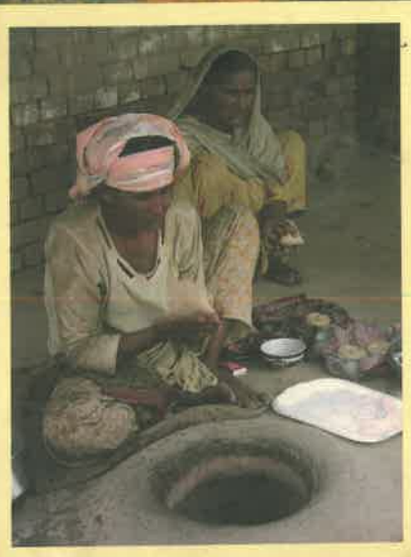
Ihsan H. Nadiem

PUNJAB

LAND • HISTORY • PEOPLE



IHSAN H. NADIEM

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Published by:

Muhammad Faisal

Al-Faisal Nashran Lahore-Pakistan
Phone: 7230777 Fax: 092427231387
www.alfaisalpublishers.com
e-mail: alfaisal_pk@hotmail.com

Prepress:

Muhammad Zaheer-ul-Islam

Designed by:

Agha Nisar

Processed by:

Star Scan

Photographs and Drawings by the author.

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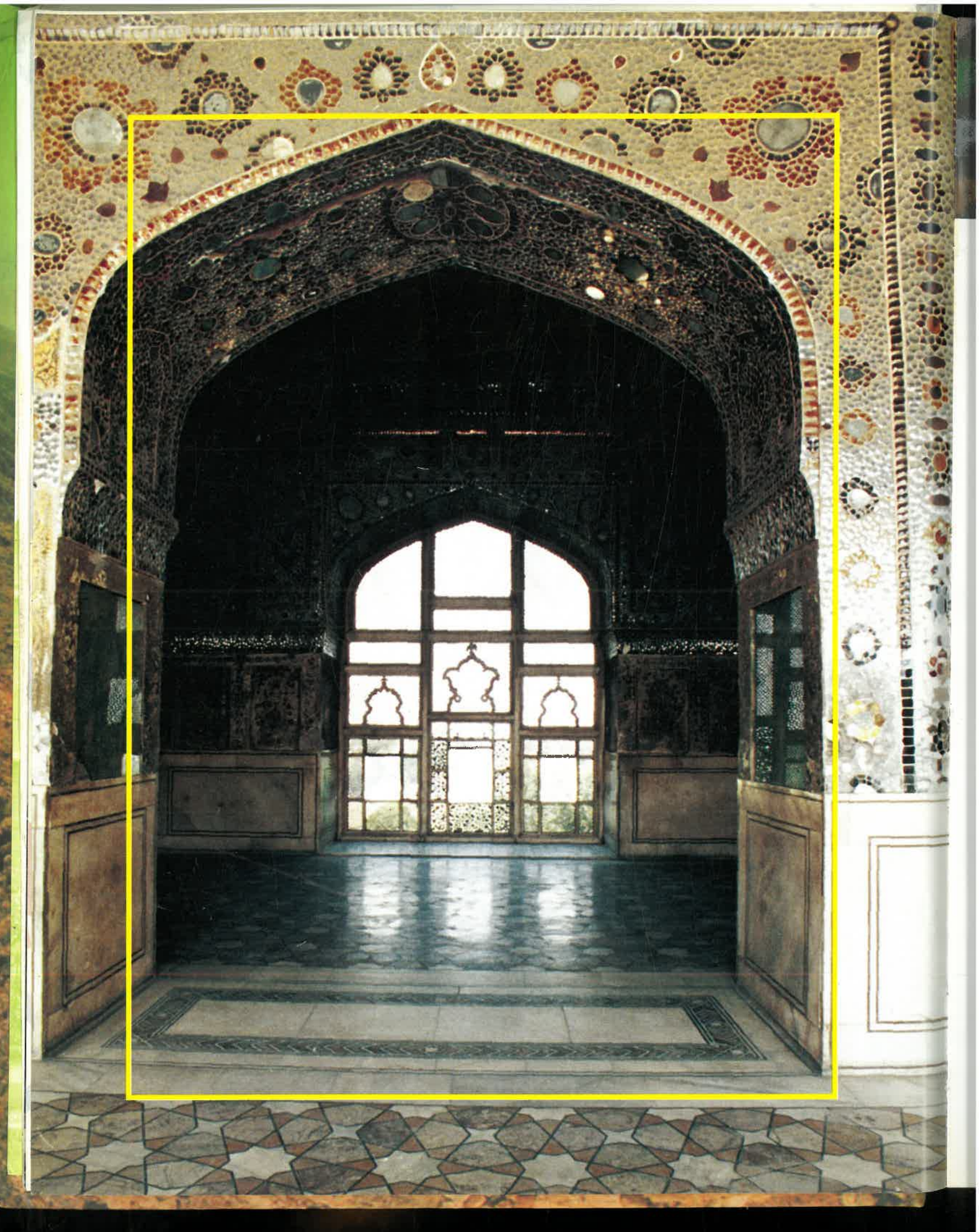
To

My dear father,

(Late) Chaudhry Nemat Ali Goraya
Who, along with his father,
Chaudhry Ghulam Muhammad Goraya of Kotla Sultan Singh,
Preferred the Pak Punjab over their landed fortunes in The East Punjab.



Preface

Punjab can well claim to a kaleidoscopic culture, which is very vibrant in its nature and spirit, just like its landscape that boasts of such a variety as sublime mountains, benign hills, green plains and captivating desert areas. Under the influence of these physical features, its culture has come down a long way, stretched over many a millennium. Its indigenous traits, going back to a recorded period of at least 500,000 years, gradually mixed with those brought by invaders and conquerors especially from the north and northeast. The resultant inherent quality of its mode of life, its language and the formation of its civic society, has its very own individuality and a singular personality that distinguish it from the living patterns of other places. It may surprise but it is true that its rural areas mostly remained unaffected from outside influences. The indigenous flavour of life continued to flourish here in spite of the fact that most of its cities considerably transformed their living styles because of the contacts with the alien cultures that came with the invaders and the migrants.

The changing surface of its physiographic features and patterns of land-use are as diversified as they are homogeneous to produce an amicable society, which is not only flexible in complexion but rigid in the core. Such a land has naturally attracted many a scholar and writer to ponder over its different facets. It must have been a stupendous task to begin with and spread over a very vast canvas to manage its completion. This could be one of the reasons for the absence of a treatise on it, in the English language, which dealt with all or most of its plains at one place to introduce it in a comprehensive way.

Mainly with this point in view, I had started working on collecting material and writing a monograph on Punjab many years ago. The material went on piling up and notes accumulating. Somewhere through it started taking shape a book that would tell of this ancient land in a way capable of encompassing almost all of its aspects of distinction. I need not stress here that information had to be collected in bits and complemented, in most cases, by physically visiting most of the areas to have their first hand feel. During my interaction with almost every type of Punjabi, I not only took notes but also did acoustic recording of some of the interesting aspects of everyday life or a legendary theme. It was after a laborious sifting of the whole matter that I could squeeze necessary information, which would throw light on most of the physical, cultural, historical and social aspects of the environment and life in Punjab. I must also admit here that the response to my book, Portrait of Sindh, written and produced on the same pattern in 2002, also charged my enthusiasm and encouraged me in my sitting before the computer for extended hours to fulfil an obligation to my maaN-bhoomi, mother land. I will feel that my love's labour is not lost if it serves as a guide for a general reader, a source of knowledge for a student and allures a scholar to undertake further research in the field of Punjab and Punjabology.

I must record here that I did not go through this venture all by myself. Indeed it would have been an impossible task if I had attempted it like the 'lone crusader'. The credit must also go to some of the very learned and scholarly friends who shared their knowledge with me or helped me lay my hands on relevant material. Although I was initially disappointed on seeing that even the Geography Department of the Punjab University had not done justice towards researching on Punjab yet some information, only in bits, was accessed in their library through the courtesy of Assistant Professor Safdar Ali Shirazi. I am thankful to him for taking out some time from his tight schedules and help me piece together information lying scattered with my alma mater.

I am grateful to my friend Muhammad Faisal, who readily agreed to see that this treatise goes

through the press early and gets published on a befitting format.

I am also thankful to M. Rafique Dogar, who not only helped me get some books imparting information on different aspects of Punjab but was also kind enough to go through some of the pieces of its written portions to discuss in the most curt way later on.

The photographs and transparencies making the illustrations of this treatise are mainly my own love's labour. However, I am thankful to some of the friends who helped me in managing just a limited number of photographs. Among these the foremost comes my nephew, Naveed Gill, who took special pains in clicking for me on the village scene. I am also grateful to Jonathan Mark Kenoyer for permitting me the use of some of the pictures from the website of their Harappa Project. Similarly, I owe a word of thanks to Arshad Mughal and Muhammad Ali Akhtar, who made an endeavour to help me in getting some photographs, though their effort did not bring any fruit. However, Amjad Jawed's help was handy in re-arranging some of the photographs, though mainly belonging to my own collection.

I know I have been taking long hours only on the expense of my family. I would, therefore, like to express my grateful thanks to Suraiya, Asem, Iram and Asef as also Masuma and Shama along with their children - Ujala, Zoya, Ayesha and Roshaan.

Before I close I must mention here that while writing this monograph I have followed the Gregorian calendar to indicate the time period. However, the suffix or affix like AC or AD has not been given except where the text so demanded or it came in conjunction with BC (Before Christ), which though has invariably been given. The abbreviation AH precedes the Hijra year wherever mentioned. Similarly, for the unit of measurement it follows the metric system usually giving the nomenclature in full while at some places it may appear in the standard abbreviated form like km for kilometre, cm standing for centimetre etc.

The most difficult part perhaps was the transliteration of the Punjabi words and terms. With their peculiar sounds having no equivalent in English, and non-availability of any set standards for their expression, I have mostly coined my own guide, or followed some internationally prevalent equivalents. The hard r of Punjabi has been denoted with rr while the nasal sound of n has been expressed with N, in its capital shape. The confusing diacritical marks have been avoided and aa or ee used instead for extended vowel sounds. I hope that with these arrangements being digestible, the reader will not be taxed while grasping the spirit of a colourful and vibrant Punjabi world.

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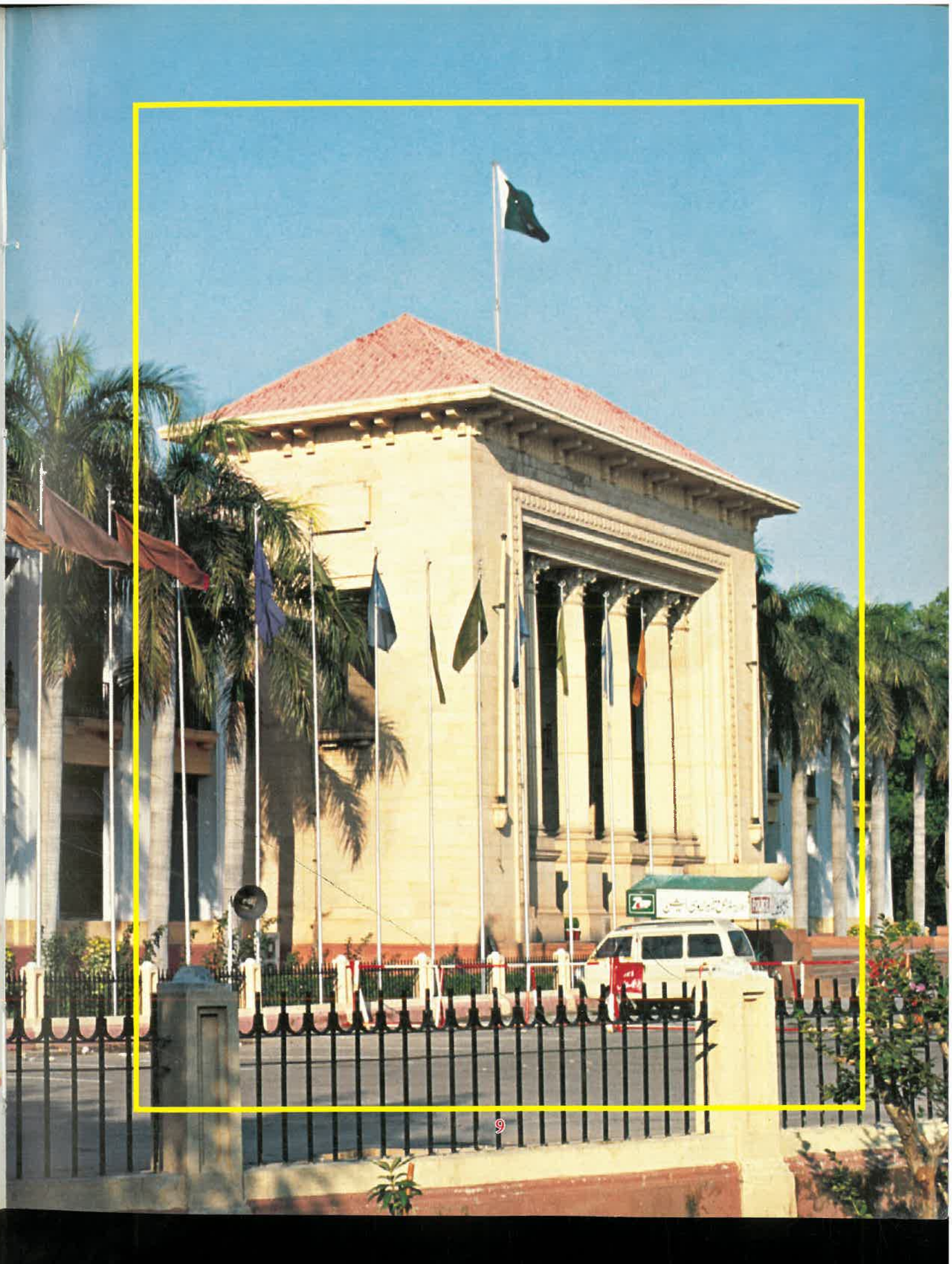
Lahore,
Dated the 28th March 2005.



Punjab in the over all regional context

1
Prologue

Punjab, the combination of two Persian words, Punj and Ab meaning five waters, denotes the land of five rivers that traverse it: the Jhelum, Chenab, Ravi, Beas, and Sutlej, which are tributaries of the Indus River. This historic region, situated in the northwestern portion of the South Asia Subcontinent, had never had static boundaries mostly due to geopolitical reasons. It is, however, an acknowledged fact that this region had been the home to the earliest man in Asia, if not whole world, with ample proof coming from its Pothohar region. Due to the extensive river system, so very necessary for the development of human society in the yore, it not only sustained large populations in the Stone Age but also paved the way for development of civic society. During the historic period it has amply served as the melting pot of cultures that were attracted to it from all the four directions.

The distinct character of Punjab lies in its diversity of cultural milieu, which has come up as the result of amalgamation of several cultures, tribes and clans. Each of these component parts has its own flavour which, and when put together in the broader perspective, gives a particular colour to its culture. To achieve this peculiarity of Punjab, for a very long period of time, the Chinese, Turks, Mongols, Arabs, Iranians, Europeans along with the original and local segments of population have all put in their share. The resultant culture gives Punjab its own individuality and a definite idiosyncrasy that distinguish it from other regions. The absorption value of Punjab is so great that discords or contentions, not to speak of riots, on the basis of ethnicity or linguistic differences are simply unheard of in this region. The very strategic location of Punjab in the overall setting of the Subcontinent has given it a special importance throughout the centuries. All the invaders of India of the yore, with the exception of the Arabs and then the British, came from the northwestern side. Punjab thus always proved to be the major hurdle between these invaders and the central or the heartland of the Subcontinent making things difficult for them to establish here their sovereignty. Their future always depended on the result of their expeditions against this province, which has throughout the centuries played a key role in the moulding of the history of the Subcontinent.

Punjab, even in the proto-historic times, had a very dynamic civilisation like that of Harappans', with very sophisticated town planning and certainly an organised political system. It also embraced the Aryans whose contribution to the advancement and development of cultures in the Subcontinent is perhaps simply the most important of all that followed them. It was the only region where the ever-advancing army of Alexander the Macedonian had one of the toughest resistances when it came face to face with Porus. Further south at the place, which has now been identified with Sangla Hill, the morale of his army was further shattered by the army of the Raja whose fighting-men had tied themselves with the ruths, chariots, not leaving any choice of deserting. He could thus go only as far as the river Hyphasis (modern Beas); at this point the Macedonians, it is generally believed, rebelled and refused to go farther. Most of the historians agree that it was the brave fight put up in Punjab that disheartened the army of Alexander. While attempting to conquer Multan if he had not been wounded by the poisonous arrow, which ultimately made him to meet his early end some two years later, the history of the world might have been very different. In the following centuries, it was its Gandhara region that had Taxila as one of the greatest centres of learning in the whole of the South Asia Subcontinent. The Hindu Shahias also had here an organised government before it entertained the Muslim rule.

Although the Arabs had already penetrated in to it following the invasion in 712AC, yet they had generally remained content with the influence over the Southern Punjab. However, Sultan Mahmud of Ghazna is credited to have established here the first Muslim State, which paved the way

for a continuous domination of the Muslims in this region. He had conquered it during the early years of the 11th century and thence onward it always remained as an important province of the Ghazanvides.

Punjab also has the signal honour of being the region where, in its city of Lahore, Sultan Shahab-ud-din Ghori performed the crowning ceremony of slave-general, Aibak, and declared him a Sultan with the Indian Capital at Delhi. In spite of this shift, it continued to be treated as the seat of the government during the Sultanate period.

Even during the reign of the following dynasties Punjab remained an important region where only the close relatives or confidants of the ruler were appointed as Subedars, governors, in Lahore. These governors, on one side arranged for effective rule of the Sultan while on the other played a formidable role against any invasion from the northwestern side. Such a policy continued during the reign of the Mughals even though they had no visible threat from across the Hindukush. It was then necessary to wield an effective control over the areas on this side now considerably away from the capital, Delhi.

When the Seat of the rule was shifted even farther to Agra during the Mughal period, Lahore attained even more importance. It was now Lahore, rather Delhi, which could play major role in checking the influence of the Iranians over their far off provinces of Kabul, Qandhar and Kashmir.

During the time of the later Mughals repeated onslaughts of Ahmad Shah Abdali, sometimes as a result of invitations from the dissenting Mughal subjects, further weakened their power. The Sikhs came up to benefit from the situation and were able to hold the control of Punjab. It was thus for the first time that a local political power came to the helm of affairs, only after Porus in the era before Christ. It effectively resisted the aggressive designs of the East India Company, which had already subdued almost the whole of the Subcontinent. The Sikhs with their valour and courage were able to extend the limits of Punjab even to the most of the areas of the North West Frontier Province. However, after Maharaja Ranjit Singh, when the war of succession and the court - or in-house - machinations went too long and too far, Punjab also fell to the British after their victory over the Sikhs in the battles of Chilianwala and Gujrat. But it was then the last region to have succumbed to the rising power of the period.

Punjab proper was annexed by Great Britain in 1849. After the so-called Mutiny of 1857 (first War of Independence) the area of Punjab was extended eastward so as also to include Delhi in its limits. In was only in 1912, at the inception of the provincial assembly, that it stood separated.

At the eve of the independence of the Subcontinent, Punjab was divided into the East Punjab State of the Union of India and the West Punjab province of Pakistan under the terms of the Indian Independence Act of 1947. The area allotted to India was 96,809 square kilometres (37,378 square miles), with a population of about 12,650,000 heads, and the area that came to the share of Pakistan was 160,610 square kilometres (62,012 square miles), with a population of about 18,800,000 souls. The partition line mostly followed the course of the Ravi and Sutlej rivers, allotting parts of Lahore, Rawalpindi, and Multan divisions to Pakistan and the remainder of the region on their eastern side to India. Later on the Princely State of Bahawalpur, located along the eastern border and a natural part of Punjab, acceded to Pakistan.

The Indian State of Punjab was further chopped to create two more states out of it: Haryana and Hamachal Pradesh, leaving hardly three districts to its area. On the other side of the divide, the Province of Punjab was amalgamated, in 1955, into the Province of West Pakistan, which also enfolded in it all the other three provinces namely Sindh, Balochistan and North West Frontier. In 1970, however, on the dismemberment of the One Unit, it was reconstituted as Punjab province.

The Punjab Province forms the eastern part of the country and is located between 27°-40' to 34°-01' north latitudes and 69°-20' to 75°-20' east longitudes. It is bordered by the Indian-held Jammu and Kashmir to the east-northeast, the Indian states of Punjab and Rajasthan to the east and

Sindh province to the south. Balochistan and Sarhad or North West Frontier Province lie on its west while on its northern side is the Islamabad Federal Capital area, carved out from it in the early 1960s on the shifting of seat of the government from Karachi. The Azad (freed) Kashmir delimits it on the northeastern side.

It presently spreads over an area of 205,344 square kilometres (97,192 square miles) and comprises 34 administrative districts, after doing away with the 8 Divisions under the Pakistan Government's Devolution of Power Plan, creating the City Districts Government. The whole Province now makes about 26 percent of the total area of Pakistan.

While area-wise Punjab is the second largest Province of Pakistan, after only Balochistan, it is the most populous of all, containing more than half the nation's total population. According to 1998 census, the demographic count of the Province stands at the figure of 72,585,000. The population-density is 353 persons per square kilometre as against the national figure of 164 heads per square kilometre. There also lie in Punjab some of the major cities of the country: Lahore, Faisalabad, Rawalpindi, Multan, Sialkot and Gujranwala.

Punjab has the distinction of being a region from where originated - and flourished at their early stages - some of the early religions. Although the archaeologists do not particularly spell out the religion of the Harappan people (c.2,800-1,500 BC) yet it is agreed upon that they did follow some specific spiritual way of life which was indigenous. The earliest written words, in the form of pictographs found inscribed on the seals and sealing of Harappa in this region, make it stand out in the field of spreading knowledge and laying the foundation of historiography.

Seals with Harappan script

Khroshthi script

The Vedic tongue of the Aryans took the shape of the Sanskrit language also in the plains of Punjab. The new language then flourished in the whole of the Subcontinent. The Pali, taking its roots from Sanskrit, was also developed here while the Kharoshthi script, extensively used in Gandhara, too was invented here in Taxila.

During the occupation of the country by the Aryans, Hinduism is also said to have taken the form of a religion in the beginning in this region. Their religious book, Rig-Veda, also took its shape here sometime between 1,200 and 800 BC. Shiva's sacred bull, Nandi, is also said to have belonged to Jhelum. Again it were the Ascetics, Jogis - of the Tilla Jogian in the same district - who are credited with playing a major role in the spread of this religion. These Ascetics also had invented and developed the Ayurvedic way of medication. Yoga, (Sanskrit yuga, "yoke"), one of the six classic systems of Hindu philosophy, was also invented by these Jogis (possibly giving it the name after it, as yogi). It is distinguished from the others by the marvels of bodily control and the magical powers ascribed to its advanced devotees. It is interesting to note that the detailed rules of this discipline,

which were formed at that time, are still in vogue.

The area, however, entered recorded history with the annexation of Punjab and Sindh to the Persian Empire by Darius I (c.522-486BC). The founder of the Maurya dynasty, Chandra Gupta, incorporated the region into his Indian empire about 322 BC.

