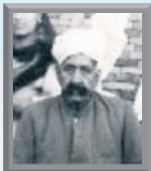


# **Kapur's Heritage**

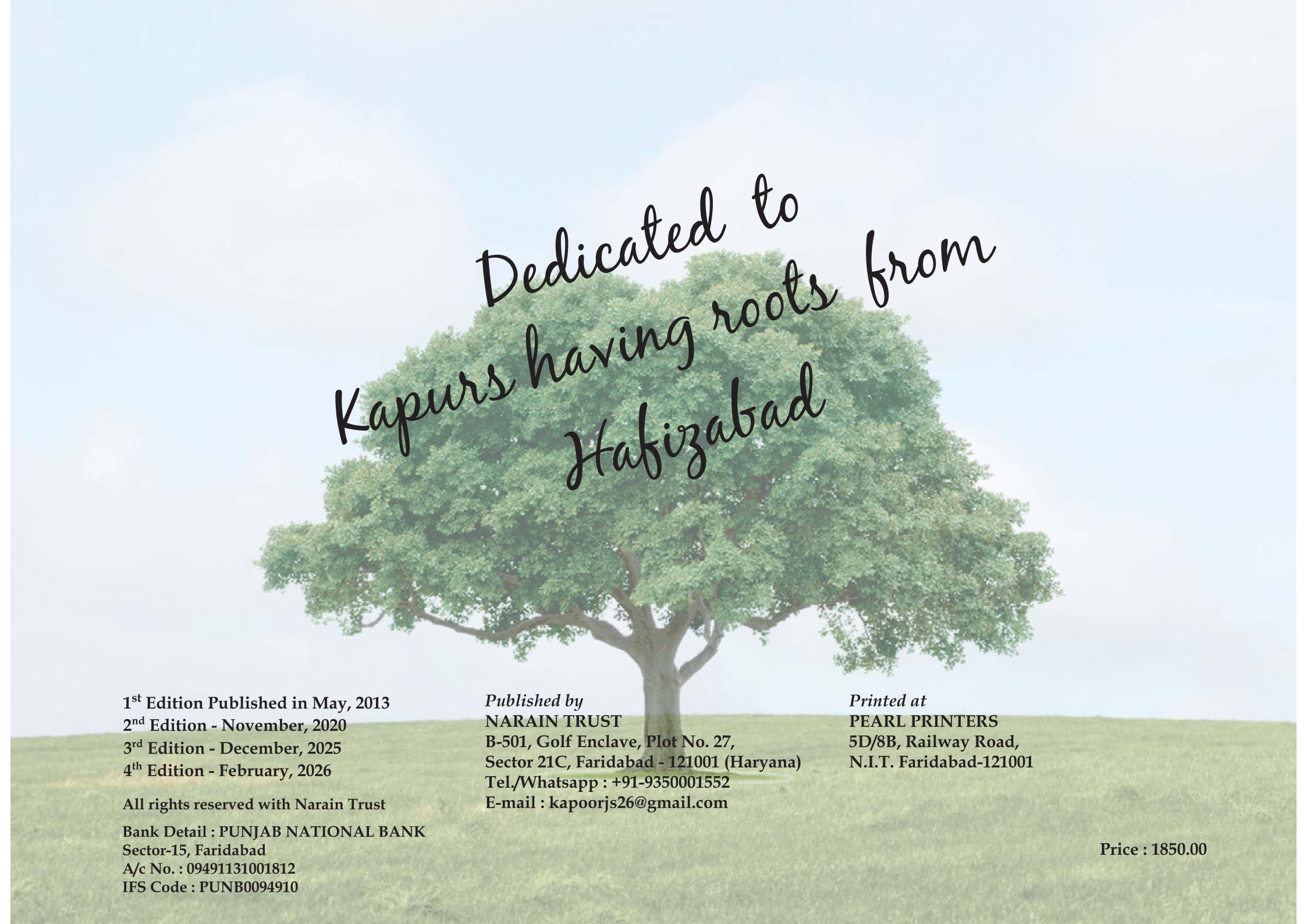
## **Lala Lachi Ram (Hafizabad)**

4<sup>th</sup> Edition



**Joginder Singh Kapoor**

**Compiled by: Sandeep Kapoor & Sanjeev Kapoor**



*Dedicated to  
Kapurs having roots from  
Habizabad*

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# *Prologue*

Born at Hafizabad (Pakistan) in the family of kapur's which migrated to India in 1947, I have been listening stories of the ancestral i.e. their Royal, chivalrous living, religious harmony etc. which I always relished and was very anxious to know more about the family and the town where I was born. After long waiting, it was the year 2007 when I had a chance to visit Pakistan where I heard lot of stories, good deeds of Kapurs and absolute religious harmony in the town, which further ignited my desire to collect and write some of the facts for the benefit of all.

I started collecting data pertaining to Kapur's from various sources including Pakistan, National Achieves of India and individuals in India as well as Pakistan etc and. but later found the job undertaken was colossal and difficult. However, with the encouragement of friends like Dr. Aziz Ali Sheikh (Pakistan) and many more friends and family members specially Varun Kapur, the book—Kapur's Heritage Lala Lachi Ram Kapur, which traces the family for about 273 years could be published in the year 2013, which got lot of appreciation in the country and abroad from the kapur families.

The 2 addition was necessitated due to the popularity of the first addition and demand from the kapur family, and also the collection of more data, some amendments, and improvements. I am highly thankful to those who have shown interest in the work, effort put in and provided/ updated their family information.

I owe my special gratitude to those who have suggested improvements and rectification.

I have taken utmost efforts to present correct names, have synchronise/verified the data collected from different sources, but still there can be possibility of some errors or omissions for which I would like to be excused. The additional information of the family and suggestion are welcome.

The publication of the book is a great venture and hope would remain pride of the kapurs and the coming generations would be proud of the glory of their ancestral.

The book contains a brief description of Hafizabad, its geographical location, linkage with other places by road, by rail and through water etc. The culture, professions and absolute religious, harmony between the communities and their celebrating of various religious and social function together.

The book enumerates a few facts about the kapur family i.e., their profession, royal style of living & rituals, Celebration of different functions and Songs for each occasions birth of male child, engagement, marriage and even death.

The list of those who have contributed in this venture is very large I am highly thank full to all of them. I am especially thankful to my son Sanjeev Kapoor for his help in compiling of data, designing of the book and help in getting the same printed, Varun Kapoor for continuously encouraging and supporting financially. His contribution in correcting the final draft of the book was again of utmost importance.

Last but not the least I am thankful to Narinder Khurana, owner Pearl Printers and Mrs. Harjeet Kaur for their designing and printing of the book

## **Felicitation**

Dulley Di Baar District Hafizabad is such a region of Punjab which gave birth to many renowned personalities. Dullabhathi, a symbol of courage and bravery, is considered to be the landmark of this region. And many other people from this zone have been creditable personalities in the past.

Some of them belonging to Kapoor Family. During Sikh reign, individuals from this family were deputed on important posts. It has been a significant tribe during English reign as well. Joginder Singh Kapoor, belonging to this elegant and well-known family, he along his family migrated to Faridabad, India, at the hour of Indian partition. He has several times visited to see his birthplace. I got the opportunity of meeting him when he came to Pindi Bhatiyian to receive Dula Bhati Sangat Award.

He compiled history of Hafizabad in English and he also mentioned his visit to Hafizabad and Pindi Bhatiyian in book he printed. His written book "Kapooran e Hafizabad" mentions the history of his tribe and its family tree.

He undoubtedly has saved the services and character of history makers and significant role players of Kapoor Family. Thus, Joginder Singh Kapoor will be remembered as the son of Hafizabad.

**Prof. Asad Saleem Shaikh**

Principal

Govt. Degree College Pindi Bhattian Distt. Hafizabad (Punjab.pk)

In a cosmopolitan world, the whole planet is a village and all humanity brethren. However, that should not discourage us from being curious about our pedigree.

I feel that this is the intent of the work undertaken by Sh Joginder Singh ji who has rather spent a lifetime on the study of heritage of the Kapurs of Hafizabad.

I genuinely admire the mammoth task he has accomplished and am quite upbeat that in this 3rd enlarged edition of the book, he has also covered the gen X of the Hafizabadi Kapurs, now settled the world over.

Using this book that helps identify the proud lineage of the community, I could trace my bloodline spanning through 15 generations.

I am sure all the Kapurs of Hafizabad will remain forever indebted to Sh Joginder Singh ji for connecting them to their kin. I congratulate him and convey my sincerest wishes that he continues his really amazing work for years to come.

**Daljit Singh Kapur**

IES 1979 Batch (Retd).

Toronto, Canada.

Hafizabad a region in West Punjab has produced many prominent personalities in the area of bravery,, love, humanity and help in maintaining perfect religious harmony like Dhulla Bhatti, Heer Ranja, Babu Ram Dayal Kapur, Dr. Maharaj Krishan Kapur, Dewan Hari Kishan Kapur etc.

Kapur family was very famous and powerfull in the region during the Sikh and British period and many individuals of this clan were on significant posts.

Hafizabad has given birth to many popular stars and birth to a number of renowned scholars and writers like S. Dewan Singh Maftoon, Sh. Hira Lal Chopra, Dr. Daulat Ram Chopra and Deena Nath Passi etc.

Joginder Singh Kapur migrated to India in 1947 with his family. He visited his birth place in year 2007 and subsequently wrote book “Hafizabad An Ancient and Unique City”. A Gateway to Punjab culture which was given Dewan Singh Maftoon award in 2011. His next book “The Journey Faridabad-Hafizabad-Pindi Bhattian is also a sought for book in Pakistan.

Recently Author’s book Kapur’s Heritage 3rd Enlarged Edition is a land mark and remarkable research. In the book he has given history, lineage, customs, culture, profession of kapurs. The Kapurs are now spread over globally and excelling in all professions.

Their folk songs for every occasion and a brief of partition period.

I am sure the book would be appreciated by present generation and will be one asset and reference book for the coming generation.

**Aziz Ali Sheikh**

Writer & Historian

Post Office Road, Hafizabad (Pakistan)

My younger brother has created a history by publishing the book Kapurs heritage with 18 generations and details of about 1699 individuals.

He writes very nicely a brief description of traditions, customs, songs sung at different occasions, dresses of Kapur, a brief of partition, harmonious relation between 2 communities and celebration of all festivals together with enthusiasm.

We are proud of his amazing research and hard work.

**A S Khurana**

President SARV Gurdwara Committee  
Faridabad.

I have gone through the 2<sup>nd</sup> edition of Kapur’s Haritage and find the book as an amazing research work. My younger brother Joginder Singh Kapoor has made impossible work possible by tracing details of about 1600 individuals and 18 generations. The book has very good information of profession, habits, rituals, the songs, traditions etc of the vibrant and bold family.

I am very proud of my brother and recommend Every one of the Kapurs to keep this book and keep some traditions of the family alive.

My best wishes.

**Rajinder Singh Kapur**

Retd. Assistant Commissioner  
Himachal Pradesh

I extremely appreciate hard work in writing Kapurs Heritage 3rd enlarged edition which traces our family lineage from LalaLachi Ram 1740 by collecting of data of about 1800 individuals and their families, He has very nicely written the tradition, folk songs, professions and rituals of Kapurs.

I am proud of you, respected brother for this research work and pay my ancestors regards and lot of good wishes.

**Dewan Sudhir Kapur**

Panipat

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## HAFIZABAD

Hafizabad is a city and capital of the Hafizabad district located in Punjab, Pakistan. The city of Hafizabad is situated 30 miles west of Gujranwala and is 37 miles away from Wazirabad. The river Chenab forms its Northern and North-Western boundary, on the North-West it touches Mandi Bahauddin, in South, it has Sheikhupura, on the West it has Sargodha and Jhang, and Gujranwala is on the East. The geographical coordinates of Hafizabad are 32.4' north 73.41' and has an Altitude of 207m. At the time of the partition in August 1947, it was the eighth railway station from Lyallpur (renamed to Faisalabad).

Hafizabad, at different times, has been ruled by many kings who had their capital in this area of Punjab. In the early seventh century, the Chinese traveler and Buddhist monk Hyun Tsang (alt. Chinese name Xuan Zang) also came to this area and stayed at Jaipura (now known as Kot Hasan Khan), a village in Hafizabad Tehsil. In Ain-e-Akbari (Akbar's biography) Hafizabad is mentioned as a Pargana in the Rachna Doab under the Lahore division. When Alexander the Great invaded India in 327 BC, the area of Sandal Bar on which Hafizabad is situated was well populated.

During the regime of Ashoka, the Great, Hafizabad was a big centre of Buddhism, and the big city of Asrora existed here, from here big statues & stupas have been found. The area was known to have been thickly populated along the River Chenab, both in the Hindu & Bodh periods.

There are several versions as to how the town was named Hafizabad, but a common belief is that Hafiz, a minister in King Akbar's court and one of his favourites, got inhabit a township which took after his name as Hafiz Manarak, later getting renamed as Hafizabad

During the Muslim period, the area of Punjab became a passage for Muslim Armies and Caravans going from Sindh to Sialkot, Kashmir, and Kabul who used to go through Hafizabad.

In the period of King Aurangzeb, the royal title holder Lachi Ram Kapur came to this place, he established relations with the Chopra caste and settled at Hafizabad. Over time as the influence of Samara & Arabs was eliminated in the Punjab region, and the power came into the hands of Hindus, the town developed as a Hindu town. The early Hindu inhabitants of Hafizabad were considered to be Chopras and Kapurs, who were rich and famous and owned about 2/3<sup>rd</sup> of the property in the town.

The **Mughal Empire** was already on its downfall during the regime of Aurangzeb, and after his death in AD 1707, wars of succession followed which made the empire both internally and externally weak. The Punjab region during most parts of the 18<sup>th</sup> century, between 1716 to 1799, was highly turbulent, as the rise of Sikhs and foreign invasion from Nader Shah of Iran created a lot of instability. The first large foreign attack on Hafizabad was of Nader Shah of Iran followed by endless attacks by other raiders. The foreign raiders used to loot the city and go back, after which the local raiders and thugs would come and take their bounty. It was also a saying among people of Hafizabad at that time '*Khadda Peeta Lahe Da, Baki Bacha Nader Shahe Da*' (What so ever you eat that is yours, anything you save, that Nader Shah will take).



The ancient town of Hafiz Manark, which had been established by Hafiz during King Akbar's reign got vanished due to numerous raids and attacks by foreign invaders. With the return of normal conditions, the people of the city started coming back and founded a new township with the same name, which is the present city Hafizabad. The people got together and made one market and to its north and south three streets leading to residential places named as Kucha Chopran, Kucha Sethian, Kucha Kasaban, Kucha Tandanan, Kucha Mahantan, Kucha Wadhawan, and constructed watch-towers and high walls around the town. The area was divided under the leadership of different Sardars (leaders) who constructed Qilas or forts for their protection ie. Qila Didarsingh, Qila Mihan Singh, Qila Sahib Singh, etc. which were under the overall protection of Hakim Dayal Singh Merakotia. Hakim Dayal Singh had his residential house in Kucha Tanduwan and his Dewan-Khana (public court) was at a place called Chah Qaziwala. Under the protection of the foresaid headmen, the people from all religions got settled in Hafizabad and when others got confidence they also started coming back. Sardar Gurbaksh Singh Kapur in his book '*Kapuran-e-Hafizabad*' describes that our ancestors ran to Kurali during the period of lawlessness and returned after the restoration of law & order and they named their street Gali Kapuran and the families of six brothers started living there, they made six houses and six shops and made the eastern gate of the city and thus the **Kapur Kunba** was established at Hafizabad.

The research has revealed that the new city of Hafizabad starts from Kucha Sardar Jawahar Singh Kapur and the city came into existence in the year 1760. Sardar Gurbaksh Singh further writes that for making houses these people brought wood etc. from ruins of Sayyed Nagar near Alipur Chatha. The power of Sikhs affected common people to a great extent and the majority of Hindus adopted Sikhism.

The city was within a circular road. The Hindu population was in the middle and Muslims lived along the outer side of the road. The city had Tehsil, a Public Park in the East, and on the West well of Bawa Lal and Devi Dwara, and a hospital and towards south-west Idgah Akbari. On the South a graveyard, on the North along the road a well (Chah Kazi wala) with its lush green vegetables and flowers. The water of this well was used unto Mandi Tirath Ram Kapur. In addition to this well, there were four more wells which were used by the public for the bathing, etc. The old road to Gujranwala was through Qilla Didar Singh, the travel used to be on foot, horses, and bullock driven carts. The Tonga (horse-driven cart) stand was near the Eastern gate of the city and near Shivala Kapuran (Shiv temple) and later with the coming of the rail the horse carts were reduced. The horse carts used to take 10-12 hours to reach Gujranwala and were plying in groups due to the fear of dacoits.

The people hardly used to keep watches even in the offices there was no watch, the time was calculated with the help of the movement of stars, water dropping, and later with the help of sand dropping. The first Clock in Hafizabad was along the wall of the Tehsil office and the clock was a strange thing for the people over there particularly the movement of the Pendulum. The people were accustomed to calculate time through different unique methods- one interesting story is that the Tongas used to start at 5 am for long distances in groups and they used to get up one hour before far preparation, etc. One Tongawala—when asked by his colleagues to get up since the Tehsil clock has struck four would reply' '*Munu hale Muter Nahi Aya, Char kive waj Sakte Nai, Tehsil Da Ghanta Galat Hai*' (I am still not having the urge for urination then how it can strike four, the clock of Tehsil is wrong) and concerned Tongawala was proved to be correct.

Hafizabad was very famous for its functions, lifestyle, grandeur, Gurudwara Chavi Patshahi, Samadh Bawa Bhan Shah, various festivals, and especially Ram Lilla.

Hafizabad was known to be very jovial, lively, and a full of life community where Hindus & Muslims used to celebrate religious and social functions together with great enthusiasm. The religious harmony and respect for mutual beliefs and sentiments were to such extent that in Hafizabad neither Beef nor Pork was sold or consumed. In my recent visit to Pakistan, I was told that even today, the older residents of Hafizabad do not consume Beef - for which BBC Television had interviewed people to know about the reason.

During the **Indian Rebellion of 1857**, which is also called the **Indian Mutiny**, and throughout the Indian Independence movement, Muslims and Hindus fought together for India's freedom struggle against the British rule. The Congress in August 1942 under the leadership of Mahatma Gandhi passed a resolution for the British to 'Quit India' which was followed by the resolution of the Muslim League in Karachi December 1943 'Divide and Quit India' - this suddenly created wide differences and a big divide between the two communities, that could never be bridged again. Declaration of 'Direct Action Day' by Muhammad Ali Jinnah (one time a Congressman and later the leader of the Muslim League) resulted in widespread communal rioting and massacre between Muslims and Hindus in the city Calcutta in August 1946. This compelled British to leave India by August 1947, instead of earlier declared plans of August 1948. Winston Churchill (who was British Prime Minister until 1945), is known to have strongly condemned Great Britain's ill-planned disengagement from India in 1947 and called it a 'Shameful flight from India'.

After the declaration of independence, Hafizabad was quite peaceful until 12<sup>th</sup> August 1947; although underlying currents of insecurity and fear were prevalent and widespread. Both communities had organized massive vigilance, formed volunteer groups, and procured weapons and iron gates fixed up mainly in Hindu areas.

The trouble in Hafizabad started on the evening of 13<sup>th</sup> August when some Hindu owned shops were broke open, looted, and burnt. On 14<sup>th</sup> August the disaster started from Mandi Balaki Ram where almost all the shops were broke open, looted, and burnt. The rioting and looting now were in full swing in the city.

On 15<sup>th</sup> August; early morning four brothers- Mool Raj Kapur, Sardarilal Kapur, Satya Pal Kapur, and Vasdev Kapur went for a walk along the railway line and on their way back were attacked by a group of 20-25 persons. In the attack, two got killed and the other two were saved by Ch. Narain Das Kapur, who was highly respected by Muslims and was a very close friend of Malik Ali Bahadur (President of Muslim League, Hafizabad). Later about 9 AM, a big crowd gathered opposite Gurudwara Chavi Patshahi who wanted to hoist the Pakistan Flag on Gurudwara which was strongly resisted and there was a significant exchange of fire between the Police+Crowd and the Nihangs, who were residing in the Gurudwara. Assessing the situation the Police and the Muslim leaders advised the crowd to retreat without loss of life on any side.

The crowd now proceeded towards Mohallah Kapuran which had a solid defense and here also Muslim leaders played a wise and brotherhood role and advised the mob to go towards the main Bazaar and Tehsil Office instead of any residential locality. The crowd later had a huge peaceful procession in the main Bazaar.

On 16<sup>th</sup> August, due to fear of life, Hindu families gathered at Railway Station to leave Hafizabad for going to East Punjab. At this time several senior members of the Muslim community felt emotional and came to the Railway Station under the leadership of Malik Ali Bahadur and convinced their non-Muslim brethren not to leave Hafizabad, even though it was now in Pakistan, and brought the majority of them back. The town remained peaceful for some days, but this love and communal harmony could not last long since the same was not in the interest of mischief-mongers and rioters. *These mischief-mongers and rioters have no religion, and on their eyes band age of lust and greed was tied and their hearts were full of hatred.*

On 24<sup>th</sup> August, at about 8 o'clock at night, all of a sudden a crowd started looting shops in the city. The Mandir in Arianwala Bazaar was attacked and the Pujari was seriously injured, the crowd later tried to enter the residential streets which were resisted by Hindus by throwing stones and boiling water, etc. from their rooftops.

On 25<sup>th</sup> August, the looting and disaster continued in the town, a crowd attacked Ram Bhawan and wanted to put it on fire which was saved by Maer Fazil and Arian Braderi. On the same day, a military convoy came to Hafizabad, set up a camp in the Dera of Dewan Mulkh Raj Kapur & Dewan Milkhi Ram Kapur, and imposed a curfew from 7 pm to 4 am, thus bringing some peace to the town. The mayhem and murders continued in the surroundings of Hafizabad and for the affected families, Samadhi Bawa Bhan Shah and Harkaur Girls school were declared as camps.

The evacuation of Hindus from the Hafizabad area started on 8-September when the first military convoy of 30 trucks took around 800 to 900 Hindus & Sikhs for East Punjab.

There were many such treacherous, horrifying as well as good experiences however I have written experiences of which I have myself witnessed or have firsthand knowledge.

### **LINKAGES OF OLD HAFIZABAD WITH OTHER AREAS**

Before the start of the Railways at Hafizabad the trade here was through waterways. The river Chenab was of utmost importance for Hafizabad and the goods used to be sent up to Sakher through boats. The boats used to start from Sudara and thereafter Rasul Nagar which was a big port. Pharuki Mohammedpur and Chuchuk were also river ports in Hafizabad area. The groups of boats used to start from Rasulpur and take goods unto Multan & Sakher after stoppages at different places in between. The Hafizabad used to send pure ghee and wood to Multan.

#### **Road Travel**

One road was from Gujranwala to Qilla Didar Singh, Nokhar, Hafizabad, and Jalalpur, the second road from Gujranwala to Pindi Bhattian via Wazirabad, Saroke, Rasulpur, Vanike, and Jalalpur, The third road were from Hafizabad to Wazirabad via Akalgarh (AlipurChatha) and Saroke. The fourth road was from Sheikhupura to Pindi Bhattian via Churkhana (Farukabad) Khanga Dogra and Sukheke. The fifth historical road was from Hafizabad to Lahore via Jabran, Qila Shekhupura, Shahdera, and the same road going up to Vanike and Kaderabad.

At Hafizabad, the old road to Gujranwala was through Qilla Didar Singh, the travel used to be on foot, horses, and bullock driven carts. The Tonga (horse-driven cart) stand was near the Eastern gate of the city and near Shivala Kapuran (Shiv temple) and later with the coming of the rail the horse carts were reduced. The horse carts used to take 10-12 hours to reach Gujranwala and were plying in groups due to the fear of dacoits. All the roads were not metalled.

The buses (coal operated) started operating only just before partition.

#### **Railway Line**

The first train connecting Hafizabad was started from Wazirabad to Lyallpur in August 1895 followed by a train from Wazirabad to Sangla Hills to Lyallpur in February 1896, later extended up to Toba Tek Singh in April 1899 and up to Khanewal in 1900.

#### **Irrigation, Farming, and Trade**

In the year 1885 a canal named upper Chenab was taken out from the river Chenab near Wazirabad and divided into two parts at Sagar and as the result of this canal network and the irrigation through river water the agricultural yield of the area was increased by manifold and people became prosperous.



The main crops of the area were wheat, rice, and cotton. The Hafizabad people being hard workers, bold and innovative started laying huge gardens with a variety of fruits, and Hafizabad was used to be called the city of Gardens. The Red Blood Malta of this place was famous in the whole of India.

Hafizabad was also famous for the weaving of *Khes* (a type of bed cover) and *Lohi* (warm shawl blanket).

## **KAPURs of HAFIZABAD**

The Kapur family has the origin from the Khatri/Kshatriya community which has thousands of castes and as per hierarchy, Kapurs are considered the superior most Kshatriya caste. They are handsome, tall, strong, and brave, settled mainly in North India, and have excelled in various fields including Army and Film Industry. One story about them is that three Khatri named Mehar Chand, Khan Chand, and Kapur Chand went to Delhi and appeared before the Rajput wife of King Akbar who considered them as great warriors advised them to have marriages only between the 3 Punjabi Khatri families, i.e. why they are called *Dhai-Garh Khatri*s.

The Dhai Ghar Khatri (i.e. 2 ½ since the number 3 was considered unlucky) originally consisted of three clans (family groups) of North India including Kapur/Kapoor, Khanna, Mehra/Malhotra. Along with the Seth family, these form the Char Ghar grouping. With the Chopra, Dhavan, Mahendru, Sahgal, Talwar, Tandon, Vohra, and Wadhawan sub-castes, all 12 forms the barah-jati (12 Khatri castes) grouping within the Punjabi Khatri

s. In the present book, we would be writing about Kapurs of Hafizabad where the elder of this family Lachi Ram Kapur s/o Hira Nand Kapur and grandson of Lakhmi Das Kapur came to this town during the reign of Aurangzeb and was magistrate (*Munsif*) of the area. In the time of Maharaja Ranjeet Singh, the Kapur community achieved heights and remained on the top till the formation of Pakistan. The Kapurs were warrior, big Landlords, and titleholders - Dewans of the area. Their living was full of grandeur and they believed in Hinduism as well as Sikhism and were primarily not orthodox. However, they used to celebrate Samat, Basantpanchmi, Baisakhi, Dussehra, Deepawali, and Gurupurb, etc. with great enthusiasm.

