

When Maharaja Ranjeet Singh annexed the Kashmir Valley from the Afghans in 1819 he immediately opened the route between Lahore and Srinagar to make the communication easy. The traffic from Srinagar to Lahore during the summer season used to take place via Shopian and Ram Ban route while in the winter season it used to take place via Baramulla and Poonch route on horse back as there was no cart road at that time. Many Kashmiri Pandit families came from the Kashmir Valley directly to Lahore during this period for better job opportunities. The ancestors of Pandit Ram Narain Dar who had a traditional business of silk "*shawls*" in Kashmir came to Lahore during this period to expand their trade and started living in Vachchuwali Gali with their family members.

Not much is known as to what Pandit Ram Narain Dar's father Pt. Pyare Lal Dar did for his living. Whether he continued his family business or did some government job is not clear. Some of his descendants are of the opinion that he became a "*Bakshi*" in the last phase of the Sikh rule in Punjab, but in spite of best efforts no documentary evidence could be obtained from any source to confirm this statement.

After the death of Maharaja Ranjeet Singh in 1839 the political situation in Punjab became very fluid. The successive Sikh rulers like Kharak Singh, Naunihal Singh, Sher Singh and Duleep Singh could not effectively check the growing influence of the British power over this region so much so that after the first Anglo-Sikh war a Treaty was signed on 9<sup>th</sup> March 1846 at Lahore through which the British for the first time established a Council of Regency in Punjab consisting of 8 members including Raja Dina Nath Madan to look after its administration. Thus in 1847 the British Resident was put up in Lahore for the first time. The British then finally annexed the Punjab kingdom in 1849 and made it a part of their territory.

Under such turbulent atmosphere of political uncertainty Pandit Ram Narain Dar was born in 1849 in his ancestral house in Vachchuwali Gali in Lahore. He had his traditional education in Urdu and Persian language under the guidance of learned *Maulvis* in a *Maktab*. He then passed the first Arts examination from the Lahore Mission School around 1864.

Pandit Ram Narain Dar after completing his studies then started his service as a clerk on Rs. 50/- per month around 1864 in the department of public instructions under the British dispensation. Here it must be kept in mind that the English education in Punjab was started much later than in U.P. and the first batch of students with proper English knowledge came out in 1870s. In 1877 the British then fixed certain optimum educational qualifications as the absolute precondition for any appointment in the government service with a salary of Rs. 10/- or above per month with a knowledge of the English language and started taking Anglo-vernacular departmental examinations for the recruitments in different departments.

Pandit Ram Narain Dar continued his studies while doing service as a clerk in the public instructions, department and did his B.A. from the Government College Lahore for better future prospects around 1870 which was affiliated with the Calcutta University at that time to conduct the examinations and to award the degrees. It was established by the British in 1863 to impart English education to the native students. He also joined the law classes which were started in the same year in the college.

The British in order to enforce their own system of criminal justice then established the High Courts and the Chief Courts in different parts of the country, the first being at Calcutta in 1862. To carry out this system of criminal justice properly Indian Penal Code written by Lord Macaulay was enforced by them in 1868 to award the punishment to the guilty people as per its sections according to the nature of the crime.

When the British established a Chief Court at Lahore Pandit Ram Narain Dar passed its pleadership examination and enrolled himself as a pleader in 1879 and started his legal practice in this Chief Court. In some old documents it is mentioned that prior to that he also worked as a Munsif for quite some time after doing his B.L. from the Calcutta University. Pandit Ram Narain Dar due to his hard work and deep knowledge of law very soon became a popular criminal lawyer of the Lahore Chief Court with a roaring legal practice.

The British became so much impressed with the reputation and over all performance of Pt. Ram Narain Dar as a leading criminal lawyer that when they decided to appoint a native as a judge of the Lahore Chief Court on 12<sup>th</sup> October 1885 Sir Charles Aitchinson then selected his name for this coveted post from among the leading lawyers of Punjab at that time like Rai Bahadur Pt. Shiv Narain Raina "Shameem", Pratul Chandra Chatterjee, Kali Prassanna Rai, Suraj Bal etc. To mark this historic occasion Pt. Maharaj Krishna Ghamkhar who was the special correspondent of the *Tribune* brought out a supplement of the paper lithographed in letters of gold to mark this historic occasion and acclaimed the nomination as a new feather in the cap of the Kashmiri Pandits and hailed Sir Charles Aitchinson as *Nausherwan-e-Adil* after the legendary Persian hero. The other Urdu papers like *Rafiq-e-Hind*, *Kohinoor* and *The Reformer* of Lahore all noted that Pandit was one of the best qualified person from the lot. A public meeting was also held to celebrate this occasion. Sir Arthur Reid was the Chief Justice of the Lahore Chief Court then.

Thus Justice Ram Narain Dar got the honour to become the first Indian judge of the Lahore Chief Court. But there was a mixed response from the people of Punjab on his elevation to the Chief Court from the Bar. While some people welcomed his appointment as a native of Punjab the others criticised it on the ground that being a Kashmiri Pandit he could not be considered as a native of Punjab in the strict sense of the word although he was born and brought up in Lahore.

Unfortunately Justice Ram Narain Dar could not enjoy the fruits of this august office for a long time. He died quite young the very next year of his appointment in 1886 at the age of hardly 37 years leaving every body completely stunned. On his untimely death Pt. Dwarika Nath of Punjab paying his rich tributes to Justice Ram Narain Dar expressed his feelings in the *Tribune* of 14<sup>th</sup> August 1886 in the following words :

"He was loved by all the natives of all parties.....There was no suspicion among his people against his devotion of his country. No

insinuations against his honour by the Europeans. No doubt of his moderation."

Justice Ram Narain Dar had a son Kishan Narain Dar, who was born in 1882 in Lahore. He had his education in the Government College Lahore and after completing his studies he became an inspector of police in the Jammu and Kashmir state. The name of his wife was Radhika Rani, He had three sons Kunwar Narain (b-1909), Inder Narain (b-1911) and Hriday Narain (b-1914) besides a daughter Prakash Dulari who was born in 1905. Kunwar Narain Dar was married in a Purkalla family of Kashmir.