Buddhism thrived here during the early centuries of the Gregorian calendar when the region saw some of the most flourishing monasteries. It was here that while sitting in Taxila Chanakya Kautileya began writing his world-famous book, Artha Shastra. Again, it was here in Taxila that the earliest grammar of Sanskrit was written by Panini, an excellent scholar and intellectual of this fertile educational centre.

The early centres for the propagation of Islam in the northwestern part of the South Asia Subcontinent were also established here in Multan, Pakpattan (Ajodhan), Uch and Lahore. Here, from these places, also sprung all the four ***silsilas*** of the Muslim Sufis: Chishtia, Suharwardiya, Qadriya and Naqshbandiya. These centres, unlike some others along the western coast, did not contain themselves to smaller regions but spread over large areas of influence so as to encompass the heartland of the Subcontinent.

The earliest recorded history of the conquest of Sindh by the Arabs - Chachnama or Fatehnama, originally in Arabic by an unknown scholar - was rendered into Persian in the year AH 613 (1216AC) in Punjab by Ali son of Muhammad Kufi, a resident of Kufah (now in Iraq), who had migrated to Punjab, finally settling in Uch.

It was here in Punjab that the Ismaili Sect made Multan their early centre for military as well as intellectual incursions. The Nathjogis' Sect, originating from Rajputana also made Punjab as their centre. The author and the Mahaguru of the Sikh religion, Guru Nanak Saheb, was born in Nankana Saheb, now in Sheikhupura district, in Punjab.

The literary history of the region is very clear on the part played by Punjab in the development of Persian in the South Asia Subcontinent. There are clear references to the use of this language in Multan even during the days of the Arab rule.

Punjabi, with all its dialects, not only originated and developed here but also played a major role in enriching other languages that the invaders had brought with them to the Subcontinent. The language rightly boasts of a very deep and rich literary heritage.

Some scholars also hint at the fact that it was in Punjab where the Urdu language originated. Punjab has never lagged behind any other region of the Subcontinent in its contribution to the early development of Urdu. Lahore might have put in the biggest share in achieving the present richness of the Urdu literature and journalism. Next only to Punjabi, Urdu perhaps is the largest language spoken and understood in this region.

Punjab also played a major role in the formation of the Islamic State of Pakistan. It has the singular distinction of hosting one of the most important meetings of the All India Muslim League in Lahore from 22-24 March 1940, in which the landmark in history - Lahore Resolution, generally known as Pakistan Resolution - was passed on the 23rd. The architect of the two-nation theory, Allama Sir Muhammad Iqbal, the poet of the East, also belonged to Punjab giving the Province a unique place in the history of the Subcontinent in general and that of the Muslim Ummah in particular.

Allama Iqbal

According to some scholars the forefathers of Quiad-e-Azam Muhammad Ali Jinnah, father of the Paksitani nation, also hailed from Punjab. Belonging to the Rajput stock, they had migrated to Sindh from Multan.

Dr. Salam

The only Pakistani Nobel laureate, Dr. Abdus Salam, was born in Punjab in the town of Jhang while there were no less than five Punjabis who had attained this distinction before the partition of 1947.

Faiz Ahmad Faiz, who was born and lived in Punjab, was the only Pakistani recipient of the Lenin Literary Prize, awarded by the erstwhile Union of Soviet Socialist Republics. Some of the greatest names in the field of Subcontinental music - like Malika-e-Mauseeqi Roshan Ara Begam, Malika-e-Tarannam Nur Jahan, Ustad Nusrat Feteh Ali Khan - also belong to Punjab

Faiz Ahmad Faiz

Punjab, especially in Lahore and Multan, has the distinction of presenting some of the landmarks in the Islamic architectural history of the region. These monuments are not only rich in the variety of embellishments but also outstanding in their styles and building forms. At no other place the unhindered and continuous architectural development of over 300 years (early Mughal Era to British Period) is represented so faithfully as in Punjab at the Royal Fort at Lahore, commonly known as Shahi Qala' or the Old Fort.

Ustad Nusrat Fateh Ali Khan (L) Madam Nur Jahan And Author (Extreme right)

Some of the oldest educational institutions of the country are all situated in Punjab, incidentally centred particularly in Lahore: Government College (1864), Law College and Oriental College (1869 and 1872 respectively), and Punjab University (1882). Punjab also became the earliest house of a Museum in Pakistan when in Lahore an Industrial Exhibition held in 1864 in the Tollinton later proved to be its base.

Author with Madam Nur Jahan

Most of the inhabitants are engaged in agriculture, the chief source of income and employment in the Punjab. Much of the province once consisted of desert wastes that were unfavourable for settlement, but its character changed after an extensive network of irrigation canals was built in the early 20th century, using the waters of the Indus tributaries. The area of settlement, which had formerly been limited to the north and northeast, was enlarged to include the whole province, and now about three-quarters of the province's cultivable land is irrigated. Wheat and cotton are the principal crops. There was time when it was known as "granary of India", prior to the inception of Pakistan, as it met most of the requirements of the staple food of almost the entire Subcontinent. Other crops grown here include rice, sugarcane, millet, corn (maize), oilseeds, pulses, fruits, and vegetables. Livestock and poultry are also raised in large numbers.

It was by far the richest of the provinces of the South Asia Subcontinent even during the period prior to the arrival of the British. The revenue contribution of areas in Punjab during Aurangzeb's reign was 111 crore Dams. (One crore is equal to 10,000,000). Lahore province alone contributed 89 crores and Multan's share was 21 crores. As compared to that, Bengal's revenue was to the tune of 52 crores while Gujarat collected 45 crores, Bihar 41 crores and Oudh 32 crores.

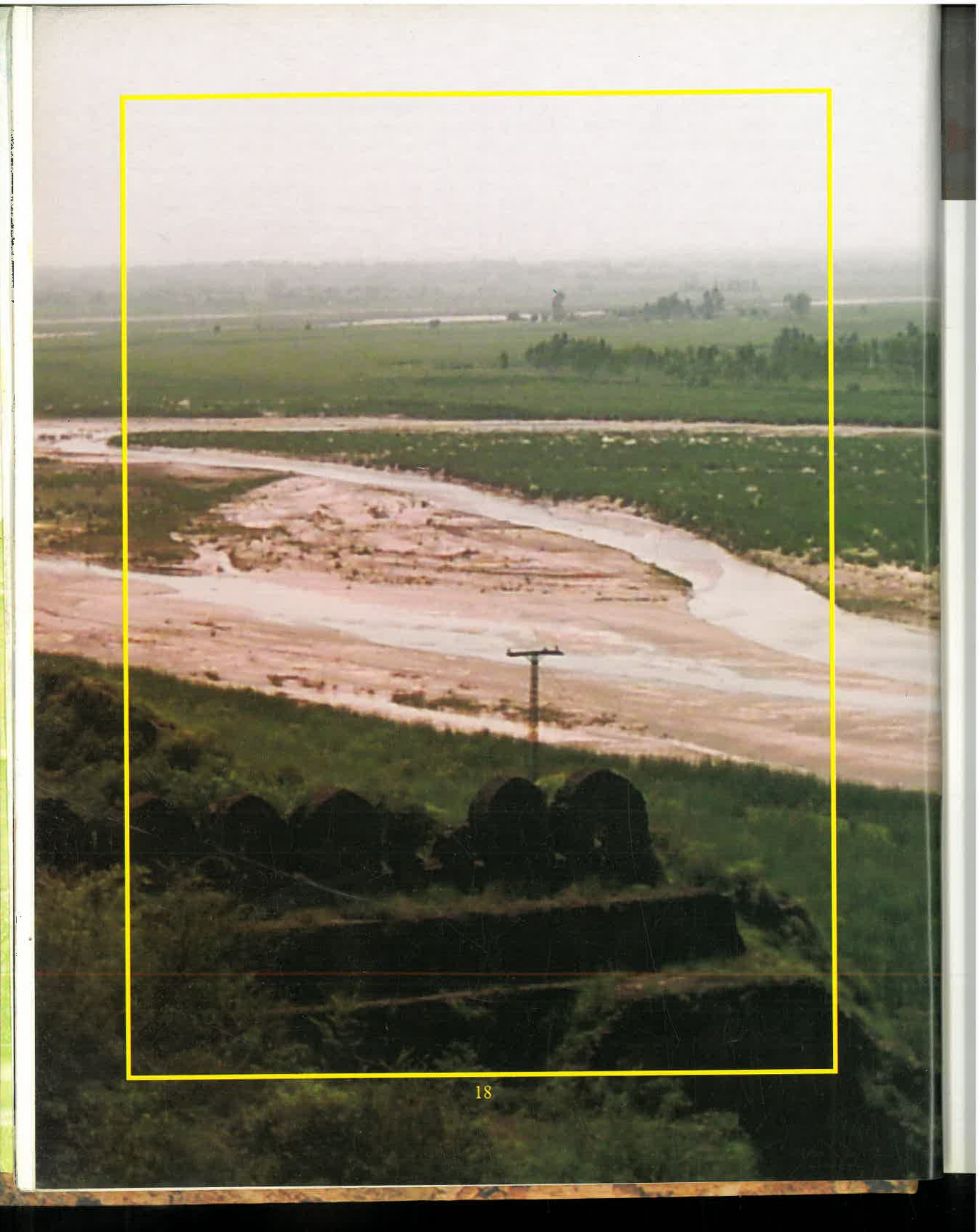
Punjab has always been known for the products of its native artisans, such as hand-loomed carpets, shawls, and rugs; work in gold, silver, brass, and copper; decorative material from camel-skin and glazed tiles and pottery. The region is one of the more industrialised provinces in Pakistan; its manufacturing industries produce textiles, machinery, electrical appliances, surgical instruments, metals, bicycles, motorcycles and rickshaws, floor coverings, and processed foods.

Pakistan's main north-south road, the National Highway, and railway connect Lahore with Islamabad, the capital of Pakistan, to the north and with the seaport of Karachi to the south. The prestigious communication arteries, M1 (M for Motorway) with a major portion, and M2 are also situated in this province. The former connects Islamabad with Peshawar through the districts of Rawalpindi and Attock and the latter, which in fact is the extension of the M1, connects the Federal Capital with the Provincial Capital at Lahore, serving on the way the districts of Chakwal, Jhang, Gujranwala and Sheikhupura. Another addition of such a major communication artery, M3, has recently been opened to connect Faisalabad with Islamabad, Lahore and Peshawar.

Punjab also provides access by road or railway directly to India and through NWFP and Northern Areas to Afghanistan and China. Its major cities are linked by a fairly extended network of roads and rail lines. Lahore serves it as an international airport while Multan, Bahawalpur, Rahimyar Khan, Faisalabad, D.G.Khan and Sialkot have airports to cater for the needs of the domestic air traffic. However, one or two among them also turn to international status during the season of Hajj (Muslim pilgrimage to Makka in Saudi Arabia).

There is considerable rural-to-urban migration in the province, especially to the larger cities. In religion, the province is almost entirely Muslim, with a small Christian minority. Punjabi, with its 94 dialects, is the mother tongue of 90 percent of the population. The main written language is Urdu, followed by English. The major ethnic groups are the Jat, Rajput, Arain, Gujar, and Awan though the caste system is gradually becoming indistinct as a result of increasing physical mobility, inter-caste marriages, and changing public perception of the civil society.

A crowded city scene



II
Physiographic Divisions

The extreme northern part of the Punjab region lies in the Himalayan foothills while most of the province consists of a level plain sloping from an elevation of about 490 metres (about 1600 feet) in the north to less than 61metres (200 feet) in the extreme southwest. The Punjabi alluvial plain is formed by the southward-flowing Indus River and its four major tributaries in Pakistan: the Jhelum, Chenab, Ravi, and Sutlej rivers. The general northeast to southwest slope of the land is, however, disturbed in the areas of the Doabs, between two rivers, where it usually tends to rise. Punjab can generally be divided into four physiographic divisions as below: -

1. **Mountainous Region:**

The stretch of mountains and hills lying in the northwestern side of Punjab is formed by two important ranges: the sub-Himalayas or the Siwaliks, in the northeast, and the Salt Range, in the south. The mountainous area in the north of Attock and northeast of Rawalpindi and Jhelum districts comprises of the extension of the Sub-Himalayas or the Siwaliks with a height ranging between 2,000 to 2,500 metres above the mean sea-level.

The other tract that lies in the central part of Jhelum and northern part of Sargodha districts is the Salt Range, which runs almost in east-west direction. It rises to a height ranging between 500 and 1,000 metres.

Physiographically it is formed of a series of mountain ranges and narrow valleys. The sloping elevation is gradual from south to north, with a wide variety of sedimentary, igneous and metamorphic rocks found throughout the region. There is a great variety of precipitation within the region. Murree hills get its major share with about 1,800 millimetres while it declines gradually towards north, west and south. Due to peculiar surface formations, there is also a great variation in the temperature, which shows steady gradation with elevation.

The effect of the peculiar climate becomes evident with the study of natural vegetational distribution over the area. The lower parts of the terrain are occupied by open scrubs. They start giving way to the coniferous trees along with the height finally reaching the seasonally frozen areas of alpine pastures.

'Besides high precipitation, low temperature and vegetation, littering, humification, leaching and decalcification are the important pedogenic processes in the region. The climate and vegetation have been instrumental in affecting considerable leaching of the soil. Absence of soil salinity or sodicity is a universal peculiarity of this region'.

The mountainous region of Punjab is constituted of two inherently different landform divisions, each of which has its peculiar soil pattern. The mountain slopes are occupied by residual-colluvial, shallow (averaging about 50 centimetres in thickness) loamy soils with plenty of rock fragments. In general, they have fairly high content of organic matter. The substratum comprises partially weathered bedrock.

The valleys of the region are generally level or else have gentle slopes. Their soil constitution is mostly of alluvial origin with considerable depth.

2. **Pothohar Plateau:**

Next to the northern mountainous region is the Pothohar Plateau (also written as Potowar Plateau in some records), which is bounded in the north by the Kala-Chitta and the Margalla Ranges. In its east is the Jhelum River while it is delimited on the southern side by the Salt Range. On its western side lies the Indus. Its elevation ranges between 500 and 1,000 metres.

Generally the Plateau slopes down in a northeast-southwest direction as the Soan River drains it into the Jhelum River. However, the southeastern part of the plateau slopes towards the east and drains into the Jhelum River. It has a very peculiar type of land formation, cut by deep ravines forming high ridges.

It is part of the great Indo-Gangetic syncline separated from it and elevated at the end of the Tertiary period. The Pothohar Plateau generally has a flat to gently undulating surface, only broken locally by small ravines and low hills or ranges. The surface soil material found here consists of loess deposits, residual mantle on sand-stones and shale bed-rocks, or narrow strips of silty or loamy alluvium along major ravines like Soan, Haro, Kanshi etc. The geologists are of the view that the present landscape here has been shaped exclusively by soil erosion over many a millennium.

The Loess Plains are a very peculiar characteristic landform of the Pothohar. These comprise thick deposits of calcareous, fine, aeolian sediments that have undergone strong profile development followed by erosion and second cycle of pedogenesis. The soil found on the extent margins of the tablelands represent truncated remains of the oldest (Pleistocene) soil surface. The next lower level of the loess landscape comprises steep ravine banks where severest truncation of the soil has taken place.

3. Plain Area:

The Plain Area of Punjab comprises the extreme northwestern part of the great Indo-Gangetic Plain. Known as Upper Indus Plain, it has been formed by Indus and its tributaries. It slopes gently towards the Arabian Sea in a northeast-southwest direction, from an elevation of about 490 metres (about 1600 feet) in the north to less than 61 metres (200 feet) in the extreme southwest.

Punjab's Green Acres

The alluvial plain of Punjab has a diversity of landforms: its active floodplains are flooded every rainy season and contain changing river channels, while meander floodplains lying adjacent to the active floodplain are marked by relict and abandoned channels.

a) Doabs:

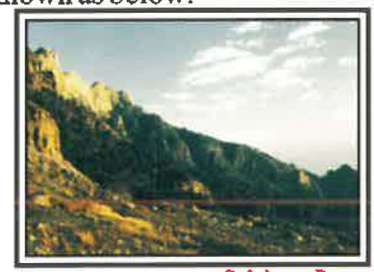
This area is subdivided into four Doabs, literally meaning two waters but denoting the land between two rivers. These are: -

i. **Sindh Sagar Doab:** comprising the area between the Indus and the Jhelum;
ii. **Chaj Doab:** making of the plain between the Jhelum and the Chenab;
iii. **Rechna Doab:** consisting of the level land between the Ravi and the Chenab; and
iv. **Bari Doab:** the area between the Ravi and the Beas.

b) Bars

The central higher parts of the Doabs of the Punjab plain are known as Bars, with each assigned a different name. These Bars are four in number and known as below: -

i. **Kirna Bar,** which is located in the Chaj Doab,
ii. **Sandal Bar,** that forms part of the Rechna Doab, and
iii. **Ganji Bar,** and
iv. **Nili Bar,** both of which are situated within Bari Doab.



Sulaiman Range

Besides, the plain located in the east of the Sutlej, known as Bahawalpur plain, starts beyond the riverine tract and lies in between Sutlej river and the Cholistan Desert. The plain situated in the west of the Indus river, in the area known as Derajat Plain, lies in between the Indus and the foothills of the Sulaiman Range, also reckoned as the Sulaiman piedmont, with flat or undulating surface.

4. **Desert Areas:**

There are two distinct areas of Desert in Punjab. The first of them, known as Cholistan, lies in the extreme southeast of the province and consists of parts of Bahawalpur, Bahawalnagar and Rahim Yar Khan districts along the Indian border. The second one runs along the western side, east of the Indus River, and is named as Thal.

a) **Cholistan:**

It is contiguous with the great desert of Thar, making in a way its northward extension. Locally it is also known as Rohi. The surface of the desert is wild maze or sand dunes and sand ridges, occasionally rising to about 150 metres (about 492 feet) above the surrounding plain areas. The Cholistan covers a vast area of 16,638 square kilometres. The major part of it, about 10,070 square kilometres, lies in the district of Bahawalpur. The rest of it is made up by 2,528 square kilometres in Bahawalnagar and 4,040 square kilometres in the Rahim Yar Khan districts.

The whole of this desert is further divided into two parts:

i. **Greater Cholistan,** which spreads over a total of 11,200 square kilometres, lies in the extreme south, joining further south the Great Desert of Pakistan, Thar. Its surface is mostly composed of sand dunes and sandy ridges (rocky) which is commonly known as Rohi. Due to non-existent access routes, the inhabitants of this area are generally isolated from the rest of the world. However, much of its area still retains the original colour of the local culture, of course, unadulterated by outside influence because of the difficult terrain. This region of Cholistan, like that of the Thar Desert, is composed of sand presumed to be combination of materials derived from the alluvium of the Indus river System, weathered rock debris of the Aravallis and marine sediments of the Runn of Kutch.

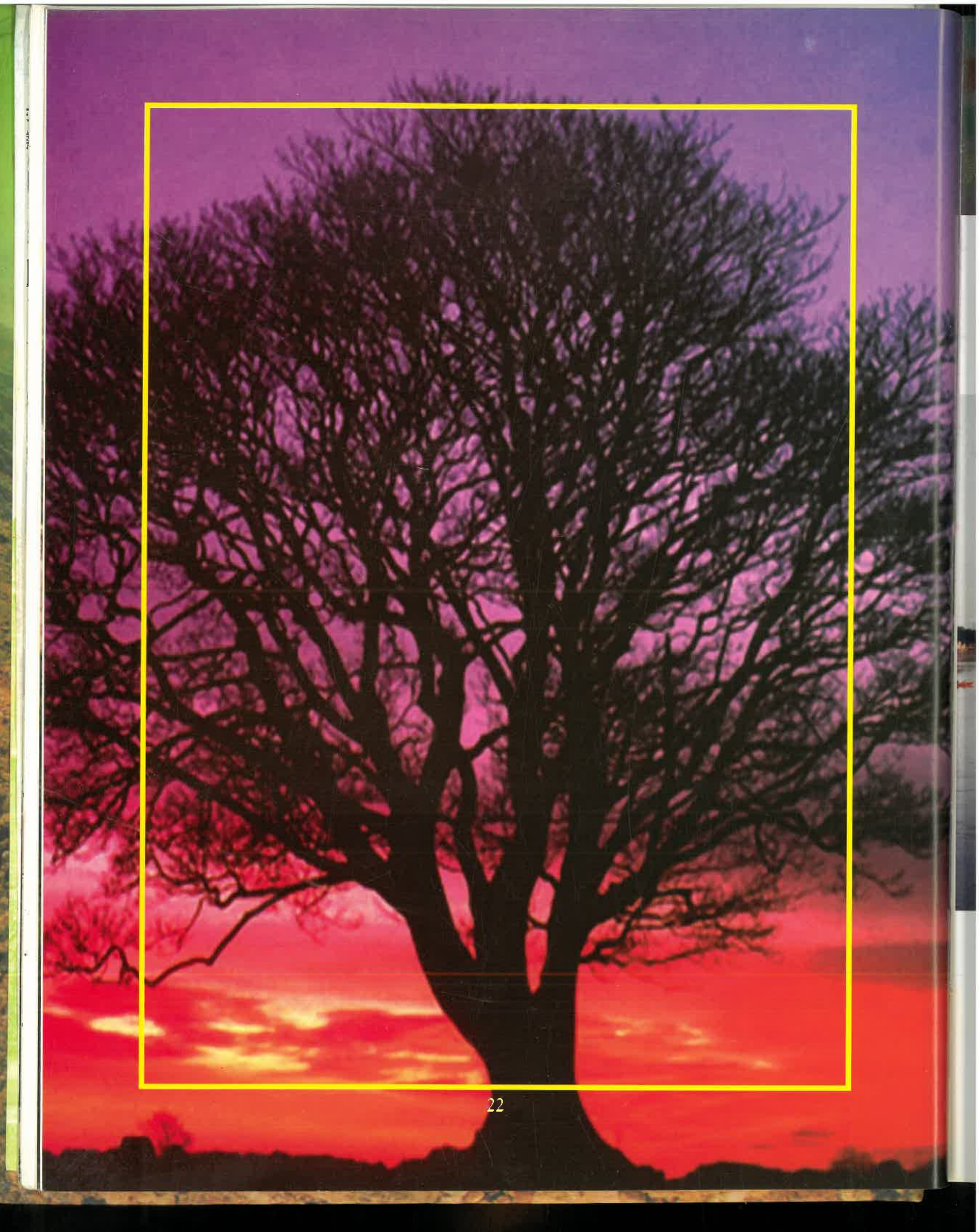
Cholistan Desert

Dawn in Cholistan

ii. **Smaller Cholistan** is in fact the area along the course of the now-extinct river Hakra and is normally known after its name. It spreads over an approximate area of 4,800 square kilometres. It consists of low surface area mostly barren plain, known as Dehar. The soil of the Smaller Cholistan is mostly alluvial and calcareous.

b) **Thal:**

The sands of Thal are derived from the shifting flood plain deposits of the Indus river during its gradual shifting from a much easterly order course to its present day location. The area generally comprises parts of Khushab, Layyah, Muzaffargarh, and marginally Jhang districts. The extent of the sandy Thal has been reduced considerably due to the introduction of irrigation system, mostly after the commissioning of the Thal Canal, thus reclaiming land for cultivation.