The social ceremonies like marriage, the birth of a male child, first Lohri of the male child, first Lohri after the marriage of a male child, *Mundan* (first-time shave of the head), and *Dastar Bandi* (first-time turban-wearing by boys on reaching a certain age) used to be celebrated with grandeur.

The Kapurs were primarily agriculturist's class and their custom and culture including the inheritance of the property were almost similar to those of the other Jats of the area. Every family used to keep at least one buffalo for milk, a horse for riding and some were also keeping *tonga/baggi*. Keeping firearms was considered prestigious.

The men & women wear mostly consisted of *Pajama & Kurta*, *Salwar Kameez* (Shirt), and cotton white chaddar wrapped around the chest or kept on the shoulder, some also used to wear a cotton coat during summer. The winter wear used to be Pajama & Kurta, Salwar & Kameez, a *Lohi* (a wool shawl woven locally), or a Sherwani/Achkan. The wearing of *Pagri* (turban or topi) was a must for all men of the family, a few used necktie also. When influential people visited British Officers, but didn't understand or speak in English, they would wear an *Apron* mostly made of

Malmalas an indication that the person would need an interpreter. The *Birjes* (long riding pants) full-length leather shoes, and jacket were worn while going on horse riding or hunting.

The women used mainly *Salwar Kameez*, *Jhagha* (a type of kurta) and *Dupatta* made of malmal and while going outside in public women wore a 'Dhur', which was a shawl type of covering over the dupatta and was made of either *Latha* or Boski cloth. During marriages or festivities, the Kurta/Kameez and Lassa which was embroidered with Bagh or Phulkari decoration and were very richly embroidered with gold and silver work. Wearing heavy gold ornaments was considered a fashion and prestige. The *Jutti* (footwear) worn on these occasions was also embroidered (the town of Kasur was famous for its embroidered Jutti's).

The daughter of the community and even of the town was treated as a daughter of all. Attending the marriage of a girl was considered as must & pious and every possible help was given for the marriage considering the prestige of the town/community. The custom was to give requisite Shugan and not to accept any refreshment from the bride's house on the occasion.

### Useful details for Kapur Family Members

- a. The Kapurs are considered descendants of Moon (Chander Vanshi).
- b. Gotra of Kapur family is 'Kaushal'
- c. Bawa Bhan Shah is considered the Spiritual Guru of the Kapur family and his Samadhis in Thana Bhawan in Uttar Pradesh; there is also a temple at Panipat.
- d. **Hafizabadi Dharamsala at Haridwar** near Ram Bhawan and opposite Rly. Station Haridwar got build by Pt. Hargopal with the property claim of Ramlila Gosain and with the collection of funds from people who had migrated from Hafizabad.
- e. **The Kapur Family Purohit**

#### Haridwar:

Pandit Mula Ram Dhadhi Wale (Grandson of Pandit Jhandu Ram),  
Mahant Bishamber Giri Ki Haveli (Shital Lodge)  
Kusha Ghat, Haridwar.  
Mobile. 9411756722, 9634095124

#### Pehwa:

Pandit Upender Sharma Pawan Kumar,  
Pandit Vikram Chakrapani Shashwat Chakrapani,  
Shop No. 30 & 7, Saraswati Tat, Pehowa,  
M : 9896111792, 9253478551, 8950311015, 8860000234, 7015093033.

### Bawa Bhanshah

The back ground of Bawaji is not known however popular belief is that a saint with great spiritual powers came to Hafizabad in the year 1840, made a hut on the raised plat form on the East of Mohalla Kapuran and was taken care by the kapur family. The saint used to be busy in prayers and would meet the people in the morning and evenings only for short time after his prayers, treat patients with sprinkling of holly water from his karmandal. There are a number of interesting stories of miracles recited by the elders of which one story is that one kapur family man took his son who was suffering with acute eyes problems and told about the ailment. Baba Ji took the child in his lap sprinkled holy water from his Karmandal

and gave the child back to his father saying 'Bhagwan acha kare gae" God will do the good. After a few days the father brought the child to Baba Ji and said 'Baba Ji hale thuri Kaser baki hae'(Some deficiency is still there).Baba Ji got annoyed and replied " Mitra thuri kaser tehe rehegi". The father later took the child for best treatment at various places but not a little of improvement.

The second very popular story is that Dewan Mool Raj Chopra declared himself as independent ruler of Multan in the year 1845 i.e. after the death of Maharaja Ranjeet Singh and got two British officer killed who had come to get revenue on behalf of the East India Company. Dewan Mool Raj Chopra's Forces were defeated and number of his soldiers arrested including his senior officers and generals. The arrested officers were taken to Phillur Fort where the cases against them were proceeded and the military court ordered court Marshal for them as punishment. The punished officers appealed before British Governor General where they stated that they are being punished for their loyalty to the Sikh regime of which they were employees and for whom even their children would have died fighting. Now when the Sikh rule is not in existence, we can be loyal to British as well. The Governor General was very pleased with the answer and they were set free.

Maharaja Gulab Singh had allied with British in the war against the Sikh empire and had formed the princely state of Jammu & Kashmir with purchase of land from the British and was colleague of our fore fathers S. Gurdit Singh Kapur, Dewan Ram Rakha Mul Kapur and Dewan Ram Rang accompanied them to Hafizabad. Bawa Bhan Shaw predicted the release and advised young one to get prepared to receive their elders & Maharaja Gulab Singh (J&K) but the same was not believed at all. Bawa Ji also told the colours of the horses each one would be riding on. The surprise was that in the evening the elders reached Hafizabad along with Maharaja on the horses of the colour each one was predicted by Baba Ji. The whole Kapur Clan was surprised, became followers of Baba Ji and a huge area was built of marble for Baba Ji called 'Samadhan'. on the occasion of Shivratri very large function was arranged at the Ashram for about 2-3 days and a huge Bhandra at the close.

Maharaja Gulab Singh was impressed by the bravery, loyalty and intelligence of Kapurs hence he requested for some young intelligent & educated men from this family for his employment on crucial jobs and as a result Dewan Moti Ram Kapur, Dewan Ajodhya Prasad Kapur, Dewan Mharaj kishan Kapur, Dewan Ram Nath Kapur went to J&K with him who served Maharaja on highly responsible posts.

Bawa Bhan Shah was the founder of this Gadhi and at the time of partition his disciple Bawa Balaki was the occupant and Bawa Budhraj was his disciple. After the partition in the year 1947 Bawa Budha shifted to Panipat and later got Samadh Build at Thana Bhawan (U P) from the claim received for the left property and more donations.

### ***Bawa Bhan Shah the Spiritual Guru of Kapur Family***

1<sup>st</sup> Guru Bawa Bhan Shah

2<sup>nd</sup> Guru Bawa Balaki

3<sup>rd</sup> Guru Bawa Bodh Raj (Budha)

4<sup>th</sup> Guru Bawa Madan Lal

5<sup>th</sup> Guru Bawa Amit Lal



## FOLK SONGS

The Kapur community of Hafizabad was a noble, aristocrat, hardworking, bold, chivalrous, disciplined, and full of life. The folk songs played an important part and had great significance in their life. It depicted the deep expressions and emotions of the people, on various occasions. The songs, at Hafizabad, were the very lifeline of its culture and were sung in groups at every occasion, which was different for different occasions, for eg., *Haria*, *Suhag*, *Lorian*, *Ghorian*, *Sithnian*, *Alhanian*, *Bangra*, *Gidda*, etc. The life of Kapurs was studded with songs and music which accompanied people from cradle to the grave i.e. *lori to wein* (wein were songs sung at death).

When a baby was born, all women of the family and the neighborhood would get together and sing *Haria*. *Ghorian* were also sung at the birth of a son since according to Khatri families, a son is like a bridegroom from the time of birth itself. The child would grow amidst *Lories* (lullabies) and the theme of the lullabies used to be invariably a mother's wishful dream about her son.

The wedding songs were the most interesting and popular ones. They were sung by women at night to the accompaniment of the Dholki. When girls come from the husbands' to the parent's house to attend the marriage of their brother, they used to sing *Sohile*, the subject matter of which was great praise for the brother and the parental home.

The custom was that a few days before marriage, women would get together daily at night at the bride and bride groom's house and sing to the accompaniment of the dholki. The songs sung at the bridegroom's house were called *Ghorian* and those at the bride's house *Suhag*. The expectation of mother and sister from the marriage of a boy of the family were all expressed vividly in *Ghorian*.

### Suhag

*Suhag* was the echo of a young girl's feeling, anxiety for the life ahead. It attracted the attention of the young girl's hopes, dreams, and joys of life. Young girls of the Kapur family had no say in the choice of their husband and it was the parents who used to make the selection for them. The Girl's feelings were sung in many of the *Suhags*. One folk-song, DEWIN VE BABLA OS GHARE (send me only to such a house, o, father), is an expression of a girl's desire to go into a family where the mother-in-law is good and virtuous, the father-in-law holds an esteemed position, where mother-in-law has many buffaloes and such abundance of milk that the girl will be busy churning curd and making butter.

### Mehandi

Mehandi meaning Henna was used for tinting of fingertips and palms of hands by young girls on festive occasions, particularly at weddings. The brides especially would get their palms, hands, and soles of their feet decorated with Henna. The *SUHAG PURA* which used to be a packet containing Henna etc. as a symbol of matrimonial happiness used to be sent ceremoniously from the bride-grooms house to that of the bride. On this occasion, Mehandi songs were sung.

When the marriage party arrives at the bride's house, *Sithnian* were sung, which used to be full of wit, humour, and sarcasm. Sometimes women would find this as a handy medium to point out the weak points of the bridegroom's party or any particular member of it. These songs used to be full of wit and sarcasm but were accepted in good humour.

Similarly, expressive songs were sung on many other occasions connected with marriage. When the bridegroom is led into the bride's house before the wedding is solemnized, he had to recite *Chhands*. This was, in a way test of the boy's ability to speak intelligently, his ready wit, and to know he is well acquainted with the ways of the world.

Songs were sung at the departure of the *Doli* which means the time of separation. The *Doli* songs used to be poignant, very touching and charged with emotions.

The mother-in-law also performed certain ceremonies and the songs were sung when the girl arrived at the house of her in-laws also. Besides, there were numerous popular songs which were sung at various occasions and many of which have been now sung by famous singers like Surinder Kaur, Shivani Kashyap, etc. like - *Lathe Di Chadar, Utte Saleti rang maiea, Kothe Te Aa Ja Hakim Tara Chand, Tenu Devangirupaipanaj*.

### हरिया

हरिया नी माए हरिया नी माए  
हरिया ते भागी भरिया वे  
जिस दिहाड़े मेरा हरिया जम्मया  
सो ही दिहाड़ा भागी भरिया वे  
जम्मदा हरिया गुदड़ लपेटिया  
कुच्छड़ दिता एना दाइयाँ वे  
नहाता धोता हरिया पट लपेटिया  
मिलया अम्बड़ रानी वे  
लै लै अम्बड़ मेरे छोटे दी माए  
नित ही खुशियां मनांदी जावे  
हरिया नी माए हरिया ने भैने  
हरिया ते भागी भरिया वे

### लोरियाँ

अलड़ बलड़ बावे दा  
बावा कनक लिआवे गा  
बावी बह के छट्टे गी  
प्रेमो पुनियाँ कत्ते गी  
हम्बला मार के उठ मेरे शोरा  
माँ बलिहारी रब दियां राखाँ  
ईची बिची कोको खाये  
घयो दी चूरी काका खाये

### सुहाग

नी धीए चन्दन दे ओले ओले क्यों खड़ी?  
मैं ते खड़ी सां बाबल जी दे पास  
बाबल वर लोड़िए  
नी कियो जया वर लोड़िए  
वर मंगा मैं ते राम जया  
सास मंगा मैं ते रानी कौशल्या जई  
ते सोरा मंगा राजा दशरथ जिया वर लोड़िए  
नी धीए चन्दन दे ओले ओले क्यों खड़ी?  
बोल नी मेरी बाल-कन्या सुहागवंती  
कौन कौन वड़े आया वे?  
ए)

मामा ते धर्मी धर्मा करेंदा  
चूड़े दा मामा दान करेंदा  
भर लोटा अश्नान करेंदा  
भर चूली संकल्प करेंदा  
अज मेरे कौलों एह कुज सारदा  
लै लै लै नी रुकमन रानिये  
लै लै लै नी भाईयां पिआरिये

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बी)

चाचा ते धर्मी धर्मा करेंदा  
गुल्लियां दा चाचा दान करेंदा  
भर लोटा अश्नान करेंदा  
भर चूली संकल्प करेंदा  
अज मेरे कौलों एह कुज सारदा  
लै लै लै नी रुकमन रानिये  
लै लै लै नी भाईयां पिआरिये  
सी)

वीरा ते धर्मी धर्मा करेंदा  
मोतियां दा वीरा दान करेंदा  
भर लोटा अश्नान करेंदा  
भर चूली संकल्प करेंदा  
अज मेरे कौलों एह कुज सारदा  
लै लै लै नी रुकमन रानिये  
लै लै लै नी भाईयां पिआरिये  
डी)

बाबल ते धर्मी धर्मा करेंदा  
रुपे दा बाबल दान करेंदा  
सोने दा बाबल दान करेंदा  
कन्या दा बाबल दान करेंदा  
भर लोटा अश्नान करेंदा  
भर चूली संकल्प करेंदा  
अज मेरे कौलों एह कुज सारदा  
लै लै लै नी रुकमन रानिये  
लै लै लै नी भाईयां पिआरिये

घोड़ियाँ

पुछदी ते गिछ दी  
मालन नगर विच आई  
व्याह वाला घर केड़ा वे  
उचियां उचियां सब्ज कनातां  
व्याह वाला घर ऐहो वे  
आ मेरी भैने आ मेरी मालन  
बैठ दलहीज कर सेरे दा मुल वे?  
की कुज लैनी ऐ सेहरे दा मुल वे?  
मैं ते लैनी आ दो लख सेहरे दा मुल वे  
ए)

जे तू चढ़या घोड़ी वे बीबा  
जे तू चढ़या घोड़ी वे  
तेरे नाल भरावां जोड़ी वे  
तू राज राजा बनिया  
ब)

जे तू कट्टी झण्डी वे बीबा  
जे तू कट्टी झण्डी वे  
तेरे माँ ने शक्कर वंडी वे  
तेरे माँ ने शक्कर वंडी वे  
तू राज राजा बनिया  
स)

बीबा जे तू चड़िया खारे वे  
जे तू चड़िया खारे  
तेरे प्यो रुपयै वारे वे  
तू राज राजा बनिया  
जवाई वड़े परिवारे दा  
वीर बहन समराई दा  
खावन्द चौरे वाली दा

4)

नीली घोड़ी ते काठी तिल्ले दार नी माए  
उत्ते चढ़े ते लग्गे थानेदार नी माए  
घोड़ी तेरी मुल्ला सोनी बड़ी  
बंधी काठी दे नाल नी माए  
पुत अमीरां दा अखवाओ  
धी सरदारां दी लै आओ  
शहर नवाबां दे ढुकना

सोहीले

चुन चुन के लै आओ  
लाहौरी दी पटड़ी  
मैं वीरे नू पटड़ी  
बैठा लैनी आं  
चुन चुन लै आओ  
लाहौरी दे खारे  
मैं वीरे नू खारे  
बैठा लैनी आं  
चुन चुन लै आओ  
लाहौरी दे जोड़ा  
मैं वीरे नू जोड़ा  
पवा लैनी आं  
ओह जीवन जोगे दे सगन  
मना लैनी आं  
चुन चुन लै आओ  
लाहौरी दे सेहरा  
मैं वीरे नू सेहरा  
सजा लैनी आं  
ओहो जीवन जोगे दे सगन  
मना लैनी आं  
चुन चुन लै आओ  
लाहौरी दी घोड़ी  
मैं वीरे नू घोड़ी ते  
बैठा आनी आं  
ओहो जीवन जोगे दे सगन  
मना लैनी आं।

## **Haria**

Haria ni mae, haria ni mae  
Haria te bhagi bhariya ve  
Jis dihare mera haria jammia  
So hi dihara bhagi bhariya ve  
Jamda haria guddar lapetiya  
Kuchhad ditta ehna daiyan ve  
Nahata dhota haria patt lapetiya  
Milea ambar rani ve  
Lai lai amber mere chhote di mae

Gheo di churi kaka khaey

## **Suhag**

### **Lala Lachi Ram Kapur**

Lala Lachi Ram Kapur : S/o Hira Nand Grand son of Murli Dhar, Great Grand Son of Roop Chand, came to Hafizabad in the year 1740 as munsif (Administrator) and got married in Chopra caste (who were earlier inhabitant of the area) and permanently settled at Hafizabad. Dewan Lachi Ram had eight sons. Where the family of Dewan Tara Chand Dewan Sant Ram settled at Hafizabad and other brothers got settled at Kadarabad, Jamke, Jalalpur, Ram Nagar, Phagwara, Kapurthala etc. The partition of India give this family a big jolt and this bold, vibrant and versatile family successfully got established in various professions and trade at all important places of India and abroad.

S. Gurdit Singh Kapur was the first person of the family to take service with Sikh Regime and joined Cavalary under Prince Kharak Singh and married the daughter of Lala Nanak Chand elder brother Dewan Sawan Mul, Nazim of Multan.

Dewan Ram Rang, The young brother of S. Gurdit Singh joined as a Kardar under Dewan Sawan Mul Chopra and later was Commandant at Dera Ghazi Khan and Dera Ismil Khan, he married daughter of another brother of Dewan Sawan Mul, Lala Gurmukh Rai.

Ram Rakha Mul was also a Kadar under Dewan Sawan Mul.

Lala Hushnik Rai & Sadha Singh remained at Hafizabad and have been managing the Land and related matters.

### **Ram Dayal Kapur**

Dewan Ram Dayal Kapur was a Nambardar, Zaildar and Courtier of Governor's Court. He was very Sympathetic and helpful towards the common man of the city and God fearing person. At the time of any calamity he would be the fore runner as a savior. He died at the age of 115 years in the year 1905 and was known as Grand Old man of Hafizabad.

Nitt hi khushian manadi jawe.

Haria ni mae haria ni bhene

Haria aye bhagi bharya ve

## **Lorian**

Alhar balhar bawe da

Bawa kanak liawe ga

Bawi beh ke chhatte gi

Premo punnia katte gi

Hambla mar ke uth mere shera

Ma balhari rabb dian rakkhan

Ichi bichi koko khaey

### **General Harsukh Rai Kapur**

General Harsukh Rai Kapur initially worked under Dewan Sawan Mul Chopra, Governor of Multan in 1833, Subsequently was appointed Kardar (Administrator) of Havelli Pakpattan, Patti (Near Lahor) and later was made General and had full control of a brigade. He was also a General in British Army and in the year 1857 was posted at Amritsar. He worked as extra commissioner. He was considered as very tough and stubborn General.

### **Dewan Hari Kishan Kapur**

He was grandson of General Harsukh Rai and was holding the title of Rais-e-Azam Hafizabad and functioning as Honorary Magistrate. He was very graceful, simple and peace living person.

### **Dr. Maharaj Krishan Kapur (Rai Bahadur)**

He passed his MBBS from King Edward Medical College Lahore and DPH and DTM diploma from London. He was Chairman of Indian Medical Council and top Physician of Lahore. He was always eager for the development of Hafizabad and uplift of its people – he initiated number of development projects like, start of power house and the Punjab National Bank branch etc. He was very keen in spread of education especially among the girls and for the purpose he started a girl's high school in Hafizabad. He was awarded the Title of Rai Bahadur by the British Government. Dr. Maharaj Krishan was on the board of Punjab national Bank about 48 years (1917 - 1963) and Chairman for about Six years (1931-1937). When there was major run on the bank in the year 1960, he was requested to become Chairman so that inculcate confidence among the investors which he successfully did. He died in April 1969.

### **Balraj Krishan Kapur**

Balraj Krishna S/o R.B. Dr. Maharaj Krishna born at Hafizabad in the year 1910.

Balraj Krishan was proud of his being part of elite family in Chiefs and families of note of Sir Leppel Griffin and Charles Massey after the defeat of sikhs and annexe of Punjab into British regime, on the order of Sir Robert Mintogmery, Lieutenant Governor Punjab and subsequent regular publications by different authors. Balraj Krishna proudly mention his lineage with General Ram Rang, Ram Rakha Mul cousins of his forefathers and General Harsukh Rai, Dewans of Jammu and Kashmir who were only next to Maharaja. From Maternal side Chopras of Akalgarh and his mother daughter of Raja of Multan.

As a very brilliant student Balraj Krishna was selected to take the degree examination from Oxford and subsequently qualifying Indian Civil Services offering a quasi-diplomatic character in the relatively sophisticated milieu of the princely states, administrative and judicial appointments in the settlement districts of the North-West Frontier province, Baluchistan and tribal territory where Indian laws were non-operative. The life in political service, whether in the states or frontier was always interesting, exciting and different from life of civil service.

The selection in those days to the political and external affair was very difficult, where about dozen Indians had to undergo tough interview including interview with viceroy himself, where as the British aspirants could firm this cadre early.

Balraj Krishna worked as Assistant Commissioner in Bank and later Dera Ismil Khan Waziristan and then Manshera in Hazara district.

In year 1946 Balraj Krishna was appointed in the ministry of external affairs for five years as deputy and joint secretary and chief of protocol. During this period he had some time in New York with Indian delegation to the United States, Peshawar and Lahore. When mass migration between two Punjab's amidst killings and lootings. Balraj Krishna was CDA in Tehran. He remained officer in charge of Sikkim, Bhutan, Tibet, Ghana, Nigeria, Sri Lanka and finally Sweden and concurrently Finland.

During 1965-66 Balraj Krishna was secretary in charge external affairs, inter-alia of commonwealth relations and had chance to accompany Prime Minister in the Commonwealth-Prime Ministers conference.

### **Chaudhry Narain Das**

Chaudhry Narain Das Kapur was big land lord, very good hunter, played game of Peg lifting (like Polo) played on horse back. He was living in mohalla Babbun Bukhari (primarily muslim dwelling). He was extremely bold, loved and respected by Muslims also. He was pagh vand brother (exchange of turbans) of Malik Ali Bhadur (President Muslim League). On 15th August four Kapur brothers Sardari Lal, Satpal, Vasdev and Mool Raj were attacked by a crowd of 20-25 persons near oil mill of S. Sardar Singh on hearing cries Choudhry Sahib rushed to the spot and could save Satpal and Sardari Lal by pushing them towards the wall and standing before them like a giant where as Mool Raj & Vasdev succumbed to the injuries. Chaudhry Sahib scolded the miscreants who ran away hiding their faces due to respect.

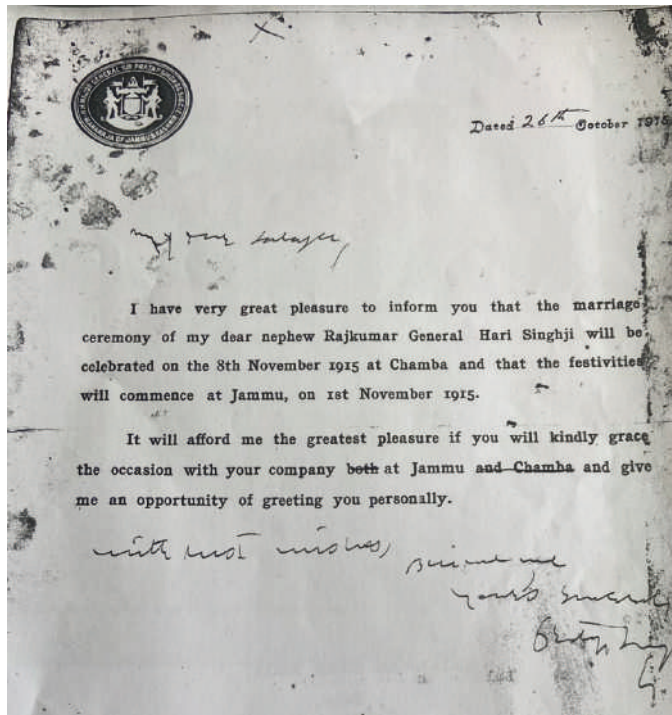
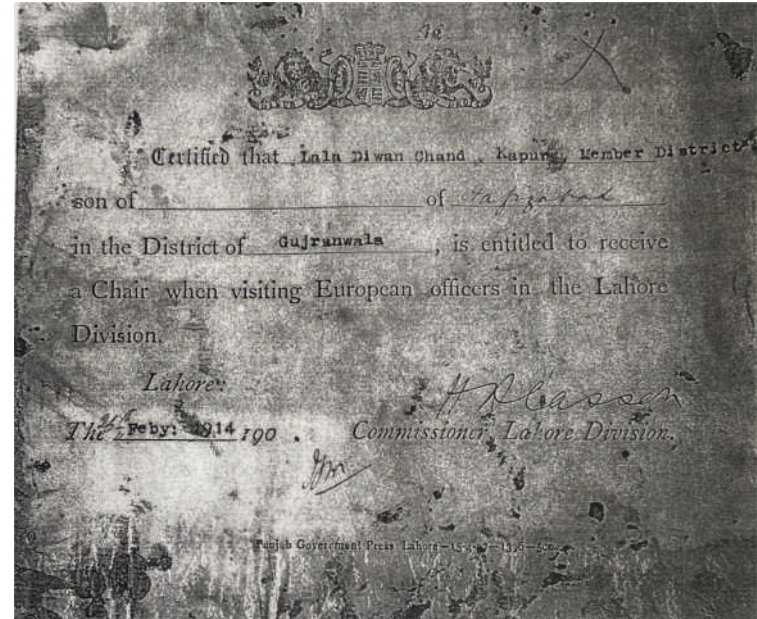
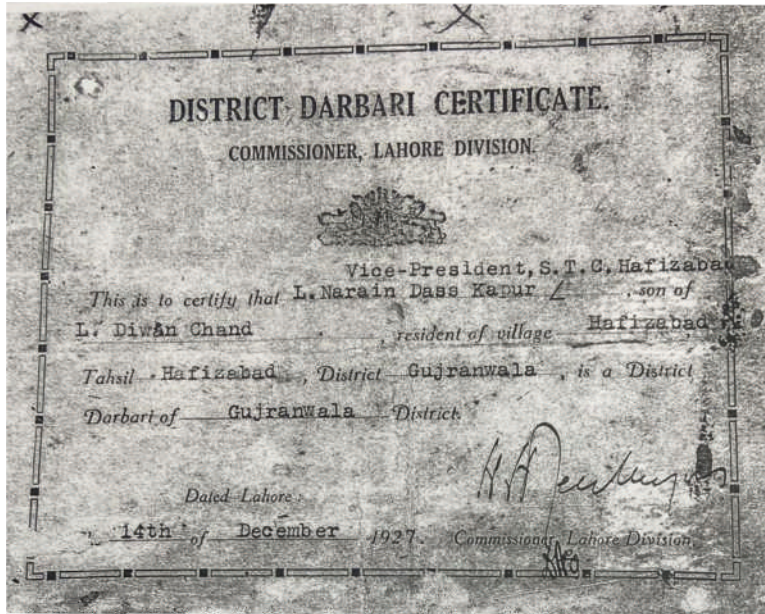
Later the mentioned courage and inflow of refugees from India his brother Malik Ali Bhadur and other well wishers advised Chaudhry Sahib to move to India temporarily.

