Chapter - 1

Political Scenario and Process of Urbanization

The process of urbanization is often linked with the political developments. The urban centers in India emerged, declined or even vanished with the rise and fall of kingdoms and empires. Pataliputra, Vijayanagar, Delhi, Golkonda, Madurai Kanchipuram are the best examples of cities that came into existence, flourished, decayed and sometimes revived in response to changes in the political scene.¹ It could be argued that the fall of the Kusana and Gupta powers in north India and Satavahnas in south created a political vacuum and this became one of the major causes of decay in the urban centers. The towns might be set-up, maintained and protected by a powerful state. A strong state can effectively extract taxes and tributes with which the non-food producing ruling classes living in towns can be supported and commodities from artisans and merchants purchased.²

As far as the Punjab is concerned, the political scenario during the five hundred years (c.1000-1500 C.E.) has considerable significance in urban history. The geographical location and prosperity of the Punjab always proved a source of attraction to foreign invaders and tempted them to launch repeated expeditions. The result was that the Punjab remained the arena of political contestation among the diverse political entities. During the period under reference, the Ghaznavids, Ghorids, Mongols and Khokhars often registered their presence to establish their dominance over several parts of the Punjab.³

The region first came into contact with the Turkish power when Alaptigin founded the state of Ghazni in the heart of Afghanistan. East of the Ghazni existed a powerful Hindushahi kingdom of Ohind that extended from Langhman to Sirhind and from the south Kashmir hills to the frontier kingdom of the Multan.⁴ The series of violent expeditions by Turkish commanders started towards the end of 10th century when

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¹ R.Ramachandra, Urbanization and Urban System in India, p.81.
² R.Sharma, Urban Decay in India, p.134.
⁴ B.S.Nijjar, Punjab under the Sultans, p.11.
Subuktingin initiated border skirmishes with *Hindushahi* rulers of the Punjab. Later on, Mahmud, a son of Subuktigin intensified these raids. He invaded India not less than seventeen times. Several of these invasions were confined to the Punjab. Even if he went beyond its boundaries towards Kanauj, Kalinjar, Ranthambor and Somnath, the marching armies inevitably crossed the plains of the Punjab and left behind a trail of devastation. The *Hindushahis* did not exercise their sway over the whole Punjab but they bravely resisted the Ghaznavids for more than twenty-five years. Mahmud formalized the annexation of the Punjab in 1021 C.E. The qualities of the heart and mind of the Indians greatly impressed the contemporary scholar Alberuni. He remarks that the *Hindushahi* dynasty is now extinct and of the whole house there is no longer the slightest remnant in existence. Even when they were in all their grandeur, they did not rest on their oars but continue to engage themselves in the pursuits of virtuous and righteous deeds. A considerable portion of the Punjab had come under the direct sway of the Turks which became a military base and a convenient highway for the fresh attacks beyond the Jamuna. The Ghaznavid occupation of the Punjab lasted for more than one and a half century. Internal conflicts in the ruling family and the rising power of Suljuqs prevented them from consolidating their rule in the Punjab.

The Ghaznavid invasions brought the devastation of the urban centers and depopulated the whole region of the Punjab. As pointed out by Alberuni, “Mahmud utterly ruined the prosperity of the country and performed there wonderful exploits by which the Hindus became like an atom of dust scattered in all directions and like a tale of an old man in the mouth of the people. He further says that there was migration on a large scale of vast population from the Punjab and Sindh to neighboring and far off places like Kashmir, Banaras or where Mahmud’s arms could not reach.”

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5. Abu Nasr Utbi, *Tarikh-i-Yamini*, English translated by H.M. Elliot and J.Downson in *The History India as Told by Its Own Historians*, pp.19,21.
10. It was Amir Subuktgin of Ghazni who took preliminary measure of building, a 560 miles long road from Ghazna to Lahore, running through Kabu, I Danpur, Pashawar, river Sindh, Wahind and crossing the river Jhelum then Ravi terminated at Lahore. Alberuni, *op.cit.*, vol.i, p.22.
eleventh century dawned, a sudden and rapid demographic decline was registered in
the Punjab. K.S Lal has given some ideas of the great holocaust in the Punjab on the
basis of contemporary historian Utbi. The loss of population in the Punjab during
Mahmud’s invasions is believed to be as shown in the following table:

<table>
<thead>
<tr>
<th>Sr.no.</th>
<th>Years</th>
<th>Region</th>
<th>Killed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1000</td>
<td>Frontier Towns</td>
<td>Not Known</td>
</tr>
<tr>
<td>2.</td>
<td>1001</td>
<td>Peshawar</td>
<td>15,000</td>
</tr>
<tr>
<td>3.</td>
<td>1003</td>
<td>Waihind</td>
<td>15,000</td>
</tr>
<tr>
<td>4.</td>
<td>1004</td>
<td>Bahtia</td>
<td>Not Known</td>
</tr>
<tr>
<td>5.</td>
<td>1005-1011</td>
<td>Multan</td>
<td>200,000</td>
</tr>
<tr>
<td>6.</td>
<td>1008-1009</td>
<td>Waihind to Nagarkot</td>
<td>33,000</td>
</tr>
<tr>
<td>7.</td>
<td>1010</td>
<td>Tarain</td>
<td>10,000</td>
</tr>
<tr>
<td>8.</td>
<td>1014</td>
<td>Kashmir</td>
<td>Not Known</td>
</tr>
<tr>
<td>9.</td>
<td>1014</td>
<td>Thaneswar</td>
<td>Larger number</td>
</tr>
<tr>
<td>10.</td>
<td>1016</td>
<td>Lohkot</td>
<td>Not Known</td>
</tr>
<tr>
<td>11.</td>
<td>101</td>
<td>Sindh</td>
<td>Larger number</td>
</tr>
</tbody>
</table>

273,000 700,000

These figures are only in respect to major campaigns. No figures are available for
minor campaigns against border towns and refractory zamidars. The disorganized
flight of the panic-stricken people to distant places might have killed large numbers
through starvation and pestilence. Therefore, to multiply this figure by five times

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would not be unreasonable.\textsuperscript{15} In brief, the loss of Indian population due to Mahmud’s invasions was about 2,000,000. Out of this figure, most of the losses of population belonged to the Punjab.

The Gaznavid rule also proved to be a blessing in disguise for the city of Lahore. It was renamed as Mahmudabad or Ghazna\text-superscript{i-Kurd} and made it the capital to govern all the provincial units of the Ghaznavid sultanate in India.\textsuperscript{16} Thereafter, it rapidly developed into a metropolitan city. Further, the flight of Khusrau Shah, the last descendants of sultan Mahmud from Ghazna to Lahore in 1159 C.E, paved the way for its rise as a trade emporium of international importance. As Ghazna was seized by the Ghuzz Turks and its residents were subjected to tyranny, the elite fled to Lahore including scholars of distinction, poets, artists and rich merchants. As a result, Lahore emerged as a centre of high culture in place of Ghazna.\textsuperscript{17} It was Lahore’s importance and grandeur that led Shihab-ud-din Ghori to make it his winter capital.

After the death of Mahmud Ghazni, there was a respite for short period from foreign invasions but in the last quarter of 12\textsuperscript{th} century, the Ghaznavides were supplanted by the Ghorids in the Punjab. Once again, the Punjab became a victim of repeated attacks from the outside forces. The credit for establishing the Ghorid rule in the Punjab goes to Shihab-ud-din Ghori.\textsuperscript{18} As the ruler of Ghazni, he considered his claim over the province of Multan, Sindh, and Punjab to be legitimate.\textsuperscript{19} A repetition of the military attacks of Shihab-ud-din Ghori started afresh but in contrast to Mahmud, Shihab-ud-din Ghori had more specific aims. He wanted to establish a Turkish empire in India. Over the next three decades, (c.1175-1206 C.E.) Shihab-ud-din and his generals annexed to a larger part up of the indo-Gagnatic plain and laid the foundation of the Delhi sultanate.\textsuperscript{20}

\begin{itemize}
\item \textsuperscript{15} \textit{Ibid.}, p.217.
\item \textsuperscript{16} H.K.Naqvi, \textit{Agricultural, Industrial and Urban Dynamism under the Sultans of Delhi (1206-1555) }, p.6.
\item \textsuperscript{17} I.H.Siddiqui, \textit{Delhi Sultanate: Urbanization and Social Change}, p.8.
\item \textsuperscript{18} He was younger brother of Ghias-ud-din Mahmammad, the Sultan of Ghor (Situated between Ghazni and Heart). He was appointed as the ruler of Ghazni by the latter in 1173C.E. Although he inscribed the name of His brother or his coins yet he was practically an independent ruler Ghazni.
\item \textsuperscript{19} B.S.Nijja, \textit{op.cit.}, p.24.
\item \textsuperscript{20} Muhammad Habib and Khaliq Ahmad Nizami, \textit{Comprehensive History of India: Delhi Sultanate}, vol.v, pp.180-181.
\end{itemize}
Shihab-ud-din Ghori led his first expedition against Multan in 1175 C.E. The Karamathian ruler of Multan was defeated and the city was captured by Ghorids.\textsuperscript{21} Then he moved against Uchch and wrested it.\textsuperscript{22} In 1179-81 C.E., he captured Peshawar and its neighboring territory with the help of Vijay Deva, the ruler of Kashmir. Shihab-ud-din succeeded in replacing the Ghaznavids at Lahore by defeating Kushrau Malik, the last descendant of Ghazni dynasty in 1186 C.E.\textsuperscript{23} and he had established his military stations from Debal to Sialkot and from Peshawar to Lahore.\textsuperscript{24}

In 1191 C.E., in the first battle of Tarain,\textsuperscript{25} Shihab-ud-din Ghori was defeated and seriously wounded\textsuperscript{26} but in the second battle, he obtained a decisive victory over Rai Pithora. In 1192 C.E., Rai Pithora was captured near Sarsuti and put to death.\textsuperscript{27} The second battle of Tarain confirmed the Ghorid rule in the Punjab and expended their sway as far as Delhi. The important forts of Sarsuti, Hansi, Samana and Ghuram were captured by Ghorids.\textsuperscript{28}

The immediate effects on the process of urbanization has been explained by Muhammad Habib as:

When the Turks entered the cities, the Hindu lower caste workers entered along with them. The new regime wanted the workers along with their families and their

\textsuperscript{21} Muhammad Kasim Farishta, \textit{Tarikh-i-Farishta}, English translated by John Briggs titled as \textit{History of the Rise of Muhammadan Power in India}, vol.i, p.171

\textsuperscript{22} According to Farishta, Shihab-ud-din Ghori has intrigued. He had promised to the wife of Bhati Raja, he would marry her if she poisoned her husband. The lady poisoned her husband and handed over the place to Ghor intruders.