III
Physical Attributes

i) Indus River System:

The principal rivers of the Indus River System are snow-fed. Their flow varies greatly at different times of the year. The discharge is at a minimum during the winter months (December to February) when the mountains receive snowfall. There is a rise of water in spring and early summer (March to June) due to the melting of the snow gathered during the previous season. The rivers come in spate during the rainy season (July to September) and the areas along the river-courses are flooded. Depending on the volume of water, these rivers often swell so much as to cause devastating floods occasionally.

The Ravi in flood

The Indus and its tributaries receive all their waters in the upper hilly parts of their catchment regions. Therefore, their flow is at a maximum when they emerge over to the foothills. However, the velocity of the flow of water lessens in the plains, where much loss of water occurs because of evaporation and seepage. On the other hand, some water is added here in the plains by seepage in the period following the monsoon months.

In the main stream of the Indus, the water level is at its lowest from mid-December to mid-February. After this the river starts rising, slowly at first and then more rapidly at the end of March. The high-water level usually occurs between mid-July and mid-August. The river then falls rapidly

until the beginning of October, when the water level subsides more gradually. Annually, water carried by the Indus is about 144 billion cubic yards - slightly more than half of the total supply of water in the Indus River System. The Jhelum and Chenab combined carry roughly one-fourth, while the Ravi, Beas (now dormant), and the Sutlej put together account for the remainder of the total supply of the system.

There is considerable physiographic and historical evidence to prove that since the dawn of civilisation - at least since the Harappan days, some 5,000 years ago - the Indus, as also its tributaries, has been shifting its course from down the central Punjab to the sea in Sindh.

While the canal system of Punjab, as it is fed by the perennial rivers, makes the soil rich with deposition of silt brought from the mountains, this system has also cast its bad effect. Its prolonged use has not only waterlogged the soil in certain areas but has also increased the soil's salinity (salt level) to the point where crops are damaged or destroyed. The constantly ongoing measures being taken to combat this twin-menace have helped a great deal in reclaiming land and minimising the adverse effects.

ii) Climate and rainfall:

Punjab lies on the margin of the monsoon climate with marked variations between summer and winter. In the plains it is excessively hot and dry between April and August, with temperatures often rising to 49° C (120° F). The average annual rainfall is low, except in the sub-Himalayan and northern areas, and decreases markedly from north to south or southwest, from 580 mm (23 inches) at Lahore in east-central Punjab to just 180 mm (7 inches) at Multan in the southwest. The rains of the monsoon season begin at the end of June, mostly celebrated as Sawan, after the name of the month in the Bikrami calendar. Winters are cool, temperatures dropping even to 1° or 2° C (about 36° or 39° F) with some frosts. The annual rainfall on the average ranges between 915 mm (about 36 inches) in the north to 102 mm (4 inches) in the south.

iii) Flora:

There is varied type of flora in Punjab. It changes with the change of the physical features of the land with which mostly also changes the climatic conditions and other affiliated geographical features. It thus can be divided into four categories as follows: -

a) Flora of the Mountainous Tract:

'In view of its varied geographical features, the hilly area of Punjab is rich in variety of its flora, differing in character at different elevations. In the upper reaches of Murree hills the main trees are Deodar (Cedrus deodar). Biar (Pinus excelca), Paludar (Arics smilhina), Banangi (Querreus lassiflora) etc. Along the field banks and in the cultivated range, trees are rare but in the ravines stunted trees are common. Biar is chiefly found in Bhurban, Masot, Patriata and Phapundi forests. The Cheel (Pinus longi) covers the lower hills from a height of 915 to 1,830 metres from the mean sea level. The Cheel timber of Punjab has a high reputation.

In the lower hills the common trees are Kao (wild olive), Phulai (acacia modesta), Drek (melia semper virens), Sanathaa (Dodona viscosa) etc. They grow for the most part in scattered clumps, and are usually thickest in the gorges and hillsides. Further down and close to the piedmont region the trees most frequent are Shisham (Dalbrgia sissoo), Toot (Morus marrceae), Drek (Molia semper virens), Phulai, Beri (Zizyphus jajaba), Pipal (Ficus religiosa), Kikar (Acacia arbica) etc. A conspicuous species of grass found here is known as Deb (Amuricatus). Some of the wild plants at the foot of hills include flora buds of the Kuchnar, wild pomegranate, blackberries, raspberries, cranberries, wild pears etc.

b) Flora of the Pothohar Plateau:

Although the density of jungles has become much less these days, there are still found characteristic trees and shrubs like Van (Salvadora abeoides), which often forms dense bush, Karir (Capparis aphylla), Jand (Prosopis spicigera), Malla (Aizyphus nummularia) etc.

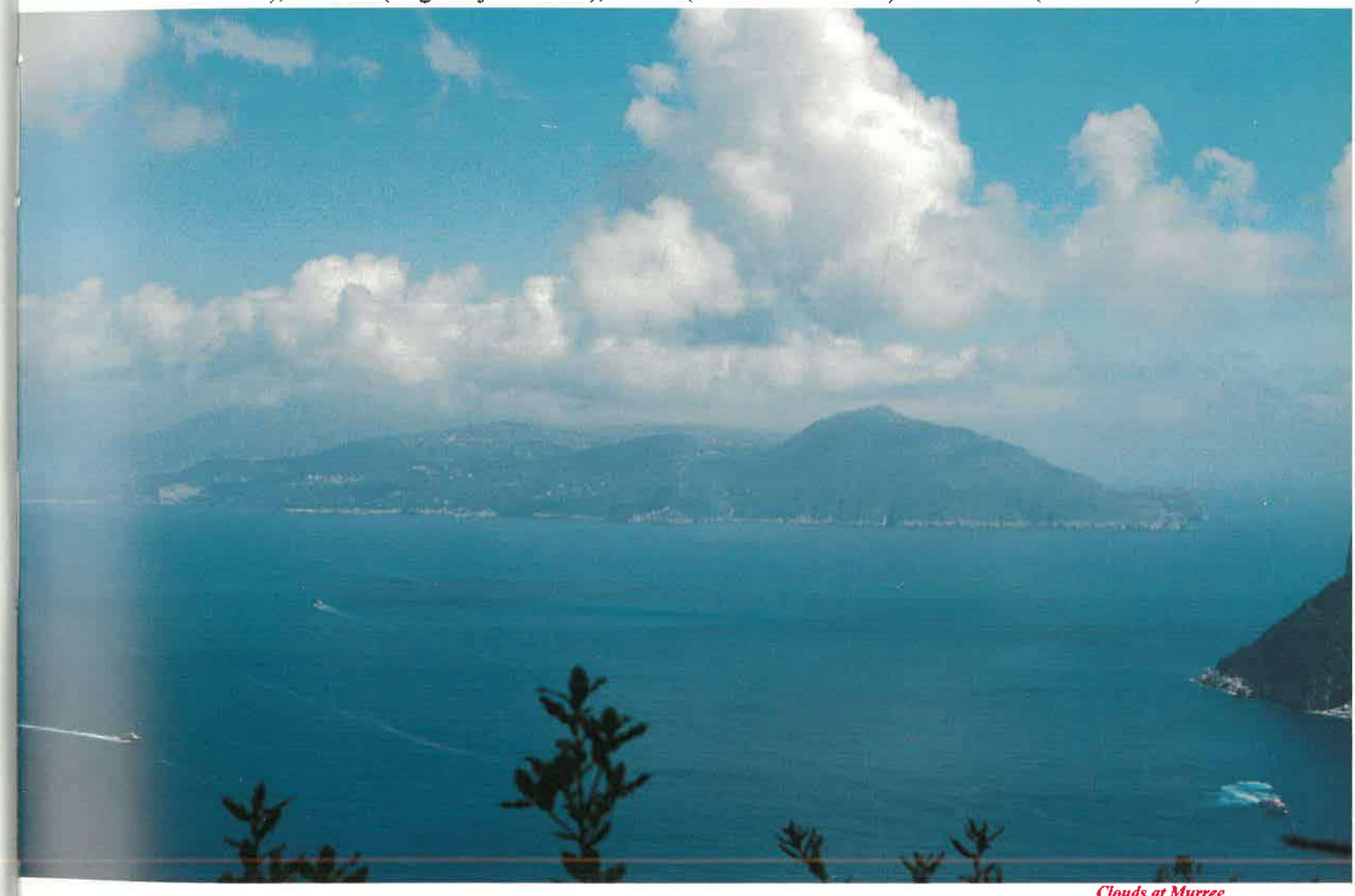
On cultivated lands in the riverine areas generally kikar (Acacia archica) and Shisham, locally known as Tahli, (Dalbergia sisson) are grown.

The forests basically contain dry deciduous scrub type vegetation. It normally contains of Phulai (Acacia modesta), Kau or wild olive, (Olea cuspidata), Snatha, Gurgura (Monotheca buxifolia, and Pataki (Gymonospo Riaroyleana).

The vegetation is poor on the soil made of sandstone and redmarl. There is one interesting aspect of the presence of the vegetation: the southern slopes are generally devoid of it while the north and the northwestern slopes carry good forests.

c) Flora of the Plains:

The most common trees, which are found almost all over the plains of Punjab, irrespective of local varying conditions are: Shisham (Dalbergia sissoo), Babool (locally known as kikar with botanical name as Acacia arbica), Pipal (Ficus regiosa), Bunyan (locally called Bohrr - Ficus indica), Mulberry (Mourusalba), Aam (Mangifera indica), Siris (locally named as Shirreen - Albizzia lebbek), Jamolan (Engenia jambolana), Lasura (Teccoma unclulata) and Amaltas (Cassia amaltas).



Clouds at Murree

Among other trees, which flourish in the dry arid tracts, are Farash and kikar, while in the moist or irrigated plains flourish mostly other trees. There are also found Jand (prosopis spicigera), Karril or Karrir (Capparis aphylla), Van (Salvadora abcoides), Okan, Beri, Nim (Melia indica), Dates (locally known as Khajji - Phenix doctylifera) and Bhan (Populus euphratica).

Drek or Bakain (melia azerdarach, virens) is also very popular as it grows very rapidly and does not need much caring.

The exotic trees include Simbal, Bel, Dhak, Kuchnar, Imli, Amaltas, Bahera Bana or Bamboo and Sufeda. The fruit bearing trees popular with masses are Aam (mango) Amrud (Guava), kinoo, oranges etc., which are usually grown in the gardens and fields.

Among the wild plants that grow commonly almost all over the area of the plains are Ak (Calotropis amiltoait), Lana (Suda ruiteasa), Phog, Khaar, Piazi, Wild rose, Puth Kanda, Pohli, Niazboo, Pudina, Bathu etc.

Among the water plants that also grow almost all over the plains in the stagnant reservoirs are Nilofar, Kanwal, Kundar, Singhara, Hydrililla verticillata and vallianeria spiralus.

d) Flora of Cholistan:

In spite of the fact that the very thought of the desert area brings to mind the vast sandy tracts devoid of any kind of vegetation, the Cholistan presents a rich variety of vegetation, in most cases very peculiar to the place. Almost all the types of trees of the plains of Punjab could be seen here, in addition to a new variety very much indigenous in nature.

Among the latter type, Jand or Jandi (Prosopia spicigera) is perhaps the commonest of all. It is a very useful tree on which depends generally sustenance of the Cholistanis. It not only produces firewood, its branches are lopped for feeding goats and camels. Its roots, which go very deep - some times even to a depth of 18 metres - are one of the most favourite fire-wood. They are dug up and sold at a profit. The young pods of this tree are often taken as vegetable.

Among the other indigenous trees are the Karir (Capparia aphylla), Vann (Salvadora obeides), Philchhi (Tamarix gallica), Kallar Lei (Tamaris species) etc. The Pilcchi or Favuro (Tamarix dioica, Roxb) is found in moist sandy soil along the Sutlej river and is used for wickerwork, baskets etc.

A small thorny shrub, Babuli locally called Bavali (Acacia eburna) is very common almost all over the Cholistan.

iv) Fauna of Punjab

The province has been rich in faunal variety throughout the centuries. The depiction of animals like elephant, tiger etc. on the Harappan seals amply proves that the region was inhabited by wild type of fauna. Even about a century from now its forests were still quite rich with tigers, leopards, hyenas, wolves, jackals, wild cats, foxes, badgers, wild boars, blue bull (Neel gai), deer, hare, porcupine and the wild hilly goats (Urial, ibex). After the colonisation and explosion in population, together with indiscriminate hunting and extensive depletion of the woods for commercial purposes, many of these species have now either become extinct or else are at the verge of complete annihilation.

Now only some parts of the region are left with very few wild animals and are almost entirely confined to the riverine areas. Wild boar is fairly common in the forest reserves in addition to these riverine areas. Black buck, riverine deer, and hog deer are sometimes, though rarely, found in the Beas and the Bars after heavy rains. Wolf and fox are common in the jungles. Hare and jackal are fairly common all over the province.

Amongst the birds, grey partridge, black partridge, quail, boubara bustard, common crane, ducks, wild pigeon, crow, sparrow, parrot vulture, kite and lark are found everywhere. Game birds like houbara bustard, tilyar, falcon, partridges etc. are especially found in the sandy tracts though their occasional presence in the irrigated region is also not ruled out.

There are certain species of the migratory birds, which seasonally visit the province. These mostly include birds like houbara bustard, eagle, partridge, tilyar, teel, gease, sand-grous, water fowl, jal kukar, king-fisher or even peacock. Some of these birds travel a long way from the colder regions of central Asia in the winter to the Punjabi warmer climate in search of food and better living

conditions. Among them are also some game-birds, giving a vast opportunity to hunters to be active in winter. Some Sheikhs of the Middle East also visit especially the Cholistan area on hunting sprees during winters.

The reptiles of Punjab are the types of cold-blooded (Poikilothermal) vertebrates with scaly skin. This group comprises lizards, snakes, tortoises and crocodiles, though the latest being very few. The smaller of the reptiles include frog and toad.

There is also a large variety of fish found in Punjab, the most common among them being Dambia or Rohu, Thaila Mori, Mirgal, Jhalli, Singhari, Butti or Pari, Malli, Sap-machhi, Shahingar, tiger-fish or Kinger. Similarly there is large number of species of insects, which is found almost all over the province. Some of these include Makri, wasp, Gharain, Kambari, small honeybee and large honeybee or Domna Makhi. The mosquito (the common species being Culex and Anophelen), locally called machhar, Makhi or common fly (Muaca dumestica), Ghama Chor-kera, Chor-fever, Jugnoo, Cockroaches or lalbaig, Mole cricket etc.

The annelied worms (wigh segmented bodies) found here are earth worms, known as kechwa, or Gandoa, and leaches locally known joak or Jonk. The particular variety of fauna of Punjab found in its different physiographic regions is as follows: -

a) Fauna of Mountainous Tract:

As has been said before, there was time when tigers, leopards and wild cats used to be very common in the hilly forests. The animals have now generally become extinct. A few wolves and occasionally some bears may, however, be seen. The fox is common in the hilly areas. The wild hill-goats (Urial or ibex) may even be seen at the lower reaches of the Murree Hills. Hare is found on all the low hills and by the ravines. Amongst the partridges only grey-type is found. Chikors are found on all the hills down to the lower-most spurs.

b) Fauna of Pothohar Plateau:

The fauna of Pothohar Plateau is indigenous but like all the other places its frequency has badly been depleted during the last some decades. The rugged and rough terrain, low rainfall, scanty vegetational cover, and most of all, the hunter, have all contributed towards this end. Wild hilly goat (Urial), deer and wild pigs are found in the Salt Range. Wolves, foxes and wild cats also make their homes in this region. While hare is fairly common, peacocks are also found in somewhat greener parts.

c) Fauna of Central Punjab:

Wolves - though in very smaller number now - and wild pigs are found almost every where. The only deer in the area are Parha or hog-deer and the Hiran or Chinkara, the latter usually found near the riverine areas.

Urial, Parha and various species of deer are confined mostly to the game sanctuaries and reserves owned by the landlords in some areas. Hare are found normally in river-inundated strips of land, which are relatively higher than the surrounding plains. Jackals, foxes and porcupines are common in plantation and in the crops along the canals. Wild cat is also met but occasionally in thick forests especially in the districts forming boundaries either with the Chenab or the Jhelum. Hedge-hog locally known as Jhah are also very commonly found.

The game-birds, like Indian bustard (geg), houbara bustard (tiloor) begin to come down from the hills towards the end of September. The latter is usually found all over the Thal and in drier parts of Katcha (flood inundated areas on both sides of the rivers) of this region. The Pintial and the common sand grouse, called the Chitta bhattitter, are less in number but as they breed in this region they may be found throughout the year. Black partridge are found in abundance in Katcha and Thal. Quails are found in plenty in spring and autumn when they visit this area. In winter season various species of ducks, waterfowl, and other migratory birds are found on the banks of rivers and other water spots.

d) Fauna of Southern Punjab:

The Chinkara and the hog-deer are found in reasonable number in this region while Sand-grouse visit the area during winter. The Cholistan abounds in rich fauna in its own way. Here are found wolf, deer, Kala Hiran, blue bull (neel gai). Fox, jackal, hare, wild cat, neola, gulehri, chhachhunder and wild rats are also found in abundance. Lark, owl, baz, bashin, tmtari, wild pigeon, sparrow, crow and parrot are other inhabitants of the region.

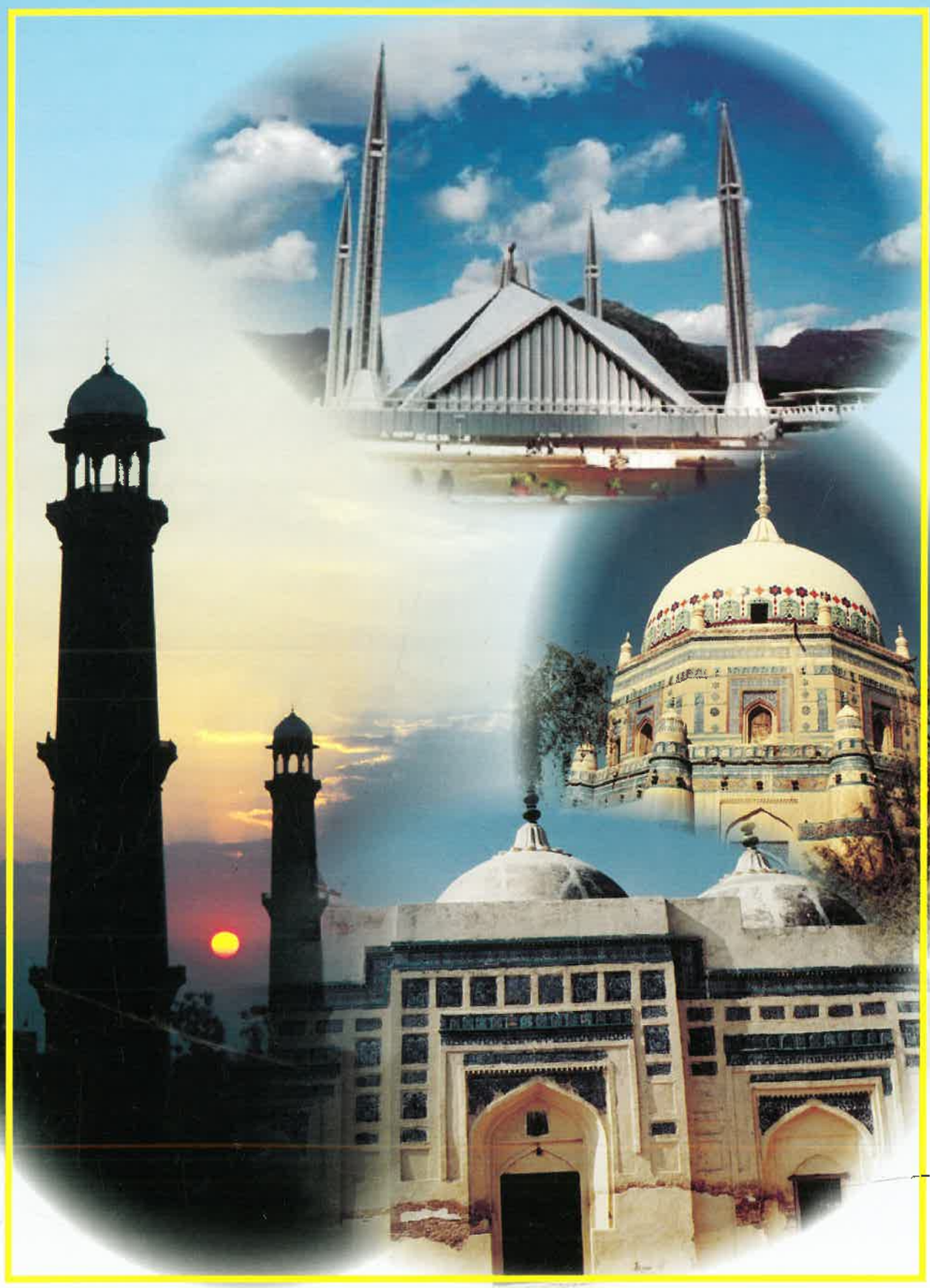
The lizards are found in plenty and are of various types, which include sanda, goh, kirri or kirra, sahna, girgat, common wall-lizard and desert lizard.

The snakes are also found in great numbers and are of various species. Some of the common types include kala mushki, sangchoor, dhobi, lundi, kharpa and jalebi. Except dhobi all these are very poisonous and variedly cause death. In the Bahawalpur area a peculiar type of snake called 'sah pina' (literally breath-drinking) is found. It does not bite during the daytime, but at night it crawls on a sleeping victim's breast and poisons his breath. The Cholistanis are very scared of this type of snakes and sleep with their lamps lit all night, as it is believed that it does not come into light.

