The Muslims were divided into four main classes. The first was the nobility or the 'Mansabdars' who were held in high esteem and held high posts in civil and military departments. Their income was very large but hoarding was alien to their nature and spending was their characteristic trait. These spendthrift aristocrats who were almost all Muslim lords, enjoyed a very luxurious life. "A noble must have required servants almost by the hundred if we reckon his household on approximately the scale indicated by Abul Fazal, allowing four men for each elephant, two or three to each horse, a crowd in the kitchen, two crowds of tent-pitchers, adequate transport torch-bearers, and all the other elements of a respectable establishment."

This Muslim aristocratic class was divided into two sections. The first was of the foreign 'Amirs' who were further sub-divided into two classes: First, Turanis who came from the north of the Oxus and were of the Sunni sect and second, Iranis, who came from the south of the Oxus and belonged to the Shia sect. The other section was formed by the native nobles who may also be divided into two sections, the Afghans, who outnumbered the Mughals and, the Indian Muslims, who were born in India and were the Imperial servants and held high positions in civil and military departments. They were small in number but were highly paid and spent their earnings most extravagantly. They indulged in every kind of pleasure. Their greatest magnificence were

1. [Ref to source]

2. [Ref to source]
their women quarters, for they had as many as three or four wives and sometimes even more. Alcohol was their common vice and many died of intemperance. A true picture of this Muslim aristocracy is drawn by a contemporary European traveller in these words:

"They spend all they have in luxury keeping a vast number of servants, but above all of concubines. These being many every one of them strives to be belov'd above the rest, using all manner of allures, and caresses, perfumes and sweet ornaments. Sometimes to heighten their masters' lusts they give him compositions of pearl, gold, opium and amber; or else much wine that he may require company in bed. Then some drive away the flies, others rub his hands and feet, others dance, others play on music and others do other things; and hence it is that for the most part they take the lawful wife's place; who sitting near her husband modestly winks at this affront; till she has an opportunity to revenge herself. Those women are committed to the custody of eunuchs, but it is delivering up the sheep to the wolves; so lascivious are the women. And yet they are excusable, because the husbands, though they be peasants lie apart from their wives, and only call them when they have occasion."

According to Moreland, this type of luxurious and voluptuous life led by the aristocracy adversely affected the economic condition of the country and the financial ruin of the aristocracy was imminent. It had also an important bearing on the economic life of the officials as well as that of the common people. "The provincial governors and other officials had in practice very wide powers, and when their resources were running low it was on the peasant and artisans that the burden fell, so that there is no reason to question the substantial truth of the picture which Burnier draws of the misery of the masses.
at the end of Shah Jahan's reign.

The middle class of the Muslims was comprised of the professionals such as scholars, religious men, lower officials, merchants and traders. De Last, who visited the Panjab in 1631, wrote that "the people of this class were leading quite a comfortable and peaceful life. The economic condition of the merchant class was better than that of others. Although their average income was probably not large, yet it was enough to meet their needs."

The lower class, or the Muslim masses, were the real sufferers for they were the workmen, the labourers, the farmers, the petty shopkeepers, domestic servants and all the other lower grade workers. Their condition was exceedingly miserable as their wages were very low. The workmen could hardly get a single meal a day, regularly. Their houses were wretched and practically unfurnished and they did not have sufficient covering to keep themselves warm in winter. They lived on a plain barely above that of the animals for they were ill-clothed, ill-fed and had dirty huts without any furniture. Their children remained naked up to the age of twelve except for a loin cloth or a chain round their waist. Tavernier has depicted a moving picture of this class and write "By the way give me leave to tell you, that the country people have no other clothing than a piece of linen to hide their secret parts being miserably poor; for if their governors know they have anything about them, they seize it either as their right, or by force."

The Hindus were divided into their traditional four classes. The Brahmins secured their social supremacy by a compilation of customary laws known as the Code of Manu. Next to this superior and priestly class was the Kshatriyas who were generally known as the military.

1. De Last (Hoyland), p. 28
2. Baillie, p. 38-88
3. Annals, p. 38-88
4. J.R. Tavernier, pp. 296-297
5. Travels in India, J.R. Tavernier, pp. 296-297
class. The class third was that of the Vaisyas or the Hindus who tended the herds, tilled the fields and carried on trade and the lowest class was that of Sudras or the menials. "Among the Hindus, who form the great majority, the caste system existed substantially as it exists today. The Sikhs at that time were regarded merely as a sect of Hindus". Bhai Gurdas, a great scholar, and a contemporary of Shah Jahan, has given a graphic picture of the caste rigidity and the mutual jealousies among the people of the Province. He writes that "The Hindus and Muslims are divided into four varanas; and into four sects; and, in self-consistent contempt, of each other and arrogance, they enter into meaningless wringlings." Socially the Hindus were further divided into a number of castes and sub-castes. The main basis of diversity of caste was the diversity of occupation. The old division into Brahmins, Kshatriyas, Vaisyas, Sudras and the Meelchhas (outcasts) who were below the Sudras, was but a division into the priest, the warrior, the husbandman, the artisan and the menial; and the more modern development which substituted trader for husbandman as the meaning of Vaisyas. Thus sprang that tangled web of caste restrictions and distinctions of ceremonial obligations, and of artificial purity and impurity, which had rendered the separation of occupation from descent so slow and so difficult in Hindu society, and which collectively constituted what is known as caste. Circumstances had raised the Brahmins to a position of extraordinary power; and naturally, their teaching took the form which tended most effectually to preserve that power unimpaired.

The Hindus formed the majority of the population. There were also many well-to-do chiefs among them. The lower branches of

1. India at the Death of Akbar-Moreland, P.28
2. Varan-Dhai Gurdas-Vars, I-31
5. A History of Politics-Edward Jenks (1900), Pp.61-65
administration, specially the department of revenue and finance, were
manned by them. The 'khuts' 'Chaudhuries' and 'Muqaddams' were all
Hindus. The principal merchants, businessmen and traders as well as
petty shopkeepers were mostly Hindus. They had almost monopolized
the banking and money-lending professions. The Hindu traders and
money-lenders of Multan were well-known throughout India. Hindu 'ban
jars' were attached to the armies, as, there being no regular commis
sariat arrangements, the provisions to the Mughal troops were supple
1
ied by these hereditary nomad merchants. Supplies were provided by huge
bazaars marching with the camp and by the nomadic tribes of Banjaras,
who made a profession of carrying grain to feed the armies. Monserrat
was much impressed by the plenty and cheapness of provisions in the
great camp on its way to the Indus."