Malik Ali Bhadur was peace loving person and did his best for keeping peace and religious harmony.

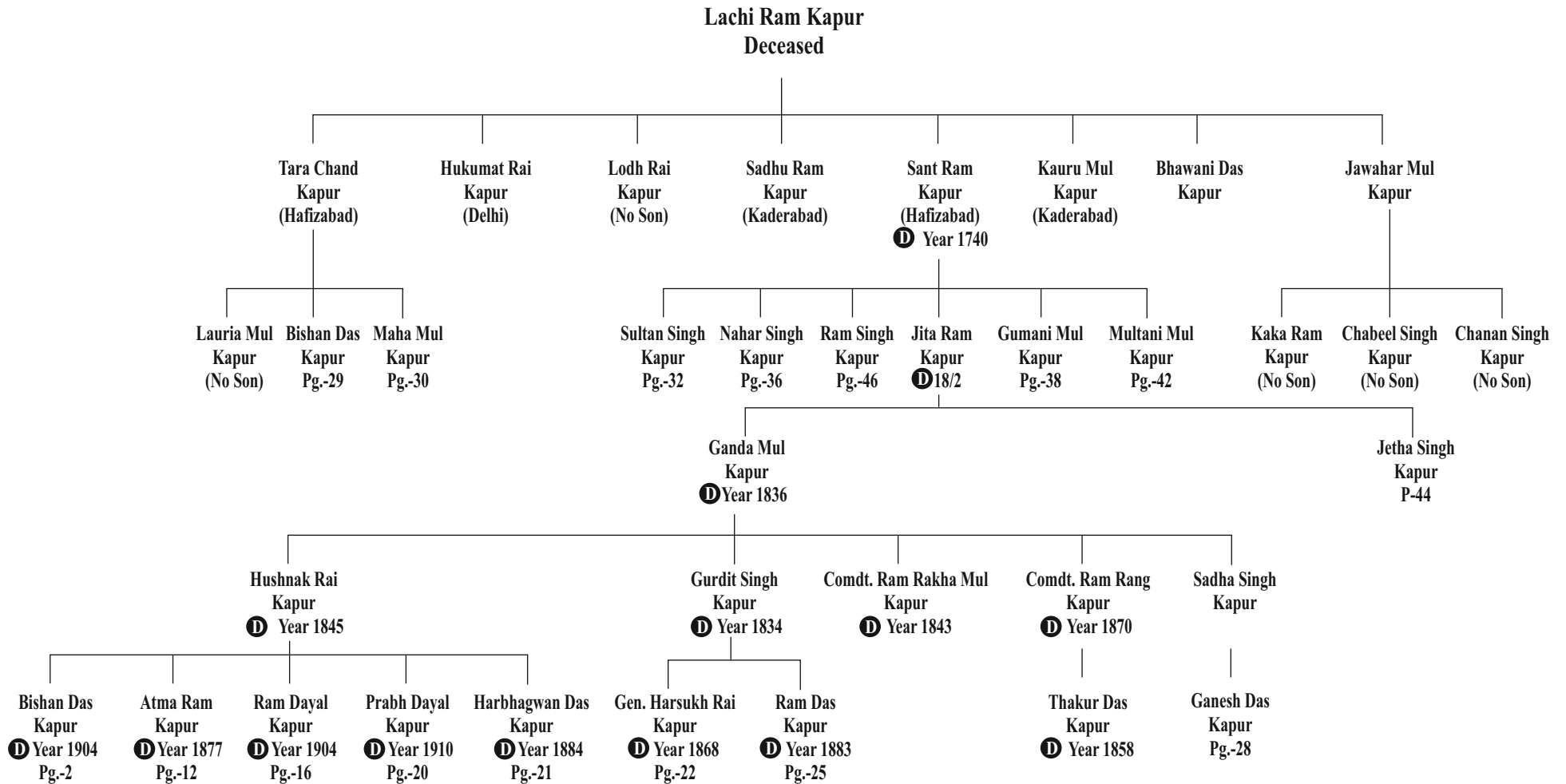
The time was there when Britishers were known as most intelligent nation throughout the globe. It was real miracle that a small country comes for trade and rules country like India for 200 years based upon their divide and rule policy.

This could have not been possible without deep inside of Britishers for alluring the influential citizens by different titles like Rai Sahib, Rai Bahadur, Khan Sahib, Khan Bahadur etc. for helping Administration in arranging different religious functions Diwali, Dushehra, Moharram, Tazia and arranging various cultural programmes with utmost co-operation and religious harmony. The Britishers have also been giving prestigious certificates to some people like offering of Chair while visiting European officials, including family in the book Chiefs of Punjab and persons of note, published regularly by British Govt. Some specimen including invitation of Royal marriage of Prince Hari Singh by Maharaja Pratap Singh.

The Gold embroidered dress worn by Royal ladies on special occasions.



# Descendants of Lachi Ram Kapur



# Descendants of Bishan Das Kapur



**Bishan Das Kapur**  
Death : Year 1904  
Pg.-1



**Sunder Das Kapur**



**Jawahar Mul Kapur**  
Death : Year 1909



**Dewan Chand Kapur**  
D Year 1919  
(Hafizabad)  
Pg.-3



**Moti Ram Kapur**  
B Year 1872  
(J&K)  
Pg.-8



**Ajodhia Prasad Kapur**  
(J&K)  
Pg.-9



**Maharaj Kishan Kapur**  
B Year 1876  
(J&K)  
Pg.-18



**Ram Nath Kapur**  
B Year 1916  
(J&K)  
Pg.-9



**Jagiri Mul Kapur**  
B Year 1860  
D Year 1911  
(Hafizabad)



**Ram Rai Kapur**  
D Year 1905  
(Hafizabad)  
Pg.-10



**Bhola Nath Kapur**  
B Year 1870  
D Year 1953  
(Hafizabad)  
Pg.-11

# Descendants of Dewan Chand Kapur



**Dewan Chand Kapur**  
 Ⓛ Year 1919  
 Pg.-2



**Narain Das Kapur**  
 Ⓛ Year 1890  
 Ⓛ Dec. 24, 1964



**Ram Kishan Kapur**  
 Ⓛ Year 1893



**Paras Ram Kapur**  
 Ⓛ Year 1895  
 Pg.-8



**Pindi Das Kapur**  
 Ⓛ Year 1899



**Mulkh Raj Kapur**  
 Ⓛ Year 1911



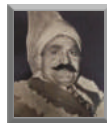
**Som Nath Kapur**  
 Ⓛ Year 1914



**Mahabir Singh Kapur**  
 Ⓛ Year 1916



**Inder Singh Kapur**  
 Ⓛ Apr 1913  
 Ⓛ Apr 3rd, 1978  
 Pg.-4



**Jagdish Singh Kapur**  
 Ⓛ Year 1916  
 Ⓛ Aug. 29, 1979  
 Pg.-5



**Iqbal Singh Kapur**  
 Ⓛ Year 1923  
 Ⓛ Oct. 1976



**Joginder Singh Kapur**  
 Ⓛ Dec. 26, 1935  
 Pg.-6



**Kewal Kishan Kapur**



**Kuldip Raj Kapur**  
 Ⓛ Year 1932



**Hira Lal Kapur**

# Descendants of Inder Singh Kapur



**Inder Singh Kapur**  
B April 19, 1913  
D April 3, 1978  
Pg.-3



**Jaggal Kapur**  
B Year 1943  
D Year 1950



**Subash Kapur**  
B Feb. 2, 1948  
D Jan. 29, 2022



**Chander Kapur**  
B April 9, 1951



**Krishan Mohan Kapur**  
B May 10, 1954  
D Nov. 9, 2019



**Virender Kapur**  
B Sep. 1, 1958  
D Sep. 30, 2011



**Vishal Kapur**  
B Feb. 10, 1975  
D Dec. 1, 2022



**Ankur Kapur**  
B Oct. 7, 1978



**Ravi Kapur**  
B Oct. 11, 1977



**Aman Kapur**  
B June 17, 1987



**Pankaj Kapur**  
B Feb. 17, 1982



**Rohit Kapur**  
B Mar. 10, 1988



**Pritheesh Inder Singh Kapur**  
B June 26, 2012



**Madhar Kapur**



**Dhananjay Kapur**  
B Oct. 2, 2014

# Descendants of Jagdish Singh Kapur

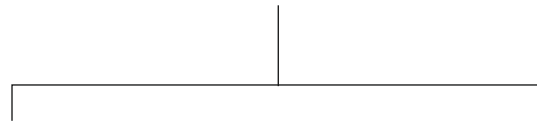


**Jagdish Singh Kapur**

**ⓑ** Year 1916

**ⓓ** Aug. 29, 1979

Pg.-3



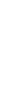
**Vinod Kapur**  
**ⓑ** Jan. 26, 1952



**Ashok Kapur**  
**ⓑ** April 18, 1954

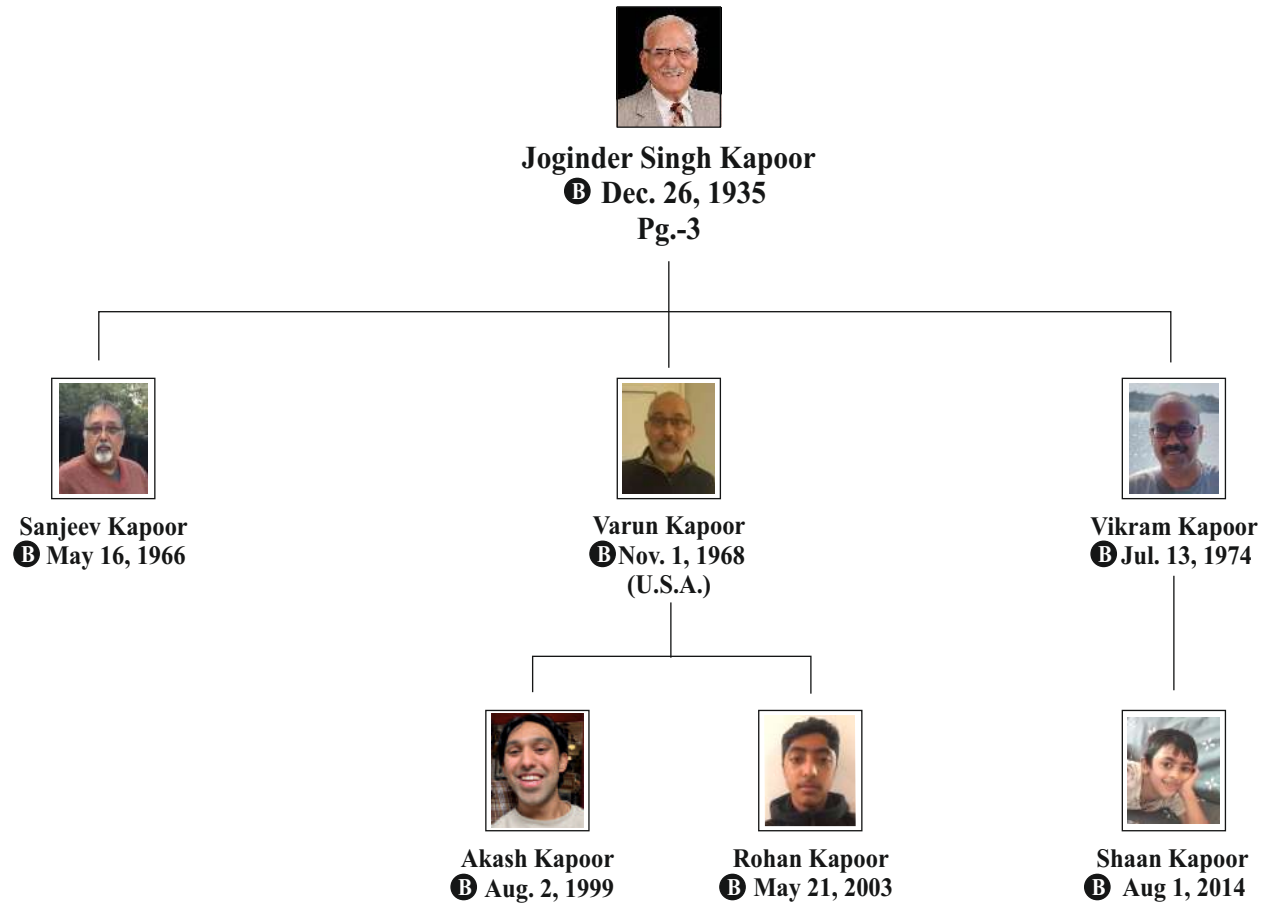


**Samksh Kapur**  
**ⓑ** Mar. 29, 1988



**Akshay Kapur**  
**ⓑ** April 25, 1992

# Descendants of Joginder Singh Kapur



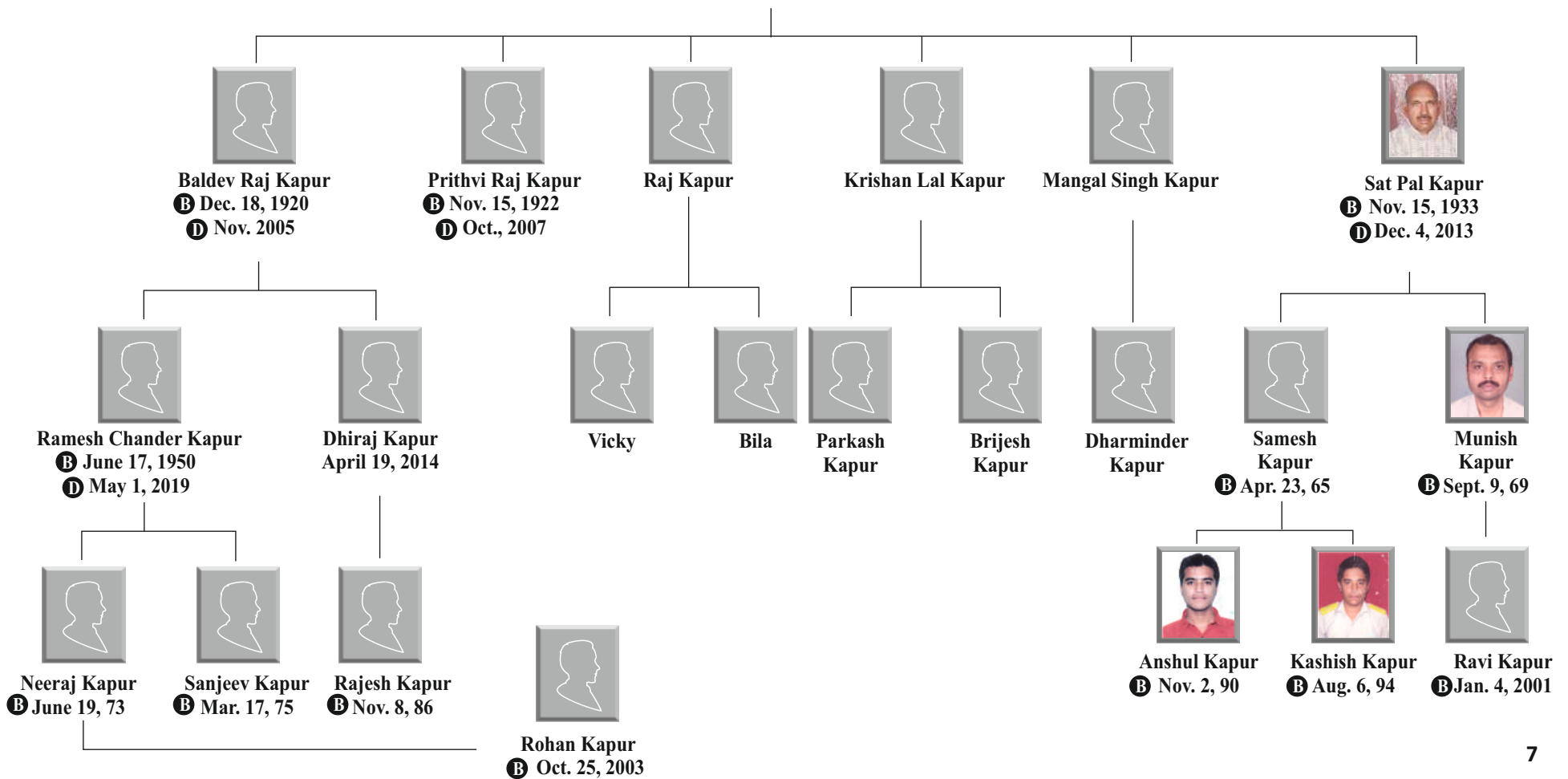
# Descendants of Paras Ram Kapur



**Paras Ram Kapur**

**B** Birth: 1895

**Pg.-3**



# Descendants of Moti Ram Kapur



**Moti Ram Kapur**  
ⓑ Year 1872  
Pg.-2



**Rattan Chand Kapur**



**Ram Nath Kapur**



**Kharaiti Lal Kapur**



**Prem Parkash Kapur**  
ⓑ Year 1934  
ⓓ Year 2010



**Madan Mohan Kapur**  
ⓑ Year 1933



**Surinder Mohan Kapur**  
ⓑ Year 1939  
ⓓ Year 2012



**Parkash Kapoor**



**Om Parkash Kapoor**



**Krishan Kapoor**



**Sham Kapoor**



**Susheel Kumar Kapur**  
ⓑ Year 1935

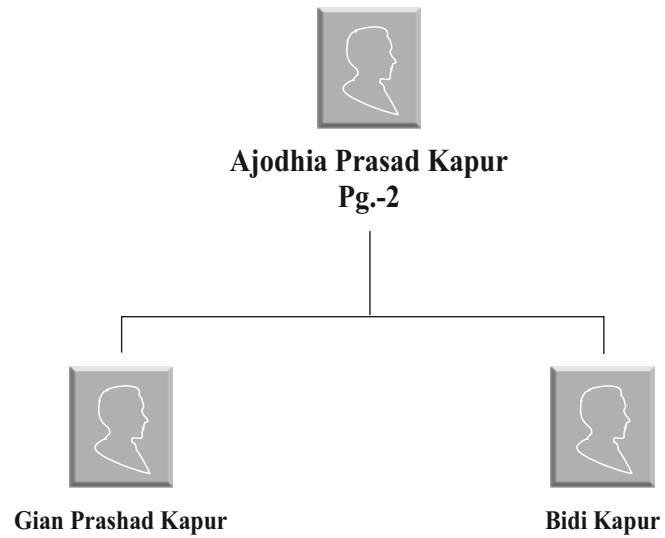


**Nikhil Kapur**  
ⓑ Year 1967

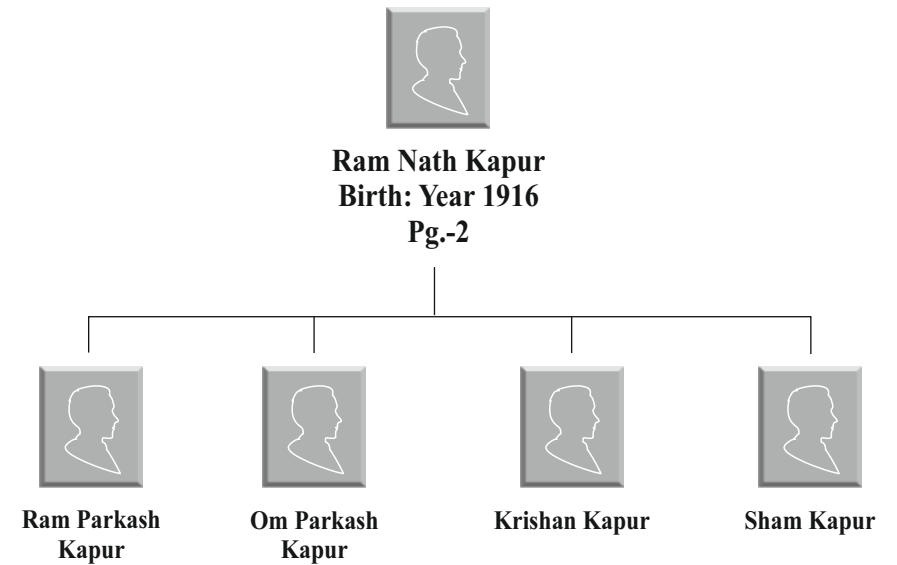


**Jattan Kapur**  
ⓑ Year 1975

# Descendants of Ajodhia Prasad Kapur



# Descendants of Ram Nath Kapur



# Descendants of Ram Rai Kapur

Ram Rai Kapur

ⓑ Year 1905

Pg.-2



Vaishno Das Kapur

ⓑ Year 1890



Avtar Nath Kapur

ⓑ Year 1912

ⓓ Sept. 23, 2005



Iqbal Nath Kapur

ⓑ Year 1920



Jatinder Nath Kapur

ⓑ Year 1930

ⓓ Aug. 30, 2020



Bishasher Nath Kapur

Year 1934

(USA)