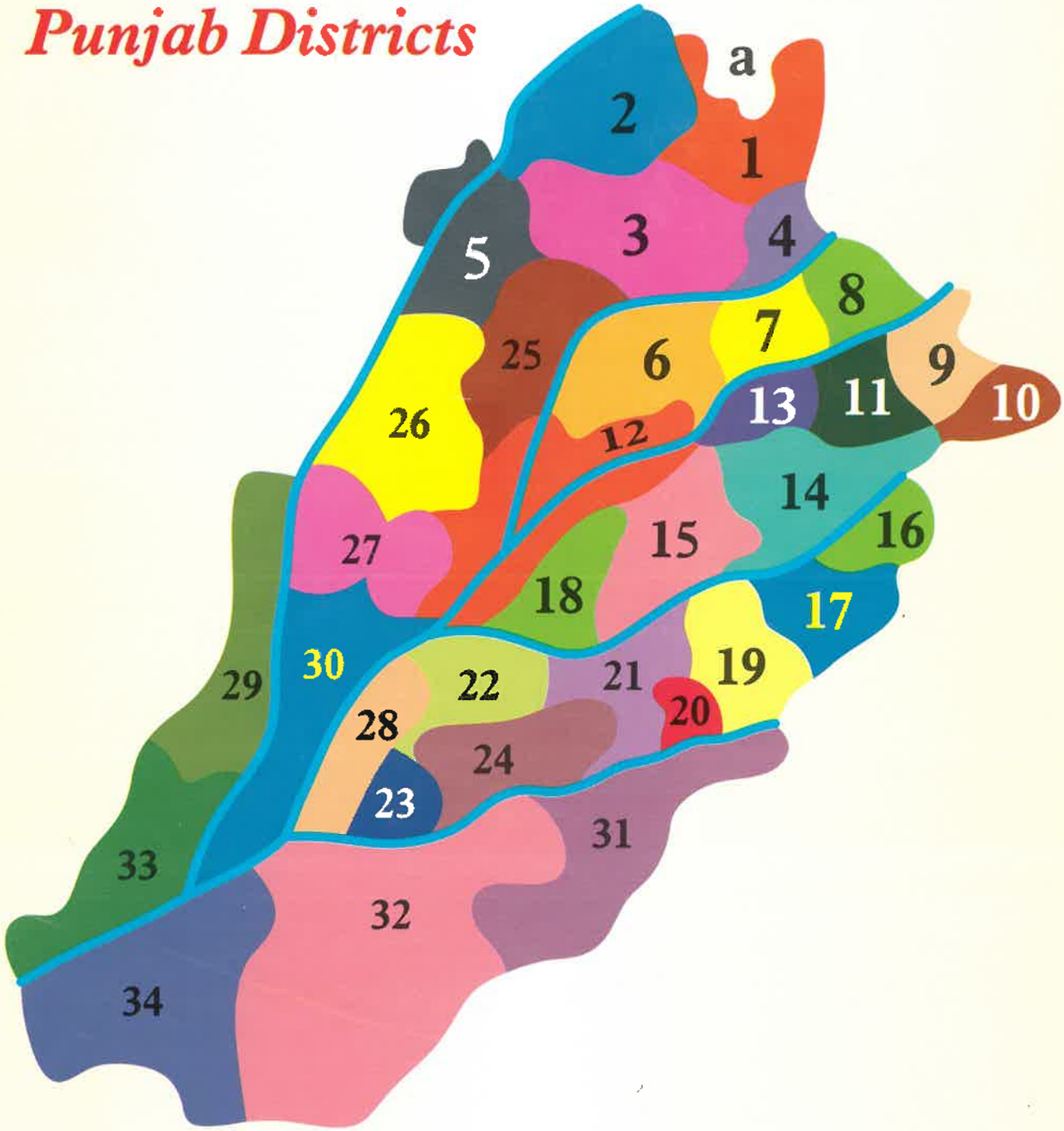
Some other types of snakes of the area, especially those of the Rohi, are phanyar, nang or hooded cobra, tirmar, phullan, jharoha, ghora, sambal wains, kulsar kaingnan, chit kannan etc.

The mammals found in swampy riverine are: pig, hog-deer (parha), otter (ludhar). Jackal, fox, wolf and ugong or Bullan. The ones found in the arid desert of Cholistan are: chinkara deer, blue bull (neel gai), ravine deer (hiran), wild-ass, wild-cat (caracal), desert rat, desert hedge-hog, porcupine, hare, fox, jackal, hyaena, wolves and desert mongoose.

Some of the birds include mor or peacock, stork, purple morhan (jal kukar), common teel, waterfowl (murghabi), maheed or magpie, babblers, kal-chir and weaving birds. Other birds, which are common here, are houbara bustard, sand grouse, tilyar, partridge, falcon etc.



Punjab Districts



Note: The numerals refer to districts in the following text

IV
Traditional Regions

Punjab is comprised of a vast area with varied type of topography, soil conditions and climate. These natural phenomena affect the life of their inhabitants and bring out a particular colour in each of them. This could thus be divided into different regions, each having identical physical conditions, way of life and cultural traits. The limits of these regions, however, are very fluid and have never been rigidly fixed.

At the time of partition of Punjab on the eve of independence in August 1947, there were four administrative divisions having 16 districts. With the accession of Bahawalpur State to Pakistan, and further carving out of more divisions and districts from the existing ones, it was divided into 8 Divisions and 34 Districts for effective administration. However, with the Devolution of Power Plan of the Government of Pakistan the Divisions have been done away with and the district now remains the biggest administrative unit. It would thus be much more comprehensible if the Traditional Regions are expressed in terms of these districts.

There are four main Traditional Regions of Punjab, which are as below:-

i) **Balai or Upper Punjab,** also sometimes referred to as Shumali or Northern Punjab, consists mostly of the mountainous, hilly and plateau areas. In it fall the capital area of Islamabad and districts of Rawalpindi, Attock, Chakwal, Jhelum and Mianwali. The Pothohari and Hindko dialects of the Punjabi language are spoken in this region.

ii) **Markarzi or Central Punjab:** It is comprised of the alluvial plain area situated south of the river Jhelum down to roughly the river Sutlej, excluding the districts situated in the triangle made by the rivers Ravi and Sutlej. The Markazi Punjab is by far the largest and the most developed of the regions of the Province. It has one of the most elaborate canal irrigation systems in the world. This in turn has helped increase the arable land and boost agriculture of the whole region. There came a time when it used to produce wheat to feed the whole of the British India.

It is constituted by the districts of Sargodha, Mandi Bahauddin, Gujrat, Sialkot, Narowal, Gujranwala, Jhang, Hafizabad, Sheikhupura, Faisalabad, Lahore, Kasur, Toba Tek Singh, Okara, Pakpattan, Sahiwal, Khanewal, Lodhran and Vehari.

iii) **Gharbi or Western Punjab:** It consists of the districts lying along the river Indus, mostly in the Thal area constituted by the sands derived from the shifting flood plain deposits of the Indus river during its gradual shifting from a much easterly order course to its present day location. In this region fall the districts of Khushab, Bhakkar and Layyah.

iv) **Zayreen or Lower Punjab:** The rest of the areas lying towards the south and having a definite influence of the Seraiki dialect of Punjabi are included in this region, which is some times also called Janubi or Southern Punjab. It comprises the districts of Multan, Dera Ghazi Khan, Muzaffargarh, Bahawalnagar, Bahawalpur, Rajanpur and Rahim Yar Khan.

I. Balai or Upper Punjab

a) Islamabad

Although Islamabad is politically treated as Federally Administered Area, yet from the standpoint of Traditional Regions it is physically an integral part of Punjab and thus must be treated as such.

On the decision of shifting the Federal Capital from Karachi, a big chunk of the area lying against the backdrop of the Margalla Hills was carved out from the district of Rawalpindi. Its development was planned at the most modern lines. The Master Plan of this new city was prepared in 1960 by M/S Constantinos Doxiades, a Greek firm of architects. The construction work on this fabulous city was started in 1961 and its inauguration must be treated in the month of October 1966, when its first office building was occupied by the officials brought from Karachi by special trains.

Supreme court building

Its broad boulevards and avenues give a very green look with very well planned plantation. It now amply represents the fine architecture of modern times in the shape of the Federal Secretariat in different blocks, Presidency, Prime Minister's House and the Secretariat, Supreme Court, Foreign Embassies and High Commissions, Agricultural Development Bank, Saudi-Pak Towers etc. etc.

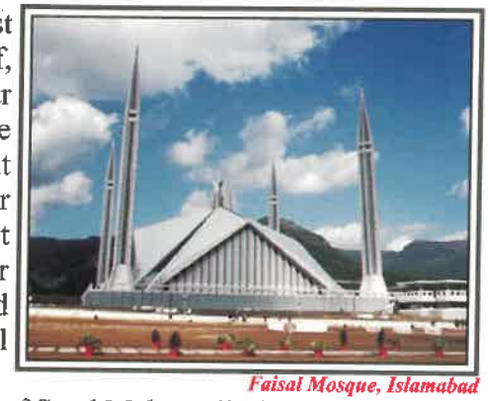
The beautiful Shah Faisal Mosque, built in 1985, stands majestically against the stunning background of the Maragalla Hills. It was designed by a renowned Turkish Architect, Vedat Dalokay and named after the late King Faisal of Saudi Arabia. In the shape of a desert-tent it spreads over 189,705 square metres with 40-metre high main prayer chamber. It has four minarets standing at its corners, each measuring about 90 metres (some 300 feet) in height.

The area now making Islamabad was inhabited long before the dawn of civilisation. Although no regular excavations have yet been conducted in the Federal Capital Area yet there are clear indications of the presence of Stone Age Man within its limits.

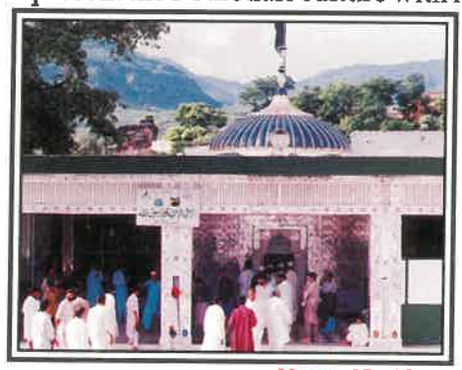
Prime Minister's Secretariat

Parliament House with Presidency on left

Within its limits also lie buried two of the greatest Saints of the region. The Shrine of Shah Abdul Latif, popularly known by the name of Bari Imam, is situated near the Campus of the Quaid-e-Azam University at the foot of the Margalla Hills. The Shrine is said to have originally been built under the orders of the Mughal Emperor Aurangzeb Alamgir but the present building, consisting of a simple structure but lavishly embellished with mirror work, is the work of later period. The Urs at his death anniversary is held every May and runs for about seven days. The festivities on this occasion still represent the Pothohari culture with its resounding flavour.



Faisal Mosque, Islamabad



Mazar of Bari Imam

The other Shrine, that of Syed Meher Ali Shah, is situated in the southwestern part of Sector E-11 of Islamabad, at the village of Golra Sharif. It also lies at the foot of the Margalla Hills. The Syed, born in 1859, had direct ancestry links with the revered Syed Abdul Qadir Gilani of Baghdad. He wrote prolific prose and poetry in Persian, Arabic and Punjabi. His Punjabi renderings are especially very popular and are read, and sung, in a way of mystic poetry of other Punjabi Sufi-poets. His devotees assemble here to celebrate his Urs in May every year.

1. Rawalpindi

The district of Rawalpindi, occupying the northern reaches of Punjab is quite strategically situated. It is bounded by the Jammu and Kashmir State across the river Jhelum on the east, Abbotabad district of North West Frontier Province on the north, Attock district on the west and Jhelum and Chakwal districts on the south.

Rawalpindi town in a way served as the forerunner of the New Federal Capital of Pakistan from 1959 to 1969 during the time Islamabad was fast coming up. The district headquarters town is now situated 14 kilometres southwest of Islamabad.

Murree in winter

Rawalpindi, literally the village of the Rawal, a local tribe of Yogis (ascetics), occupies the site of their old settlement. Certain ruins on the site are identified with the ancient city Gajipur, or Gajnipur, the capital of the Bhatti tribe in the ancient times. Destroyed during the Mongol invasion (14th century), the town was restored by the Gakhhar chief Jhanda Khan, who gave it the present name. It grew rapidly in importance when Milkha Singh, a Sikh adventurer, occupied it in 1765 and invited settlers from the Jhelum and Shahpur areas to inhabit this colony. It was annexed by the British, along with most of the Punjab, in 1849.

A very well laid Military cantonment, which perhaps attained its peak importance during the World Wars, lies across the Leh River.

Rawalpindi is an important administrative, commercial and industrial centre. Its industries include locomotive works, gasworks, an oil refinery, sawmills, an iron foundry, a brewery, and cotton, hosiery, and textile mills; it also produces shoes, leather goods, pottery, newsprint, and tents. An annual horse fair is held in April.

Rawalpindi was incorporated as a municipality in 1867. It is the starting point of the route into Kashmir and is connected by the Grand Trunk Road, rail, and air with the cities of Peshawar and

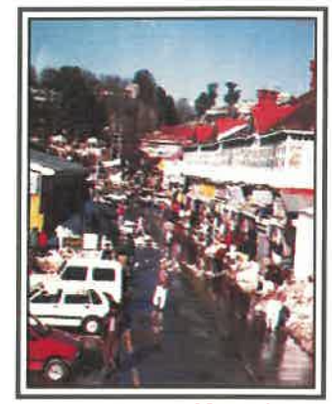
Lahore, and by rail and air with Karachi.

Chatter Bagh

Wheat, barley, corn (maize), and millet are the chief crops grown in the surrounding area. The nearby Rawal Dam, on the Kurang River, completed in 1961-62, provides Rawalpindi and Islamabad with water.

The district, which is spread over an area of 5,279 Square Kilometres and sustains a population of 3.364 million persons according to the 1998-census report, comprises of the following six tehsils:-

1. Rawalpindi, 2. Kahuta, 3. Murree, 4. Gujar Khan, 5. Taxila, and 6. Kotli Sattain.



Murree bazaar

There is a wide variation of climate between various parts of the district. The Murree tehsil has severe winter and mild summer, while Gujar Khan and Rawalpindi tehsils have a hot summer and a moderate winter. The average rainfall in the district is 1,550 mm. The land in tehsils Gujar Khan and Rawalpindi is generally plain.

An evening in Taxila

Within this district lies the valley of Taxila, which is rich in cultural heritage. Its entry, while coming from district headquarters town, is through the Margalla pass on the Rawalpindi-Peshawar portion of the Grand Trunk Road. Here in the Pass, which has now been considerably widened also lie some of the British period structures including General Nicholson's Column that overlooks the opening and the modern highway. Just by its side are the remains, in fairly good state of preservation, of the Mughal period Highway. There is also a Mughal period Persian Inscription overlooking the Pass, though relocated at the time of its widening.

Dharmarajica Stupa

Taxila Museum

From this point on, which is some 35 kilometres from Islamabad, the Valley, northern part of which lies in the NWFP, is not only green and enchantingly beautiful but also has a chequered history. The archaeological excavations at Sarai Khola have brought to light the remains of a city which flourished here some five thousands years ago. Its discovery, after scientific excavations made during the 1960s and 1970s under M. A. Halim, were sufficient to disprove the earlier claims of the British archaeologist John Marshall that the history of the valley did not go beyond 5th/4th centuries BC.

The Taxila valley, however, is far more known over the world for its Buddhist remains of Gandharan origin, scattered throughout its length and breadth. The Gandhara era here stretched over about one thousand years from the 5th/4th century BC to 5th century AC. This period has been assigned on the basis of dated material unearthed from different excavated sites and architectural remains of over twenty-four city, monastery and stupa sites. Some recent excavations in the vicinity of the Taxila Museum, on the Hathial Spur, have also brought new evidence but its true significance is yet to be studied and determined by archaeologists.

The remains of Shah Dheri, a mound in the valley, were first identified by Sir Alexander Cunningham with the famous ancient Greek City of Taksashila, which in its corrupt form is supposed to have turned to Taxila over a period of many centuries. The city had been a great centre of learning and was famous for its university where arts and sciences of the day were taught. It became a major melting pot of different cultures when Alexander the Great conquered it in 326 BC. A host of accounts left to us by the historian-companions and contemporaries of Alexander the Macedonian extolled it as a populous city with immense wealth. Taxila was annexed to the Mauryan Empire soon after the departure of Alexander. It was during this period that, in the days of Asoka, it rose to a position of high eminence amongst the cities of the northwestern part of the South Asia Subcontinent. The excavated remains of numerous monasteries and stupas in and around Taxila speak high of the days when Buddhism was the predominantly popular religion with the inhabitants, and its religious arts surpassed many of its contemporaries.

A chevron - patterned cascade, Wah Garden

The decline and break-up of the Mauryan Empire appears to have cast its shadow on Taxila as well when it lost its earlier importance. For a short time Greeks from Bactria returned to Taxila but were soon dominated by invading hordes of Scythians. The Kushans, under Kanishka, appear to have ruled with resolution in the 2nd century AC. After some ups and downs on the course, the 5th century brought with it bad times for Taxila, when the White Huns descended upon it "carrying fire in one had and the sword in the other". They over-ran the populous country, overthrew the ruling dynasty and overturned the religious dwellings. The monasteries and stupas were turned to ruins and desolation. Hieun Tsang, the famous Chinese pilgrim who visited Taxila in the 7th century described the pitiable condition of its religious establishments and secular buildings. He also tells that Taxila had then turned into a dependency of Kashmir.

The rich harvest of the objects brought to light from oblivion during excavations in Taxila consisted of veritable stone, stucco and terracotta sculptures, gold and silver jewellery along with precious and semi-precious stones, household objects etc. All these finds dated back to the heyday of Taxila - from 5th/4th century BC to 5th century AC. These antiquities now make a part of the Taxila Museum, a stone's throw from the Taxila Cantonment railway station and in close proximity of the Taxila Heavy Rebuild Factory and the Taxila Heavy Mechanical Complex.

Stupa displayed in Taxila Museum

General View of Wah Garden

Taxila was inscribed on the World Cultural Heritage List maintained by UNESCO, in 1980, giving it the criteria of C (iii) (vi) on the basis of the Report of the 4th Session of the Committee for the purpose.

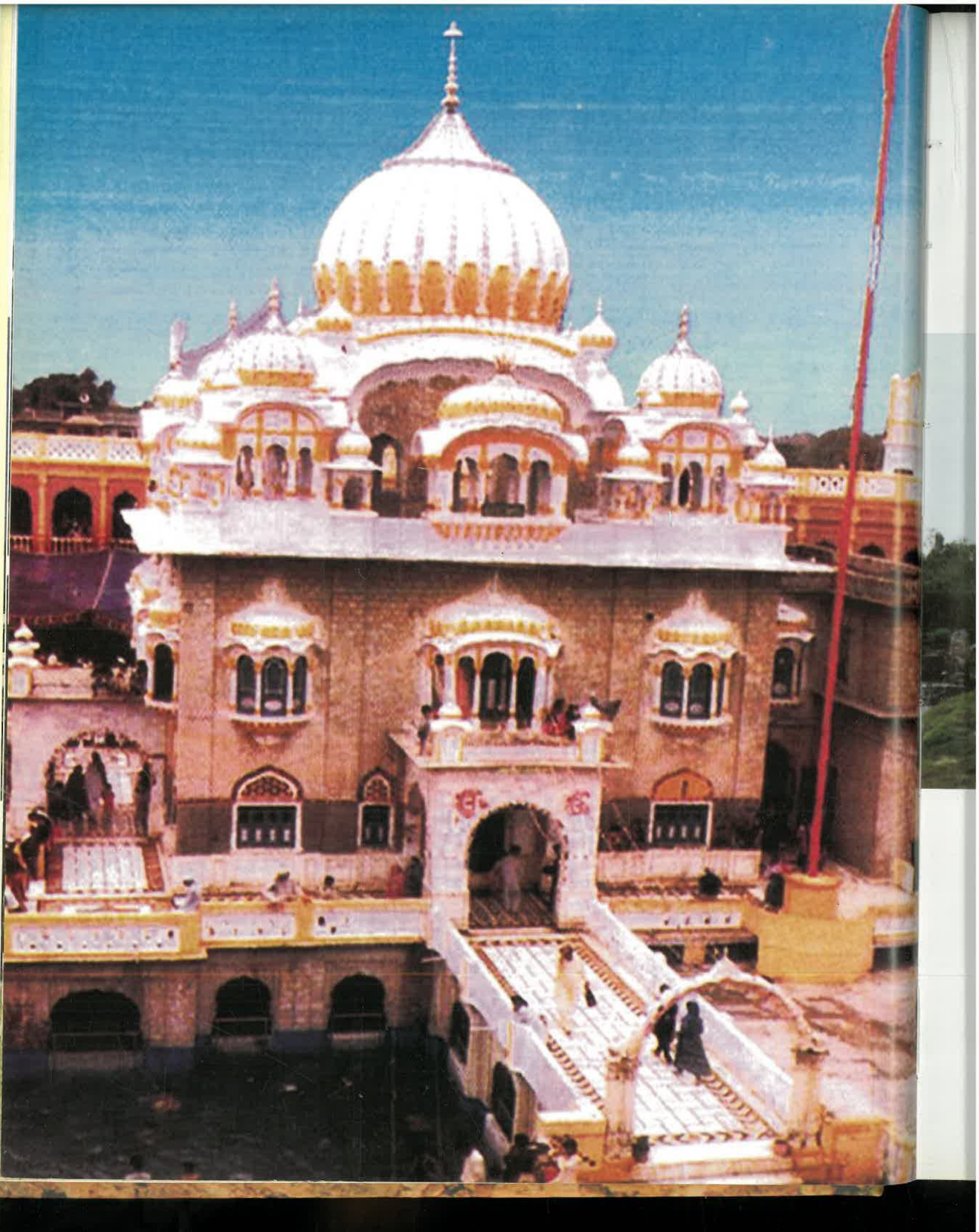
Apart from the Taxila Valley, there are also remains of the Gandhara origin found dispersed in some remote parts of the district e.g. at Mankiala, south of Rawalpindi, where lies a Buddhist stupa site belonging to the 3rd century BC.

Amongst the historic monuments the most important are the Pharwala Fort, originally belonging to the Hindu Shahiya period, and Rewat Fort. The latter perhaps is a misnomer for it seems to be a fortified caravanserai for all practical purposes. However, in addition to the usual wall, cells and a mosque, within it is also located the grave of the renowned Gakkhar Chief, Sultan Sarang Khan, who died towards 1545 while fighting against the forces of Sher Shah Suri.

Wah Garden, originally the **Farudgah-e-Shahaan-e-Mughliya** - literally the halting place of the Mughal Emperors - lies on the westernmost extremity of the district, about 12 kilometres from Taxila.

Pavilions in Wah Garden

Amongst the natural habitats, Murree and the Galliat are perhaps the most developed summer resorts in the whole of Pakistan. Murree, 55 kilometres north of Rawalpindi, is accessed by fairly good, but winding, road. Perched at height of 2,413 metres, the place is also called the 'Queen of Hills'. Bhurban, about 9 kilometres from Murree has a nine-hole golf course in addition to giving an enchanting view of the green forested hills.



The considerably developed tourist spot at Patriata attracts visitors in thousands. The resort occupies the highest point in the province, which is 2,223 metres above mean sea level. It is equipped with dual chair-lift and cable car system from Gulehra Gali to Patriata Ridge, covering a total distance of 3.1 kilometres. A ride here exposes to the eye an enchanting view of high-forested ridges and deep intersecting valleys.

2. Attock

The district of Attock was constituted in 1904 by taking Talagang Tehsil from Jhelum district and Pindigheb, Fatehjang and Attock tehsils from Rawalpindi district. A few kilometres away on southeast of Attock Khurd Town the foundations of a new city were laid in 1908 by Sir Campbell, after whom the district began to be known. The name Attock was again given to it in 1978.

Pavilion in Begam ki Serai

The district is bounded on the north by Swabi and Haripur districts of N.W.F.P., on the East by Rawalpindi, on the south by Chakwal district, on the southwest by Mianwali district, in the west by Kohat district and on northwest by Nowshera district of N.W.F.P. The Indus River flows along the western boundary of the district for about 130 Kilometres. It separates the Attock district from the three bordering districts of N.W.F.P. Attock district is spread over an area of 6,857 Square Kilometers. With a total population of the district standing at 1.275 million souls in 1998, it comprises of the following five tehsils: -

1. Attock, 2. Jand, 3. Fateh Jang, 4. Pindi Gheb, and 5. Hasanabdal.

District Attock has extreme hot and cold climate. The maximum temperature touches 40°C. The northern part is more humid with comparatively moderate climate as compared to the southern part of the district. The land mainly comprises hills, plateaux and dissected plains with river Indus flowing on western and northern sides of the district while river Haro coming from Haripur passes through the Attock Tehsil on the north of Kala Chitta Range. The area north of River Haro is a flood plain with fertile soil. The average annual rainfall in the district is 783 mm.

