished after entering the department of library science taking him to be Prof. Ranganathan was actually Prof. Thomas a great snob who was officiating in place of Prof. Ranganathan then who was obviously allergic to him. This folly on the part of Prof. Kaula naturally created further complications for him in his admission as the normal process of admission was over by that time and there was no scope for any new admission in the department Prof. Kaula had to run from pillar to post in an entirely new environment for his admission and ultimately with great difficulty he somehow succeeded in getting himself enrolled in the department of library science there as a student.

Prof. Kaula then with a letter of introduction went to Prof. Neelkanth Shastri's place for advice who was a well known authority on the Tamil history. Prof. Shastri gave certain tips to Prof. Kaula and also advised the latter to keep all the information given to him as a closely guarded secret else his career would be completely ruined. He also provided the residential address of Prof. Ranganathan to Prof. Kaula with a strict warning not to disclose the same to anybody.

Prof. Kaula then started paying secret visits to Prof. Ranganathan's residence to take lessons from him. Soon he developed a very close and cordial relationship with Prof. Ranganathan and became his most favourite student. In the meantime Dr. S. Radhakrishnan who was the Vice Chancellor of the Benaras Hindu University then came to Madras and requested Prof. Ranganathan to join the Benaras Hindu University to reorganize the department of library science there Prof. Ranganathan with great hesitation accepted this offer and joined the Benaras Hindu University. He then asked Prof. Kaula to accompany him. Prof. Kaula then left his course at the Madras University half way through and after staying in that city for about 45 days went to Benaras and did his post graduate diploma course in library science from the Benaras Hindu University under the able guidance of Prof. Ranganathan in 1946 and was placed in second position in order of merit.

After completing this course Prof. Kaula went back to his native place Srinagar from Varanasi and joined the D. A. V. College there as a trained librarian in 1946. He then for better future prospects applied for the post of librarian in some better institutions for higher emoluments. In the meantime India became independent on 15th August 1947 and large scale communal riots broke out in the erstwhile Punjab province due to which the traditional link of Kashmir with the rest of India via Rawalpindi was completely cut off. All the trains were cancelled and every thing came to a grinding halt. In this atmosphere of turmoil, turbulence and uncertainty Prof. Kaula got an appointment letter from the Birla Institute of Technology and Science, Pilani to join the service there. With great

difficulty Prof. Kaula somehow managed his air journey from Srinagar to Delhi in that abnormal atmosphere and then took another four days from Delhi to reach Pilani to report for his duty as most of the trains were running late with long stoppages at different places where rioters used to enter the compartments to carry out their selective killings. Prof. Kaula then joined the Birla Institute of Technology and Science as a librarian on a higher scale than what he was getting in D.A.V. College, Srinagar.

Sir Morris Gwyer a retired High Court judge was the Vice Chancellor of the Delhi University in 1947. He invited Prof. S.R. Ranganathan an established authority in Library Science to the Delhi University to reorganize its library on modern lines and to formulate the syllabus for starting the Master's degree in Library Science in the university. Prof. Ranganathan then called Prof. Kaula from Pilani to join the Delhi University. Prof. Kaula then on the advice of his Guru and mentor resigned from the post of librarian from the Birla Institute of Technology and Science, Pilani and joined the Delhi University on a lesser scale as junior library assistant. He did not disclose it to any body not even to his father or else his father might scold him for committing this blunder.

Prof. Kaula then did his Master's degree in Library Science in 1949 from the Delhi University and stood first in order of merit as the other two candidates could not get through. He thus became the first person in the whole world to have this unique honour with the blessings of his revered teacher Prof. Ranganathan as by that time the Master's degree in Library Science was not even available in the universities of Oxford and Cambridge of England.

Prof. Kaula then in November 1950 went on deputation as librarian to Delhi College with a higher start in the lecturer's grade to properly organize its library. Prof. Kaula also worked for a brief period in the ministry of labour government of India during the tenure of Gulzari Lal Nanda as the Labour Minister in the central government. When in 1958 the University Grants Commission sanctioned the post of Reader in the department of Library Science of the Delhi University Prof. Kaula once again became the first

person to be appointed on this coveted post. But unfortunately his father Pt. Damodar Kaul could not see his son achieving this unique distinction as he died two years earlier in 1956 at the age of 54 years at Srinagar, Kashmir while in service.

While working as a Reader in the department of Library Science of the Delhi University Prof. Kaula had a chance meeting with Veni Shanker Jha in 1960, who was the Vice Chancellor of the Benaras Hindu University then. Prof. Jha offered him the post of Librarian in the B.H.U. which Prof. Kaula politely declined saying that he could only consider the proposal when he would be placed in the professor's grade and that too with two advanced increments to which Prof. Jha subsequently agreed. Prof. Kaula thus became the Librarian cum Professor in the department of Library Science of the B.H.U. without any formal application or interview in 1960.

He single handedly reclassified and recatalogued over 3,00,000 volumes of books of the university library, which was indeed a great task for any individual to be ever performed. It was described as a very big achievement by his professional colleagues.

Prof. Kaula in 1971 became the Librarian and Head of the department of Library and Information Science of the Benaras Hindu University. He functioned on this post upto 1979. He then got the promotion and became the Dean of the Arts Faculty of B.H.U. He retired from this post in 1984 after attaining the age of superannuation. After his retirement he became Professor Emeritus of the Library and Information Science in 1985 under the scheme of the University Grants Commission for five years upto 1990. He then migrated with his family from Varanasi to Lucknow and settled down in C-239, Indira Nagar.

While as a student of Library Science at the Benaras Hindu University during 1945-1946, Prof. Kaula contributed three papers to the Seventh All India Library Conference held at Baroda. He then after going to D.A.V. College Srinagar as a Librarian promoted the library movement in the whole Jammu and Kashmir state and published about 108 articles in various journals of Kashmir. His poems on libraries and the library movement had great

impact on the people's mind and developed in them a great interest towards the libraries. He then in 1949 published the first concise history of modern Kashmir under the title *Tasvir-e-Kashmir*. In the same year he drafted a plan for the reorganization of the library of the Jammu and Kashmir University on the invitation of its Vice Chancellor. Then on the invitation of the then secretary of education of the Jammu and Kashmir government he prepared an exhaustive plan for the modernization of the Sri Pratap Public Library Srinagar.

Prof. Kaula in 1951 while on a deputation as the Librarian in the ministry of labour and employment government of India started systematic bibliographic and documentation work for the first time in the various libraries of the central government. In the same year the government of Jammu and Kashmir offered him the post of Inspector of Libraries, which was first of its own kind in the Jammu and Kashmir state then. In 1952 in the loving memory of his teacher and mentor Prof. Kaula launched the establishment of the Ranganathan Endowment in Library Science. He then in 1954 drafted the Library Development Plan and the Library Bill for the then Delhi state.

Prof. Kaula between 1953 and 1955 functioned as the editor of *Sharda* a journal of the Kashmiri Pandits' Association, Delhi. He then in 1962 published the first classified personal bibliography in India under the caption *Malviyana* of Pt. Madan Mohan Malviya. In 1967 while at Cuba he established a research centre in Library Science and at Havana as a UNESCO expert in the UNESCO Regional Centre in western hemisphere he very ably designed the Analytico-Synthetic classification of medicines. He has published about 50 books and monographs, 43 bibliographies, 500 articles, 500 book reviews besides 6000 items of news and notes uptill now.

Prof. Kaula was the member of the Council of Indian Library Association from 1949 upto 1953 and again from 1956 upto 1962. He was managing editor of *Annals*, *Bulletins* and *Granthalaya* of the Indian Library Association from 1949 upto 1953. He is editor of *Herald of Library Science* from 1962, of *Granthalaya Vigyan* from 1970 of *International Information Communication* from 1982.

He was secretary of the Ranganathan Endowment for Library Science from 1952 upto 1961. He was general secretary of the Delhi Library Association from 1953 to 1955 and then from 1958 to 1960. He was its Vice President from 1956 to 1959. He was an expert member of Indian Standard Institution from 1957 to 1962; and from 1965 upto 1998. He was the vice president of the central government Libraries Association from 1958 to 1961. He was the member of the review committee of U.G.C. on Library Science from 1961 to 1963. He was the president of the Federation of Indian Library Associations in 1974 and became its Chairman in 1986. He was elected as the president of the Indian Library Association in 1996 for a term of two years.

Prof. Kaula was the Chairman of the Council of Literary and Adult Education from 1971 upto 1985. He was an expert member of UNESCO Advisory Group on the compatibility of a higher degree in the Library Science. He also functioned as the Chairman and member of the panel which was constituted by the University Grants Commission for Library and Information Science from 1973 to 1975. He was also the Chairman of the Cadre Review Committee and Curriculum Development Committee of the UGC. He has been the visiting professor of 30 Indian universities and the universities in Jerusalem, Israel, Federal Republic of Germany, GDR, Hungary, France, Vatican, Spain, Iran, Egypt, Russia, U.K., USA, Thailand and USSR. He was consultant on Library Science in various international organizations, national associations and government bodies. He is an international member of the American Bibliographical Institute from 1983. He is the patron of Kaula Endowment for Library and Information Sciences since 1975 and Kaula International Gold Medal Annual Award through an international Award Committee since 1975 besides an expert for the Ranganathan Kaula Gold Medal for Library Science for Indians since 1980.

Prof. Kaula was also invited to deliver a lecture by the Advanced Study Institute in Information Science, Pittsburg, USA and International Summer School for the training of librarians, Copenhagen (Denmark). He also visited several other countries in

Asia and Europe like Iran, Malaysia, Thailand, Mexico, Canada, Hungary, Belgium, Netherlands, Argentina, Brazil, Peru, Jamaica and Yugoslavia.

Prof. Kaula has attended the International Conference on Library Science at Tel Aviv in 1971. World Conference of Librarians at Brussels in 1977. Conference of South East Asian Librarians at Bangkok in 1978. First Regional Conference on classification in Library Science at Konigstein in Germany in 1979 and First International Conference in Information Science at Cairo in Egypt in 1982. Besides all this he also attended various seminars and conferences organized by FID, IFLA, UNESCO and ISO from time to time.

In 1968 Prof. Kaula was invited by the state department of the US government to deliver a series of lectures in the various American universities.

The prestigious Pra Beneficio Medal was given to Prof. Kaula in 1975 by Jao Pauto of Brazil for his outstanding work for the promotion of civilization, peace and human understanding for the creation of better world in future. He was honoured with *Deutsche Bucheria Medal* of German Democratic Republic in 1981 for his contribution in the field of Library Science. He got the *International Roll of Honour Plaque* from the American Bibliographical Institute for his distinguished work. He was honoured by the Fetschrift Committee in 1974 for his dedicated work in the field of information science.

In honour of Prof. Kaula an endowment entitled *Professor Kaula Endowment in Library and Information Science* has been instituted on 13th March 1975 on the occasion of this great library educator's 51st birthday. Since then this endowment has awarded *Kaula Gold Medal* and a citation to 19 distinguished professionals of the world for their outstanding contributions in the field of library and information science. This endowment has also instituted. *Ranganathan - Kaula Gold Medal* since 1980 for Indian Librarians and information specialists.

Prof. Kaula married Kamla (b- 1925) in 1950 at Delhi, who is the daughter of Pt. Harihar Nath Kaul and granddaughter of Pt. Bhola Nath Kaul of Rawalpindi (now in Pakistan). He has two sons Rajiv and Anil besides three daughters Sangeeta married to Pt. Satish Kumar Zutshi of Jabalpur, Neeraja married to Dr. Vinay Krishna Tankha of Reeva and Namita married to Pt. Jawahar Bhan the son of Pt. Prakash Narain Bhan of Kolkata.

Prof. Kaula's elder son Dr. Rajiv Kaul was born in 1958 at Delhi. He did his M.B.A. from the Benaras Hindu University. He then went to America for higher studies and did his M.S. from the Roosevelt University, Chicago. He then came back to India and did a job for sometime in Uptron Computer Company. He then again went back to America and did his Ph.D. in secret information from the Southwest Missorie State University, New York. Now he is Professor in the same university. He is married with Sangeeta the daughter of Pt. J.K. Raina of Ujjain. He has two daughters. Ritika and Sharika.

Prof. Kaula's younger son Anil Kaul was born in 1962 at Varanasi. He did his B.Sc., M.Com. and M.B.A. from the Benaras Hindu University. He is working now as a senior manager in the Gujrat Port Trust at Delhi. He is married with Dr. Babita Chungoo the daughter of Pt. Pyare Lal Chungoo of Delhi. He has a son Prabhav.

Prof. Kaula is a versatile personality who has made outstanding contributions in the entire domain of library and information science. He is one of the many eminent personalities, which the fertile soil of Kashmir has produced. With his memorable work he has achieved the distinction as a giant brain of the humanity. He has now achieved world wide recognition in the field of library science. He is distinguished academician, a prolific writer, an inspiring teacher par excellence, a humanitarian of a very high order, a great philanthropist and above all a saint with a missionary spirit in his profession. His mother Mrs. Posh Kuji (Pushp Lata) Kaul died in 1998 at Lucknow at the age of 94 years.

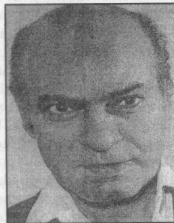
Prof. Kaula because of all these qualities of his head and heart has become a legend in his life time. The Lucknow Doordarshan Kendra has made an exhaustive documentary film in 2004 on the life and works of this moving encyclopedia of library and information science. The President of India Dr. A.P.J. Abdul Kalam gave him Padma Shree award on 30th June 2004 in a glittering ceremony in the darbar hall of the Rashtrapati Bhawan at Delhi for his outstanding work in the field of education.

Prof. Kaula stands as the Pole Star on the library map of the entire world to guide and light the path of literary giants of the future generations. His blue pages are found in International who is who (London). The dictionary of International Biography (London). Men of Achievements (Cambridge). who is who in the world (New York). who is who (Mumbai). He is a creator and generator of thoughts and preacher of the ideals of librarianship. He is an apostle of leadership qualities with a towering personality and a storehouse of tremendous knowledge with a scholarly attitude and total dedication to his subject. In short he is matchless in his profession and takes pride in serving the same. According to Carl Jung (1875-1961) *the meeting of two personalities is like the contact of two chemical substances, if there is any reaction both are transformed.*



A veteran stage and screen artiste Actor Autar Krishna Hangal

Actor Autar Krishna Hangal popularly known as A.K. Hangal is a well established character actor of the Indian film industry who had the proud privilege to work with eminent film actors and directors both Indian and foreign. He entered into the world of glamour at an age when normally the actors retire from the film industry and are generally lost into oblivion. But this is only one aspect of this versatile actor who actually has a multidimensional personality. He is a man with a committed ideology and a champion of human rights. He is a freedom fighter and a hard core trade union worker who never compromised with his principles all through his life. He is a *masiha* of the down trodden and under privileged. His whole life is a saga of undaunted struggle and sacrifice for certain basic human values which are very dear to him. It is because of his qualities of head and heart that he succeeded in carving out a special place for him in different cross sections of the society and earned both name and fame for his outstanding contribution in different fields of human endeavour.