\textsuperscript{24} Muhammad Habib and Khaliq Ahmad Nizami, \textit{op.cit.}, p.158.

\textsuperscript{25} Fershta and Minhaj called the place Tarain and Elphiston identified it as Modern Tarawari, situated between Karnal and Thaneswar while Cunningham located it Tarain between Bhatinda and Sirsa and identified it with a village called Torawana.

\textsuperscript{26} Fershta stated that the Sultan fell from his horse but no recognize him and he lay unnoticed on the battle-field when the part of night has passed, a number of his Turkish slaves came to the battle-field to search for him among slain and called out him. They were joyed to find him. During the night, they carried him on their shoulders by turns.

Fershta, \textit{op.cit.}, vol.v,p.57.

\textsuperscript{27} Minhaj-us-Siraj, \textit{op.cit.},pp.468-69.

\textsuperscript{28} According to Hasan Nizami taken to Ajmer and allowed to function for some time but he was put to death on being found guilty of treason.


\textsuperscript{28} Minhaj-us-Siraj, \textit{op.cit.}, p.469.
workshops within the city walls. Their industrial produces were required for government. Without them neither industry nor the government could function properly. No one could exclude them from the city. All sections of the people lived within the cities without any sort of discrimination.

He further remarks, “so called Ghorian conquest of India was really a revolution of Indian city labour led by the Ghorain Turks.”

Shihab-ud-din Ghori on his returning journey to Ghazni was assassinated by a body of the Khokhars who had lost some of their relatives in the last war in 1206 C.E. at Dhamyak. Immediately after the death of Ghorid ruler, the control of the Punjab was contested among his three slave officers Qutb-ud-din Aibak in Delhi, Taj-ud-din Yaldoz in Ghazni and Nasir-ud-din Qubacha in Multan and Sindh.

Uchch under Qubacha emerged as a metropolitan city and center of learning, the poets, scholars, mystics, Sheiks, and masheiks flocked to the city.

Aibak took an initiative by occupying Lahore and marched up to Ghazni but failed to solve the disputes in his lifetime. His successor Iltutmish secured a victory over Yaldoz in the battlefield of Tarain in 1215 C.E. and secured his hold on the Punjab. Nasir-ud-din Qubacha offered a stiff resistance for a long time and to subdue him Iltutmish had to utilize all his energies. He succeeded ultimately in reducing the might of Qubacha to the dust in the 1227 C.E. and annexed Multan and Sindh to sultanate of Delhi. Iltutmish is credited with the introduction of several new administrative institutions like iqta which further accelerated the pace of urbanization.

The immigration of foreign population to India from Africa, Central Asia, Persia and Afghanistan became constant phenomenon from the 11th century onward. The Muslims of different tribes such as Khitai, Qara Khitai, Qichpaqui, Garji, Ilbari,
Khurasani and Khalji came to India in the wake of the Turkish army.\textsuperscript{35} As Muslim power grew up in the Punjab, more immigrants came to the country in various capacities such as scholars, political refugees, adventurers, musicians, jesters and jugglers.\textsuperscript{36}

When the Sultanate established its permanent foothold in India at the turn of 13\textsuperscript{th} century, there was already a small Muslim population. With the invasions of Muhamud Ghazni, the foreign tribes came to India as shelters and by the end of 12\textsuperscript{th} century in all the countries of Hind and Sindh, there were Muslims.\textsuperscript{37} Being essentially city dwellers, they settled either along major trade and military routes or at fortified places or in major cities or \textit{qasbas} of the Punjab.

H.C.Verma has pointed out the positive aspects of Turkish invasions regarding to the process of urbanization. He has opined that the foreign invasions on Punjab did not occupy more than fifty years of broader warfare in the span of almost five hundred years (1000-1500 C.E.). If at all the fifty years broader warfare depleted its population and destroyed its settlements, it was filled up to a large extent either by the foreign habitants or by transplantation of the selected Muslim population.\textsuperscript{38}

A new phase began with the coming of Khaljis to the throne and continued till the death of Muhammad Tughlaq. The rulers attempted to establish a large centralized and bureaucratic state. All political and military resources were channelized to achieve this object. The monopoly of Turkish slaves over the important posts of the state which was the cause of much conflict of the nobility was terminated forever. K.S. Lal termed the change as “Khalji revolution”.\textsuperscript{39} Recruitment to the various rungs in the bureaucracy was henceforth based on loyalty and efficiency and not on the ethnic identity.\textsuperscript{40} The doors of nobility were thrown open to non-Turkish individuals, Indian and foreign alike. Several individuals belonging to socially inferior groups

\textsuperscript{36} Minhaj-us-Siraj, \textit{op.cit.}, pp.157-160.
\textsuperscript{37} Al-Idrisi, \textit{Nuzhatu-lMustak}, English translated by H.M.Elliot and J.Downson, \textit{op.cit.vol.i}, p.89.
\textsuperscript{38} H.C.Verma, \textit{Dynamics of Urban Life in Pre-Mughal India}, pp.68-69.
\textsuperscript{39} K.S.Lal, \textit{History of Khalji Dynasty}, p.11.
\textsuperscript{40} S.B.P.Nigam, \textit{Nobility under the Sultans of Delhi A.D. 1206-1398}, pp58-60.
such as gardeners, barbers, weavers, distillers, cooks and slaves were appointed to high offices. During the Tughlaq period, the Punjab had undergone many political upheavals and it remained almost a cockpit of internal as well as external conflicts. There was all chaos because of failure of the plans of Muhammad Tughlaq which resulted in increasing taxes and ruthless punishment being meted out of his officers. It provided an opportunity to the ambitious chiefs and the governors to take the advantage in achieving their ends. The governors of Lahore, Multan and Dipalpur had always aimed at creating difficulties for the sultans and they ran the administration of their respective province according to their own whims. The chiefs of Ghuram, Sunam, Kaithal, and Samana rebelled in 1343 C.E, and peasants of those provinces refused to pay the land revenue. During the second half of 14th century, the Delhi sultanate implemented major socio-economic changes in the southeastern and southwestern Punjab. A large network of canals from the Sutlej, Ghagghar and Jamuna carried water to dry tract of modern Haryana. Owing to the paucity of rainfall only the coarse grains of the kharif season could be grown in Hissar and the adjoining area. The wheat of rabi crop required more water than was available. In view of scarcity of water in Hissar-i-Firuza the sultan excavated rajabwah and ullughkhani from the Sutlej and Jamuna respectively. The headwork of these canals was situated near Karnal and covering a distance of 80 kos. The canals fell into the reservoir at Hissar-i-Firuza. According to Sirhindi, sultan got excavated a canal from Sutlej to Jahbaj covering a distance of 48 kurohs. Next year was dug the Firuzabad canal from vicinity of Mandati at Sirmar hills. After its merging with seven streams, it was brought to Hansi from this place. It was carried to Arosan where a strong citadel (Hissar-i-mustakkhan) was raised which was named as Hissar-i-Firuza. At its base a large reservoir (hauz-i-kash) was created which was filled with the water of this canal. Another canal was excavated from Ghagghar, passed along the fort of Sarsuti, and reached as far as Harni Khera. In between these canals, the fort of

41 Malik Haider who was a Mongol noble and rebelled against Sultan in 1342 C.E. but finally defeated.
42 Kishlu Khan revolted against the Sultan in 1328 C.E. at Multan but he was also defeated and executed.
43 Muhammad Habib and Khaliq Ahmad Nizami, op.cit., p.533.
44 Shams-i-Siraj Afif, Tarikh-i-Firuz Shahi, English translated by S.A.A.Rizvi, Tughlaq Kalin Bharat, vol.ii, p.73.
45 M. Habib and Nizami, A comprehensive History of India, vol.v, p.587.
Firuzabad was build. Another canal which was dug from the Jamuna at Budhi, was conveyed to the reservoir at Hissar-i-Firuza and carried even further.\textsuperscript{47} Afif states that the town and villages situated between these canals, Hansi, Jind, Dhatrah and Tuglaqpur had benefitted from the canals.\textsuperscript{48} But Afif’s description is limited only to two canals (rajawah and ullughkhani). But keeping in view the other canals that are mentioned by Sirhindi, a much larger area bounded on east by the Jamuna and on west by the Ghaghgar and Sarsuti stood to gain from the provision or irrigation facilities in such places as Ambala, Mustafabad, Shahabad, Thaneswar, Kuhram, Samana, Kaithal, Tohana, Jamalpur, Arhoni, Sirsa, Khenda, Atkhera and Agroha.\textsuperscript{49} Describing the impacts of these canals Afif stated that before excavation the land of Hissar-i-Firuza produced only the mansoon crop (kharif) with the availability of artificial irrigation, the winter crops (rabi) including wheat and different verities of sugarcane such as the black (siyah) nishkar and paundu began to be cultivated as these could not be produced without water before the reign of Firuz Shah. This area was placed under the muqta of Hansi. With the foundation of the new city and agrarian expansion, Hissar-i-Firuza emerged as a new administrative center and it included the towns of Hansi, Agroha, Fatehbad, Sarsuh, Salora, Khizrabad. Malik Daulan was appointed its first administrator. The arrival of the canals raised the level of sub soil water. It became possible to dig wells and find water at the depth of four yards only.