Maqbra Hakiman, Hasan Abdal

A distant View of Attock Fort

Located at a very strategic location on the ancient route from west to the South Asia Subcontinent through the famous Khyber Pass, Attock has appeared in history again and again. Its importance in the olden times is also confirmed from the **Kharoshthi inscription** found from Ara near Attock. It is also a well-known fact that the district, especially in its northern part, is littered with ancient sites. Though it did not help add anything to the known iconography of Gandhara yet the basic fact that Monasteries and Stupas existed in its Gandharan part was confirmed by the archaeological excavations carried out at **Haji Shah Morr,** near Mansar Camp in the early 1980s.

Again, it was its vital position that many a century later Emperor Akbar built here a ferry, and a Fort to guard it. It took two years, 1581 to 1583, to complete this feat, which was named by the Emperor as **Attock Banaras.**

The Fort remained under Mughal control until 1812 when it was captured by Sikhs from a Mughal general. It fell to the British hands in 1842. It remained under their control, and had been used to station different units of the army, till 1947 when it became a part of the newly independent Pakistan. Since 1957 it is in the active control of the Pakistan Army.

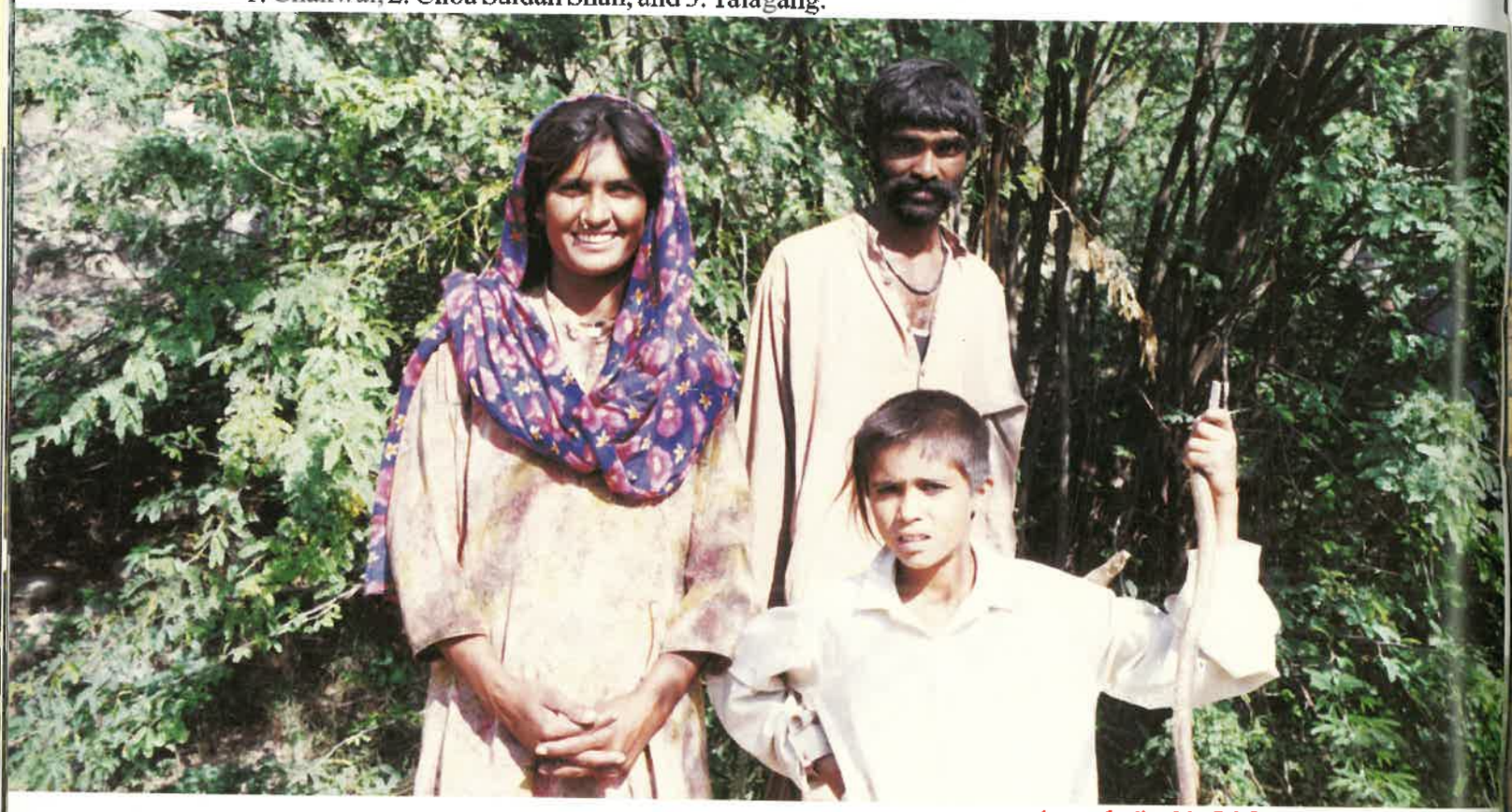
Although the Attock Fort has gone tremendous structural changes in the form of additions and alterations since 1812, to suit its use to the respective army, yet its main original, and now archaeological, features have more or less stood out in their recognisable form. Such features consist of the grand fortification wall, major gates, gallows, Turkish baths, tunnel gates etc.

Attock Fort

3. Chakwal

Chakwal is relatively a new administrative unit, which was given the status of district in 1985. Attock and Rawalpindi districts are located on its north while the Khushab district lies on its south. The district of Jhelum is situated on its east and Mianwali district lies on its west. The total area of the district is 6524 square kilometres, which sustains a population of 1.084 million persons according to the 1998-Census report. The district comprises of the following three tehsils:-

1. Chakwal, 2. Choa Saidan Shah, and 3. Talagang.



A gypsy family of the Salt Range

The weather is hot in summer whereas it turns to dry and cold in winter. The average annual rainfall is 880 millimetres. The temperature during the winter falls to 8°C, while it shoots up to 42°C during summer. The land is plain as well as hilly, the latter mostly consisting of the parts of the Salt Range.

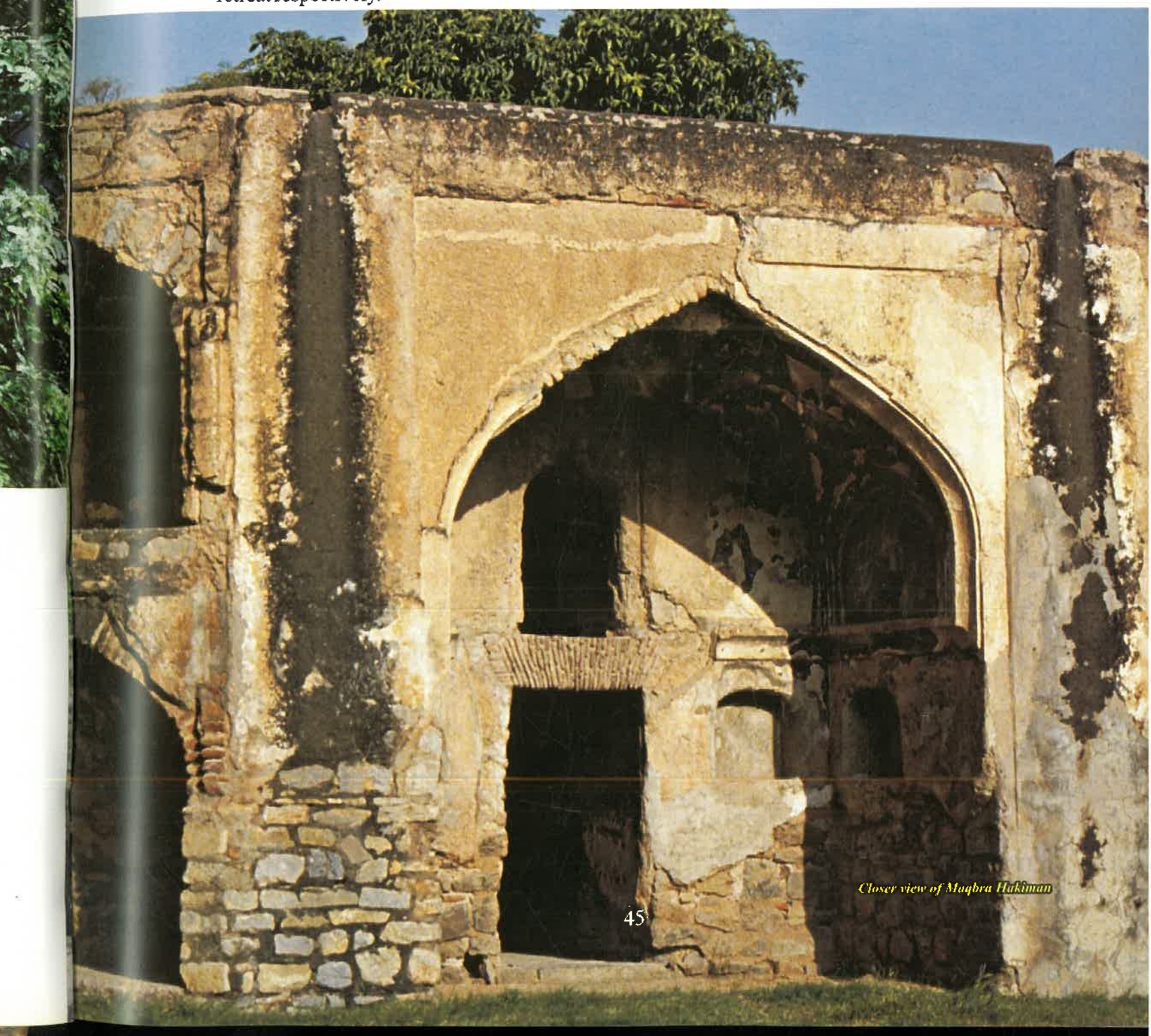
The district, especially its part lying in the Salt Range or Koh-e-Jud, is rich not only in antiquity but also in scenic beauty. The best known examples of the temples in the Salt Range is the one at **Malot,** identified with Singhpura of Hiuen Tsang, which had served the whole area as its capital. It lies some 25 kilometres from Pind Dadan Khan and about 20 kilometres due north of the river Jhelum. The temple built in Kashmir style of architecture has its origin in the 9th century when King Lalita Ditya of Kashmir ruled the area, including the Salt Range.

In **Ketas** are the remains of a Haveli, Mansion, built by the bravest and the most successful General of Maharaja Ranjit Sing, Hari Singh Nalwa. The Haveli, which is in very ruined state, was erected sometime during the first half of the 19th Century.

There also lie the remains of some **Hindu and Jain temples** at Ketas where the famous Chinese Pilgrim, Hieun Tsang, also records having seen a Buddhist Stupa. The nearby pool is sacred for the Hindus as it is attributed to have been caused by the tears of Shiva when he wept here on his failure to find his consort, Parwati.

The ancient **Nandana Fort,** though in shambles now, had been an important site in the past. One of the most prolific Muslim Scholars and scientists, Abu Ar-Rayhan Muhammad ibn Ahmad Alberuni (b. September 973, Khwarezm, Khorasan - d. Dec. 13, 1048, Ghazna) visited it with the armies of the Sultan of Ghazna in the early eleventh century. He is famous for his works on astronomy and, it is said, that it was during his sojourn to this place that he established here an astronomical laboratory. He discussed with approval the theory of the Earth's rotation on its axis and made accurate calculations of latitude and longitude. It was also not very far from this site, where the much known battle between Alexander and Porus was fought on the banks of the River Jhelum.

While the monuments stand out prominently, the **Takht-e-Babri,** Emperor Babar's throne, and the **Kallar Kahar,** literally meaning Salt Lake no less are important in history and for holiday retreat respectively.



Closer view of Maqbra Hukiman

4. Jhelum

The district or Jhelum forms the southeastern part of the Shumali Punjab. The Rawalpindi district lies on its north while river Jhelum forms its boundary, and that of the region, on east and south across which lie Azad (Freed) Kashmir and districts of Gujrat and Sargodha respectively. Towards its west is situated the district of Chakwal. The total area of the district is 3,587 square kilometres and it supports a population 0.937 million persons, according to the 1998 census. It comprises following three tehsils:-

Jhelum

1. Jhelum, 2. Sohawa, and 3. Pind Dadan Khan.

The climate of the district is hot in summer and cold and dry in winter. The average annual rainfall is 880 mm. The temperature during the winter season remains between 8°C to 20°C which shoots up to 42°C during summer. The climate and soil conditions are not as suitable for agriculture as they generally are for industrialisation.

The district, especially its part consisting of the Salt Range, is literally littered with antiquity. There are Hindu period temples, Buddhist remains and Muslim period monuments to give the Jhelum district a unique status as far as cultural heritage is concerned.

Suhail Gate, Rohtas Fort

Rohtas Fort. A part of fortification and inner side of Shishi Gate

The Kahan by the Rohtas Fort.

Suhail Gate, from inside Rohtas Fort

Khwaskhani Gate, Rohtas Fort

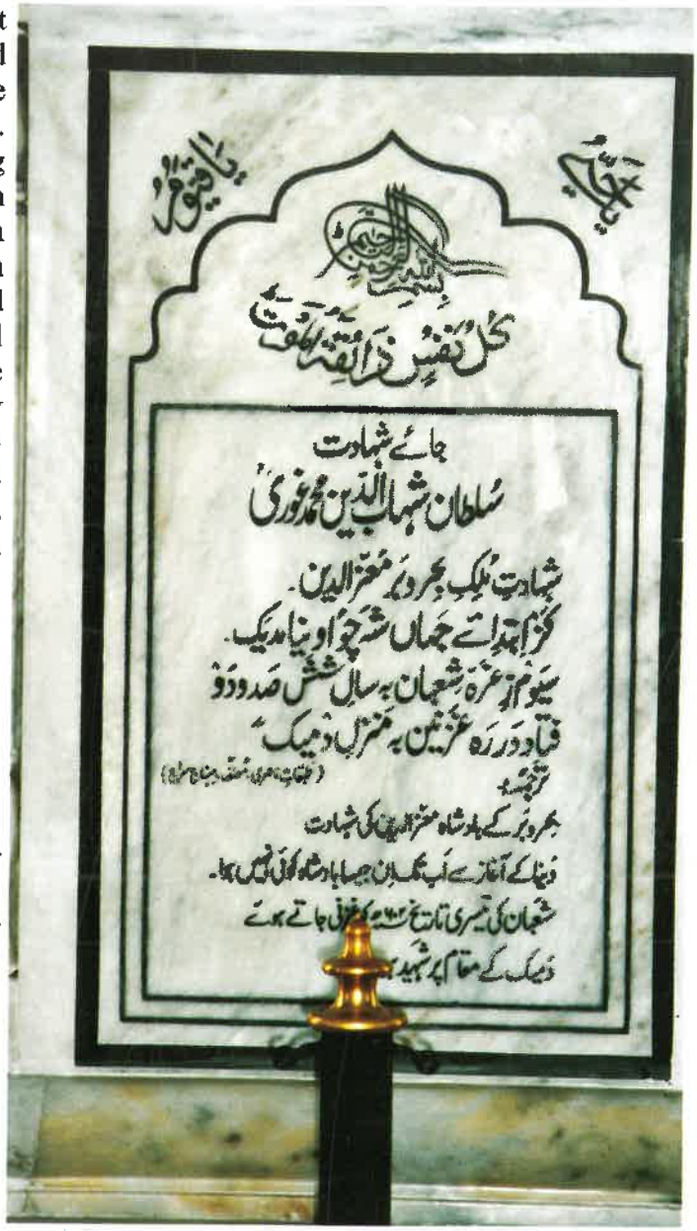
Modern Bridge to Rohtas Fort Named after Sher Shah Suri

Mangla Lake

The famous **Rohtas Fort** was built by Sher Shah Suri in 1542 mainly to ward off the threat of a possible re-entry of the fugitive Emperor Humayun from this side. It stands majestically on the hill overlooking the Kahan River some12 kilometres from the district headquarters town. Irregular in plan, the Fort is divided into two main zones: the northwest quadrant, separated from the rest by an inner wall. The total length of the fortification, which follows the contours of the hill, including the subsidiary wall dividing the Fort into two, is about 5 kilometres. This wall has as many as 68 massively built bastions and three baolies (stepped-wells) to provide the occupants with life-sustaining commodity of water.

The huge fortification wall has 12 accesses through gates named as Sohail. Shah Chand Wali, Kabuli, Shishi, Langarkhani, Talaqi, Mori or Kashmiri, Khwaskhani, Gatali, Tulla Mori, Pipal Wala and Sar Gate. There is a small but handsomely sober building of the Shahi, or Royal, Mosque in the western most part of the Fort.

Probably added during the reign of Emperor Akbar, the Haveli of Man Singh stands on the highest spot also in the western portion of the Fort. The Haveli is a perfect specimen of Hindu architecture though survives only partially. The Fort stands inscribed on the World Cultural Heritage List of UNESCO, since 1997, with the exclusive efforts of Ihsan H. Nadiem, then Director of Archaeology, Northern Circle.



Inseription at the spot where Sultan Ghori was martyred

The site of the camp where Sultan Shahabud Din Ghori was attacked and killed also lies in this district. Muizuddin, better known as Shahabuddin Ghori, a Turkish chieftain from the narrow, impoverished valley of Ghaur, southeast of Herat in Afghanistan, is celebrated for his invasion and mastery of the northern part of the South Asia Subcontinent. The place lies near the nondescript village of Dhamiak, lying amid a wearisome tangle of narrow and meandering gullies, some ten kilometres towards northeast of Sohawa, off the G. T. Road. Here now stands a shining new mausoleum over his grave. The grave till some time back had no pretensions to offer but with the personal efforts of Dr. Abdul Qadeer Khan, the famous nuclear scientist of Pakistan, a tomb worthy of the name of the great Sultan has recently come up. Completed during the 1990s, it is now a rendezvous of not only the historians and keen students of history but general tourists who are attracted to the place to pay their last homage to the martyred king.

Tomb of Sultan Ghori at Dhamiak

Water being discharged from Mangla Dam

A Mughal period building turned mosque in Jamal Sar

A few kilometres west of this spot, at Jamal Sar, is small but ancient mosque in all probability going back to the Mughal period. A part of it stands renovated, as the building is still a living worship-place. A water lakelette, or a natural reservoir, with all its beautiful old trees in its vicinity fulfils the requirement of the obligatory ablution before saying the prayers.

5. Mianwali

The district of Mianwali lies at the westernmost limits of the Balai or Shumali Punjab and makes the area where the river Indus descends to the plains of Punjab. It is bounded by district Attock on northeast, Chakwal and Khushab districts on east and Bhakkar on south. It is delimited by the NWF Provincial boundary on its west and northwest. The Indus flows across the district from north to south. Three branches of the Thal Canal emerging form Jinnah Barrage on river Indus near Kalabagh irrigate the vast areas. Another canal called Chashma Link Canal connects the river Indus with the river Jhelum through Chashma Barrage.

The district headquarters and the main town in the district, Mianwali, grew out of a hamlet founded by a holy man called Mian Ali (Mian being the title of respects).

The district spreads over an area of 5,840 square kilometres and sustained a population of 1.057 million souls in 1998. It comprises of the following three tehsils:-

1. Mianwali, 2. Isakhel, and 3. Piplan.

The district has extreme hot and cold climate. The maximum temperature during the summer shoots up to 51°C while the minimum temperature recorded in winter is as low as 2°C. The average rainfall in the district is about 250 mm.

In the districts, at the place known as **Wan Buchhran** is located a Baoli (Stepped Well) of the period of Sher Shah. Though the long flight of steps does not have any covering upto some 25 metres yet the well portion has been provided with an arched roof surmounted by a dome. The unusual feature of two minarets guarding the entrance is not seen in any other baoli either of Pathan or Mughal period.

ii) Markazi or Central Punjab

6. Sargodha

The district of Sargodha is bounded on the north by Jhelum district on the east by Chenab river beyond which lies the districts of Mandi Bahauddin and Hafizabad. On its south is the district of Jhang while towards west lies Khushab district, separated by the Jhelum River.

The city is a rail junction and trade center for an irrigated area producing grains, cotton, citrus fruits, and oilseeds. Industries include engineering plants, a steel mill, and cotton, rice, flour, and oilseed mills.

District Sargodha has an area of 5,854 square kilometres with a population of 2.666 million souls in the 1998. The district comprises of the following five Tehsils:

1. Sargodha, 2. Bhalwal, 3. Sahiwal, 4. Shahpur, and 5. Sillanwali.

The topography of the district is formed by plain though there are a few small hills along the Sargodha-Faisalabad axis. The district has extreme hot and cold climate. The maximum temperature touches the 50°C mark in summer while the minimum temperature recorded is as low as freezing point in the winter.

The three temples built in Kashmiri architectural style, stand inside the old **fort in Amb.** One of them is considerably large monument while the other two present less monumental structures. This ensemble of Hindu temples date back to the 9th/10th centuries . Another Hindu temple also originating in the 9th/10th centuries is situated close to Sodhi Zerin. Its building style also agrees with the other Hindu temples found in the Salt Range and following the Kashmiri style.

7. Mandi Bahauddin

District Mandi-Bahaudddin is bounded on the northwest by the river Jhelum, on the southeast by the river Chenab, which separates it from Districts Gujranwala and Gujrat, while on its southwest lies the district of Sargodha. District Mandi-Bahauddin is spread over an area of 2,673 square kilometres while the population of the district in the 1998 census was 1.161 million heads. The district is comprised of the following three tehsils:-

1. Mandi-Bahauddin, 2. Phalia, and 3. Malakwal.

Mandi Bahauddin has an extreme type of climate, which is hot in summer and cold in winter. During peak summer the day temperature may rise to 45°C, while in the winter months the minimum temperature could fall below 2°C. The average rainfall in the district is just 50 mm.

Among the heritage sites in the district is the tomb of Sheikh Ali Baig in the village **Hailan** of the Phalia tehsil. The monument is octagonal in plan with four arched openings, a very unusual feature. It is constructed on a raised platform with four corner turrets. There is an inverted lotus depicted on the top of the dome, which also had a finial in its original planning. There used to be three graves inside it but one is missing now. The central grave is built in country brick masonry, while the cenotaph is of buff sand stone, which is profusely decorated with Quranic verses, names of the four Pious Caliphs and floral patterns. The tomb is embellished in the interior with ghalibkari and Quranic verses.

8. Gujrat

It is bounded on the northeast by Jammu and Kashmir, on the northwest by the river Jhelum, which separates it from the Jhelum district. On the east and southeast sides the river Chenab makes the boundary with the districts of Gujranwala and Sialkot. On its west lies the Mandi Bahauddin district. The Gujrat district is spread over an area of 3,192 square kilometres and counted 2.848 million heads in the census of 1998.

