



Thakurdwara outside the Shahalmi Gate of the city and a bathing place, known as the Jubilee Ghat, close beside it. Bhai Nand Gopal died in 1895 without issue, but he had adopted as his son Manohar Lal, a grandson of his sister. Manohar Lal is a Divisional Darbari.

After the death of Bhai Nand Gopal, Bhai Mihan Singh, the son of Nidhan Singh, was acknowledged as head of the family. He was a member of the Lahore Municipal Committee from 1876 till his death, and was appointed an Honorary Magistrate in 1882. In recognition of his services in these capacities, he received the title of Rai Bahadur in 1891. He was nominated a Fellow of the Punjab University in 1898. Bhai Mihan Singh was one of the most prominent citizens of Lahore, and exercised a powerful influence for good in the city. He died in 1900, leaving two sons, the elder of whom, Bhai Hardayal Singh, is now employed as a Naib-tahsildar in the Karnal Settlement, and has been allowed to succeed to his father's seat in Divisional Darbars. Bhai Mihan Singh's *jagir* was valued at Rs. 1,625 per annum, and he held 145 acres of Government land in Rakh Bangali in the Lahore district on lease on favourable terms. His property is now under the management of the Court of Wards.

Since the death of Mihan Singh, Bhai Gurdit Singh, the eldest son of Charanjit Singh, has been recognized as the head of the family, and has succeeded to his father's seat in Provincial Darbars. He is in charge of Maharaja Ranjit Singh's tomb at Lahore, and is a member of the Managing Committees of the Aitchison Chiefs' College and the Khalsa College at Amritsar. From 1900 to 1902 he was a member of the Municipal Committee of Lahore, and in 1903 he was invited as an official guest to the Coronation Darbar at Delhi and received the medal. He has been granted five squares of land in the Chunian Colony.

Bhai Dan Singh, the second son of Charanjit Singh, is a graduate of the Punjab University. From 1897 to 1902 he was employed in the Kashmir State in charge of the Maharaja's English office, and was then for a short time in the service of the Raja of Sirmur as Judicial Secretary. He is now in business in Lahore, and is President of the local Singh Sabha. His younger brother, Bhai Sewa Singh, was also for a time in the service of the Kashmir State, where he rose to the position of District Judge. He resigned to become a Munsif in the Punjab, and shortly before his death in 1907 had been accepted as a candidate for the post of Extra Assistant



Commissioner. He was a young man of great promise. Bhai Sandar Singh, the youngest son of Charanjit Singh, is a Sub-Inspector of Police.

Bhai Kesar Singh died in 1871. He interested himself in connection with the Siksha Sabha, the Anjuman-i-Punjab and other public societies. He left two sons, who now jointly hold a *jagir* of Rs. 1,625 per annum in the Lahore and Amritsar districts. The elder, Bhai Tara Singh, is now Tahsildar of Sharakpur and is also a Divisional Darbari.

The family is of the Arora caste, *got* Gauri.



DIWAN BAHADUR DIWAN NARENDRA NATH.

PANDIT KISHAN DAS.

|
Diwan Ganga Ram
(died 1826).|
Diwan Ajodhya Prasad
(died 1870).|
Diwan Baij Nath
(died 1875).|
DIWAN NARENDRA NATH
(BORN 1864).|
Anand Kumar
(born 1894).

The family of Diwan Narendra Nath is of the Brahman caste, and originally came from Kashmir. It claims to belong to the family known as Swaman Gotam, descended from the famous *rikhi* or sage, Gotama, who was born about 620 B. C. on the lower Ganges. It is also known as Chachbali, from the district in Kashmir, which was its residence.

The Muhammadan religion was established in Kashmir in the year 1326 by Shamas-ud-din Shah. For nearly a hundred years no severe measures were taken against the Hindus; but when Sikandar, named *But-shikan* or the Iconoclast, became King, the Brahman Pandits had much difficulty in preserving their religion and their lives. The ancestors of Diwan Narendra Nath studied Persian as a sort of compromise, and contrived to live in tolerable security till the conquest of Kashmir by Ahmad Shah Abdali in 1752. The Hindus were now exposed to constant persecution; and many emigrated to Hindustan and the Punjab. Among the emigrants was Pandit Kishan Das, great-great grandfather of Diwan Narendra Nath. He was a good scholar and without difficulty obtained a situation under the Delhi Emperors, which he held till his death.

His son Ganga Ram, who was born at Rampur near Benares, entered the service of the Maharaja of Gwalior, and was placed with Colonel Louis Burquien, one of the French officers in Sindia's service, under General Perron. Here the young man distinguished himself by his honesty and ability, and became entrusted with many important political affairs. When the Mahrattas, towards the close of the eighteenth century, overran Central India, Malwa, and the Delhi territories, Ganga Ram was employed under Colonel Burquien in collecting tribute and in drawing up



treaties with subject or allied states. After the defeat of Burquien at Patparganj on the Jumna by Lord Lake in September 1803, Ganga Ram retired to Delhi, where he lived for the ten succeeding years. He was of great assistance to General Ochterlony when, in 1809, that officer was arranging the relations between the Cis-Sutlej states and the British Government, from his knowledge of their past political history, their treaties and their relations with other states.

In March 1813 Maharaja Ranjit Singh, who had heard Ganga Ram spoken of as a man of ability, invited him to Lahore on the recommendation of Bhai Lal Singh and Sardar Himmat Singh Jalawasia. He accepted the invitation, and, taking with him a vessel of Ganges water for presentation to the Maharaja, was well received at Lahore, where he was placed at the head of the military office and made Keeper of the Seal. He was made one of the Paymasters-in-Chief of the irregular forces, Bhawani Das being the head of the department, and rose rapidly in the favour of Maharaja, who saw the great improvements made in the system of military accounts. Ganga Ram brought from Hindustan numbers of his relatives and friends for whom he obtained good places about the Court. Most of them, however, were not mere adventurers, but men of business and literary attainments. Among them may be noticed Raja Dina Nath; Pandit Daya Ram, who administered successively the Ramgharia country and Jhang; Pandit Hari Ram, father of Shankar Nath, Honorary Magistrate of Lahore; Pandit Gopi Nath; Pandit Ram Kishan; Pandit Ganga Bishan and Pandit Lachhman Prasad.

Diwan Ganga Ram, Lachhman Prasad's father, and Bakht Mal had married three sisters. Ganga Ram had no son born to him, so he adopted his wife's nephew Ajodhya Prasad, brother of Lachhman Prasad; Dina Nath (afterwards Raja) was son of Bakht Mal, and consequently first cousin of Ajodhya Prasad. Ganga Ram had, later, a daughter by a second wife whose son, Uttam Nath, died childless at Lahore in 1867.

Thus, by his personal ability and by the family interest which he established in Lahore, Ganga Ram obtained considerable power, and the administration of the country about Gujrat was in 1821 entrusted to him. In this district, which he held two years, he received a grant of Khambi, Kalichpur and other villages in the Kariali *ilaka*. He first organized the Abkari system, which was afterwards so much improved by Misra Rallia Ram.



Diwan Ganga Ram died in 1826. He was succeeded as Keeper of the Seal and in the military office of Accounts by Dina Nath, whom he had brought up most carefully, and whose splendid abilities soon made him distinguished in the political world.

Ajodhya Prasad (or Ajodhya Nath) had been summoned to Lahore by his father in 1814. He was then fifteen years of age, but he was not suffered to enter at once the Government service. For two years he continued his studies, and was then sent to his native country, Kashmir, where he was placed in the military office on a salary of Rs. 1,000 per annum. Six months later he was recalled to Lahore. In 1819 Generals Ventura and Allard arrived in the Punjab from Europe, by way of Persia and Khorasan, and entered the Maharaja's service. They received command of the *Fauj Khas*, or special brigade, the first in rank in the Sikh army; and Ajodhya was placed under them as Paymaster of the troops and as the medium of communication between the Commanding officers and the Maharaja. The *Fauj Khas* was at one time raised to five battalions of infantry and three cavalry regiments; but at the request of General Ventura it was again reduced to four infantry battalions and two regiments of cavalry.

On the death of his father, the Maharaja directed Ajodhya Prasad to assume charge of the Accounts office for regular troops and artillery; but he was on the best of terms with the French Generals, and begged to be allowed to keep his own appointment. The vacant post was accordingly given to Tej Singh. Ajodhya Prasad received the title of Diwan, and the village of Nainsukh was continued to him from his father's *jagir*. He continued to serve with the *Fauj Khas*, and when General Ventura was absent on leave he commanded the whole force. So ably did he do this, that General Ventura wrote of him in these terms: "On the two occasions that I have been absent on leave in France, Ajodhya Prasad has held the command of the Life Guards of the Maharaja. I have never had cause to repent appointing him my deputy, for on my return from France I have found the troops in as good a condition as if I had been present myself." In 1831 he was sent to the frontier of the Punjab to meet Lieutenant Burnes, who was on his way from Bombay, by way of Sindh, with a present of a team of cart horses, a stallion and four mares, and a carriage, for Maharaja Ranjit Singh, from the King of England. Ajodhya Prasad met the mission a little way below Multan, and remained attached to it till its arrival in Lahore on the 17th of July.



At the time of the Maharaja's death, Ajodhya Prasad was with the brigade at Peshawar, where it had been stationed for two years, but was now summoned to Lahore by Maharaja Kharak Singh. The Diwan was, with Sardar Lehna Singh Majithia, at the close of 1839 directed to accompany the army of the Indus, under Sir John Keane, from Attock to Ferozepore, which was reached on the 31st of December 1839; and his attention and anxiety to meet the wishes of the General were warmly acknowledged by that officer.

In April and May 1840, the brigade, with General Ventura and Ajodhya Prasad, was sent against Kahan Singh Bedi, who had murdered his nephew, seized his fort of Malsian in the Jullundur Doab, and imprisoned his family. Nao Nihal Singh did not care much for the sanctity of a Bedi and, to the indignation of many, sent the troops against his fort of Dakhni, which they captured. Eventually this was given up to him again, on his restoring Malsian to his nephew's family and paying a fine of Rs. 20,000 to the State.

Later in the year the brigade was sent against the Mandi chief, who had omitted to pay in his tribute since the death of Ranjit Singh, or to acknowledge in any way the new Maharaja. Mandi was covered with little forts, said to be one hundred and twenty-three in number, besides the strong fort of Kamlagarh; but the Raja was frightened by the force sent against him and gave in his submission, and was directed to proceed to Lahore. The town of Mandi was occupied, and most of the forts dismantled. Kamlagarh, however, held out, and while its siege was in progress news arrived of the death of Maharaja Kharak Singh and Kunwar Nao Nihal Singh. This news in some measure raised the courage of the garrison; but the siege was vigorously pressed, and at length the fort surrendered on the 29th November, and the General, leaving a Sikh garrison in it, marched to repress disturbances which had broken out in Kulu. Sardar Ajit Singh Sindhanwalia, who had been sent to Mandi, had left for Lahore before the capture of Kamlagarh. General Ventura left for Lahore in the beginning of January, recalled by Raja Dhian Singh, who wished for his support to the claims of Prince Sher Singh; and Ajodhya Prasad was left in charge of the brigade. Reinforcements had been despatched from Lahore to Kulu, and when these arrived the *Fauj Khas* heard that the troops in Lahore had received large gratuities from Sher Singh with four months' pay. Only two months' pay had been brought for them; so they



rose in mutiny, seized the treasure in their camp and killed several of their officers. Ajodhya Prasad, who had considerable influence with the men, restored order and promised to obtain for the brigade whatever the Lahore troops had received.

General Ventura left the Punjab on leave in March 1840 and, on the arrival of the brigade at Lahore, Ajodhya Prasad retained the command, though it was placed nominally under the little prince Partab Singh. The first business in which it was engaged was against Jwala Singh,* the agent of the Maharaja. This man had hoped to be Wazir when his master became King; and the office had been promised to him by Sher Singh. Raja Dhian Singh had, however, no intention of vacating the post; to the Maharaja he insinuated suspicions of Jwala Singh's loyalty; and he warned Jwala Singh of the Maharaja's intentions against him, till at last the wretched man was driven into treason and, being encamped with five thousand irregulars at the *Dera Charyari*, near Shalabagh, refused to obey the Maharaja's order to come into Lahore. Sher Singh moved out against him, and Ajodhya Prasad, with the *Fauj Khas* and supported by artillery, was directed to go in advance. Seeing the approach of this formidable brigade, Jwala Singh surrendered†; he afterwards died in prison in the fort of Shekhupura from ill-treatment and starvation, one of Raja Dhian Singh's many victims.

The Maharaja paid to the *Fauj Khas* the gratuity promised to them in Kulu by Ajodhya Prasad, and to the Diwan himself he made valuable presents. The Raja of Mandi was allowed to return to his hills, taking with him the image of the goddess Devi, in solid silver, of great value and sanctity, which the Sikh soldiers had taken from Kamlagarh.

General Ventura returned from Europe in 1840 and took command of the brigade. He, after Sher Singh's assassination, was sent secretly by Raja Hira Singh, the Minister, to Ludhiana to try and strengthen the English alliance by negotiation with Colonel Richmond, the British Resident; but

* Jwala Singh, though having no designs against Sher Singh, had plotted against the Minister. He had been sent to resume the Sindhanwalia jagirs and, returning from that expedition with the Sindhanwalia chiefs, they conspired together to eject Dhian Singh from the Ministry; and on the way to Lahore they visited the sacred shrine at Amritsar, where they swore to persevere till their design was accomplished. Dhian Singh must have heard of this confederacy, and he never forgot to revenge himself on a rival.