The lowest class of society during this period was that of the
slaves and eunuchs. "Slavery was a recognised institution in Mughal
India as it was everywhere else in the world." Each of the Mughal
officials kept a regular army of servants, wretchedly paid, with their
wages often in arrears, and generally honest; yet still better off
than the majority of the population on whom they preyed. Apart from
these were the regular slaves, a class which was continuously recruit-
ed from prisoners of war, persons unable to pay the Government taxes,
or who in famine times sold themselves or were sold by their parents
for bread. Sometimes recurring famines resulted into heavy mortality;
enslavement of children and horrible cannibalism. In 1646, scanty
rainfall caused a famine in the Panjab. Shah Jahan ordered ten kitch-
ens, for the distribution of cooked food to the established in the

1. H.C. Vert L. re P. 2. M. Thronburn (1880), P. 58
3. th., P. 3. ar P. 304
4. P. 368
province and Syed Jalal was commissioned to distribute ten thousand rupees to the poor and the destitutes. Children, who perforce, had been sold were ransomed by the government and restored to their parents. In February 1647, Shah Jahan sanctioned another thirty thousand rupees for relief measures. The condition of slaves was the most condemnable, and unlike the time of the early Muslim kings, their progress was very restricted. However, the eunuchs were better off than the slaves since they were the personal and "Harem" attendants of the nobles, governors and the Mughal Emperors.

RELIGIOUS LIFE: The Punjab witnessed more important changes in the religious life of the people, during the period under our study. At this time Sirhind was the centre of a very orthodox revivalism among the Muslims. It was led by Shaikh Ahmad-ul-Faruqi as Sirhind, born 1563-64, had an orthodox Sufi order. He claimed to unite in him the spiritual powers of all the religious orders of orthodox Islam. He was acclaimed as a saint, the revivalist and a renovator of Islam of the second Millenium. He aimed at purging Islam of all heretical accretions. Among other things he bent his energies and talents to destroy the growth of Shiism and Din-i-Illahi.

Thus in the Punjab at this time were born two religious movements of great potentialities for good and evil; second being the Sikh religion which has been dealt elsewhere, in detail. Each on its own way profoundly influenced the religious and political life of the people of the Empire in general and those of the Punjab in particular.

Akbar's liberal and enlightened policy of religious toleration had made a healthy impression on Muslims and non-Muslims alike. The teachings of the Muslim Sufi-saints and the Catholic teachings of the Sikh Gurus had brought about a closer understanding between the Muslims.
and the Hindus and had thus loosened the ever present tensions of religious ideology and beliefs. "Of course, sometime this atmosphere was ruffled by the intolerant acts of the successors of Akbar or by the unsympathetic attitude of the high-browed Muslim nobles and the Qasis of the Panjab, yet, on the whole, the Hindus and the Muslims in the villages and the towns had begun to live as sons of the common soil."

Hindus and Muslims studied side by side in the same schools without any restrictions; the study of Persian language was made compulsory in education at the initiative of Raja Todar Mal. The mutual exchange of words, thoughts and ideas, in art and literature, religious and worship and adoptions and incorporation in other fields had set. All these forces combined and cumulatively contributed to the culture and social unity of the people during the reign of the Great Mughals. Each of the communities contributed to the literature of the other, enriching its vocabulary and ennobling its outlook in life and letter. All these forces, such as the tolerant religious outlook of the Great Mughals, free exchange of thoughts of the Hindu-Muslim Saints and Scholars, high ideal of brotherhood of mankind and fatherhood of a common God set before the people by the Sikh Gurus, while reacting on each other, brought the two communities closer merging them into a homogeneous whole. Some of the places of worship of the saints such as Farid Ganji-Shakar of Pakpathan, Shah Daula of Gujrat, Baba Lal of Dhianpur near Batala, Sakhi Sarwar of Dera Ghazi Khan and Ooga Peer who were common to both the communities, cemented all the more their social and cultural unity. The fairs and the festivals, dress, amusements and the customs of the people of the Panjab which are described below, rather elaborately, will throw some light on the social and

1. rp Singh arang.P.
2. Jadunath Sarkar,PP.99-100,88
3. "PP. , ,"
cultural life of the people of the Panjab of the Mughal regime.

The Great Mughals took much interest in social reforms. Akbar created administrative efficiency, and on humanitarian grounds, attempted to combine the religious and social practices even though this was objected to by the Hindu and the Muslim orthodox leaders. He discouraged child marriage and permitted widow marriages among the Hindus.

Sati: A Hindu widow (Sati) was burnt alive on her husband’s pyre, whether according to or against her will, though a husband was never subjected to such a sacrifice in case his wife passed away. Guru Nanak had emphatically raised his voice and preached against this destitute practice among the Hindus; "A 'Sati' is not she who burneth herself on the pyre of her spouse." ‘Nanak: a 'Sati' is she who dieth with sheer shock of separation."

Guru Amar Das prohibited the practice of Sati among his followers by persuasion. Akbar also prohibited Sati, he was, however, unable to eradicate it completely. In the foothills of the Himalayas, some of the Muslim converts had retained the Hindu customs of 'Sati' and female infanticide. Jahangir made these practices a capital offence. Shah Jahan also prohibited 'Sati' and Aurangzeb similarly issued an edict in 1664, forbidding this practice, but his government was powerless to enforce the prohibition everywhere in the face of popular opposition by the orthodox Hindus. Even then the Mughals had a considerable check over it. Burnier, an European traveller who stayed in

1. arre,F.
- ol.II,H.Lowe,Page 308
3. P.
- Suhi ki Var,P. 787
4. P.
- Smith,PP. 131,133
6. nd; women were unhappy that the Muslims became the master of India, to deliver them from the tyranny of the Brahmins, who always desired their deaths, because the widows being never burnt without all their ornaments of gold and silver about them, and under the religious ceremony none except they could have the power to touch their ashes; who never failed to pick up all that was precious from the remains of the widows. However, the Great Mughals and other Muslim princes had ordered their governors of the provinces to employ all their cares in suppressing that abuse. (Indian Travels of That spot A Caveri—C. N. Sen, P. 130)
India for twelve years, has given a vivid picture of this evil practice in these words: "The Mahometans (Mohamadans) by whom the country is governed are doing all in their power to suppress the barbarous custom. They do not, indeed forbid it by a positive law, because it is a part of their policy to leave idolatrous population, which is much more numerous than their own, in the free exercise of its religion; but the practice is checked by indirect means. No woman can sacrifice herself without permission from the governor of the province in which she resides, and he never grants it until he shall have ascertained that she is not to be turned aside from her purpose; to accomplish this desirable end the governor reasons with the widow and makes her enticing promises; after which, if these methods fail, he sometimes sends her among his women, that the effect of their persuasion may be tried."