Actor A.K. Hangal's ancestors were originally the residents of Hangalgund village in the Anantnag district of the Kashmir Valley, who after migrating to Srinagar for better job opportunities then started writing Hangal as their surname to signify their native place. The word Hangal is used to describe a stag in the Kashmiri language. His ancestor Pt. Jai Krishna Hangal who was born around 1762 came to Lucknow from Srinagar, Kashmir around 1780

during the rule of Nawab Asaf-ud-Daula (1775-1797) and started living in Kashmiri Mohalla, with his family members.

Pt. Jai Krishna Hangal, who got some good job in the court of Nawab Asaf-ud-Daula had two sons Pt. Radha Krishna. Hangal and Pt. Ram Krishna Hangal. The elder son Pt. Radha Krishna Hangal in turn had two sons Pt. Bishan Narain Hangal and Pt. Kishan Narain Hangal, who had four sons. Kali Sahai, Mehendra Narain, Iqbal Narain and Bakht Narain besides a daughter Shraddha Devi married in a Kaul family.

Pt. Ram Krishna Hangal was born around 1805 in his ancestral *haveli* in Kashmiri Mohalla, Lucknow. After completing his traditional education in Urdu and Persian language he became a *Bakshi* in the *Shahi Fauj* of king Gaziuddin Haider (1813-1827) for distributing the salaries to the royal soldiers. He had a son Pt. Daya Krishna Hangal, who was born in 1842. Pt. Daya Krishna Hangal had his traditional education in Urdu and Persian language under the guidance of learned *Maulvis* at home. He then did his matriculation around 1862 from Government Jubilee High School. He then did his F.A. from Canning College, Lucknow around 1864, which was affiliated with the Calcutta University at that time. He then on the recommendation of his elder cousin brother Shambhu Nath Pandit the first Indian High Court judge was appointed as the extra assistant commissioner by the British and got his first posting at Peshawar and started living in Reti Gate a locality near *Qila Bala Hissar*, which was built by Maharaja Ranjeet Singh in Peshawar as a garrison for his Khalsa army. The summer capital of the province during the British period was Nathingali Hills. Pt. Daya Krishna Hangal could not avail the benefits of pension as he died before his retirement due to Cholera in 1889 at the age of about 47 years.

Pt. Daya Krishna Hangal had a son Pt. Hari Krishna Hangal, who was born in 1884 at Peshawar. After completing his education he got the service in the government on compensatory grounds in place of his father and was made a settlement officer by the British. He was married at an early age around 1906 with Sharika who was the daughter of Pt. Kishan Narain Hundoo of Sialkot. He had a son actor Autar Krishna Hangal besides two daughters Kishan Kumari

(b. 1908) who was married with Pt. Brij Krishna Kaul of Yusuf Sarai, Delhi and Bishan Kumari (b. 1912) who died quite young unmarried. Pt. Hari Krishna Hangal died in 1940 in Karachi at the age of about 56 years. His wife died earlier in 1922 in Sialkot, but he never married again.

Actor Autar Krishna Hangal was born on 15th August 1917 in his *nanihal* in Sialkot. He had his early schooling in a primary school in Sialkot. His father then brought him to Peshawar where he was admitted in the Khalsa High School which was located across the road and was very near to his residence.

As A.K. Hangal had his primary education in a Islamic institution and then had the chance to read in a school run by the Sikhs besides having the knowledge of Hindu religion at home being a Kashmiri Pandit so his mental make up became quite liberal and secular from a very young age with equal respect for all the religions which ultimately lead to one supreme being.

One day in 1930 when A.K. Hangal was attending his classes in his school he saw a procession of the Pathan peasants wearing red shirts passing through the main street in front of his school raising slogans against the British imperialism led by Khan Abdul Ghaffar Khan (1890-1988) a staunch follower of Mahatma Gandhi and popularly known as Frontier Gandhi the founder of *Khudai Khidmatgar*. The very sight of this processing ignited the fire in the young mind of A.K. Hangal to do some thing great for his motherland. The urge in him to do something big became so strong that he put up his signatures on a mercy petition which was submitted to the then Viceroy of India Lord Reading for granting pardon to the three revolutionaries. Bhagat Singh, Sukhdev and Raj Guru when he was hardly 14 years old, although the British hanged all the three on 23rd March 1931 much against the public opinion.

The Peshawar city had its own strategic importance during the British period as the historic Khyber Pass connects it with Afghanistan. So the British had fully fortified this walled city by having a garrison of their army there.

The news about the execution of these three revolutionaries by the British spread like a wild fire and surcharged the political

atmosphere in the entire region. A massive demonstration under the leadership of Khan Abdul Ghaffar Khan was organised in the main *Kissa Khwani Bazaar* of Peshawar to protest against the repressive policies of the British. The British had already chalked out a contingency plan to crush this agitation ruthlessly. They called the Garhwal regiment to firmly deal with the agitators and ordered the native troops to open fire to disperse the mob. The Indian commander Chander Singh Garhwali refused to open fire on the peaceful demonstrators. The British officers then brought the European troops to control the unruly situation. The streets of Peshawar then witnessed a blood bath in which scores of people were killed by the firing of the British troops. Chander Singh Garhwali and his native soldiers were then court marshalled for disobeying the orders and were sent to Cellular Jail in Andaman and Nicobar islands for life imprisonment. The brave hero of our freedom struggle Chander Singh Garhwali later on died in 1981 unwept, unhonoured and unsung without any recognition.

A.K. Hanganl also pelted some stones at the European soliders in this demonstration, So when he returned back home his father being a government servant scolded him for taking an active part in the anti British demonstration, however he allowed him to wear *Khadi* clothes as a nationalist.

These two major events completely changed the entire course of A.K. Hanganl's life. He somehow managed to pass his matriculation examination in 1932 in third division and then left his studies to join the freedom movement on the call of Mahatma Gandhi much against the wishes of his father who wanted to see him as a local government officer as per traditions of the family.

A.K. Hanganl then instead of wasting his precious time idling at home chalked out a programme for an excursion tour to Kashmir to see the land of his fore fathers. There he had a chance to closely observe the *Quit Kashmir* movement launched by Sheikh Mohammad Abdullah against the despotic rule of Maharaja Hari Singh (1925-1947) of Jammu and Kashmir Riyasat, which further strengthened his resolve to dedicate his life for the liberation of his motherland from the foreign occupation.

On 28th January, 1903 Rahmat Ali Chowdhary an Indian Muslim graduate of the Cambridge University, London read out a note at the Waldorof Hotel in London proposing the division of India for the first time on communal lines. He had written a booklet *Now or Never* in which he gave Pakistan its name i.e. the land of the pure where P was for Punjab, A for Afghanistan, K for Kashmir, S for Sind and tan was for Bulachistan.

In 1934 a friend of A.K. Hanganl's father came from England to Peshawar to meet them. During the conversation he very casually enquired about the career of A.K. Hanganl and his future prospects and suggested the job of tailoring for him as he was not prepared to serve under the British dispensation. His father being a government officer did not like the idea that his son would do such a menial job, but somehow A.K. Hanganl liked the idea very much and went to Delhi at her sister's place to learn the art of tailoring. He came back to Peshawar in 1936 and opened a tailoring shop. He then started wearing the European dress to impress his customers and left wearing *Khadi* clothes for good.

His father then arranged his marriage with Manorama in 1936 who was the daughter of Pt. Pushkar Nath Shivpuri of Bazaar Sita Ram, Delhi. A son Vijay Hanganl was born to him in 1937.

A.K. Hanganl after settling in life then to keep himself busy started taking lessons in Indian classical music from *Ustaad* Khuda Baksh. He had learnt playing flute earlier during his school days. He later on learnt playing *tabla* from Maharaj Vishnidas. As his father was a very keen theatre enthusiast so he also developed some interest in the theatre activities as well. He became an active member of the *Sangeet Priya Mandal* an amateur music and drama club of Peshawar to satisfy his creative urge.

A.K. Hanganl made his first appearance on the stage in the mythological Urdu play, *Zulm-e-Kans* in 1937 directed by Suraj Bal in which he played the role of Narad. His training in music proved to be a great asset for him in his performance. When a Radio station was started in Peshawar he was the first to sing from this station and to broadcast his play based on women's education.

A.K. Hangal's father Pt. Hari Krishna Hangal retired from active government service in 1939. As he was not keeping a good health so he expressed a desire to shift from Peshawar to Karachi in the Sindh province for better medical attention. Consequently in 1940 A.K. Hangal along with his father, wife and son migrated from Peshawar to Karachi after winding up his tailoring shop.

At the Karachi railway station his brother in law Pt. Brij Nath Shivpuri came to receive him who then put up this family in Preedy Street a posh locality of Karachi. Pt. Brij Nath Shivpuri married a local Muslim girl and later on embraced Islam and became a Muslim to stay back in Pakistan. A.K. Hangal took a shop on rent on Elphistone Street to start his business but had to close it after a few months for want of clientele. He then took up a chief cutter's job in a reputed establishment *Essardas and Sons* for his living.

To fulfill his passion for cultural activities A.K. Hangal then formed a cultural organisation known as *Harmonica Club*. He used to organise musical evenings under its banner in which classical singers like Bade Ghulam Ali Khan, Chhote Ghulam Ali Khan, Ashiq Ali Khan, etc. were invited to give their performance. He also started staging plays under its banner and wrote and directed an Urdu play *Prayashchit* based on the pet theme of Mahatma Gandhi. In the meantime his father Pt. Hari Krishna Hangal who was not keeping a good health passed away in 1940 at the age of about 56 years due to nervous breakdown. A.K. Hangal then took the ashes of his father to Hardwar for immersion in the holy Ganges where the action of the *Panda* gave him the greatest shock of his life for showing disrespect to the departed soul.

Prior to this on 30th January 1933 Adolf Hitler became the Chancellor of Germany and the last nail was driven into the coffin of parliamentary democracy in that country when he assumed unbridled powers to ban all the public meetings and to control the press. The Second World War started in 1939 when he invaded Poland. During the height of this war. A.K. Hangal came into close contact with a well read and politically conscious Sindh professor Karwani who was living in the same building. During regular political discussions with this professor A.K. Hangal properly learnt

the meaning of the political terms like imperialism, fascism, capitalism, socialism and communism and his political horizon assumed international dimensions. Under the magic influence of professor Karwani A.K. Hangal became an active member of the society known as *Friends of the Soviet Union* in which the former Prime Minister of India Inder Kumar Gujral also used to take part. A.K. Hangal soon became a member of the Communist Party of India and started trade unionism by working with All India Trade Union Congress (AITUC) under the leadership of Narain Das Bechar a congressman.

A.K. Hangal then organised the workers of various tailoring shops in Karachi and formed their union to fight for their legitimate rights. He thus became the founder president of the *Karachi Tailoring Workers Union*. As an active member of the CPI he then started touring all over the country, attending meetings and organising *dharnas* and demonstrations and meeting different cross sections of the society to know their problems from a close quarter.

The Second World War came to an end in 1945 when America used the atom bomb for the first time in this war at Hiroshima and Nagasaki, with the disappearance of Netaji, Subhash Chandra Bose (1897-1945) from Japan an Indian revolutionary leader who led an Indian national force against the British during this war. The Communist Party then organised a big demonstration for the release of *Azad Hind Fauj* prisoners. After the Japanese surrendered before the British, the Indian officers of the *Azad Hind Fauj* were arrested by the British and brought to India to stand a trial at the Red Fort in Delhi. The responsibilities of A.K. Hangal in the party naturally increased many fold times in such a turbulent situation for the effective working of the party. He was then made the secretary of the Karachi unit of Communist Party of India in 1946.

In the same year the lower rank officers of the Royal British Indian Navy revolted against their superior British officers. They hoisted the Congress flags, the League flags and the Communist flags on their ships in the ports of Karachi, Bombay (Mumbai) and Calcutta (Kolkata). In support of these mutinous navymen the Communist Party gave a call for general strike. The British troops

were called to crush this rebellion of the navy men. A number of people died in firing. Both A.K. Hangal and I.K. Gujral were arrested by the British for instigating the navy men to rise in revolt and they were sent to jail for two years.

When A.K. Hangal came out from the Karachi Central Jail in 1948 after completing his prison term the country was already partitioned on communal lines on 15th August 1947 into India and Pakistan so A.K. Hangal being a Hindu was deported by the police of Pakistan to India as per terms and conditions mutually agreed upon between the two dominions.

A.K. Hangal then along with his wife Manorama and son Vijay landed in Bombay (Mumbai) with only 20 rupees in his pocket in 1949 to begin his life once again from a scratch. He then took a *chawl* on rupees five per month as rent near the Sandhurst Road railway station for his living. Prior to this in Karachi in 1946 he had the opportunity to meet Rajni Palme Dutt, a communist leader and famous writer of the four volumes on Indian history. He was at that time Vice Chairman of the British Communist Party. A.K. Hangal also met the communist leaders of the South Africa Dr. Dudoo and Dr. Paniker.

A.K. Hangal got a job of a chief cutter on Rs. 500 per month in a *Cloth Merchants and Tailors Shop* on Veer Narain Road and then shifted to Agripeda a better place for his living. He then stayed in a cheap hotel in Mahim for a few months and again moved to another *chawl* in Parel known as *Nirmala Niwas* where he lived for another fifteen years upto 1964. As the activities of the Communist Party were declared illegal by the government after the independence of the country so A.K. Hangal started working for the party secretly under different assumed names. During this crucial period he faced many ups and downs in his life. He was sacked as a cutter from the Church Gate shop for his trade union activities. He then got an offer from another tailoring shop on a commission basis which he readily agreed to make his evenings free for the theatre activities. He had the good fortune to work under leaders like Acharya Atre, S.M. Joshi, S.A. Dange, N.G. Gore and Prabodhankar Thackrey the father of Shiv Sena Chief Bal Thackrey.