The district comprises of the three tehsils as follows:

1. Gujrat, 2. Kharian, and 3. Sarai Alamgir.

Gujrat: View of city from the Fort

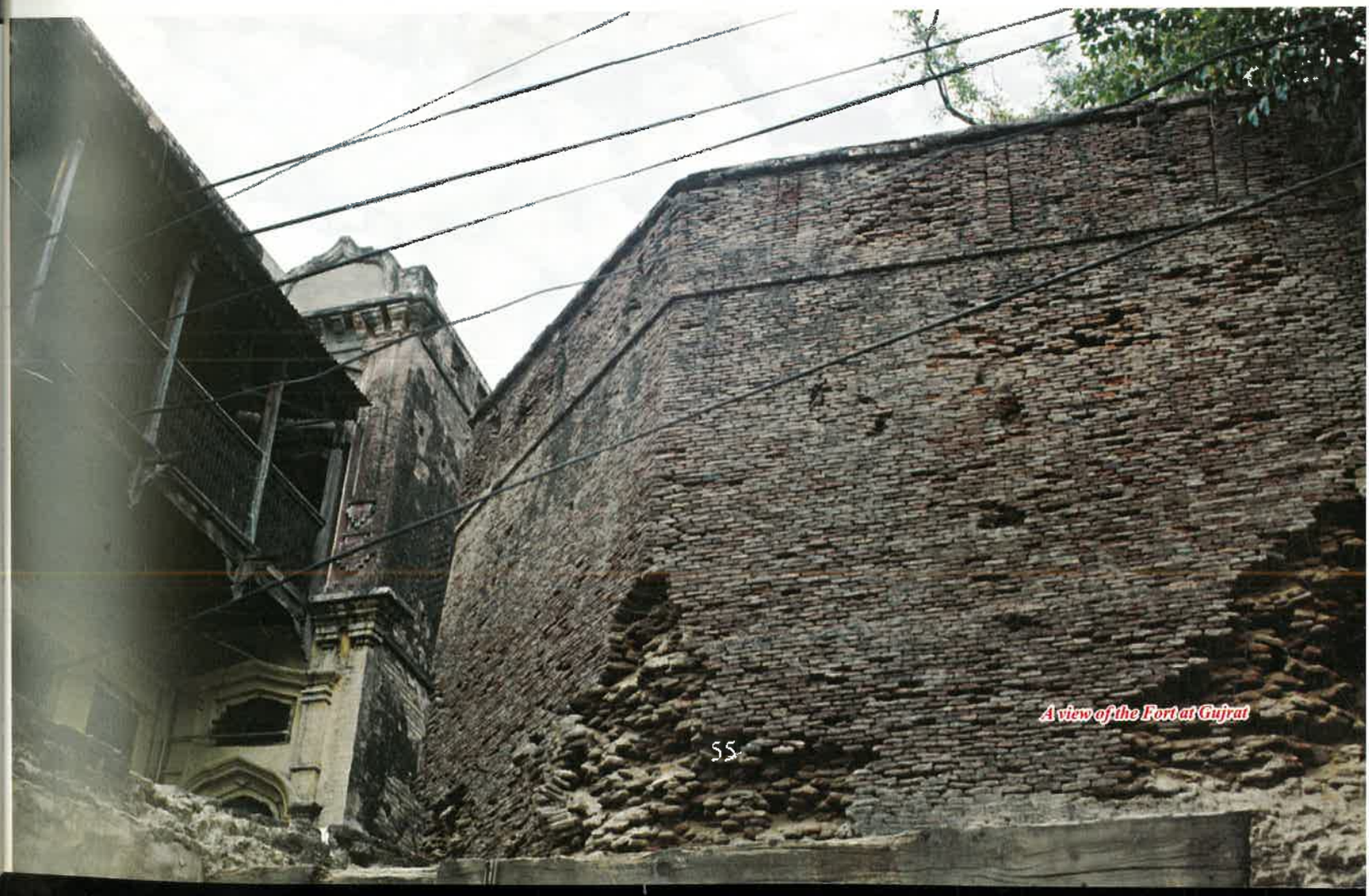
This district has moderate climate, which is hot in summer and cold in winter. During peak summer, the day temperature shoots up to 45°C, but the hot spells are comparatively shorter due to proximity of the Kashmir Mountains. The winter months are very pleasant though the minimum temperature may fall below 2°C. The average rainfall on the Kashmir border is over 100 cm, at Kharian it is 75 cm, at Gujrat 67 cm and at Dinga 50 cm.

The district town of Gujrat, which once stood by the River Chenab, is now some 15 kilometres away from it. Due to its strategic location on the main highway between Jhelum and Lahore it has seen many ups and downs in its long history. Being of considerable antiquity, the city is said to have been called as Hairat. The region of Gujrat thus was named as 'Hairat Des' or the country of wonder. Tradition says that it was founded by a Surajbansi Rajput called Bachan Pal, who had migrated from the Lower Gangetic Doab and settled here. He named it as 'Udenagri' which meant 'everlasting' or 'sweet-smelling town'. Though on the ground nothing of that period could be found today yet recovery of a statue of Buddha at considerable depth on excavations in its heart suggests its existence during the Buddhist period in the northwest of the South Asia Subcontinent.

According to some scholars Gujrat town 'existed prior to Alexander's invasion in 326 BC'. It does not appear in legends for a considerable time afterwards. It is said to be under the rule of Raja Gopat who founded another city some eleven kilometres away. This city was known as 'Kula Chor' and, being very prosperous, was of considerable dimensions.

When the region fell under the control of Raja Salivahan or Salbahan of Sialkot, a lady of his house founded a city here, which was named after her as 'Kurjan Nagri'. It was thus a Hindu city enjoying much prosperity for considerable length of time before it fell before the armies of Mahmud of Ghazna during his sixth invasion of the Subcontinent. He plundered the city and left it in a ruined state.

Cottage industry



A view of the Fort at Gujrat

Another city seems to have sprung up on its ashes, which is recorded to have been destroyed in 1303, during the onslaughts of the Mongols in the reign of Ala-ud-din Khilji. The city does not appear in the annals again till the time of Emperor Akbar the Great. The Mughals had no stronghold in this area which was the centre of considerable tension between the Gujars and Jats over the land for cattle-grazing rights. The Emperor decided to establish a power point here to control both the tribes and keep a check on the country. On his second march to Kashmir in 1582 when he passed through this area he selected for the fort the site of the ruined city, a mound about 12.5 metres higher than the surrounding land. This would serve his purpose of settling permanently the dispute between the Gujars and Jats while also facilitate effective control over the region.

In addition to the **fortification wall,** Emperor Akbar also built here a Haveli (mansion), a baoli (stepped-well) and a Hammam (Turkish bath). The construction of the fort and the public-facility buildings was carried out under the supervision of Dianath Rai and Wazir Khan.

In 1605 the rebellious Prince Khusrau was captured on the bank of the Chenab near Gujrat and handed over to the Emperor Jahangir. Later, Shah Jahan is recorded to have visited this place in 1634 when he stayed here for some time. It was during the period of this Emperor that the famous saintly personage, Pir Shah Daula, made Gujrat his residence. He is also credited with building tanks, wells, mosques and bridges in the area. As the population of the town had overgrown, it spilled over and residential buildings were also built outside the fort. Shah Daula thus built his khanqah (hermitage) on the southeastern side of the fortified town.

During his reign, Emperor Aurangzeb Alamgir is also mentioned as staying at Gujrat several times while on his marches to or from Kashmir. The peace, tranquillity and prosperity of the town of Gujrat were disturbed when Nadir Shah ravaged and looted it in 1738. The area was overrun by the Gakkhars from its northern country under their chief, Sultan Mukarrab Khan, who established himself at Gujrat in 1741. Gujrat being on the way, the armies of Ahmad Shah Durrani while on marches to and from Kabul saw much unrest during the period from 1748 to 1761.

Akbar period baoli in side Gujrat Fort

The much decayed fortification wall was restored or rebuilt by the Sikhs who possessed it during their early days of rising to power in Punjab. Shah Zaman stormed it twice but the Sikhs were able to repel him without his taking the fort. After seeing minor turmoil it also witnessed its besieging by, and later murder of the father of Ranjit Singh. After occupying the throne at Lahore in 1799, Maharaja Ranjit Singh invaded Gujrat twice, finally occupying it in 1810.

Chillianwala

In 1846 Gujrat came under the supervision of the British officials. After two years, a series of skirmishes occurred here. It was within the borders of this district that the final struggles of the British, the battles of Chillianwala (near Kharian) and, thirty-nine days later, at Gujrat took place. The district then, as also the remaining Punjab, passed under British rule.

Among the features of the **Gujrat Fort,** which still survive, are some portions of the fortification wall along with bastions, Akbari Hammam, Akbari Baoli etc.

The Hammam still has its four-room set with entrance lobby and the space for firing of the fuel. It was in working order till very recent times. The Baoli, which was built by Emperor Akbar along with the Fort at a cost of 10,000 rupees is also situated inside the Fort near the Kabuli Gate. It is built on the north-south axis, steps descending to the water level from the southern side. The well, built with the Baoli, is accessed from the higher level, probably for the convenience of the residents of the area. The flight of steps of the Baoli descends in three stages, with a total depth of over 22 metres from the top.

In addition to the Baoli inside the Gujrat Fort within the modern city, two more Baolies of the period of Sher Shah Suri existed in the Kharian Area. It is though pity that none of them is now in recognisable state.

Near the **Chillianwalla** village, in Kharian tehsil, now stands an obelisk within the perimeter of Christian Cemetery, locally known as Gora Qabristan. It was built in memory of those British who were killed here on the D-Day of January 13, 1849, when the myth of invincibility of the British fell apart at the hands of the Sikh army, though eventually defeated with the nature coming to the formers' rescue.

Gujrat has also been made immortal as the locale of the legendary love-story of Punjab, Sohni and Mahinwal.

Sohni Mahinwal

9. Sialkot

The district of Sialkot lies in the northwesterly position of the Markazi Punjab. The district Headquarters City is believed to have been founded by one Raja Sul or Sala, the uncle of the Pandavas, whose heroic deeds are recorded in the Mahabharata. According to traditions his progenies ruled the region for the next 1,500 years when it was flooded and remained uninhabited for the next around 1,000 years. It was re-founded by Raja Salivahan or Salban, who built the fort and the city. It was he who gave it its present name denoting the Fort of Sia, probably after the name of his caste.

On its north lie the district of Gujrat and Jammu and Kashmir. Narowal falls on its northeast, while Gujranwala district is situated on its west. The Narowal district touches Sialkot at the southern limits.

Sialkot district is spread over an area of 3,016 square kilometres and sustained a population

of 2.723 million heads in 1998. It comprises of following three tehsils: 1. Sialkot, 2. Daska, and 3. Pasrur

The climate of the Sialkot district is hot and humid during summer and cold during winter. June and July are the hottest months. The maximum temperature during winter may drop to 4°C. The land is generally plain and fertile. Because of its closeness to the Sub-Himalayan region it has a good average of annual rainfall of 1,000 mm.

It has an elaborate irrigation system as nature has endowed it with plenty of water. It is watered on two sides by two of the great rivers of Punjab - Ravi and Chenab - which draw their supplies from the snows of the central ranges of the Himalayas. In addition, it receives from the lower hills numerous smaller streams, which practically depend on the rainfall. Some of these, especially the Aik and the Degh, which are particularly destructive in the foothills at the time of their swelling, are of immense value as fertilising agents in the southern parts of the district.

The city is a rail junction and a major trade and processing centre. A variety of light manufactures, including bicycles, surgical instruments, and sporting goods, are produced here. It is one of the chief-exporting cities of Pakistan with a large Dry Port to serve the purpose.

The chief points of interest are i) the **shrine of Guru Nanak,** founder of the Sikh religion, ii) a 12th-century **fort** and iii) **Iqbal Manzil,** the birthplace of the Poet of the East and the author of the Two-nation Theory for the independent British India.

The Shrine of Guru Nanak, known as **Gurdwara Bair Saheb,** was built at the spot where the Great Guru had halted, under a berry tree, on his sojourn via Jammu, and saved the city from the wrath of Hazrat Hamza Ghaus after making him round to pardon the people.

The Fort of Sialkot has played vital role on many an occasion in its history. Being unable to reduce Lahore in an invasion of Punjab in 1184 against the last of the Ghazanvides, Shahabuddin Ghori devastated the country and retired to Sialkot. Here at this place he repaired and strengthened the fort and left a garrison in it. After his departure to Ghazni, Sultan Khusrau Malik of Lahore, in alliance with the Gakkhars of the area, besieged Sialkot Fort, but was unable to capture it. Some time later, however, it seems to have fallen.

Iqbal Manzil, a building claiming no pretensions, is situated in Kashmiri Mohallah. The family of the Great Poet-Philosopher belonged to Kashmir and had migrated to Sialkot in the beginning of the nineteenth ccentury. They had first settled in Mohallah Khatikan but shifted to the building now named as Iqbal Manzil when his grandfather, Sheikh Muhammad Rafique, purchased it in 1861. In one of the rooms of this house Allama Iqbal was born on 3rd Zi'qad 1294 AH corresponding to 9th November, 1877. The building was converted into a house-museum cum library during the commemoration of his centenary year.

10. Narowal

The Narowal district is bounded on the north side by districts of Gujranwala and Gujrat district and the State of Jammu and Kashmir. The territory of India falls on its northeast, while Sialkot district is situated on its west. Shiekhupura district touches the Narowal district in the south. The district is spread over an area of 2,337 square kilometres with a population of 1.265 millions souls as recorded in the 1998 census. The district is comprised of the following two tehsils:-

1.Narowal, and 2. Shakargarh.

The district is hot and humid during summer and cold during winter. June and July are the hottest months. The Maximum temperature during winter may drop to 4°C. The land is generally plain and fertile. The average annual rainfall is about 1,000 mm.

11. Gujranwala

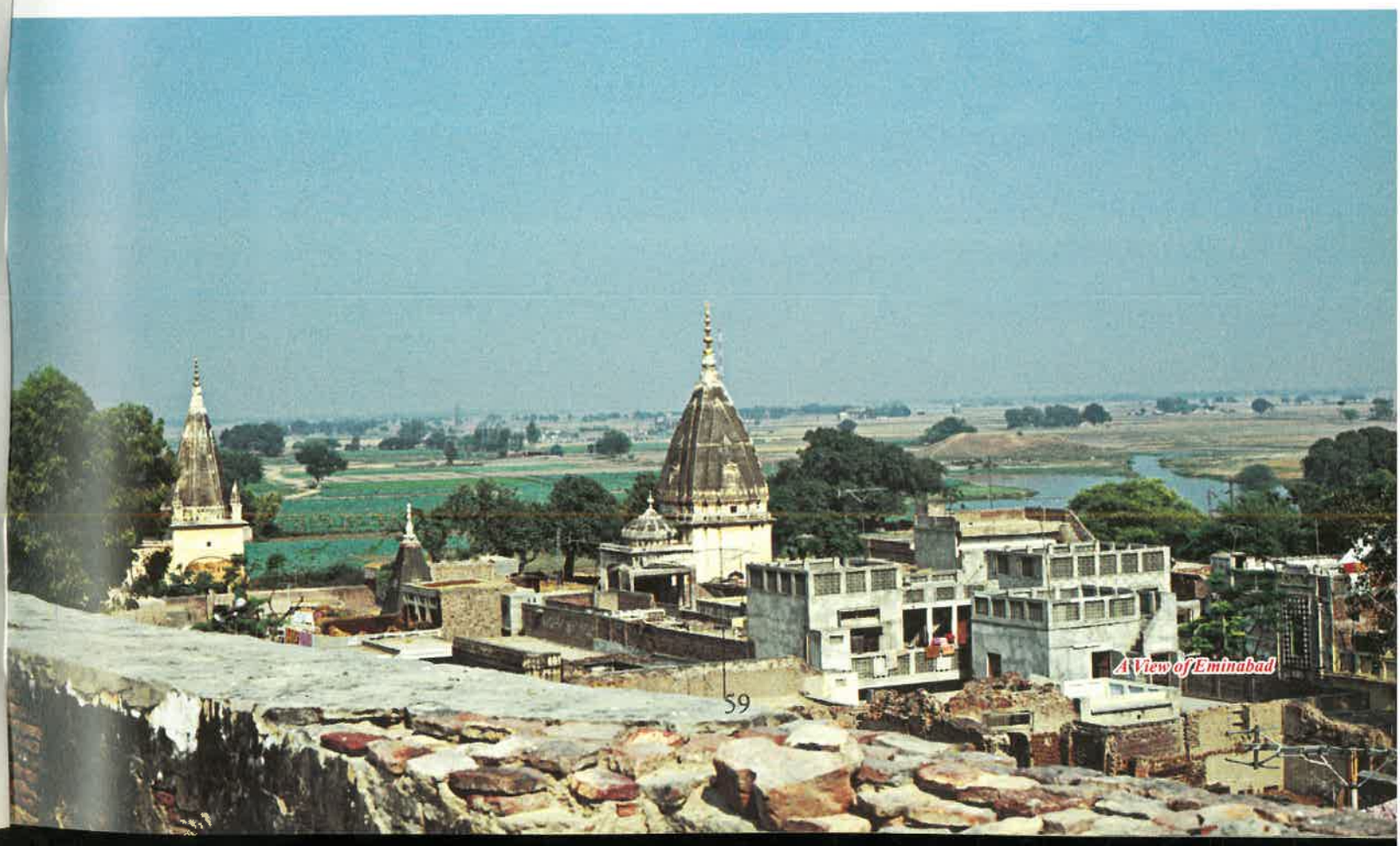
Gujranwala, lying in the northeastern Punjab, is situated on the main railway line connecting

Lahore and Peshawar. The Grand Trunk Road runs parallel to the railway line and passes through the centre of the city, mostly the old city being on the west and new settlements on the east. The Chenab River forms the northern boundary of the district. Beyond the river lie the districts of Gujrat and Mandi Bahauddin. It is bounded by the Sialkot district on the east while on the south and west lie the districts of Sheikhupura and Hafizabad respectively. Gujranwala district is spread over an area of 3,622 Square Kilometres and counted 3.401 million souls in the census of 1998. The district comprises of the following four tehsils:-

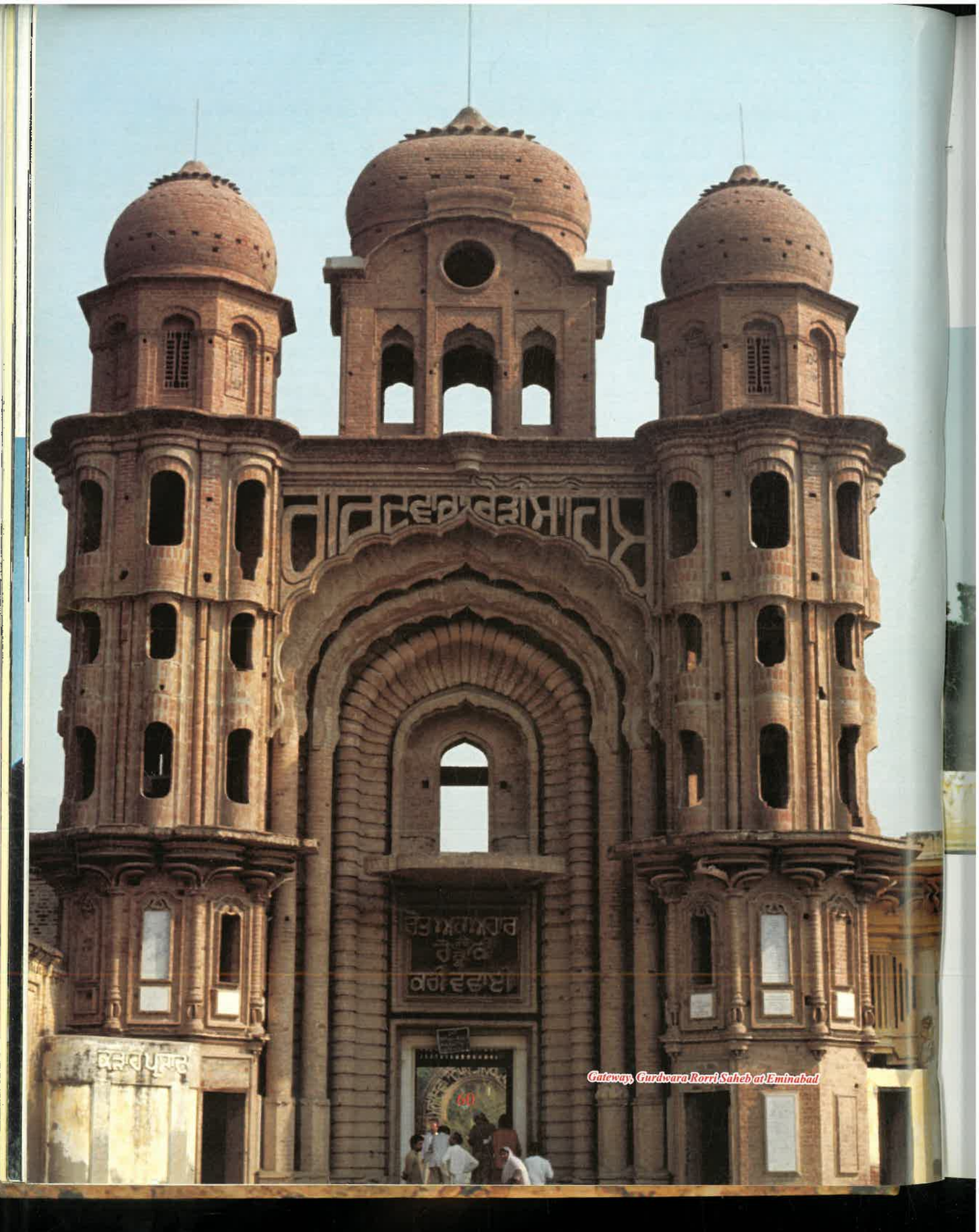
1.Gujranwala, 2. Kamoke, 3. Nowshera Virkan, and 4. Wazirabad.

The cultivation in the surrounding area is dependent upon canal irrigation. The main crops grown in the district are sugarcane, wheat, cotton, rice, barley and millet. An agricultural marketing centre, it is also a commercial and industrial centre manufacturing ceramics, iron safes, and copper, brass, and aluminium utensils. The early momentum to the fan industry has truly made it the hub of the production of electric fans, room air-coolers and air-conditioners. There are also rice and sugar mills and glassworks in the locality. Additionally, with the establishment of an industrial park, textile, silk, pipe fitting and tannery production have had their boost in production and are now major employers along with fan industry. The Gujranwala hydroelectric project generates power using the waters from the Chenab River.

The climate of the district is hot and dry during summer and moderately cold in winter. The summer season starts in April and continues till September. June is the hottest month with maximum and minimum temperatures ranging between 40°C and 27°C respectively. Relief is only provided by occasional dust storms. The winter season begins in November and lasts till March. January is the coldest month. The maximum and minimum temperatures during this month are 19°C and 5°C respectively. The monsoons set in July and continue till September. The eastern part of the district, being closer to the Sub-Himalayas, receives more rain. The average annual rainfall in the district is 888 millimetres. The area of the district is a flat strip of land running roughly east to west while the soil is alluvial and fertile.