POSITION OF WOMAN: The position of woman was not as high as it was in ancient India. No woman was allowed to enjoy an independent status. When unmarried, she had to be under the strict supervision of her parents, after marriage under that of her husband and after her husband's death under her grown up sons. The Sikh Gurus had raised the prestige of woman equal to that of man when they preached and prescribed to respect the female. Guru Nanak was a strong advocate of the cause of women whom the Brahmanical priest and society had reduced to a state of subjugation. "It is by woman that we are conceived and from her that we are born", said he "It is woman we befriend and it is she who keeps the race going...why call her low whom are born kings and great men?" Woman, he declared was not only inferior to man but had equal status and responsibility before God.

"Pardah" system among the women of India existed long before the advent of the Muslims into India. According to Mrs. Frieda H.Dass,
it arose along with the division of persons into high and low castes and the seclusion of women became the hallmark of aristocracy. Mr. N.C. Mehta has further supported this view that it was, of course, untrue that Islam brought the Pardah into India. Seclusion of women could be traced in all ancient communities and it was particularly among the aristocracy during the palmy days of Hindu civilization. Indian Muslims followed the custom of the country and adopted the prevailing hallmark of gentility.

However, it is also entirely untrue that the 'Parda' system is of Indian origin. According to the Quran, the women can move about but they have to cast down their eyes and to conceal those parts of their body that are apt to excite passions, and not to display their ornaments. The Muslim women of India, did not enjoy the same privilege and position of the Arab women in India. They occupied a subordinate position, and were subjected to the will of their polygamous husbands. As any free born Muslim could marry at least four wives at a time, no woman in a Muslim household could claim to be the mistress of her house.

The women in ancient India were excluded from mixing with men. They did observe a certain amount of 'Pardah' by using a veil which now passes under the name of 'Chunghat' (covering one's face with a cloth) and at times it was quite as rigid, elaborate and institutionalized as it was during the Muslim Period on account of the meeting of different cultures. When the Muslims came into India, they brought with them their own ideas about 'Pardah', which they had borrowed from the Iranians in common with several other institutions.

1. ad-H.O.M ta, May, 38
2. r e a e a e account please read—
   Ramaana Poshia-Swaraj 35, Sloka 197
   Yuddh Kander-Swarj 114, Sloka 942
   Harivana Purana-Vishnu Parch, Adhyaya 19
   Keshtya's Arthashatra-Shama Shastri (Tr.) p. 183
   Ancient Hindu Policy-N.N. Law, p. 144
3. Al-Quran—Chapter XXIV—Verses 30-31
The position of women under the Mughals can be summed up that the masses, consisting mostly of peasant women, moved about freely without wearing any veil or shrouds whatsoever; they did not live in seclusion and observed only 'Chunghat'. The respectable ladies went about in liters called 'Dolis' which were carried sometimes by two sometimes by four Kehars (Doli bearers), accompanied by their male servants or sumuchs. The women of the middle class used Burqas or lo garments, covering their heads and coming down to their ankles.

**DRINKS:** The use of intoxicants, particularly the liquor, is prohibited in Islam, but in defiance of the Quranic injunctions, Upper Class Muslims were intemperate and were fond of wine. The religious heads, the Ulamas too were not free from this evil. The Pathan kings were addicted to opium and poppy seeds drink. All the Mughal Emperors drank heavily except Aurangzeb, and it was but natural, that the subjects should follow their rulers. Jahangir, though he himself drank wine, prohibited the drinking of wine and suppressed gambling altogether.

**DRESS:** The influence exercised by the Mughals in transforming the national dress of the Panjab was of no mean order and a marked change was wrought out in it. Gradually the people of the Panjab insculpted a liking and preference for Muslim costume because it was the dress of their new masters. In compliance with certain rules and the etiquette of the Mughal Darbar and courts, people had to adopt the Mughal costumes which were prescribed for official and ceremonial occasions and gradually the use of such dress became a fashion with them.

The Mughals had a special taste for cotton and silk and they preferred these fabrics to flimsy gauze like stuffs which were in fashion with the native aristocracy. The nobles bound their beards.
with a scarf called 'Roman' and they tied round their waist a cubit long white cloth with a red border. They also wore a white wrapper above that.

These garments were presented by the chiefs to the Emperors as "Hasrana" (offerings) and were also often bestowed by the latter upon the high officials of their court as robes of honour. This was one of the reasons on account of which all these garments gained popularity among the people and in course of time, became the popular dress of the Mughal period. These garments remained in vogue till the advent of the British rule and even later. A complete costume of the period is given below:

1. The Takauthiya - A coat without lining, of the Indian form. Formerly it slits in the skirt, and was tied on the left side. Akbar had ordered it to be made with a round skirt and to be tied on the right side. It required seven yards and seven girighs for the binding. The price for making a plain one varied from one rupee to three rupees; but if this coat be adorned with ornamental stitching, from one to four and three quarters rupees. Besides a 'misqal' of silk was required.

2. The Peshwai - A coat open in front was of the same form, but tied in front. It was sometimes made without strings.

3. The Patashi - A coat with lining, required six yards and four girighs for the outside, six yards lining, four girighs for the binding, nine girighs for the border. The price of making one varied from one to three rupees. One misqal of silk was also required.

4. The Shah-sajda - The royal stitch coat or Shast-Khatt (for sixty rows) as it had sixty ornamental stitches per girigh. It had generally a double lining, and was sometimes wadded and quitsed. The cost of its making was two rupees for yard.

5. The Ruzant - Required one fourth seer of cotton and two dams of silk. If sewed with Bakhya stitches, (back stitching) the price of making one was eight rupees; and that with ajida stitches cost four rupees.

6. The Palmai - It was prepared from cotton and silk, and required three fourth of a seer of cotton. The cost of making was two rupees.

7. The Qaba - which was generally called jama-yi-pumbader, was a wadded coat. It required one seer of cotton and two mashas of silk. The price was one rupee to a quarter-rupee.

8. The Qadar - was a coat wider and longer than the Qaba, and contained more wadding. It required seven gas of stuff, six yards of lining, four girighs binding, nine for bordering, two and half seers cotton, three mashas silk. Price was from one half to one and one half rupee.
9. **The Pajji** - It had no binding and was open in front. Some put butt to it. It was worn over the coat and required five yards, twelve girih stuff; five yards and five girihs lining, fourteen girihs border one seer cotton, one masha silk and the price was from a quarter to one rupees.