A.K. Hangal took an active part in the freedom struggle of Goa in 1962 and narrowly escaped death when a splinter hit him near the secretariat building during the police firing on a demonstration in Bombay when Morarji Desai was its chief minister. To give a practical shape to his creative urge, A.K. Hangal on the request of R.M. Singh and Rama Rao then joined the Mumbai unit of I.P.T.A. which was originally formed in India in 1942 to propagate the Communist ideology through the performing arts. The first play in which A.K. Hangal took part in Mumbai was *Babu* written by Acharya Attrey and directed by R.M. Singh. The noted actor Satyam Kappu made his debut in this play. Bimal Roy and Balraj Sahini witnessed this play A.K. Hangal with R.M. Singh worked on many plays like *Inamdar*, *Africa Jawan Peshan*, *Election Ka Ticket*, *Azhar ka Khwab*, *Atit Ki Parchhaiyan*, *Jawabi Hamla*, *Bhagat Singh*, and *Aakhri Shama*. The last two plays he directed in collaboration with Shama Zaidi and M.S. Sathyu. The noted actor Sanjeev Kumar played his first full length role in a play *Damru* which was directed by A.K. Hangal. A.K. Hangal played the lead roles in *Suraj* and *Musafiron Ke Liye* under the direction of Ritwick Ghatak and learnt the finer points of theatre techniques from him.

Though A.K. Hangal initially had no interest in the Indian film industry and was well contented with his work in the amateur theatre where he was considered to be an uncrowned king of the stage at that time, but when one of his close friends, Basu Bhattacharya requested him to work in his film *Teesri Kasam* in 1959 to be produced by his another IPTA fellow poet Shailendra with Raj Kapoor and Waheeda Rehman in the lead roles A.K. Hangal accepted the offer and thus made his debut in the world of glamour and of different values which were quite contrary to his basic ideology in 1962.

This film was released in 1966. It was the director Basu Bhattacharya's first film and a literary masterpiece. Set in the Purnea district of Bihar it was a gentle and elegiac parable about a bullock-cart driver Raj Kapoor and a village dancer Waheeda Rahman. The film had the award winning performances by both Raj Kapoor

and Waheeda Rehman, and a brilliantly suffusive music score by Shanker-Jaikishan, striking cinematography by Satyajee Ray's cameraman Bimal Mitra plus the authentic locales, yet this film didn't succeed at the box office. Shailendra could not bear this shock and died subsequently. However A.K. Hangal succeeded in making his presence felt in the film industry as a new face.

He then worked in another film *Nadaan* produced by Deven Verma with Asha Parekh, Naveen Nishchal and Nirupa Roy. He then worked with Basu Bhattacharya again in his film *Anubhav* with Sanjeev Kumar, Tanuja and Dinesh Thakur followed by another film. *Sara Akash* directed by Basu Chatterjee with Rakesh Pandey, Dina Pathak, Tara Mehta and Mani Kaul.

But A.K. Hangal shot into prominence in the Hindi film industry with his commercial film *Shagird* with Saira Bano, Joy Mukherjee and I.S. Johar. He also had an opportunity to work with a committed veteran film maker Khwaja Ahmad Abbas in *Saat Hindustani* in which Amitabh Bachchan made his debut in the film industry. Utpal Dutt from Calcutta and Madhu from Kerala were the other main artistes in this film.

The other important films of A.K. Hangal were *Guddi* directed by Hrishikesh Mukherjee with Jaya Bhaduri, Dharmendra and Utpal Dutt, *Kora Kagaz* directed by Anil Ganguli with Jaya Bhaduri, Vijay Anand, and Utpal Dutt, *Garm Hawa* directed by M.S. Sathyu and written by Kaifi Azmi with Balraj Sahani, Geeta Kak, Farooq Sheikh and Shaikat Kaifi, *Aamdi* directed by Ramesh Sippy with Sanjeev Kumar, Dharmendra, Amitabh Bachchan, Amjad Khan, Parveen Babi and Hema Malini.

The noted film director and show man Subhash Ghai gave an opportunity to A.K. Hangal for the first time to work with Nutan, Anil Kapoor, Amrish Puri and Sanjay Dutt in his films *Meri Jung* and *Khalmayak*. Then directors Prakash Mehra, Raj Sippy, Anil Sharma and Ismail Shroff gave him an opportunity to work with great stars of the Hindi cinema like Raaj Kumar, Sridevi, Jayaprada, Naseeruddin Shah, Jeevan, Shatrughan Sinha, Sadashiv Amrapurkar and the great actor from the south Rajni Kant. Devanand took him in his film *Ishq Ishq Ishq* with Kabir Bedi, Zeenat Aman, Iftekhar, Prem Nath and Devanand himself.

The majority of the roles played by A.K. Hangal in different films have been mostly stereo type either a kind father, a loving elder brother, a good neighbour or an honest son of the soil etc. But he always tried to do realistic acting than playing to the gallery. He broke this image in Basu Chatterjee's film *Shaukeen* in which he played the role of a philanderer with Ashok Kumar and Utpal Dutt.

He also had the proud privilege to play the role of Sardar Vallabh Bhai Patel in British film *Mountbatten The Last Viceroy* directed by Tom Clegg with Nicol Williamson a great actor from America as Mountbatten and Ian Richardson as Pt. Nehru.

The recent films in which A.K. Hangal registered his presence were *Champion* directed by Padam Kumar with Sunny Deol, Manisha Koirala, Rahul Dev and Rakesh Pande and *Takshak* directed by Govind Nihalani with Ajay Devgan and Tabu A.K. Hangal has played a very long innings both on the stage as well as on the screen. He has performed in about 50 dramas uptill now at Peshawar, Karachi, Delhi and Mumbai. He has acted in about 250 films in Hindi, Sindhi, Punjabi and English.

On the invitation of Indo Soviet Cultural Society (ISCU) he went to the erstwhile Soviet Union in 1978 along with an Indian delegation on the occasion of Indian independence day. He visited important tourists' destinations in Tashkent, Leningrad, Moscow and some other places. He also had a dinner at the residence of the then India's ambassador to Moscow Inder Kumar Gujral his old friend.

He went to Kabul in Afghanistan in 1988 with the delegation of Indian film personalities and journalists like Sunil Dutt, Shabana Azmi, Subhash Ghai, Om Puri, Saeed Jaffery, R.K. Karanjia, Lajpat Rai and Sudhir Kulkarni to participate in the April Revolution Day celebrations there. He had a dinner at the palace of Dr. Najibullah who was the President of Afghanistan then.

He then again went to U.S.S.R. in 1988 with Shivraj Patil the then minister of tourism in the government of Maharashtra and Surjeet Singh Mindas the ex-Speaker of the Punjab Assembly. During this visit he felt the effect of *glasnost* and *Perestroika* on the polity of the Soviet Union, which was initiated by Mikhail Gorbachev ultimately leading to its complete disintegration later in 1991.

Cinegoers Club of Mumbai honoured him in 1974 for his contribution to the film industry and U.P. Film Journalists' Association honoured him in 1976 for his role in *Sholey* as the best supporting actor. The Punjab Kala Sangam gave an award to him in 1989 which was presented by Gyani Zail Singh the former President of India. The Cine Artists' Association of Mumbai gave an award to him in 1996 for his unique contribution to Hindi cinema.

His autobiography in Hindi, Marathi and English was released by Mrs. Jaya Bachchan in Mumbai in 1999 before a select gathering.

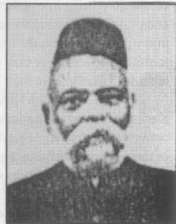
A.K. Hangal is very particular about two things in his life. To take his meals at the fixed time and to always look as a well dressed man. He never employed any servant and does all his work himself. He never owned any property and still lives in a rented flat. He is a man with a committed ideology. He has not received any thing from the government as yet being a freedom fighter. Even at the age of 87 years he is very active, jovial and possesses a youthful vitality. The main motto of his life is to do work which is a real worship for him to God. His only son Vijay Hangal, who was born in 1937 is a well known cinematographer. Vijay Hangal got married with Shashi Madan (b-1938) on 19th January 1976 at Mumbai, who was the daughter of Pt. Jeevan Nath Madan of Srinagar, Kashmir. She died in 1997 at the age of 59 years without any issue.

A.K. Hangal's latest films were Amir Khan's *magnus opus Lagaan* and another film *Shararat*. He is a living legend of Hindi cinema whose immense contribution to the world of glamour can never be forgotten because he represents a particular school of thought which has no parallel. In the words of William James *Human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives.*

◆◆◆

An able administrator and noted poet Pandit Kamta Prasad Sukhia "Masroor"

Though various travellers and writers have described Kashmir as the paradise on earth in their literary works, but frankly speaking this paradise has a very long history of mass conversions, killings, rapes, arson, loot and destruction and never had a peaceful atmosphere to pursue any vocation properly with full devotion and concentration. Both men and nature unfortunately combined their forces always to work for the destruction of Kashmiri Pandits' identity and the Kashmiri Pandits themselves unknowingly contributed a lot in this process to finish their own identity as a community.



All along in the history of Kashmir an atmosphere was built up by the powers that be to create an acute class prejudice against the Kashmiri Pandits and no stone was left unturned to break their caste solidarity and political power by such highly questionable methods as death and forcible conversions at the point of sword. They were dragged unnecessarily into every palace intrigue, political turmoil and civil war and were made to pay a heavy price for it subsequently much against their will. The Kashmiri Pandits never had a peaceful time and were never given an opportunity to properly develop their bright side of nature although they always maintained themselves on a very high moral pedestal.

The political power in Kashmir never paid any attention to properly develop an infrastructure for education, trade and

commerce. There was also no proper irrigation system in Kashmir due to which it used to witness regular famines for want of good monsoons leading to the migration of the population from one place to another in search of food and other necessities of life.

Then the regular invasions by the tribal chieftains from across the borders also used to make the lives particularly of the Kashmiri Pandits more vulnerable, complex and miserable as mostly they had to face the ire of the victor in such conflicts for resisting their conversions being from a superior caste group. All sorts of repressive and punitive measures were adopted to break their resistance and iron will. They were quite often subjected to indignities and inhuman treatment so that they may yield to such pressures and ultimately embrace Islam to save their souls.

In 1322 Zulqadra Khan a tribal chief of Turkistan invaded the Kashmir Valley and unleashed a reign of terror. He killed and converted thousands of Kashmiri Pandits and his men raped scores of their women and young girls. On way back home he took about 50,000 Kashmiri Pandits as slaves. But all of them perished in snow storm at Bata Gajan.

Then Sultan Sikander (1389-1413) popularly known as Sikander *Butshikan* with the active support of his Prime Minister Malik Saif-ud-Din who was a converted Kashmiri Pandit then out of revenge converted thousands of other Kashmiri Pandits at the point of sword and launched wholesale destruction of temples and other religious places of Hindus in every town, city and village to wipe out all the traces of Hinduism from the valley. The first major migration of the Kashmiri Pandits from the Kashmir Valley to the other parts of India to save their soul and to protect and preserve their religion took place during this period. It is generally said that only eleven Kashmiri Pandit families somehow survived this onslaught by hiding themselves in deep forests and caves in the valley.

The same type of situation was then again precipitated during the rule of the Mughal emperor Aurangzeb (1658-1707) in the 17th century when the governors of Kashmir appointed by him from time to time started their vengeance against the peace loving Kashmiri Pandits by launching various repressive measures against this highly



Pandit Kripa Ram Raina of Mattan, Kashmir with the deputation of the Kashmiri Pandits telling their plight to Nanak IX, Guru Teg Bahadur in village Anandpur of Punjab in October, 1675.

cultured and educated community to break its back bone. The governors like Ali Mardan Khan and Iftikhar Khan (1671-1675) in over enthusiasm also started religious persecution of the Kashmiri Pandits on a very large scale. Perturbed by these new developments in the valley a group of Kashmiri Pandits under the leadership of one Pt. Kripa Ram then decided to approach the Nanak IX, Guru Teg Bahadur to seek his help and guidance on this most crucial matter concerning with their very survival in the valley.

Guru Teg Bahadur (1621-1675) was on a tour to Assam around 1670 to preach his religion, when he heard that Aurangzeb's policy of religious persecution of Hindus had changed for the worse. He then left his Assam tour mid way and rushed back to Punjab after leaving his family at Patna in Bihar to have first hand information of the whole situation. The delegation of Kashmiri Pandits led by Pt. Kripa Ram of Mattan met him in Anandpur Sahab and told him about their plight. He then advised them to tell Aurangzeb that the latter should first convert Guru Teg Bahadur and after that they would readily embrace Islam.

Consequently this delegation of Kashmiri Pandits headed by Pt. Kripa Ram in which Pt. Data Ram Raina of Rainawari mohalla of the Srinagar district was also a member went to Delhi to convey this message to Aurangzeb who then executed Guru Teg Bahadur on 11th November 1675 in Delhi for refusing to embrace Islam. His head was taken by his son Guru Govind Singh to Anandpur for cremation whereas his body was cremated at Delhi. About 100 years later Gurudwara Sisganj Sahab was built on the spot in Chandni Chowk where the martyrdom of Guru Teg Bahadur took place and Gurudwara Rakabganj Sahab was built on the spot where his body was cremated at Delhi.

Naturally after this most tragic incident Pt. Data Ram Raina who was born around 1655 in Kashmir had to face very hard times under unfavourable conditions. It became very difficult for him even to arrange for two square meals for his family in such a surcharged and hostile atmosphere around him with no help and support from any quarter in sight. He then took refuge in Kucha-e-Qasim Khan as returning back to Kashmir was not possible for him with very tight financial position.

Pt. Data Ram Raina had a son Pt. Etram Ram Raina who was born around 1680 in Delhi and a grandson Shanker Das Raina who was born around 1710.

Unfortunately this Raina family became so much financially oppressed due to unstable political conditions at Delhi and lack of job opportunities that its members in utter frustration even changed their surname from Raina to Dukhia to highlight their poor condition.

Pt. Chintaman Dukhia who was the son of Pt. Shanker Das Raina and was born around 1740 then to overcome their misfortunes lurking over the family organised a big *Yagna* on a very grand scale to propitiate Lakshmi the goddess of wealth and also arranged a big feast for the devotees afterwards. He then became popular in the community as "Dakshinawale". He had three sons Mehtab Rai, Haldar Ram and Sita Ram.

Pt Mehtab Rai was born around 1770 in Bazaar Sita Ram, Delhi. He had his traditional education in Urdu and Persian language in a *Maktab* in his house in Delhi. He had two sons Aftab Rai and Bhawani Prasad besides a daughter Banyan Bibi who was married with Pt. Shambhu Nath Kaul.

Pt. Mehtab Rai's younger son Pt. Bhawani Prasad was born around 1800 in his ancestral house in Bazaar Sita Ram Delhi. He had his traditional education in Urdu and Persian in Delhi College near Ajmeri Gate. He became an employee in the Salt department during the rule of the Mughal emperor Akbar Shah (1806-1837). He had a son Kalka Prasad who was brought up with great care and love and who finally changed the destiny of this family by his hard work and farsightedness.