† It is a remarkable proof of the lawlessness and power of the army at this time that the very *Charyari* Horse and Akalis, who had on the 1st of May supported Jwala Singh in mutiny and treason, on the 2nd demanded and obtained a donation of Rs. 30,000 from Maharaja Sher Singh for not having compelled Jwala Singh to fight against him.



at the end of 1843, disgusted with the insubordination of the troops, and clearly foreseeing the troubles coming on the country, he finally left the Punjab where he had served for upwards of twenty-four years. Diwan Ajodhya Prasad now took command of the brigade, and held it till the close of the Sutlej campaign. It was composed in 1845, before the war, of 3,176 regular infantry, 1,667 regular cavalry, and 855 artillerymen; total 5,698 men and 34 guns. The infantry force included the *Khas* battalion, strength 820 men; a Gurkha battalion, 707 men; Dewa Singh's battalion, 839 men; and Sham Singh's battalion, 810 men. The cavalry force was composed of a Grenadier regiment, strength 730 men; a Dragoon regiment, 750 men; and a troop of orderly *Khas*, 187 men. The artillery was the corps known as that of Ilahi Bakhsh, and was commanded by General Ilahi Bakhsh, the best artillery officer in the Sikh army. The pay of the whole brigade was Rs. 96,067 per mensem.

The composition of the other brigades may be in a great measure seen from this statement regarding the crack brigade of the Sikh army. A great change had taken place since the death of Maharaja Ranjit Singh. His strong hand kept down mutiny and complaint, though even he was once compelled to take refuge in Gobindgarh from the fury of his Gurkha regiment which could not obtain its arrears of pay; but his successors, fearing for their lives and power, were compelled to increase the numbers and the pay of the army, till it at length became an insupportable burden to the State and a standing menace to other powers.

At the time of Maharaja Ranjit Singh's death, the regular army, infantry, cavalry and artillery, was composed of 29,168 men, with 192 guns, at a monthly cost of Rs. 3,82,088. Under Maharaja Sher Singh, the regular army was composed of 50,065 men, with 232 guns, at a monthly cost of Rs. 5,48,603. Under Raja Hira Singh the regular army consisted of 50,805 men, with 282 guns, at a monthly cost of Rs. 6,82,984. Under Sardar Jawahir Singh, the regular army consisted of 72,370 men, with 381 guns, at a monthly cost of Rs. 8,52,696. The increase in the number of guns under Sardar Jawahir Singh was in a great measure nominal. Few new guns were cast, but many old ones were taken out of forts, furbished up, and placed on field carriages. The irregular cavalry does not appear to have increased in the same proportion as the regular army. At the commencement of hostilities its numbers



were 16,292. When the Sutlej War of 1845 broke out, the Sikh army throughout the whole Punjab was thus composed:—

Regular Infantry	...	...	...	...	53,756
Regular Cavalry	...	...	...	...	6,235
Irregular Cavalry	...	...	...	...	16,292
Artillery	...	...	...	...	10,968
Camel Swivels	...	...	...	...	584
Miscellaneous	...	...	...	...	827

Guns, Field, 381; Garrison, 104; Camel Swivels, 308.

The irregular levies and *jagirdari* contingents of horse, not included in the above, cannot be accurately determined, but they may be fairly estimated at 30,000 men.

During the troubled administration of Raja Hira Singh, the brigade of Ajodhya Prasad, which had been accustomed to discipline under the skilful Ventura, did not become so completely mutinous and disorganised as the rest of the army. When Hira Singh fled from Lahore, and was pursued by Sardar Jawahir Singh and the Sikh army, the *Fauj Khas* remained on the plain below the citadel to guard the person of the young Maharaja. Jawahir Singh added Rs. 3,000 per mensem to Ajodhya Prasad's pay, and gave him the villages of Khanpur, Gang, Shadian, Muradi and Kathianwala, in the Hafizabad district.

After the murder of Sardar Jawahir Singh, Tej Singh, who was hated by the army, was appointed Commander-in-Chief of the regular forces, and Raja Lal Singh of the irregular; and when the *Fauj Khas* was ordered to Peshawar it distinctly refused to obey. The Sutlej campaign followed. At its close, Diwan Ajodhya Prasad tendered his resignation, which was accepted, and he left the corps with which he had served for twenty-six years.

After the treaty of the 16th March 1846, making over the hill country between the Ravi and the Indus to Maharaja Gulab Singh, Ajodhya Prasad was appointed Commissioner, in conjunction with Captain Abbott, to lay down the boundary line of the Lahore and Jammu territories. This work, which was by no means an easy one, occupied two years, and it was not till May 1848 that the Diwan returned to Lahore. During all this time his conduct had given the greatest satisfaction to the authorities, and without in any way sacrificing the interests of his own Government,



he had shown the greatest courtesy and attention to Captain Abbott the British representative. On November 26th, 1847, he had received the honorary title of *Mumtaz-ud-daulah* (Eminent in the State), besides substantial addition to his pay. At annexation he was in possession of Rs. 5,000 per annum cash allowance, besides the villages of Nainsukh, Balu Salu, Chogian, Kot Nao, Khanpur, Khatianwala, Shadman, Gang and Muradi, worth Rs. 19,000 per annum. In April 1849, immediately after the annexation of the Punjab, the Diwan was appointed to take charge of the young Maharaja Dalip Singh in conjunction with Dr. Login, and in 1849 he accompanied the Prince to Fatehgarh, where he remained in attendance upon him until September 1851. He then, the Maharaja being about to leave for England, returned to the Punjab and gave up public life. Dr. Login has borne the highest testimony to the Diwan's upright and honourable conduct while with the Maharaja at Fatehgarh.

The *jagirs* of the Diwan had lapsed to Government at annexation; but he was granted a pension of Rs. 7,500, and the Supreme Government in 1852 sanctioned Rs. 1,000 of this pension being upheld in perpetuity.

In 1862 the Diwan was appointed an Honorary Magistrate of the city of Lahore. He carried out the duties of his office in an admirable manner, preserving his good name for justice and impartiality up to the day of his death. In January 1864 the Lieutenant-Governor, Sir Robert Montgomery, conferred upon him proprietary right in the Hingarwal Rakh, Lahore district, embracing an area of twelve hundred acres, in recognition of his past services. The grant was subject to a *nazrana* payment of Rs. 1,200 and was assessed at an annual rental of Rs. 2,400. It bears the name of Ajodhyapur in memory of the original grantee. *Khilats* were at the same time bestowed upon the Diwan and his son Baij Nath. The latter was a gentleman of education and ability. He commenced training for official life in the office of Major Abbott, Deputy Commissioner of Hazara, and was made a *tahsildar* in 1858, and four years later was brought to Lahore as an Extra Assistant Commissioner. At his father's request he resigned the service in 1866 and took up his abode permanently at Lahore, where he exercised magisterial powers under the title of Honorary Extra Assistant Commissioner. In 1873 he was appointed an Honorary Assistant Commissioner.

Diwan Ajodhya Prasad died in 1870. Of his life pension of Rs. 7,500, one half was continued to Diwan Baij Nath. The estate was saddled with



a debt of Rs. 24,000, which Baij Nath rapidly increased to Rs. 40,000. In 1874 Baij Nath's services were placed at the disposal of the Kapurthala State for employment as Member of a Council appointed to carry on the administration owing to the continued illness of the Raja Kharak Singh. His services were dispensed with early in 1875, affairs at Kapurthala having necessitated the appointment of an English official in supersession of the Council. The Diwan proceeded thence on a pilgrimage to Kangra, and was on his way back to Lahore when he was seized with cholera, and died after a few days' illness on the 18th August 1875. He took a keen interest in all matters connected with education, and was one of the organizers of the Punjab University.

Diwan Baij Nath married three times. His second wife bore him his only son, Narendra Nath, born in 1864. He is the present head of the family. There were two daughters (married in 1887) by the third wife whom he married in 1871. The management of the minor's estate passed into the hands of the District Court of Wards at Lahore. A loan of Rs. 20,000 was granted by Government to meet the claims of the more pressing creditors. To Narendra Nath was sanctioned a life pension of Rs. 1,625 per annum over and above the income from Ajodhyapur already referred to. By careful management the father's liabilities were cleared off, and the estate was freed from debt.

Narendra Nath married in 1879 the daughter of Rai Bahadur Pandit Bisheshar Nath Kaul, at one time a District Traffic Superintendent on the North-Western Railway. After attaining his majority he was granted a seat in Provincial Darbars and was allowed to assume the hereditary title of Diwan. In 1886 he obtained the degree of Master of Arts and in the following year was nominated a fellow of the Punjab University. In the beginning of 1888 he was selected for the post of Assistant Commissioner under the Statutory Civil Service Rules, and was posted to Gurdaspur. Later on he officiated as District Judge at Ferozepore, Jhelum and Rawalpindi, and in 1895 he was promoted to the rank of Deputy Commissioner. In this capacity he held charge of Montgomery and Gujranwala, and is now Deputy Commissioner of Gujrat, the district of which his great-grandfather was *hakim* nearly one hundred years ago. He was granted the title of "Diwan Bahadur" as a personal distinction in 1908. The Diwan has travelled extensively in India, Ceylon, Europe and Egypt.

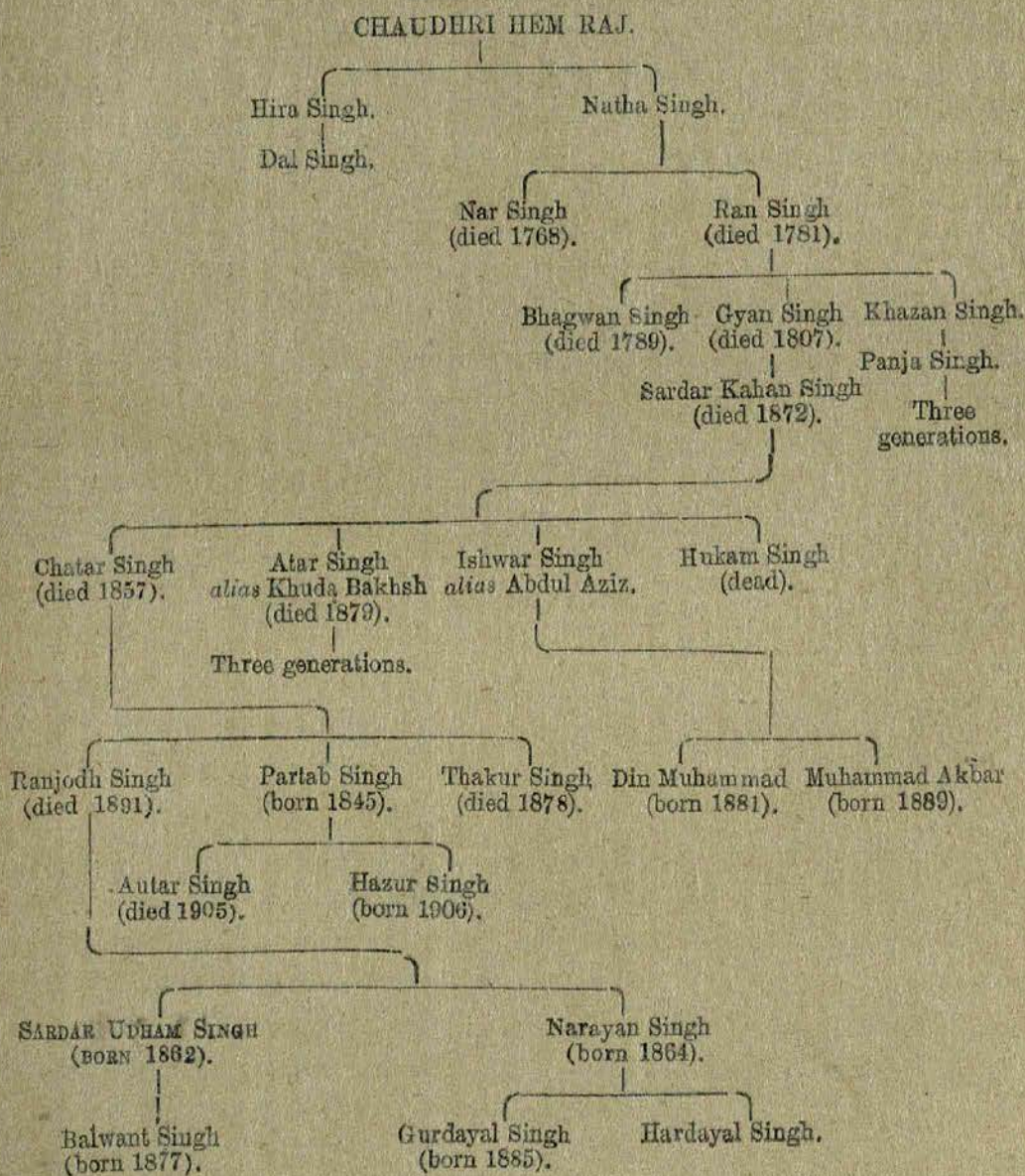


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Diwan Narendra Nath enjoys *jagirs*, granted in perpetuity, of nine villages in the Lahore tahsil, of one of which, Amirpur, he is also owner. He owns besides Ajodhyapur, which was granted to his grandfather, and shares in two villages in the Sharakpur tahsil, as well as some house-property in Lahore. He has also acquired by purchase some squares of land in the Sharakpur tahsil.



SARDAR UDHAM SINGH, NAKAI, OF BAHRWAL.



About the year 1595 the Sikh Guru Arjun, travelling with a few followers in the Lahore district, reached the little town of Bahrwal, which had been founded some years before by a man of the Arora caste, named Bahr. He was not received with hospitality, and passed on to the neighbouring village of Jambar, where, tired and foot-sore, he begged for the loan of a *charpai* (native bedstead) and, lying down in the shade of a tree, went to sleep. By this time Hem Raj, a Sindhu Jat Chaudhri or headman of Bahrwal, who was absent when the Guru passed through his



village, heard of what had occurred and, ashamed of his townsmen's inhospitality, set off to Jambar to try and induce the holy man to return. On his arrival at the village he found the Guru asleep. What was to be done? He dared not wake the saint, for he was uncertain of his temper, nor could he suffer him to remain longer at Jambar; so, being a man of resource and some physical strength, he lifted the *charpai* and the Guru together on his head and carried him away to Bahrwal.