10. **The Fergul** - It resembled like "Yapanji" i.e. a rain coat, but was more comfortable and becoming. It required nine yards and six and a half girih stuff, the same quantity of lining, six mashes of silk and one seer cotton. It was made both single and double. The price was from one half to two rupees.

11. **The Chalmun** - It was made of broad cloth; or woollen stuff or wax cloth, which was very light and petty. The rain could not go through it. It required six yards stuff, five girihs binding, two mashes silk. The price of making one of broad cloth was rupees two of wool and rupees one and a half of wax cloth.

12. **The Shalwar (Drawers)** - It was made of all kinds of stuff, single, double and wadded. It required three yards, eleven girihs cloth, six girihs for the hem through which the string ran, three yards and five girihs lining, and a quarter masha silk, half seer cotton and the price was from four annas to eight annas.

The trousers worn by the people during the pre-Islamic period made room for the 'Pajama', a more stylish and close fitting garment and later it took the shape of 'Shalwar' tied by string with tassels at the waist. The high heeled slippers were substituted by the heel less ones and the so called 'Jamah' (coat) became a part of the usual court dress which in the early Mughal period reached down to the knee but later went all the way down to the ankles. The 'Nadiri' wear was invented by Jahangir, which was a robe of honour usually granted to some of his favourite courtiers. Turban (Pagri) was the greatest contribution of the great Mughals to the people of the Panjab, and it became the favourite head dress.

The dress of the middle class and the other people was very poor. In the case of soldiers, labourers and ordinary men, it included a piece of cloth for the head and a string tied round the waist with a cloth about the size of a napkin (a langot) hiding the private parts. Babar has described this dress in a contemptuous term in his memoirs.
It is very difficult to describe minutely the dress of the noble women, because they lived in a strict 'Purdah'. The paintings of most of the eminent ladies of the Mughal court are not found or are lacking in details. However, it is evident from the portrait of Nur Jahan that she wore close-fitting trousers and a bodice coming down to the end of the 'Shalwar'. The female dancers dressed themselves in full shirts of the flimsiest material with a long lourgy 'Sari' and a tight-fitting bodice with long sleeves.

The ordinary women's dress consisted of three garments, the legs up to waist were covered with 'Shalwars' generally known as 'Suthans' (Pajamas) or petticoats (Chagra). On the body was worn the short jacket called Kurti or choli or a longer jacket known as Kurta or Chola. The head was covered with a 'Chaddar' or 'Dopatta' which was wrapped round the body also. It seems that the use of 'Sari' and Petticoat was also continued by the women. The girls, like boys, had not much to wear, even up to the age of twelve.

ORNAMENTS:— The use of varied and profuse jewellery for extra ornamentation was in vogue. The 'Kamarband' an ornament for the waist was commonly used by both the sexes. For the rest it may be mentioned that almost every part of the body—in which some one or other ornament could possibly be fixed or hung, was fittingly adorned. Anklets, bracelets and armlets rivalled necklaces, collars and girdles, since the former added to masculine vigour. The nose ring is a Muslim contribution to Indian women's face ornaments. The Muslims made earrings much lighter but more brilliant and valuable than before. The use of betel or pan, to colour the lips as well as to sweeten the breath and of henna to colour the palms, nails and finger tips of hands as well as nails and soles of feet of women became common. The henna was also used to dye grey beards, moustaches and hair. The children of the rich wore gold or silver bells and chains round their waists. The shoes of the nobles were of velvet or red leather and
they took off their shoes when they entered the palace.

FOOD:— The upper classes and particularly the Mughal nobles used to take very rich diet. It is said that a large number of dainty dishes were taken both at lunch and at dinner. Meat of different varieties and of various tastes was prepared daily. Fresh and dry fruits were freely consumed. Drinking was very much prevalent in those days. Tobacco and ice were also used by the people. But the food of the low classes and particularly of workers and peasants was very poor. It consisted of dry bread which was taken either with cooked pulse or vegetables or butter and milk. "When they eat it, they stir it with the ends of their fingers in melted butter which is the usual food of the soldiers and poor people." says Tavernier. However, the diet of peasants and workers might have been some Chapatis, a lump of Jaggery or an onion and pickle (achar), some pulses and vegetables. It may be added that the use of butter milk (Lassi) was common.

AMUSEMENTS:— There were many amusements and pastimes in which the Mughal Emperors took great interest and their example was also followed by the people of the Panjab. Of indoor games, 'Chatranj' (Chess) and Chaupar, the games played with dice or Kowaris (shells) on a piece of cloth or board, were very popular with the aristocrats and commoners alike. Fine arts, such as music, dance and painting were other indoor entertainments, which were popular with the people. As regards the outdoor recreations, the great Mughals showed special interest in hunting, chariot racing, pigeon flying, gladiatorial combats, elephant fights, and swimming. Chougan (Polo) and cock fighting were also very popular. Gambling was also a source of recreation. The 'Chandal-Mandal' was another amongst the popular outdoor pastimes and even the women joined their men in revelry with freedom. 'Qawargahs' was the greatest amusement of the Mughal Emperors. The important

1. Travels in India—J.B. Tavernier, p. 225
aspects of the social life of Muslim India were Rasam and Rasam or
warfare and social intercourse respectively.

FESTIVALS AND FAIRS: Temperamentally, the people of the Land of the
Five Rivers have been extremely fond of fairs and festivals. The cry-
stellar clear water of the rivers and the cool bracing breezes of the
Himalayas and the hot sun shine of Jeth and Har (May and June) bring
about a metamorphosis in the minds of the people. From times immem-
oral the people of the province have felt the impact of many cultures and,
thus, gradually acquired a lively disposition, vigour and sportive
nature. The people of no other part of the globe celebrate their fairs
and festivals with as much ecstasy and enthusiasm as the people of the
Panjab.

Varied fairs and festivals were held in different places of
the Panjab, but Dovali, Dushehra, Basant Panchmi, Lohri, Ram Naumi,
Rakhi, Baisakhi, Shivratari, etc., were very old Hindu festivals and
were celebrated in every corner of the province. The Muslims had their
own festivals and, thus, the number of such celebrations had increased
enormously. The religious toleration of the Muslim Sufis contributed
the similitude of Hindu and Muslim festivals. Hindu festivals were
always accompanied by a great bustle and noise of merry makers and
revellers who played music.