It was paradoxical that hardly any attempt was made to improve the organization of army and in order to remove discontent among the nobles, the state officers were made hereditary. The local chiefs and intermediaries began to free from the state control. A massive increase in the number of state-owned slaves placed a huge strain on the exchequer and sowed the seeds of political instability.\textsuperscript{50} After the invasion of Timur, the political stage of the Punjab was dominated by Khizar Khan who was appointed as governor of Lahore, Multan and Dipalpur by him.\textsuperscript{51} Having gained

\textsuperscript{47} Yahya bin Ahmad Sirhind, Tarikh-i-Mubark-i-Shahi, English translated by H.Bavaridge, pp.125,126.
\textsuperscript{48} Shams-i-Siraj Afif, op.cit., pp.130-131.
\textsuperscript{49} Surender Singh, op.cit., pp.120-121.
\textsuperscript{50} Iswar Dyal Gaur, Society, Religion and patriarchy, Exploring Medieval Punjab Through Hir Waris, p.11.
\textsuperscript{51} Yahiya bin Ahmad Sirhindi, op.cit., pp.182,184.
considerable resources and political pretensions, he clashed with Mallu Iqbal Khan who controlled Delhi sultanate after sultan Nasiruddin’s voluntary retirement to Qaunaj. In a battle fought near Ajodhan, Mallu Iqbal was killed. After the death of sultan, Khizr Khan defeated his successor Dault Khan Lodhi in 1416 C.E. and laid the foundation of Saiyyad dynasty. During the decline of the power Saiyyad, Bahlol Lodhi consolidated his position in the Punjab. He became so powerful that even the sultan of Delhi, Hamid Khan sought his help and called him to Delhi. Bahlol imprisoned Hamid Khan and laid foundation of Lodhi dynasty. Ibrahim Lodhi ascended the throne in 1517 C.E. after the death of Sikander Lodhi. He caused his brother Jalal Khan to be imprisoned and subsequently put to death. His act of cruelty and severity procured for him numerous enemies and general dissatisfaction arose among the nobility. Dissatisfied with the court of Delhi, Dault Khan Lodhi, viceroy of the Punjab invited Babur to invade Delhi. Alam Khan, brother of Sikander Lodhi personally went to Kabul for this purpose. Babur finally invaded India in 1526 C.E, a fierce battle was fought between Ibrahim Lodhi and Babur on the plains of the Panipat resulted in the victory of Babur. Ibrahim Lodhi was slain on the field. His death liquidated the Delhi sultanate and established the Mughal dynasty. During Lodhi period, despite political unrest, there was stimulation for urbanization in the region as Lodhi sultans invited the Afghans from the homeland. The Afghans had settled in various parts of the Punjab and established several new towns such as Ludhiana, Bahlolpur, Malerkotla, Batala, etc.

Another political event which had far-reaching consequences in the process of urbanization in the Punjab was the frequent Mongol invasions. As the results of Mongol invasions, the boundaries of the Punjab during the sultanate receded from Indus to the Chenab in 1239 C.E, the Ravi in 1241 C.E. and the Beas in 1257 C.E. Mongols continued to invade the boundaries of the Punjab. They nearly destroyed Lahore in 1241 C.E. when they laid the siege to the city of Lahore Tagir Malik

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Aktiyar-ud-din, Qaraqash, the governor of Lahore was not supported by the people. He left at mid night for Delhi. The Mongol pursued him but he succeeded in escaping safely and reached Delhi.\textsuperscript{58} However, Aqsanqar, the \textit{kotwal} of Lahore offered stiff resistance to the invaders. However, the \textit{kotwal} was killed in the battle and the Mongol leader Tayir was also killed. The Mongols occupied Lahore by 1241 C.E. and captured a large number of its people.\textsuperscript{59} Sirhindi writes that the infidel Mongols obtained possession of the city, many Muslims became martyrs and their relatives were made prisoners.\textsuperscript{60} Repeated attacks by the Mongols had greatly affected the economic prosperity of the people of Punjab. Again, a leader named Tamar Khan invaded the province of Lahore with twenty thousand cavalry in 1285 C.E.\textsuperscript{61} The Mongols ransacked the entire area around Dipalpur and Lahore and most of the towns were depopulated. Prince Muhammad, a son of Balban, was also killed in the battle with Mongols.\textsuperscript{62} In the words of Amir Khusrau, in every home and hamlet of Multan, one or other had died for whom the members of his family were wailing and weeping.\textsuperscript{63}

At the end of Balban’s reign, the boundary of the Punjab remained roughly along the water parting between the Ravi and Beas. Considerable parts of the provinces of Lahore and Multan were within the ranges of the Mongol depredations. Tamar Khan once again overran the territory from Multan to Lahore and laid waste the whole country as far as Samana.\textsuperscript{64}

The Mongol invasions continued during the period of Khalji Sultans. In 1292 C.E. Abdulla, the grandson of Halaku Khan, invaded the Punjab and penetrated as far as Sunam.\textsuperscript{65} The whole of the Punjab from Bhera to Sunam was devastated but Sultan Jalaluddin Khalji collected a large army and defeated the Mongols.\textsuperscript{66} Alghu, a

\begin{itemize}
\item \textsuperscript{58} Farishta, \textit{op.cit.}, p.69.
\item Minhaj-us-Siraj, \textit{op.cit.}, p.195.
\item Farishta, \textit{op.cit.}, p.69.
\item Yahiya bin Ahmad Sirhindi, \textit{op.cit.}, p.29.
\item Minhaj-us-Siraj, \textit{op.cit.}, pp.42-43.
\item Farishta, \textit{op.cit.}, p.82.
\item Dr.Wahid Mirza, \textit{Life and Works of Amir Khusrau.}, pp.56-59.
\item Farishta, \textit{op.cit.}, p.82.
\item \textit{Ibid.}, p219.
\end{itemize}
grandson of Changez Khan stayed in India with some Mongol officers and their families and accepted Islam. This newly converted Mongol group came to Delhi and the area where they settled came to be known as Mughulpura.  

The Mongol invasions occurred under the leadership of Zamir Dha Khan, the Sultan of Mavara-un-Nahr in 1297 C.E, under Kutlagh Khan in 1298 C.E and under Targhi Khan in 1303 C.E. and Ali Beg Tartaq and Targhi in 1305 C.E. and Kubak Khan in 1306 C.E. Ala-ud-din Khalji successfully kept the Mongols in check by defeating and repelling from the Punjab for more than a dozen of times. A large numbers of them were taken as prisoners and subsequently put to death. No decency was even shown to women and children. The victory raised the fame of the sultan’s arms and established his power at home and overawed his foreign enemies. He appointed experienced military commanders as Iqtadar on the frontiers of the Punjab. He assigned the Iqta of Samana and Multan to Zafarkhan and after his death to Arsalan Khan. Later on Samana and Sunam were placed under Akhur Beg Tatak, Multan and Sivistan under Malik Kafur and Dipalpur was put under the charge of Ghazi Malik. It appeared that Multan was also under his charge. Every year he led expeditions against Kabul, Ghazni, Qandhar and Garmsir and ravaged those regions and levied tribute to their inhabitants. The Mongols had not the courage to come but they defeated their own frontiers against Ghazi Khan.

The Punjab had to face another invasion by Timur, the ruler of Trans-Oxiana. He first sent an advance guard of his army under his grandson Pir Mohammad and himself flowed in March, 1398 C.E. with an army of 100,000 soldiers. Having crossed the Indus, Jhelum and Chenab, his army besieged the fort of Tulumba. Accordingly, to

\[\text{\textit{Ibid.}}, \text{p.219.}\]
\[\text{Yahiya bin Ahmad Sirhindi, \textit{op.cit.}, p.69.}\]
\[\text{Farishta, \textit{op.cit.}, p.327.}\]
\[\text{Yahiya bin Ahmad Sirhindi, \textit{op.cit.}, p.133.}\]
\[\text{Farishta, \textit{op.cit.}, p.363.}\]
\[\text{\textit{Ibid.}, p.327.}\]
\[\text{Yahiya bin Ahmad Sirhindi, \textit{op.cit.}, p.}\]
\[\text{Ziya-ud-din Barani \textit{op.cit.}, p.232.}\]
\[\text{Amir Khusrau, \textit{Tughlaqnama}, Hindi translation by S.A.A.Rizvi, \textit{Tughlaq Kalin Bharat}, vol.i, p.48.}\]
their habit they burst into city, brunt the house captured the inhabitants and plundered whatever they could find. No one escaped from the holocaust except the religious scholars and the Saiyyads.\textsuperscript{78} In the meantime, Pir Muhammad had captured the fort of Multan after a siege of many months. He joined Timur’s army at Janjan in 1398 C.E.\textsuperscript{79} On his way to Delhi, he captured the towns of Pakpattan, Dilpalpur, Batnair, Sirsa, Fatehabad, Samana, Kaithal and Panipat and indiscriminately massacred the defenseless population at all the places except Pakpattan.\textsuperscript{80} At Batnair the Hindus burnt their women, children and property by throwing all into fire and the Muslims cut off the heads of their women and children as if they were goats. Both the communities Hindu and Muslim were determined to fight to the last. Near about ten thousands of Hindus were killed. The numbers of Muslims dead is not given. The buildings were burnt or leveled to the ground.\textsuperscript{81}

In Delhi, Sultan Nasir-ud-din Mahmud and his prime minister Iqbal Khan offered resistance but were defeated in Dec, 1398 C.E. and fled to Gujarat and Bulandshahar respectively. Delhi was captured thoroughly and plundered by Timur. After staying for 15 days in Delhi, he marched back via Meerut, Haridwar, Kangra and Jammu. He also sent a contingent towards Lahore which inflicted a defeat to Khokhar chief Sheikha. Khizar Khan who was the governor of Multan was appointed as the new governor of Lahore, Multan and Dilpalpur. He returned Trans-Oxiana in 1399 C.E. and left whole of the Punjab prostrating and bleeding. Among the provinces of Samana, Bhatner, Bhatinda, Dipalpur, Shivalik hills, Lahore, Multan, Jammu and Sindh were so thoroughly revenged, plundered and burnt that these parts took many years to recover.\textsuperscript{82}

The Mongol upheavals outside India also contributed a great deal to the movement of immigration towards India.\textsuperscript{83} In 1218 C.E., Chengiz Khan started his famous march for the conquest and within forty years, the Mongols had brought all lands up to the

\textsuperscript{78} Ibid., p.242.