When Arjun woke he was much pleased with Hem Raj's attention and called for water to drink. He was told that the water of their only well was brackish. The Guru then directed Hem Raj to throw some sweet cakes down the well. This being done, the water immediately became sweet and pure. The Guru also blessed Hem Raj and prophesied that he would have a son, by name Hira Singh, who would be a great and powerful chief.

So runs the legend, believed to this day at Bahrwal; for is not the water of the well, known as Budhewala, still sweet and clear? The legend would have been told with more propriety of Alam the father, or of Mahmana the grandfather of Hem Raj; for Hira Singh, who was certainly the first man of note in the family, was not born till nearly a hundred years after the death of Guru Arjun, which took place in 1606.

Hira Singh, at the time that the Sikhs grew powerful about the middle of the eighteenth century, took possession of the Naka country lying between Lahore and Gugera, and which has given its name to the family of Hira Singh and to the *misal* which he commanded. He took Chunian from the Afghans, and joined the Kanhayas and Bhangis in their attacks upon the falling Mughal power.

When Sardar Hira Singh was killed fighting with Shaikh Shuja Chishti of Pakpattan, his son Dal Singh was a minor, and his nephew Nar Singh succeeded to the command of the *misal*. Nar Singh was killed in a fight at Kot Kamalia in 1768, and his brother Ran Singh succeeded him. Under this chief the *misal* rose to some strength and importance. It was never powerful compared with some of the other Sikh confederacies; but it could bring into the field nearly two thousand horsemen, with camel swivels and a few guns. The Jats of the Naka country are strong and bold, and the little *misal* did good battle with the Afghans and other neighbours, till at last a tract of country worth nine lakhs of rupees was in the hands of



Sardar Ran Singh and his *misaldars* (feudal retainers). They held Chharian, part of the Kasur, Sharakpur and Gugera *parganas*, and at one time Kot Kamalia, the head-quarters of the Kharal tribe.

The chief of Sayadwala, Kamr Singh, was the rival of Ran Singh, and they fought with varying success for some years, till at length Ran Singh obtained a decided advantage and took possession of Sayadwala. Sardar Ran Singh died in 1781, and his eldest son Bhagwan Singh, who succeeded to the command of the *misal*, was not able to hold the territory his father had acquired. Sayadwala was recovered by Wazir Singh, brother of Kamr Singh, who also took some of the Nakai villages, but these he eventually gave up. Bhagwan Singh now perceived that, unless he made powerful friends, he would probably lose his territory altogether, so he betrothed his sister Nakayan, generally known as Raj Kaur, to Ranjit Singh, son of Mahan Singh Sukarchakia, who was then one of the most powerful chiefs in the Punjab. Wazir Singh tried hard to break off this match, which boded no good to him, but was unable to do so. Shortly after this, in 1785, Mahan Singh summoned both Bhagwan Singh and Wazir Singh to Amritsar to aid him in his struggle with Jai Singh Kanhaya. The rival chiefs went accordingly; but when Jai Singh was defeated they soon began to quarrel, for Mahan Singh treated Wazir Singh with more consideration than Bhagwan Singh, which roused the jealousy of the latter. Mahan Singh with some difficulty brought about a reconciliation; but the peace was not of long duration, and the quarrel broke out with greater violence than ever, and in the fight which ensued Bhagwan Singh was slain. His brother Gyan Singh succeeded him in 1789. The old enemy of their family, Wazir Singh, was murdered soon after by Dal Singh, son of Sardar Hira Singh, who took refuge at Bahrwal; but he was followed and assassinated by a servant of Wazir Singh who had resolved to avenge his master's death. Mahan Singh died in 1792, and in 1798 Gyan Singh married his sister to Ranjit Singh, to whom she had been some time betrothed. In 1802 a son, the issue of this marriage, was born, who afterwards ascended the throne as Maharaja Kharak Singh. The Nakai family did not find the alliance with Ranjit Singh productive of much advantage. That ambitious chief hungered after his kinsman's possessions, and tried hard to induce Sardar Kahan Singh, who became the head of the family on the death of Gyan Singh in 1807, to come and reside at Court. This the Sardar steadily de-



clined to do ; and in 1810 the Maharaja seized all the possessions of the family without any resistance on their part, for resistance was unavailing. He gave Kahan Singh estates in the neighbourhood of Bahrwal of the value of Rs. 15,000, and to Khazan Singh he also gave a *jagir* at Nankot.

Sardar Kahan Singh in 1860 was made a *Jagirdar* Magistrate. He always lived at Bahrwal, a little town far away from any high-road, and after the death of Maharaja Ranjit Singh mixed very little in politics. In 1848 his troops, and his second son Atar Singh, who were with the army at Multan, joined the rebels ; but Kahan Singh, who was then an old man, was not suspected of being a party to his son's disaffection. He enjoyed a life pension of Rs. 3,840, in addition to his *jagir* revenue of Rs. 11,980. His eldest son, Chatar Singh, who remained faithful, died in 1857 leaving three sons and two daughters.

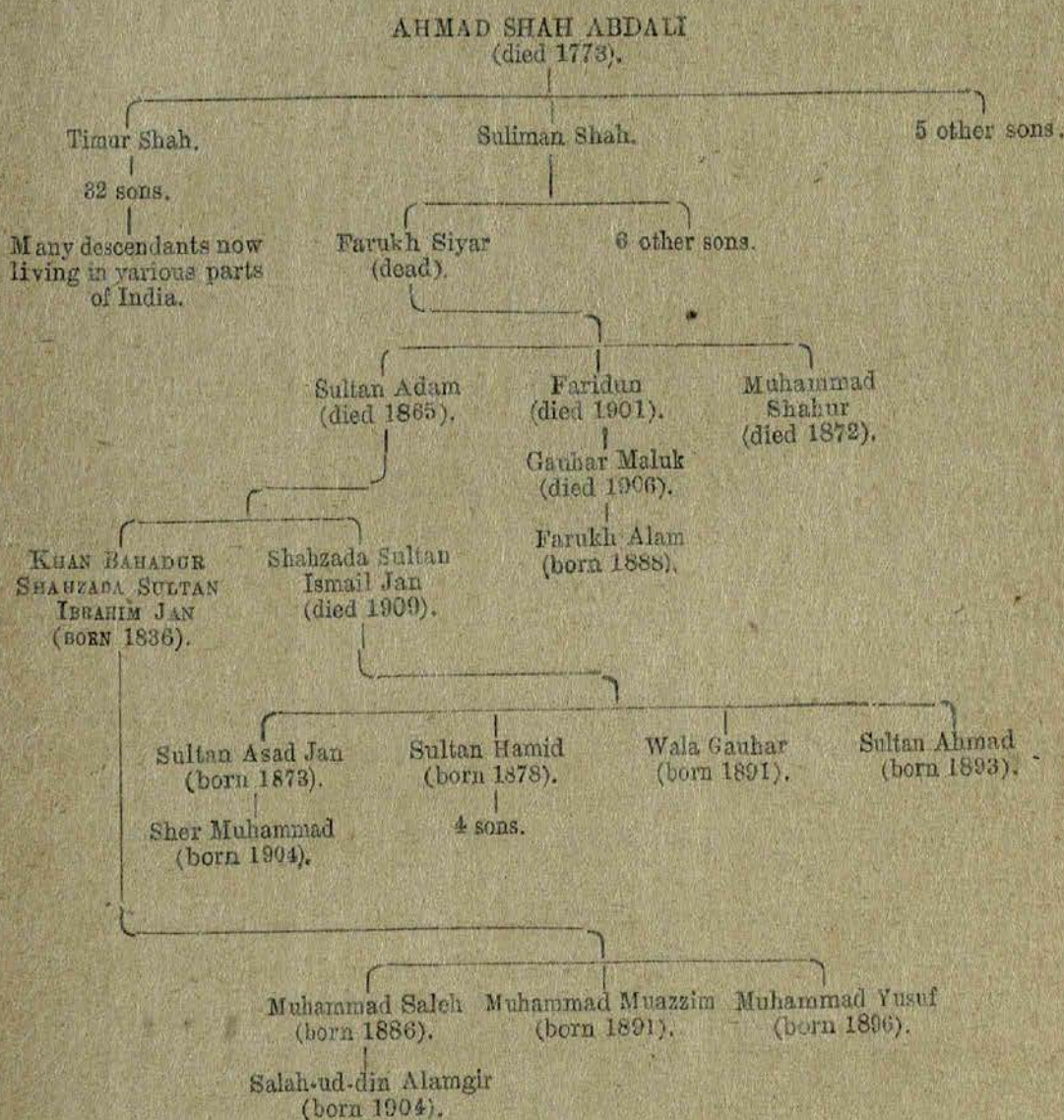
Kahan Singh died in 1872. The chiefship of the family passed to his grandson Sardar Ranjodh Singh, eldest son of the late Chatar Singh, a landowner to the extent of over 1,400 *ghumaos* in various villages in the Lahore and Montgomery districts. Of the *jagir* of Rs. 12,000 held by Kahan Singh, Rs. 7,040 were continued on to the family, Rs. 2,000 in perpetuity to Sardar Ranjodh Singh and the remainder in various pensions for the lives only of the recipients. With the exception of the Rs. 2,000 granted in perpetuity and Rs. 1,200 allowed to Ishwar Singh for life the whole of the above amount has lapsed owing to the death of the grantees.

Sardar Ranjodh Singh died in 1891 and his eldest son Udham Singh, the present head of the family, succeeded to the *jagir* of Rs. 2,000 and was granted his father's seat in Provincial Darbars. His brother Narayan Singh is a tahsildar. Both Atar Singh and Ishwar Singh (*alias* Abdul Aziz) became Muhammadans, the former dying in 1879. The latter is a *Zaildar* and besides his pension enjoys the proprietary dues of over four thousand *ghumaos* of land. His son, Din Muhammad, is a candidate for the post of Naib-tahsildar.

There has been considerable ill-feeling between the Sikh and Muhammadan branches of the family.



KHAN BAHADUR SHAHZADA SULTAN IBRAHIM JAN.*



This family is descended from the famous Ahmad Shah Abdali, the founder of the Durani dynasty of Afghan Kings, who was crowned at Kandahar in 1747 and from that date adopted the name of Durani for his tribe. Ahmad Shah was himself a descendant of Khizar Khan, the eldest son of Sado Khan, the common ancestor of the Sadozai tribe, of whom an account is given in another chapter. Before his death in 1773 Ahmad Shah had extended the boundaries of his Empire from the west

* This history was not included in former editions.



of Khorasan to Sirhind, and from the Oxus to the sea.* None of his successors, however, inherited his capacity for ruling, and the Sadozai dynasty, weakened by internal dissension, was finally overthrown by Dost Muhammad in 1823. Ayub Shah, the last of the Durani kings, together with many of his relatives, sought refuge at the Court of Maharaja Ranjit Singh, who received them kindly and gave many of them liberal allowances. Among others so pensioned was Shahzada Farukh Siyar, the grandfather of Shahzada Sultan Ibrahim, to whom the Maharaja allowed Rs. 500 per mensem. After Farukh Siyar's death part of this allowance was continued to his sons by the Sikh Darbar, and after annexation by the British Government.

Shahzada Faridun, second son of Farukh Siyar, obtained a commission as Jemadar of the 2nd Punjab Infantry in 1857. After the Mutiny he was made a Sub-Inspector and ultimately an Inspector of Police, his services being rewarded by a grant of eleven squares of land in the Khangah Dogran tahsil, which are now held by his grandson Farukh Alam.

Khan Bahadur Shahzada Sultan Ibrahim Jan, the present head of this branch of the Sadozais, served during the Mutiny as Adjutant of a corps of Afridi *Jezailchis*, and was subsequently made an Inspector of Police, and later a Tahsildar. In 1870 he was promoted to the rank of Extra Assistant Commissioner, and served on the Frontier in this capacity till his retirement in 1895. He took part in several expeditions beyond our borders as Assistant Political Officer, including the Afghan War of 1879-1880, and the Chitral and Black Mountain Expeditions. He also accompanied Colonel Grey on the Yarkand and Kashmir Commission for the renewal of treaties. Sultan Ibrahim Jan married Tajwar Sultan Begam, the niece and heiress of his distant cousin Shahzada Yahya, who was himself a grandson of Timur Shah. Shahzada Yahya lost his life on an expedition into Asia Minor, and in recognition of his services Government conferred upon his niece and her husband a *muafi jagir* of 1,365 acres of land in the Kasur tahsil, known as Rakh Vegal, the annual revenue of which is Rs. 669. This grant will descend to the daughter of Shahzada Ibrahim and Tajwar Sultan Begum, who is married to her cousin Sultan Asad Jan. The three sons of Sultan Ibrahim shown in the pedigree-table are the offspring of another wife.