Justice Ram Narain Dar although was a traditional person but he was quite progressive and modern in his ideas and actions. When he was a lawyer he did a lot of social work to bring about certain reforms in the highly orthodox and superstitious Kashmiri Pandit community of those days. He along with another fellow lawyer Suraj Bal took a very keen interest in establishing the Lahore Indian Association to safeguard the interests of the natives in Punjab. Both of them functioned as the secretary of this association in different periods. They actively fought for the legal and civil rights of the people under its banner.

Justice Ram Narain Dar was a secular person with a liberal outlook who always recognised the human dignity and basic values of life. He never believed in pomp and show. He was a self made man who rose from a grass root level to such a high position in the society due to his hard work and unflinching integrity. In such a short span of life, he did many commendable works and carved out a special place for him in the society. He cherished all through very high ideals in his life and never compromised with his principles. He was really a trend setter of the society and a great visionary. This reminds me about an old saying of Abraham Lincoln *that mercury bears richer fruits than strict justice.*

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## The brain behind Bahar-e-Gulshan-e-Kashmir Pandit Brij Krishna Kaul "Bekhabar"

Though the Hindus claim that their civilization is more than 5000 years old, but they never believed in properly documenting their history. Whatever is written about our great civilization in the ancient past in the form of *Vedas*, *Upanishads*, *Brahmanas*, *Aranyakas* and *Puranas*, etc. is generally being regarded as mythology by the European scholars and historians. It is because of this fact that Al Baruni a traveller who came to India along with Mahmood Ghazni an invader had the audacity to write some unpalatable remarks about the Hindus in his travelogue in 1024 A.D.



Not only that the word Hindu itself to describe the people having faith in *Sanatan Dharma* was coined by Cyrus the Great a Persian king in the 6<sup>th</sup> century B.C., which is actually derived from the Persian language. Raja Ram Mohan Roy who was born in 1774 in a small village Radhanagar of the Hooghly district in West Bengal and died on 27<sup>th</sup> September 1883 in Bristol, England at the age of about 59 years used the word *Hindu* around 1820 for the first time to describe the different variety of faiths and sects in our country with similar but not identical philosophies, myths and rituals. Quite recently Pt. Prem Nath Magazine has written an exhaustive treatise on the word *Hindu* tracing its origin in the *Vedic* period.

The writing of history properly with facts and figures gained momentum during the British period in India when Sir William John

in 1784 formed the Royal Asiatic Society of Bengal for this particular purpose. Lord Warren Hastings employed the Sanskrit scholars from Bengal and paid them handsomely to translate the ancient Sanskrit texts to suit British interests. This way an attempt was made to twist and distort the Indian history by interpreting certain facts in different manner to substantiate various theories being propounded by the western scholars and historians about the history of India from time to time. The maximum contribution in this direction was made by Max Muller (1823-1900) a German, Orientalist and Sanskrit scholar, who translated and edited the Hindu Sanskrit text *Rig Veda* for the first time according to his own line of thinking.

In 1788 the Asiatic Society of India brought out a journal *Asiatic Researches* in which its findings about the ancient history of India were published. Then in 1814 it established a museum in Calcutta (Kolkata) to keep rare manuscripts and other artefacts of historical importance found out by this society.

The British then to give further impetus to this type of work established the Archaeological Survey of India in 1861 with Alexander Cunningham as its first director general to dig out the hidden history of India. But unfortunately all these years no body has ever tried to properly document the history of the migrations of the Kashmiri Pandits in different times and under different conditions from the Kashmir Valley to the different parts of northern India during different periods.

Pt. Brij Krishna Kaul *Bekhabar* was the first person to make an attempt in this direction. He took the task upon himself to properly document the compositions of the Kashmiri Pandit Urdu poets with their family history. He collected an exhaustive data about the Kashmiri Pandit poets residing in different important cities of northern India from Rangoon in Burma to Kashmir and then arranged all that collected material in proper form after editing it for publication. But due to his fragile health he could not do that job. He then in 1927 handed over all this monumental work to his senior Pt. Jagmohan Nath Raina *Shauq* at Jaipur to publish the same for the benefit and information of the community members.

Pt. Jagmohan Nath Raina *Shauq* with the help and support of Dewan Radhay Nath Kaul "Gulshan" then published this rare treasure under the patronage of Dr. Sir Tej Bahadur Sapru as *Bahar-e-Gulshan-e-Kashmir* in two volumes in 1931 and 1932 respectively. Now all the research scholars who conduct the research work on the Kashmiri Pandits consult this voluminous work as the source material for their different research projects. This is the unique contribution of Pt. Brij Krishna Kaul *Bekhabar* to the community which has not only made him a shining star of the community but also immortalised his name.

Pandit Brij Krishna Kaul's ancestors were originally the Dattatreya Kauls of Rainawari mohalla of the Srinagar district in the Kashmir Valley. His ancestor Pt. Maharaj Krishna Kaul Dattatreya used to live in Habba Kadal area of the Srinagar district in the Kashmir Valley who migrated from the valley to the imperial capital Delhi in the beginning of the 19<sup>th</sup> century around 1804 during the rule of the Mughal emperor Shah Alam-II (1759-1806).

Here it must be kept in mind that prior to Delhi, Agra used to be the seat of Mughal power. The Mughal emperor Shahjahan (1627-1658) shifted the seat of his imperial government from Agra to Delhi in the beginning of the 17<sup>th</sup> century when he developed the new city as *Shahjahanabad* and built Red Fort there for the living of his royal family members. The city was originally called as the walled city as it was surrounded from all the sides by a massive wall for its security with 14 majestic gates in all the directions. The regular invasions of the kings of Persia and Kabul from Nadir Shah Durrani upto Ahmad Shah Abdali destroyed much of this majestic Mughal architecture. Out of the 14 imposing gates that led to *Shahjahanabad* during the period of the Mughal emperor Shahjahan only seven are still existing reminding us of the bygone era. These gates are *Dilli Darwaza*, *Turkman Darwaza*, *Ajmeri Darwaza*, *Mori Darwaza*, *Kashmiri Darwaza*, *Lohori Darwaza* and *Khooni Darwaza* which all bear a testimony as to how Delhi was ruined and rebuilt over the centuries.