\textsuperscript{79} M.Habib and K.A.Niazi, \textit{op.cit.}, p.120.

\textsuperscript{80} Ali Yazdi, \textit{op.cit.}, pp.242-246.

\textsuperscript{81} M.Habib and K.A.Nizami, \textit{op.cit.}, pp.121-122.

\textsuperscript{82} B.Nijjar, \textit{op.cit.}, p.66.

\textsuperscript{83} Ziya-ud-din Barani, \textit{op.cit.}, pp.218,462. Farisha, \textit{op.cit.}, pp.70,73,75,85.
frontier of Poland and Syria under their sway and had conquered area up to Lahore. To ensure the permanence of their power, the Mongol conquerors massacred the population of more important cities. Alu-ud-din Ata Malik Jauwaini, the secretary of Halaku Khan writes, “where there had been a hundred thousand people, there remained without exaggeration not a hundred soul alive.” The inhabitants of the great centers of Muslim civilization--Samarkand, Bokhara, Tirmiz, Khwarizm, Nishapur, Merv, and others, were so mercilessly slaughtered that only the few beggars were left.

K.A.Nizami has opined that even according to the modest estimate, the Mongols must have killed at least eight million Muslim populations in a cold blood for the establishment of their political authority. It was impossible for the conquerors to seal up the whole Central Asia. India was the only country where the refugees could find both security and livelihood. Therefore, a large number of refugees who belonged to distinguished families and were capable of taking part in the administration got employed under Iluttmish. During the reign of Iluttmish the Khwarizmi prince Jalaluddin Maghbarni escaped to the Punjab with 10,000 followers in order to save himself from the wrath of Chingz Khan. Even after his return, some of his followers stayed in the Punjab and populated the area.

No doubt, the emergence of the Mongols in Central Asia posed a great threat to the security of the Punjab. During sultanate period, a definite policy was formulated to strengthen the security of north-west frontier. Security was main factor to promote the process of Urbanization. However, most of the sultans of Delhi tackled the Mongol problem successfully. To strengthen the security of the Punjab, the sultan appointed their ablest men as governors of the Punjab. Balban gave top priority for the defence of the north-west frontier. When his two generals suggested him for territorial expansion, Balban replied, “it would not be an act of wisdom to leave Delhi and go on

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84 K.A.Nizami, Some Aspects of Religion and Politics in India during the Thirteenth Century, p.iii.
86 K.A.Nizami, op.cit., p.iii-iv.
87 Ibid, p.v.
88 A.B.M.Habibullah, The Foundation of Muslim Rule in India, pp.95,97.
distant campaigns in these days of turmoil and insecurity when the Mongols have
occupied all the land of Islam, devastated Lahore and made it a point to invade our
country once in year.  
Balban appointed his own sons to guard the northwest frontiers from the Mongols and to maintain political stability in the Punjab. His eldest
son Prince Muhammed was appointed as in charge of Multan and provinces of
Dipalpur, Ghuram, Samana and Sunam were also given under him. To keep Punjab
free from the menace of the invaders, he adopted a number of measures. He paid a
visit to Lahore and ordered the reconstruction of the fort of Lahore which had been
destroyed in 1241 C.E. The towns and villages in the vicinity of Lahore which had
been ravaged by the Mongols, were resettled and repopulated.

Balban succeeded in checking the Mongol invasions and the Mongols failed to
advance beyond the Beas. It was in the last years of Balban’s reign that the Mongol
leader Tamar Khan attacked the Punjab and Prince Muhammed was killed in a fierce
battle but the Mongols could not affect the political stability of the Punjab. To
continue his policy of making the frontier free from the Mongol menace, Balban
appointed his grandson Kai Khusro as governor of the frontier.

The policy of Balban to keep the Punjab free from disturbance caused by the Mongols
was continued by subsequent sultan of Delhi. Jalal-ud-din Khalji appointed his son
Arkali Khan as in charge of Multan and Lahore. Ala-ud-din Khalji adopted policy of
resistance against the Mongols. His policy gave a clear-cut massage to them that they
could not compete with the Indian forces in terms of strength and warfare. Ala-ud-din
got repaired the old forts of Ghuram, Sunam, Samana, Dipalpur, Lahore, Multan and
Sindh built by Balban and established more military out-posts to prevent raids on his
capital. All these forts were garrisoned with powerful troops under the command of
ablest men such as Ulugh Khan, Zafar Khan and Gazi Malik to deal with them. His
policy of resistance against the Mongols yielded the result in terms of keeping the

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90 Ziya-ud-din Barani, *op.cit.*, pp.159-60.
91 Farishta, *op.cit.*, pp.73-74.
93 B. Nijjar, *op.cit.*, p.44.
95 K.S. Lal, *op.cit.*, pp.31-32.
Mongols away from encroaching areas of the Punjab. He succeeded in frustrating the six Mongol invasions. It is important to mention that Ala-ud-din Khalji’s establishment of stability and security in the Punjab were so strong that the Mongols did not dare to disturb the law and order till 1398 C.E. The security and political stability led to the considerable economic development in the Punjab under the sultans. The safety and security that prevailed in the region by the efforts of these sultans propelled the foreign population to make Punjab their favorite rendezvous. The towns of the Punjab were studded with the immigrated peoples.

The Mongol threat always engaged the sultans of Delhi in security of the frontier of the sultanate and economic resources were wasted in these efforts but it indirectly promoted the process of urbanization in the Punjab. Because of the Mongol threat, considerable population of Central Asia migrated to India in order to take shelter and settled in the Punjab. They belonged to urbanite background and settled with their retinues in urban areas in India as well as in the Punjab. Urban sectors promoted to face the Mongol invasions, sultan had to establish security posts or administrative centers as Iqtas and garrisoned with troops which enhanced the security and in course of time, these security posts got converted into prosperous urban settlements.

With the invasions of the Mongols, the countries of Ajam, Iraq, Khwarizm and Ghazni had become one trade unit and Khwaja Shamsuddin Ajami the malik-ul-tujjar chief of the merchants of this unit visited the court of sultan Iltutmish in Delhi.97 New routes were discovered during the course of Mongol invasions. It was the duty of the rulers to safeguard the trade routes, so that the caravans of merchants could move unmolested and uninterrupted. Minhaj was sent twice for the adjustment of trade routes which was disturbed during the Mongol incursions.98 The Mongol rulers exemplify their kingdom at its best by providing effective administration and protection for the merchant community. Once their conquests had united under a single suzerainty, the Chinese and Middle Eastern centers of civilization and the land

98 Ibid., vol.ii, pp.1197,1202.
between overland trade along well maintained and policed routes flourished as never before or since.\textsuperscript{99}

The invasions of Shihab-ud-din Gholi brought the great causality of lives to the Punjab. This demographic loss in the Punjab was added by the recurring Mongol invasions directed from Central Asia or Persia. The Mongols had sacked and burnt Lahore in 1241 C.E. They killed men and took away women and children as captives.\textsuperscript{100} Though, Sultan Balban repaired the fort of Lahore but it could not recover its past glory till the Lodi period.\textsuperscript{101} Ala-ud-din Khajli repulsed their attacks with great loss on the both sides. Nevertheless, right up the invasion of Tarmashrin thousands and thousands of the inhabitants of the Punjab used to be killed in order to repel their attacks.\textsuperscript{102}

With the establishment of the Turks in Punjab in the beginning of the 13\textsuperscript{th} century, a new phase began in the annals of trade and commerce of this country which further accelerated the process of urbanization in the Punjab. India was closely linked with Central Asia and Persia through different routes passing through the regions with favorable geographical set-up but was full of risks and dangers of looting and turbulent activities which sometimes prevented the smooth flow of caravans of the merchants. The Turks were aware of the benefits and advantages of caravan-trade and were always looking forward to provide all kinds of facilities and favors to the merchants. To protect the routes, they appoint officials to keep check on the turbulent activities of the different tribes and other miscreants.\textsuperscript{103} One of the major concerns of sultan was to construct and maintain roads and bridges to provide the safe and secure passage to the travelers, the traders and the army.\textsuperscript{104} The Punjab due to its geographical situation was the gateway of India, every intruder or immigrant who wanted to enter India through northern west frontier must have to pass through the region of the Punjab. It is certainly true that all the facilities of communications was

\textsuperscript{100} Minhaj-us-Siraj, \textit{op.cit.}, p.465.
\textsuperscript{101} I.H.Siddiqui, \textit{Delhi Sultanate : Urbanization and Social Change}, p.34.
\textsuperscript{102} K.S.Lal, \textit{op.cit.}, p.42.
\textsuperscript{103} Joginder K. Chawala, \textit{op.cit.}, p.18
\textsuperscript{104} H.C.Verma , \textit{Medieval Routes to India.: from Bagdad to Delhi}, p.186.
stimulated by administrative purpose but it also worked as accelerating force in the process of urbanization in the region.\textsuperscript{105}