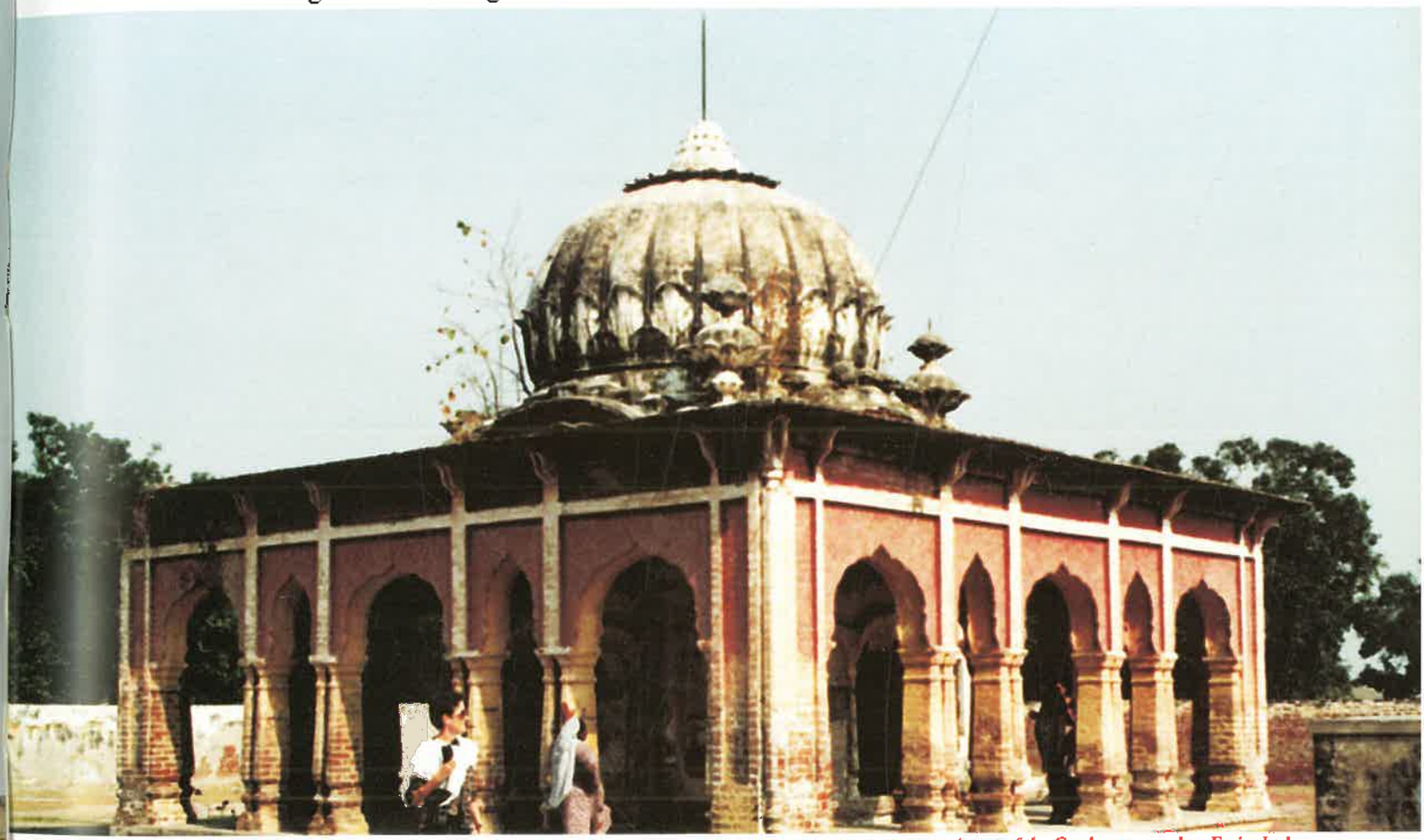


A View of Eminabad



Gateway, Gurdwara Rorri Saheb at Eminabad

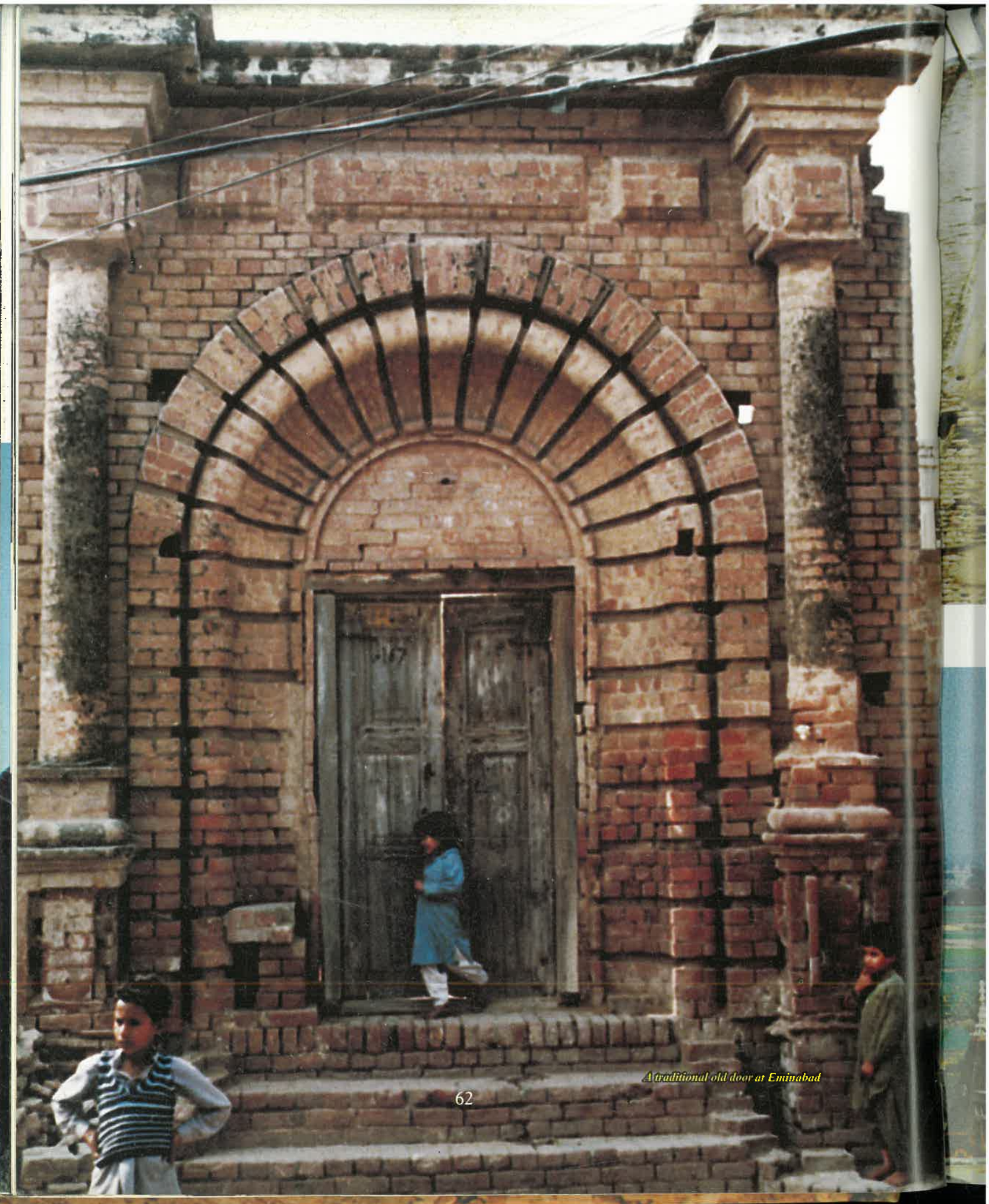
Historically, the city of Gujranwala, after which the district is known, was founded by a pastoral people called Gujars and during the early British raj, in 1867, it was incorporated as a municipality. The **birthplace of the Sikh ruler Ranjit Singh,** it remained his capital until he occupied Lahore in 1799. It contains a lofty cupola covering a portion of his ashes, together with the grave and **Maha Bagh,** named after his father Maha Singh. The name of this garden has since been changed to Jinnah Bagh. Historically, the city of Gujranwala, after which the district is known, was founded by a pastoral people called Gujars and during the early British raj, in 1867, it was incorporated as a municipality. The birthplace of the Sikh ruler Ranjit Singh, it remained his capital until he occupied Lahore in 1799. It contains a lofty cupola covering a portion of his ashes, together with the grave and Maha Bagh, named after his father Maha Singh. The name of this garden has since been changed to Jinnah Bagh.



A part of the Gurdwara complex, Eminabad

Within the limits of the district Gujranwala lie three of the important Gurdwaras (temples) of the Sikhs. They are found in the historic Eminabad town. The **Gurdwara Rorri** Saheb is located by a metalled road some one and a half kilometres from the town. Guru Nanak Saheb had stayed on the seat of pebbles (Rorri) at this place. It was from here that he was taken as a prisoner by the invading armies of Babar. A large pond and other buildings at the place make the Gurdwara more graceful.

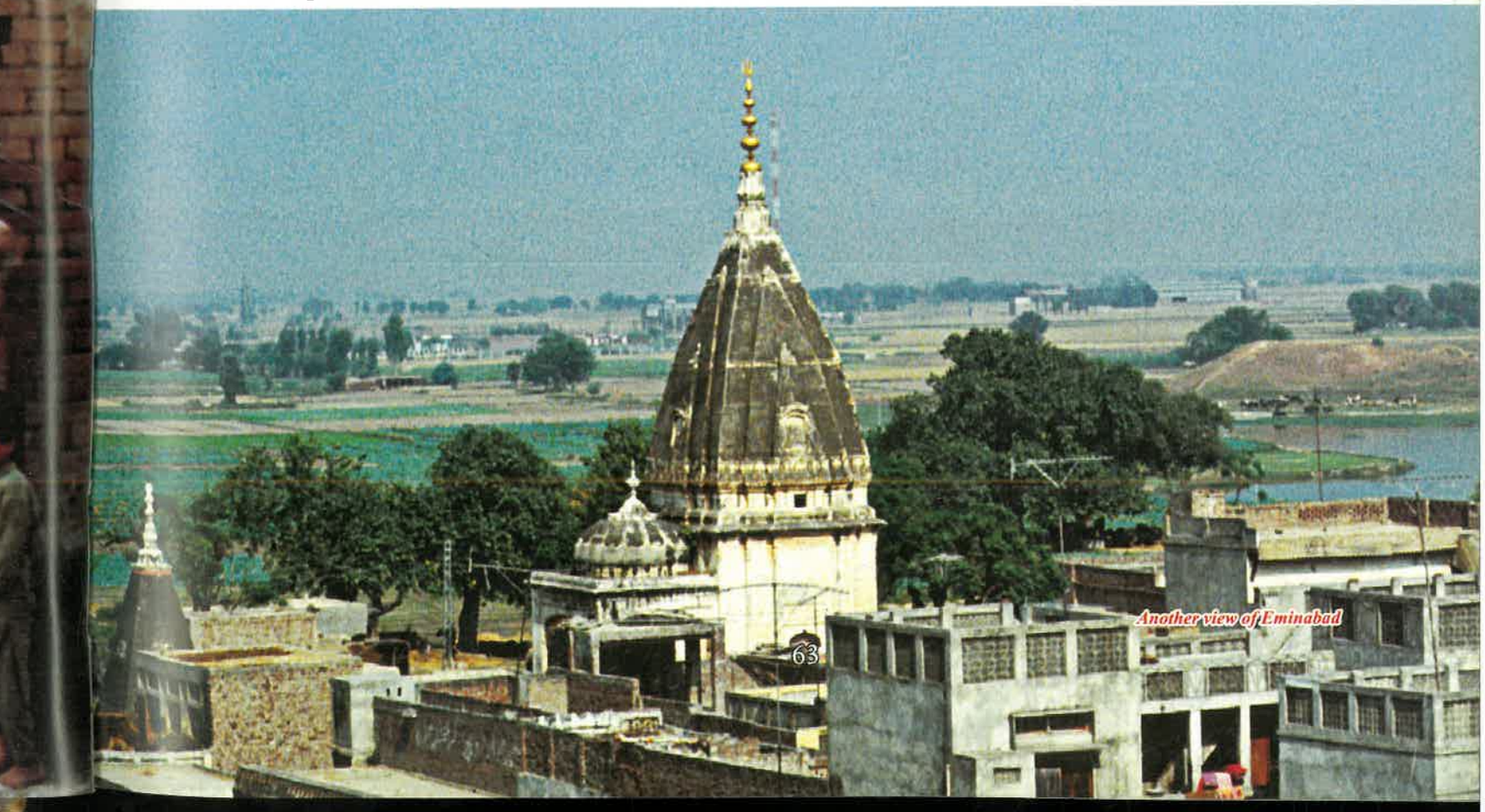
When the Guru had been taken prisoner, he was put to hard labour on a stone grinder (chakki). It is said that when the officials saw that the grinder was moving on its own, they reported the miraculous event to the Emperor, who, after talking to him set him, and on his requests thousands of others, free. The **Gurdwara Chakki Saheb** was built at the site where the Guru used to work on the stone mill.



A traditional old door at Eminabad

A Hindu period balcony of a house, Eminabad

There is still another Gurdwara in Eminabad. It is called **Gurdwara Bhai Lalu Di Khoi** (the temple of the well of Brother Lalu). As the Guru had stayed here, the house was made a Gurdwara.



Another view of Eminabad

Gurdwara Bhai Lalu di Khoi

12. Jhang

District Jhang is adjoined by Toba Tek Singh and Faislabad districts to the east, district Hafizabad to the northeast, district Khanewal on the south, district Sargodha on the north, district Khushab, Bhakkar and Layyah on the west. It is spread over an area of 8,809 square kilometres. The population of the district in 1998 was 2.834 million heads. It comprises three tehsils as below:-

1. Jhang, 2. Chiniot, and 3. Shorkot.

Jhang, to most known as Jhang Maghiana, the city consisting of twin towns, just east of the Chenab River, lies on the edge of the highlands overlooking the alluvial valley, while most of the district occupies the lowlands at its foot. It is connected by two roads and by the Grand Trunk Road with Peshawar and Lahore. Maghiana was founded by Megha, ancestor of the Maghiana Sials, while Jhang was originally founded in 1462 and re-established in 1688 after a flood destroyed the original settlement. The district town is a wool-collecting centre, with handloom industries; its manufactures include soap, leather, locks, and brass work. In Jhang is a government blanket-manufacture centre, and there are other textile industries as well. The twin towns constituted a municipality in 1867.

The area around Jhang is primarily agricultural. Irrigation by means of the Chenab Canal system is used to grow wheat and cotton. The climate of the district is hot and dry during summer and cold and dry in winter. The surface of the district presents three distinct levels i.e. sand dunes of Thal on the extreme west, low lying river valley in the centre and old Sandal Bar on the extreme east. The rivers of Jhelum and Chenab make their way through the district and Trimmu, with an elaborate Head-works, is the point of their confluence.

In the recent past the city began attracting the international eye because of it being the **birthplace of Abdus Salam,** the nuclear physicist of a very high calibre. He became the first Pakistani Nobel Laureate when he shared this honour with Steven Weinberg and Sheldon Lee Glashow in 1979 for Physics, for the work in formulating a theory that encompasses both the electromagnetic interaction and the so-called weak interaction of elementary particles.

The locale of the famous folktale, Heer Ranjha, is also set in this district. The **tomb of Heer,** the heroine of the love-tale, also lies here and is a rendezvous for tourists and many a follower of the heritage.

13. Hafizabad

The lately constituted district of Hafizabad lies on the southern side of the river Chenab, which forms its northern and northwestern boundaries. On the northwest it touches Mandi Babauddin. On its south lies Sheikhupura with Sargodha and Jhang districts on the west. On its east is situated the Gujranwala district. The district Hafizabad has a total area of 2,367 square kilometres. The population of the district was 0.883 million in the 1998 census. It comprises of two tehsils namely Hafizabad and Pindi Bhattian.

The climate of the district is hot and dry during the summer and moderately cold in the winter. Owing to the proximity of the hills its eastern part receives more rainfall than the western one. May and June are the hottest months with temperature rising up to 48°C. Monsoon starts usually from mid-July and continues till September. The soil is alluvial and fertile. It is a flat strip of land running roughly east to west.

14. Sheikhupura

The fertile district of Sheikhupura is bounded on the north by Gujranwala, on the northeast by Narowal, on the west by Faisalabad and on the east by Lahore districts. Its southern boundary is formed by district Kasur.

It is spread over an area of 5,960 square kilometres and sustains a population of 3.321 million heads according to the 1998 census. It comprises of the following four tehsils:

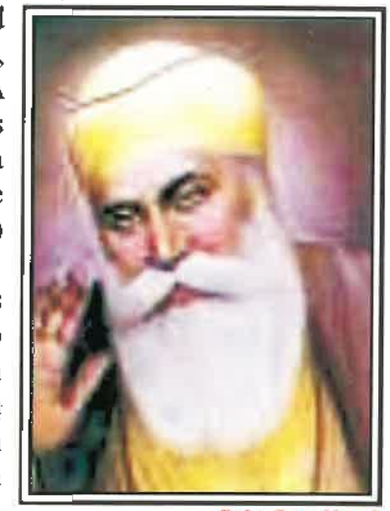
1. Sheikhupura, 2. Ferozewala, 3. Nankana Saheb, and 4. Safdarabad

Sheikhupura: General view of Town from Fort

The climate of the district is subject to extreme variations. From the middle of December to the middle of March the air is very damp or cold and light to moderate rain falls at intervals. The season of the winter rains is followed by a spell of very pleasant weather. In April the temperature rises fast and the two successive months are very hot. Towards the end of June Monsoon conditions appear and during the following two and a half months spells of rainy weather alternate with intervals of sultry oppressive weather. The average rainfall in the district is about 635 mm.

The upland or the Bar in the northwest, in the natural condition, is a level prairie, thickly dotted over with a stunted under-growth of bush jungle. The Bar Soil is popularly known as Missie. The low land along the river Ravi has light loam. The central portion, which is the Deg Valley, has stiff soil. Stiff soil is either Rohi or Kallarathi depending on the salt (kallar) contents.

It was in this district that the founder of the Sikh religion, and the first of their ten Gurus or prophets, was born here on 15th April, 1469 in the village of Talwandi, now named as Nankana Saheb. A Gurdwara known as Gurdwara Janamasthan (the birthplace) was built at the spot. The present building was constructed by Maharaja Ranjeet Singh in 1819-20. The place is extremely sacred with the Sikhs and a holy rendezvous for innumerable Yatrees (pilgrims) from all over the world.



Baba Guru Nanak

There is another Gurdwara in Nankana Saheb, which is known as Balila. The shrine is the place where Guru Nanak used to play as a child. Still another Gurdwara known as **Patti Saheb** lies in the vicinity of the Gurdwara Balila. This was the spot where Guru Nanak was sent to learn Hindi from Pandit Gopal Das, then to learn Sanskrit from Pandit Brij Lal and, at the age of thirteen, to learn Arabic and Persian from Maulana Qutbuddin.

View of baradari, gate and water tank as looked from Minar

A general view of Hiran Minar from Pavilion

There in the same town of Nankana are also located Gurdwara Kiara Saheb and **Gurdwara Mal Ji Saheb.**

The district headquarters town, Sheikhupura, nearly 40-kilometre northwest of Lahore, itself is an historic town. It was a pargana of the Beth Jalandhar Doab during the reign of the Mughal Emperor Akbar. It, however, appears as Sheikhupur in the annals recorded by his historian, Abu'l Fazl. Another contemporary chronicler mentions that the town was named after Prince Salim, later to ascend throne as Jahangir, who was affectionately called "Sheikhu Baba" by his father, Emperor Akbar. In the Tuzuk-e-Jahangiri Emperor Jahangir himself refers to it as Jahangirpura and Jahangirabad. The Imperial Gazetteer of the British ascribes the name Sheikhupura having been derived from Dara Shikoh, the grandson of Jahangir, who remained governor of Lahore for some time.

About ten kilometres from the town lies a hunting resort, now known as **Hiran Minar.** A beautiful pavilion, baradari, stands in the centre of a large tank with a majestic tower rising almost by the side of the tank on its western side. Both the buildings were constructed at the command of Emperor Jahangir, and date back to 1607 and 1620 respectively. Jahangir mentions in his Tuzuk that the minar (tower) was built at his order at the head of the grave of an antelope called Mansraj, a very dear pet of the King.

The grave of the antelope, Mansraj, and inscription mentioned in history, are no more traceable. However, the excavations carried out in 1966 to clear the base of the minar to undertake conservation work did yield a slightly damaged head of an antelope in red sandstone. This could possibly be the effigy of Mansraj buried at the order of Emperor Jahangir.

On the east of the stately tower is a large tank having, in the centre, an octagonal platform with a low parapet on all sides, and approached through a brick-built causeway. Over the platform, on a similar plan, stands a beautiful two-storyed pavilion with an open octagonal pavilion at the top. Originally an elaborate system ensured water storage from more than one source.

A closer View of Hiran Minar

Shiekhupura Fort

Sikh period haveli inside Fort

A **brick Fort,** which does not lay any claim to extra-ordinary grandeur, lies on the southern side of the town of Sheikhupura, after whose name it is known. It is located on the artificially raised ground, some 3.5 metres higher than area around it. In its present state it cannot say to be entirely representative of the Mughal architectural style. Most of the structures lying inside the fort represent mainly the local building traditions, chiefly of the unorthodox Mughal and Sikh creations of the subsequent phases. They have further been disturbed with frequent improvisations by the British during the raj to suit their requirements.

One of the frescoes on the walls

Although there is no recorded account yet scholars are of the opinion that it was built along with the Hiran Minar during Jahangir's second regnal year in 1607.

According to some scholars the excellent wall paintings in the distinctive Kangra style found in the parlour and in the two chambers at the first floor of the haveli, could possibly be attributed to the good taste of Rani Nikayan.

After the Sikhs, the British used the Fort for a brief interval as a prison to encamp Maharaja's last queen, Mai Jindan. It was then used as the administrative headquarters of the Gujranwala district from 1849 to 1851. However, on transfer of the district headquarters to Gujranwala town it was left to serve for some time as military outpost. After the bifurcation of the administration, a new district of Sheikhupura was created in 1918. It thus passed on to house the police headquarters of the newly created district.

After independence from the British in 1947 it was briefly used by the immigrants from Indian Punjab and later by encroachers from whom it was wrested and handed over to the Government of Pakistan as a protected monument.

15. Faisalabad

Originally settled as Chenab Colony on the introduction of the canal system, the Faisalabad district is bounded on the north and west by Hafizabad, Jhang and Toba Tek Singh districts respectively. In the east it touches Sheikhupura district and in the south it is bounded by the river Ravi, across which lies the district of Okara. The district is presently spread over an area of 5,856 Square kilometres with the population count recorded as 5.430 millions in the 1998 census. It comprises of the following six Tehsils:-

1. Faisalabad City, 2. Faisalabad Saddar, 3. Samundri, 4. Jaranwala, 5. Tandlianwala, and 6. Chak Jhumra.

The district headquarters town was founded in 1890, and named Lyallpur after Sir Charles James Lyall, lieutenant governor of Punjab. It became headquarters of the Lower Chenab colony and in 1898 was incorporated as a municipality. The district, with an area of 9,106 square kilometres (3,516 square miles), was constituted in 1904. It was renamed in1979 as Faisalabad, after the name of the then King of Saudi Arabia, Shah Faisal As-Saud.

It consists of a fertile plain of the Rechna Doab, the area lying between the Chenab and Ravi rivers. Almost the entire district is dependent on the irrigation by the Lower Chenab Canal.