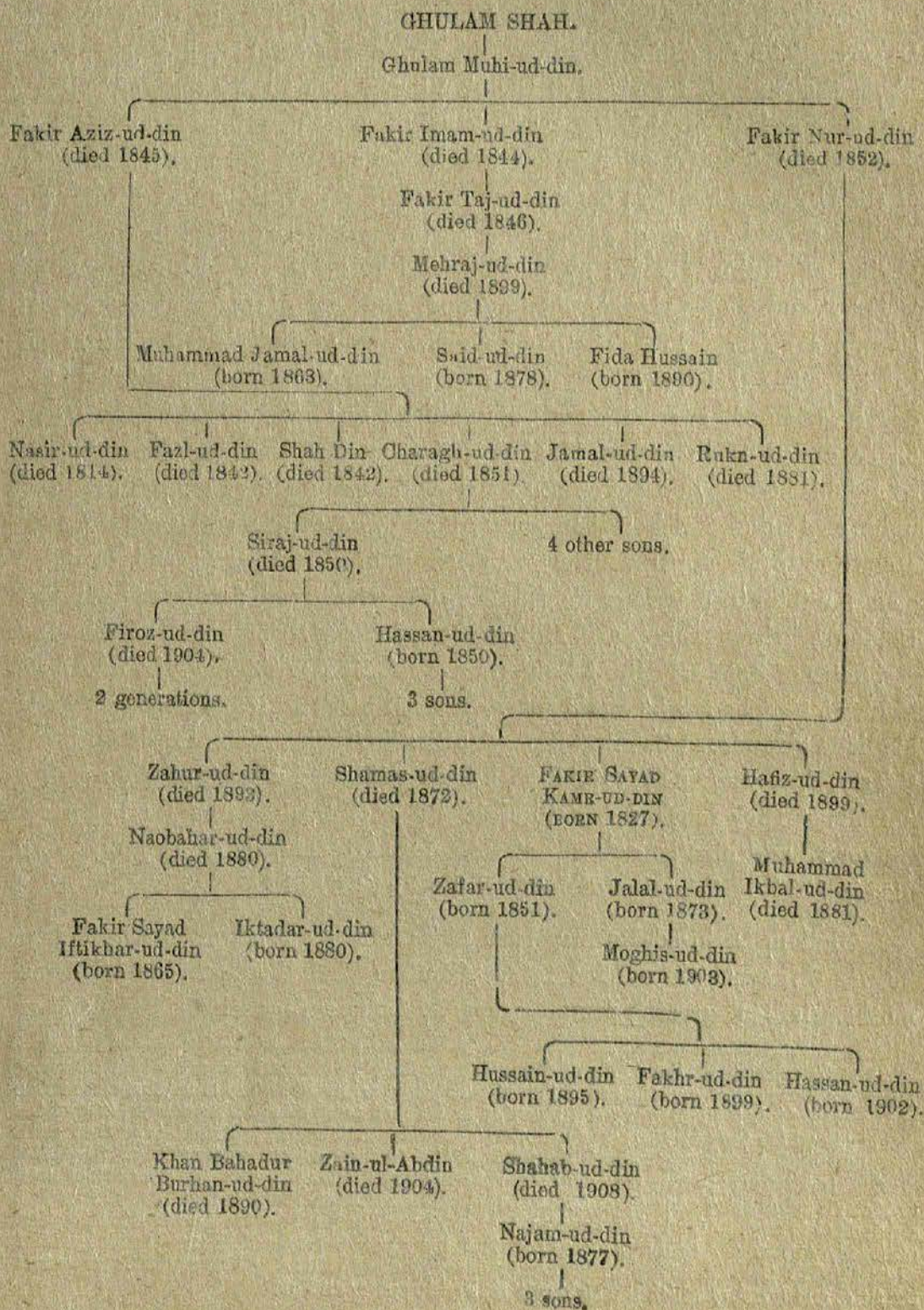
* Elphinstone's "Account of the kingdom of Kabul," Vol. II, p. 299.

*CHIEFS AND FAMILIES OF NOTE.*

Shahzada Sultan Ibrahim's own services have been rewarded with the title of Khan Bahadur and the grant of thirty-four squares of land on the Chenab Canal. He is also the owner by purchase of some eight hundred acres of land in the Chunian and Sharakpur tahsils. He is a Provincial Darbari for the Frontier Province.

Shahzada Sultan Ismail Jan, the younger brother of Sultan Ibrahim, served on the frontier for about thirty-five years in the Police, retiring in 1901 with the rank of Assistant District Superintendent. Like his brother he took part in several expeditions as Assistant Political Officer. He received a grant of ten squares of land on the Chenab Canal in the Samundri tahsil, and occupied a seat on the Lahore Honorary Bench. In his capacity of Honorary Magistrate he was entitled to a seat in Divisional Darbars. He died in February 1909.

His eldest son, Sultan Asad Jan, volunteered his services at the time of the Mohmand Expedition of 1897 and was employed as Assistant to the Chief Political Officer. In 1900 he was made an Extra Assistant Commissioner, and served for some years on the Frontier as Assistant Political Officer at Wana, and Commandant of the Mahsud Levies and Bannu Military Police. In 1904 his services were transferred to the Punjab and he is now Subordinate Judge of Lahore. His younger brother, Sultan Hamid, is Kotwal of Aurangabad in the Hyderabad State.

KHAN BAHADUR FAKIR SAYAD KAMR-UD-DIN, BOKHARI,
C.I.E.



Sayad Ghulam Muhi-ud-din, the father of Aziz-ud-din, Imam-ud-din and Nur-ud-din, was the son of Ghulam Shah, who held a subordinate office under Nawab Abd-us-Samad Khan and Zakaria Khan, Governors of Lahore. The family of Ghulam Shah was respectable, and had from about the year 1550 resided at Ohunian in the Lahore district, and before that time at Uch in the Bahawalpur territory. The founder of it was Jalal-ud-din, a native of Arabia, who at the close of the seventh century of the Muhammadan era came to the Court of Halaku Khan of Bokhara. He had served for some years as a priest at Mecca, Medina and the shrine at Najib Sharif; and had made pilgrimages to the tomb of Suliman and Ghaus-ul-Azam at Baghdad, and had gained a great reputation for sanctity. In Bokhara he gained many disciples, but incurred the hatred of Halaku Khan, who was an idolater and a tyrant, by bold denunciation of his cruelty and oppression, and was seized by the royal order and thrown into a blazing furnace. But, like the three Jewish saints, his body was proof against fire, and he came forth unscorched and unharmed; and Halaku Khan, not proof against such arguments, became a convert to Muhammadanism with many of his subjects; and gave his own daughter in marriage to Jalal-ud-din who lived for some years in Bokhara, where there are still many of his descendants. From the residence of Jalal-ud-din at Bokhara the family has obtained the name of Bokhari. At length he again set out upon his travels, taking with him his little grandson Baha-ud-din. On the journey, when the child was thirsty, does came and fed him with their milk, and after enduring many hardships they reached the Punjab. There Jalal-ud-din made many converts, and finally settled at Uch, formerly known as Deogarh. He died in 1293, in the reign of Jalal-ud-din Firoz Khiji.*

Ghulam Muhi-ud-din was born at Rahila on the river Beas. When he was three months old his father Ghulam Shah died, and his widowed mother, left in great poverty, came to Lahore to seek help from her

* This account of the family claiming descent from the Bokhari Sayads is possibly true. There are, however, many who assert that it was only when Fakir Aziz-ud-din became rich and powerful that he discovered himself to be a Sayad; and an amusing story is told of the manner in which the genealogy was manufactured and promulgated. Certain it is that until the time of Maharaja Sher Singh the Fakirs styled themselves, and were styled in all official documents, 'Ansari'; after 1840 they styled themselves 'Bokhari.' But, on the other hand, Fakir Aziz-ud-din was so truthful a man that it is impossible to believe that he would become a principal to such a fraud; and he was too careless of nominal distinctions to value the title of Sayad, 'Ansari' or 'Bokhari.' He knew that the dress and style of Fakir were his greatest protection in the intriguing and unscrupulous Court of Lahore, and he would never accept the titles and honours which the Maharaja desired to confer on him.



husband's friends. Abdullah Ansari, a well known physician of Lahore who had been Judge in Kashmir early in the reign of Ahmad Shah, and whose father had written a medical work, *Tuzkira Ishakiya*, which is still an authority, took pity upon her and supported both her and her son. He gave Ghulam Muhi-ud-din a good education; and when the boy had grown up married him to his niece, the daughter of his brother Khuda Bakhsh. Ghulam Muhi-ud-din became a physician and bookseller and, in pursuit of his trade, travelled over a large portion of the Punjab. He became a disciple of Fakir Amanat Shah Kadri, and himself assumed the title of Fakir; and his *murids* or disciples are still to be found in Lahore and Bahawalpur.

Ghulam Muhi-ud-din left three sons, Aziz-ud-din, Imam-ud-din and Nur-ud-din. Of these, Aziz-ud-din, the eldest, was a pupil of Lala Hakim Rai, the chief Lahore physician, who placed him in attendance on Ranjit Singh when that chief, soon after his capture of Lahore in 1799, was suffering from a severe affection of the eyes. The skill and attention of the young doctor won the chief's regard, and Aziz-ud-din received a grant of the village of Badu and Sharakpur, and a cash assignment on Diwan Hukman Singh Pathban, who at that time farmed the customs of Lahore, as Rama Nand did those of Amritsar. Ranjit Singh made him his own physician and, as he extended his territories, the *jagirs* of Aziz-ud-din were also increased.

In the year 1808, when Mr. Metcalfe was sent to Lahore to draw up an agreement by which Ranjit Singh should be confined to the north of the Sutlej and in 1809, when the British troops were moved up to that river, the Sikh chief, supported by his Sardars, had almost determined on war with the English; but Aziz-ud-din strongly dissuaded him from such a course, and his wiser counsels at last prevailed. Ranjit Singh, appreciating the far-sightedness and wisdom of Aziz-ud-din consulted him on all occasions; and from this time to the end of his reign never undertook any important operation against his advice. In all matters connected with Europeans and the English Government, Aziz-ud-din was specially employed; and to the Fakir's enlightened and liberal counsels it may be attributed that throughout his long reign the Maharaja maintained such close friendship with the English Government. Trusting implicitly to its good faith, he would set out with his whole army on distant expedi-



tions, leaving only the Fakir with a few orderlies for the protection of Lahore.

Aziz-ud-din was employed on several occasions on military service. In 1810 he was sent to annex the Gujrat country of Sahib Singh Bhangi, and in 1831, when Jahan Dad Khan had given up Attock to the Maharaja, he was sent, with Diwan Din Das Sukh Dayal and Sardar Mota Singh, to reinforce the garrison and to settle the district. In 1819 he was sent as Envoy to the Bahawalpur Court, and was received there with great honour. He accompanied the expedition against Kangra; and in 1826, when Diwan Kirpa Ram fell into disgrace, Fakir Aziz-ud-din was sent to receive from him the fort of Phillour, of which he took charge till it was placed under Sardar Desa Singh Majithia; and shortly before this he had assumed charge of Kapurthala, Jandiala, Hoshiarpur and the Trans-Sutlej estate of Fateh Singh Ahluwalia, who had fled across the Sutlej for British protection. In April 1831, Aziz-ud-din, in company with Sardar Hari Singh Nalwa and Diwan Moti Ram, was sent to Simla on a complimentary visit to Lord William Bentinck.* The envoys were received with great honour, and arrangements were made for a meeting between the Maharaja and the Governor-General, which took place at Rupar in October of the same year.

In May 1835 he was present in the Peshawar valley when Amir Dost Muhammad Khan with a large army arrived from Kabul with the intention of recovering Peshawar from the Sikhs. Aziz-ud-din was sent as the principal envoy to the Afghan camp, and contrived to delude the Amir so completely that the Afghan army was almost surrounded by the Sikhs during the progress of the negotiations, and had to retire to Kabul with all speed. The Maharaja was so pleased with the adroitness of the Fakir on this occasion that on his return to camp a general salute was ordered in his honour.

In November 1838, when the British forces were being assembled for the Kabul campaign, the Maharaja visited Lord Auckland, the Governor-General, at Ferozepore, where the splendour of the scene even surpassed that of the meeting at Rupar in 1831, which had been called the 'Meeting of the field of cloth of gold.' Shortly afterwards Lord Auckland paid

* It was during this visit to Simla that an English officer asked Fakir Aziz-ud-din of which eye the Maharaja was blind? He replied: "The splendour of his face is such that I have never been able to look close enough to discover."



the Maharaja a return visit at Lahore and Amritsar; and on both these occasions the Fakir had been foremost in his attentions, doing the honours in the most graceful manner for his master, whose health was fast giving way.

On the 27th June 1839 Ranjit Singh died. To the last Aziz-ud-din, the most faithful of his servants, the most devoted of his friends, had remained by him; administering the medicine with his own hand, and telling him news from various quarters which the Maharaja was anxious to hear. On the accession of Maharaja Kharak Singh, Aziz-ud-din and Sardar Lehna Singh Majithia were sent to Simla to renew the engagements which had been entered into by Ranjit Singh with the British Government. While at Simla, news arrived of the murder of Sardar Chet Singh, the Minister and favourite of Kharak Singh, and the assumption of power by Prince Nao Nihal Singh. This news caused some hesitation at Simla; but the treaty was eventually renewed, and the envoys returned to Lahore.

The influence of the Fakir at Court did not perceptibly decline during the reign of Kharak Singh. In May 1840 he was deputed by the Darbar to visit Mr. Clerk at Ferozepore, and he made the arrangements for the visit which that officer paid the Maharaja at Lahore in the same month. In September of the same year, in company with Rai Gobind Das he was again sent on a confidential mission to Mr. Clerk to discuss the treatment of the Ghilzai and Barakzai chiefs, and the interpretation of the first article of the Tripartite Treaty of 1838, which had been somewhat infringed by the action taken by the Sikhs in Yusufzai and Swat.

In the intrigues which succeeded the deaths of Kharak Singh and Nao Nihal Singh, the Fakir did not take an active part. Raja Dhian Singh indeed used always to consult him; and they both were parties to the arrangement by which Mai Chand Kaur was appointed Regent during the pregnancy of Sahib Kaur, widow of Prince Nao Nihal Singh. Aziz-ud-din was well aware that this arrangement could not be a successful one, and his sympathies were all with Prince Sher Singh; but his great influence was in the Foreign Department, and regarding home politics he at this time rarely ventured an opinion in Darbar.