When Subaktagin became the ruler of Ghazni, he took the preliminary measures of building, a 560 miles long road from Ghazni to Lahore which passed through Kabul, Danpur, Peshawar, Sindh, Waihind and crossing the Jhelum then Ravi and finally reached Lahore. The road was later used frequently by Mahmud for his invasions on the Punjab.\textsuperscript{106} In 1013-14 C.E., the Sultan was once more forced to fight with ruler of Lahore (then under Bhima of Shahiya dynasty) in order to keep the roads open. Shihab-ud-din Ghori was always careful about keeping the line open and free from trouble.\textsuperscript{107}

\textit{Tarikh-i- Guzida} stated how Mahmud by stratagem poisoned a gang of Biloch robbers who had plundered caravans and extirpated their relatives.\textsuperscript{108} Al-Adrisi writes that all Indians and Chinese punish their thieves by execution and restore the trust of the owner.\textsuperscript{109}

The sultans adopted a policy of cutting down the jungles in the rear by the town and established \textit{thanas} to safeguard the roads and highways from robbery and theft. These \textit{thanas} were also established to strengthen the authority of Sultan. H.K.Naqvi says that the crux of the problem was the consolidation of conquered territories. To achieve this end, the sultan set up the \textit{thanas} or military posts at appropriate points and placed them under nominated incumbents with clearly stated areas and spheres of jurisdiction. These \textit{thanas} big or small, old or new, formed the nucleus of town which nurtured and raised, in due course of time, into large thriving popular urban centers.\textsuperscript{110}

Balban paid a special attention to the communication and safety of the roads. He suppressed the Meos who used to block the routes for the merchants and travelers and

\begin{thebibliography}{110}
\bibitem{105} H.K.Naqvi, \textit{op.cit.}, pp.59,185.
\bibitem{106} Alberuni, \textit{op.cit.}, vol.i, p.22.
\bibitem{107} A.B.M.Habibullah, \textit{op.cit.}, p.107.
\bibitem{108} Hamdullah Mustawafi, \textit{Tarikh-i-Guzida}, English translated by H.M.Elliot and J.Downson :\textit{op.cit.}, vol.iii, pp.515-516.
\bibitem{109} Al-Idrisi, \textit{Nizhat-ul-Mustaq}, English translated by S.Maqbul Ahmed, p.35
\bibitem{110} Hamida Khatoon Naqvi, \textit{Urbanization and Muslim Rule in India}, p.3.
\end{thebibliography}
plundered the caravans. The paths were cleared of the dacoits to give impetus to trade and industry of the country. Balban founded the thanas in regions of Mawat abounding in highwaymen and rebels. For maintaining law and order, as Barani mentioned, the foundation of the Deopalgir thana was laid under the Afghans with marfuz land in the vicinity of Delhi for keeping away the Mawati bandits who had created terror in the surrounding areas.

Immigration from Africa, Central Asia, Persia and Afghanistan to India through the region of the Punjab was a constant phenomenon throughout the sultanate period. The Muslims of different tribes came to India in the wake of Turkish army. All this could have been possible if roads were kept under constant use. The maintenance of roads was essential for the movements of army, therefore, the routes were built and sometimes widened solely for army purpose.

Ala-ud-din Khalji had to face some of the most devastating invasions from the Mongols because highways were not well protected. Sometimes the roads were completely blocked by the Mongols and sultan could not receive reinforcement from Multan, Samana and Dipalpur. All entries to capital were blocked from the east and the west which forced the sultan to adopt strong measures to keep the roads and highways. Ala-ud-din ordered the building of new forts and repairing of the old ones lying on the routes and experienced officers and well equipped army were posted in each fort in the Punjab. The manjaniks were kept ready and foods and fodders were provided in plenty. The reserve forces were posted at the forts of Samana, Sunam and Dipalpur. The Iqtas lying on the Mongol routes were given to experienced nobles, walis and renowned military generals.

Ala-ud-din Khalji’s period is memorable for his maintenance of effective communication system. A medieval chronicler states “the depredations of the Mongols completely stopped during Ala-ud-din Khalji’s reign, most of the towns of Hindustan which had been the refuge and asylum of turbulent and refectory people,

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112. These lands were apportioned out of the mainland and were given to those officers who were posted in the fort and the income of these lands used to met their day to day expenses.
were brought under complete subjugation and the paths of the coming and going of merchants and all other travelers had been made perfectly safe.”

Amir Khusrau reveals that Ala-ud-din Khalji’s territories were stable and well governed as a result of which the general economic condition of the country was one of peace, plenty and prosperity. Amir Khusrau stylishly writes, “Lo and behold the spreading of the carpet of the peace and the security over the whole dominion. From the fort of Delhi to the courtyard of Khurasan a carpet of rubi colored stain has been laid.”

The political idea of the early Turkish sultans was a centralized political organization controlled by a monarch with unlimited powers. The institution of Iqta was introduced as an instrument for breaking the feudal tradition of the various areas and for linking up the far-flung parts of the empire to one centre. New administrative institution iqta and revenue system were established by Turk Sultans in the Punjab which gave boost to the growth of urban settlements. The urban growth chiefly rested on the surplus extracted by ruling class in form of land revenue (kharaj) which was distributed among its members and their dependents or retainer living within the towns. Therefore, the major changes occurred in the financial machinery which was created to operate the new system of revenue collection. The Punjab had become a province of sultanate.

In the Punjab, the Muslim rulers and officers lived in important cities and carried out administrative activities from there. The Muslim immigrants were also the city dwellers. The huge surplus was required for bringing up that urban population. To meet this end, new revenue administrative structure was developed. In the earlier days

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116. The Iqta had existed since the early of Islam as a form of reward for the services to the state. In its original form, the Iqta as a concession of land from the state domain had no particular fiscal value. Later it developed into a transferable revenue assignment allotted to the members of the ruling class in lieu of salary. The assignees obtained their income from the Iqta without any permanent attachment to any territory and in complete dependence on the Sultan. The sultan had the power to grant or resume the Iqta. The Iqta assignees collected kharaj and other taxes from it. He maintained themselves and their troops out of them and sent the surplus to the state.
of sultanate in India, the four taxes allowed by the *shariat* were the main sources of income, imposed in the Punjab.

The first was the tax on agriculture produce called *kharaj* and *usher*. Second, poll tax was on the *zimis* called *Jaziya*. Third was the booty captured in battle from the captives called *khums*. Forth was the property tax on the Muslims called *zakat*.

For the purpose of collecting land revenue and other tax, a separate department was established under the supervision of the central revenue minister known as *vazir*. In the province of the Punjab, there was a *sahib-i-diwan* who was popularly known as Khawaja appointed by Sultan on the recommendation of *vazir*. He was generally an expert accountant whose duty was to keep the account book and submit detailed statement to the headquarters. On the basis of the account book of the revenue department, the central government settled the accounts with the governors of provinces. Officially, *sahib-i-diwan* was subordinate to the governor but actual in practice, owning to him direct appointment by the Sultan and his contact with the revenue minister, he was more powerful than the governor. Masud has deposed the

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119. *Kharaj* was tax on the land in proportion to its produce or fixed according to area. The highest limit of the tax had been fixed by Hanifite scholars as half of entire produce and one fifth of produce had been recommended as the lowest. M.A. Farooqi, *op.cit.*, p.25.

120. *Jaziya* was an Arabicised form of Persian word *gezit*, which means a tax. It was a tax, mainly released in lieu of exemption from military services. The connotation of *jaziya* changed with the passage of time. Accordingly to Hanifites, the *jaziya* was to be taken from the *zimmis* (a person who have commented himself to Muslim state for protection) in lieu of protection by the state. As they were living in Muslim state, they must be ready to defend it. Instead of personal services, they were required to give part of their wealth. The *jaziya* was not imposed upon women, children, insane, senile people, monks and slaves. *Ibid.*, p.25,88.

121. *he spoil of war* (*ghanimah*) technically means property taken by forces from infidels during the war which was divided among the army after the deduction of 1/5th as the state’s share called the *khums*. *Ibid.*, p.29,55.

122. *Zakat* was basically a property tax payable by the Muslims. According to Hanifites, the *zakat* tax was collected on all kind of apparent and non-apparent property such as flocks and herds, the gold and silver and articles on merchandise and the produce of the earth or *tithe*. *Zakat* was payable only when such belongings reached or exceeded to a certain limit called *nisab*. The *zakat* when assessed on value or weight was one fortieth of the property which should have been in the possession of the owner for at least one year. It was also imposed on non-Muslim as an octroi duty to be paid for protection of their merchandise from hazards of travels. The *zakat* was spent for welfare of the member on the Muslim community who needed assistant such as poor, wayfarers, debtors. *Ibid.*, p.26.