Anil Kapur

ⓑ Oct. 28, 1960

ⓓ June 8, 2014



Sunil Kapur

ⓑ Jan. 3, 1964



Bimal Kapur



Kamal Kapur



Pankaj Kapur

ⓑ May 4, 1966



Abhinav Kapur

ⓑ Aug. 19, 1964



Sahil Kapur

ⓑ Apr. 2, 1990



Saurabh Kapur

ⓑ May 27, 1995



Ishaan Kapur



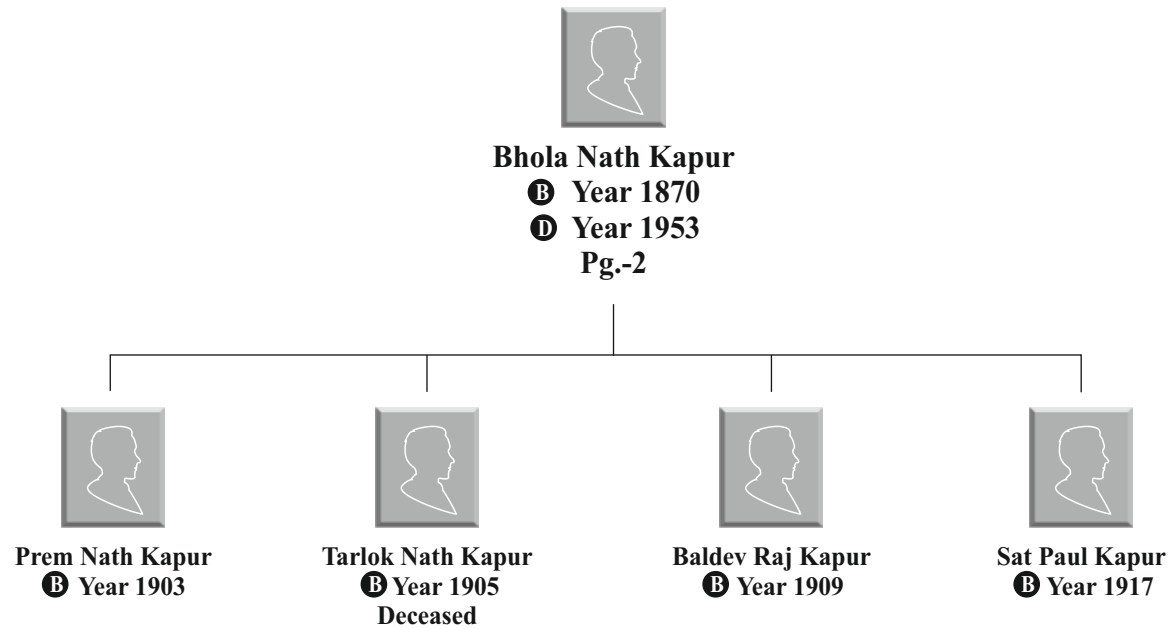
Sumanya Kapur



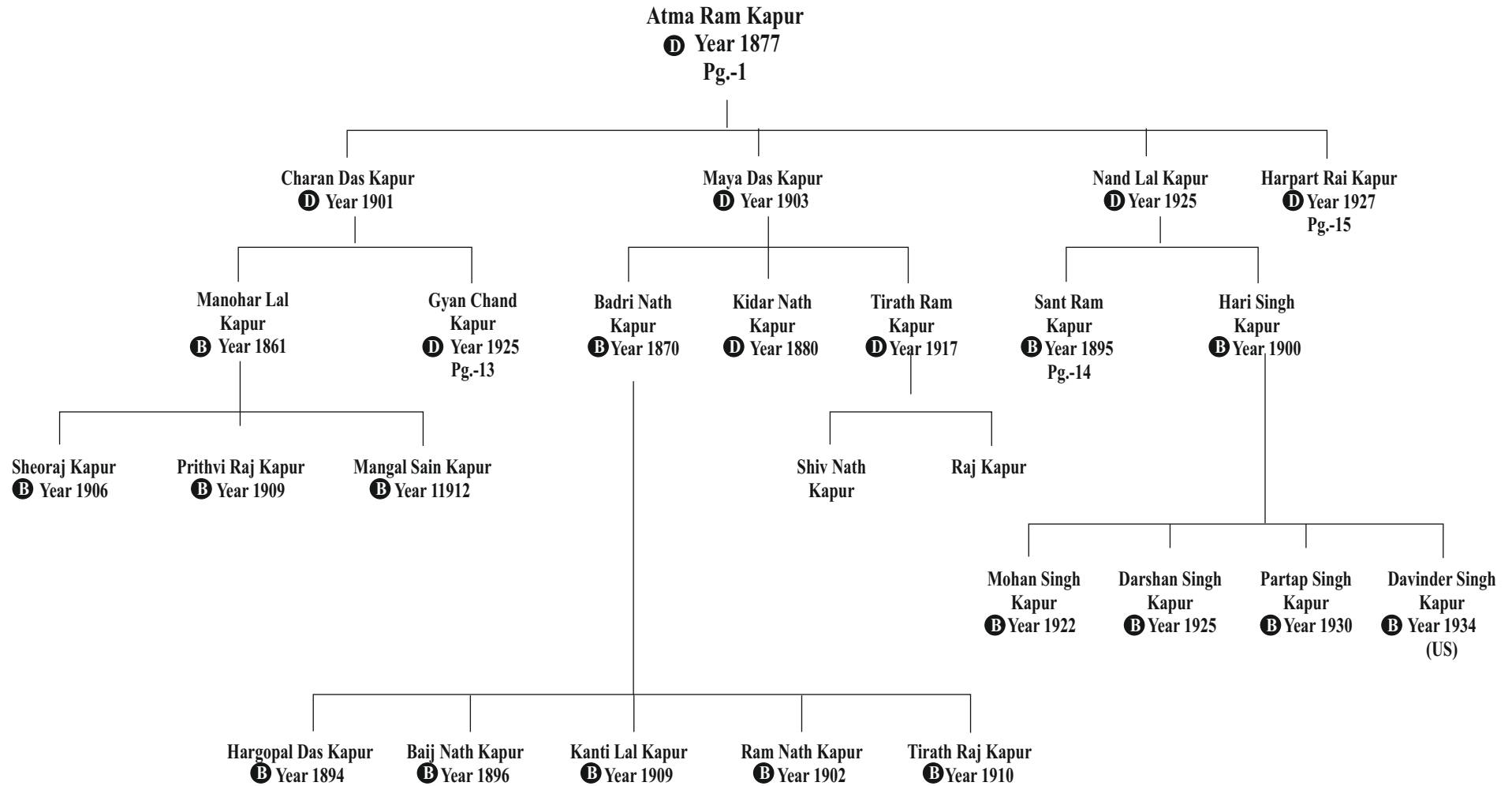
Ankur Kapur

ⓑ May 8, 1986

# Descendants of Bhola Nath Kapur



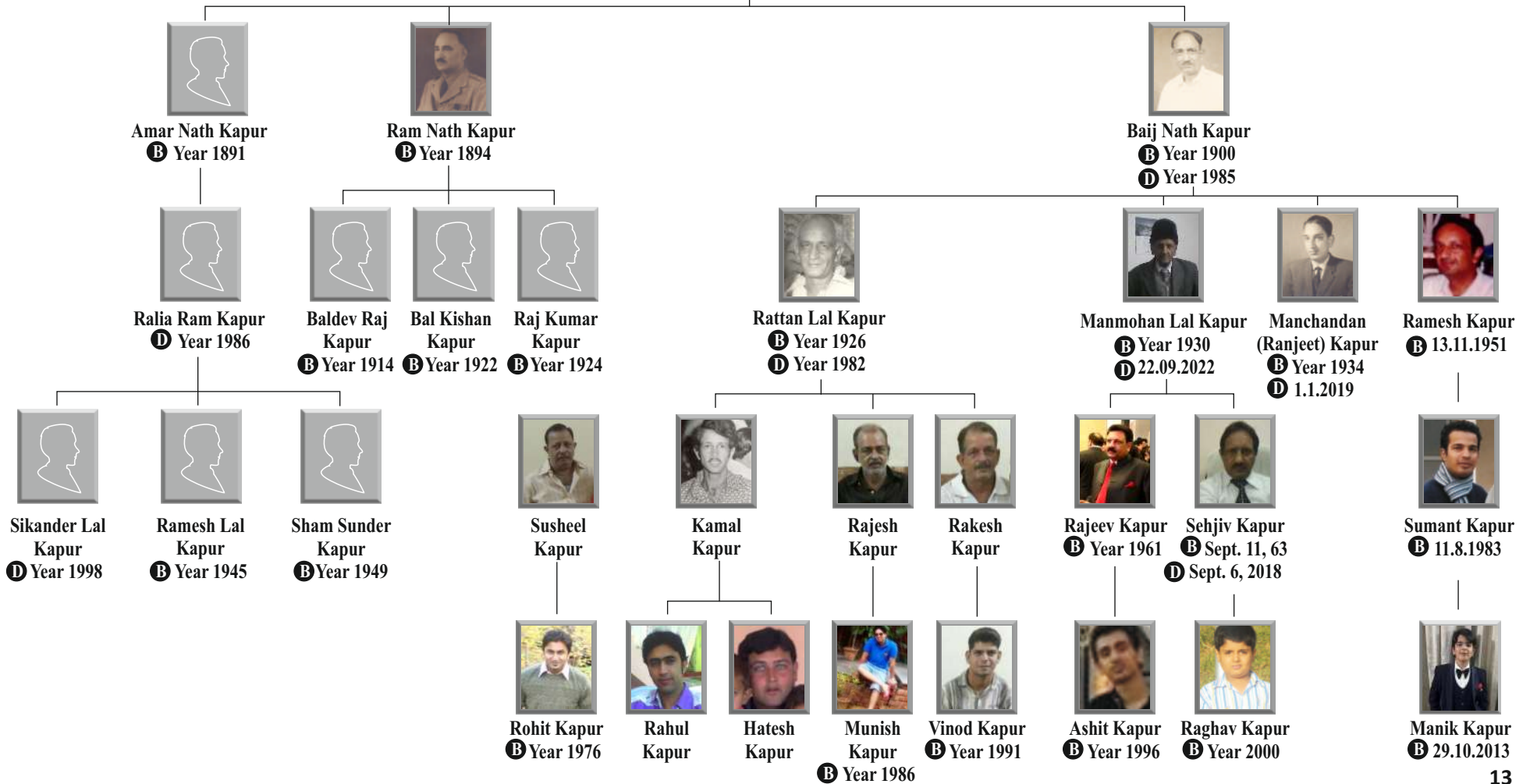
# Descendants of Atma Ram Kapur



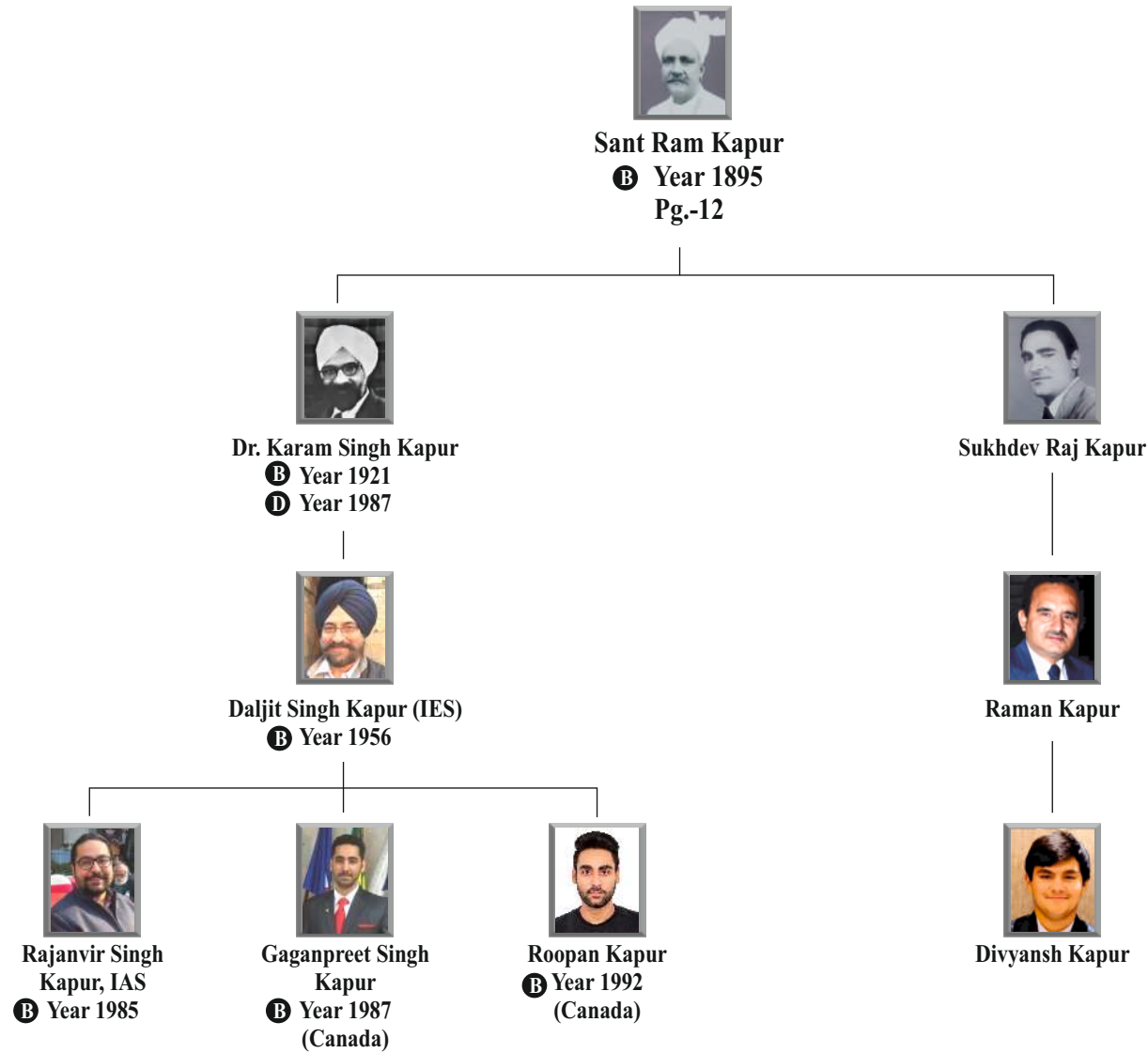
# Descendants of Gyan Chand Kapur



**Gyan Chand Kapur**  
 ⓓ Year 1925  
 Pg.-12



# Descendants of Sant Ram Kapur



# Descendants of Harpat Rai Kapur



**Harpat Rai Kapur**

Ⓛ Year 1927

Pg.-12



**Daryai Lal Kapur**

Year 1876



**Kanshi Ram Kapur**

Year 1881



**Gukul Chand Kapur**



**Prithi Raj  
Kapur**

Ⓛ Year 1911



**Kishan Chand  
Kapur**

Ⓛ Year 1919



**Baldeo Kishan  
Kapur**

Ⓛ Year 1925



**Harnarain  
Kapur**

Ⓛ Year 1903



**Ram Narain  
Kapur**

Ⓛ Year 1905



**Karam Narain  
Kapur**

Ⓛ Year 1907



**Raj Narain  
Kapur**

Ⓛ Year 1912



**Kishan Narain  
Kapur**

Ⓛ Year 1915



**Sikander Lal Kapur**

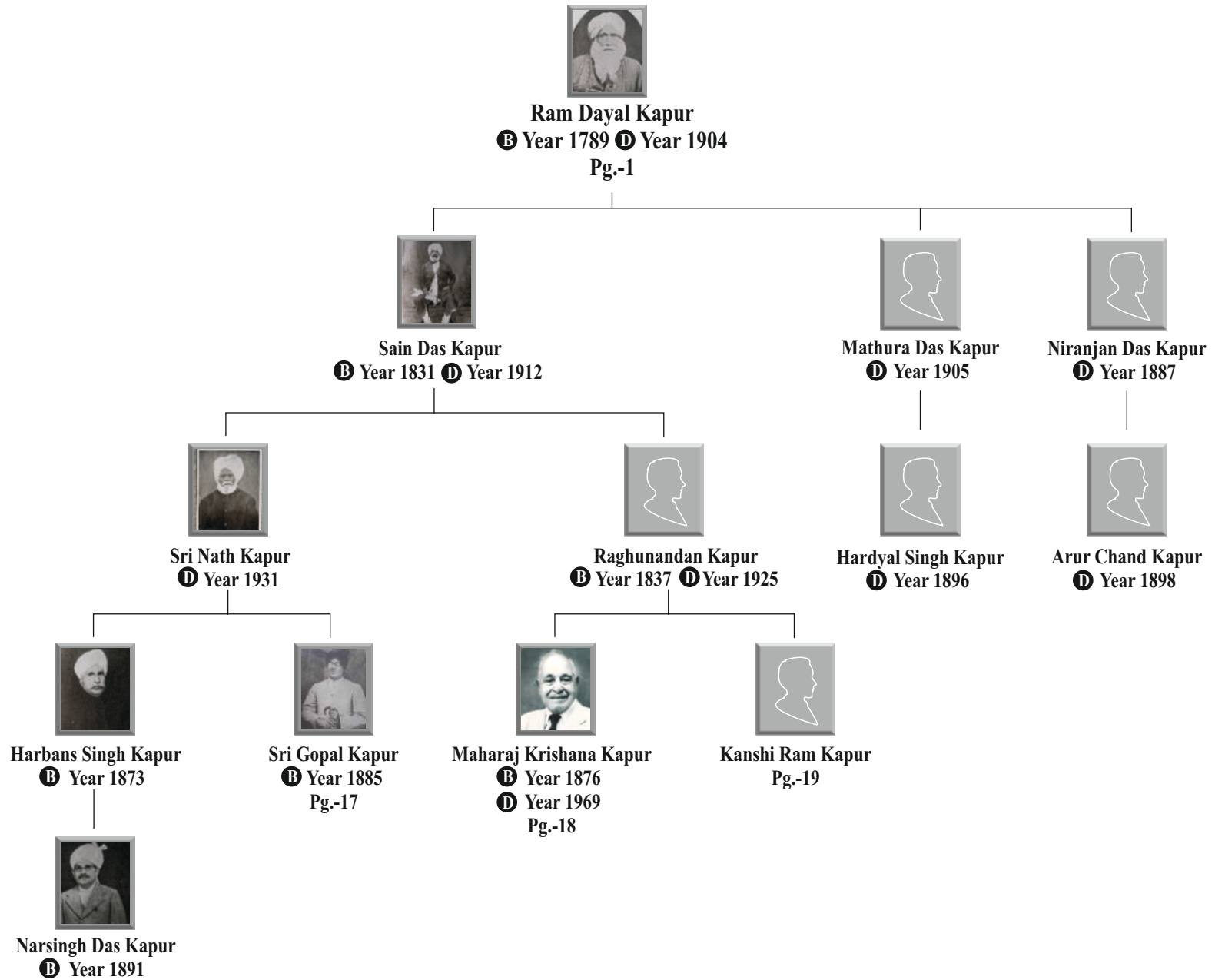


**Desraj Kapur**

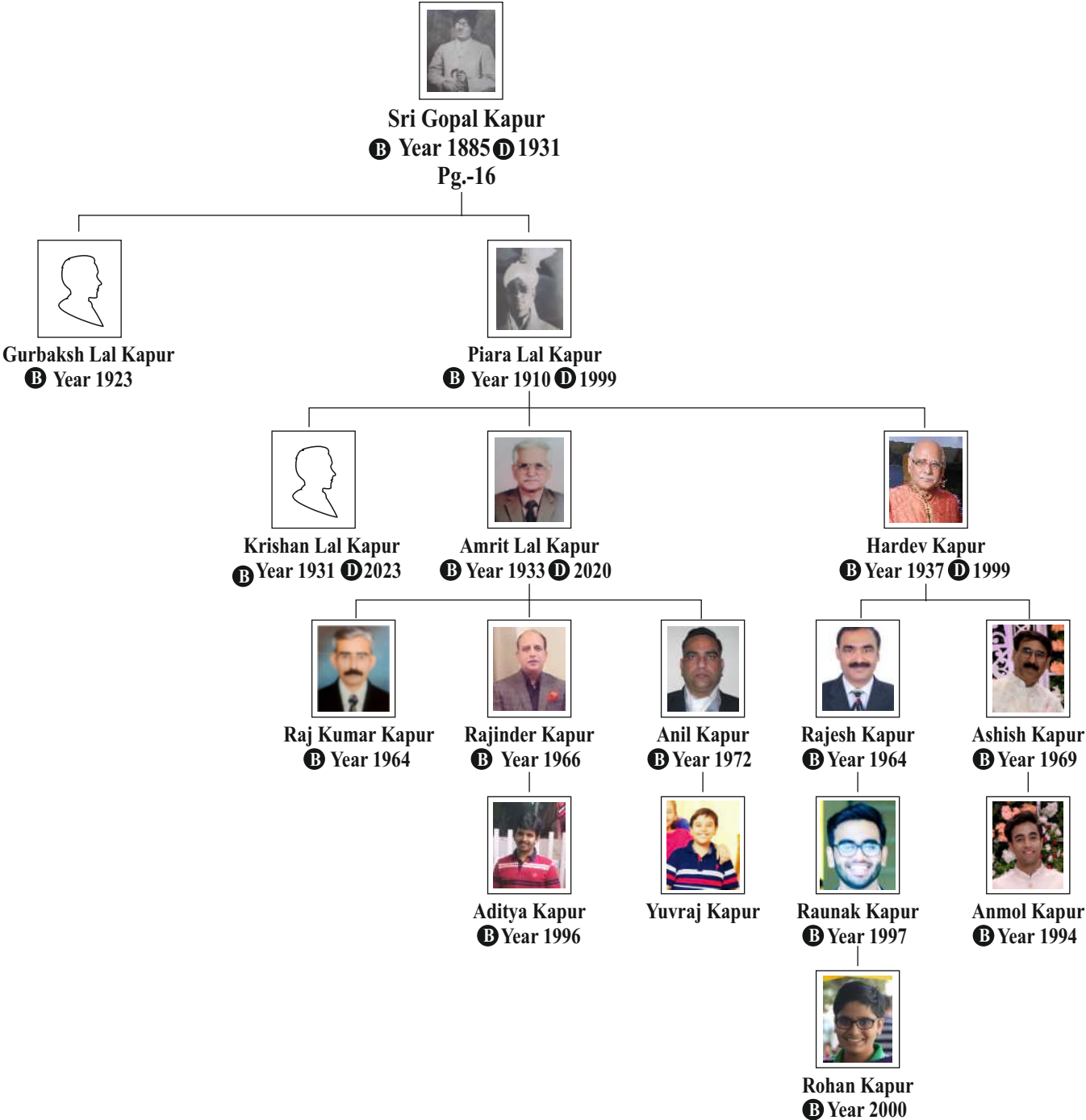


**Vineet  
(USA)**

# Descendants of Ram Dayal Kapur



# Descendants of Sri Gopal Kapur



# Descendants of Maharaj Krishana Kapur



**Maharaj Krishana Kapur**  
 ⓑ Year 1878  
 ⓓ Year 1969  
 Pg.-16



**Balraj Krishana Kapur, ICS**  
 ⓑ Year 1910  
 ⓓ July 18, 1997



**Arun Kapur**  
 ⓑ Year 1943  
 ⓓ Year 2000



**Balbir Krishana Kapur**  
 ⓑ Year 1912  
 ⓓ Year 2003



**Arjun Kapur**  
 ⓑ Year 1946



**Balwant Krishana Kapur**  
 ⓑ Year 1921



**Ajai Kapur**



**Sumant Kapur**



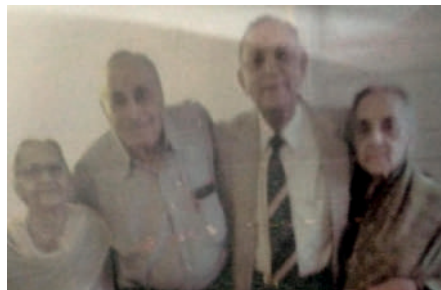
**Gr. Capt. Bajit Krishana Kapur**  
 ⓑ Year 1928  
 ⓓ Year 2019



**Sanjiv Kapur**  
 ⓑ Year 1955

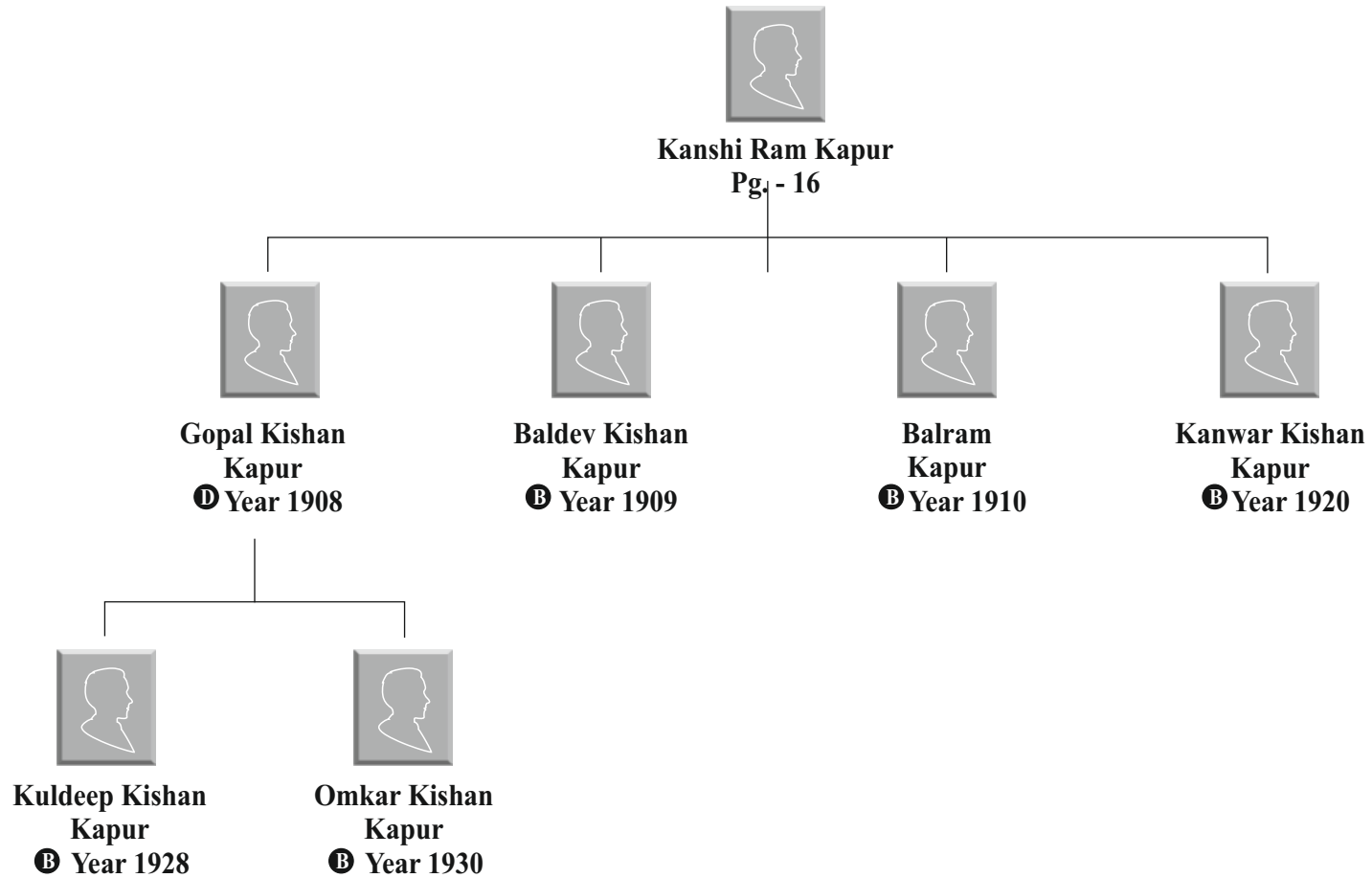


**Pranav Kapur**  
 ⓑ Year 1992

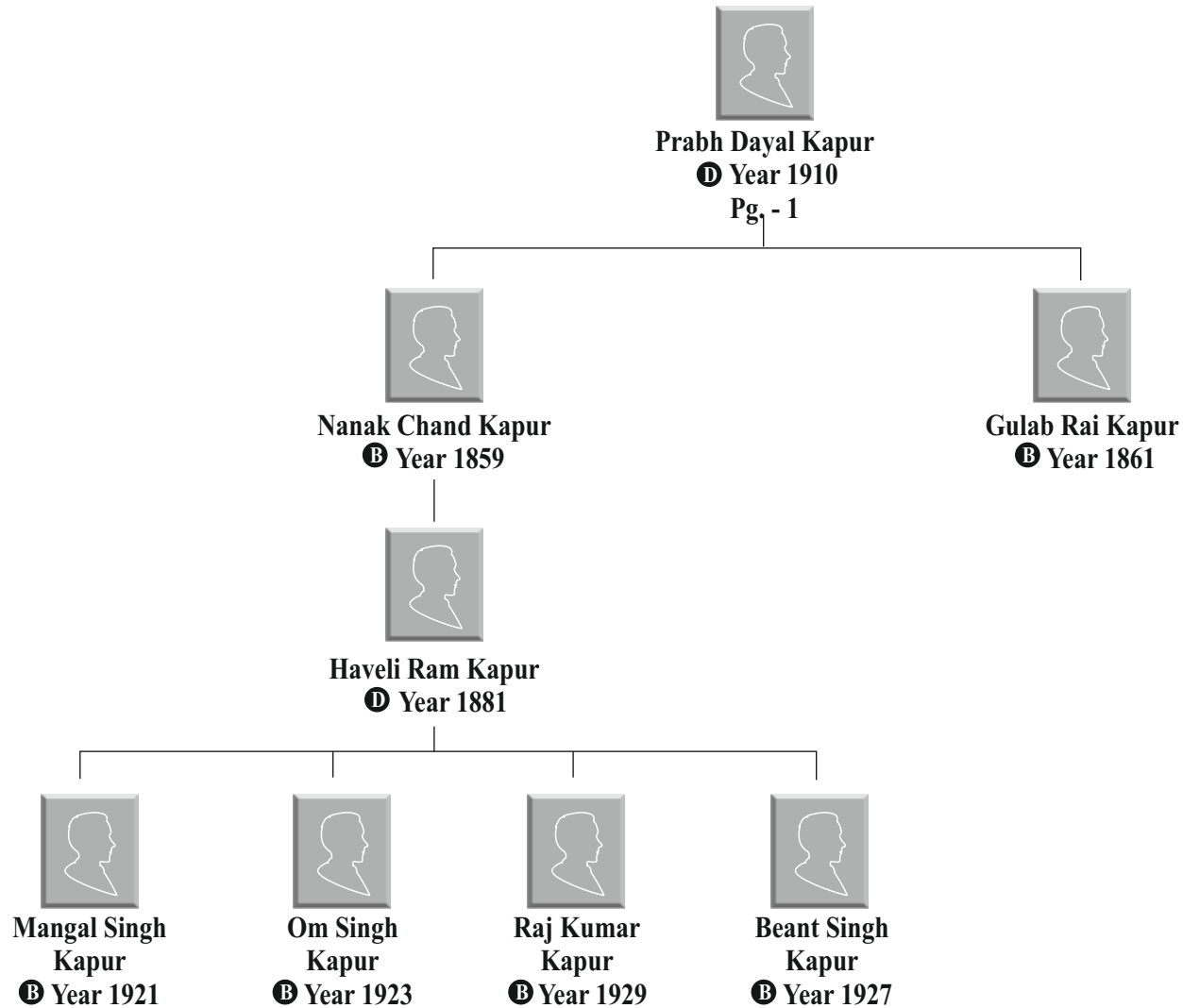


Sanjeev Kapur Welcoming Pt. Nehru and Morar Ji Desai at the gate of Hindustan Aeronautics.