Because of the liberalism and monastic propaganda of the Sufis
and also on account of the eagerness of the Muslims to participate
in Hindu festivals, the Hindus began to take part in Muslim festivals
vis:- Id-ul-Fitir, Id-ul-Zahra, Nauros, Shab-i-Barat and Muharam, and
began to find pleasure in them. Akbar the Great, imparted grandeur
to the festivals and fairs of the Hindus and the Muslims, when he
ordered their celebration by the government dignitaries as well
at the behest of His Majesty. The description of festivals and fairs

1. o.I,(1936)P.287
rejoicings.

The city of Lahore was the centre of these festivities on all such occasions whenever the Emperors were there. The loveliness of all the buildings there was enhanced by gorgeous and tasteful decorations and by extensive illuminations. The courtiers and other dignitaries of city used to appear in splendid garments under a spacious canopy with deep fringes of gold. The Emperors who wore diamonds, pearls and other precious stones, too, added to the splendour of the occasion. In the absence of the Mughal Emperor, the governors of Lahore used to participate in these festivals with all the zeal.

The Muslims and Hindus wearing gorgeous dress assembled with the set intention of making merry. There used to be stalls of sweetmeats, children's play things, toys, fruits and estables of every conceivable variety. The swings (Jhulane) were a common feature there. The jugglers entertained the multitude with their performances; the acrobats, snake charmers and other necromancies displayed their skill while fiddlers, harpers, pipers, drummers, performers on the guitar and other musical instruments contributed in no small degree, to the pleasure of the audience.

All these festivals were celebrated all over the Panjab. Baisakhi was celebrated at Amritsar, Kartarpur, Eminabad and at all other important towns situated on the river banks. The people celebrated all these festivals with the same zeal and grandeur in small towns and villages as their counterparts did in the cities. In the rural areas alms were distributed to the faqirs and free kitchens were started with the funds voluntarily contributed by the people to provide meals to those who came from distant places. This practice of voluntary contribution of funds developed into offerings in honour of the Muslim or the Hindu saints, on their shrines, where
the festivals or the fairs were held.

II. ECONOMIC LIFE

AGRICULTURE: During the Mughal Period, the main source of the wealth of the Punjab was agriculture. Natural fertility of the soil, adequate rainfall and the availability of other irrigation facilities combined together to bring on top this province from the point of view of agricultural production. Land yielded so much that not only the requirements of the province were met, but foodgrains were also exported to other parts of the country.

Panjab's superiority in the field of agriculture was primarily due to the fertility of the soil as well as the abundance of rainfall. However, besides the natural factors, human contribution could not be ignored. The interest showed by the Mughal Emperors in effecting improvements on the means of irrigation and giving impetus to the adoption of better methods of cultivation played no less part to make Panjab the granary of India. Although in some parts of the Panjab, rainfall was fairly sufficient, others did not have this benefit. Similarly fertility of the soil varied from place to place. To be more precise, hills and sub-montane tracts of the province had sufficient rainfall but it diminished rapidly as the distance from the hills increased; so much so that Mussafagarh and Multan Districts had only five and seven inches of rainfall respectively. In the words of Babar

1. Travels in the Mughal Empire—Burnier, PP. 268-270
   Storia-de-Mozar—Vol.II, Namucio, PP. 345-349
   Travels in India—Vol.I (Tr. Bell), Tavernier, PP. 379-381
   The Religious Policy of the Mughal Emperors—S.R. Sharma, PP. 81-82
"Many though its towns and cultivated lands are, it nowhere has running waters. Even where, as far as some towns, it is practicable to convey water by digging channels, this is not done. For not doing it there may be several reasons, one being that water is not all a necessity in cultivating crops and orchards. Autumn crops grow by the downpour of the rains themselves; and strange it is that spring crops grow even when no rain falls. To young trees water is made to flow by means of buckets or a wheel. They are given water constantly during two or three years; after which they need no more. Some vegetables are watered constantly."

The Mughal Emperors took upon themselves the responsibility to provide irrigation facilities in the areas where rainfall was insufficient. Besides digging canals and channels, they encouraged the sinking of wells. We shall discuss these measures in detail later.

During the period which preceded the advent of the Mughals, there was no efficient revenue administration and the prosperity of the cultivator was dependent on the goodwill of the king. The revenue was arbitrarily assessed at the time of each harvest and it was collected with severity. The belligerent forces destroyed the crops. But the Mughal rule provided the cultivators an atmosphere of comparative tranquility. The Great Mughals considered that the prosperity of the country directly depended on the prosperity of the cultivators. Armies were strictly forbidden from destroying the standing crops, and they were not allowed to commit any transgressions while marching through the country. The cultivation in the Panjab completely recovered from its decadent condition of the Sultanate period. Many a village and town cropped up.

IRRIGATION:— As mentioned above, the Mughal Emperors took great interest in the improvement of irrigation facilities to the cultivators.

1. Baharname—Vol.II, Beveridge, P. 486
Waste land was reclaimed, wells were sunk, tanks were constructed and
four canals were opened to give an impetus to agriculture. Munshi
Sujan Rai writes that "Near Shapur have been taken out of this river
(the Ravi) a royal canal which goes to the garden of Shalamar in
Lahore, a second canal which goes to the pargana of Pathan (Pathan
a third which goes to the Pargana of Batala and a fourth which goes
to the Pargana of Biarpatti, (Haibatpur Patti). These canals do good
to the crops of the mahals." Among other methods of irrigation, ther
were the Persian-wheels which drew water from the wells by means of a
chain of earthen wares fastened to a rope. This method of irrigation
was very much prevalent when Babar conquered India. The Great Mughal
always aided the peasants for digging such wells or to sink tanks.
Generally, in all the places of habitation there were the common
pastures of the agriculturists and there was no difficulty in feeding
the cattle.

The agriculture of the Mughal Panjab, however, was handicapped
in its human contribution. The weaker stamina of the peasant, devita-
lised by under-feeding and the frequent famines gave recurring set
back with the result that improvement was not commensurate with the
interest taken and efforts made. In the matter of the methods of
cultivation, the quality of the seed and the use of improved type of
implements, therefore, not much headway was made. It is in this
context that Moreland wrote, "India did not experience between 1600-
1900 an agricultural revolution such as in some other countries.