123. R.P. Tripathi, *Some aspect of the Muslim Administration*, p.239.


governor of Lahore Niyaltigin on the report submitted by Qazi Shirazi, the shahib-i-diwan of his reign.\textsuperscript{126}

There was a class of hereditary officials who worked as intermediaries between government and the cultivators in revenue collection. They were indifferently styled as muqaddams (headmen), khuts (farmers of revenue) and chaudris (revenue collectors). These middlemen collected the revenue on behalf of the state for which they were given special concession in their own revenue. Besides getting their dues for the work of collection, they were allowed liberal concession in holding land and pastures for themselves.\textsuperscript{127} The frequent references were also found of amil. He gave an account directly to the officials at the central government.\textsuperscript{128} Technically, he was the collector of zakat taxes.\textsuperscript{129} The original significant had undergone a change even before the establishment of Delhi Sultanate. The term had come to be applied more and more in the sense of a collector of taxes. Among the important officials who were considered to be necessary for the regular government of an aqlim were a wali, amir, amils and karkuns. The fact that 12,000 horsemen were deemed necessary to hold an aqlim clearly shows that it was quite a big division more or less like a province and aqlim therefore, was believed to have more than one amil.\textsuperscript{130} It led to more rapid growth of the towns and qasbas during the sultanate period. It was the requirement of sultans and new ruling class to create pockets of defence and administrative centers in order to exercise greater and firm control over vast areas under their control mainly through Iqta system.\textsuperscript{131} The Iqta system enabled the rulers to appropriate the bulk of the rural surplus and gradually made to replace the rural classes within urban ruling class.\textsuperscript{132} With the Ghorian conquest of the Punjab, the Iqta system was established there and whole of the Punjab was divided in Iqtas. Normally, an Iqta was correspondence to a

\begin{footnotesize}
\begin{enumerate}
\item Abul Fazl Bahaqui, Tarikh-us-Subuktigin, English translated by H.M.Elliot and J.Downson op.cit., pp.122-123.
\item R.P.Tripathi, op.cit., pp.256-257.
\item Ziya-ud-din Barani, op.cit., p.52.
\item R.P.Tripathi, op.cit., p.53.
\item Ziya-ud-din Barani, op.cit., p.52.
\item H.C.Verma, Dynamics of Urban Life in Pre-Mughal, p.42.
\item Irfan Habib, op.cit., p.14.
\end{enumerate}
\end{footnotesize}
town or to a tract comprised of some villages such as the *Iqtas* of Ghuram, Sunam, Sarsuti, Samana, Hansi, Bhatner, Sirhind, Jalandhar, Lahore, Multan, Dipalpur, Shivalik hills and Kalanaur.\textsuperscript{133}

Three kinds of territories led to the creation of three types of *Iqtas*. In the first kind, the provinces were smaller and enjoyed great supervision and control of sultans. The governors of these provinces such as Ghuram, Hansi, Bhatner, Samana, Sunam, Sirhind, Jalandhar and Shivalik hills were generally designated as *wali* and *muqti*\textsuperscript{134} and enjoyed limited powers.\textsuperscript{135}

The second category of *Iqtas* such as Lahore, Dipalpur, and Multan provinces which were situated at a greater distance from Delhi at a strategic position suffered from the absence of personal supervision of sultan and was governed by the *wali* and *naib*. These governors enjoyed the privileges with unlimited powers.\textsuperscript{136} The third type was the usurpation in which the native chiefs were allowed to retain their territory subjects to their payment of tributes to the sultans.

The primary duty of the *muqta* was to maintain a body of troops consisted of both infantry and horsemen out of his provincial revenue. He was responsible not only for the defence of his *Iqta* but also for the maintenance of law and order. The *muqta* was expected to collect the revenue and deduct from it the amount granted to him. He remitted the balance to the central government.\textsuperscript{137}

Although, it is not recorded that *muqta* as a ruler of the province dispatched the surplus revenue of province after deducting the expanses of army and administration, instances are not rare to warrant such suppositions. The *muqtis* of Lahore and Multan were directed by Shihab-ud-din Ghori in 1204 C.E. to dispatch the arrears of revenue for utilizing in his campaign in Trans-Oxiana.\textsuperscript{138} Ghias-ud-din Tughlaq had given a

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\textsuperscript{134} The *wali* was considered to be higher than a *muqti* in status. Whereas *muqti* application was used for any governor in all probability the term *wali* was reserved for governor with extra-ordinary powers the number of such governor was small. The major part of the sultanate was administration.
\textsuperscript{135} B.Nijjar, *op.cit.*, p.100.
\textsuperscript{136} Ibid., p.101.
\textsuperscript{137} Hasan Nizami , *op.cit.*, p.191.
\textsuperscript{138} Minhaj-us-Siraj, *op.cit.*, vol.ii, p.482.
very clear instruction to the *muqtis* regarding the utilization of the provincial revenue. He had strict orders that those *muqtis* who embezzled the money, tampered with the account, and extracted more than specified share from the *iqtas* would be punished with chains and imprisonment.\(^{139}\)

The *muqtis* enjoyed a considerable freedom of action in matter of fighting against the Hindus Rajas as well as foreign invaders. It was expected to him to join the royal forces with his contingents whenever required to do so and failure was considered as an act of rebellion. The strength, payment and equipment of the provincial army were some time fixed and the provincial *muqti* was not allowed to alter. Balban has been instructed Bughra Khan, the *muqti* of Hansi, Samana and Sunam, to double the troops by new recruitments and also to increase their payment.

The *Iqta* system has been established to extract the surplus of countryside and maintain the law and order. The political stability ensured the expansion of the trade and commerce. The sultans of Delhi undertook elaborate measures for public utility, re-habituated the devastated areas and promoted the economic activities. All such activities created such phenomenon which gave boost to the process of urbanization in the region.

The other components of administration during sultanate period was *shiq* under *shiqdar* and *pargana* under *amil* with their officials such as *mushrif*, *karkun*, *qanungo* and *patwari* helped to extract the surplus for urban centers and established the law and order in their jurisdiction.

The towns or cities were the administrative units under the jurisdiction of the *kotwal* who exercised both civil and military powers. He held the command of fortress to keep the roads open and punish thieves. The sultan Mahmud appointed Sarugh as the *kotwal* of the fort of Nandana in 1014 C.E. and entrusted him with military as well as civil powers. He was the governor and administrator of the city and responsible for the welfare of its inhabitants. The appropriate person for this office should be

vigorous, experienced, active, deliberate, patient, astute and humane.\textsuperscript{140} Through his watchfulness and night patrolling, the citizen could enjoy the repose of security and the evil disposed in the slough of non-existence. The \textit{kotwal} always worked for the progress of the town with the co-operation of the inhabitants of the city. He had to maintain a register of the inhabitants of every quarter, kept himself informed of other activities, the means of livelihood and took cognizance of the every new arrival and departure. He acted as a committing magistrate but he was not a military commandant of the fort, it implied civil as well as military authority.\textsuperscript{141} When Tayer, the Mongol general laid the siege of the city of Lahore, Aqsankar, the \textit{kotwal} of Lahore continued fight with the Mongols and put most of them to sword. The \textit{kotwal} unluckily died in the battle.\textsuperscript{142}

Urbanization in medieval India depended largely on the existence or creation of general, social, economic infrastructures and the investment in public utilities such as mosques, \textit{madrasas}, public bath houses (\textit{hammams}), hospitals, water supply system--canals, reservoirs and wells, transport and communication and above all, the dwelling units of the city.\textsuperscript{143} These institutions of public utilities which were introduced in the Punjab by the sultans of Delhi helped in developing of old towns selected to serve as provincial headquarters into the centers of culture and trade. These also accelerated the process of urbanization of newly established urban centers.\textsuperscript{144} For instance, Fakher-i- Mudabbir’s work \textit{Adad-ul-harb-Wa-Shaja} writing on the duties of the sultan, stated that the foremost duty of the ruler is to establish the rule of law and ensure impartial justice to all and suppress both pernicious people and social evils. He must construct mosques, \textit{madrasas} in urban centers and the bridges, \textit{ribat} (rest houses for the travelers) and forts along the highways for the protection against highwaymen.\textsuperscript{145}

\begin{thebibliography}{99}
\item Minhaj-us-Straj, \textit{op.cit.}, p.385, 394.
\item H.C.Verma, \textit{Dynamic of Urban life in Pre-Mughal India}, p.33.
\end{thebibliography}
The first institution, the mosque was a hub of religious, educational and social activities in Islam. A central mosque and forty namazis with bazaar were, according to Muslim legists, needed to establish a new town. Here, the prayers were offered five times a day, edicts were proclaimed, religious instructions were given, common problems were discussed and solved and general education of Quran were imparted to the public. There were two types of mosques- masjid, a small place for everyday prayers and the Jami masjid, a large building for the Friday congregational prayers. The mosque was built for every settlement. The Jami mosque was often built in the market places or outside the residential areas. The examples of the first category were masjid Wazir Khan and Sonehri masjid in Lahore, masjid Ali Muhammad Khan in Multan, masjid do darwaza wali at Sialkot and Firuz Shahi masjid at Dipalpur. The second category of mosque is Begum Shahi masjid at Lahore, Sher Shahi masjid at Bhera. The mosques were also built closer to the khanqahs of Sufi saints. Several examples of this category may be seen in Pakpattan, Uchch and Multan.

With the establishment of sultanate of the Delhi, construction and maintenance of sarais, roads, buildings, digging of wells and plantation of shady trees on either side of highways became chief concerns of the rulers. Contemporary accounts gave ample evidence of the efforts made by the sultans. Indeed, each succeeding sultan seems to bent on out doing his predecessors in this direction.

One of the chief characteristics of the Muslim urban milieu was the introduction of an academic atmosphere in the town by opening of the maqtabs, madrasas and seminaries of higher learning which were usually attached to mosque and mausoleum. There were many madrasas in every town. As a general rule, there was always at least one madrassa in every town but larger towns had several large and small madrasas. With the growth of towns, their number increased. The staff of these institutions was maintained by the state or by private donation which usually assigned them some rent free land in lieu of salaries.