When Sher Singh obtained the throne, he treated Aziz-ud-din with the greatest kindness; and in March 1841 sent him to Ludhiana to sound Mr. Clerk, the Agent of the Governor-General, as to the willingness of



the British Government to aid him in reducing his troops to obedience. Mr. Clerk was not averse to the idea. The Sikhs, before the experience of the Sutlej campaign, were not considered formidable in the field, and Mr. Clerk thought that with twelve thousand troops it was possible to reduce the Khalsa army to obedience throughout the plain country of the Punjab; in case of resistance, to disperse it and to establish Sher Singh firmly on the throne. The terms on which such assistance would be rendered were the cession to the British Government of the Lahore territory south of the Sutlej and the payment of forty lakhs of rupees for the expenses of the expedition. The Fakir, with his colleague Munshi Din Muhammad, had no authority to conclude so important a transaction as this; and asked permission, as the matter could not be trusted to paper, to go to Lahore to consult the Maharaja, promising to return in eight days. He never returned, and perhaps never intended to do so. The Maharaja was more afraid of the British army than of his own: and, in spite of the revolt of the troops in Mandi, wrote to the Agent to say that he had suppressed all mutiny, and that the Sikh army, obedient and loyal, was ready to march against the enemies of the English.*

Sher Singh feared that the British army, once having occupied Lahore, would never again leave it. Fakir Aziz-ud-din, who knew better the policy of the English Government, professed himself still anxious for its interference, and directed his son Shah Din, the Lahore agent at Ludhiana, to urge Mr. Clerk to renew the overtures made, and to send for Bawa Mahan Singh, a confidential servant of the Maharaja, to conduct the negotiations. But Mr. Clerk did not find it politic again to take the initiative, and the scheme was wisely abandoned.

About this time an accident befell Aziz-ud-din, which it was feared would end fatally. He was seated in Darbar, at Shah Bilawal, next to Diwan Bishan Singh, whose sword, as he rose from his seat, wounded the Fakir severely in the leg. He fainted from loss of blood, and it was thought that lockjaw would come on. Gradually, however, he recovered; and this accident afforded him an excuse to attend the Darbar less frequently; for he, with the other Ministers, feared the abuse and excesses of the soldiery.

* The Supreme Government did not adopt the extreme views of Mr. Clerk, and deprecated armed interference, unless the course of events in the Punjab should render it absolutely necessary.



In February 1842 Aziz-ud-din was sent by the Maharaja to Makhu, on the south side of the Sutlej, to meet Mr. Clerk, who was proceeding to Lahore on a mission of congratulation on the Maharaja's accession, and condolence on the death of Kharak Singh.

In December 1842 Sardar Lehna Singh Majithia was deputed by the Lahore Court to wait on Lord Ellenborough, who was present with the British army at Ferozepore. Through some misunderstanding, the Sardar, expecting the Agent of the Governor-General to conduct him to the British camp remained in his tent, and the interview failed altogether to come off. Lord Ellenborough, thinking the slight intentional, demanded explanation. Fakir Aziz-ud-din, accordingly, with Prince Partab Singh, Raja Hira Singh and other Sardars, proceeded to Ferozepore, where a grand Darbar and review of both the Sikh and British armies were held. Aziz-ud-din explained away the apparent discourtesy, and so pleased the Governor-General that he called him, in full Darbar, "the protector of the friendship of both States," and taking from his pocket a gold watch presented it to him. This gift, valued beyond other *khilats*, was in the possession of Fakir Jamal-ud-din until his death.

During the last year of Sher Singh's reign, Fakir Aziz-ud-din fell out of favour. He was suspected of attachment to the Jammu Rajas, whom Sher Singh hated, though he was unable to resist them. The truth was that Raja Dhian Singh found the abilities of Aziz-ud-din necessary to him; and indeed no Ministry at Lahore could have dispensed with the services of the Fakir. It was not without difficulty that Aziz-ud-din forgave Raja Dhian Singh for the murder of Sardar Chet Singh, his particular friend; but at length he seemed to believe that the Dogra Rajas alone could save the State from disruption and it was this belief which induced him to join their party.

After the death of Maharaja Sher Singh the Fakir took little part in politics. His health was bad, his eyesight failing, and his influence day by day grew less as the army became more powerful and reckless. He saw well whither the evil passions of the troops were hurrying them, and he raised his voice, unfortunately in vain, against the suicidal policy of Jawahir Singh and Lal Singh. His last act was to urge the recall of the invading army which had marched to the Sutlej against the British;



and he died on the 3rd December 1845, before ruin had fallen on the State he had served so long and so faithfully.

Fakir Aziz-ud-din was one of the ablest, and certainly the most honest, of all Ranjit Singh's advisers. That monarch knew how to choose his Ministers : and throughout his long reign his confidence in, and affection for, Aziz-ud-din never lessened, as they were never betrayed or abused. There were few questions, either in home or foreign politics, on which the Maharaja did not ask his advice, while the conduct of negotiations with the English Government was left almost entirely in his hands; and it was undoubtedly owing in no small degree to the tact and wisdom of the Fakir that the two States remained till the close of Ranjit Singh's reign on terms of the most cordial friendship.

Fakir Aziz-ud-din was of so engaging a disposition, and so perfect a courtier in his manners, that he made few declared enemies, though many were doubtless jealous of his influence. One reason of his popularity, as a Muhammadan Minister at a Hindu Court, was the liberality of his belief. He was a Sufi,* a sect held, indeed, as infidel by orthodox Muhammadans, but to which the best thinkers and poets of the East have belonged. He had no attachment for the barren dogmata of the Kuran, but looked on all religions as equally to be respected and disregarded. On one occasion Ranjit Singh asked him whether he preferred the Hindu or the Muhammadan religion. "I am," he replied, "a man floating in the midst of a mighty river. I turn my eyes towards the land, but can distinguish no difference in either bank."

Fakir Aziz-ud-din was celebrated as the most eloquent man of his day, and he was as able with his pen as with his tongue. The State papers drawn up by him and his brother Nur-ud-din are models of elegance and good taste, according to the Oriental standard. He was himself a ripe scholar in all branches of Eastern learning, and also was a generous and discriminating patron of learning. At Lahore he founded

*The Sufi sect represents the mystical asceticism of Muhammadanism. All over the East its members are more or less numerous. Persia has for many centuries been its headquarters, while in the Punjab a declared Sufi is rarely to be found. Yet the mystical doctrines of the Sufi are common everywhere. The Hindu Vedanti school of deistical philosophy hardly differs from Sufism except in name; and the principles upon which Guru Nanak founded the Sikh faith are almost identical with those which may be found in the purely Sufi writings of Mahmud, Hafiz or Fakir Aziz-ud-din himself.



at his own expense a College for the study of Persian and Arabic, and to this institution very many of the Arabic scholars of the Punjab owe their education.

As a poet, Aziz-ud-din must be allowed a high place. His Persian poems, of the mystical character which the Sufis affect, are often very beautiful, and are distinguished by simplicity and great elegance of style. A few stanzas, literally translated, are inserted here to show, in some measure, the character of Sufi religious poetry :—

If you attentively regard the world
You will find it fugitive as a shadow :
Why should you vex yourself with vain desires
When you have no power to perform ?
Forget yourself, and leave your work with God ;
Trust yourself with all confidence to Him.
Wait with patience until He shall bless you,
And thank Him for what He has already given.
Stop your ears from the sound of earthly care ;
Rejoice in God, and be hopeful of His mercy.
The wise would consider me as an idolater
Should I thoughtlessly speak of myself as 'I' ;
To the wise and to those who most nearly know,
It is a folly for any mortal to assert 'I am' ;
Although able to vanquish Sohrab, Zal and Rustam,
Yet at the last your stability is but as water.
It is a vain thought that your reason may spin
Her imaginings, as a spider spins her web.
It is well that I should breathe the air of freedom,
For I know that everything is dependent upon God.

None of Fakir Aziz-ud-din's six sons are now living. Shah Din, who died in 1842, was in 1836 appointed Agent with the British Political Officer at Ludhiana, and two years later was appointed *Vakil* at Ferozepore. Fakir Chiragh-ud-din was in 1838 made Governor of Jasrota, and shortly afterwards was placed in attendance on Prince Kharak Singh. He succeeded his brother as *Vakil* at Ferozepore in 1842, and was afterwards attached to the Council of Regency in the same capacity. Jamal-ud-din entered the service of the English Government as tahsildar of Hafizabad. He was then transferred to Gujranwala, and in 1864 was appointed Mir Munshi of the Punjab Secretariat. He was made an Extra Assistant Commissioner in 1870, but was obliged by ill-health to retire in 1883 on a pension of Rs. 100 per mensem, which he enjoyed in addition to his political allowance of Rs. 1,000. He was appointed Sub-Registrar of Lahore in 1883, and in the following year was made an Honorary Extra Assistant Commissioner, with full magisterial powers. He was a Fellow of the Punjab University and a Provincial



Darbari. He died in 1894, leaving no children. Aziz-ud-din's youngest son, Rukn-ud-din, also enjoyed a pension of Rs. 1,000 per annum, which lapsed to Government on his death without issue in 1881.

Nasir-ud-din, the eldest son of Fakir Aziz-ud-din, was murdered, when quite a youth, in 1814. A Purbeah sepoy, who had been dismissed by Fakir Imam-ud-din for some fault, determined upon revenge, and came to Lahore to the shop of Ghulam Muhi-ud-din and asked to be treated for some alleged disorder. Young Nasir-ud-din, who used to assist his grandfather, took the sepoy into an inner room, when he drew his sword and cut the boy down. Ghulam Muhi-ud-din ran up, hearing the cries of his grandson, but the room was locked. He, however, broke the door down with an axe and rushed upon the murderer, whom he disarmed, not without receiving severe wounds himself, and threw him from the window into the street, where he was torn to pieces by the infuriated mob. Nasir-ud-din lingered a few days and then died.

Charagh-ud-din was the only one of Aziz-ud-din's sons to leave any family, and the fate of Siraj-ud-din, his eldest son, was as tragical as that of Nasir-ud-din. This young man was in the employ of Bahawal Khan, the Nawab of Bahawalpur, who was succeeded by his favourite son Sadik Muhammad Khan. The new Prince wished to put to death his brother Haji Khan, whom he found in prison; but Siraj-ud-din and the Daudpotras took his part and raising an insurrection in his favour, placed him upon the throne. In gratitude for this, Haji Khan made Siraj-ud-din his Minister, and his brother Shah Nawaz Khan, Commander-in-Chief. No long time afterwards, however, Siraj-ud-din quarrelled with Azad Khan, the maternal uncle of the Nawab, who took his relative's part, and Siraj-ud-din prepared to leave Bahawalpur. But the Nawab sent several Sayads to him, who swore on the Kuran that no injury was intended him, and he then resolved to remain. But two or three days later the house was surrounded by troops, and Siraj-ud-din was informed that he was a prisoner and must consent to be placed in irons. He refused to submit except to force, and the house was at last stormed. The brothers defended themselves gallantly, but they were almost unarmed. The principal officer Siraj-ud-din killed with his own hand, and was then shot dead himself. Shah Nawaz Khan was captured, severely wounded, and was thrown into prison, where he remained eight months, until ransomed by his father for Rs. 80,000.



During the life of Fakir Aziz-ud-din, his brothers played subordinate parts; but some account must be given of them here, as both were men of some importance. Fakir Imam-ud-din was, during a great portion of Ranjit Singh's reign, custodian of the celebrated fort of Gobindgarh* at Amritsar, and Governor of the country immediately surrounding it. With this he had charge of the magazine, arsenals and royal stables. His occupations at Amritsar did not allow him to perform much service in the field; but he was one of the force sent to reduce the forts of Mai Sada Kaur and the Kanhayas, and also served in one or two other minor campaigns. He died in 1844 leaving one son, Taj-ud-din, who had shared with him the charge of Gobindgarh and who survived him only two years. Mehraj-ud-din, son of Taj-ud-din married a daughter of Sayad Kasim Shah of Lahore; he enjoyed an allowance of Rs. 500 per annum, and his father's widow had a life pension of Rs. 360 per annum. He died in 1899, and his son Said-ud-din is now a Munsif in the Punjab.

Fakir Nur-ud-din neither possessed the ability nor the courage of his brother Aziz-ud-din, whom in many points he much resembled. His early life was passed in devotion, till, in 1810, Ranjit Singh, who had taken a great fancy to Aziz-ud-din, sent for Nur-ud-din to his Darbar and gave him the district of Dhani to superintend. He acquitted himself well, and was then sent to Gujrat, where he had some difficulty in reducing the Chibs to obedience. In 1812 Jullundur was placed under him, and the next year Sialkot, Daska, Halowal and Wazirabad. In 1818 he was summoned to Lahore, and henceforward his duties were generally about the Court. These duties were multifarious and responsible. He was in charge of the arsenal at the fort, of the royal gardens and palaces. He was Almoner to the Maharaja, and dispensed the royal bounty to deserving applicants. He kept one key of the Royal Treasury, the Moti Mandar; the two other keys being in charge of Misra Beli Ram and Diwan Hukman Singh. In 1826 Nur-ud-din was sent to reduce the country around Pind Dadan Khan, and in 1831 he proceeded to Sayadpur and Makhad to assist

* The first Thanadar or Governor of Gobindgarh was Sardar Shamir Singh of Thethar, Lahore. He rebuilt the fort, in a great measure, under Ranjit Singh's order. After Shamir Singh, Fakir Imam-ud-din was appointed, who with his son Taj-ud-din held the fort till the reign of Maharaja Sher Singh. Subha Singh of Baghrian was then nominated, and remained Governor till 1842, when Surmukh Singh, a Brahman of Batala, was appointed. This man allowed Darya Khan, a State prisoner, to escape, and he was consequently superseded by Shamas-ud-din, son of Fakir Nur-ud-din, in 1847.