Pt. Kalka Prasad was born around 1830 in his ancestral house in Bazaar Sita Ram, Delhi. He had his traditional education under the guidance of his father Pt. Bhawani Prasad who was a great scholar of Urdu and Persian language. After completing the education at home Pt. Kalka Prasad came to Lucknow around 1848 during the rule of Nawab Wajid Ali Shah (1847-1856) in Oudh and started living in Kashmiri Mohalla which was the main centre of Kashmiri Pandits' population then.

Pt. Kalka Prasad due to the efforts of Pt. Ratan Nath Bakshi "Darya" got a good job in the court of Nawab Suján Ali Khan and was made a *daroga* of some department by the Nawab at Moradabad. After the annexation of Oudh in 1856 by the British he became first a Tehsildar and then a Munsif during the British rule. He then changed his surname from Dukhia to Sukhia as his financial position became quite sound and he had all the worldly pleasures at his command. He retired from active government service as a Munsif around 1885 from Bijnor where he built a house for the living of his family members and finally settled down there after his retirement from the government service.

Pt. Kalka Prasad Sukhia married twice. His first wife Shobhawati was the daughter of Pt. Ratan Nath Bakshi Darya (1815-1905) of Kashmiri Mohalla, Lucknow. From his first wife he had two sons Kamta Prasad and Radha Krishna besides two daughters Jano Rani who was married with Pt. Bhola Nath Raina of Kashmiri Mohalla Lucknow and Chando Rani who was married with Pt. Thakur Prasad Ghaughai of Bazaar Sita Ram Delhi.

Here it should be kept in mind that the descendants of only Pt. Kalka Prasad Sukhia adopted writing Sukhia as their new surname whereas the descendants of his brothers continued writing Raina as their surname.

Pt. Radha Krishna Sukhia after completing his education joined the judicial service during the British period and became a Munsif at Faizabad. He died in 1905. He had a daughter Lakshmi Shuri (b-1879) who was married with Pt. Prem Narain Shivpuri (b-1873) of the Alwar State.

Pt. Kalka Prasad Sukhia from his second wife Ramo Maji who was the daughter of Pt. Kishan Chand Kaul of Lucknow had four sons Shyam Prasad, Inder Prasad, Dwarika Nath and Gopi Nath besides two daughters Dhanrajwanti who died quite young and Tribenishuri who was married with Pt. Sri Narain Dar of Kashmiri Mohalla, Lucknow.

Pt. Shyam Prasad Sukhia was born around 1864. After completing his education he became a *naib* Tehsildar in the Jaipur state. The name of his wife was Suraj Rani. He had two sons Dina

Nath and Harihar Nath besides a daughter Roop Kishori who was married with Pt. Rudra Narain Upadhyaya of Top Darwaza, Lucknow.

Pt. Harihar Nath Sukhia was born in 1894. He became a tutor and guardian of the Maharaja of Jaipur Sawai Man Singh II (1922-1947), who later on died in London while playing a polo match in 1970. Pt. Harihar Nath Sukhia then became the superintendent of the Charity Department in the Jaipur state. He was married with Kamla Rani (b-1907) who was the daughter of Pt. Sharika Nath Kaul. He used to live in Gujeria Bazaar in Jaipur. His elder brother Pt. Dina Nath Sukhia was married with Sheoraj, had a daughter Prem Kumari who was married with Pt. Brijendra Prasad Adeb.

Pt. Inder Prasad Sukhia died quite young. Pt. Dwarika Nath Sukhia was born around 1868. He had three sons Chandra Mohan Nath, Brij Mohan Nath and Man Mohan Nath besides a daughter Kunwar. Pt. Chandra Mohan Nath Sukhia was married with Satya Kumari, who was the daughter of Pt. Gul Charan Mehta the Guruji of Dayalbagh, Agra. He had two sons Radha Kishan and Radha Govind, who are now well settled in America.

Pt. Brij Mohan Nath Sukhia had two daughters Chandra Mohini and Birjan. The youngest brother Pt. Manmohan Nath Sukhia had two sons Anand Mohan and Prem Nath besides four daughters Chand Kumari, Malti, Shanti and Kamla. Pt. Prem Nath Sukhia was born in 1916. He was married with Uma the daughter of Pt. Ram Narain Bahadur of Ram Nagar, Varanasi. He has two sons Ashok and Ajay besides three daughters Abha married to Anoop Topa of Lucknow. Anjana married to Ajay Raina of Lucknow and Arti married to Neeraj Tankha. Now Pt. Prem Nath Sukhia who is about 89 years old lives in 22 Hira Bagh Colony, Dayal Bagh, Agra.

Pt. Kalka Prasad Sukhia's youngest son Pt. Gopi Nath Sukhia was born in 1869. He became a Munsarim in the court of district judge, Badayun. He was married with Lado Rani who was the daughter of Jagdishwar Nath Madan of Bazaar Sita Ram, Delhi. He had a daughter Shyam Rani (b. 1889) who was married with Pt. Pyare Lal Kaul.

Pt. Kalka Prasad Sukhia's eldest son Pt. Kamta Prasad Sukhia was born in 1851 in Moradabad. He had his early education in

Urdu and Persian language under the able guidance and supervision of his grandfather Pt. Bhawani Prasad who was a great Urdu and Persian scholar. He continued this learning upto 1863. He then took admission in a school for English education and continued the same upto 1867. At the age of about 16 years he was then appointed by the British as a *sarishtedar* in 1867. He then became a head master of a government school in Sikandarabad Tehsil of the Aligarh district.

After serving in Aligarh for few years he became the head master of the Normal School in Roorkee. He was then appointed again as *sarishtedar* in the Board of Revenue Office in Allahabad around 1877. The British then promoted him and made him a Tehsildar around 1880. He was then posted as a deputy collector settlement in Gorakhpur around 1885. He then had his postings as a deputy collector in Jaunpur, Mirzapur, Aligarh, Farrukhabad, Bulandshahar and Shahjahanpur districts respectively. He retired from active government service from Shahjahanpur in 1906 after attaining the age of superannuation.

Pt. Kamta Prasad Sukhia had a poetic bent of mind from a very young age and started composing Urdu couplets under the pen name or *takhallus*, *Masroor*. He had a very good knowledge of the Arabic and Sanskrit language as well. So his poetic compositions generally carry literary fervour and are rich in their contents. He developed his own style of expressing his inner feelings through this medium. Purity of thought, simplicity of the language and disposition of happiness generally reflect in his poetry. The following lines composed by him bear an ample testimony to that preposition.

Husn ka us but ke jab mazmoon rakam ho jaiga
Matla mauzu mera bitul sanam ho jaiga
Jab gulistan mein dikhaiga wo apni chashme mast
Nargise bimaar ka akhon mein dum ho jaiga.
Tere kadmon se hai babasta mera tare nafs
Gar zara pahlu se sarke ga sitam ho jaiga
Maikashi ko maikade mein jayega Masroor jab
Dawate hi khum piya taazim kham ho jaiga.

Pt. Kamta Prasad Sukhia's style of poetry writing is unique in the sense that it conveys a lot of meaning within limited words which

quickly establishes a relationship with its reader without giving any extra strain to the process of thought and the reader automatically flies with the ideas of the poet. The following lines composed by him create that effect.

Us shokh se hai wafa ki ummeed
Bedard se hai dawa ki ummeed
Paon se lagi hai us pari ke
Nakli bahare hina ki ummeed
Kasid hai tu na koi phera wahan se
Ab hai paikhe kaza ki ummeed
Masroor hai sari zindigi se
Ab hai jame fana ki ummeed.

Pt. Kamta Prasad Sukhia also had an equal command over Urdu prose writing and has written a number of Urdu articles and essays on topics of tropical interest highlighting social problems and other disparities prevalent in the contemporary society of his times. He was a man with progressive ideas and was dead against rituals although he was not an *Arya Samaji*. He never favoured too much pomp and show in the marriages and was against the vulgar display of wealth on such occasions thus reducing their religious importance and sanctity by making a mockery of the whole event.

Pt. Kamta Prasad Sukhia's poetic collections have been published in two volumes under the title *Gulshan-e-Masroor*. His prose compendium has been published under the title *Baghat-e-Masroor*.

Pt. Kamta Prasad Sukhia was married around 1870 with Kam Rani who was the daughter of Pt. Autar Krishna Wali of the Wali Garden, Jaipur state. He had three sons Shanker Prasad Sukhia, Manohar Nath Sukhia and Ambika Prasad Sukhia besides a daughter Senapati who was married with Pt. Prem Nath Tikku an Inspector General of Police in the then Kota state of Rajputana. Now not much is known about Pt. Shanker Prasad Sukhia.

Pt. Kamta Prasad Sukhia's youngest son Kunwar Ambika Prasad Sukhia was born in 1884. He became a Tehsildar in Badayun, He was married with Sharkeshwari the daughter of Pt. Ishwar Nath Madan popularly known as Kunwar Rani. He had three daughters Janak who was married with Pt. Mohan Lal Kaul, Brij Kishori who

was married with Pt. Tej Kishore Shivpuri and Pran Kishori who was married with Pt. Onkar Nath Kaul. He died quite young in Badayun at the age of hardly 30 years in 1914.

Pt. Kamta Prasad Sukhia's second son Pt. Manohar Nath Sukhia was born in 1878. After completing his education he became first a Tehsildar and then a *Hakim* in the Dholpur state. After his retirement from the active government service in 1933 he shifted from the Dholpur state to the Jaipur state and started living there with his family. He married twice. His first marriage took place around 1895 with Saubhagyawati (b. 1880) who was the daughter of Pt. Bishan Lal Wattal of the Dholpur state. From his first wife he had a son Pyare Krishna and a daughter Tarashuri (b. 1897) who was married with Pt. Dina Nath Karnail the son of Pt. Pran Nath Karnail.

Pt. Manohar Nath Sukhia's first wife Saubhagyawati died quite young at the age of hardly 24 years in 1904. So he married again a very fair complexioned Rajpur girl of Jaipur much against the wishes of his father around 1906. He had a son Man Nath and three daughters from his second Rajput wife. The daughters were Umashuri (b. 1907) who was married with Pt. Mukut Behari Lal Kaul Sharga of Jarwal in the Bahraich district of U.P., Meenashuri (b. 1915) who was married with Pt. Amar Nath Kaul of Kashmiri Mohalla, Lucknow and Jagdishwari (b. 1917) who married outside the community much against the wishes of her family members by eloping with someone.

Pt. Manohar Nath Sukhia's eldest son Pt. Pyare Krishna Sukhia was born in 1898. After doing his F.A. he joined the police department and became a sub inspector. He was married with Nandan who was the daughter of Pt. Shiv Shanker Lal Mushran of Bahraich. He had a son Jagdish Krishna and a daughter Janak who was married with Pt. Pran Nath Dar of the Jaora state.

Pt. Pyare Krishna Sukhia died around 1942 due to drowning while crossing the Behta rivulet in the Hardoi district on a horseback in full police uniform. His both the legs got stuck up in the stirrups hanging from the saddle as the horse over turned in the swollen rivulet leading to his tragic death with the horse.

Pt. Jagdish Krishna Sukhia was born in 1918. He after completing his education joined the police department in 1943 and

had his first posting in Gonda as a sub inspector. He took premature retirement in 1974 when he was posted at Allahabad. He then started living in Bahraich. He died at Allahabad in 1995 at the age of 77 years. He was married with Annapurna who was the daughter of Pt. Risheshwar Nath Raina the sub editor of *Aaj* and a close associate of Pt. Madan Mohan Malviya. He had three sons Kuldeep Krishna who is married with Purnima the daughter of Pt. Kailas Narain Bahadur of Kashmiri Mohalla, Lucknow, Jagdeep Krishna who is married with Chitra the daughter of Pt. Suraj Nath Sapru of Rani Katra, Lucknow and Pradeep Krishna who is married with Saroj the daughter of Pt. Som Nath Shivpuri of Allahabad. Pt. Kuldeep Krishna Sukhia now lives in M-168, Ashiyana Colony, Kanpur Road, Lucknow.

Pt. Kamta Prasad Sukhia was a very simple person with no ego. He used to command a great respect among his fellow officers and subordinates for his thorough knowledge and administrative acumen. He used to get Rs. 300/= per month as his pension in those days and that too in pure silver coins. He lived a king size life and fully enjoyed it. *Sher-o-Shairi* was his most favourite past time. His both the published *Dewans* were with his maternal grandson (Nawasa) Pt. Amer Nath Tikku of Kota. He always emphasized throughout his life to bring reforms in the social customs and rituals of the community to save wasteful expenditure on such occasions. He was a man with progressive ideas.

He always tackled in his life social problems with a pragmatic approach. He also worked to remove the social evils prevalent in the community then and was a staunch member of the *Bishan Sabha*. He breathed his last in Bijnor in 1923 at the age of about 73 years leaving a great void in the society which is very difficult to fulfill. He was a saintly person with noble thoughts having a deep faith in the philosophy of *Karma*. The noted Hindi poet Vijay Veer Tyagi however described the philosophy of life in a different manner in the following lines.

*"Tar jhankar bharein dhuin mein koi saz na ho
Geet ga jaye umar sans ko andaz na ho
Is tarah shor machate hue aati hai khushi
Dard aa jaye dabe paon to awaaz na ho."*



A Kashmiri ruler of Tandon State in Oudh

Raja Dila Ram Kaul

Nawab Saadat Khan Burhanul Mulk laid the solid foundation of a dynastic rule in Oudh in 1722 when he was appointed as its *subedar* by the Mughal emperor Mohammad Shah Rangeeley (1719-1747) to control the growing influence of the Pathans in the province. Nawab Saadat Khan was a very good warrior and an ambitious person. Prior to his appointment as the *subedar* of Oudh he was a *naib wazir* in the court



of the Mughal emperor at Delhi and as such was having a considerable influence over the administration there. As the Mughal emperor Mohammad Shah Rangeeley used to pass most of his time in the company of dancing girls and was paying practically no attention to the administration so Nawab Saadat Khan chalked out a plan to overthrow him with the help of Nadir Shah Durrani of Persia to become the emperor of India. To give his dream a concrete shape he secretly sent a messenger to Tehran around 1738 to impress upon Nadir Shah that the political conditions at Delhi are most ideal for a massive assault to capture power. Consequently on the instigation of Nawab Saadat Khan Nadir Shah launched a major attack in 1739 in which Delhi witnessed a blood bath on its streets for three days in which scores of people were butchered by the ruthless soldiers of the army of Nadir Shah. But somehow the plan of Nawab Saadat Khan to become the emperor of India misfired and in utter frustration and out of fear of being beheaded by the Mughal emperor for hatching this conspiracy to dethrone him

with the help of Nadir Shah, Nawab Saadat Khan committed suicide by drinking a cup of poison on 19th March 1739.