So due to regular attacks from Kabul of different emperors and war lords and that of Marathas from central India for establishing their superiority of power, the streets of Delhi witnessed a lot of blood shed all along the 18<sup>th</sup> century especially after the death of the Mughal emperor Aurangzeb in 1707. Then in the beginning of the 19<sup>th</sup> century after the second Anglo-Maratha war (1803-1805) the British established their control over Delhi and made the Mughal emperor Akbar Shah (1806-1837) almost their puppet. All these developments made the political climate at Delhi quite unstable and uncertain. The chances to get a good job in the Mughal court became almost negligible. The Kashmiri Pandits who were well versed in Urdu and Persian language then started migrating to other princely states near Delhi and to other parts of the country for better job opportunities and peaceful life. Between 1803 and 1815 many Kashmiri Pandit families migrated from Bazaar Sita Ram, Delhi to Lahore and other neighbouring princely states. The family of Pt. Maharaj Krishna Kaul Dattatreya migrated during this period from Delhi to the Gwalior state for better living in a peaceful atmosphere there.

Pt. Maharaj Krishna Kaul had a son Pt. Ram Chandra Kaul and a grandson Pt. Sri Krishna Kaul, who after completing his traditional education in Urdu and Persian language under the supervision of able and learned *Maulvis* in the Gwalior state then came to Lucknow in search of a job around 1842 where his cousin brother (Mausera Bhai) the famous Urdu poet Pt. Daya Shanker Kaul *Naseem* was employed as a *Bakshi* in the court of Nawab Amjad Ali Shah (1842-1847) and was living in Kashmiri Mohalla, Lucknow.

Pt. Sri Krishna Kaul with the efforts of his cousin brother Pt. Daya Shanker Kaul *Naseem* got a job in the court of Nawab Wajid Ali Shah (1847-1856) and was made a *daroga* of some department. He then started living in Kashmiri Mohalla with his family. He was married with Benoshuri Mubayi who was the daughter of Pt. Beni Ram Mubayi of Rani Katra, Lucknow. He was popularly known as *Bhaiyyaji* among the *Biradari* members in Lucknow.



After the Mutiny of 1857 like Pt. Ganga Prasad Sharga, Pt. Baij Nath Sopori, Pt. Iqbal Narain Bahadur, etc. the other contemporary community members of the locality he also joined the U.P. police force under the British dispensation and became a sub inspector at Lakhimpur Kheri. He again came back to Lucknow after his retirement from active government service around 1875 and started living in Kashmiri Mohalla with his family members.

Pt. Sri Krishna Kaul was a great lover of Urdu poetry. He was himself an Urdu poet of repute and used to compose his Urdu couplets under the pen name or *Takhallus*, *Yas* like his father Pt. Ram Chandra Kaul who was also a well known Urdu poet of his times. Some of his Urdu compositions are there in *Bahar-e-Gulshan-e-Kashmir* Vol. II, which was published in 1932.

The idea about the style of Pt. Sri Krishna Kaul's poetry writing and his selection of words and phrases to express his inner feelings in an effective manner with in the prescribed parameters of the poetry writing can be judged from the following lines composed by him.

*Tasavvur jalwa ara dil mein hai allah ki kudrat ka  
Ki butkhane, mein aya hon main mushtak uski surat ka  
Na dar roze jaza ka hai, na andesha kayamat ka  
Tarasud uski baksheesh ka, bharosa hai inayat ka  
Ajab rindane bekhud tak mein hain dukhtar-e-raz ki  
Ilaahi khair ho ab tu hai hafiz uski, hurmat ka.  
Fidaye naz hokar mar gaya zere kadam uske  
Ki nakshai paye nazuk ab nishan hain meri turbat ka.  
Dame giriya nikalte hain jo ashke garm akhon se  
Asar baki abhi hai sozishe dil ki hararat ka.*

Pt. Sri Krishna Kaul had two sons Pt. Shyam Krishna Kaul and Pt. Mohan Krishna Kaul, Pt. Shyam Krishna Kaul after completing his education went to Calcutta (Kolkata) from Lucknow and got a job in the then Calcutta Nagpur railway and became an audit officer, whereas his brother Pt. Mohan Krishna Kaul remained in Lucknow after completing his education. What Pt. Mohan Krishna Kaul did for his living is not clear. He was married with Senapati the

daughter of Rai Bahadur Pt. Prem Nath Thussu of Vachchuwali, Lahore who was the maternal grandfather of Pt. Jawahar Lal Nehru, the first Prime Minister of India.

Pt. Mohan Krishna Kaul right from his childhood days was more inclined towards spiritualism than worldly affairs and materialism. He used to perform various *Yogic* exercises to attain spiritual enlightenment. His urge to seek the ultimate truth became so strong that he renounced the world and took to *Sanyas* for deep meditation far away from this maddening crowd to drink the nectar of eternal bliss. It now seems that he realised a need at that time to provide spiritual nutrition to his body to ignite the fire of real knowledge in him.

Pt. Mohan Krishna Kaul had only one son Pt. Brij Krishna Kaul who was born around 1888 in his ancestral *haveli* in Kashmiri Mohalla, Lucknow. He had his early schooling in Lucknow. He did his matriculation from Government Jubilee College, Lucknow around 1904 and then his F.A. from Canning College, around 1906 which was affiliated with the Allahabad University at that time.

Pt. Brij Krishna Kaul then to pursue his higher studies went to Lahore from Kashmiri Mohalla, Lucknow and started living with his maternal grandfather Rai Bahadur Pt. Prem Nath Thussu there in Vachchuwali which was the main centre of Kashmiri Pandits' population in Lahore then Pt. Brij Krishna Kaul took admission in Foreman Christian College there and did his B.A. around 1908 from this institution. Pt. Maharaj Krishna Dar who later on became the governor of Kashmir during the rule of Maharaja Hari Singh (1925-1947) was his classmate in the college.