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146. H.K.Naquvi, Urbanization and Urban Centre under the Great Mughals, p.4.
149. H.K.Naquvi, op.cit., p.11.
The Ghaznavid occupation of Punjab opened its boundaries for Islamic education. Sultan (Mahmud) ordered the construction of masques and madrasas for catering to the educational and religious needs of the people in his Indian dominance. There were famous madrassas built by the sultans of Delhi in the Punjab such as madrasa-i-Firuzi built by Nasir-ud-din Qubacha\textsuperscript{150} and Darul-Aloon-Nasiriya madrasa of Jalandhar built by Nasir-ud-din Mahmud.\textsuperscript{151} These educational intuitions played an important role in enhancing upward social mobility in urban centers. The doors of the maqtab\textsuperscript{s} and madrasas were thrown open to all classes. Lowborn Muslim children can get education there and can be appointed to the administrative posts. For instance, the children of the Afghan soldiers who were appointed at newly established forts to suppress the Mawatis were benefitted from these civilizing institutions and the next generation of the Afghans began to attain high positions under the Khalji and Tughlaq sultans.\textsuperscript{152}

Another institution of urban settlements was the bazaar or market where daily requirements of residents could meet. The bazaar was the commercial center of the walled city. The references of several bazaars indicate that each mohalla had access to a bazaar where the articles of daily requirements were found.\textsuperscript{153} A particular commodity manufactured there or brought out side was sold in the bazaars. Sometimes the bazaars were also known after the name of a particular craft or profession. The big bazaars were known as bazaar-i-khas where all kinds of commodities were sold.\textsuperscript{154}

The bazaars in metropolitan city attracted merchants and hummed with commercial activities. The rich people of city particularly, the grandees and officers brought costly items such as silk, weapons, slaves, war horse, etc. The bazaar was the commercial center of the walled city. Uchch, Multan and Lahore had big bazaars which were thronged with Indian as well as foreign merchants. Uchch made a rapid progress

\textsuperscript{150} Minhaj ul-Siraj, \textit{op.cit.}, p.405
\textsuperscript{151} Punjab District Gazetteers, Jullunder District, 1904, p.23.
\textsuperscript{152} I.H.Siddiqui, \textit{op.cit}, p.143.
\textsuperscript{153} Abdul Rehman , \textit{op.cit}, p.277.
\textsuperscript{154} M.P.Singh, \textit{Town, Market, Mint and Port in the Mughal Empire}, p.18,138,139.
under Qubacha and remained an important town during the following centuries. Ibn Battuta found it a large city with fine bazaars and grand buildings. Another urban institution was *khanqah* or lodge which till eleventh century was called *ribat* in Arab countries and Persian speaking lands. Later, the term *ribat* replaced the term *khanqah* in Khurasran and Central Asia. The development and growth of *khanqah* was largely due to the rise of Sufi *silsilas* in the Punjab. It is generally accepted fact that *khanqah* was the resident of Sufi saints where they lived with their disciples and performed their spiritual practices. But I.H Siddiqui clearly stated that in medieval India, *khanqah* were constructed and maintained by the state. It was not only a Sufi hospice but also an institution of public utilities which provided accommodation and free food to travelers and distributed money and stipend to the deserving persons. The servants of a *khanqah* were instructed to avail utmost hospitality to their guests. They were strictly warned against abusing or ridiculing those who were ignorant of the mystic ways of life. These were found flourishing in urban centers of the Punjab like Multan, Uchch, Ajodhan, Hansi and Narnaul. These *khanqahs* were frequently visited by the people belonging to different classes, places and origin, for example, the *khanqah* of Bah-ud-din Zakariya at Multan, Baba Farid at Ajodhan and Ali Hujwari at Lahore.

Ibn Batutta mentions a beautiful *khanqah* in Bhakkar where travelers were given food. It was built by Kishlu Khan when he was the governor of Sindh. The *khanqah* of Sheikh Farid-ud-din Shakar Ganj was situated at Ajodhan.

The manager of the *khanqah* was designated *Sheikh-ul-Islam* and all state charity in kind and cash was distributed by him among the travelers and other deserving persons on behalf of the sultan. Income was endowed by the sultan for the maintenance of *khanqahs* from a number of villages. Ibn Batutta further supplements this information when he mentioned that the *khanqahs* were constructed in different provinces on the orders of sultan Muhammad Tughlaq. In the region of south Punjab, Sheikh Jalaluddin Bukhari Jahanain-i-Jahangasht was appointed the *Sheikh-ul-Islam* by Muhammad Tughlaq. He was entrusted with the charge of forty *khanqahs* scattered in

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different parts of the region. Firuz Shah also built many khanqahs. In the provinces of Delhi, khanqahs were built at every 4 or 5 kos. The old khanqahs fallen into miserable conditions were repaired. The sultan donated ten to thirty thousand tankas to khanqah for their maintenance. He was credited with having built about 120 khanqahs between Delhi and Firuzabad. The travelers were treated as guests for three days in each khanqah, could live for 360 days as a guest without paying a pie.

Sarai as a place of shelter or rest constructed by state and individuals was fairly an old practice in India. The historical accounts mention that sarais were built for the convenience of the travelers inside and outside the towns. In sultanate period, at the interval of every few miles, there was a postal station and rest house where travelers could change horses, take rest and get more information about the roads and people of different provinces. These travelers might buy necessary articles from the shops opened in the sarais. Having counted the numbers of men at night in the sarai and shut its gates, master of sarai should have it watched by the guards working for three hours each, and awaken the men in the morning. After counting the men, let them off by opening the gates and accompany them up to the boundary line. Generally, the larger sarais were built close to the city gates and linked with bazaars. The sarais were facilitated with mosques and sometimes with temples. A hammam (public bath house) and a kitchen for the preparation of food were always its essential parts.

The sultans of Delhi built sarais at many places. The most important feature of the sarais in Ala-ud-din Khalji’s reign was the complete prohibition of selling or drinking of wine in these sarais. He ordered his officers to see that no one would purchase and sell wine there. Al-Umari has mentioned about 2,000 sarais, spread over the entire

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156 During 13th and 14th centuries the term sarai applied to royal palace or building owned by a wealthy person. The royal palaces built by Sultan Iltutmish outside Delhi are mentioned by Sheikh Nizamuddin Auluya as sarai sultan. Barani also referred to royal palaces which were owned by the nobles or sultans. He made mentioned of sarai Jalali and sarai of Ala-ud-din Khalji I.H.Siddiqui, op.cit., p.130.
157 H.C.Verma, Medieval Routes to India, p.212.
158 Ibid., p.214.
159 Abdul Rehman, op.cit., p.281.
160 Ziya-ud-din Barani, Tarikh-i-Firuz Shahi,Hindi translated by S.A.A.Rizvi, Khalji Kalin Bharat’, p.66
kingdom of Muhammad Tughlaq. He built at each manjil a sarai and a khanqah.\footnote{Al-Umari, *Masalika‘l-Absar- fi-Mamaliku‘l Amsar*, Hindi translated by S.A.A.Rizvi, *Tughlaq Kalin Bharat*, vol.i, p.314 .} Firuz Shah built many sarais in different parts of his kingdom. The construction was financed from the income of khalisa land.\footnote{Minhaj-us-Siraj, *op.cit.*, vol.i, p.283.} The routes from Delhi to Sindh were dotted with 200 sarais.\footnote{Nizamuddin Ahmad, *op.cit.*, vol.i, p.241.} Sher Shah is praised by all medieval writers for constructing the highways with sarias at the distance of eight kos. The number of sarais said to be recorded is one thousand and seven hundred. The sarais had separate quarters for the Hindus and Muslims while the Brahmans looked after the Hindus. The Muslim employees catered to the needs of the Muslims. Both communities were served with food and also supplied fodder for animals and horses free of charges. The police posts (thanas) under the charge of sikdar were established around the important sarais which were surrounded by the forest. These sites developed into town shapes in course of time as businessmen and daily wage earner were attracted to settle down there.\footnote{Sheikh Rizqullah Mushtaqi, *Waqi‘at-i-Mustaqi*, English translated by I.H.Siddiqui, p.17.}

Transport and means of communication occupied an important position in the progress of urban development. The communication facilities determined the level of urban growth achieved by the town. If a town is connected to another one by routes, makes a progressive mode in size, population, trade, industry and all other economic activities. The town gained its regional importance. These transport facilities stimulate the town to make rapid progress in sphere of its industrial output and traffic in goods, consequently, increasing the population and widening the orbit of its general activities. These circumstances in its turn enabled the town to cross the regional limit and made a direct connect with other parts of the empire.\footnote{Hamida Khatoon Naqvi, *Urbanization and Urban Centers under the Great Mughals*, p.58.}

*Bains*\footnote{The *bain* was the called by the Indians to a very wide well, probably bawalisurronded with the stone wall and provided with stair by means of which one could descend to the surface of the water. H.C.Verma, *Medieval Routes to India*, p.210.} and wells were also institutions of public utilities through which the inhabitants of regions could meet the regular supply of required water. Some of the bains had in their center as well as on the sides copulas of stones, halls and seats. The
maliks and amirs of the Punjab tried to out vie one another in building such bains on the roads where there is no water.\(^{167}\)

No town or urban settlement is possible without resources of water. No trade caravans can travel in lack of water resources on the way. As Babur found in the Punjab a little of running water, perhaps bains and wells were the main sources of water supply in the region. There is also information of the existence of bains and wells on the both sides of the roads. The people of Basmad and Multan took their drinking water from wells.\(^{168}\) Ibn Batutta noticed many unbricked wells on the edge of the roads in towns and villages on which laid a cord, made up of grass. In the reign of Firuz Shah, the letter of appointment carried the condition that the appointee would be obliged to dig wells and maintain them. Babur writes that the people in the towns subsisted on the water of wells or on water collected in tanks during the rains. They constructed a tank or dug a well. He also noticed people in Lahore and Dipalpur\(^{169}\) and other places taking water by means of Persian wheel. Describing this method, Babur writes, “They make two circles of ropes long enough to suit the depth of the well, fix strips of wood between them and on these fasten pitchers. The ropes with the wood and attached pitchers are put over the well-wheel. At one end of the wheel--axle, second wheel is fixed, and closed to it another on an upright axel. This last wheel the bullock turns; its teeth catch in the teeth of the second, and thus the wheel with the pitchers is turned. A trough is set where the water empties from the pitchers and from this the water is conveyed everywhere.”\(^{170}\)