1. aduna Sarkar,PP.110
2. n. ore, Dips pur and those parts, people water by mean of a
wheel. They make two circles of ropes long enough to suit the depth
of the wheel, 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 a second wheel
is fixed, and close (qash) to it another on an upright axle. 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."(Saburnama-Vol.II,Beveridge,P.436)
coincided with the adoption of a policy of enclosure, or followed on the development of the modern ocean borne commerce... The changes since Akbar's time have indeed been numerous, and some of them have been important, but they have not sufficed to transform the system as a whole even at present. The plough and the ox, the millets and rice, the pulses and oilseeds and the whole tradition of the country side link us with the sixteenth century and with earlier times in the history of the people.

The land was cultivated by small holders, the substantial capitalist farmer being practically non-existent. Agricultural labour was generally immobile. Poor as the peasant was, there was little to tempt him away from his village, so long as his village could supply his food. There was also a large number of landless labourers who were practically serfs, tied to the land, in a condition of periodical slavery to the cultivators who fed and clothed them in return for their labour.


1. India at the Death of Akbar— Moreland, p. 101
   "Thevnot who visited India in 1666 A.D. has given the contemporary picture of the province of the Panjub about the agricultural produce. He says "Lahore (Panjub) is one of the largest and most abundant provinces of India; the rivers that are in it render it extremely fertile, it yields all that is necessary for life, rice, as well as corn and fruits are plentiful there, there is pretty good wine also and the best of all India.""  
2. India at the Death of Akbar— Moreland, pp. 7-14, 9, 401-407
   The Indian Village Community— Badan, Powell, p. 774
The Spring harvest of the Sobs of Multan produced wheat, Cabul Vetches, Barley, Ajas, Safflower, Poppy, Potherbs, Linseed, Mustard seed, Arsan, Peas, Carrots, Onions, Pangreek, Persian musk melons, Indian musk melons, Cumin, Kur rice and Ajwain. For the purpose of cultivation the Punjab was divided into revenue assessment circles, details of which are given in Appendix II.

FORESTS: The forests of the Punjab, were of two categories, the forests of the plains and those of the hills. For the most part the forests of the plains were mainly known as dry forests, growing in tracts of scanty rainfall and poor, sandy and often salt-impregnated soil. In these forests the characteristic trees were the tamarisk or frash, the leafless caper or karil, the jand, the van and a few acacias of the species known as kikar and babul. Forests of this type interspersed with large treeless wastes, occupied extensive areas in the Lahore, Montgomery, Multan, Chenab, Jhelum and Shahpur Districts. In the Central Punjab, large tracts covered with dhak (Rutea frondosa) were common. As these forests approached the hills, became richer in species and gradually blend with the deciduous forests of the lower Himalayas, while to the south and west they gave place to the deserts of Rajputana and Sindh. On the banks and islands of rivers and wherever water was near surface, the sheesham often became gregarious. The Shisham (Dalbergia sissoo) and other thornless trees were planted on sides of the roads and other paths.

The Saltra (Shorea robusta) was found in the small submontane forest of Kalesar in Ambala, in the Bilaspur state and in a few scattered areas in Kangra District. The rocky hills of the Salt Range and Kata-chitra were in parts covered with an open forest, in which the Olive (Olea cuspidata) and the Phulai (Acacia modesta) were the principal trees.

The hill forests fell into groups classified by their elevation. Below three thousand feet were composed of scrub and bamboo,
which were mainly found in Kangra District. Between two thousand and five hundred and five thousand feet of elevation the Chil-pine (Pinus longifolia) was the principal tree. These forests were mainly found throughout Kangra, Kohuta tahsil of Rawalpindi District and in the lower portions of the valleys of Kulu, Bashahar and the Bilaspur stat. Between the elevation of five thousand and eight thousand feet occurred a true zone of the valuable deodar tree (Abies webbiana), the spruce (Picea Morinda) and trees of various deciduous species.

Unlike today the Panjab under the Great Mughals was full of forests, as the cultivation was not carried out based on scientific methods like today; hence the forests were grown in abundance. The Great Mughals had to take special measures to protect the people from the robbers who always took shelter in those thick jungles. At least there were two such forests in the Panjab which were always the places of refuge for the lawless and the rebels such as Lakhi jungle situated in the Sarkar of Dipalpur and the other Kahanwan in Gurdaspur Distri. Munshi Sujam Rai writes about the former that “In the rainy season, the rivers Bish (the Bear) and Sutlej reach the Mahal of this Sarkar and extend broad and deep for leagues together over the surface of the land, and all the parts of this territory are submerged, the deluge of Noah seems to be acted again here every year. When the water subsides, so many jungles spring up all over this land, owing to the great moisture and dampness, that a pedestrian has great difficulty in travelling. For this reason, this country is called the Lakhi jungle. The wicked men of this plain, owing to the assistance of the river (which flows in many streams by the dwellings of the inhabitants of these tracts) and the shelter afforded by the impassable jungle, which is in leagues in length and breadth, become ambuscades, high-
waymen, and thieves. The hand of the Imperial commanders cannot reach
the chastisement and destruction of these people⁰. As regard the
Kahnuwan, it was also a great sporting place for the Mughal Emperors
and the nobles. This was called 'Chamb' which runs almost the whole
length of the tahsil of Qurdaspur from Pandori Bainsan on the north
of Bheri on the south, close under the old high bank or 'dhaia', as
it was locally termed.

These forests were a great source of enjoyment for the Great
Mughals, which they used as hunting grounds. There were many more
hunting places in the Panjab where the Mughal Emperors held regular
'Qamargahs'. In 1566, Akbar, while staying at Lahore organised a
grand battue, when fifty thousand beaters were employed for a month
to drive in all the game within a space of ten miles in circumference
It was again in May, 1576 when Akbar was encamped at Bhera, situated
on the left bank of the Jhelum when in such a forest 'Qamargah' was
arranged, "in the course of which the game within a circumference of
about forty-fifty miles was to be ringed in by a multitude of beat-
ers." This tradition was followed by Jahangir and Shah Jahan. The
nobility had made hunting all the more a fun and such hunts had beco-
me very popular in the Panjab.

All these forests were regarded as fuel and fodder reserves
and some closed forests were opened to grazing in times of draught.