Pt. Brij Krishna Kaul after doing his graduation then qualified the Indian Audit and Accounts Services examination around 1910 and became an accounts officer in the railways at Delhi. He had his postings in different important cities of India like Delhi, Calcutta, Bombay, Madras, Nagpur, Lahore, etc. He was a very strict and able officer. When the coronation of King George V took place in Delhi on 12<sup>th</sup> December, 1911 the British government duly recognised his excellent record of service and awarded him a gold

medal. In this Delhi *darbar* two important decisions were taken. The partition of Bengal on communal lines done by Lord George Nathaniel Curzon (1857-1925) in 1905, who was appointed as the Viceroy of India in 1899 was annulled and Delhi was declared as the new capital of India in place of Calcutta.

During the posting of Pt. Brij Krishna Kaul in Nagpur as the Chief Accounts Officer in the post and telegraph department he found that many postmen had died in the past due to heat stroke while delivering the mail during the summer season due to scorching heat. He then made an arrangement to provide them bicycles for this job, so that they may not have to walk long distances on foot in scorching heat to distribute the mail on humanitarian grounds.

During his last posting at Delhi in the fag end of his service career in early 1930s he initially used to live near *Kashmiri Darwaza* besides Roxy cinema. He then shifted to 4, Commissioner's Lane in a big bungalow. When he was posted at Calcutta he detected some fraud of his subordinate officer while checking the accounts of the P & T department. He dismissed that officer from service. To take revenge that officer gave him poison through his most trusted servant due to which his condition became quite critical and he remained in coma for about a week. The doctors somehow saved his life but he became extremely weak. Whenever his cousin brother Pt. Jawahar Lal Nehru used to come to his place in the evening at Delhi just to enquire about his health, he being a government servant used to feel quite embarrassed at times as Pt. Nehru was actively involved with the freedom movement of the country against the British at that time, so his visits were supposed to be quite risky for the government service of the former.

Pt. Brij Krishna Kaul then due to his ill health took premature retirement from the government service in 1938 and started living with his family at Metcalf Road in Delhi. In 1941 his relative and old mohalla fellow Pt. Parmeshwar Nath Mubayi, who was then posted in Moradabad in the railways came to see him. Pt. Mubayi, then advised him to shift to Moradabad for a climatic change. Pt. Brij Krishna Kaul then in 1941 shifted from Delhi to Moradabad. He

lived in Moradabad for about three years upto 1943. His wife's cousin brother another Pt. Maharaj Krishna Dar then took him from Moradabad to Agra in 1943 where he started living in a small accommodation owned by his wife's cousin brother in Rani Ka Ahata in Chhili Int, mohalla. As all through his life he was habitual of living in posh areas in spacious bungalows so initially he felt somewhat uncomfortable to live in such an accommodation in the old city but later on he somehow adjusted himself quite well in the new surroundings. On 27<sup>th</sup> May, 1964 Pt. Jawahar Lal Nehru died in Delhi after illness. When this sad news about Pt. Nehru's death was conveyed to him he could not bear this shock and passed away the very next day on 28<sup>th</sup> May, 1964 at the age of about 76 years.

Pt. Brij Krishna Kaul was married around 1910 with Chandra Mohini (b-1898) who was the daughter of Pt. Brij Raj Krishna Wali subjudge of Jaipur. He had no issue. He adopted Kishan in 1925 when she was hardly six months old who was the daughter of his brother in law Pt. Brij Mohan Krishna Wali. He performed the marriage of his adopted daughter Kishan during his stay in Moradabad in 1943 with Pt. Jawahar Krishna Dar who was the son of Pt. Maharaj Krishna Dar the governor of Jammu and Kashmir state at that time.

Pt. Brij Krishna Kaul was a scholarly person with a very handsome personality. He was a great animal lover like Pt. Nehru. He used to maintain a sort of mini zoo in his bungalow during his service period with lots of pet animals like dogs, cats, parrots, peacocks, deer, fowls and a variety of other species. Since his grandfather and great grandfather were noted Urdu poets, so he also started composing Urdu couplets from a very young age under the panname or *takhallus*, *Bekhabar*: But unfortunately now much of his poetic work is not traceable. Some idea about his poetic writing and the flavour of the language used by him can be formed by the following lines composed by him for a *Sehra* which was obtained from his relatives with a great difficulty.

*Bahare gulshane hasti ki ek tasveer hai sehra  
Kisi ke husne alamtab ki tasveer hai sehra*

*Sabak milta hai iski har lari se ahde ulfat ka  
Kitabe zindigi nau ki yeh ek tafseer hai sehra  
Bafure shauk mein ahbaab ke dil se jo nikli thi  
Yakinan un duwaon ki yehi taseer hai sehra  
Har ek ghunche mein iske raz pinhan hai jawani ka  
Tamannaon ki jiti jagti tasveer hai sehra.*

Pt. Brij Krishna Kaul *Bekhabar* did a lot of original research work on the lives of Kashmiri Pandit Urdu poets and their poetic compositions. The two volumes of *Bahar-e-Gulshan-e-Kashmir* bear a testimony to that as to how much labour he must have put in for collecting all that relevant material for the two volumes. Besides this he also did a lot of work in Urdu prose writing and in translating the classics of other languages into Urdu. Some of his translated works were also published in Hindi like "Twenty one nights in Paris" as *Paris ki Rangeen Raten* and another English classic "Rains Came" as *Bin Badal Barsat* besides *Kitabe Zindagi Bu* and *Kitabe Zindagi Nau* in Urdu.

Pt. Brij Krishna Kaul was a well dressed person. All along his service period he wore the western dress with a neck tie. But after his retirement from service he switched over to wearing *dhoti* and *kurta* or *achkan* and *chooridar pajama*. He used to do all his writing work in a real Gandhian way by sitting on the floor of the room on a *masnad* with a desk. He was found of children and used to enjoy their company very much.

Pt. Brij Krishna Kaul was also a great lover of Indian classical music. He was himself a very good classical singer. He used to organise regular musical evenings in his house in which noted classical singers of that period used to participate. The well known classical singers of that time. Pt. Vishnu Digambar Bhatkhande and Dr. Ratmajanker of the then Marris Music College of Lucknow were his personal friends. It was due to his efforts that the first Music Conference on a very grand scale was organised in Lucknow under his patronage in which top ranking musicians of the country presented their compositions keeping the audience spell bound throughout the night.