Raja Gulab Singh in his administration of that part of the country. Nur-ud-din was closely associated with his brother Aziz-ud-din in the conduct of negotiations with the British Government. Both were lovers of the English, and earnestly desirous that the two states of India and Lahore should always remain on the most friendly terms. On the 19th September 1846, when the Khalsa army had mutinied and required the Rani to give up her brother and the murderers of Prince Peshaura Singh to their vengeance, Fakir Nur-ud-din was sent with Diwan Dina Nath and Sardar Atar Singh Kalianwala to endeavour to soothe them. The mission was without result, and Nur-ud-din alone of the envoys was allowed to return to Lahore without insults and threats. After the Sutlej War, Nur-ud-din was one of the subscribing witnesses to the treaty of the 9th March, on the part of the Lahore State; and in December 1846, when Raja Lal Singh, the Wazir, was deposed for treason, Nur-ud-din was appointed one of the Council of Regency to carry on the Government until Maharaja Dalip Singh should arrive at his majority.

Nur-ud-din was not an active Member of the Council, but he was one of the most disinterested; and his advice was generally sound and well considered. He at all times was ready to facilitate matters for the British Resident, while remaining faithful to the interests of his own Government. In 1850 the Supreme Government confirmed to him for life all his *jagirs* and allowances, amounting to Rs. 20,885 per annum. To his two elder sons, Zahur-ud-din and Shamas-ud-din, were granted cash pensions of Rs. 1,000 and Rs. 720, respectively; to the younger, Rs. 540 each. On the death of their father Nur-ud-din in 1852 these allowances were increased to Rs. 1,200, Rs. 400 and Rs. 1,080, respectively.

Fakir Zahur-ud-din was placed with the young Maharaja Dalip Singh as a tutor. He accompanied the Prince to Fatehgarh, and the way in which he fulfilled the duties of the office gave every satisfaction. At the end of 1851 he returned to the Punjab, and was in 1855 appointed tahsildar of Chunian, and was subsequently transferred to Moga and Lahore. In 1863 he was promoted to the rank of Extra Assistant Commissioner. He retired in 1883 after a service of twenty-seven years on a pension of Rs. 315 per mensem, which he enjoyed in addition to his family allowance of Rs. 1,200 per annum. He received a grant of five hundred acres of land in Gujranwala in 1877, and was a Provincial Darbari. He died in 1893, his only son Naobahar-ud-din, who was a tahsildar, having



predeceased him in 1880. Zahur-ud-din's daughter married in 1877 Zafar-ud-din, the eldest son of Fakir Kamr-ud-din, who is now a Deputy Superintendent of Railway Police.

Fakir Shamas-ud-din, second son of Nur-ud-din, was Thanadar of the Gobindgarh fort during the second Sikh War. In this position he behaved with great fidelity, and made over the fort to European troops at a time when any hesitation on his part might have produced serious results. In 1850 he was appointed tahsildar of Shahdara, but was compelled to resign the next year through ill health. In 1862 Shamas-ud-din was appointed an Honorary Magistrate of the city of Lahore, and a member of the Municipal Committee. He was a man of great energy and liberality. A finished scholar himself, he was ever foremost in any scheme for the advancement of learning among his countrymen. It was very much owing to his exertions that female education was so generally taken up in Lahore. He also took an active part in the establishment of the literary Society known as the *Anjuman-i-Punjab*. Fakir Shamas-ud-din died in 1872 leaving three sons. The eldest, Burhan-ud-din, commenced life as a pleader in 1866. In the following year he became a Naib-tahsildar, and soon rose to be Tahsildar and a Superintendent of Settlements. He was promoted to the rank of Extra Assistant Commissioner in 1882. Four years later his services were lent to the Bhopal State, and he was employed as *Naib-Wazir-i-Mal* (Assistant Revenue Minister) on a salary of Rs. 500 per mensem. In January 1888 the title of Khan Bahadur was conferred on him in recognition of his meritorious services. He had been confirmed after his father's death as holding in perpetuity a *jagir* of about nine hundred acres of land in Rakh Raiwind Kadim in the Lahore tahsil; and the proprietary rights in this plot were formally ceded to him by Government in 1885. He married the daughter of Sayad Najib Ali Bokhari of Kanga Gil, Batala, and died without issue in 1890.

Shamas-ud-din's second son, Zain-ul-Abdin, became a pleader in 1866 and died in 1904 leaving no children. Fakir Shahab-ud-din, third son of Shamas-ud-din, was a Naib-tahsildar, and for short periods held the offices of District Inspector of Schools at Lahore, and Overseer of the Ravi ferries. He died in 1908, and his only son, Najam-ud-din, is a Naib-tahsildar in Karnal.



The late Naobahar-ud-din, only son of Zahur-ud-din, left two sons, Iftikhar-ud-din and Iktadar-ud-din, who were brought up by their grandfather. The eldest, Fakir Sayad Iftikhar-ud-din, succeeded to the seat held by Zahur-ud-din in Provincial Darbars, on the latter's death. This is the highest seat in Darbar held by any member of the family, and Fakir Iftikhar-ud-din is, properly speaking, the head of the family, as the descendant of the eldest son of his great-grandfather Nur-ud-din. He has, however, out of respect and affection for his great-uncle, Fakir Sayad Kamr-ud-din, whose daughter he has married, consented to an arrangement whereby he is to sit below Kamr-ud-din in Darbar during the latter's lifetime, and Kamr-ud-din is to be recognized as the head of the family. Iftikhar-ud-din entered the service of Government in 1886, and was promoted to the post of Extra Assistant Commissioner in 1899. After serving for some years as Mir Munshi to the Punjab Government, he was transferred to Rawalpindi as Revenue Assistant, and later worked as Extra Assistant Settlement Officer in that district. In 1906 his services were lent to the Tonk State in Rajputana, where he was employed as Revenue Member of Council. In the latter part of the same year he was deputed by Government to act as Attaché on the staff of the Amir of Afghanistan, on the occasion of His Majesty's visit to India. In 1907 he was appointed to the important post of British Envoy at Kabul, which he still holds. He owns about a thousand acres of land in Lyallpur and two hundred acres in Lahore. His brother, Iktadar-ud-din, is serving in the Police.

Fakir Sayad Kamr-ud-din, third son of Fakir Nur-ud-din, is, as already stated, recognized as the present head of the family. He was born in 1827 and twenty years later accompanied his father on a deputation sent by Maharaja Dalip Singh to bid farewell to Lord Hardinge on his departure from India. On this occasion he received a handsome *khilat*. In 1848 he was appointed by Sir F. Currie, Resident at Lahore, to accompany the Maharani on a pilgrimage to Benares, and was later appointed to the personal staff of Maharaja Dalip Singh. In 1882 a *khilat* of Rs. 500 was conferred on him by Sir Robert Egerton, Lieutenant-Governor, and in the same year he was granted proprietary rights in seven hundred *ghumats* of waste land in the Lahore tahsil, where he has founded a village, naming it Jalalabad after his second son. The *jagir* rights in this village were granted to him in 1887, with succession to his son Jalal-ud-din. In 1905 he was granted ten squares of land in the Chenab Colony. He enjoys a political pension of



Rs. 60 per mensem. He was for some years a member of the Lahore Municipal Committee and of the District Board, and is the senior Honorary Magistrate in Lahore. He is also one of the oldest Fellows of the Punjab University, and a Provincial Darbari. In all these capacities he has rendered valuable services, which were recognized by the bestowal on him of the title of Khan Bahadur on the occasion of Her late Majesty's Jubilee in 1887, and by a Companionship of the Order of the Indian Empire granted on January 1st, 1909. He has throughout his long life exercised a strong influence for good in Lahore, where he is regarded with affection and respect by all classes. He is a storehouse of historical learning and his conversation abounds with interesting tales of the past glories of Lahore. His venerable aspect and courtly manners are both reminiscent of an older generation.

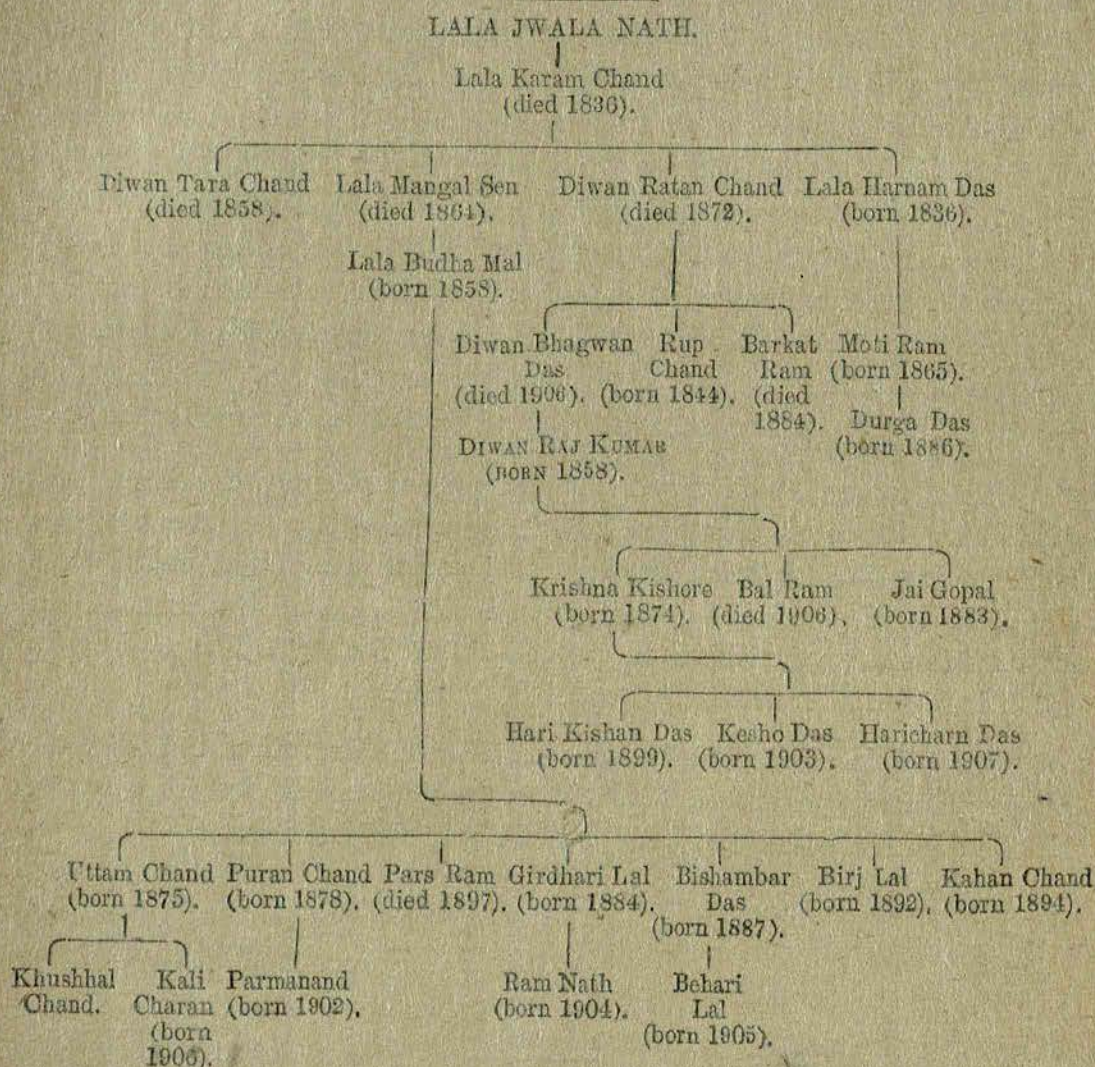
His eldest son, Fakir Sayad Zafar-ud-din, is a Deputy Superintendent of Railway Police at Lahore, and in recognition of his services has been granted the title of Khan Sahib. His second son, Jalal-ud-din, was educated at the Aitchison College and was appointed a Munsif in 1899. He was promoted to the post of Extra Assistant Commissioner in 1907, and is now serving in Lahore.

Fakir Hafiz-ud-din, the fourth son of Nur-ud-din, retired in 1886 after serving for many years as a Tahsildar in the Punjab. He lost his only son, Muhammad Ikbāl-ud-din, in 1881, and himself died in 1899.



CHIEFS AND FAMILIES OF NOTE.

DIWAN RAJ KUMAR, DHARIWALA.



The family of Diwan Raj Kumar, Dhariwala, came originally from Payal, a village situated between Ludhiana and Patiala, and held various revenue appointments under the Muhammadan Emperors. When the Sikhs rose to power, Jwala Nath entered the service of Sardar Charat Singh Sukarchakia as a *munshi*, and remained with him and his son Mahan Singh till his death. Karam Chand was first employed by Sardar Bishan Singh Kalal, the confidential agent of Maharaja Ranjit Singh, who retired in the year 1813 to Benares, where he died. Karam Chand in course of time was promoted to offices of trust under the Maharaja. He accompanied him in 1805 on his secret visit to Hardwar, and the following year was employed as an agent



in the arrangements concluded between the Lahore State and the Sikh chiefs south of the Sutlej. He also assisted in drawing up the Treaty of the 25th April 1809 with the British Government. Some time before, he had been placed at the head of the Lahore office, if that can be called an office where no accounts were regularly kept. Bhawani Das first introduced a system of accounts in 1809, from which time Karam Chand worked under him, and remained in the office till his death in 1836.

His eldest son Tara Chand had entered the service of Government when very young, and his first employment was in Peshawar, under Diwan Kirpa Ram, in 1822. He was sent in the following year to Kangra, with civil and military authority, to collect the revenue, and in 1832 was posted at Ferozepore to reduce the turbulent inhabitants of that district to order, and to suppress dacoity, which had become very common. Tara Chand was afterwards made Diwan, and placed in charge of Bannu, Tonk and Dera Ismail Khan. His administration here was not very successful. Of all the frontier chiefs, no one was more hostile to the Sikhs than Dilasa Khan of Bannu. Diwan Tara Chand, who had with him the flower of the Sikh chivalry, the chiefs of Atari, Majitha, Naka and Butala, led his force of eight thousand men and twelve guns against the little fort of Dilasa Khan; but was ignominiously repulsed with a loss of three hundred killed, including the younger Jai Singh Atariwala, and five hundred wounded. When the Maharaja heard of this repulse he was very indignant and fined the Diwan Rs. 7,000. Tara Chand also quarrelled with Raja Suchet Singh, who was in authority in the Derajat, and who could not endure the Diwan's independent spirit; so Tara Chand, making a virtue of necessity, and pleading ill-health and his desire to make his peace with heaven, left the Punjab in 1838 for Benares, where he died in 1858.