Under such turbulent times and uncertain political conditions Pandit Prakash Kaul came to the imperial capital Delhi from Kashmir around 1730. He was born around 1700 and was a resident of Rainawari mohalla of the Srinagar district of the Kashmir Valley. As generally the Mughal emperors used to give preference to Kashmiri Pandits for their liberal and secular outlook over local Muslims in the army on various posts so Pandit Prakash Kaul got a job in the Mughal army without much difficulty and was made a *Bakshi* to distribute the salary to the soldiers. He then started living in Bazaar Sita Ram with his family members. He had a son Bulaki Kaul who was born around 1735 and a grandson Lambodar Kaul who was born around 1755. There is a locality in Lucknow city after the name of Pt. Bulaki Kaul known as Bulaki Adda which clearly indicates that he must be occupying some important position in the administration during the Nawabi period in Oudh.

After the death of Nawab Saadat Khan Burhanul Mulk in 1739 his sister's son and his son in law Nawab Safdar Jung became the ruler of Oudh. His wife Sadre Jahan Begum who was the daughter of Nawab Saadat Khan was a very intelligent and strong willed lady, deft in handling the political crisis too.

In 1750 Nawab Safdar Jung lost the battle of Ram Chatauni to Pathans. Javed Khan and other Turks of the Mughal emperor Ahmad Shah (1748-1754) then conspired to usurp his state and *wazrat* but they failed in their mission due to timely intervention of Sadre Jahan Begum.

She organised an army of 10,000 soldiers and convinced her son Shuja-ud-Daula and motivated other important commanders to fight for Safdar Jung. She eventually succeeded in defeating the enemy and consolidating her position. Nawab Safdar Jung died in 1753 after which his son Nawab Shuja-ud-Daula became the ruler of Oudh.

The disintegration of the Mughal power at Delhi and regular attacks of Afghan chieftains from Kabul in the 18th century prompted

the people to migrate from Delhi to other places for better job opportunities and to live in a peaceful atmosphere where they could show their worth and talent properly. Nawab Shuja-ud-Daula of Oudh encouraged this migration by providing better job opportunities to such migrants by patronising them in his court. A number of artists, poets, scholars and noble men migrated from Delhi to Faizabad during this period. Quite a good number of Kashmiri Pandit families from Delhi and other places and some even from Kashmir came directly to Faizabad to seek his patronage.

The family of Pandit Prakash Kaul like other fellow Kashmiri Pandit families of Pt. Laxmi Narain Kaul Sharga, Pt. Niranjan Das Kaul Sharga, Pt. Mehtab Rai Shunglu, etc. migrated during this period from Bazaar Sita Ram Delhi to Faizabad and started living there as a community thus forming a Kashmiri Mohalla in that city. In due course of time Pt. Lambodar Kaul who was born around 1755 and was the grandson of Pt. Prakash Kaul got the job in the court of Nawab Shuja-ud-Daula and was given a *mansab*.

Nawab Shuja-ud-Daula had a great weakness for beautiful women. He used to maintain a big *harem* for his wives both *Nikahi* and *Mutahi*. To manage such a large establishment employees with special skills were employed. For example *Mashshatas* were employed to properly dress the royal ladies and *Dastangos* main job was to entertain them by narrating interesting stories and episodes.

The woman who was entrusted with the job of educating these royal ladies and inculcating a sense of etiquette and manners in them was named as *Ata*. The females employed for doing paper work and for writing letters for queens were known as *Chitthinavis* while the carrier of the messages from the palace to the harem was addressed as *Mahaldar*.

Sometimes the queens used to express their reluctance to breast feed their children so that their well curved breasts may not get deshabed to spoil their beauty. They used to employ other women for this job who were called as *Annas*. The companions to the daughters of the Begums were known as *Sukhnis* while the companions of the Begums were called as *Khawatins*. The main

controller of the *harem* from inside used to be called as *Mughlani* and the job of a *Khwaja Sara* was to control the *harem* from outside.

In 1764 Sadre Jahan Begum suggested her son Nawab Shuja-ud-Daula to support Nawab Mir Qasim of Bengal and to fight against the forces of the East India Company to drive out the British from the Indian soil. But in the battle of Buxur Nawab Shuja-ud-Daula suffered a most humiliating defeat and took refuge in Farrukhabad. His wife Bahu Begum then saved his crown by paying heavy loans and other battle expenses to the British by signing a Treaty through which the British Resident was posted for the first time in Oudh to keep an eye on the activities of Nawab Shuja-ud-Daula.

After the death of Nawab Shuja-ud-Daula in 1775 his son from his principal wife Bahu Begum, who was an adopted daughter of the Mughal emperor Mohammad Shah Rangeeley, became the ruler of Oudh. Nawab Asaf-ud-Daula to avoid too much interference of his grandmother Sadre Jahan Begum and his mother Bahu Begum in the day to day administration as both of them were wielding a considerable power, then changed his seat of government from Faizabad to Lucknow in 1775. Thus Pandit Lambodar Kaul along with his other family members came to Lucknow around 1775 and started living in Kashmiri Mohalla.

Pt. Lambodar Kaul had three sons Mehtab Rai, Bakht Mal and Dila Ram. His eldest son Mehtab Rai was born around 1775 who after completing his education became a *Risaldar* in the *Shahi Fauj* of Nawab Asaf-ud-Daula. He was a good fighter and a skilled horseman. As Rajputs were considered to be good warriors at that time belonging to a martial race so after joining the *Shahi Fauj* Pandit Mehtab Rai Kaul changed his surname from Kaul to Singh just to impress the people about his martial traits. Nawab gave him the title Rai and he became popular as Rai Mehtab Singh. He had two sons Maharaj Singh and Shiv Nath Singh. The elder one Maharaj Singh had three sons Baij Nath Singh, Inder Narain Singh and Kanhaiyya Lal Singh. This Kaul family became famous as Singhwale

Kaul in the community. The *haveli* of Rai Mehtab Singh in Kashmiri Mohalla was later on purchased by my grandfather Rai Bahadur Pt. Shyam Manohar Nath Sharga when the descendants of Pt. Khanhaiyya Lal Singh migrated to Hardoi in the beginning of the 20th century for better future prospects under the British dispensation.

Pt. Lambodar Kaul's second son Bakht Mal who was born around 1780 also got an employment in the *Shahi Fauj* of Nawab Asaf-ud-Daula after completing his studies and as per family traditions got the title Rai from the Nawab and became Rai Bakht Mal.

Nawab Asaf-ud-Daula was not having very cordial relations with his main Begum Shamsul Nisa who was from a Turani Mughal family and the daughter of a *wazir* in the imperial court at Delhi. She had the *jagir* of Pratapganj in her name generating a revenue of about Rs. 60,000/= per annum for her. But despite of being rich, beautiful and talented she miserably failed to charm her husband Nawab Asaf-ud-Daula whose interest in women had a much wider range. She became so much fed up with the extravagant and wayward life of Nawab Asaf-ud-Daula that she wrote all this to the then British Resident and Governor General of India and sought their intervention for her proper maintenance. Due to all these bickerings and palace intrigues when Nawab Asaf-ud-Daula died on 21st November, 1797 in Bibiapur Kothi and his son Wazir Ali succeeded him the British Resident refused to recognise him as the ruler of Oudh.

The British then brought Nawab Saadat Ali Khan from Benaras (Varanasi) who was the son of Nawab Shuja-ud-Daula from his Hindu Rajput queen Chatter Kunwar and installed him as the ruler of Oudh in 1798. This step of the British under their policy of divide and rule naturally created a rift among the royal family members of Oudh leading to groupism among them to establish superiority over each other.

So when Nawab Saadat Ali Khan ascended the throne of Oudh in 1798 the people of Hardoi district raised a banner of revolt against him and stopped the payment of land revenue to the government treasury. Nawab Saadat Ali Khan then sent Rai Bakht

Mal Kaul to crush this rebellion and to recover land revenue from the peasants of the Hardoi district. Rai Bakht Mal Kaul with his contingent of horsemen then went to Hardoi and ruthlessly crushed this rebellion and recovered the land revenue from the peasants. The *nawab* became very much pleased with his performance and made him a *Chakladar* of Tandion with a permission to keep a contingent of the *Shahi Fauj*.

Rai Bakht Mal Kaul thus started wielding considerable power and influence in the region. He built a fort in Tandion to further strengthen his position. He also built a *Shivala* for performing various religious functions and rituals.

After the second Anglo-Maratha War (1803-1805) the Mughal emperor Akbar Shah (1806-1837) at Delhi became a mere decorative monarch with no administrative control. His powers were confined within the four walls of the Red Fort. Taking full advantage of this fluid political situation many provinces of the erstwhile Mughal empire then started declaring themselves as the independent entities by breaking their ties with Delhi.

Nawab Saadat Ali Khan died in 1813 and was succeeded by his son Nawab Ghazi-ud-Din Haider who on the instigation of the then Governor General of India Lord Warren Hastings then declared himself as an independent king by snapping all the ties with Delhi in 1814. To mark this historic occasion he issued the coins in his own name and distributed *jagirs* and *khilats* to his confidants and faithfuls.

Rai Bakht Mal Kaul also took full advantage in enhancing his position in the eyes of the new king who rewarded him suitably by giving him a *jagir* and a robe of honour. Rai Bakht Mal Kaul further succeeded in consolidating his position and from a *Chakladar* became a sort of mini Raja of a principality by assuming both executive and judicial powers. He made Hardoi as his permanent abode and died in 1828.

Rai Bakht Mal Kaul had a son Amar Nath and a grandson Bishambhar Nath. Pt. Bishambhar Nath Kaul had no son of his own. To continue his family lineage he adopted Jawahar Mal Atal

who was the son of his brother in law Pt. Kishan Lal Atal of Jaipur. Pt. Jawahar Mal Atal through this adoption became Pt. Jawahar Mal Kaul. He was the father in law of Pt. Jawahar Lal Nehru the first Prime Minister of India.

King Ghazi-ud-Din Haider died in 1827 and was succeeded by his son Nasir-ud-Din Haider much against the wishes of his wife Badshah Begum who wanted to install Munna Jaan as the ruler of Oudh. But the king Nasir-ud-Din Haider somehow with the help of the British Resident succeeded in giving a tough fight to the forces of Badshah Begum and ousted her and Munna Jaan from the palace. Badshah Begum was not the one to take that insult lying down. She in turn questioned the legitimacy of the king Nasir-ud-Din Haider which further strained the relationship between the two and made the position of the king quite vulnerable.

After the death of Rai Bakht Mal Kaul in 1828 king Nasir-ud-Din Haider appointed his younger brother Dila Ram Kaul who was born around 1800 as the *Chakladar* of Tandion and also gave him Gopamau village as *jagir* besides Raja as the hereditary title.

Many Kashmiri Pandit families like Bakshis, Taimnis, Walis, Tankhas etc. had their vast landed properties and *zamindaris* in the Hardoi district. The *jagir* of Gopamau was later passed on to Raja Brij Narain Tankha through a matrimonial alliance.

Raja Dila Ram Kaul was a dynamic person. He built a big *haveli* in Chaupatian for the lavish living of his family members besides a big *baradari* to organise *Mujras* and other cultural evenings which was considered to be a status symbol of the elite then. He patronised art and culture and always encouraged such activities. Many historic functions were organised in his famous *baradari* which was a main centre for such activities all along the Nawabi period in the city. An armed contingent of the *Shahi Fauj* used to be posted at his *haveli* for security.

Some pseudo-historians however claim that Dila Ram Baradari was built by king Ghazi-ud-Din Haider but the fact is that it was built by Raja Dila Ram Kaul around 1830 in Indo-Persian style as per cultural requirements of that period for his family members.

During this period in Lucknow the salons of high-class courtesans were the important centres of social etiquettes and manners. The young boys of good families were generally sent to such centres with an elderly person to acquire social polish and refinement. Such courtesans were usually attached to a rich noble person on a regular salary basis and did not practice the profession of prostitution. The other most peculiar feature of that era was that the people connected with the royal court used to wear typical caps on their head. King Nasir-ud-Din Haider used to wear a five cornered cap symbolizing Prophet Mohammad's family. Some other people used to wear a four cornered cap called as *Chaugoshia*. When a Mughal prince from Delhi came to live in Lucknow, his *dupalli* cap became extremely popular with the elite of the city. At the time of king Ghazi-ud-Din Haider a high cap resembling the shape of tambourine called *Mandel* was the part of a royaldress. Later on it was modified to a high cap which used to be round at the forehead Nawab Saadat Ali Khan adopted a new style of head gear known as *Shimla* whereas Nawab Wajid Ali Shah had created the cap with card board foundation called as *alam pasand*. To sport big whiskers or sideburns on the face was also considered to be a symbol of aristocratic life style in that Nawabi period among the elite of the society.

Raja Dila Ram Kaul was himself a great connoisseur of art and music and fully patronised the culture of Oudh. He built a *haveli* in his Tandion state in the Hardoi district besides a *Shafakhana* for providing Unani treatment of medicine to the patients. He also built tanks and *pucca* wells to provide potable water to the people of his state. He also laid groves of fruits bearing trees in his state and constructed cart roads to bring the agricultural produce to the near by markets in the Hardoi city. He became quite popular with the local people for his various philanthropic and charitable acts.

Raja Dila Ram Kaul had a son Kunwar Bahadur Kaul who adopted Raja Shiv Nath Singh. By virtue of this adoption he became Raja Shiv Nath Kaul. According to the then British Resident Maj. Gen. William Sleeman he was a thorough gentleman

and highly respected person but was quite weak in health. So to manage the Tandion state effectively and properly became a big problem for him. To overcome this difficulty he then appointed one of his relatives Pt. Kedar Nath Munshi as the manager to look after the management of this state and to realise the land revenue from the peasants.

Pt. Kedar Nath Munshi was a very shrewd and manipulative person. He was very fond of smoking a *Hukka* and used to indulge in all sorts of pranks for recovering the land revenue from the peasants and quite often even resorting to a sort of hunger strike and *satyagrah* at their doors to achieve his objective. He had the experience of working under Raja Dila Ram Kaul earlier.

The most important recreational sports during the Nawabi period were kite flying and pigeons flying which had the royal patronage. Nawab Shuja-ud-Daula had appointed and expert pigeon-flier or *Kabutarbaz* Syed Mir Ali from Bareilly in his court. Nawab Wajid Ali Shah while in detention at Calcutta had bought a pair of silk winged pigeon for Rs. 25,000/- At the time of his death he had a collection of about 24,000 pigeons of different varieties managed by a team of keepers under an expert pigeon-flier Ghulam Abbas.