# Descendants of Kanshi Ram Kapur



# Descendants of Prabh Dayal Kapur

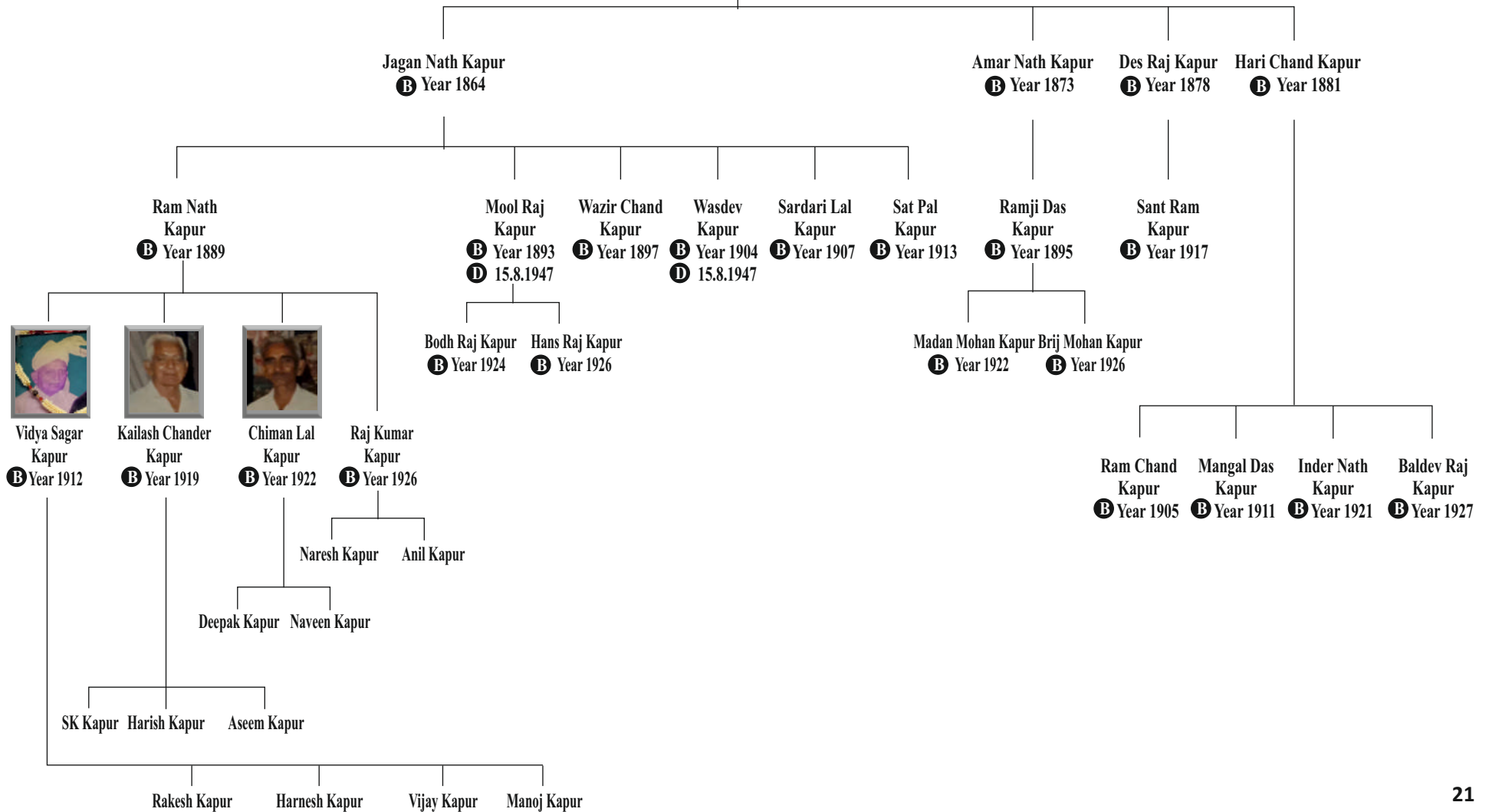


# Descendants of Harbhagwan Das Kapur

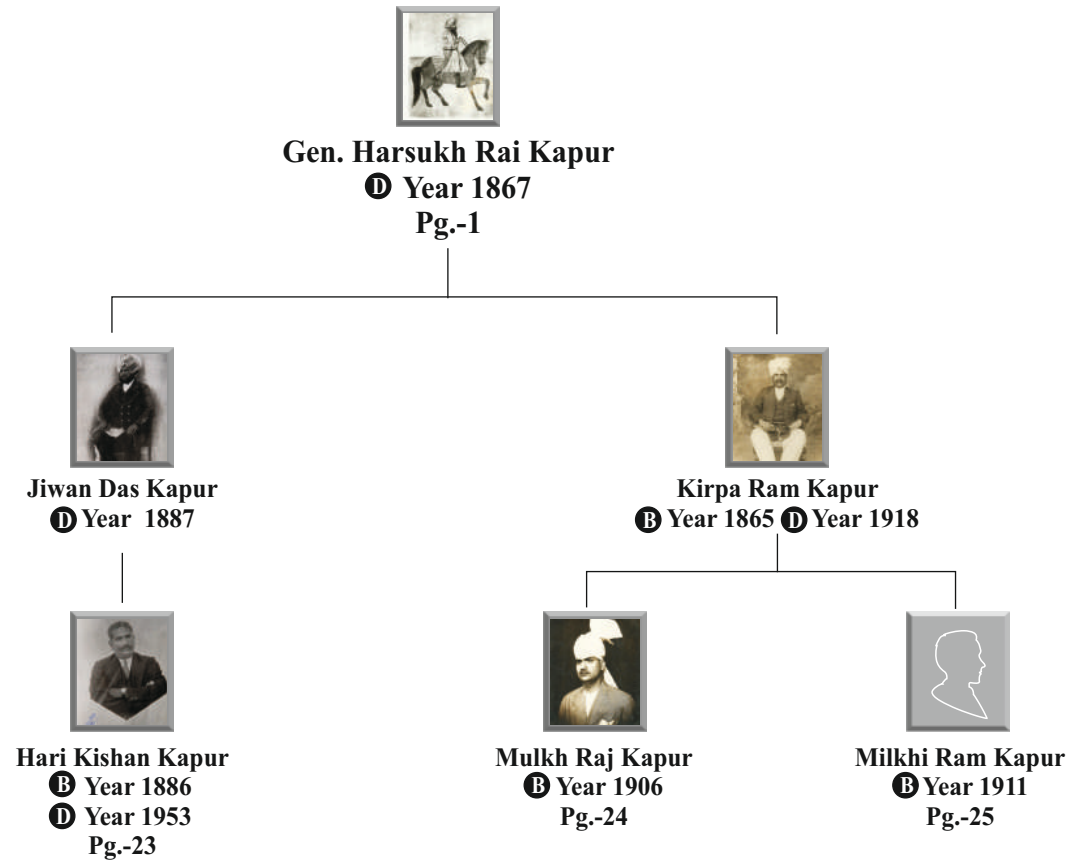
Harbhagwan Das Kapur

ⓓ Year 1884

Pg.-1



# Descendants of Gen. Harsukh Rai Kapur



# Descendants of Hari Kishan Kapur

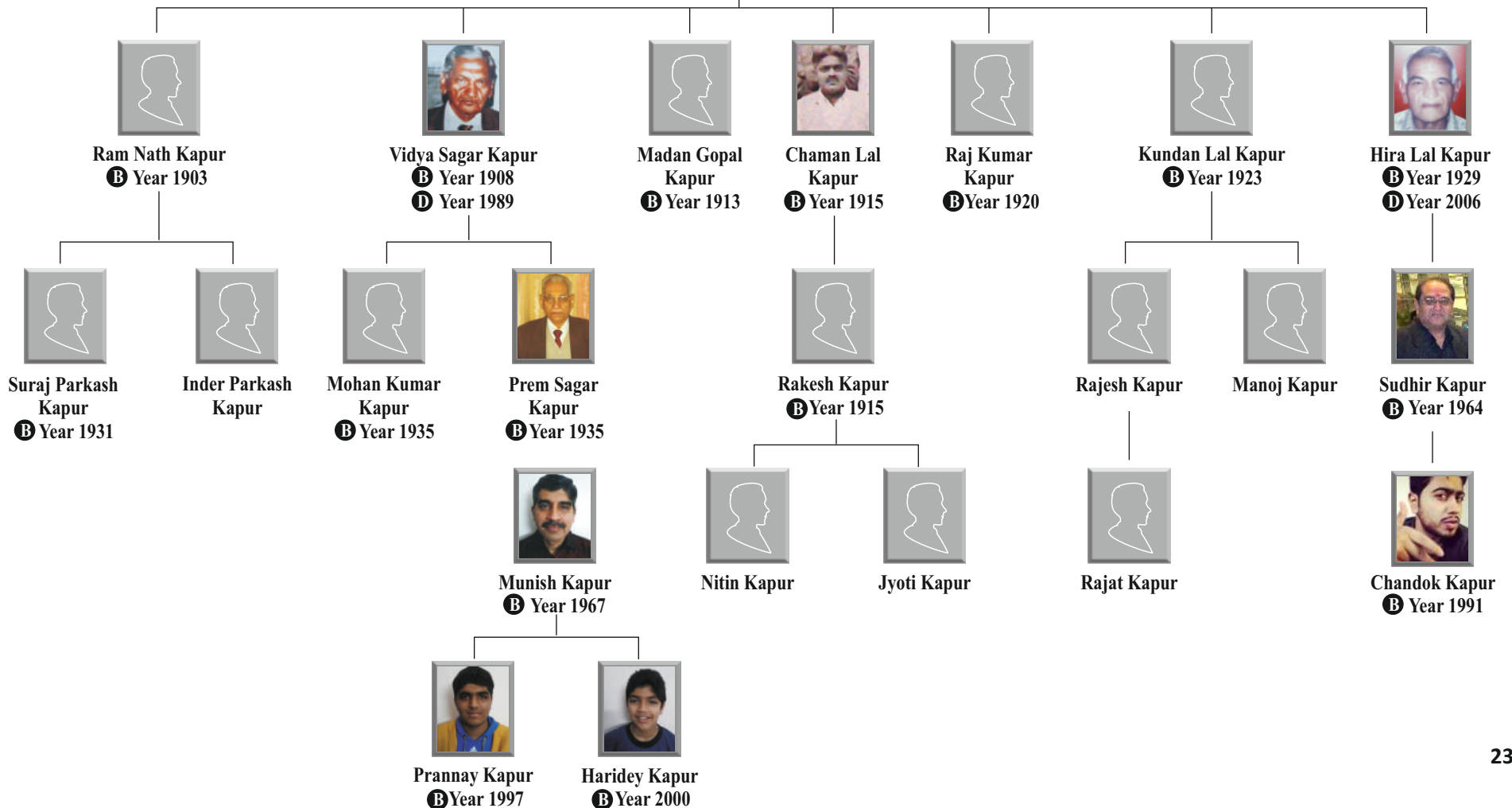


**Hari Kishan Kapur**

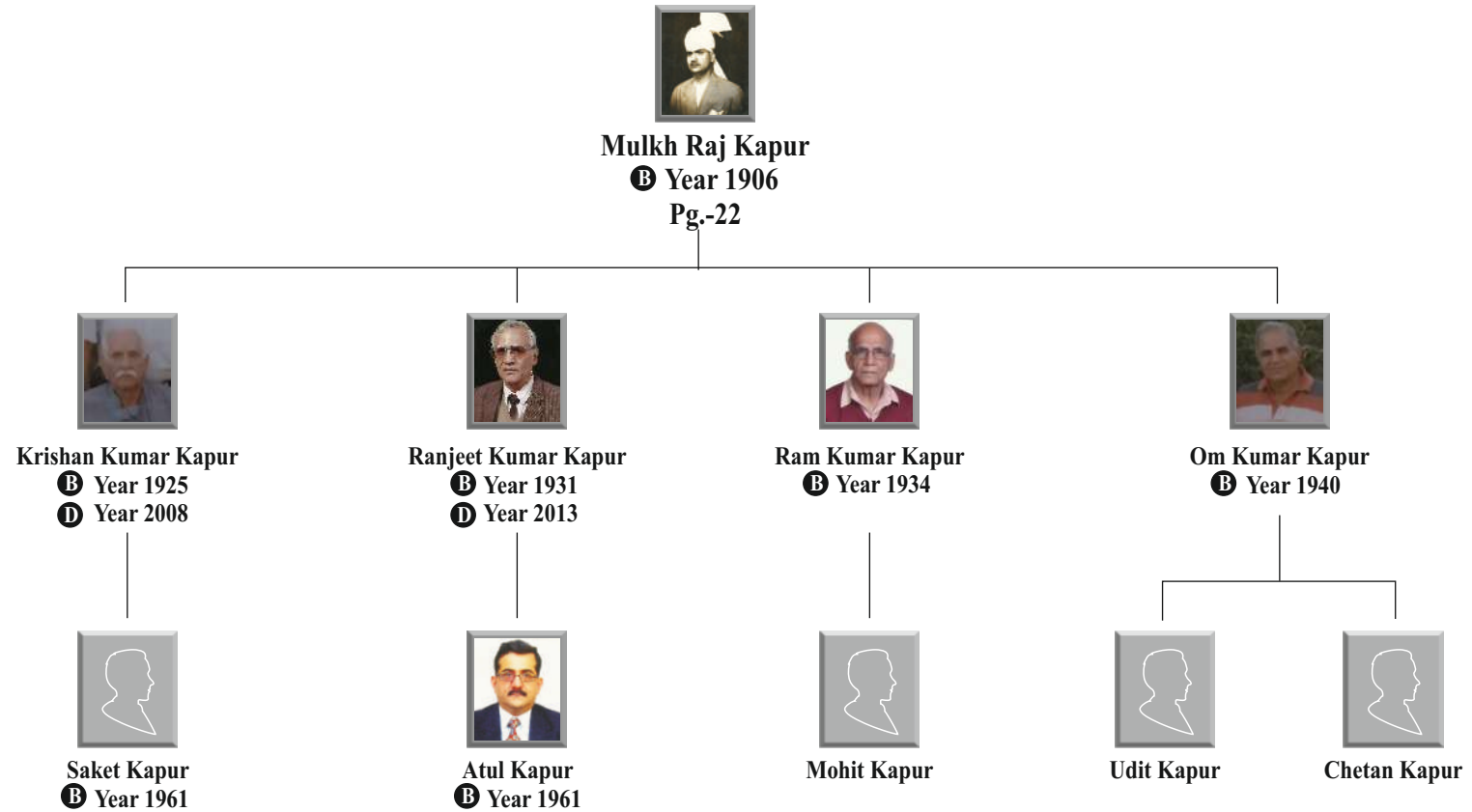
**B** Year 1886

**D** Year 1953

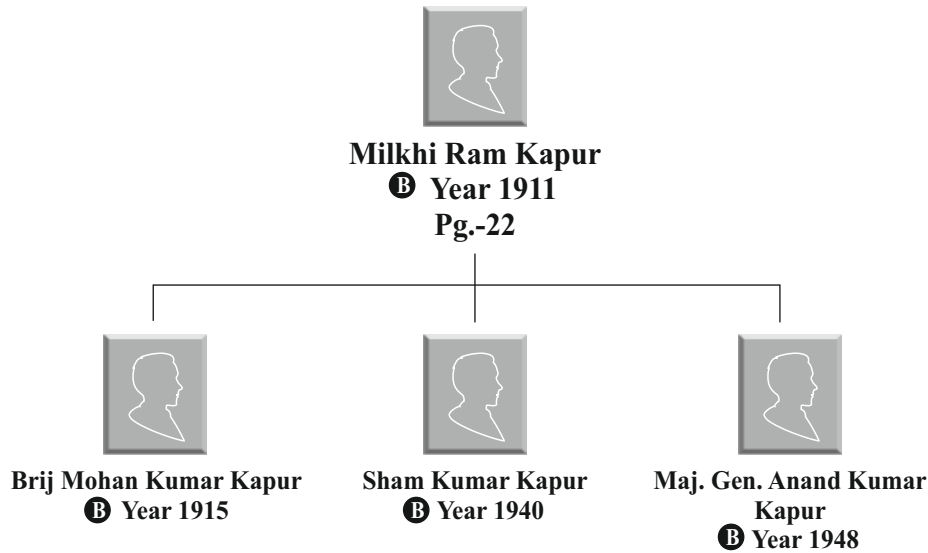
Pg.-22



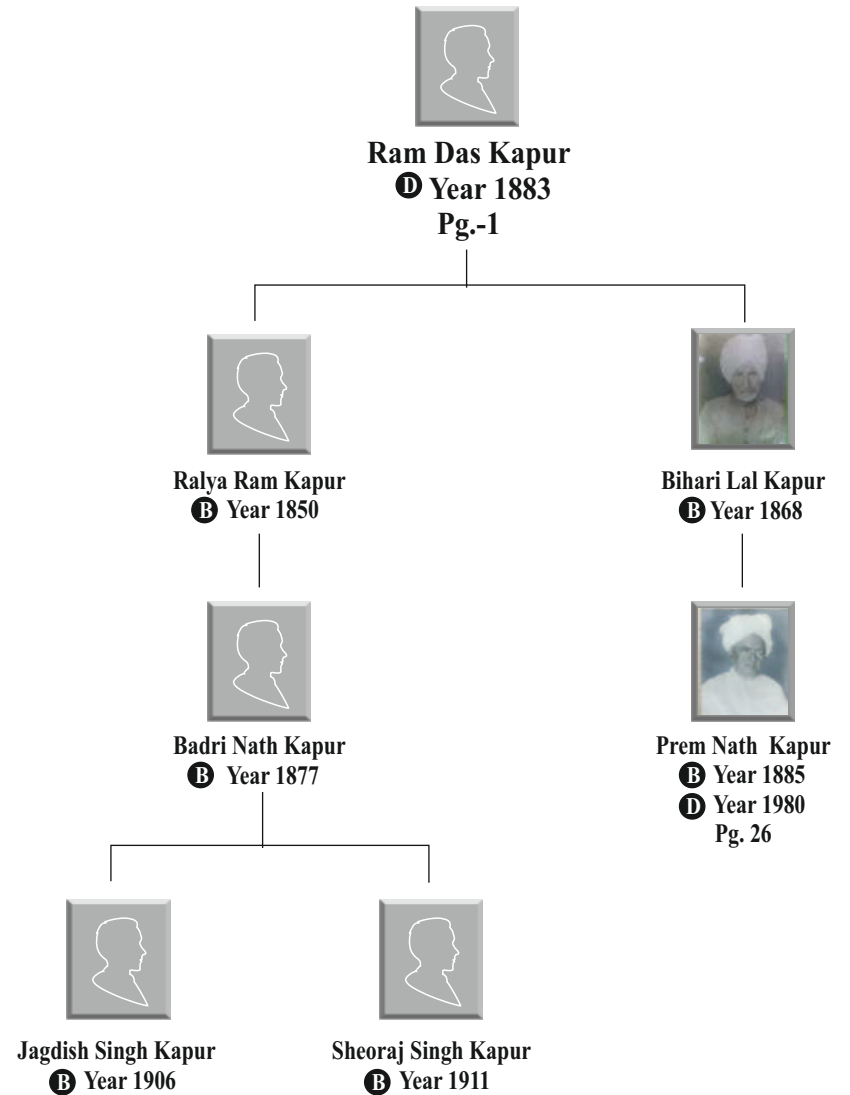
# Descendants of Mulkh Raj Kapur



# Descendants of Milkhi Ram Kapur



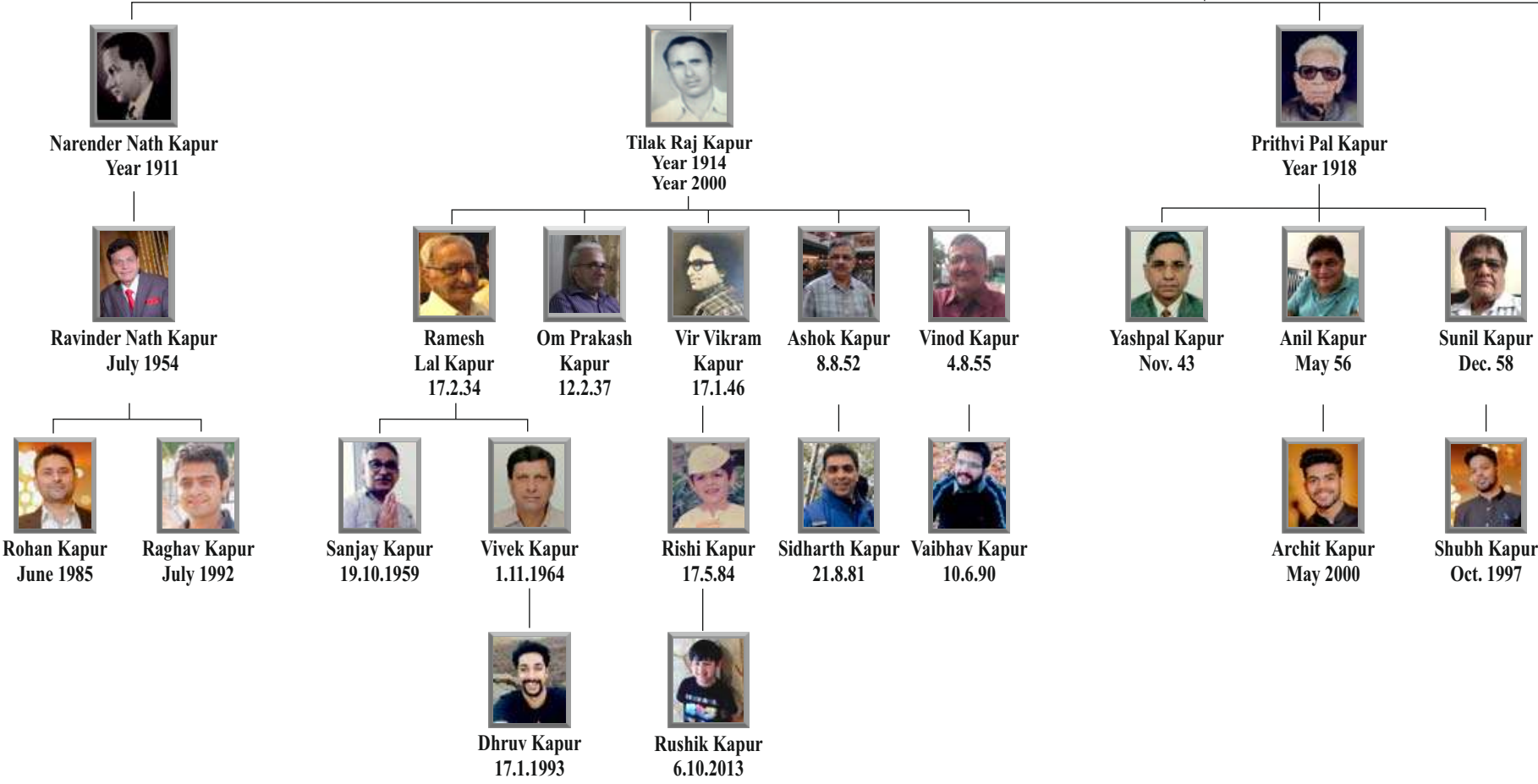