Mangal Sen, the second son of Karam Chand, was Commandant of a cavalry regiment under the Darbar. After annexation he received a pension of Rs. 480 a year. He died in November 1864 leaving one son, Lala Budha Mal, who is now an Extra Assistant Commissioner in the Punjab. Budha Mal's eldest son, Uttam Chand, is a reader in the Chief Court.

Ratan Chand, third son of Karam Chand, was a great favourite of Maharaja Ranjit Singh and, when quite a boy, used to be in constant attendance at Court. When the first down began to grow upon his lip and chin, Ranjit Singh gave him the nickname of Dhariwala or 'the bearded.'



to distinguish him from Ratan Chand Dogal, who was four years younger, and who had consequently no beard at all. He was in 1829 appointed to the Postal Department on Rs. 200 a month, with certain assignments from the revenue of Peshawar and Hazara. He remained in this department during the reign of Ranjit Singh and his successors, and under the Darbar was in the enjoyment of cash allowances to the amount of Rs. 2,610 and *jagirs* in Dinanagar, Khanowal, Yuhianagar, Tiwan, Bhindan, Hazara and Peshawar, worth Rs. 13,600. Ratan Chand happened to be in the Lahore fort when the Sindhanwalia chiefs seized it, and Raja Hira Singh, believing him their accomplice, fined him Rs. 30,000. This money was given back by Sardar Jawahir Singh after Hira Singh's death. After the Sutlej campaign Ratan Chand was appointed Postmaster-General in the Punjab and did excellent service throughout the rebellion of 1848-49. His department had at this time to contend with great difficulties, but the Postmaster-General's energy and ability enabled him to surmount them. On the annexation of the Punjab certain of his *jagirs*, amounting to Rs. 6,800, were released to him for life, free of all service, and a garden worth Rs. 200 near the Shahalmi gate of Lahore was released to his male heirs in perpetuity. Ratan Chand was appointed an Honorary Magistrate of the City of Lahore in 1862 and a Member of the Municipal Committee. He was one of the most active and intelligent of the Honorary Magistrates; and through his liberality the city of Lahore was much embellished. The most striking of the public works constructed by him is the fine *sarai* and tank near the Shahalmi gate. He also had a large share in the formation of the public gardens round the city; and whenever money was required for any work of public utility, Ratan Chand shewed himself liberal in the extreme. He was created a Diwan by the Supreme Government in January 1865. He died in 1872.

His eldest son, Diwan Bhagwan Das, received a *jagir* grant under a *sanad*, dated 7th January 1874, valued at Rs. 2,585. He was an Honorary Magistrate of Lahore, a Member of the District Board and Municipal Committee, and a Provincial Darbari. His public services were on several occasions recognized by Government and the hereditary title of Diwan was conferred on him in 1892; he took a keen interest in all matters connected with the welfare of the city, and invariably shewed that he possessed a public and enlightened spirit. He erected several

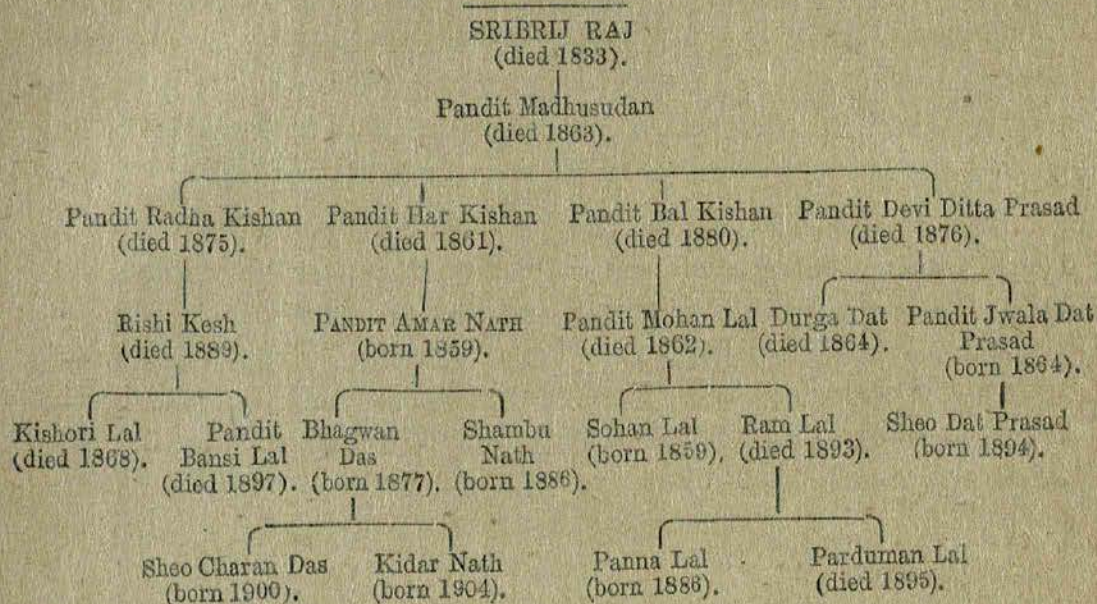


buildings, including a *Thakurdwara* on the edge of a fine tank made by his father. He died in 1906, and his son Diwan Raj Kumar succeeded to the family *jagir* and property, and to his father's title and seat in Darbar. He is an Honorary Magistrate and is recognised as the head of the family. Raj Kumar's eldest son, Krishna Kishore, was made a member of the Honorary Bench of Magistrates for Lahore City in October 1908.

Lala Harnam Das, younger brother of Diwan Ratan Chand, was an Extra Assistant Commissioner and retired from Government Service in 1896. He is an Honorary Magistrate in Lahore, and was for some years Sub-Registrar, but resigned this latter office on account of old age in 1907. He has been given six squares of land on the Gugera branch of the Chenab Canal in recognition of his good services. His son Moti Ram is a Naib-tahsildar in the Sialkot district.



PANDIT AMAR NATH.



The traditions of this Brahman family go back to the year 1244 when Alla-ud-din Masud was King of Delhi. In this year, on account of the persecutions suffered at the hands of the Muhammadans, the whole family emigrated, with other Hindus, from the sacred city of Muttra to Uch near Multan. This new home was singularly chosen and could hardly have been a pleasanter residence than Muttra, as at this very time, according to Farishta, it was overrun by an army of Mughals from Kandahar. Some time afterwards the family settled at Lahore, but when happier times came round returned to its old home at Muttra. One ancestor of Radha Kishan, by name Narayan Das, was celebrated for his learning and piety, and is mentioned in the *Bhagatmala* or 'Fakir's Necklace' of *Nabhaji*. A *farman* of the Emperor Jahangir, granting to Kishan Lal, great-grandson of Narayan Das, twenty-four *bighas* of land at Muttra for the purpose of growing the flowers used in Hindu worship, is still extant. This document has every mark of being genuine, and bears the date 1610 A.D.

Brij Bhukan, son of Kishori Lal, was the very Diogenes of Brahmans. The Emperor Shah Jahan, hearing of his piety, paid him a visit, and was so pleased at his derivation of the word Hindu, from '*hin*,' an abbreviation of '*Hinsa*,' Sanskrit *sin*, and *du*, abbreviation of '*dur*,' Sanskrit and Persian *far*, 'far from sin,' that he desired the Brahman to ask any favour of him and it should be granted. "Do me then the favour," said Brij Bhukan, "of never paying me another visit."



During the reign of Aurangzeb, Kewal Nain, the youngest son of Brij Bhukan, went to Jaipur, at the invitation of Raja Jai Singh I. Here he obtained the charge of a temple, with a *jagir* for its support, which is still held by his descendants. Bansi Dhar, his grandson, was a man of great piety, and numbered among his disciples Suraj Mal, the famous Raja of Bhartpur.

Brij Raj, or as he was generally called Brij Lal, settled in Lahore about the middle of the eighteenth century. He was very much respected by the Bhangi chiefs, who were then rulers of the city; and when Ranjit Singh rose to power he was made Pandit, and appointed to read and explain the sacred Sanskrit books. He held this office, remaining in high favour with the Maharaja till his death in 1833. Like his father, Pandit Madhusudan was a great scholar, and there was no other Pandit in Lahore who had so extensive an acquaintance with Sanskrit literature. In 1808 he was appointed *Dana Dhaksh*, or Almoner to the Maharaja, and chief Darbar Pandit, both which offices he held till the annexation. Madhusudan married the daughter of Misra Batalia, the great Amritsar banker. He was a great favourite of the Maharaja, who in 1824 appointed his son Radha Kishan tutor to the young Raja Hira Singh, whose after-life, mean, sensual and untrue, did not certainly say much for his education.

Radha Kishan, who was, like his father, a Darbar Pandit, was in 1846 appointed to superintend the education of the young Maharaja Dalip Singh.

Pandit Madhusudan held under the Sikh Government *jagirs* of the value of Rs. 9,935. One village, Kila Gujar Singh, had been granted by Ranjit Singh as a '*Dharamarth*' to Brij Lal and his heirs for ever. The other villages included in the estate were grants to Pandit Madhusudan himself. These were, in 1851, released for life, and two gardens at Lahore and Dinanagar granted in perpetuity.

Pandit Madhusudan died in 1863. With his three elder sons he had violently quarrelled, and he consequently left his entire property, with the perpetual *jagir*, to Devi Ditta Prasad, his fourth son by a second wife. This disposition was contested by the other heirs in the Civil Courts. Ultimately, however, the matter was compromised. Devi Ditta Prasad retained all the patrimony with the exception of the *jagir* revenue, which was divided equally amongst all the sons. Devi Ditta Prasad died



in 1876 and was succeeded by his son, Pandit Jwala Dat Prasad, who is Provincial Darbari, but occupies a seat in Divisional Darbar below that of his cousin, Amar Nath.

Har Kishan died before his father, in 1861. He held a considerable position under the Sikh Government and enjoyed *jagirs* of the value of Rs. 900, in addition to a salary for acting as a writer of the Dharm-Shastra Law. On his death his *jagirs* lapsed, a life pension of Rs. 180 per annum being continued to his widow. He left one son, Pandit Amar Nath, who is an Honorary Magistrate of Lahore and a Divisional Darbari. Amar Nath has, since the death of Bansi Lal in 1897, been recognized as head of the family.

Of the *jagir* of Pandit Radha Kishan, amounting to Rs. 5,270, Rs. 4,700 were released for life, and a garden yielding Rs. 100 per annum in perpetuity. Radha Kishan died in 1875. He was well known and was much respected. His exertions in the cause of education were considerable. He was one of the first to advocate female education, and when the American Mission opened an English School at Lahore his sons were among the first pupils. He sent one of them to study at the Lahore Medical College, when the prejudices against it were still strong. The Pandit was a distinguished Sanskrit scholar, well versed in Hindu Law. When the Punjab University was founded Pandit Radha Kishan set himself out to proclaim its merits throughout the different States of the Punjab, and was thus instrumental in securing large donations from most of the chiefs. In recognition of these special services and of his scholarly attainments, the Pandit was made a Member of the Senate and was appointed one of the Board of Examiners in Sanskrit; and the Sanskrit Text Society of London conferred upon him the honour of membership. He published a Sanskrit Grammar, a Manual of Hindu Medicine and other learned works. The Pandit was held in the highest esteem by the late Sir Donald McLeod, whose certificate of the Pandit's merits is worthy of record. It is dated 22nd August 1870 : "Pandit Radha Kishan is one of the worthiest, most respected and most valuable of the citizens of Lahore. He is a man of learning, and has done much to promote the interests of Oriental learning. It was a letter addressed by him to the Viceroy which led to the adoption by Government of more strenuous and systematic measures for the preservation and collection of manuscripts than was formerly the case. He is a correspondent of Professor Goldstucker, through whom he has presented valuable manuscripts to the Sanskrit Text Society, and he has



been a most hearty and useful promoter of the Punjab University College movement. He has creditably assisted the officers of Government at all times in educational matters; he has taken an especially active interest in the cause of female education; and on no occasion has he been found wanting, when any opportunity has been afforded him, of assisting in matters calculated to promote the public good."