One expert during the rule of King Nasir-ud-Din Haider had trained his pigeons in such a way that to which ever house he used to go after releasing his pigeons at the sound of his whistle the pigeons used to come down from their flight at that very house. Another expert Nawab Palley Khan had a great command over his pigeons even while they were flying high in the sky. At his whistle his pigeons used to perform different acrobatic acts in the air while flying.

On 7th February 1856 the then Governor General of India Lord Dalhousie dethroned the last king of Oudh Nawab Wajid Ali Shah. At that time his mother Malka Kishwar Taj Ara Begum was taking her royal bath in the Chhattar Manzil palace. When this sad news was conveyed to her that the British had annexed their kingdom, she became so much shocked that she came out from the palace bare footed and bare headed shouting all through "that the

kingdom is destroyed". She immediately rushed to the parlour of Nawab Wajid Ali Shah in Pari Mahal in Qaiserbagh and asked Nawab Wajid Ali Shah. "Are you now satisfied? "Have you got the wages of your dancing, your singing and your fiddling? Have I not often told you that it would ultimately come to this."

The British then confiscated the properties of the members of the royal family of Oudh and big *jagirs* of their close associates. The *jagir* of Tandion of Raja Shiv Nath Kaul was also confiscated by the British in this process. But somehow Raja Shiv Nath Kaul succeeded in convincing the British about his loyalty to the British crown and got the *jagir* of Behta in the Unnao district in compensation just to make up the losses suffered by him.

Raja Shiv Nath Kaul thus became the first and the only Kashmiri Pandit to be recognised as a *Talluqedar* in Oudh by the British. He built a big *Shivala* and a *dharamshala* in his state for pilgrims besides doing some other charitable works. Raja Shiv Nath Kaul was married with Jagat Rani who was the daughter of Pt. Durga Prasad Taimni of Chaupatian, Lucknow. He died around 1890. After his death his wife Jagat Rani became the heir of his state. The revised *jama* of the grant at that time was about 4,951 rupees. This income enabled the family to build a huge mansion in Chaupatian besides some other properties. He had no son. He adopted his maternal grandson (*Nawasa*) Shyam Sunder Nath Munshi the son of Pt. Dwarika Nath Munshi of Bengali Mohal Kanpur who through this adoption became Raja Shyam Sunder Nath Kaul. He was born around 1874. The British made him a honorary magistrate. He died around 1962 at the age of about 91 years. He was a big *zamindar* of Lucknow.

Raja Shyam Sunder Nath Kaul was married with Shyamwanti (Shammo) who was the daughter of Pt. Bishambhar Nath Raina of Faizabad. He had two sons. Rammohan Nath and Jagmohan Nath besides five daughters Saraswati who was married with Dr. Jai Nath Kak the son of Sir Sukhdev Prasad Kak of Jodhpur, Leela who was married with Pt. Pratap Narain Razdan the son of Dr. Shiv Narain Razdan of Amritsar, Gucho who was married with Pt.

Manmohan Narain Chakbast the son of Pt. Maharaj Narain Chakbast of Kashmiri Mohalla, Lucknow, Kishan who was married with Pt. Ram Nath Katju the son of Dr. Kailas Nath Katju of Allahabad and Bachchi who was married with Pt. Tej Narain Bahadur the son of Rai Bahadur Pt. Swaroop Narain Bahadur of Karol Bagh, Delhi.

Raja Shyam Sunder Nath Kaul's elder son Rammohan Nath Kaul was a sugar technocrat based at Kanpur. He was married with Janak Dulari the daughter of Pt. Jeevan Lal Takru and the granddaughter of Pt. Raj Nath Takru of Allahabad. He had two sons Hari Mohan Nath Kaul who was married with Usha the daughter of Capt. Anand Swaroop Pandit of Hardoi and the granddaughter of Pt. Jeevan Lal Bakaya *Raees* of Multan and Shyam Mohan Nath Kaul who is married with Raksha the daughter of Pt. Dina Nath Sapru of Lahore.

Raja Shyam Sunder Nath Kaul's younger son Pt. Jagmohan Nath Kaul had a cigar and cigarette shop "John and Co." in Aminabad. He was the President of Aminabad Traders' Association for a pretty long time. He was married with Khemavati (Sumati) the daughter of Pt. Durga Sahai Gurtu of Jodhpur. He had a son Amar Nath Kaul and a daughter Indira who is married with Ajay Razdan the son of Pt. Jagan Nath Razdan of New Delhi.

Raja Amar Nath Kaul is now maintaining the legacy of this family. He is President of the U.P. Kite Association and has a personal collection of about 40,000 rare kites. He is planning to establish the first kite museum of its own kind in Uttar Pradesh. He is married with Anjali the daughter of Pt. Rajendra Krishna Zutshi of Lucknow. He has two sons Deepak and Amardeep. The well known Hindi poet Gopal Das "Neeraj" has very rightly said the following words in this context.

*"Hum ubalte hain to bhuchal ubal jate hain
Hum machalte hain to tufaan machal jate hain
Hamko koshish na badalne ki karo tum bhai
Ham badalte hain to iithas badal jate hain."*

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A journalist with a revolutionary zeal Pandit Poshker Nath Kaul Vakil

There is no recorded history as to when journalism was actually started in India. There are different opinions of different authors in this regard. But according to most authentic information available in this connection Hickey's Bengal Gazette was the first newspaper of India which was published for the first time on 27th January 1780 by an Englishman named James Augustus Hickey from Calcutta (Kolkata). It was an English newspaper.



Then again the first vernacular newspaper in the Bengali language *Samachar Darpan* was published for the first time on 31st May 1818 from Sererampore near Kolkata by a British Baptist missionary William Carey (1762-1834) who came to India in the second half of the 18th century with Joshua Mushman. William Carey was a great educationist and linguist. He had an equal command over English, Hindi, Sanskrit, Oriya, Assamese, Bengali and Marathi language. He established the first university in Asia known as Sererampore College, which got the sanction from the king of Denmark in 1827 by a royal character to award degrees. The first newspaper in Urdu and Persian language *Jame Jahanuma* with Munshi Sada Sukh as its editor was published in 1822 from Calcutta. The first Hindi newspaper *Advant Martand* with Munshi Jugal Kishore as its editor was also published from Calcutta in 1826.

The first newspaper in the Urdu language from Delhi known as *Urdu Akhbar* was published after the take over of Delhi in 1803

by the British. It was founded by Maulvi Mohammad Baqar in 1836 to disseminate the information about the happenings in Delhi to the local people but its scope was very limited as very few people used to read a newspaper in those days since the percentage of literacy was very low.

In Oudh it is said that during the rule of Nawab Wajid Ali Shah (1847-1856) nine Urdu newspapers used to be published from Lucknow. Just after the Mutiny of 1857. Munshi Newal Kishore started a weekly Urdu newspaper *Avadh Akhbar* in 1858 from Lucknow and made Pt. Ratan Nath Dar *Sarshar* as its editor. Another Urdu newspaper known as *Avadh Panch* was also been published from Lucknow almost at the same time with Munshi Sajjad Hussain as its editor. But the Urdu journalism in that period was mostly confined to either literary pursuits or in writing fantasies in an interesting manner to provide entertainment to the readers. With limited means and resources there was no scope for much news coverage or investigative reporting under the British rule due to certain restrictions being imposed by the administration over the freedom of the press. Though it is said that *Sahere Samari* was the first Urdu newspaper from Lucknow, which came out in 1855.

The situation in Kashmir was no different. The publication of a newspaper was not allowed in the Riyasat upto the rule of Maharaja Pratap Singh (1885-1925). When Maharaja Hari Singh became the ruler of Kashmir in 1925. Pt. Shamboo Nath Kaul succeeded in starting a newspaper *Vakil* in 1932 from Srinagar with Pt. Jagan Nath Khaibri as its first editor.

But when Pt. Poshker Nath Kaul Vakil became the editor of this newspaper in 1978 he then with his revolutionary zeal gave entirely a new meaning to journalism due to which he became extremely popular in the valley and won both acclaim and admiration from the people at large for his unbiased and forceful reporting without any fear or favour.

The ancestors of Pt. Poshker Nath Kaul Vakil were the famous Dattatreya Kauls of Rainawari mohalla in the Srinagar district of the Kashmir Valley. His ancestor Pt. Govind Ram Kaul

had his ancestral house in Surateng. After the annexation of Kashmir by Maharaja Ranjeet Singh in 1819 Pt. Govind Ram Kaul migrated to Lahore around 1820 from Kashmir for better job opportunities. He succeeded in his mission and got a job in the Lahore *darbar*. He was first made a *naib Bakshi* and after sometime a *Bakshi* in the *Shahi Fauj* of Maharaja Ranjeet Singh to distribute the salary to the soldiers. He then started living in Vachchuwali with his family members.

Pt. Govind Ram Kaul had two sons Pt. Ram Chandra Kaul and Pt. Kailas Nath Kaul. Both these brothers had their traditional education in Urdu and Persian language under the guidance of learned *Maulvis* at Lahore. The elder brother Pt. Ram Chandra Kaul, who was born around 1822 in Lahore was a *Shaiuite* philosopher. The younger brother Pt. Kailas Nath Kaul after completing his studies got a job in the revenue department of the Punjab government during the British period and was posted at Ambala for quite sometime.

Pt. Ram Chandra Kaul had four sons Hargopal, Salig Ram, Janki Nath and Hari Krishna besides two daughters.

Pt. Ram Chandra Kaul's eldest son Pt. Hargopal Kaul *Khasta* was born in Lahore in 1848. After completing his studies he started his career as a school teacher first in Lahore and then in Patiala. Due to his work and dashing temperament he came into the good books of Colonel Holride the then director of intructions of the Punjab province who encouraged him in his literary pursuits.

After sometime Pt. Hargopal Kaul *Khasta* switched over to journalism and started a Urdu weekly *Ravi Benazir* from Lahore, which was published from his own printing press under his editorship. He took the inspiration of starting this newspaper from Pt. Mukund Ram Gurtu who was running another newspaper *Akhbar-e-Am* from Lahore and became quite popular in the biradari at Lahore for his pointed journalism. Pt. Hargopal Kaul *Khasta* also started composing Urdu and Persian couplets under the pen name or *Takhallus, Khasta*.

Pt. Ram Chandra Kaul's second son Pt. Saligram Kaul *Saliq* was born in 1856 at Lahore. He had his early education in the

Lahore Mission School. He then went to Patiala for higher studies where his uncle Pt. Kailas Nath Kaul was posted then in the revenue department. After completing his studies, he started publishing *Khairkhwa-e-Kashmir* an Urdu weekly from his own printing press in Gumti Bazaar, Lahore. He was also a reputed Urdu poet and a prolific writer. He used to compose his Urdu couplets under the penname or *Takhallus Saliq*. Some of the Urdu couplets composed by these two brothers have been published in *Bahar-e-Gulsan-e-Kashmir*.

After the first Anglo-Sikh war the British ceded the territory of Kashmir to Raja Gulab Singh of Jammu through a Treaty signed on 16th March 1846 at Amritsar in lieu of Rs. 75 lac as war compensation. This was the reward to Raja Gulab Singh for his role in this war. Though Raja Gulab Singh was the most trusted army General of Maharaja Ranjeet Singh but the former sided with the British in this war and indirectly helped the British to annex the Punjab kingdom in the second Anglo-Sikh war of 1849. Thus Raja Gulab Singh of Jammu became the Maharaja of Jammu and Kashmir Riyasat in 1846 and laid the foundation of the Dogra rule in Kashmir.

Maharaja Gulab Singh died in 1857 and was succeeded by Maharaja Ranbir Singh who was a great patron of oriental learning and a reformer of administrative system. This liberal face of Maharaja Ranbir Singh inspired Pt. Hargopal Kaul Khasta and other members of his joint family to return back to Kashmir from Lahore to settle down there permanently.

Consequently around 1875 Pt. Hargopal Kaul Khasta and other members of his joint family again migrated from Lahore to Kashmir. But since their ancestral house in Rainawari was bequeathed by Pt. Ram Chander Kaul to their *Kul Purohit* so Pt. Hargopal Kaul *Khasta* had to find out alternative place for the living of their family members. He built a house in mohalla Sehyar near Nawa Kadal in Srinagar.

Since both Pt. Hargopal Kaul *Khasta* and his younger brother Pt. Salig Ram Kaul *Saliq* were revolutionaries by temperament and had raised the banner of revolt against the depotic rule of Maharaja

Ranbir Singh so they were not allowed to start a newspaper in the Riyasat. Pt. Salig Ram Kaul *Saliq* first got an employment in a *Pashmina* firm and then in the state Residency. His services were later on terminated for being implicated in a case against the British.

Pt. Hargopal Kaul *Khasta* after coming back to his mother land spent most of his time initially in visiting different places of historical importance in the valley. This helped him a lot to write a book *Guldastai Fawid*. He then had a chance meeting with Major Huson a British officer on special duty, who then introduced him to Colonel Hansri the British Resident of Kashmir. This acquaintance helped him to enter the court of Maharaja Ranbir Singh. For sometime he wielded considerable power and influence in the court, which ultimately involved him in many palace intrigues. His outspoken and independent temperament added further complications to his already strained relations with the establishment. He along with his younger brother Pt. Salig Ram Kaul *Saliq* were then charged for treason in 1880 and were imprisoned in the Bahu Fort at Jammu for three years.

Pt. Hargopal Kaul *Khasta* during the period of his detention in the Bahu Fort at Jammu wrote his famous *Masnavi Gopal Nama* in which he has described the political situation and palace intrigues of Kashmir in verses. He also composed a poem entitled *Narsingh Avatar* a political satire.

After his release from the detention he went to Lahore and started writing in various newspapers like *The Reformer*, *Ravi Benazir*, *Public News*, *Khair Khwa-e-Kashmir* and *Desh Ki Pukar* besides some other prominent newspapers of Lahore.

Maharaja Ranbir Singh died in 1885 and was succeeded by Maharaja Pratap Singh. The British then in order to curtail the powers of Maharaja Pratap Singh on the instructions of the then Governor General of India Lord Henery Lansdown (1888-1894) constituted a Regency Council in 1889 under the British Resident Frederick Currie to run the administration of the Jammu and Kashmir state. The British then appointed Raja Suraj Kaul of Lahore as the revenue member of this council. This appointment of Raja Suraj Kaul prompted many Kashmiri Pandits of Lahore to migrate to Kashmir for better job avenues.