# Descendants of Ram Das Kapur



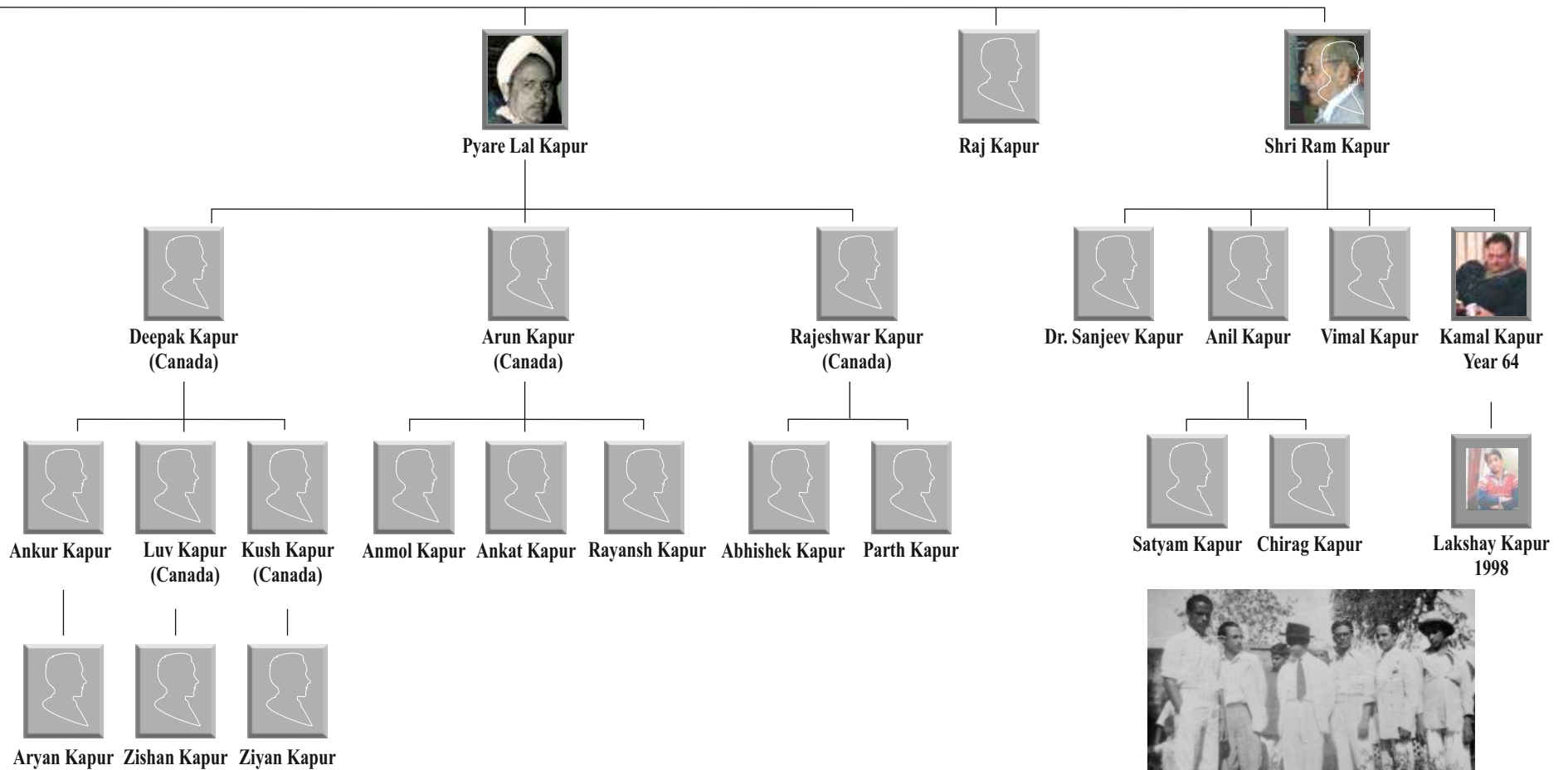
# Descendants of



**Prem Nath Kapur**  
**ⓑ** Year 1885  
**ⓓ** Year 1980  
 Pg.-25

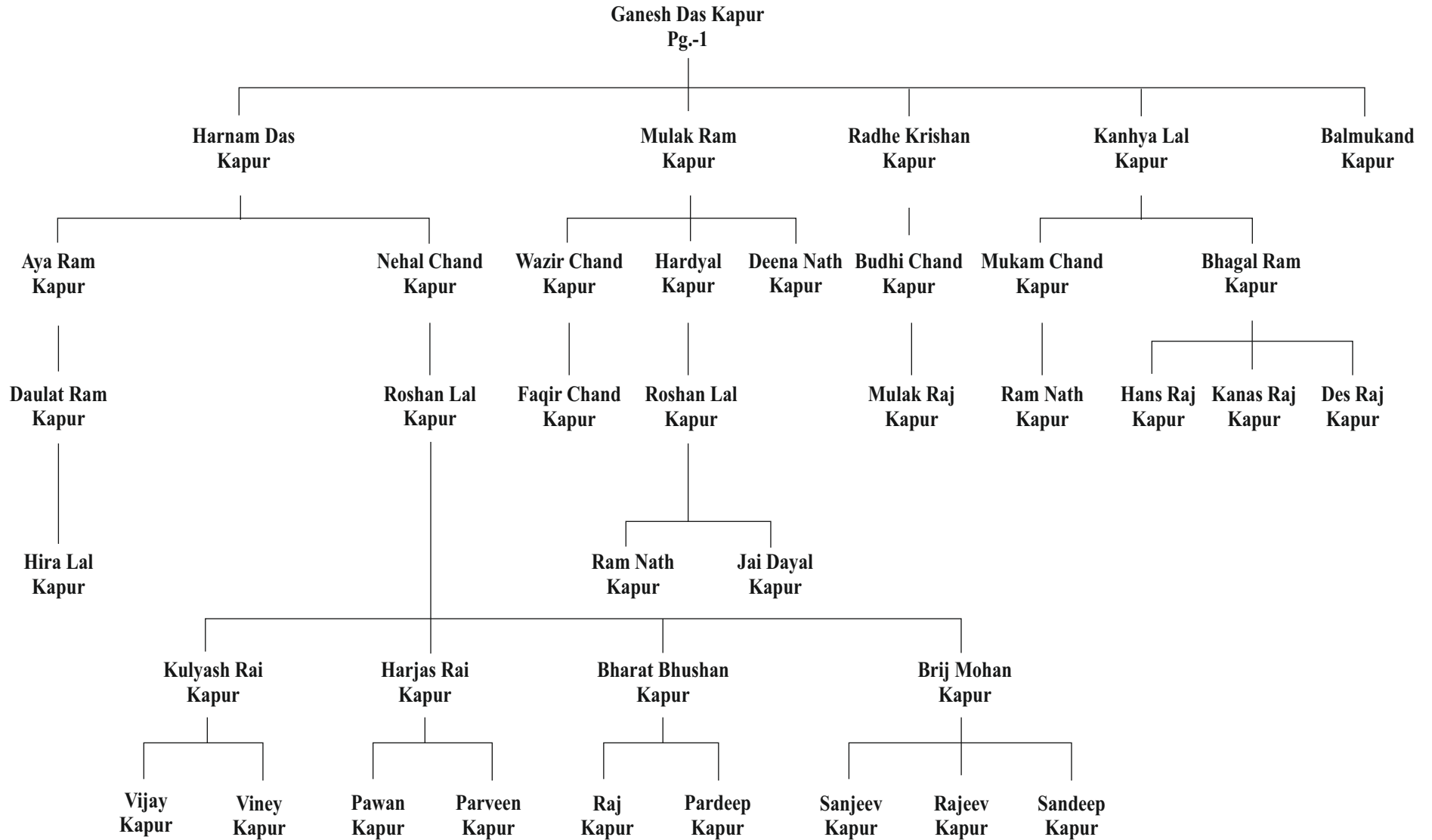


# Prem Nath Kapur



Group photo of all six brothers clicked around Independence.

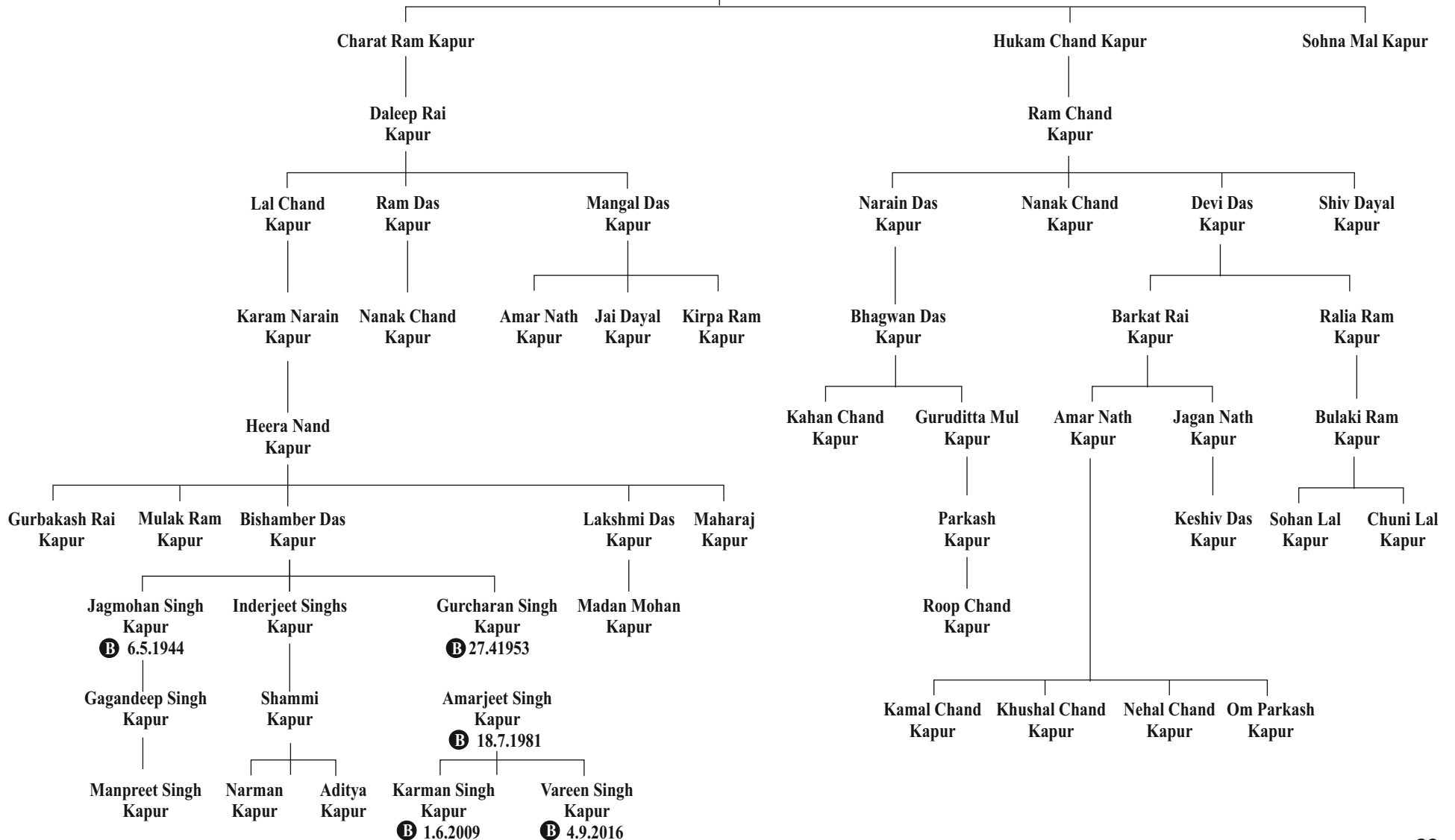
# Descendants of Ganesh Das Kapur



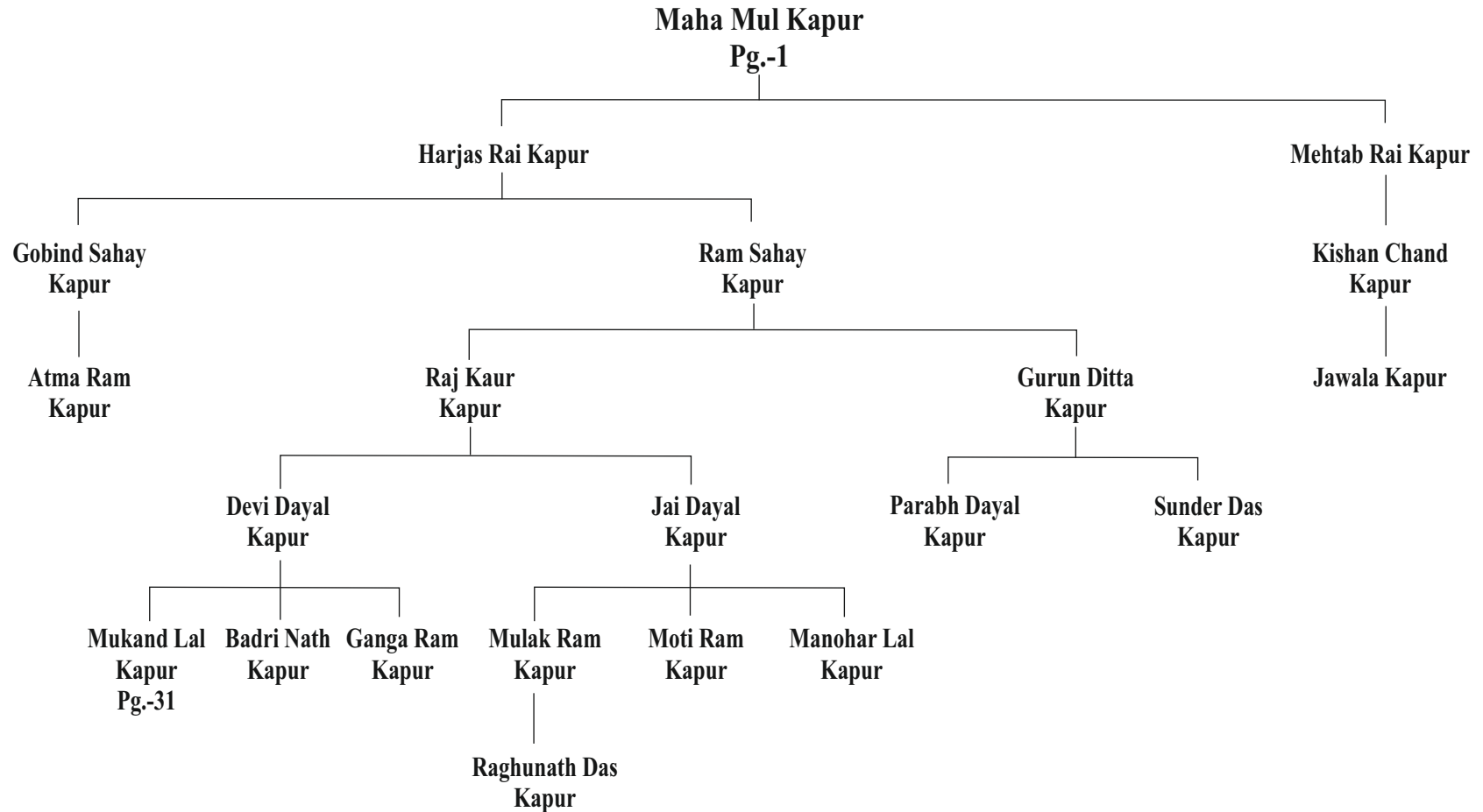
# Descendants of Bishan Das Kapur

Bishan Das Kapur

Pg.-1



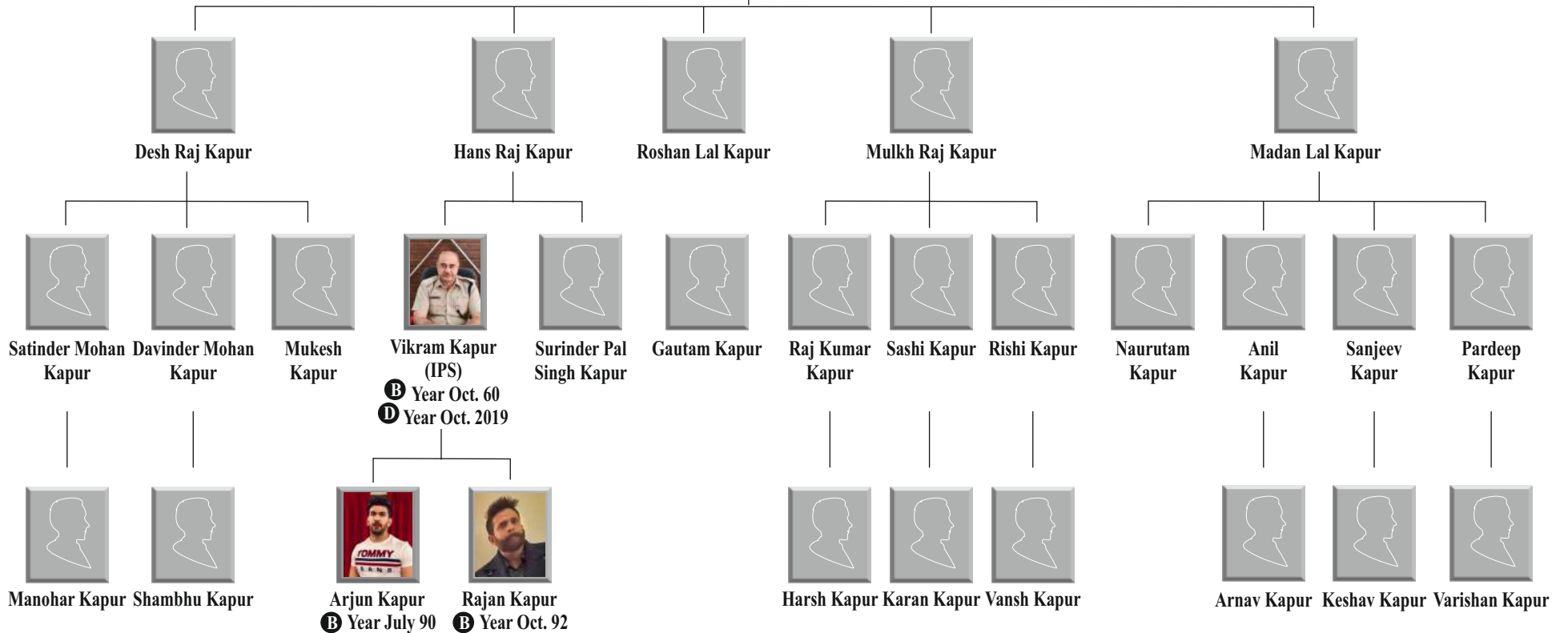
# Descendants of Maha Mul Kapur



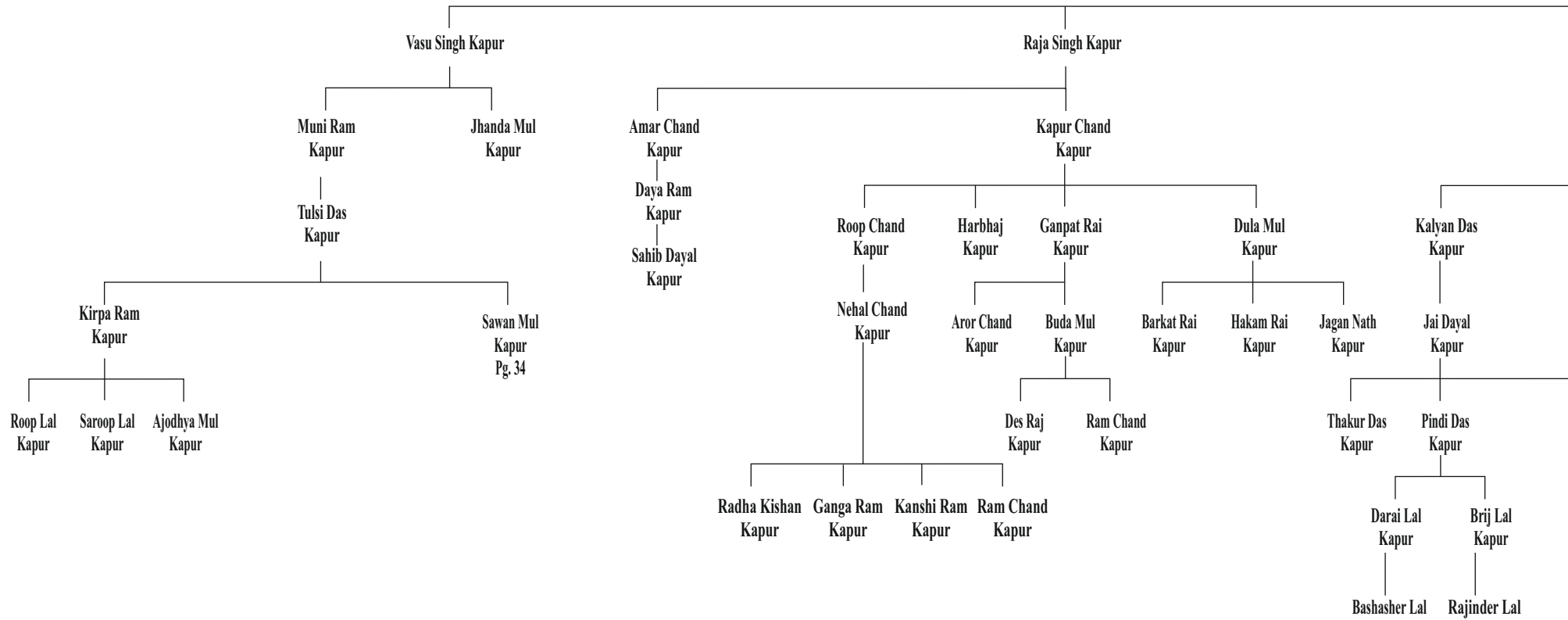
# Descendants of Mukand Lal Kapur

Mukand Lal Kapur  
Pg.-30

Ram Saran  
Kapur (DSP)