C. TRADE

When the Arabs stopped the transhipment of goods through the

1. -Su an
2. it was the mar es of Kahnuwan that the first Challu-ghara
   (Bloody Carnage) of the Sikhs took place in 1746, when Yahiya Khan,
   the governor of Lahore had over taken the Sikhs, seven thousand
   were killed and three thousand were taken prisoners.
3. Akhanson-Vol.II, Beveridge, P.411
4. Akbar the Great Mughal-Smith (1963), P.113
5. Travals in India-Tavernier, P.297
Red Sea in the seventh century, the trade once again had to be diverted through the Black Sea, Harat and Kabul. This was a welcome opportunity for the traders not only to rehabilitate their economy, but to open up new markets for their merchandise in India. As a result of this there was a phenomenal increase in trade and important commercial centres like Constantinople and Kabul became the hub of activity and also the headquarters for soldiers of fortune. Qandhar Pass witnessed a continual flow of trade into India and in fact became a sort of commercial artery pumping goods from the countries in the north to as far down as Lahore.

The second route which passed through Multan and Qandhar linking up India and Persia had been established during the Arab conquest. Now both the routes began to be exploited to their fullest capacity. But considering the difficulties and restrictions which traders had to face in those days of highway robberies, open and unashamed violence, poor means of transport and insecure lines of communication, it is indeed surprising that so many merchants and traders were still abroad on these routes the year round. These pilgrims of profit symbolised a commercial daring which in those days was a rare phenomenon.

There was yet another route which linked India with Tibet and western China. It ran through the Panjab and Kashmir, and carried a vast section of trade. However, the king of Tibet, realising the potential dangers of a long and indefensible trade route decided to seal it off. The invasion of his country by Shah Jahan had brought home to him the idea of paralysing these trade channels. Meanwhile internal trade continued to flourish along the traditional rivers and road routes, practically in the same way as during the Hindu times. The Muslim kings particularly the great Mughals had of course given a kind of solidarity to these commercial transactions, with the result

...adunath Sarkar, pp. 55-56
that the Imperial capital of Delhi and the provincial metropolis like Multan and Lahore expanded. The main internal routes of the Panjab which were in vogue during the reign of the Great Mughals are dealt with, elsewhere, under the caption "Important Trade Routes".

Naturally with the acceleration of trade, these commercial centres which housed from a quarter to a half million people, became in due course, show-windows of the East. There was an unparalleled concentration of wealth, in a few cities which provided an incentive to many a western adventurer. The capitals continued to attract the wealth and skill from the outlying areas, demuding other commercial towns and centres of talent and knowledge. That is why during the period of the Great Mughals the importance of those smaller centres dwindled for they were progressively impoverished.

A large variety of articles such as cotton, silk, woollen fabrics, beads, yarn, indigo, salt, sugar, opium, borax, lac, sealing wax etc., constituted Indian exports whilst the imports consisted largely of horses, luxury goods, curious and fabulous which the Mughal rulers, devoted to dalliance and ostentatious display, loved to acquire. Lahore and Multan thus emerged as the important bustling centres of trade and commerce.

Despite all the progress, commercial expansion was, however, seriously restricted. As was common the world over, thefts and highway robberies were the order of the day. Conveyance was effected by means of pack-animals, as the roads were not fit for vehicles, while the danger of theft and violence was usually too great to permit of the passage of small or unprotected convoys. Merchants were, therefore, accustomed to wait at the recognised starting-points until a sufficient number had gathered to form an effective caravan, one which would be able to resist attack. They had to wait for a considerable long time. Monrique, for instance, having missed a caravan at Multan, found he
would have to wait six months for the next. Fortunately for him, a
nobleman with a large following was setting out for Iran, and he was
able to join the party. It is thus clear that ordinary mercantile
caravans were few and far between, as indeed was commonly the case in
large parts of western Asia at that time. Isfahani, the author of Haj
Baba, has given the real picture of that age more clearly.

No lonely road was safe, trade caravans were set upon and life
was held cheap. The majority of the road guards or watchmen were
above reproach but were unable to cope with the menace. However, a
of them stooped to blackmail, even illegal levies by the local govern-
ors were the order of the day. The merchants could in no way lessen
the extent and nature of these underhand taxes, of course, to recoup
their losses, they charged exorbitant prices for these goods, but in
the long run the traders and producers of commodities continued to
suffer. This had, to speak generally, a crippling effect on trade
and industry.

The situation was further aggravated by the gratuitous incursions
of the agents of the governors into the field of business. Mer-
chandise was suddenly forfeited at uneconomic prices, leaving the bew-
derered traders in a quandary. By any means the system of state levies
was neither uniform nor just. Some traders who had influence could
always contravene or by-pass local laws. Thus, the entire trading
enterprise was uncertain and irrational. Prices were determined on an
ad-hoc basis and therefore fluctuated according to the vagaries of
fortune.

As regards the internal trade, Panjáb was self-sufficient in
almost every respect. It had always enough to send in and to send

1. Ireland PP.6-9 2:14, 2:1-50
2. Village Communities in the East and the West, Summer Maine, PP.118-119
out. The 'Banjaras' carried on the business of conveying the surplus produce from one Sarkar to another Sarkar of the province on a fairly large scale. It is not possible to give an exact estimate of the volume of internal trade, but a fairly correct idea can be conveyed by saying that villages under their respective headquarters of the Sarkars, with their Mandis (markets), were brisk centres of trade where exchanges of commodities took place in peaceful times. The trading castes were the Khatri in the centre and the north, the Banias in the east, and the Aroras in the west. The village trader was the collecting and distributing agent, but he almost always combined money with shopkeeping. Nearly every cultivator was his client, and to him much of the agricultural produce of the village was handed over at a low price, to liquidate debts which had sometimes accumulated for generations.

D. INDUSTRY

The produce of the villages i.e. food and clothes was mainly consumed by the villagers themselves. Even the towns depended for most of their supplies on the country surrounding them. Agricultural manufactures were essentially primitive. The preparation of flour and wheat was, in general, a purely domestic undertaking. Cur (Molasses) was extracted from sugarcane, in village presses and furnaces of the type which are still generally prevalent, in the Panjab. The neighbourhood of Lahore produced a costly form of Cur known as sand. The biggest industrial centre in the province was Lahore. The factories of Lahore turned out many masterpieces of workmanship. Shawls of special texture, 'Mayan' and carpets of superior quality were

1. See the letter of a who visited India in 1603, has mentioned as below with regard to the manufactures in the province of the Panjab. He says: 'There are in the towns manufactures not only of all sorts of painted clothes, but also of every thing else that is wrought in the Indies, and indeed according to the account of my India it brings into the great Mughal above thirty seven millions a year which is a great argument of the fruitfulness.'
prepared at Lahore in addition to arms and ammunition. "Lahore is by far the largest city in the east" says De Laet, who visited Lahore in 1531. According to Munshi Sujan Rai: "Bajwara near Hoshiarpur, was famous for its cloth, especially for salts of Adhars, deriah, panch tolia, Jhona white Chera, and gold embroidered fotas. At Sultanpur, in the Jalandhar Doab, were manufactured Chhint, dolai, and embroidered clothes of a fine order, embroidered cloth, especially baftas, charish fotah, sosani, adoka, table clothes, tray covers and small tents and weapons such as the Jamadhrs Katari and lance. At Gujrat were manufactured swords, Jamdharas, and embroidered cloth. A species of horse resembling the Arab was also reared there some of them selling for a thousand rupees each. Near the salt mines of Shamasabad, trays, dishes, lamps and other fancy articles of rock salt were made.