Taking full advantage of this changed political climate in Kashmir Pt. Hargopal Kaul *Khasta* again came back to his motherland from Lahore and made pioneering efforts in launching a movement to bring about social reforms in the highly orthodox and traditional Kashmiri Pandit, community of that period. He also gave top priority to women's education in the valley. He started a school for them initially in Nawa Kadal which was later on shifted to Bana Mohalla and appointed his daughter Padmawati as the head mistress of this school.

He also started Hindu School for boys in Sathoo Bar Bar Shah in Srinagar. He was a great nationalist and fought all through his life for the identity of Kashmir. He always craved for the unity of the Kashmiri Pandits. He has written a number of books. His *Guldasta-e-Kashmir* is the first book ever written in Urdu about the history of Kashmir, which was published in 1883 from Lahore.

Due to his frankness, fighting spirit and above all his iron will and firm conviction for certain basic values of life he became popular among the community members in the valley as *Sher-e-Kashmir*. Much later Sheikh Mohammad Abdullah also became popular as *Sher-e-Kashmir* for raising a banner of revolt against the autocratic rule of the last Dogra ruler Maharaja Hari Singh (1925-1947).

Pandit Hargopal Kaul *Khasta* died in January 1923 at the age of about 75 years. He had only one daughter Padmawati who was married with Pt. Prakash Joo Fotedar the father of Pt. Shiv Narain Fotedar a great social and political figure of the 20th century.

Pt. Salig Ram Kaul Saliq was more dynamic person. He somehow managed his great escape from the Bahu Fort and took shelter in Sialkot in Punjab outside the jurisdiction of the Jammu and Kashmir state. During this period of turmoil and turbulence he completed his two *Masnavis*; *Sunder Badan* and *Sasi Pannoo*. He also wrote a substantial portion of his book *Dastan-e-Jagat Rup* in verse from about the men and matters of that period after his come back to the valley. He initially tried to bring out a newspaper from Kashmir but his request was turned down. He then opted for doing legal practice.

He was a staunch Hindu and a firm believer of *Sanatan Dharma* He wrote extensively on Hindu themes to propagate the *Sanatan Dharma* faith. He wrote two small booklets *Murti Mundan* and *Dharma Updesh*. He authored a book *Maharaja Gulab Singh* in English for which he earned a reward of Rs. 1000/- from the Jammu and Kashmir government. He later on translated the same book in Urdu language as well.

He built a double storyed house in Karan Nagar for the living of his family members, but the Jammu and Kashmir government raised an objection claiming that it was illegally built on the Nazul land. The whole matter was then sorted out as many other prominent people like. Pt. Jia Lal Tarawala, Pt. Prem Nath Saraf and Pt. Bishan Lal Judge etc. had also built their houses on the same Nazul land.

He liked the religious nature of Maharaja Pratap Singh and so wrote extensively in latter's favour in his paper *Khair Khwa-e-Kashmir*, which he started from Lahore in 1884. The other important newspapers of that period from Lahore were *Paisa Akhbar*, *Kohinoor*, *Rafiq-e-Hind*, *Ghamkhwar-e-Hind*, *Shafiq-e-Hind*, *Tribune* and *Rahbar-e-Hind*. He also started a newspaper in English in which he vehemently criticised the atrocities committed by Sardar Mohammad Hayat Khan the then revenue minister of the state on innocent Kashmiri Pandits. Due to all these activities he was forced to leave the Kashmir Valley. He was later on invited by the Residency to live in Kashmir honourably and was suitably rewarded. He then managed the affairs of *Tuf-e-Kashmir* for sometime. In the fag end of his life he again started his legal practice. He then wrote the interpretation of the *Ranbir Penal Code* in Urdu besides he also compiled the interpretations of the law of Registration. Civil Procedure Code etc. He also functioned as the public prosecutor for sometime. His main hobby always was reading and writing. Some of the important books authored by him are *Danger of Education*; *Shastrartha*; *The Trouble of Dayanandis*; *Kashmiri Reader* and *Gangetic Fitrat*. He worked very hard for seven years to write the grammar of the Kashmiri language and on its exhaustive lexicography. But due to his ill health

he could not publish them in his life time. He died in 1929 at Srinagar at the age of about 73 years.

Pt. Salig Ram Kaul *Salig* had two sons Pt. Sri Kanth Kaul and Pt. Shambo Nath Kaul besides six daughters Zaper Dedi who was married with Pt. Kailas Joo Dar of Khankahi Sokhta, Srinagar, Sanp Kuji, Chanda who was married with Pt. Samser Chand Labroo of Fateh Kadal, Srinagar and Wagri who was married in a Razdan family of Chhattabal Srinagar but she died quite young.

Pt. Sri Kanth Kaul after completing his studies started his career as a lawyer at the court in Shopian in south Kashmir. After sometime he went to Baramulla and started his legal practice there. In Baramulla he started the famous National High School and later on opened its branch in Srinagar. He then went to Sopore to do his legal practice there and finally settled down in Srinagar. He wanted to establish a full fledged degree college in Karan Nagar but before he could translate his dream into a reality he became seriously ill and died at the age of hardly 47 years at Srinagar.

Pt. Shambo Nath Kaul was born in 1908. He after completing his studies took up journalism as his main profession. He started the *Vakil* newspaper in 1932 from Srinagar, Kashmir during the rule of Maharaja Hari Singh (1925-1947). The first editor of this newspaper was Pt. Jagan Nath Khaibri who was an Urdu poet. After his appointment as a government teacher. Pt Shambo Nath Kaul himself became the editor of this paper.

When Sheikh Mohammad Abdullah became the Prime Minister of the Jammu and Kashmir state for the first time in 1947 after its accession with India he stopped the publication of *Vakil* in vengeance as it was all through criticizing the policies and programmes of his party the National Conference, which were mainly aimed to give a particular colour to the valley. This step of the Sheikh government came as the bolt from the blue and gave a lot of mental tension to Pt. Shambo Nath Kaul who then had to run from pillar to post to restart his newspaper. He went to Jammu in the winter of 1949 to plead his case with the concerned authorities there. After completing that government work, when he was returning back to Srinagar he died in a plane crash at the age of 41 years.

Pt. Shambo Nath Kaul had two sons Poshker Nath and Pyare Lal besides three daughters Chunni married to Pt. Girdhari Lal Wali. Nalini married to Pt. Moti Lal Ambardar and Susheela married to Pt. Roshan Lal Saraf.

Pt. Shambo Nath Kaul's younger son Pt. Pyare Lal Kaul passed his matriculation examination in 1949 from the Punjab University, Chandigarh. He then joined the Amar Singh College, Srinagar and did his intermediate in 1951. He then did his graduation in 1953 as a private candidate. He passed his LL.B. examination from the Delhi University in 1961 and started his legal practice at Srinagar, Kashmir which he continued upto the mass exodus of the Kashmiri Pandits from the valley in 1990 due to terrorists' violence. Now he is practicing law both at Jammu and Delhi.

Pt. Pyare Lal Kaul is a prolific writer and has written a number of books. The prominent among them are *Crisis in Kashmir* and *Kashmir War or Peace*. He is married with Suman who is the daughter of Pt. Govind Joo Zalpuri of Rainawari, Srinagar, Kashmir. He has two sons Rajesh Kaul and Ameet Kaul.

Pt. Shambo Nath Kaul's elder son. Pt. Poshker Nath Kaul Vakil was born on 20th August 1930 in his ancestral house in Sehyar, Nawa Kadal, Srinagar, Kashmir. He had his early schooling in Baramulla under the guidance of his uncle Pt. Sri Kanth Kaul. He then did his matriculation from the Government High School Sopore around 1944 which was then affiliated with the Punjab University of Lahore for conducting the examinations. He then joined the Sri Pratap College and did his intermediate around 1946.

Pt. Poshker Nath Kaul *Vakil* then joined Amar Singh Degree College for his graduation in 1946. While studying in the college he became an active member of the National Conference of Sheikh Mohammad Abdullah who then made him secretary of the Dabtal block unit of the party. But strangely when Jammu and Kashmir state became a part of India in 1947 after its accession some highly communal elements in the party hatched a conspiracy against him to malign his reputation. They dubbed him as an agent of Rashtriya

Swayam Sewak Sangh a rightwing Hindu outfit, got him arrested on flimsy grounds and sent him to jail. However they could not prove their charges levelled against him and he was released from the prison after sometime.

In 1949 his father died in a plane crash, which gave a tremendous blow to the whole family. Being the eldest son he then took up a government job for the sustenance of the family as his brother and sisters were very young at that time. But he soon realised that the government service was not his cup of tea so he left the job and took a plunge into active politics.

To immortalise his father who sacrificed his precious life for a great cause he then started writing an appellation Vakil after his surname. Later on the appellation Vakil became the surname of his branch of the Kaul family.

His father Pt. Shamboo Nath Kaul had a big double storeyed ancestral house in Karan Nagar, where a Muslim watchman was put up to look after the premises. After the death of his father in 1949 this Muslim watchman in collusion with some other highly communal elements then secretly chalked out a plan to grab this ancestral house. The watchman then brought his entire family from his native village besides some other persons to occupy that house.

One day when Pt. Poshker Nath Kaul Vakil along with his younger brother went to Karan Nagar to take possession of their ancestral house the Muslim watchman with the active support of some other notorious elements created a scene by giving a communal colour to the whole situation. Soon a big crowd of Muslims gathered on the spot and after a little altercation they started beating Pt. Poshker Nath Kaul Vakil mercilessly without any rhyme or reason due to which he received grievous head injuries. The timely arrival of the police due to the efforts of his younger brother saved his life otherwise the frenzied crowd would have lynched him. He had to be hospitalized for months together for the complete recovery.

After this unfortunate incident Pt. Poshker Nath Kaul Vakil decided to mobilise the Hindu society in the valley and to dedicate his entire life to fight for the legitimate rights of the Hindus and to

safeguard their interests. Because the local police under the influence of the workers of the National Conference instead of arresting the watchman and his other accomplices for this murderous assault on the contrary filed a filmsy case against Pt. Poshker Nath Kaul Vakil and his brother for criminal trespass just to harass them. The state government had to withdraw the case later on.

Pt. Poshker Nath Kaul Vakil then took a lead and to provide some succour to the oppressed, Hindu community of the valley, he then established an official branch of the All India Hindu Mahasabha in Kashmir to achieve that objective. He became the President of the Jammu and Kashmir unit of the Akhli Bhartiya Hindu Mahasabha.

With great efforts he revived the publication of *Vakil* but it was again closed down by the state government for boldly criticising the anti Hindu policies and programmes of the National Conference party. Sheikh Mohammad Abdullah was removed from power in 1953 for indulging in anti-national activities. He was succeeded by Bakshi Ghulam Mohammad. When Ghulam Mohammad Sadiq became the chief minister of the Jammu and Kashmir state on 29th February 1964, he realised the public position and stature of Pt. Poshker Nath Kaul Vakil and made him the honorary member of the Citizens' Committee formed by the state government to look into public grievances. He shared the public platform many times with political stalwarts of the state like Sheikh Mohammad Abdullah, Bakshi Ghulam Mohammad, Mirza Mohammad Afzal Beg. etc.

When in 1967 the Kashmiri Pandits of the valley launched a massive agitation against the abduction of a minor K.P. girl Parmeshwari Handoo and her forcible conversion to Islam in a very calculated manner, he requested Prof. Ram Singh and other noted leaders of the Hindu Mahasabha to visit Kashmir to boost up the sagging morale of the community. These firebrand Hindu leaders along with Pt. Poshker Nath Kaul Vakil delivered their fiery speeches at Sheetal Nath in Srinagar. They all condemned this incident in the strongest possible terms and demanded the restoration of the K.P. girl to her mother. The state government arrested Pt. Poshker Nath

Kaul Vakil and detained him in jail along with many other Kashmiri Pandits.

Even after the withdrawal of this Kashmiri Pandits' agitation he was not at all satisfied with the role played by the state government. He felt that the Kashmiri Pandits were left high and dry and were cheated by the authorities, So he served a time bound ultimatum to the state government to redress the grievances of the Kashmiri Pandit community failing which he announced the date of his self immolation at Lal Chowk in Srinagar. He then immediately went underground so that the police may not arrest him. The police even announced a reward to provide the information regarding his whereabouts so that he may be arrested.

The police somehow succeeded in locating his hideout and arrested him from that place at night. He was then detained in the Central Jail, Srinagar under Safety Act for a few days before the final date for self immolation.

Pt. Poshker Nath Kaul Vakil delivered critical speeches against the performance of the National Conference Government of Jammu and Kashmir in the All India Hindu Mahasabha annual conference at Patna, Jaipur and Hyderabad. He wanted that an Act should be passed in the Jammu and Kashmir Assembly for the proper maintenance and protection of the Hindu temples, Shrines and other connected properties in Jammu and Kashmir and the revenue collected from these holy places should be properly utilized on the welfare schemes for the Hindu society. But he faced very stiff opposition in this regard from certain vested interests. He fought many Assembly and Parliamentary elections in the valley as a candidate of the Hindu Maha Sabha.

He was president of the Jammu and Kashmir Government Transport Employees' Union and Jammu and Kashmir Government Employees Union. After the merger of these two he became the general secretary of the federation.

He was the pioneer to start the first English weekly from the valley the *Samachar Post*. In the history of journalism in Kashmir this distinction and credit goes to him alone. He once again revived

the publication of his ancestral newspaper *Vakil* one of the oldest newspapers of the valley. He made both these newspapers the dailies from Kashmir. Due to his frank and fearless reporting he had to pay a very heavy price, but the Jammu and Kashmir government could not stifle his voice.

When Mrs. Indira Gandhi proclaimed the emergency in the country in 1975, and installed Sheikh Mohammad Abdullah once again as the chief minister of the Jammu and Kashmir state under Indira-Sheikh accord, the Jammu and Kashmir government arrested Pt. Poshker Nath Kaul *Vakil* under MISA and detained him in the Central Jail, Srinagar for about six months. After his release he was again arrested on the basis of the fabricated reports of the local intelligence and sent to jail by the Jammu and Kashmir government.

He also made an equal contribution in the field of social work in the state. He was a member of the *Abhaiya Nandan* an institution for the blind in Srinagar founded by Dr. Jagat Mohini Thussu and her husband. Dr. Onkar Nath Thussu. To safeguard the peoples' interests and to act as a watchdog of the society, he formed the Jammu and Kashmir Citizens Council in 1980s. The famous Hindu shrine of *Zeeshta Devi* at the foothills of Zabarvan mountains was developed for the pilgrims due to his untiring efforts. He got a metal road constructed from the Dal Lake upto the precincts of the shrine with the help and cooperation of Hakim Habibullah who was the P.W.D. minister in the cabinet of Sheikh Abdullah at that time.