Pt. Brij Krishna Kaul was also fond of good food. He used to entertain the guests to his house quite often with choicest delicacies. He was a wonderful person with a loving nature and impressive personality. He was popularly known as Birjan Bhai among his relatives and close friends. He used to command a great respect among his subordinates and fellow officers for his honesty and unflinching integrity. He was a real humanist who always recognised the dignity of labour. He never compromised with his certain basic values of life and always tried his best to uphold the high moral ideals in life. He was a saintly person and a real *Karmayogi*. He was a shining star of the community who enlightened the path of many community members by his knowledge and wisdom. Such noble souls rarely appear on the horizon of our country and enrich the society by their valuable contributions. They become a source of inspiration and a role model for future generations. The noted Hindi poet Girja Nandan. Trigunayat Akela has very rightly said the following lines in this respect.

*Tanik sparsh pate hi phani phunkar uthta hai  
Zara sa tan do dhanu prabal tankar karta hai  
Chunauti samne pa kar kabhi yovan nahin sota  
Garajte sindhu sa uth kar prabal hunkar karta hai.*



## A shrewd diplomat and a great strategist Raja Sir Daya Kishan Kaul

Politics we all know as per old saying is the last refuge of scoundrels. But in the words of Paul Valery the politics is the art of preventing people from taking part in affairs, which properly concerns them. Paradoxically the politicians with no base and mass appeal have started taking help from criminals, musclemen and mafia dons to win the elections. Now these criminals and mafia dons dominate the political scene in our country. There are many politicians in our country



against whom a number of criminal cases are pending in different courts but they are ruling the roost and practically enjoying all the benefits at the cost of poor tax payers' money. Diplomacy on the other hand is something entirely different. A good politician may not be a good diplomat or a statesman. Diplomacy is an art to brain wash the opposite party with your forceful arguments and convincing logic to support your view point and line of thinking. It requires real calibre, knowledge and deep understanding of the subject to achieve the required goal. Chanakya also known as Kautilya was the greatest diplomat and strategist of his times ever produced by India. He helped Chandragupta Maurya in the 4<sup>th</sup> century B.C. to build up a vast unified empire spanning Afghanistan in the northwest to Kamrupa (Assam) in the northeast and from Kashmir in the north upto Kerala in the south. He also wrote a comprehensive treatise on good governance known as *Artha Shastra* which is still considered to be a masterpiece document ever written by anybody on the subject to turn any complex situation to his favour with confidence.

Lord Krishna has very clearly pointed out this in the *Bhagwad Gita*. He who discards scriptural injunctions and acts according to his own whims attains neither perfection nor happiness nor the supreme destination (16-23). A human mind is not best instrument to come up with all the right answers. We need to go to experts. And the biggest expert is the god himself who has set out everything in great detail in the bonafide scriptures like the *Bhagwad Gita*.

An intelligent person takes advantage of such instructions. Knowing these rules and regulations one should act in such a way so that he may gradually be elevated to a higher level of knowledge (16-24). An intelligent person does not experience with his life but takes a lesson from the time tested and proven injunctions of the scriptures.

Therefore a diplomat for getting success in his mission should have the capacity to judge the coming events before hand to plan his strategy accordingly to meet any exigency with confidence. India has produced a galaxy of world renowned diplomats, in different periods who have made outstanding contribution in deciding and formulating the policy matters of different governments from time to time. One such versatile diplomat and a great strategist of the 20<sup>th</sup> century was Raja Sir Daya Kishan Kaul who played a key role in deciding the policy matters of different princely states in British India and carved out a very special place for him in the political horizon of the country in that period for his various acts and achievements.

According to reliable information collected from various authentic sources Raja Sir Daya Kishan Kaul's ancestors were the famous Dattatreya Kauls of Rainawari mohalla of the Srinagar district in Kashmir. His ancestor Swami Jageshwar Nath Kaul who was born around 1480 was a great Sanskrit scholar and highly religious, and orthodox person. He was the custodian of the famous Ganpatiar temple. He had a son Swami Nath Kaul who was born around 1510 and a grandson Swami Kanth Kaul who was born around 1530. Swami Kanth Kaul had a son, Swami Madhav Kaul who was born around 1560 and a grandson Pt. Shanker Kaul who

was born around 1580. The main occupation of this Kaul family at that time was to look after the management of Ganpatiyar temple and the religious rituals connected with it.

The Mughal emperor Akbar (1556-1605) annexed Kashmir in 1586 after taking into custody the last Kashmiri *Sultan* Yusuf Shah Chak, Raja Man Singh then took Yusuf Shah Chak as a prisoner to Bihar for his confinement there. Yusuf Shah Chak died in detention later on in September 1592 and was buried at a place known as Biswak near Patna. The Mughals then started consolidating their position in Kashmir by building a fort over Hari Parbat. When Jahangir became the emperor in 1605 he sent Meeru Pandit Dar to Kashmir and gave him big *jagirs*. The Mughal emperor Jahangir (1605-1627) then made Pt. Shanker Kaul the incharge of the royal *Nakkarkhana* which was meant for giving due publicity to the royal proclamations and decrees from time to time. After this appointment the family members of Pt. Shanker Kaul became famous as *Nagaria* Kauls.

Pt. Shanker Kaul had a son Pt. Mahesh Kaul who was born around 1635 and a grandson Pt. Mukund Kaul who was born around 1670. The name of his son was Pt. Krishna Kaul who was born around 1705. He had two sons Pt. Har Kaul and Pt. Las Kaul.

Pt. Har Kaul who was born around 1755, had a son Pt. Bala Kaul who in turn had two sons Pt. Lal Kaul and Pt. Govind Kaul. Pt. Lal Kaul who was born around 1795 at Srinagar, Kashmir, after completing his education went to Kabul around 1814 and got a job in the army there. He was a very good fighter and a skilled marksman. Due to his martial qualities he rose rapidly in the court at Kabul and became a minister. He used to come to Kashmir quite often from Kabul to study the political situation in his motherland and to meet the local people just to feel their pulse. Somehow he developed strained relations with the *subedar* of Kashmir Azam Khan over some trivial issue and to seek mental peace he went to the holy shrine of his spiritual Guru Pt. Mansa Ram Razdan popularly known as Dhooni Sahab at Gujarat in Punjab. There he

had a chance meeting with Maharaja Ranjeet Singh who extended an invitation to Pt. Lal Kaul to come to Lahore to see him.