The bridges as a means of fast communication were essential elements in the development of urban centers. Without bridges, roads remain localized and served no purpose either in the development of the trade or in the growth of town life.\(^{171}\) Among the earliest modes of crossing streams or rivers were fords which not only facilitated travels but also provided imputes to the growth of settlements around bridges, were

\(^{167}\) Ibn Battuta, op.cit., p.185.
\(^{169}\) Babur, Baburnama, English translation by A.C.Bevrigde, p.487.
\(^{170}\) Ibid., p.486.
\(^{171}\) H.C.Verma, Medieval Routs to India, p.188.
extensively used in pre-Mughal period. They were easy to construct or demolish but these were not public bridges. They were not helpful to the growth of trade and economy of that region but used for army to cross the river.\textsuperscript{172}

We also noticed the stone bridges in the Punjab, Firuz Shah is credited with having built about 15 bridges. Besides, he built many small bridges over the canals. Alexander Cunningham mentions a bridge supposed to have been in existence at the time of Firuz shah and Timur near Dipalpur.\textsuperscript{173} Timur mentions an ancient bridge near Kutila over the river Khanger. This place is identified in Karnal District Gazetteers, 1918 with Guhla, a small village on the border of Patiala. The old bridge by which Timur crossed is till to be seen on the old Puran branch of the river.\textsuperscript{174}

Public bath houses (\textit{hammams}) used to exist with the advent of Turks in northern Punjab for public utility. The relatively cold climate in the upper Punjab necessitated steam baths to be an integral part of urban centers. Akbari \textit{hammam} in the city of Gujrat and Shahi \textit{hammam} in Lahore are the only surviving examples of historical towns. \textit{Hammams} were also added in royal gardens and \textit{sarais} or closed to the city gates so that people do not walk unnecessarily inside the town. These baths had a series of room designed in such a way that at the beginning there was an apodyterium (cold room) primarily a changing room. It was followed by the tepidarium (warm room), sudatorium (steam room) and finally there was a caldarium (hot room). The income generated from these bath houses was mostly used in the public welfare projects.\textsuperscript{175}

In India, the sultans also established hospitals called \textit{bimaristan} or \textit{dar-ul-shifa} for the benefit of the sick people.\textsuperscript{176} Al-Umari states that there were 70 \textit{bimaristans} in Delhi alone.\textsuperscript{177} He states that about 12,000 \textit{tibbs} (physicians) got stipends from the state. The sultan Firuz Shah tried to surpass his predecessors in establishing institutions of public utility. All the expenses incurred on medicines and foods were met by the state.

\textsuperscript{172} Ibid., pp.192-193.
\textsuperscript{173} Alexander Cunningham, \textit{The Ancient Geography of India}, p.141.
\textsuperscript{174} Karnal District Gazetteers, 1918, p.224.
\textsuperscript{175} Abdul Rehman, \textit{op.cit.}, p.281.
\textsuperscript{176} I.H.Siddiqui, \textit{Composite Culture under the Sultans of Delhi}, p.55.
\textsuperscript{177} Al-Umari, \textit{op.cit.}, p.314.
Afif informs that governor had also built the *dar-ul-shifas* in the towns under their charge.\(^{178}\)

Milestones, the normal feature of communication system, were also erected along the highways in the Punjab during the sultanate period. These were signposts on routes giving direction to travelers. On the pillar, the numbers of miles showing the distance from one place to another were engraved.\(^{179}\) When traveler desired to know the numbers of miles he had traveled in the course of the day and the distance he had yet to cover in order to reach the next halting station or his destination, he could ascertain it from the inscriptions on pillar.\(^{180}\)

Babur once appointed officers to measure the road from Agra to Kabul. At every 9\(^{th}\) *kuroh*, a tower was erected 12 *qaris* high (either 24 feet or 36 feet) having a *char-daur* (four doors) opened to all sides on the top at every 18\(^{th}\) *kuroh* 6 post-horses were kept fastened and arrangement was made for the payment of postmaster and grass corns for horses.\(^{181}\)

The postal system was an integral part of the communication throughout the sultanate and equally important component of a well-knit route system. In the region, sultan could get information of rebellions by an effective postal system. It helped sultan to maintain law and order by providing timely information. Sultan took every step to suppress the rebel. Besides, it also stimulated the process of urbanization. Every *dak chauki* had the all facilities required for inhabitants. There was a mosque to offer prayers and *sarai* to stay, tank to supply water and markets for purchasing foods and fodder.\(^{182}\) In course of time, the people started inhabited around the *dak chaukis* and developed as populated urban settlements.

For speedy communication of information, Sikander Lodi maintained *dak chaukis* where the fresh horses and carriers were available. The system in his reign worked so smoothly and effectively that the Sultan received reports of occurrences from the

\(^{178}\) Shams-i-Siraj Afif, *op.cit.*, pp.324325.
\(^{180}\) Ibid,167.
\(^{181}\) Babur, *op.cit.*, p.627.
remotest parts of his empire every day. Wherever he sent his army, two *farmans* daily reached to him. One, early in the morning, giving instruction as to when it should halt after a day march and another in the afternoon or evening, giving direction, do this and do not that. The postal system during Sikandar’s time was so effective that the people were led to believe that some *jin* was employed in sultan’s service.

**Hill states:**

The whole of the area in the outer ranges of the Himalayan Punjab was divided among numerous states. Among them, three states Kashmir, Trigrata (Kangra) and Durgara (Jammu) were older and each of them was under its own hereditary chief. Oldest classification of the hill states divided them into three groups and each was named after the head of the confederation. The first group consisted of Kashmir and the petty states between the Indus and the Jhelum, second included Durgara or Dugar, the petty states between the Jhelum and Ravi, the third comprised of Trigrata of Jalandhara (Kangra) and the various small states between the Ravi and the Satluj. Second classification is of a much later period, which divided these hill states into 23 Muslims and 22 Hindu states, the former being situated to the west and the latter to the east of the Chenab. Again, the 22 Hindu states were popularly regarded as divided into two circles or groups, each comprising of 11 states, one group being to the east and the other to the west of the Ravi.

<table>
<thead>
<tr>
<th>Jalandhar circle</th>
<th>Kugar circle</th>
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<tbody>
<tr>
<td>1. Chamba</td>
<td>1. Chamba</td>
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<tr>
<td>4. Datarpur.</td>
<td>4. Mankot</td>
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Thus to Jalandhar circle, must be added Bangahal, Kotla and Shahpur and to the Kugar circle, Bhoti, Dalpatpur, Lakanpur, Rihasi and Tricot. Most of the royal families who formerly ruled these states bear distinctive appellation or clan-name, derived its name of the country or its capital. The records enable us to judge that the rulers of almost all the states of the eastern and central groups were Rajputs. The history of these hill states is almost a continuous warfare when a strong ruler arose to power, he made tributary to his smaller neighbors, but these again asserted their independence as soon as a favorable opportunity offered. Being of the same race and faith and also nearly related to one another by marriage and even closer family ties, they were content to make each other tributary or to replace a deposed chief by one of his own kinsmen.

The Turkish invasions seem to have little influence on the political condition of the hills. The early Turkish rulers were too much engrossed in extending or defending their conquests on the plains to think of hills, which were for the most part left undisturbed.

From the reign of Sultan Nasir-ud-din, the plain portion of Jalandhara kingdom appears to have remained under the Muslim rule though the former reigning family maintained their authority in the hills. The kings of Trigarta lost their fort of Kangra to the Sultan Muhammad Tughlaq but forty years afterwards at the time of Timur’s invasion, they regained its independence.

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188. Ibid, p.46.
The hills tract remained untouched by devastating impact of the Turkish and the Mongols invasions, therefore, there were many towns such as Kullu Chamba Khajiar, etc. remained in flourishing condition.

To conclude, it may be stated that during the period under reference, both destructive and constructive forces were working simultaneously in the Punjab. On the one hand, foreign invaders plundered and brunt its urban centers and devastated the whole region. Multan alone was invaded by the Mongols more than ten times and Lahore remained almost a deserted place till Bahlol Lodhi re-habituated it. The sultans had to spend much on the security of the Punjab which was an extra burden on the resources of the Punjab.

On the other hand, once the Turkish rule was established, they paid their attention to consolidate their conquest rather than depopulation of the region. They repopulated the devastated areas by settling the immigrated foreign people. They gave top priority to the security of the Punjab and established new forts and thanas to secure it from the Mongol invaders. In due course of the time, these administrative centers grew as populous urban centers. Another administrative institution iqta was introduced in the Punjab which brought extracted surplus to the urban centers and secured the supply of resources from rural to urban centers. It also provided security from the foreign invasions and internal upheavals. The sultans also promoted and invested in the public utilities such as maqtabas, madrasas, dar-ul-sifas (hospitals), hammams (public bath houses), sarais, bazaars, communication through roads and water, water supply means-reservoirs, wells and canals, dak choukis and above all, the dwelling units.

The Mongols played devastating role in the process of urbanization in the region. They massacred its population and brunt its towns and cities during thirteenth and fourteenth centuries but they also compelled the population of Central Asia to seek asylum in India. Due to their devastating activities, many princes took their way to India with their retinues and settled in urban centers of the Punjab. The Mongols also promoted the trading activities in Asia and also connected India to Asian world through the trade routes passing through the Punjab. In course of the time, villages or qasbas along the trade routes got converted into thriving urban centers. Thus on the whole, the Punjab remained a well urbanized region during the sultanate period.