Oil pressing and cotton ginning were carried on by the primitive methods which are still to be seen in villages. Spirits were widely distilled from sugar by primitive methods, in spite of repeated edicts issued by the Mughal Emperors. Forests and jungles were numerous and consequently villagers generally had a better supply of fire-wood and timber than what is now possible. Iron and copper continued to be worked in the Himalayas, but the prosperity of these industries depended on the local supply of fuel for melting. Salt was mined in the salt ranges, and was taxed like everything else.

Handicrafts generally were characterised by variety and skill rather than economic importance. Many of the craftsmen who catered to the tastes of the ruling classes at Lahore or Delhi showed skill and industry, but the production was not sufficient and a large part of value of their products was due to the cost of the material rather than

1. Barker, P.
2. Moreland, P., p. 173
3. — Moreland, P., p. 175
of the metal and wood work by the small demand for furniture. Leather working was not a prominent industry, shoes being not so commonly worn. Saddles were mainly made of cloth and the halters of rope. Horses were seldom used as beasts of burden.

Paper was made by hand and this was carried on in the jails. Good paper is manufactured in this town (Sialkot), especially the Mansinghi paper and silken paper of very good texture, white, clean and durable. These are exported in all directions. Brass had replaced earthen ware, but the number of the potters caste who later took to agriculture testifies to the relatively greater importance of the industry at that time. The ships and boats used in the Indus and other rivers of the Panjab were manufactured at Lahore.

Building as an industry was not popular at all. The ruling classes occasionally spent vast sums on small mud forts, mosques and tombs which were allowed to go to ruin by their successors. They lived for the most part rather in tents than in palaces, craftsmen were paid meagre salaries and were liable to ill treatment by the ruling classes and such conditions were bound to act as a deterrent to the production of superior quality of work. Textile industries were more important, as evidenced by the large number of the weaver caste. Silk stuffs were widely worn by the upper classes, and the fashion of the times prescribed an extensive wardrobe for any one who desired to move in good society. Silk weaving was carried on at Lahore, where Akbar, who had a special liking for it, established an imperial workshop. But here again the industry was handicapped by the poverty of the workers. Though each man worked for himself, he was financially dependent on a middle man, who advanced the price of the raw material and took over the finished articles at his own valuation, leaving the worker a scanty
livelihood. The degradation of the artisan was to some extent retarded by the Imperial workshops, but generally speaking the actual producer in industry, as in agriculture, had to live on a miserable pittance, the main profit of his work being as bored in the one case by middleman, as in the other by the money-lender and the state official.

The condition of skilled artisans in the indigenous industries such as carpet-weavers, leather-workers, brass-workers and other such professions was not satisfactory. The capitalists in some trade centre safeguarded their interests by a trade practice, according to which, when an artisan left one employer for another, the second employer was held to be liable to the first to the extent of all advances received, and the thraldom of the artisan to the second employer was maintained. The hereditary nature of many caste industries, and the tradition of preserving the trade secrets within the trade caste, was another impediment in the way of the uplift of this class.

B. MINERALS

Abdul Fazl makes a mention in Ain-i-Akbari of copper and iron mines at Mandi and Suket now in the Himachal Pradesh. Copper was smelted in considerable quantities in various parts of the Outer Himalayas in Kulu, where a killas-like rock persists along the whole range, and was known to be copper-bearing. Veins of galena and of copper pyrites occurred in the Lower Himalayas in Kulu and in Simla Hill states; and stibnite was found in the Shigri in the valley of the Chandra river in Lahul.

Iron was found in Kangra District at several points along the Dhola Dhar (the white range) in the form of crystals of magnetic oxide of iron imbeded in decomposed and friable mica schists. The supply was

1. Moreland, _PP_. 180-66, 185-190
2. Trevaskis, _PP_. 197
3. Moreland, _PP_. 177-78
practically inexhaustible. Iron mines were also worked at Kot Khai in Simla and in the Hill states of Jubbal, Bashahr, Mandi and Suket. Simur area possessed several iron mines, but these were not worked owing to their inaccessibility.

There were quarries at Bakhli in Mandi, near Kashiara in Kangra District, and throughout Kulu, which turned out a good quality; and Salt mine at Dhanrot on the Indus; at Makhila and Shamasabad. But Munshi Sujan Rai Bhandari mentions the later places only and he gives a long account of the rock of salt near Shamasabad and the names of the best mines i.e. the modern Kheora Mines. The beds of salt, of the Salt Range from which the range derives its name, occur in the shape of solid rock on the slopes of this table land, and from the largest known deposits in the world. The mineral was quarried at the village of Kheoa a few miles north-east of Pind Dadan Khan, at Murpur in Jhelum District at Warcha in Shahpur District and at Kalabagh in Mianwali District.

We learn from Ain-i-Akbari that the merchants purchased rock salt from the mines at $2/5 to $33 pies a maund, the lord charged a royalty of four annas on each porter of salt, i.e. on 1½ maunds, and the state levied a duty of 113 pies on every maund. Thus, a maund of salt at the pit mouth cost in all from five annas 1½ pies to five annas 6½ pies, a little less than 5½ annas on an average was the cost price of rock salt in Akbar's reign.

There was also a quarry of sweet lime in this region, says Sujan Rai Bhandari. In Jammu there was a mine of tin. Gravel was taken from the stream Tavi and by setting it on fire, tin of unparalleled whiteness, hardness and durability was made. In some places in the northern mountains there were mines of copper, brass and iron, which also yielded revenue to the Mughal government. In certain rivers, especially the Beas and the Jhelum, gold was obtained by washing sand or panning.

1. On s  m g m t. I a p e s or a e w Ladsa and Yarkand
2. Shamasabad and Petyale (Ain-i-Akbari Vol.1, Jarrett, P.402)
3. Ibid, P.98
4. India of Aurangzeb—Jadunath Sarkar, P.101