It is said that Pt. Lal Kaul was having a very swift moving and sturdy white mare like the famous *Chetak* of Maharana Pratap which was very dear to him. *Subedar* Azam Khan had an eye on that. When Pt. Lal Kaul left the city on some mission he especially instructed his wife not to give it to any body in his absence. But when he returned back he found to his utter surprise his most favourite mare missing. He then took his wife to task for giving it to Azam Khan against his wish. He then left his house in a huff in a rage and took a vow not to return to Kashmir again. After this unfortunate incident he never met his wife and snapped all relations with her. It became a turning point in his life.

Pt. Lal Kaul was nursing this grudge against the Afghan *subedar* Azam Khan so he thought it proper to grab this God sent opportunity to teach a lesson to Azam Khan. He without wasting any further time immediately rushed to Lahore and accepted the offer of Maharaja Ranjeet Singh who made him the commander of his Rawalpindi Brigade of the Sikh army. The Rawalpindi Brigade under his command took part in many campaigns of Maharaja Ranjeet Singh and won many battle honours.

In Kashmir *subedar* Azam Khan appointed many Hindus like Pt. Sahaj Ram Dar, Pt. Hardas Tikku, Mirza Pandit Dar, Pt. Birbal Dar and Pt. Sukhram Safaya, etc. as the *Kardars* or revenue collectors and fixed a target for each one of them for collecting the land revenue from big *zamindars*. In this process some differences cropped up between Azam Khan and Pt. Birbal Dar as the former levelled certain charges over the latter for committing bunglings in collecting the land revenue to the tune of about a lac of rupees which Azam Khan actually wanted to realise from Pt. Birbal Dar. Soon a conclave of notable Pandits took place over this crucial matter in which a decision was taken to approach Maharaja Ranjeet Singh to take his help to free Kashmir from the tyrannical rule of Afghan *subedars* and their illegal demands.

Under this plan Pt. Birbal Dar along with his son Pt. Raja Kak secretly left for Lahore. Raja Gulab Singh of Jammu helped them to seek an audience with Maharaja Ranjeet Singh at Lahore as Raja Gulab Singh's younger brother Dhyan Singh was the Prime Minister of the Maharaja. Though Maharaja Ranjeet Singh was initially somewhat reluctant to send his army again as he had suffered a great humiliation in his previous campaign to Kashmir in 1812 after which Pt. Hardas Tikku was killed in 1813 for treason on the suspicion of inviting Maharaja Ranjeet Singh to Kashmir. But the forceful logic and convincing arguments of Pt. Birbal Dar had such a great impact on the mental make up of Maharaja Ranjeet Singh that he finally agreed for the second campaign to Kashmir.

Consequently a contingent of the Khalsa army consisting of 30,000 Sikh soldiers under the supervision of Misr Dewan Chand with commanders like Raja Gulab Singh, Hari Singh Nalwa, Sardars Jwala Singh, Hukum Singh and Shyam Singh left Lahore for this Kashmir campaign.

*Subedar* Azam Khan of Kashmir got the news about this secret mission of Pt. Birbal Dar. Sensing trouble he along with Pt. Suraj Tikku who was the son of Pt. Hardas Tikku left for Kabul for bringing reinforcements after installing his brother Jabbar Khan as the *subedar* of Kashmir. On the way to Kabul Azam Khan killed Pt. Suraj Tikku in revenge at Baramulla, whereas Jabbar Khan started consolidating his forces and resources to face the Sikh army of Maharaja Ranjeet Singh in the battle field. The Sikh army was camping at Karewa a place near the Shopian town. Jabbar Khan wearing a peculiar turban on his head was taking a round in the mountainous region to locate the position of the enemy when he was spotted by Sardar Phool Singh from a high ridge, who asked Pt. Birbal Dar to identify him. When Pt. Birbal Dar confirmed his identity as Jabbar Khan, Sardar Phool Singh then opened fire at him. Jabbar Khan received serious bullet injuries and lost his balance due to which he fell on the ground from the horseback and became unconscious on account of *excessive* bleeding. This incident created a panic in the rank and file of the Afghan forces and they ran away from the battle front.

On the 20<sup>th</sup> June 1819 Pt. Birbal Dar along with the Sikh army made a triumphant entry into the Srinagar city and Kashmir became free from the Afghan rule. Though in this process Pt. Birbal Dar's wife had to commit suicide to save her honour so that she may not be deflowered by the lustful Afghans who abducted his daughter in law and took her to Kabul where she was forcibly converted to Islam.

The Sikh army generals after liberating the whole Kashmir Valley then chalked out a comprehensive plan to destroy all the symbols of foreign occupation from its soil to correct its distorted history, but Pt. Birbal Dar prevented them from doing so even at the risk of his own life perhaps to show his sagacity and large heartedness which now we feel was not a very wise step on his part. An impartial analysis of all those events clearly indicate that Pt. Birbal Dar was not a farsighted person. The learned readers should keep in mind that Moors entered into Spain in 710 A.D. and the last Emirate of Granada fell in 1492 A.D. The Christians not only wiped out the religious symbols of the Moors from its soil, but also removed the history of that dark period from the text books so that the future generations may not suffer from any inferiority complex or develop any slave mentality. Even the complete exchange of population between the two took place to preserve the ancient identity and cultural heritage of Spain.

Maharaja Ranjeet Singh became very happy with this grand success of his army in the campaign and bestowed a lot of *jagirs* and other honours to his most trusted army generals. He gave a lot of *jagirs* to Pt. Lal Kaul in Kashmir. But Pt. Lal Kaul preferred to be near the Lahore *darbar* than settling down in Kashmir with his family members. He continued as the commander of the Rawalpindi Brigade of the Sikh army. He was then made the *subedar* of the Multan province.