He was the first media man in Kashmir who imported computers (DTP system) from the USA for his newspapers. He had a big well-equipped and fully computerised press premises in Zainakot Industrial Estate in the Srinagar city.

Being a very active social and political worker and a man of strong will and determination his name came on the hit list of the foreign funded terrorists who were indulging in the selective killings of the prominent Kashmiri Pandits in the valley to spread terror. Though the Jammu and Kashmir government provided him proper security but after weighing all the pros and cons he decided to leave

the valley for good and came to Delhi in 1989. His family members followed him when the mass exodus of the Kashmiri Pandits from the valley took place in 1990.

Pt. Poshker Nath Kaul Vakil after coming to Delhi started the publication of *Kashur Gazette* in 1990. It is the largest circulated and only news weekly in English on Jammu and Kashmir affairs. It is a publication meant exclusively for the Kashmiri people and was a dream project of Pt. Poshker Nath Kaul Vakil which is now playing a leading role in uniting the Kashmiris world wide. Besides this he also started the publication of one English daily *Samachar Post* and one Hindi daily *Bharti Vakil* from Delhi. His attempt to unite the Kashmiris all over the globe has been widely admired and appreciated.

After the forced migration from the valley he continued his social and political activities at Delhi. He rendered a yeoman service to a large number of Kashmiri Pandit migrants who were coming to Delhi in hordes during the peak of terrorists violence in the valley by providing them shelter in the Hindu Maha Sabha Bhawan, New Delhi and other assistance. He continued all this till his last breath.

He was the convenor of the All Hindu Parties Action Committee and led many demonstrations under its banner in New Delhi against the apathetic attitude adopted by the central government and the media towards the plight of Hindus. He founded the All India Newspapers' Owners' Conference and was elected its president. He was president and member of many social outfits in Delhi. He was conferred with many awards for working in various fields and for rendering meritorious services. He received many accolades for frank, free and fearless journalism.

Pt. Poshker Nath Kaul Vakil somehow developed Cancer in the fag end of his life. In spite of best medical treatment his precious life could not be saved. He died due to this dreadful disease on 25th of October, 1998 while undergoing treatment in Anand Hospital in New Delhi at the age of about 68 years.

The death of Pt. Poshker Nath Kaul Vakil was widely mourned through a large number of telephone calls, telegrams and

letters from the different parts of the country and abroad. The sympathies and condolences were conveyed to the members of his bereaved family. The print and the electronic media in India widely covered his death. Some of the political leaders, social activists, diplomats of foreign countries and prominent people visited his residence to pay their homage to the departed noble soul.

Pt. Poshker Nath Kaul Vakil was married in 1953 with Raj Dulari (b- 1936) who was the daughter of Pt. Sarvanand Koul of Sathoo Barbar Shah, Srinagar, Kashmir. He had two sons Kamlaish and Susheel besides a daughter Preeti who is married with Deep Nehru. His wife, Mrs. Raj Dulari Kaul died quite young due to Cancer at Srinagar, Kashmir in 1979 when she was hardly 43 years old.

Kamlaish Vakil is married with Neerja Vakil and Susheel Vakil is married with Sunita Vakil. Now both the sons and their spouses are looking after and very nicely managing the publications started and founded by Pt. Poshker Nath Kaul Vakil. His both the sons are very well known among the community members. Both Kamlaish Vakil and Susheel Vakil are associated with many national and international organisations. They have attended many international conferences in India and in foreign countries. Their journalistic acumen has been duly acknowledged by various media organisations. Their spouses Mrs. Neerja Vakil and Mrs. Sunita Vakil are also well known names in the field of journalism.

Pt. Poshker Nath Kaul Vakil was a man of iron will and firm convictions who never compromised with his principles even in most adverse circumstances. He always cherished high values in life. He was a great votary of human rights. He dedicated his entire life in fighting against the evils and injustices in the society. His able sons Kamlaish Vakil and Susheel Vakil are now continuing his legacy by giving a concrete shape to his long cherished dream. The famous writer Oscar Wilde has very rightly said *Arguments are to be avoided; they are always vulgar and often convincing.*

♦♦♦

A judicial person with noble deeds

Pandit Tribhuwan Nath Sopori

Though the name of the Lucknow city, it is said is mentioned in the ancient Hindu Sanskrit texts and scriptures as *Lakhanpuri* because Lakshman the younger brother of the legendary hero of the Hindu epic *Ramayan* Lord Ram spent some time here on his way from Ayodhya to drop Sita in the forests of Vindhyaachal, which at that point of time might be upto Bithoor near Kanpur, but actually it shot into prominence in 1775 as the capital of Oudh.



There is a high mound in the Lucknow city on the southern bank of the Gomti river popularly known as *Lakshman Tila* on which there used to exist a temple of *Sheshnag* once. There was a population of the Bajpayee Brahmins around this temple which was originally built by Lakshman to perform his *Pooja* during his stay at that spot. Later on the Mughal emperor Aurangzeb (1658-1707) who came to Lucknow in 1685 erected a *Mosque* at the same spot to commemorate his visit to this city. The locality Alamnagar also came into existence almost at the same time from where the Mughal emperor entered into the city with his *Lashkar*.

On the other hand the archaeologists trace the history of the Lucknow city from 3000 B.C. i.e. the Vedic period. They claim this on the basis of their excavations at Hulas Khera and some other sites on the outskirts of the city and by determining the age through carbon dating of the artefacts found in these excavations. But the Lucknow city really shot into prominence when Nawab Asaf-ud-Daula (1775-1797) made this city as his seat of government in 1775.

Prior to that the Lucknow city was a cluster of about 22 villages on the southern side of the Gomti river spread haphazardly over a very large area with no means of communication and mostly inhabited by the low caste people.

Nawab Asaf-ud-Daula took upon himself the task of developing the city on proper lines to look like a capital of his *suba*. He spent lavishly to achieve this objective. He also encouraged noble men, artists, poets and other highly skilled persons to settle down in this city by providing them good jobs with a handsome salary in his court so that the city may become a centre of excellence in every field with its own cultural ethos. It was during this period of development of the Lucknow city as the new capital of Oudh in place of Faizabad that a very large number of Kashmiri Pandits came to this place from different parts of the country and some even directly from the Kashmir Valley obviously for good job opportunities which were in abundance then and for peaceful living as all along the 18th century the life at Kashmir and at Delhi remained very much disturbed and uncertain due to regular attacks of the Afghan chieftains from Kabul.

It is a fact that both culture and commerce flourish in the stable political conditions. These conditions were existing in Lucknow because of a special set of events and the guarantee of security given by the British alliance. This was the reason that Lucknow was never a walled city. Thus the aristocracy diverted their resources and the time saved from the destruction of wars into the creative fields of art and culture. The money used to flow effortlessly from the top to the lower level of the society keeping every one happy and contented. Such an atmosphere naturally attracted the people from all the directions to this unique city.

The Kashmiri Pandits who came to Lucknow in groups during this point of time for proper shelter and peace to avoid the wrath of fundamentalists preferred to settle down as a community at one place to maintain their common links and to preserve their distinct cultural identity. That is how a locality in the city after them known as Kashmiri Mohalla came into existence between 1775

and 1780 According to a rough estimate this locality had a population of about 1000 Kashmiri Pandit families at that time including Kashmiri Pandit *Purohits* and Kashmiri Pandit cooks who also came with their *jajmans*.

The whole of Kashmiri Mohalla used to give the look of a mini Kashmir with *havelis* of Kashmiri Pandits built on the same style as they were there in Habba Kadal in Srinagar, with the Kashmiri Pandits and Kashmiri Panditis moving in their traditional dress all through the day in its lanes and bylanes paying visits to each other. There used to be regular community meetings and religious functions to maintain close community bonds and to help each other in distress. It was because of this fellow feeling that quite a large number of Kashmiri Pandits very easily got good jobs in the court of Nawab Asaf-ud-Daula who was a very kind hearted, liberal and considerate ruler and a great patron of Art and culture. His taste in women had a very wide range. It is also alleged that the British had even defamed him to be a homosexual.

Nawab Asaf-ud-Daula was first person to introduce the animal fights in the city as a big sport activity for the recreation and enjoyment of the citizens. He built a grand amphitheatre at Musa Bagh for organising such fights where he used to watch with great excitement the fights between elephants, bulls, sheep and other animals.

The most thrilling pastime of the people in those days used to be royal cock fights with very heavy biddings on them. The cocks were especially trained and brought up for such events with great love and care.

A breed known as *Asil* was very much in demand. Because the cocks of this particular breed had the tendency to fight till their death. Quite often the trainers of these cocks were seen to feed their birds by the hand to avoid any damage to their pointed beak while pecking the food from a hard surface.

The trainers while preparing their cocks for such fights used to make their beaks pointed by scrapping them with penknives so that they may be able to cause a maximum injury to their opponents.

Before the start of such fights the claws of the cocks were usually tied to avoid any injury to them. And after releasing their cocks for a fight the main aim of both the parties was to encourage their cock to make a first attack. For this purpose peculiar phrases were used in great excitement like *well done my boy go in again, My beauty peak him again, etc.*

The royal cock fights sometimes were stretched to several rounds and even days. When a fight used to reach to a point where both the owners used to feel that their cocks are tired then the fight was stopped for a while through mutual consent called as *Pani* to give a rest to the cocks. During this break the owners used to give some dressing to their injured cocks to prepare them once again for a resumed fight. It used to be a great fun watching these for the Lucknowites.

Pt. Tribhuwan Nath Sopori's ancestor Pt. Vidyadhar Sopori came to Lucknow from Kashmir during these days of glory and amusement around 1780. His ancestors were basically the residents of the Sopore town where they had the business of manufacturing silk *shawls* and some other articles. They originally used to write Razdan as their surname but as they were living in the Sopore town they subsequently changed their surname from Razdan to Sopori to signify their place of residence and roots.

Pt. Vidyadhar Sopori who was born around 1755 after coming to Lucknow in 1780 got a job in the court of Nawab Asaf-ud-Daula and was made a *Bakshi* to distribute the salary to the soldiers of his *Shahi Fauj*. Pt. Vidyadhar Sopori then started living in Kashmiri Mohalla where he built a house for his family members.

Pt. Vidyadhar Sopori had a son Pt. Baij Nath Sopori who was born around 1810 in Kashmiri Mohalla, Lucknow. Pt. Baij Nath Sopori had his traditional education in Urdu and Persian language in a *Maktab* in the locality and became a *daroga* of the *Shahi Fauj* around 1826 during the rule of king Ghazi-ud-Din Haider (1813-1827) who on the instigation of the then Governor General of India Lord Warren Hastings declared himself to be an independent king in 1814 and snapped all the ties with the Mughal

court at Delhi. King Ghazi-ud-Din Haider then started minting coins in his own name and also strengthened his *Shahi Fauj* by recruiting more soliders and commanders. Quite a good number of Kashmiri Pandits got an employment in the *Shahi Fauj* during this Nawabi period like Pt. Baij Nath Sopori, Pt. Ganga Prasad Sharga, Pt. Sri Krishna Kaul, Pt. Iqbal Narain Bahadur etc. one after the other.

The Nawabi rule of affluence and merry-making came to an abrupt end on 7th February 1856, when the British, dethroned the last king of Oudh Nawab Wajid Ali Shah and deported him under tight military security to Calcutta (Kolkata) which was the headquarters then of the East India Company, where he was kept under detention during the Mutiny of 1857 in Fort Williams.

After the Mutiny of 1857 Pt. Baij Nath Sopori after weighing all the pros and cons thought it prudent to join the service under the new British dispensation than sitting idle at home wasting time unnecessarily on thinking over the past unfortunate events leading to the change of government in Oudh. It seems that he felt the uselessness of crying over the spilt milk and so with all the wisdom at his command he thought it proper to switch over his loyalty to the British government. The British then keeping his past experience in mind appointed him as a sub inspector in the police department and posted him at Chhapra in Bihar Pt. Baij Nath Sopori retired from government service around 1865 after attaining the age of superannuation.

Pt. Baij Nath Sopori was married around 1822 with Meena, who was the daughter of Pt. Niranjan Das Kaul Sharga of Rani Katra, Lucknow. He had a son Pt. Harihar Nath Sopori, who was born around 1838 in Kashmiri Mohalla, Lucknow in his ancestral house.

Pt. Harihar Nath Sopori had his traditional education in Urdu and Persian language at Chhapra. He then took English education in La Martinier College, which was established by the British in 1845 at Lucknow as per Will of Claude Martin perhaps on the suggestion of some progressive Kashmiri Pandits of the locality like Pt. Sheo Narain Bahar and Pt. Pran Nath Bazzaz, who were the great votary of the English education at that time for better future prospects and

were spearheading the movement for bringing about certain social reforms in the community then.

Pt. Harihar Nath Sopori after completing his English education was taken in the judicial service by the British and was made a Munsif around 1860 at Sitapur. He functioned as Munsif in some districts of the then United Provinces like Barabanki, Unnao, Hardoi, Gonda, etc. He then got a promotion and was made a civil judge. He retired as a civil judge around 1893 after attaining the age of superannuation. After his retirement from the active government service he again started living in Kashmiri Mohalla, Lucknow where he died around 1903 at the age of about 65 years.

Pt. Harihar Nath Sopori was married around 1856 with Bilaswati who was the elder sister of Pt. Anand Narain Tankha and daughter of Pt. Kedar Narain Tankha of DehraDun. He had in all seven sons Tribhuvan Nath, Niranjan Nath, Shyam Nath, Onkar Nath, Raj Nath and Jai Nath besides a daughter Raj Dulari (b-1872) who was married in a Hukku family of Hardoi and became a widow at a very young age. Mrs. Raj Dulari Hukku died in Jaffar Manzil, Aminabad, Lucknow in 1938 at the age of about 66 years where she used to live with her eldest brother Pt. Tribhuvan Nath Sopori.

Pt. Harihar Nath Sopori's second son Pt. Niranjan Nath Sopori was born around 1861 at Lucknow. Now not much is known as to what he did for his living. He was married with Basso, who was the daughter of Pt. Hari Krishna Ganju. He had a son Pt. Triloki Nath Sopori and a daughter Laxmi who was married with Pt. Onkar Nath Zutshi of Gwalior but she died a few years after her marriage.

Pt. Triloki Nath Sopori was born around 1884. After completing his education he joined the service in the railways, but left his job after a few years. He then started Niranjan Printing Press after the name of his father in Naya Gaon in Model House and shifted his family to Gwyne Road in Aminabad, Lucknow. He then opened a medical shop *Park & Co.* in Aminabad, Lucknow. He was married with Onkara (Jaswanti Rani) who was the daughter of Pt. Pyare Krishna Dar of Chhili Int., Agra. He had two sons Kailas