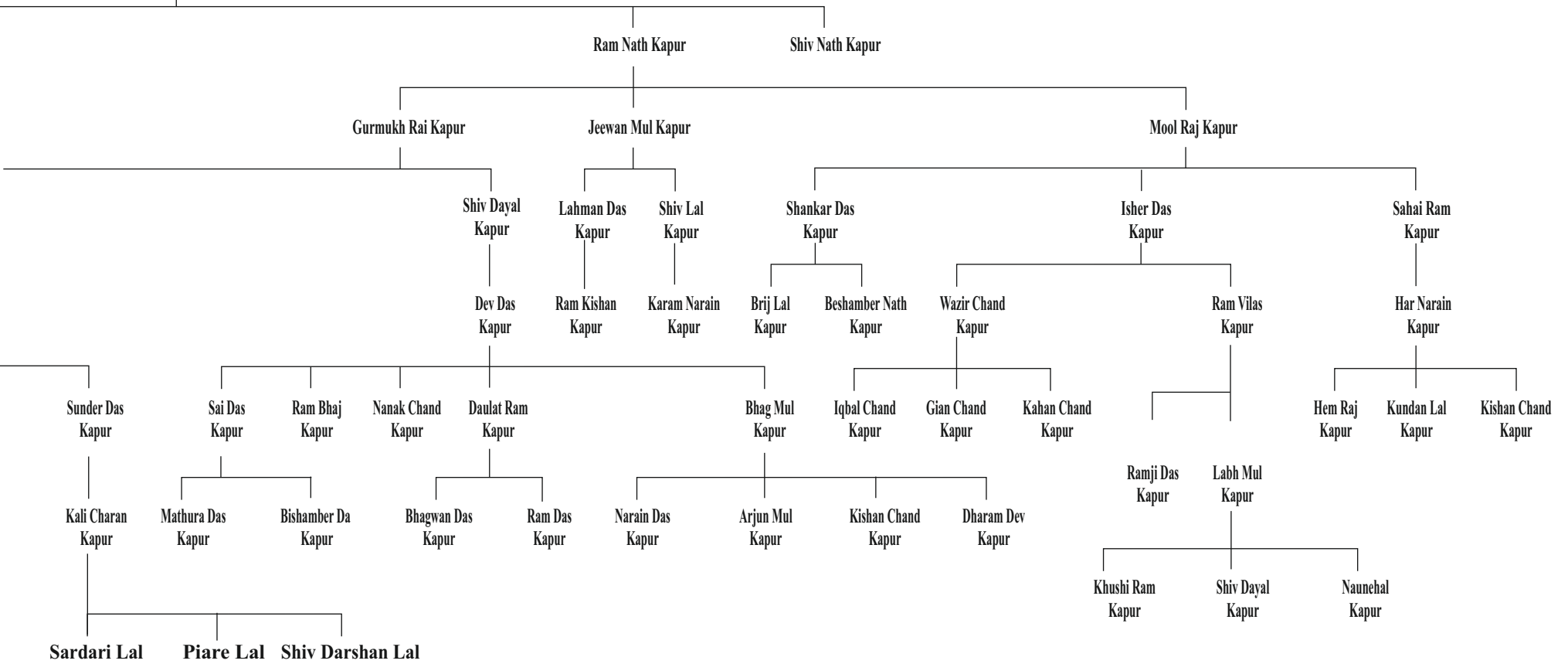


# Descendants of



# Sultan Singh Kapur

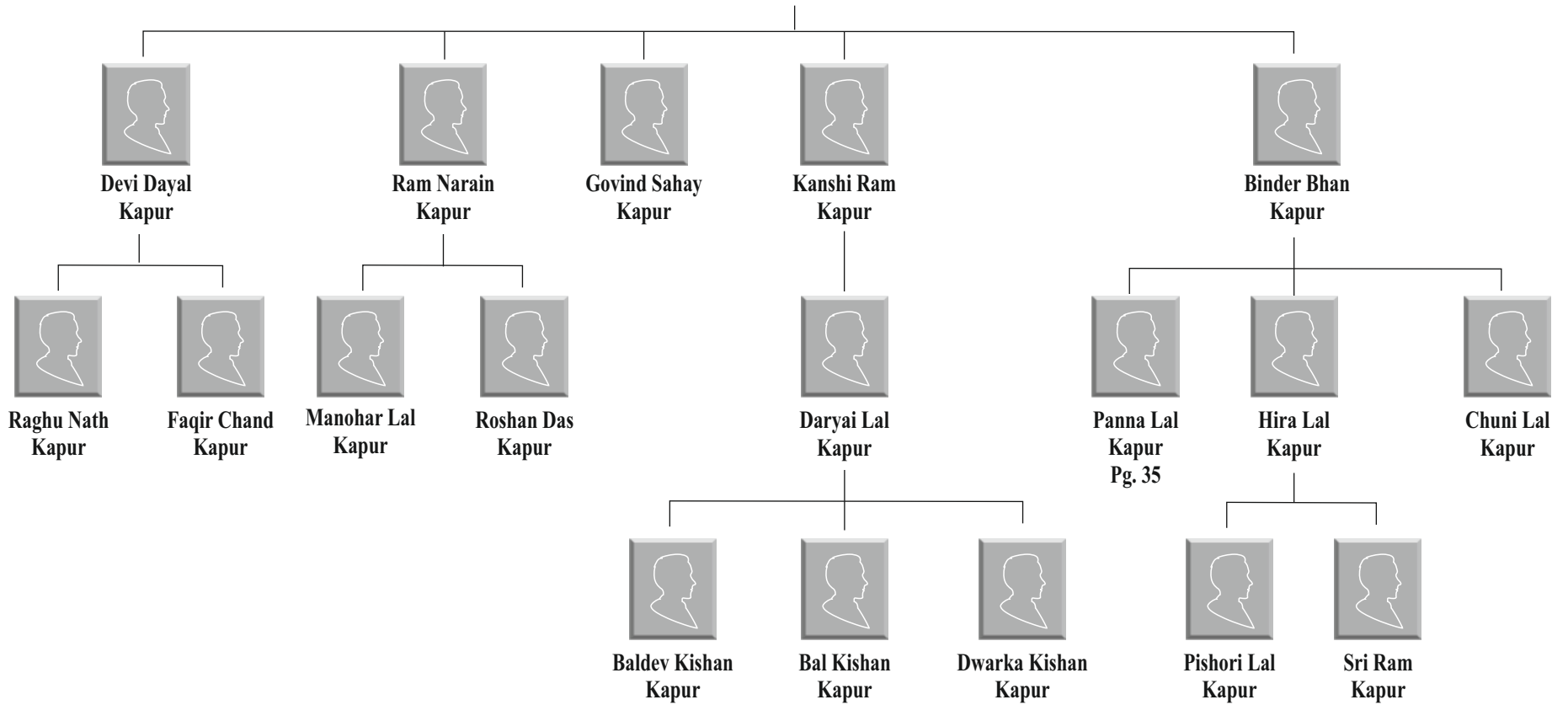
Sultan Singh Kapur  
Pg.-1



# Descendants of Sawan Mul Kapur



**Sawan Mul Kapur**  
Pg.-32



# Descendants of Panna Lal Kapur



**Panna Lal Kapur**  
Pg.-34



**Kasturi Lal Kapur**



**Siri Krishan Kapur**  
Aug. 31, 1929  
May 30, 2015



**Sham Sundar Kapur**



**Ramesh Kapur**  
B Oct. 4, 1950



**Rakesh Kapur**  
B Apr. 30, 1955



**Naresh Kapur**  
B Dec. 15, 1953



**Rajiv Kapur**  
B Feb. 26, 1961  
D Aug. 19, 2013



**Ashish Kapur**  
B Mar. 3, 1981



**Tushar Kapur**  
B Oct. 21, 1985



**Aman Kapur**  
B Oct. 29, 1997  
D Jan 8, 2001



**Kunal Kapur**  
B Aug. 20, 2001



**Sumit Kapur**  
B Dec. 9, 1988

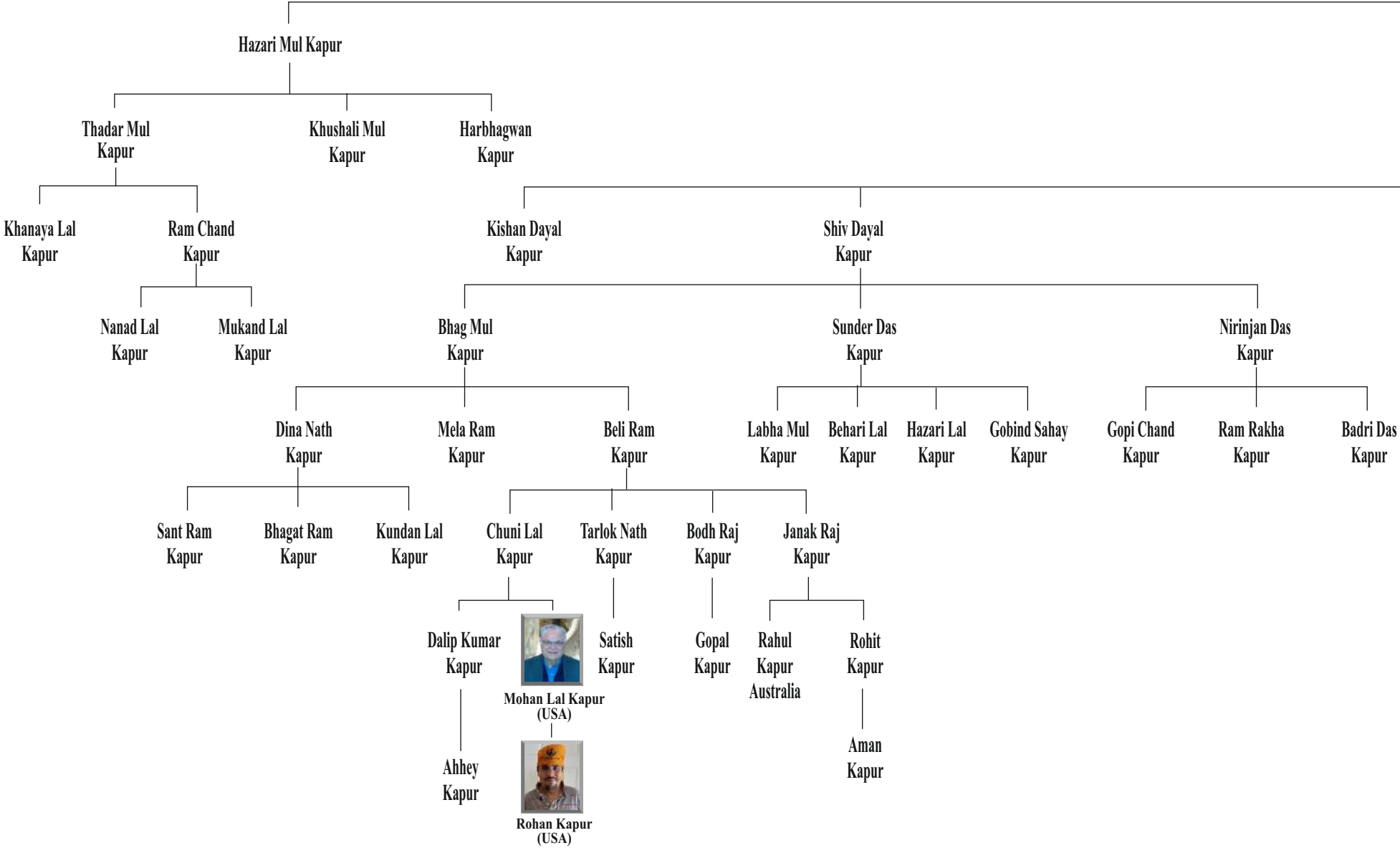


**Raghav Kapur**  
B May 19, 1989



**Aman Kapur**  
B Dec. 4, 1993

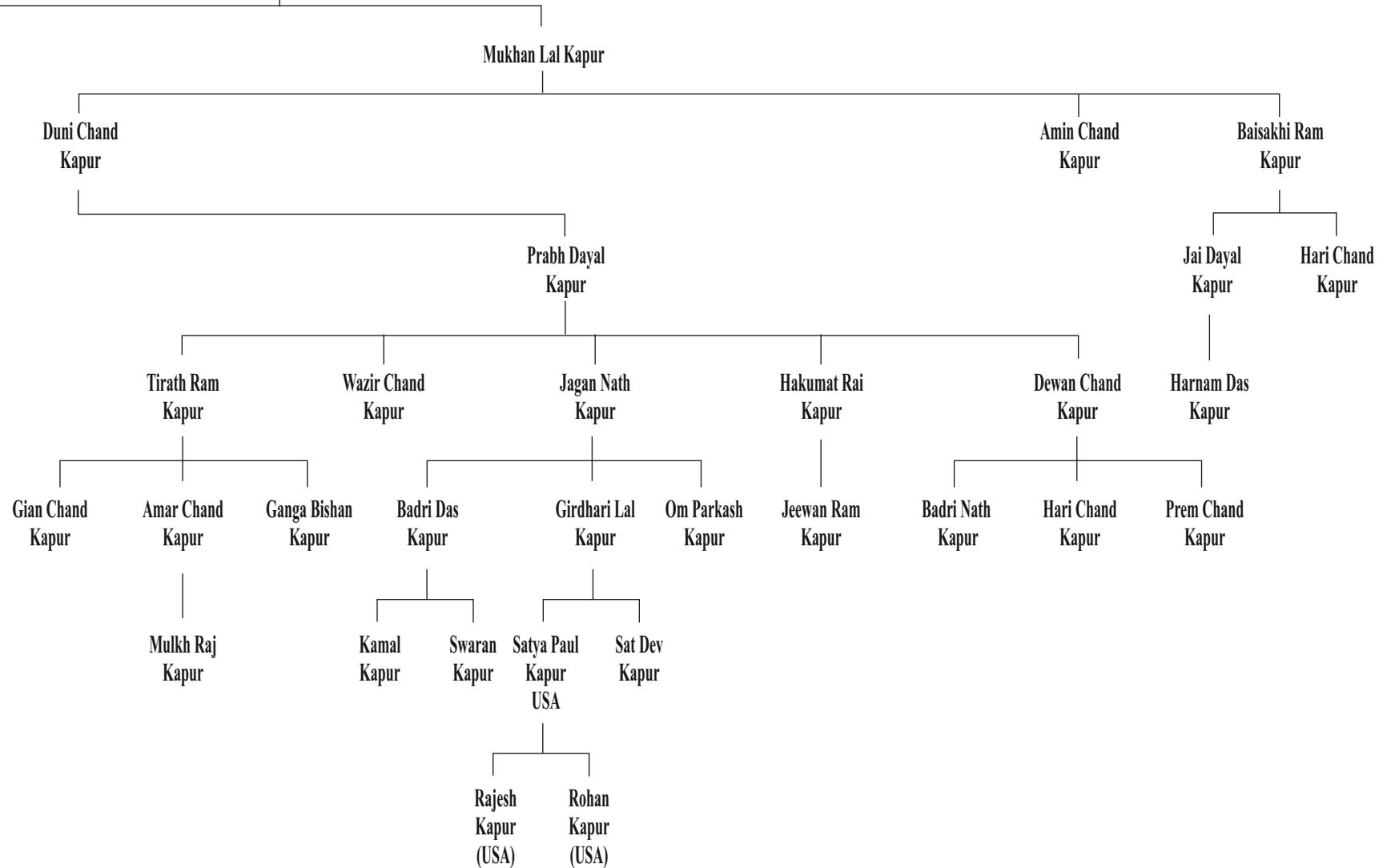
# Descendants of



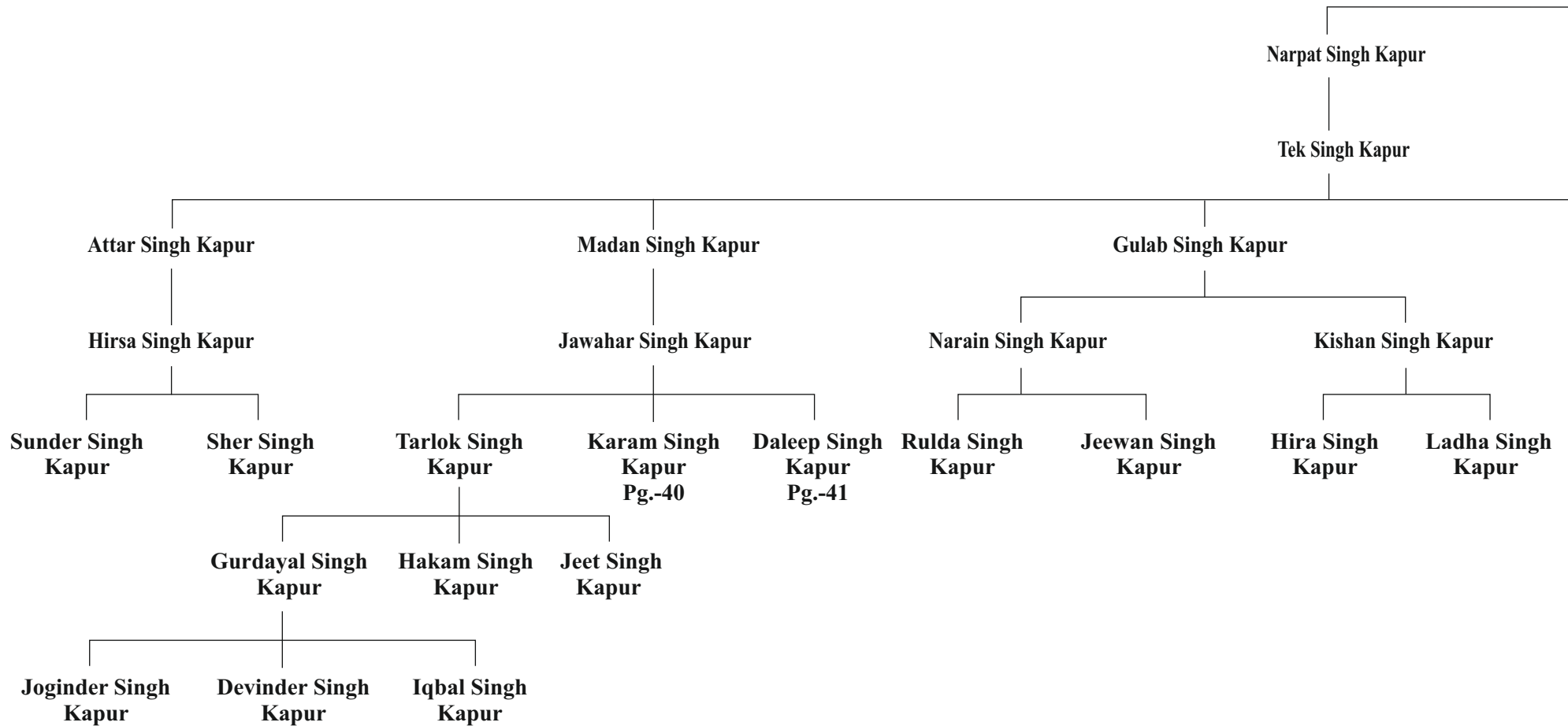
# Nahar Singh Kapur

Nahar Singh Kapur

Pg.-1



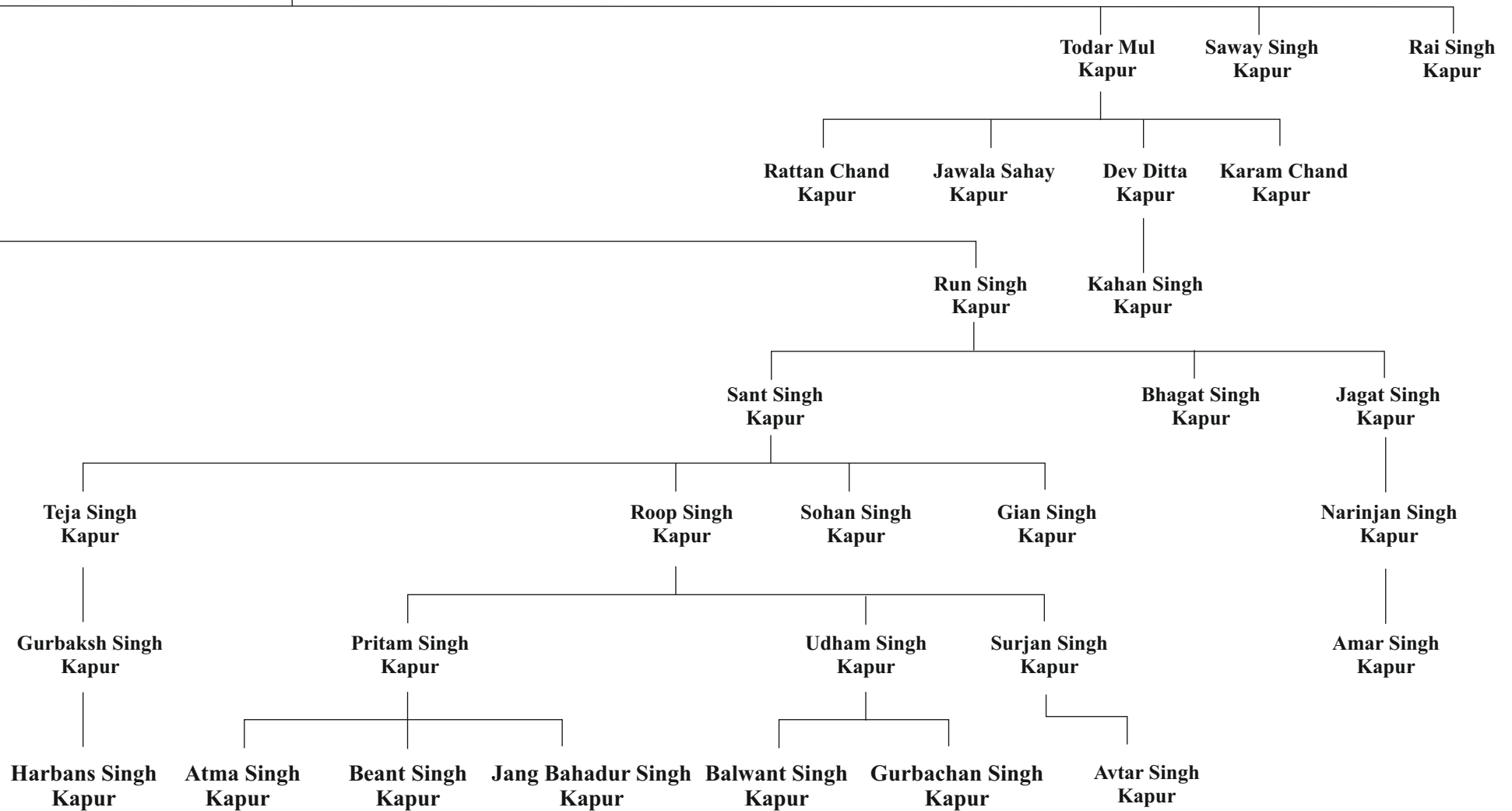
# Descendants of



# Gumani Mul Kapur

Gumani Mul Kapur

Pg.-1



# Descendants of Karam Singh Kapur

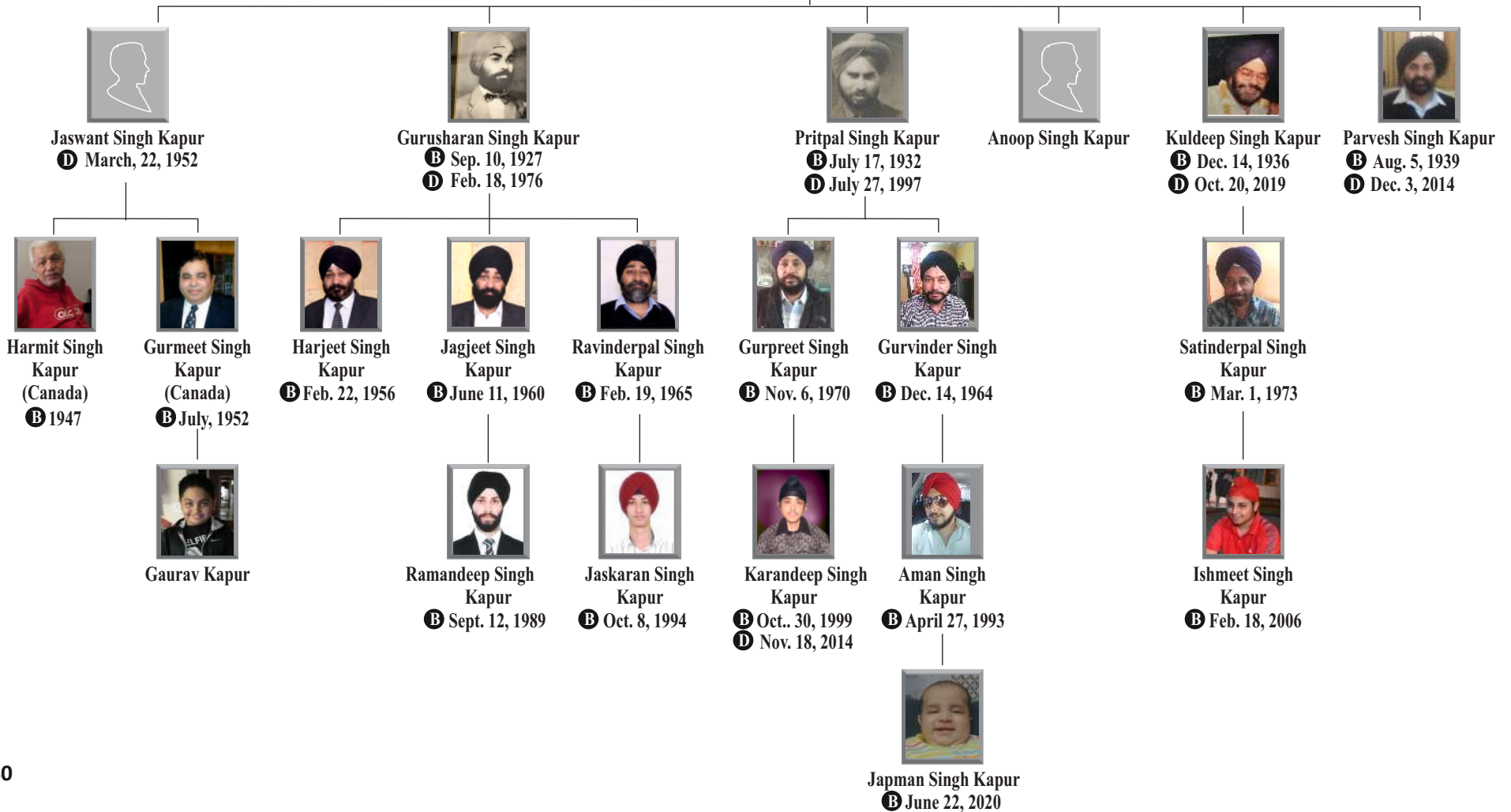


**Karam Singh Kapur**

**B** Jan. 1, 1900

**D** Nov. 6, 1969

Pg.-38



# Descendants of Daleep Singh Kapur

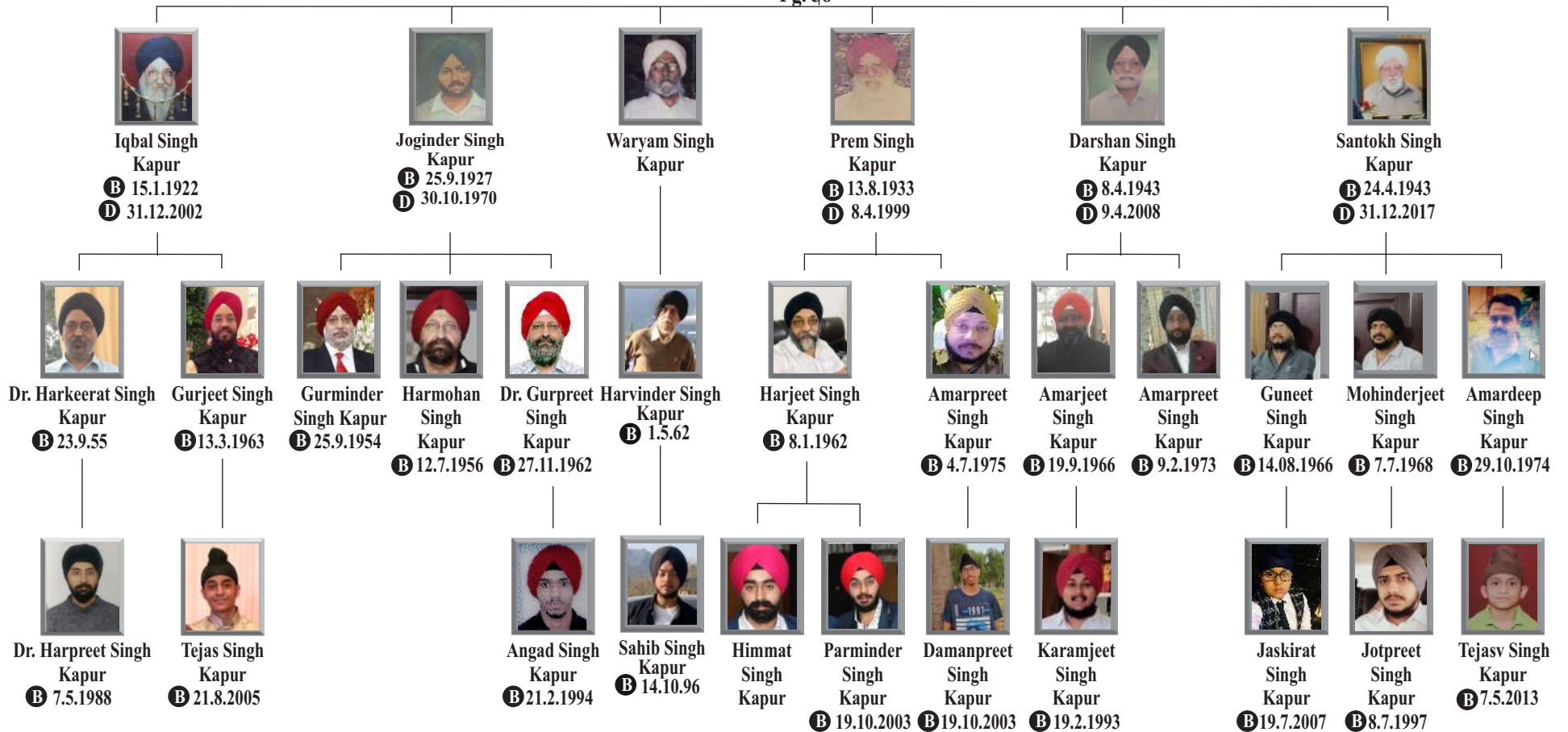


**Daleep Singh Kapur**

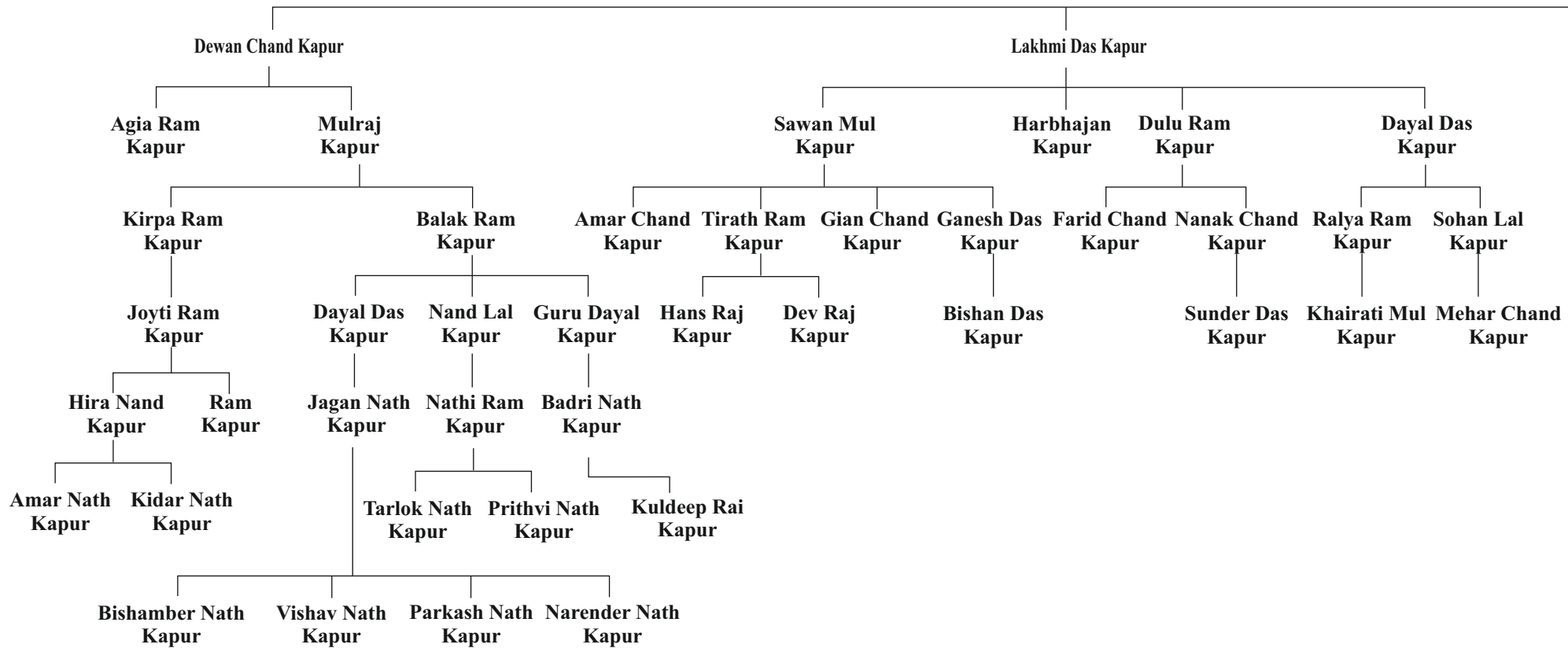
**B** Jan. 1, 1900

**D** Nov. 6, 1969

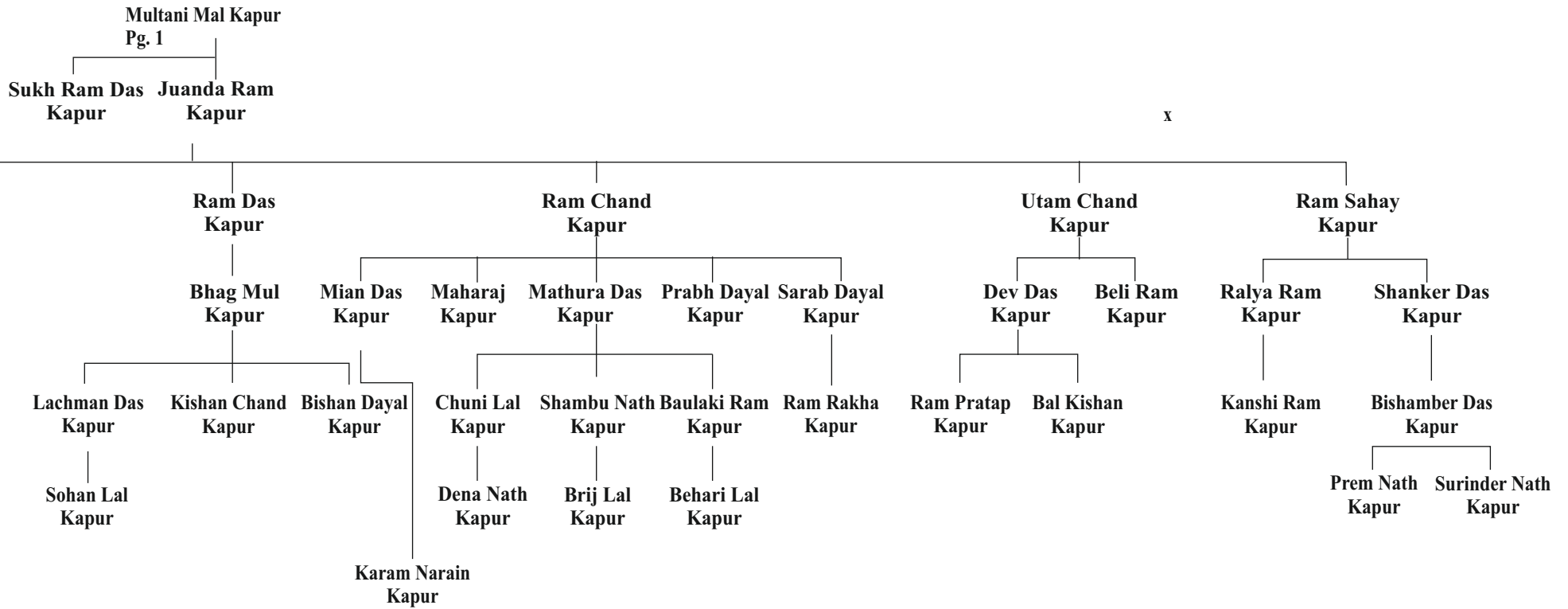
Pg. 38



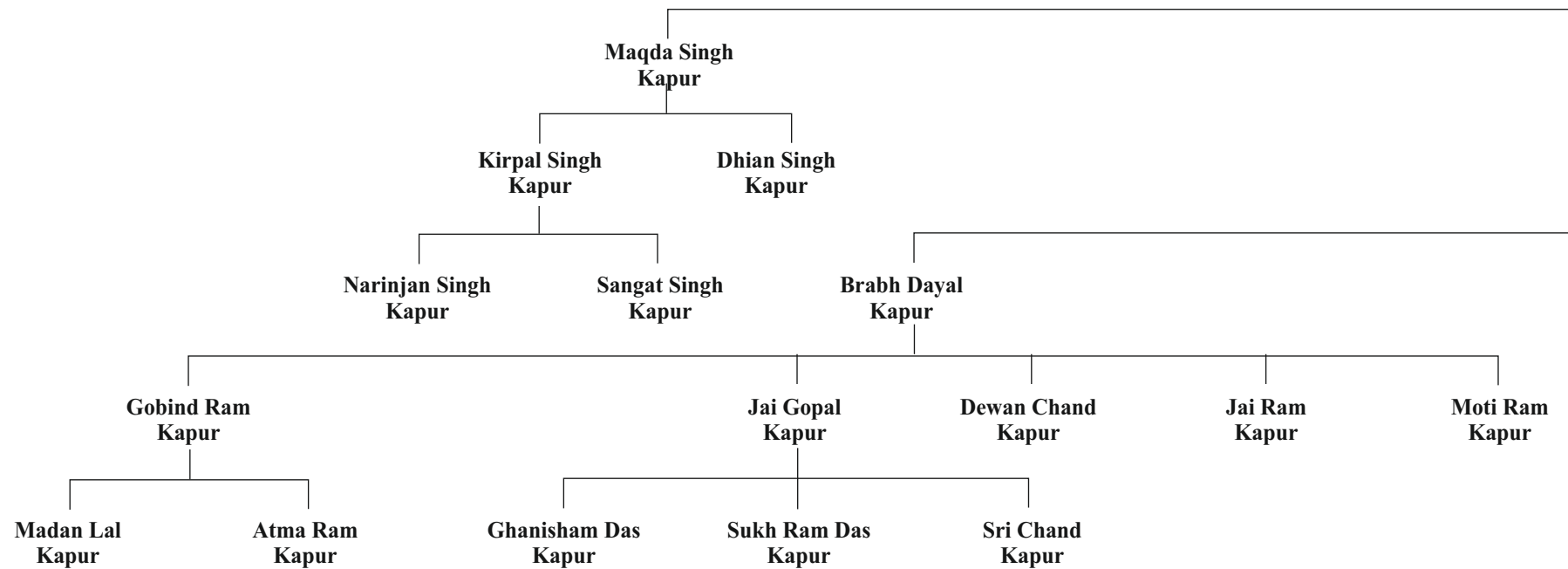
# Descendants of



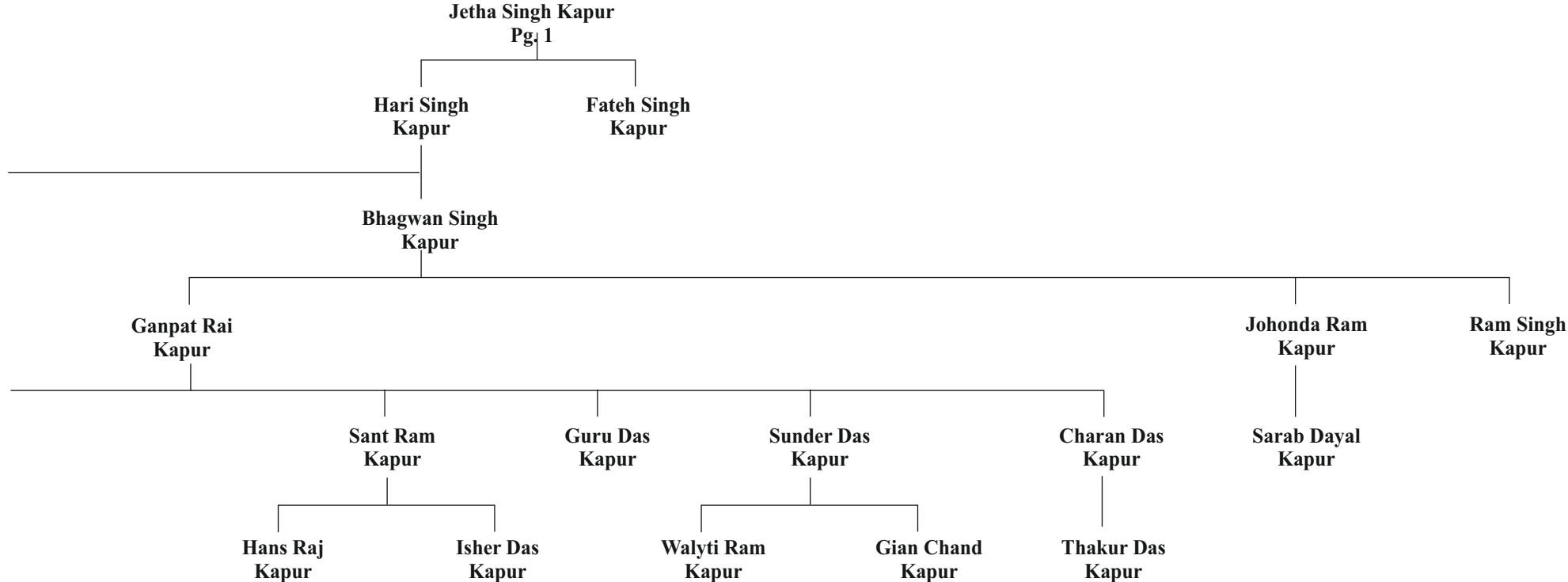
# Multani Mul Kapur



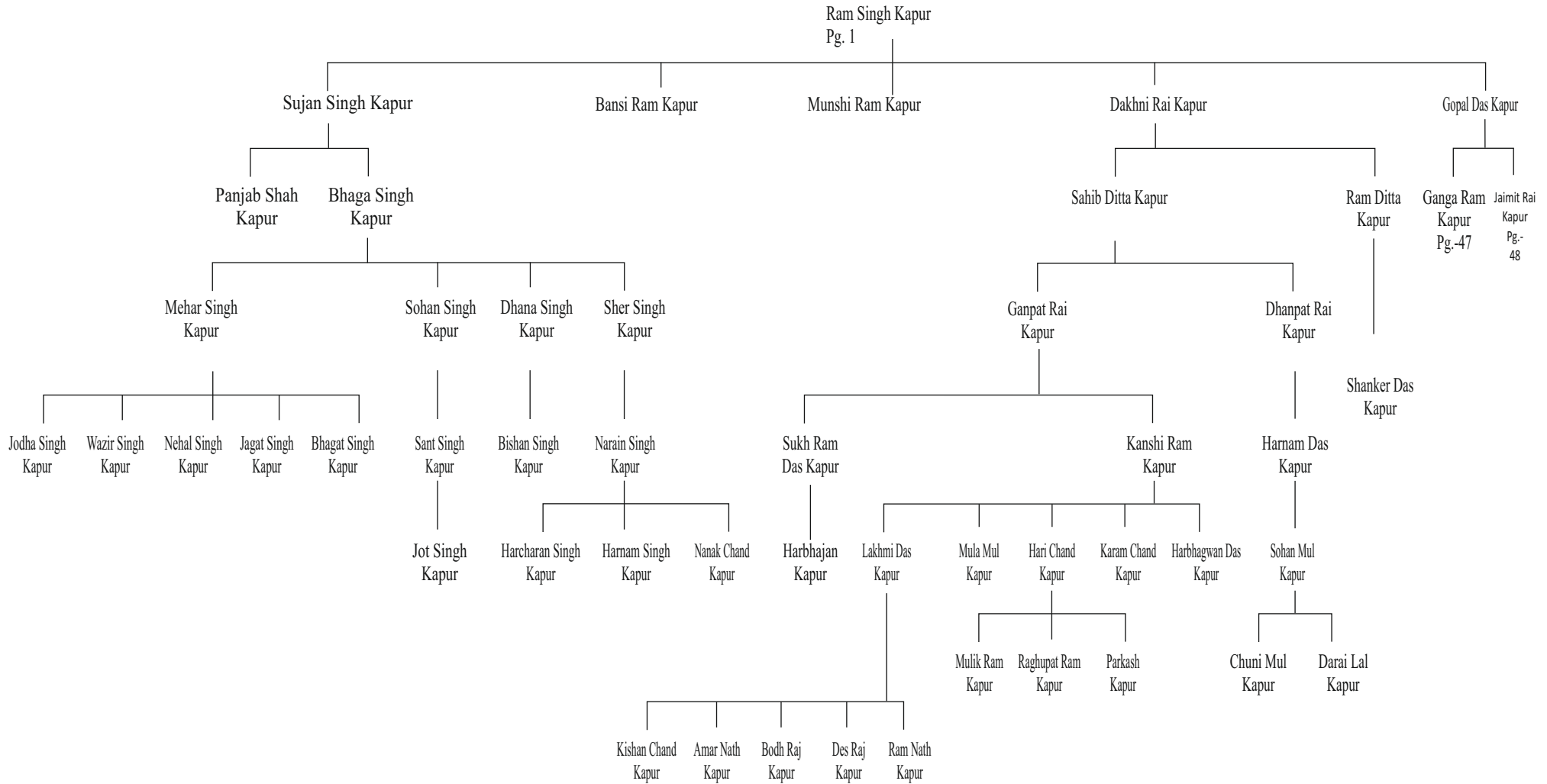
# Descendants of



# Jetha Singh Kapur



# Descendants of Ram Singh Kapur



# Descendants of Ganga Ram



**Ganga Ram Kapur**  
Pg. 46



**Ram Saroop Kapur**



**Lal Das Kapur**



**Devi Dayal Kapur**



**Sarab Dayal Kapur**



**Gur Narain Kapur**



**Dewan Chand Kapur**



**Lakshmi Narain Kapur**



**Ganga Das Kapur**



**Kiran Kishan Kapur**



**Beshamber Das Kapur**



**Walayati Ram Kapur**



**Agia Ram Kapur**

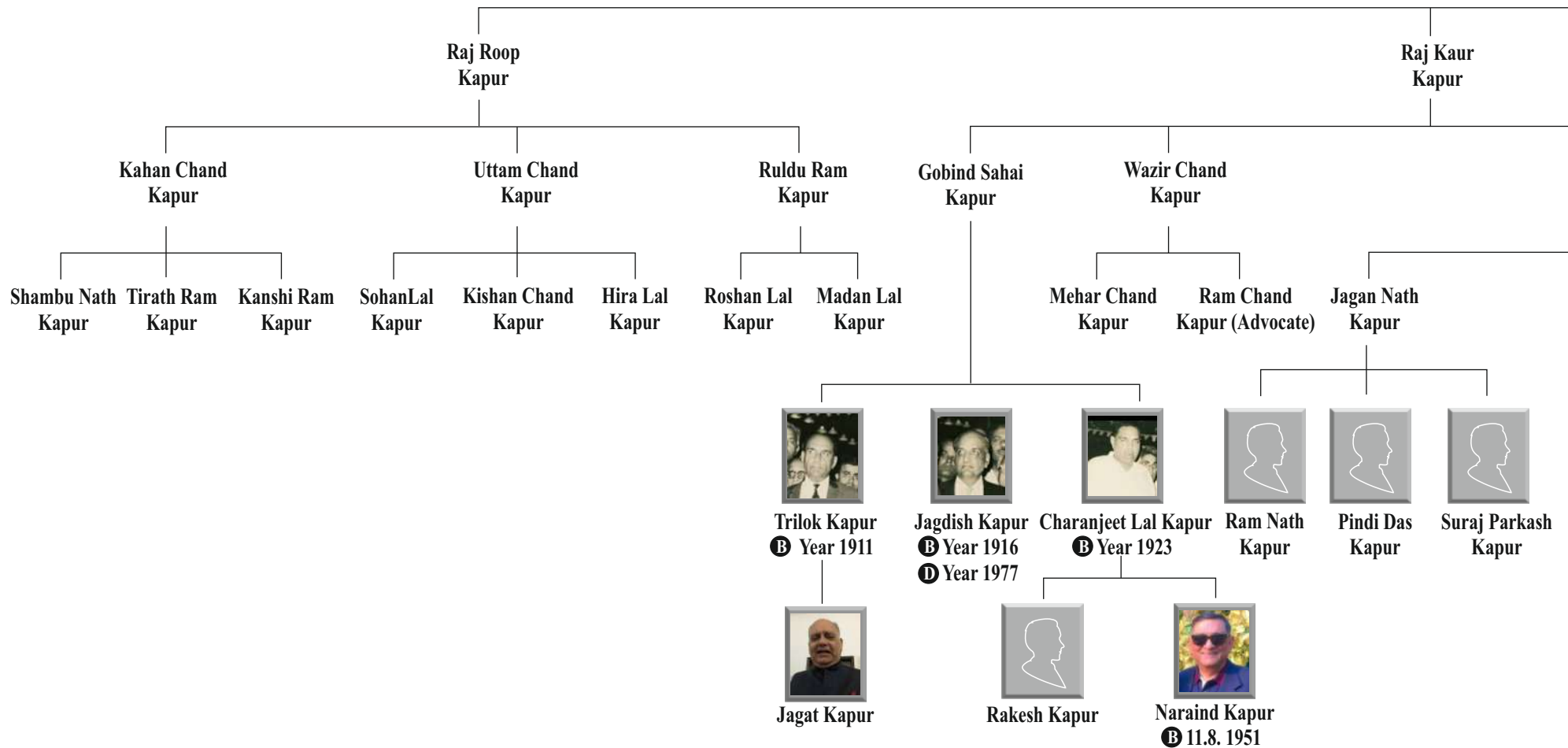


**Keshiv Ram Kapur**



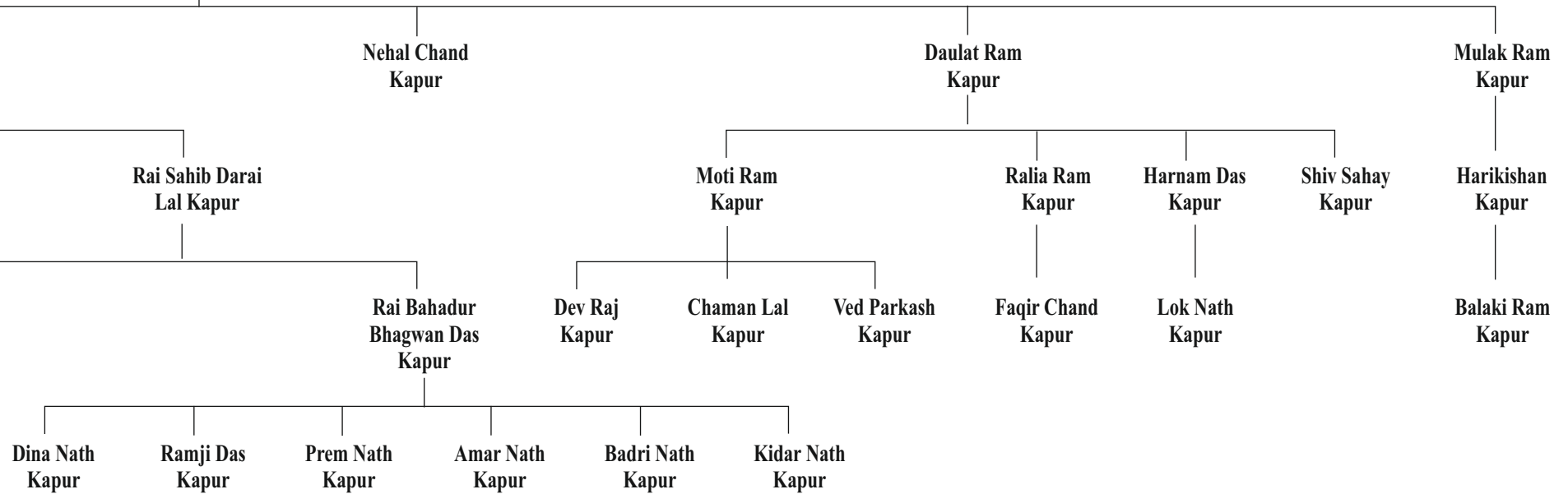
**Nanak Ram Kapur**

# Descendants of



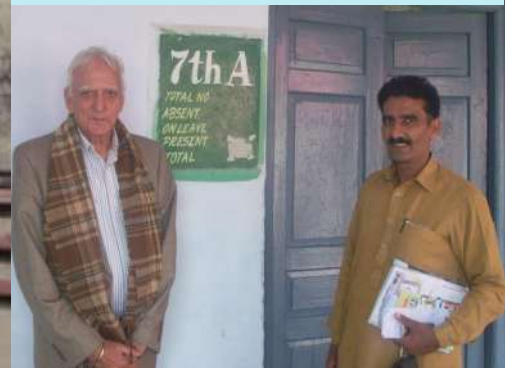
# Jaimit Rai Kapur

Jaimit Roy Kapur  
Pg. 46





SHRI HAR KOUR GIRLS HIGHER SECONDARY SCHOOL  
THROUGH THE MUNIFICENCE OF  
R. S. DEVI MATHARAJ KRISHNA KAPUR O.B.E.  
L. KANSHI RAY KAPUR  
IN MEMORY OF THEIR REVERED MOTHER  
FOUNDATION LAID BY  
L. YODH RAY  
15-3-1948



# आज भी याद हैं वो 12 साल'

'हाफिजाबाद एन एंशिअंट एंड यूनिक सिटी' को दुल्ला भट्टी अवॉर्ड



Mukesh

बंटवारे के बाद फरीदाबाद में बस गए थे लेखक जोगिंदर सिंह कपूर नगर संवाददाता || फरीदाबाद

देश के बंटवारे के दौरान कई लोग सीमापार से आकर फरीदाबाद में बस गए थे। इनमें कई लोग आज भी ऐसे हैं, जिन्हें अपनी मिट्टी की खुशबू आज भी याद है। ऐसे ही एक शख्स हैं हाफिजाबाद (पंजाब, पाकिस्तान) से यहां आकर बसे जोगिंदर सिंह कपूर। एस्कॉर्ट्स से बतौर एचआर हेड रिटायर हुए जोगिंदर सिंह आज भी हाफिजाबाद को भूल नहीं सके हैं। 2007

## सम्मान

पाकिस्तान स्थित गृहनगर हाफिजाबाद को किताब के जरिए लाए दुनिया के सामने

में उन्हें हाफिजाबाद में एक शादी में शरीक होने का मौका मिला, जिसके बाद वहां की हालत देखकर उन्होंने उस शहर के इतिहास को लिखने की ठानी। 2011 में उन्होंने 'हाफिजाबाद एन एंशिअंट एंड यूनिक सिटी' लिखी। इस पुस्तक को पाकिस्तान ने रिसर्च बुक करार दिया है और इसे दुल्ला भट्टी अवॉर्ड से सम्मानित किया। नवंबर में उन्होंने इस अवॉर्ड को हाफिजाबाद में एक सादे समारोह में ग्रहण किया। उन्हें यह अवॉर्ड लाहौर के डिप्टी सेक्रेटरी एजुकेशन आबिद अल्लाह खोखर ने दिया।

कपूर ने बताया कि वह पाकिस्तान में

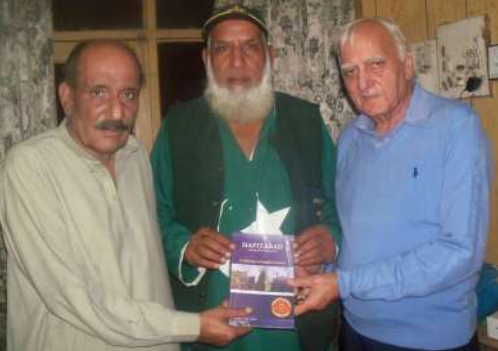
अवॉर्ड मिलने से काफी प्रसन्न हैं। इस किताब में उन्होंने वहां पर आजादी से पूर्व विकसित हुए पंजाबी कल्चर को लिखा है और साथ ही वहां पर रह रहे कपूर खानदान के बारे में बताया है। यहाँ नहीं वहाँ पर आजादी से पूर्व किस तरह का भाईचारा था, उसकी भी जिक्र किया है। उन्होंने बताया कि वह 2007 में हाफिजाबाद गए थे। वहाँ पर जाकर उन्होंने देखा कि हाफिजाबाद का गौरवान्वित इतिहास खतरे में है, जिसके बाद उन्होंने वहाँ पर