The British used to keep a constant eye on the activities of the Lahore *darbar* and used to chalk out plans to make Punjab a part of their territory. After the death of Maharaja Ranjeet Singh in 1839 the successive rulers of the Punjab kingdom were not that

competent and strong to keep their kingdom intact. Getting an opportunity the British launched a massive assault on Punjab in 1845. This Anglo-Sikh war came to an end after the battle of Sobroan on 5<sup>th</sup> March 1846 when a Treaty was signed at Lahore through which the Punjab kingdom ceded the territories of Jalundhar *Doab* and Kashmir to the British. Raja Dina Nath Madan signed this Treaty on behalf of the Lahore *durbar*. The British then to make up the losses of this war signed another Treaty with Raja Gulab Singh of Jammu at Amritsar on 16<sup>th</sup> March 1846 through which they ceded the territory of Kashmir to Raja Gulab Singh of Jammu after taking Rs. 75 lacs from him as war compensation. Thus Raja Gulab Singh became the Maharaja of Jammu and Kashmir Riyasat.

In 1849 the British again launched a major campaign against the Punjab kingdom in which fierce battles were fought at Gujrat and at Chidenawala where Sir Hugh Gough engaged the Sikh troops. The British finally succeeded in dethroning the last Sikh ruler of the Punjab kingdom Maharaja Duleep Singh and made it a part of their territory.

Though Pt. Lal Kaul's Rawalpindi Brigade fought very gallantly against the British troops in both these Anglo-Sikh wars of 1846 and 1849 but the British under their policy of divide and rule neither sacked Pt. Lal Kaul from his position nor confiscated his *jagirs* which were given to him by the previous Sikh rulers. On the contrary on the recommendation of Sir John Lawrence the British made Pt. Lal Kaul as the main administrator of the Rawalpindi district and also sanctioned a good amount as pension for him. Pt. Lal Kaul died after a few months of this appointment in 1849 at the age of about 54 years.

Pt. Lal Kaul had two sons Gola Kaul and Raja Suraj Kaul. Pt. Gola Kaul had a son Pt. Jan Kaul and a grandson Pt. Mahanand Kaul. Pt. Lal Kaul's second son Raja Suraj Kaul was born in 1833 at Lahore. He was an adopted son of Pt. Lal Kaul from a Kakru family of Kashmir.

Raja Suraj Kaul was hardly 16 years old when his father Pt. Lal Kaul died in 1849. Though Sir John Lawrence wanted to

absorb him on some good post to maintain the economic status of his family but his lack of knowledge of the English language came as a big hindrance for his appointment in the political department. Sir John Lawrence ultimately appointed him as a clerk in the office of the newly constituted administrative council which was formed by the British after the war to run the administration of the Lahore province.

Raja Suraj Kaul then after gaining some administrative experience was promoted by the British and was made the superintendent of the commissioner's office in Rawalpindi. After sometime he again got a promotion and was made the Tehsildar of the Rawalpindi district. He then after a few years became the extra assistant commissioner of the Rawalpindi district.

The country's border with Afghanistan was a constant headache for the British due to unlawful activities of the tribal chieftains of this region. To keep an eye on them and to assess the political developments there the British used to send regular diplomatic missions to Kabul to have the first hand information about the ground realities there so that an appropriate military action could be taken in time to suppress the growing resentment in the local people of the border areas against the British imperialism.

In 1883 the British sent Raja Suraj Kaul on this difficult diplomatic mission to Baluchistan. Though usually the people belonging to the martial races were generally selected for this kind of risky job. So Raja Suraj Kaul being a Kashmiri Pandit was obviously not a proper choice for such an assignment demanding martial skills. But Raja Suraj Kaul at great personal risk handled this task very tactfully and exhibited an exemplary courage in fulfilling it to the fullest satisfaction of the British for which he won their laurels and appreciation. In this process he developed all the traits of a brave Sikh soldier. He was a skilled horseman and a great marksman. He was also an able hunter and a sharp shooter. Because of all these qualities he became a very favourite native officer of the British who then started giving him due importance in the administrative and political affairs. He retired from active government

service in 1888 after attaining the age of superannuation. The civilian title of Rai Bahadur was conferred upon him by the British for his meritorious record of service.

Though the British ceded the territory of Kashmir to Raja Gulab Singh of Jammu in 1846 but they soon realised their mistake due to the strategic importance of Kashmir for the defence of the country from foreign aggression from the north. So when Maharaja Ranbir Singh (1857-1885) died in 1885 and his son Pratap Singh became the ruler of Jammu and Kashmir Riyasat the British in order to curtail his powers formed a Regency Council under the British Resident Frederick Currie to run the administration of the Jammu and Kashmir Riyasat. Raja Amar Singh, Raja Ram Singh, Raja Suraj Kaul and Rai Bahadur Pt. Bhragu Ram were made the members of this supreme governing body which was constituted on 18<sup>th</sup> April 1889 by the government of India on the instructions of Lord Henry Lansdown. (1888-1894) the then Viceroy of India.

Prior to this the British succeeded in persuading Maharaja Ranbir Singh to appoint Mr. Drew in 1870 and Mr. Johnson in 1871 both Englishmen as the commissioner of Ladakh respectively. Maharaja Ranbir Singh had a desire that his younger son Amar Singh should succeed him, but the British recognised his elder son Pratap Singh as natural successor, though he was not fit to be a ruler.

Raja Suraj Kaul first became a revenue member of this Regency Council and then the finance minister of the Jammu and Kashmir Riyasat. Maharaja Pratap Singh bestowed upon him a lot of *jagirs* in the Riyasat. Raja Suraj Kaul lived in Kashmir for about 8 years upto 1897 and during this period he brought many eminent Kashmiri Pandits from the plains and provided them good jobs in Kashmir including his youngest son Raja Sir Daya Kishan Kaul who became the personal secretary of Maharaja Pratap Singh. He then returned back to Lahore to perform his new duties which were assigned to him by the British.