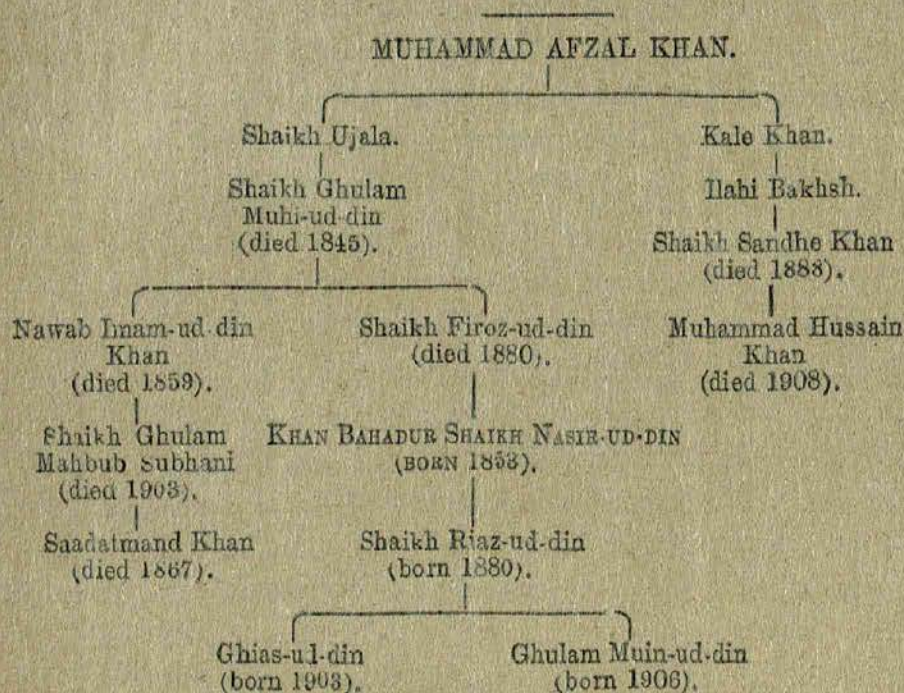
Professor Goldstucker, who received a catalogue of the contents of the Pandit's Sanskrit Library, expressed his surprise at its "magnificence and richness; many of its works being utterly unknown in Europe." In 1884 the Local Government confirmed his proprietary right in two thousand acres in the Chunian tahsil to his son Rishi Kesh, he having fulfilled the condition of bringing one-half under cultivation within fifteen years of the grant. The Pandit made a garden in this village (Kot Radha Kishan) on the line of railway between Lahore and Multan, and he built a commodious bungalow with out-offices and a fine tank, and in other ways greatly improved his property. To Pandit Rishi Kesh was continued for life a *jagir* income of Rs. 1,200, the remainder having lapsed upon the death of Radha Kishan. He held in addition the village of Kot Radha Kishan already mentioned, yielding a rental of about Rs. 6,000.

Pandit Rishi Kesh joined the Board of Honorary Magistrates at Lahore in 1878. He was appointed a Member of the Municipal Committee in 1870, and succeeded his father in the Senate of the Punjab University. Much of his time was devoted to the public service; and his family possess many testimonials in the form of *sanads* from Government acknowledging his assistance on various occasions. He died in 1888, much regretted by all classes.

His eldest son, Pandit Bansi Lal, who succeeded him, died childless in 1897. He left the land in the Chunian tahsil and a small garden near Lahore to his widows. On his death Pandit Amar Nath succeeded to his seat in Divisional Darbar and to one-third of the family *jagirs*. An equal share is held by Jwala Dat Prasad, and the remaining third is held jointly by Sohan Lal and Panna Lal. Pandit Amar Nath is in addition the proprietor of a certain amount of land in the Lahore and Sharakpur tahsils, and of house-property in Lahore. His eldest son, Bhagwan Das, is an accepted candidate for the post of Naib-tahsildar and is at present serving as a lent officer in the Punch where he is Personal Assistant to the Wazir. Pandit Amar Nath's younger son, Shambu Nath, was educated at the Aitchison College and has been recommended for nomination as Tahsildar,



KHAN BAHADUR SHAIKH NASIR-UD-DIN.



Shaikh Ujala, of the Kalal tribe, was a munshi in the service of Sardar Bhup Singh of Hoshiarpur. His son Ghulam Muhi-ud-din, when very young, attracted the attention of Diwan Moti Ram, son of the celebrated General Mohkam Chand, who placed him in attendance on his second son, Sheo Dayal. Here he soon became a man of importance, and managed all the affairs of Sheo Dayal, whose two brothers, Ram Dayal and Kirpa Ram, also favoured the young man and advanced his interests.

In 1823, when Muhammad Azim Khan of Kabul had marched to Peshawar to attack the Sikhs, Ranjit Singh wished, if possible, to induce the Afghans to retire without fighting. Kirpa Ram put Ghulam Muhi-ud-din forward as well-suited to carry on the negotiation, and he accordingly bought over the 'Pir,' or spiritual adviser of Muhammad Azim Khan, who persuaded the Sardar to retire to protect his family and treasure at Michni, which the Sikhs intended to seize. Yar Muhammad Khan, brother of Muhammad Azim Khan, was also under Sikh influence, and the result was that the Afghan army was hastily broken up, and retired in confusion upon Michni and Jalalabad. Maharaja Ranjit Singh took possession of Peshawar, and, not thinking it wise to remain there long, divided the territory between Yar Muhammad Khan and Dost Muhammad Khan, and returned to Lahore. Before he left, Ghulam Muhi-ud-din was sent on a



mission to Muhammad Azim Khan, on the part of the Maharaja. He told the Sardar of the capture of Peshawar, and its delivery to the brothers who had betrayed him; and the news so affected the chief with mortification and anger, that he fell ill and died twenty-two days later.

In 1827 Shaikh Ghulam Muhi-ud-din accompanied his patron Kirpa Ram to Kashmir, where the latter had been appointed Governor. The Shaikh became sole agent for Kirpa Ram, and he exercised his power with great cruelty and tyranny. In 1831, when, through the enmity of Raja Dhian Singh, Kirpa Ram was recalled, Ghulam Muhi-ud-din was also summoned to Lahore, fined and imprisoned. But later in the same year he again proceeded to Kashmir as Agent and Lieutenant of Prince Sher Singh, who had been nominated to succeed Kirpa Ram. The Prince knew little business, and the Shaikh acquired more power than ever, which he used more ruthlessly than before. The people cried out bitterly against his oppression, and, to add to their distress Kashmir was in 1832 visited by famine. The Shaikh was again recalled to Lahore and fined. He protested against the amount of the fine, which he said he could never pay; and the Maharaja directed Misra Rup Lal to confiscate his property at Hoshiarpur. There was found concealed no less than nine-and-a-half lakhs of rupees. Vainly the Shaikh swore that this was money accumulated by his father in the service of Sardar Bhup Singh; but Ranjit Singh well knew that the little Sardar had never seen a lakh of rupees in his life, and that the treasure had been wrung from the starving Kashmiris. He confiscated the whole, and fined the Shaikh Rs. 25,000 besides.

Ghulam Muhi-ud-din remained for some time out of employment, till Bhai Ram Singh, wishing to have a friend about the person of Nao Nihal Singh with ability sufficient to counteract the influence of his enemy, Diwan Hakim Rai, placed him in the service of the Prince. Here he rapidly became a great favourite; and he accompanied the Prince to Peshawar and became his chief fiscal Minister. In 1839 he was made Governor of the Jullundur Doab, and in the hot season of the next year was sent with General Ventura to subdue the Rajputs of Mandi. The progress of the troops was slow and, in September 1840, Sardar Ajit Singh Sindhanwalia was sent to their assistance with an additional force.

When Nao Nihal Singh was killed on the 5th November, the Shaikh was still in the hills; but he quickly returned to Lahore and espoused the cause of Mai Chand Kaur, mother of the deceased Prince. When Sher



Singh ascended the throne, the Shaikh excused his opposition to him on the ground of fidelity to his late master, and so convinced Sher Singh of his sincerity that, on the arrival of the news of the murder of General Mihan Singh, Governor of Kashmir, by his own men on the 17th April 1841, the Shaikh was appointed to succeed him. He immediately left for Kashmir, and his son Imam-ud-din Khan was summoned from Mandi to take charge of the Jullundur Doab.

Raja Gulab Singh was sent with Ghulam Muhi-ud-din to restore order in Kashmir. The former had his hill troops; the latter the Jullundur levies, chiefly Muhammadan. The Hazara troops and the Afghans of Pakhli and Dhamtaur who had revolted were, after some fighting, reduced to submission, and lastly the Kashmir mutineers were defeated and disbanded. The Shaikh, who was Governor more on the part of Raja Gulab Singh than of the Lahore State, raised new regiments, consisting partly of hill Rajputs, subjects of Gulab Singh, and partly of Muhammadans. Being himself a Muhammadan the Sikh authority in Kashmir depended thenceforward very much on the fidelity of Raja Gulab Singh.

The leading man in the hill country was Sultan Zabardast Khan, Raja of Muzaffarabad. His capital, at which a small Sikh garrison was stationed, was on the road from Hazara into Kashmir. He was a man well disposed to the Lahore Government, in favour with Sher Singh, and had done good service in putting down the mutiny in Kashmir. This chief, about two months after Sher Singh's death, was treacherously seized while at prayers in a mosque by Ghulam Muhi-ud-din, imprisoned and his *jagirs* confiscated.

At the same time disputes arose between Gulab Singh and his nephew Hira Singh, and the former used every means to attach the people of Kashmir and the hills to himself. In this he partially succeeded; and at all events he showed the hill chiefs and Muhammadan population their own strength and the Sikh weakness so clearly that they determined to make a stand on their own account. Accordingly, in August 1844, Habib-ullah Khan of Pakhli attacked the Sikh garrison of Khorī; but Ghulam Muhi-ud-din sent five hundred men to its relief, who defeated the insurgents and slew their leader. Soon after this, Raja Sultan Khan of Khorī, joined by a son of Habib-ullah Khan and other hill chiefs, attacked and reduced Khorī, and in October marched to Muzaffarabad and attacked the forts. Ghulam Muhi-ud-din sent nearly all his Sikh troops to the relief of



the garrison; but they were attacked and defeated by the insurgents, who burnt the town and killed such of their Sikh prisoners who would not adopt the Muhammadan faith. The son of Raja Zabardast Khan and the Rajas of Dobheta and Uri now joined the insurgents, who became so strong that, in November, they seized Baramula and occupied the *pargana* of Saupur, within a short march of the capital.

Ghulam Muhi-ud-din now first informed the Court of Lahore of the insurrection. General Gulab Singh Povindia, then on his way to Peshawar, was ordered to advance into Kashmir with his troops. Reinforcements were also sent by way of Poonch and Jammu, but those sent by Raja Gulab Singh soon halted, the depth of the snow being the excuse; but the real reason was that the Raja did not wish to co-operate heartily till he had secured some advantages for himself; a retention of the salt mine leases; the re-possession of Hazara; and the restoration to favour of chiefs like Chatar Singh Atariwala, who in the late quarrel had espoused his cause.

The troops that marched by way of Poonch were commanded by Imam-ud-din Khan, son of Ghulam Muhi-ud-din. This young man, though he had served in the Derajat under Prince Nao Nihal Singh, had never been in action, and had no military reputation. He joined the Kashmir expedition with the greatest reluctance, and only consented to go on the understanding that no Sikh troops were to accompany him, for he was hated by them as the murderer* of Bhai Gurmukh Singh and Misra Beli Ram.

In the meantime Kashmir had been entirely overrun by the insurgents, and Ghulam Muhi-ud-din was shut up in the fort of Hari Parbat. The Muhammadan troops had revolted, the hill Rajas were all up in arms, and the Sikhs found they had their most difficult conquest to make over again.

* After the destruction of the Sindhanwalias, Raja Hira Singh arrested Bhai Gurmukh Singh, Misra Beli Ram and his brother Ram Kishan, and made them over to Imam-ud-din Khan, who confined them in the stables adjoining his house, and here, a few days later, they were all three murdered.

Bhai Gurmukh Singh was an inveterate enemy of Raja Dhian Singh, and no surprise can be felt at Raja Hira Singh desiring his death; but Misra Beli Ram and his brother, though opposed in policy to Dhian Singh, were harmless men, and very generally beloved. Their death was barbarous and unnecessary. Misra Rup Lal, who had been employed in 1832 to confiscate the property of Ghulam Muhi-ud-din, was brother of Misra Beli Ram. By the murder of the latter it was supposed that the revenge of the Shaikhs, rather than that of Raja Hira Singh, was satisfied.



Among the Ynsufzais of Pakhli and Dhamtaur, and the tribes of Khaka and Bhamba, the insurrection was a religious one, and a man came forward calling himself the *Khalifa* or vicar of the Sayad*, and was joined by all the fierce population in the attack upon Hazara and Kashmir.

The force of Gulab Singh Povindia and Diwan Mul Raj† at length advanced to Muzaffarabad and relieved the garrison. It then marched into the valley, and after some severe fighting the insurgents were defeated. Raja Zabardast Khan was reinstated at Muzaffarabad, and the neighbouring Rajas were made subordinate to him. In February 1845 Shaikh Ghulam Muhi-ud-din tried to open negotiations with the English Government, to which he tendered his allegiance and that of Raja Rahim-ullah Khan of Rajaori. His proposals were rejected; and soon afterwards he died, it is believed, from poison, and his son Imam-ud-din Khan, who was in Kashmir at the time, succeeded him as Governor.

The Shaikhs (as the father and son were called) had neither family nor influence, and were useful to the Lahore State, chiefly as being unscrupulous collectors of revenue. Their names are not remembered with any affection either in Kashmir or in the Jullundur Doab. They were hated by the Sikhs, and this was considered as a guarantee for their fidelity; but both father and son had a natural genius for treason and intrigue, which no considerations of prudence could overcome.

Imam-ud-din Khan was Governor of Kashmir when that province was made over to Maharaja Gulab Singh by the treaty of the 16th March 1846. This transfer was not popular at Lahore, and to Raja Lal Singh, the Minister, it was especially distasteful, for Gulab Singh had always been his rival and enemy. He accordingly sent instructions to Imam-ud-din Khan to oppose the Maharaja, and directed the troops to obey the Shaikh implicitly. Imam-ud-din Khan was willing enough to comply. He was very rich, and he understood that the success of the Maharaja signified not only the end of his exactions, but also the rigid scrutiny of his accounts by his declared enemies. It was popularly reported at this time that the family possessed from seventy lakhs to two crores of rupees; and although this

* Sayad Ahmad, who was defeated and slain by Sher Singh and General Ventura in 1831. His followers (who are numerous all over India) asserted that the river shrank back to aid his escape and closed upon his pursuers, and that he would reappear and lead them to victory. His last stand was made in Pakhli and Dhamtaur.

† Diwan Mul Raj was Governor of Hazara, and must not be confounded with Diwan Mul Raj, Governor of Multan.