रहने वाले बुजुर्ग लोगों से बातचीत की और फिर उस इतिहास को किताब के माध्यम से दुनिया के सामने रखा। कपूर कहते हैं कि जब वह 12 साल के थे तो उनका परिवार यहां आकर बस गया था। उनके बचपन के 12 साल हाफिजाबाद में ही बीते, जो आज भी ताजा हैं। उन्होंने बताया कि इस पुस्तक में आजादी से पहले हाफिजाबाद की सामाजिक, धार्मिक और आर्थिक स्थितियों का जिक्र किया है। उन्होंने बताया कि किस प्रकार वहाँ पर विकसित हुए सर्वधर्म कल्चर का माहौल बंटवारे के बाद पूरी तरह से खत्म हो गया।

The Frontier Post

## Joginder for better Indo-Pak ties F.P. Report

HAFIZABAD: A veteran historian of India, Joginder Singh Kapoor has stressed the need for better friendly relations between Pakistan and India and urged the government of India and Pakistan to grant free visa to senior citizens of both countries. Mr. Joginder Singh Kapoor born in Hafizabad and had left Pakistan during 1947. He was guest of Local historian Sheikh Aziz Ali. He said that Pakistan has given India Most Favoured nation status which would go a long way in the improvement of socio-economic conditions of the masses of both countries. He said that he has written history of Hafizabad, and the book





### **THE AUTHOR :**

Joginder Singh Kapoor was born in the Year 1935 at Hafizabad and has vivid and cherished memories of his childhood days.

He nurtures great love for his birth place, its people and the culture of his Kapur clan.

He graduated from Panipat and obtained 2 post graduate degrees of Economist & Social work, both from Delhi University. He has genuine interest and dedication in the Social work. His initiative and work for the community is well recognized and he has been awarded a number of state awards.

He was a reputed HR professional and have been top functionary of a number of state and National professional bodies.

Joginder Singh Kapoor is recipient of prestigious Dewan Singh Maftoon award for his book “Hafizabad-An Ancient & Unique City” (A Gateway to Punjab Culture) published in the year 2011.

His Book Kapur’s Heritage 1st edition in the year 2012, 2nd edition in 2020, 3rd edition in 2025 and now 4th enlarged edition is much sought for book for Kapur family having roots from Pakistan in India as well as abroad.

### **ABOUT THE BOOK :**

The 4th edition of Kapur’s heritage is an amazing book which traces Kapur’s roots for over 285 years i.e. since 1740, i.e. descendants of Lala

Lachi Ram Kapur who settled at Hafizabad and now Kapur’s are excelling in almost all professions globally.

The book gives details about Kapur’s, their professions, culture, customs, festivals, celebrations, beliefs, their gotra, the common Guru & prohibit.

The description of traditional dress, songs of Kapur to celebrate different occasions from cradle till grave are really fantastic.

The Book in nut shall presents the very roots of Kapur’s and is compendium of their culture and has attained the status of reference book for Kapur families in India and specially abroad.



### **THE CO-AUTHOR :**

Varun Kapoor completed his B.Tech in India before moving to the United States in 1992, where he went on to earn his Master’s degree and build a successful career in the telecommunications industry. A lifelong learner and an avid traveler, Varun has developed a deep fascination with family ancestry and world history. His curiosity about where we come from—and how our stories connect across generations—has been a driving force behind this project. For many years, Varun has worked closely with his father, Joginder Kapoor, contributing research, perspective, and encouragement to help bring this family history to life. His involvement reflects not only his passion for heritage, but also a shared commitment to preserving the stories that shaped their family’s journey.