In 1897 the British constituted a Legislative Council for the Punjab province to enact laws and to help the then Lt. Governor

Goodworth Young in the proper administration of the province. The Lt. Governor then appointed Raja Suraj Kaul as an honourable member of this Council which further raised the status and stature of Raja Suraj Kaul in the whole Punjab province. He did a lot of social and religious work in the province which made him quite popular among the masses. He in 1899 organised a big meeting at his residence in Lahore in honour of Dr. Annie Besant to welcome her and also gave her a big amount of money as donation to establish a Hindu College in Benaras (Varanasi). The British decorated him with the title of *Raja* in 1900 and in the same year he was elected as the president of the Hindu Sabha of Punjab. He also organised a big prayer meeting for the success of the British in the Transval War in which he recited some Sanskrit *Shlokas* very enthusiastically. Some local news papers even dubbed him as communal but he never cared for such comments as he had very cordial relations with the Muslims and some of them were his very close friends. He always did whatever his inner conscience allowed him to do without caring for anybody. He left for his heavenly abode in 1901 at the age of about 68 years.

Raja Suraj Kaul was married with Manorama the daughter of Pt. Bhawani Das. Mattoo of Patiala. He had three sons Dr. Bal Kishan Kaul, Hari Kishan Kaul and Daya Kishan Kaul besides a daughter Kashi Shuri who was married with Pt. Sri Ram Taimni the son of Pt. Durga Prasad Taimni of Chaupatian, Lucknow.

Raja Suraj Kaul's eldest son Dr. Bal Kishan Kaul was born in 1866 in his *haveli* in Vachchuwali in the Lahore city. He had his initial education in Government College, Lahore. He then did his M.B.B.S. from the King Edward Medical College, Lahore and became the first Kashmiri Pandit to have that qualification. He was a very popular medical doctor of Lahore with a roaring practice. He also taught as a professor of Medicine for sometime in the King Edward Medical College. He was considered to be an authority on *Materia Medica*.

Dr. Bal Kishan Kaul was very active member of the Theosophical Society of India and was very close to Dr. Annie



Besant. His position and status in Lahore was the same as that of Pt. Moti Lal Nehru at Allahabad. He was also an active member of *Dharam Sabha* of Lahore so as such he was more conservative and traditional unlike Pt. Moti Lal Nehru who was more liberal and modern in his views. He always worked for the unity and prosperity of the community and always tried his best to save it from disintegration. He died at Lahore in 1937 at the age of about 71 years. The British conferred upon him the title of Rai Bahadur for his outstanding contribution in the medical field. Dr. Bal Kishan Kaul was married with Dhanrani Kaul. He had a son Autar Kishan and a daughter Uma who was married with Pt. Suraj Narain Raina the elder brother of ex-army chief Gen. Tapeswar Narain Raina and the son of Pt. Anand Narain Raina of Ludhiana. Pt. Autar Kishan Kaul was married with Kunwarpati who was the daughter of Pt. Iqbal Nath Taimni of Lahore. He had two sons Baldev Kishan (b-1917) and Swaroop Kishan (b-1919) besides a daughter Girja (b-1913), who was married with Justice Shiv Nath Katju the son of Dr. Kailas Nath Katju of Allahabad, Pt. Baldev Kishan Kaul died young around 1941 at the age of about 24 years, unmarried. Pt. Swaroop Kishan Kaul was married with Kamini Hazari who was the daughter of Pt. Karta Kishan Hazari of Lahore. He was born on 19<sup>th</sup> December, 1919 at Lahore and died on 3<sup>rd</sup> January 1983 at Delhi. He had three sons Rajiv, Sushant (Gopal) and Rajat besides a daughter Rashmini (b-1950) married to Manoj Shivpuri.

Pt. Rajiv Kaul who was born on 3<sup>rd</sup> October, 1945 is married to Aparna Raina, Pt. Shushant Kaul who was born on 15<sup>th</sup> November 1953 is married a Bengali beauty recently and Rajat who was born on 12<sup>th</sup> November, 1957 is married with Manju Bakaya.

Dr. Bal Kishan Kaul also adopted Khema the daughter of his youngest brother Raja Sir Daya Kishan Kaul. He arranged her marriage with Pt. Autar Kishan Tankha of Madhya Pradesh.

Raja Suraj Kaul's second son Raja Hari Kishan Kaul was born in 1869. He too had his education in government College Lahore and did his B.A. around 1889 from the Punjab University,

Lahore, which was established by the British in 1881. He was then taken by the British in administrative service of the Punjab province. He prepared the census report of the province in 1911 very meticulously for which he received all the praise and appreciation from his superior British officers.

When King George V came to India in 1911 for his coronation Raja Hari Kishan Kaul organised a *Badshahi Mela* on a very grand scale in his honour. He was the first Indian to become a full fledged commissioner at that time of the Jalundhar division in Punjab. For his outstanding and meritorious record of service the British honoured him with the titles of *Raja*, Rai Bahadur, C.I.E. and C.S.I. at different times. He retired from active government service in 1924.

He became a member of the Economic Reforms Committee in 1926 to scrutinize the government accounts of different departments and to suggest the measures to be adopted to curtail the wasteful government expenditure of these departments. Then in 1928 he was sent by the British as Dewan to the Bharatpur state to improve its administrative structure for showing better results. He became the Prime Minister of Jammu and Kashmir Riyasat in 1931 where he worked under Maharaja Hari Singh (1925-1947) upto 1932. His name was also recommended in 1939 for the membership of League of Nations, which was formed after the First World War (1914-1918) but the Second World War broke out in the meantime in 1939 and his nomination was eventually cancelled. He then took *Sanyas* from public life in 1940. He died in Lahore in 1941 at the age of about 74 years.

Raja Hari Kishan Kaul was married in the Takru family of Lahore. He had two sons Shiv Kishan and Mahendra Kishan besides two daughters Lalita, who was married with Pt. Kunwar Kishan Sukhia of Allahabad and Saraswati who was married with Pt. Inder Kishan Wali of Jaipur. Pt. Shiv Kishan Kaul was married with Bilas Rani who was the daughter of Pt. Chain Narain Tankha. He had a son Jeetendra Kishan, who is married with Preeti Tankha.

Pt. Mahendra Kishan Kaul became the General Manager of the northern railway after independence. He was married with Brij