The chief crops are wheat, cotton, and sugarcane. The city, the district headquarters, is a distributing centre, centrally located in the Punjab plain and connected by road and rail with Multan and Lahore and by air with Lahore, Islamabad and Karachi. It is also famed for textile and hosiery industries. Other industrial produce of the district include chemical fertiliser, synthetic fibres, drugs and pharmaceuticals, canned products, ghee (clarified butter), oil, soap, sugar, and flour. It is also a wholesale market for cloth and grain. It houses the Agricultural University (established as West Pakistan Agricultural University in1961), the very first agricultural institution of higher learning in the country.

The district has extreme hot and cold climate. The maximum temperature during the summer touches 48°C while the minimum temperature recorded is 4°C. The monsoons visit the area from July to September, while winter rains occur during January to March. The average rainfall in the district is about 400 mm. The soil is fertile but some areas are affected by salinity and water logging.

Closer view of clock tower

Some of the areas of the district present a number of innovative feats, thanks to the ingenuity of Sir Ganga Ram, one of its illustrious inhabitants before partition. He had founded the village of Gangapur in the district where he set up a horse-propelled rail over a stretch of some ten kilometres, connecting Gangapur with Buchiana Railway Station, above 100 kilometres from Lahore on the Lahore-Sheikhupura-Shorkot line. The innovative means of transport served not only a single village but also so many others on the way. It is though pity now that nothing much of such a useful project now remains. The rail lines have been removed from most of the places and the stables for the

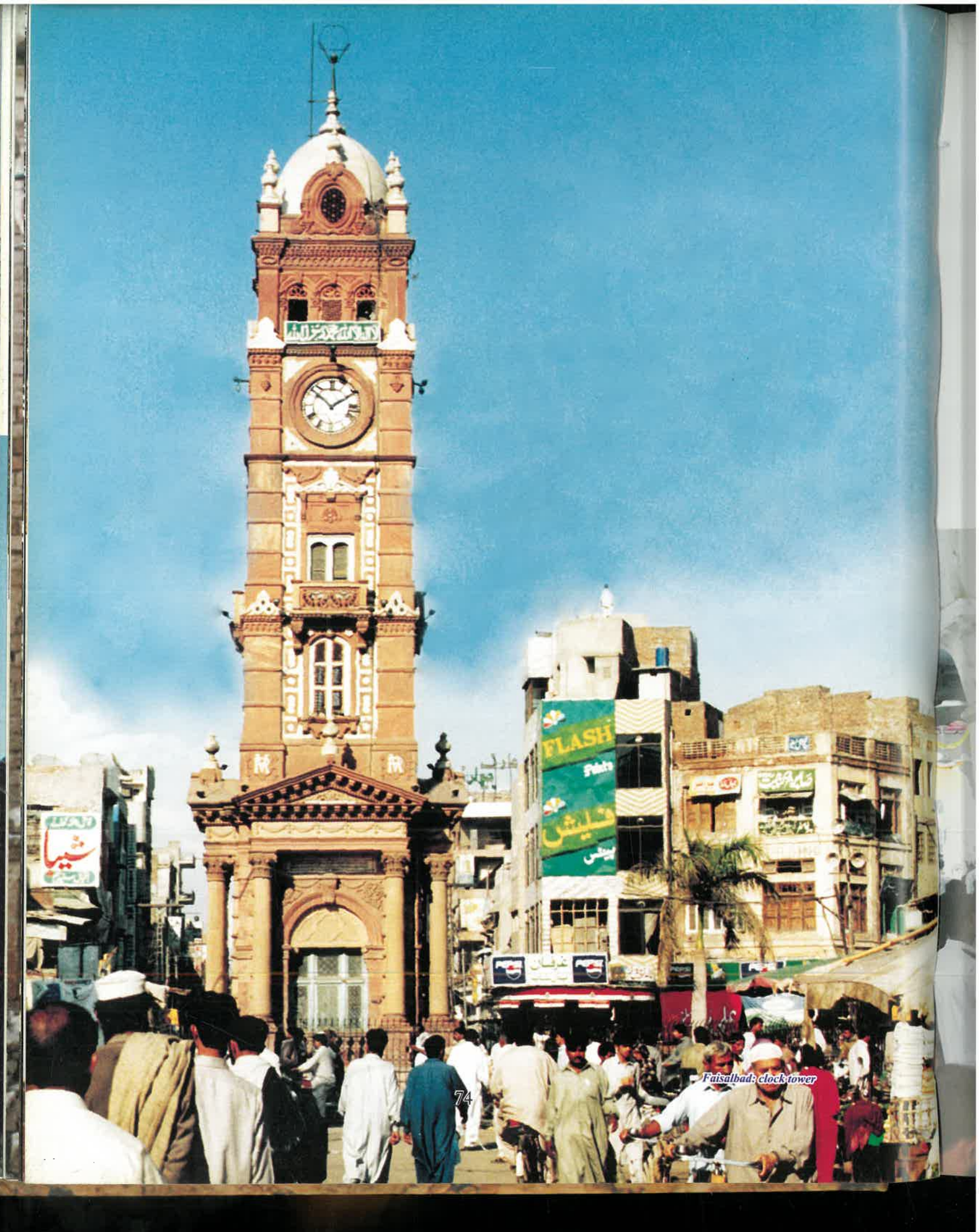
horses turned into junk stores.

He was also responsible for introducing Water Supply System for his village. Imagine having running tab water in a remote Punjab village in those days of the early twentieth century - a feat, which could not be accomplished even in smaller towns for a long time to come.

Sir Ganga Ram had also served Punjab with his premier Lift Irrigation System. He was granted landed property spread over many kilometres in this district while he also owned urban property in Lahore city, including Ganga Ram Mansion on the Mall. His also credited with the setting up a Hospital still known after his name as Sir Ganga Ram Hospital, now attached with the Fatima Jinnah Medical College.

A trolly of horse propelled railway

Terminal of the horse propelled railway



Faisalbad: clock tower

16. Lahore

The Lahore District comprises the city of Lahore and its suburbs. It is also called as 'Data di nagri' (town of the "Bestower") with reverence due to the presence of the last resting abode of Data Ganj Bakhsh. The Ravi River flows on the north and northwest sides of the district across which lies the district of Sheikhupura. It is delimited by district Kasur on the south and Indian border on the east and northeast. The district is spread over an area of 1,772 square kilometres with a total population of 6.319 million heads as per census of 1998. It comprises of the following six towns:

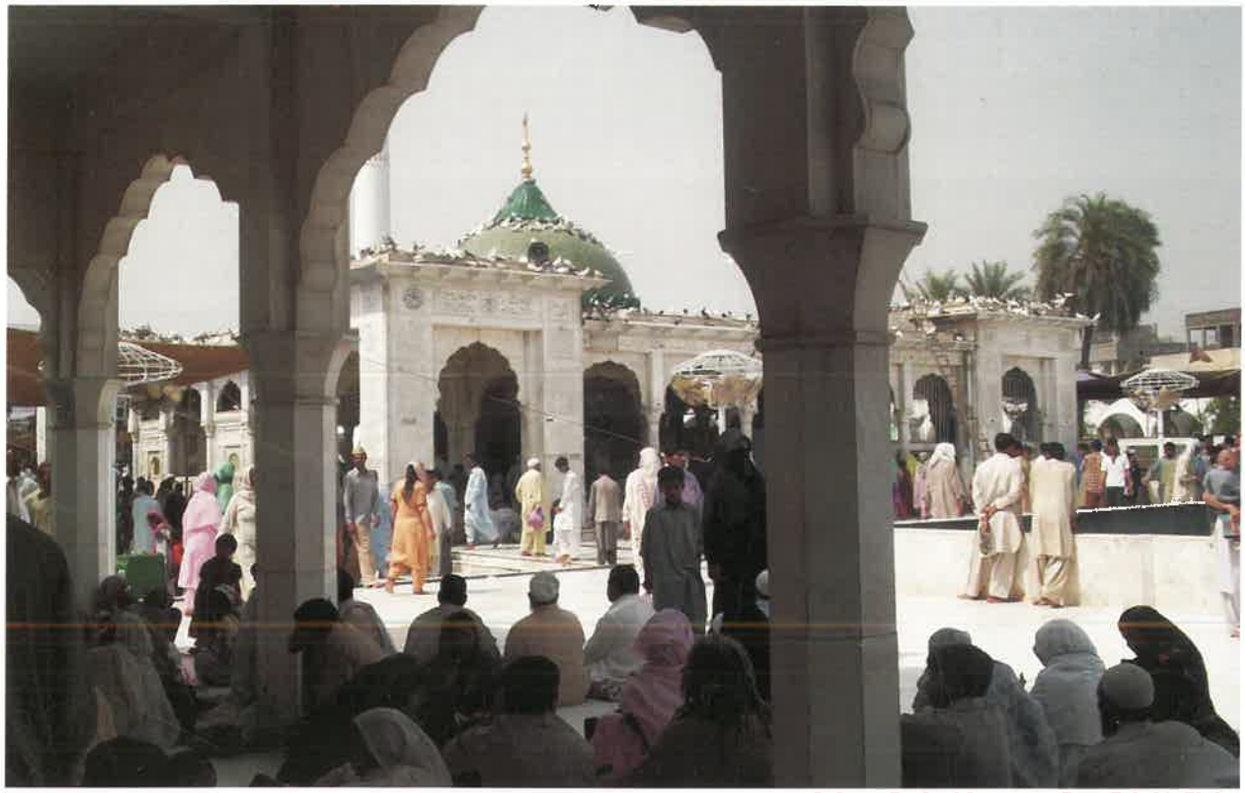
1. Nishtar Town, 2. Shalimar Town, 3. Aziz Bhatti Town, 4. Ravi Town, 5. Data Ganj Bakhsh Town, and 6. Allama Iqbal Town. The climate of the district is hot in summer and cold in winter. The maximum and minimum temperature recorded in the district is 46°C and 1.2°C respectively. The Monsoon starts at the end of June and continues till the end of August. The average annual rainfall in the district is about 490 mm. The land is plain and fertile.

Lahore, the cultural hub of Pakistan and the second largest city in the country, presents in a blend of hues a cultural aura of its own. Its magnificent monuments, beautiful wide roads, splendid buildings and vibrant citizens go to make it a unique city whose legacy extends over centuries, nay millennia. Now a district, Lahore has also appeared in history as the name of a province, which, together with Multan, made up for Punjab.

The origin of the name of Lahore is obscured in the haze of long centuries that have elapsed. Its founding is usually attributed to Loh (or Lava) a son of the legendary Rama or Ramchandra of the Surajbansi clan, thus implying 'Loh-Awar' or the Fort of Loh, going back to the remote antiquity making it one of the oldest cities.

Devotees throng at Data Saheb's tomb

Lahore: General view of Tomb and Mosque of Data Ganj Bakhsh



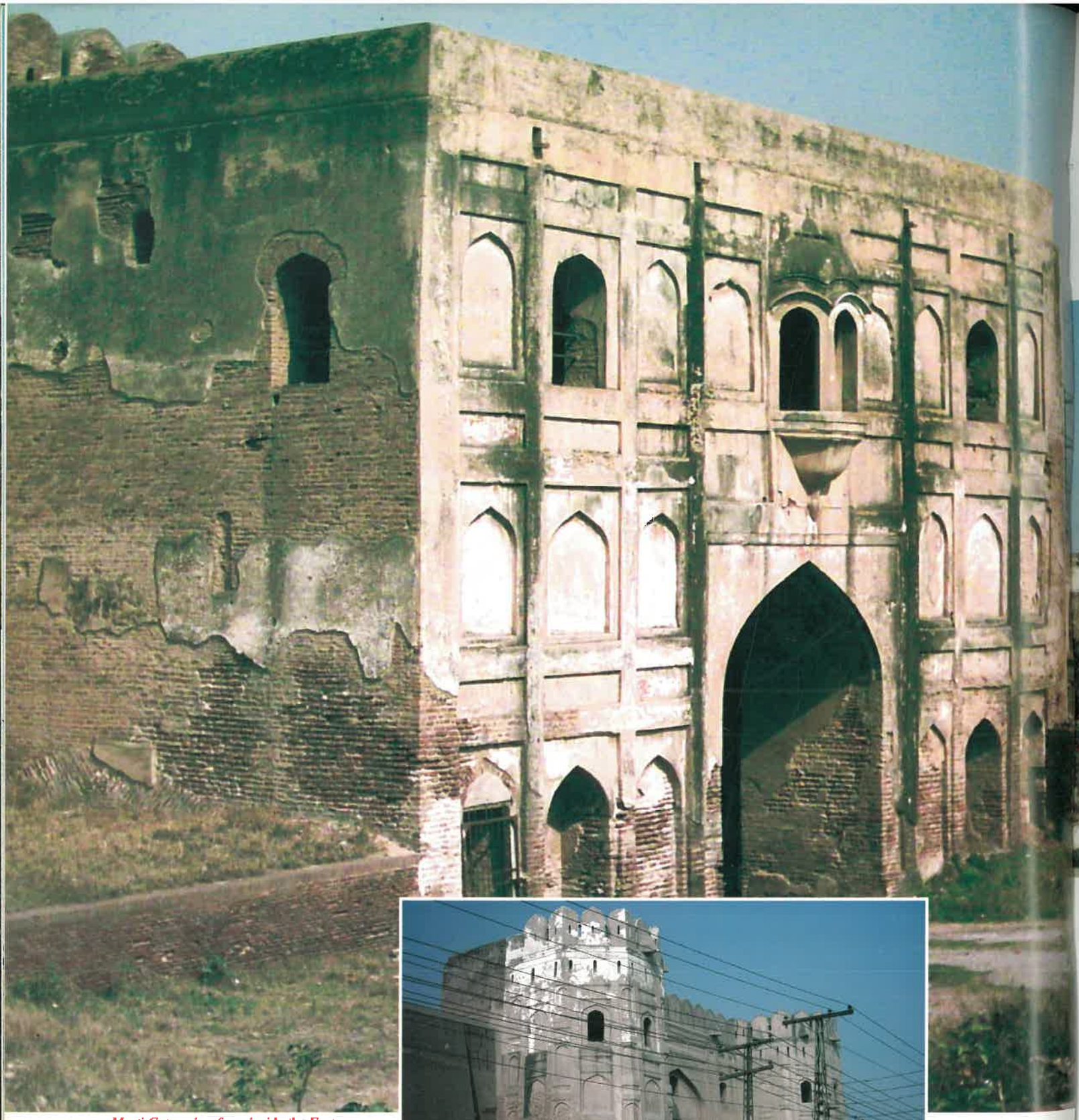
Lahore: Rush of devotees at Data Saheb's Shrine

Shaikh Ali Hijveri, popularly known as Data Ganj Bakhsh, was one of the earliest Sufi saints who settled in the South Asia Subcontinent. He arrived in Lahore when it was a city of the Ghaznavid Empire that was expanding as a commercial centre where merchants, traders, artisans, and literary personalities were coming from the Muslim world and engancing the reputation of the city. After settling in Lahore he built a mosque and attracted people to come to his place for spiritual blessing. After his death, his shrine became a centre where devotees came to fulfil their worldly desires. As the number of the devotees grew, the authorities from time to time made changes in the structure of the mosque as well as of the shrine to accommmodate them.

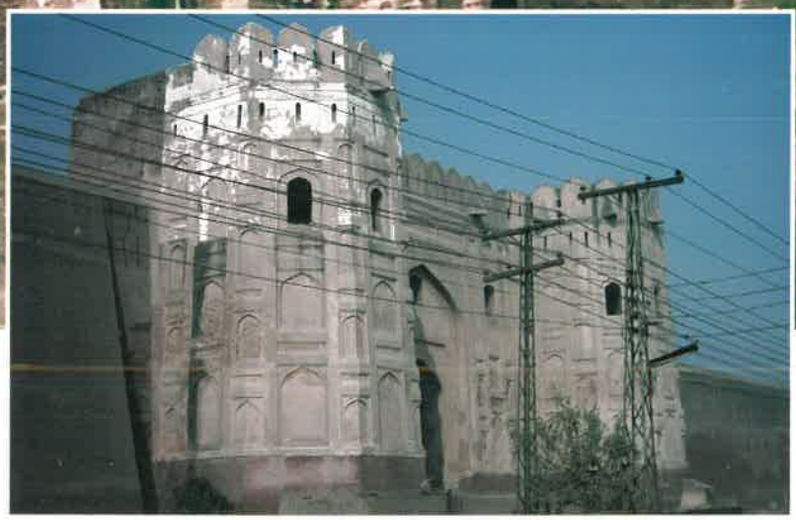
In the absence of any concrete evidence in architectural forms going beyond the Mughal period, its rich heritage owes much to that dynasty. However, the excavations carried out in the late 1950s in the Lahore Fort, and study over the deep trench in **Haveli Dhyan Singh** in the **Shahi Mohallah,** have amply rewarded the archaeologists with the earlier period remains. At the Fort, especially, the natural soil was encountered at the depth of a little over 15 metres and exposed five distinct periods starting with the British going down to Sikh, Mughal, Ghazanvide and, the earliest one at the deepest level, Hindu.

Kamran's Baradari

During the historic period it was the Mughal Era that has left the most lasting imprints on the culture and the architectural legacy of Lahore. Although technically not in Lahore district, the **Kamran's Baradari** is for all practical purposes the earliest of the monuments of the Mughals found in the ensemble in Lahore. Mirza Kamran, a brother of Emperor Humayun's, enjoyed power in Punjab between 1530 and 1540, when he also caused to lay a spacious garden with a Baradari or twelve-opening pavilion.



Masti Gate - view from inside the Fort.



Akbari or Masti Gate, view from southeast

The Lahore Fort is a unique ensemble of Mughal period monuments where the architectural marvels of the whole dynasty in its heydays is represented. Starting from the robust **Masti Gate** down to the **Alamgiri Gate** it portrays in a continuous chain the evolution of architecture from the days of Emperor Akbar (1556 -1605) to the period of Emperor Aurangzeb Alamgir (1658 - 1707). Even the contributions of the Sikhs and then the British, though not at that grand scale or possibly presenting an antithesis, are witnessed within its perimeters. Small wonder then that it was among the first to have earned the merit of being inscribed on the World Cultural Heritage List of UNESCO, in 1981.

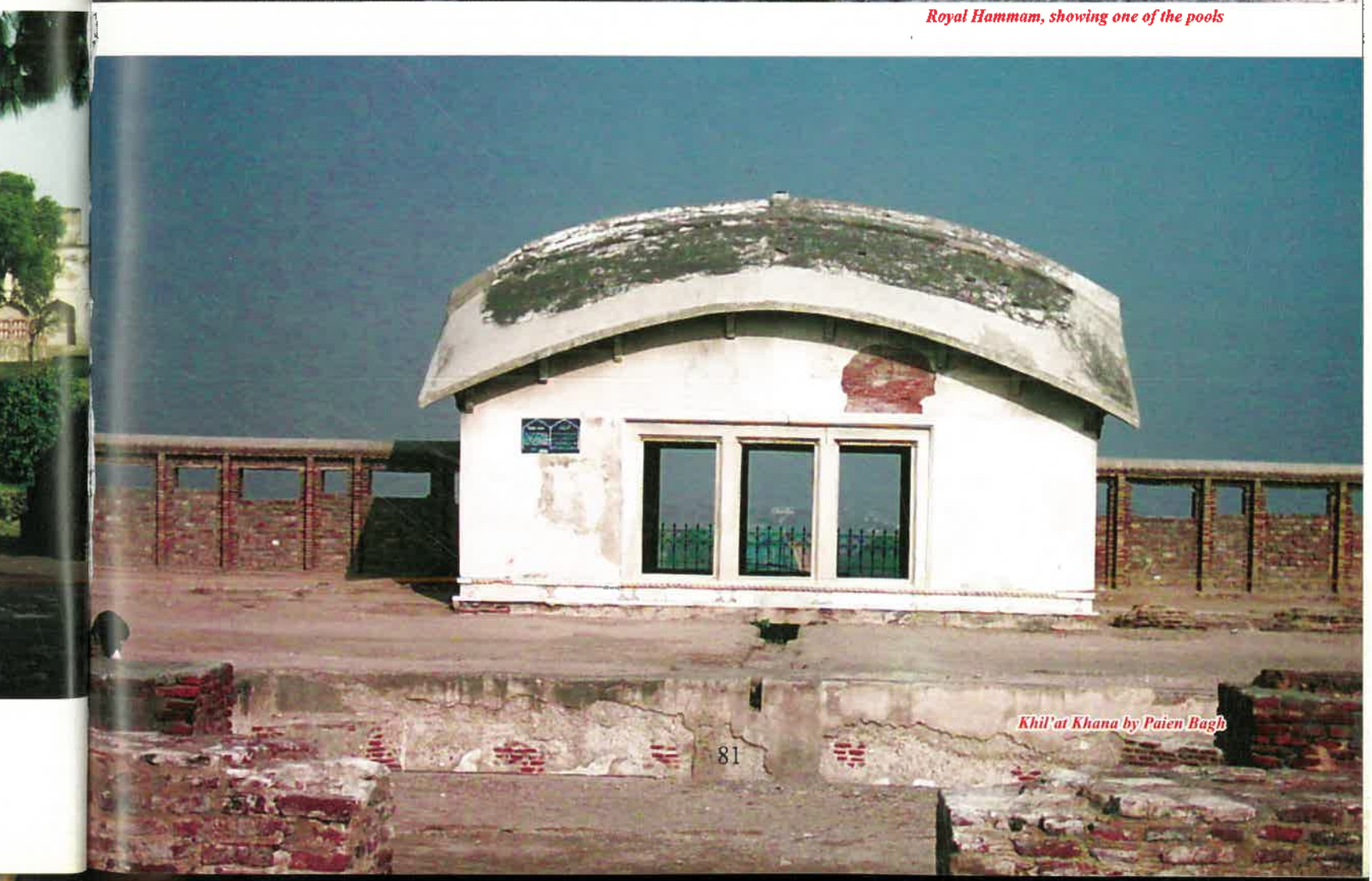
Lahore Fort: Alamgiri Gate and Sikh pavilion

The **Lahore Fort** was built in burnt-brick masonry on the earlier foundations in about 1566 when had also come up the Masti or Masjidi Gate and the Daulat Khana-e-Khas-o-Aam. Akbar is also credited with the building of the fortification wall, with twelve gates, around the city of Lahore. The buildings in the Jahangir Quadrangle, including the Barri Khwabgah (the Large Sleeping Chamber) and the Makatib Khana (1617-18) came up during the reign of Emperor Jahangir (1605 - 1627). Shahjahan (1628 - 1658) contributed some of the most alluring specimens of building art to the Lahore Fort. These include Lal Burj and Kala Burj (1617-31), the Diwan-e-Aam (Chehl Satun or the forty-columned Hall: 1631-32), Shahjahan's Quadrangle (1633), Hammam-e-Shahi (the Royal, Turkish- style) Bath as also the Khilwat Khana (also called Ghusl Khana or the bathroom: 1633), Moti - or Pearl - Mosque (around 1645), the arcaded pavilion known as Diwan-e-Khas (Hall of the Special Audience: 1645), and Shah Burj or Shish Mahal complex (1631-32). The last-mentioned monument is a masterpiece in decorative art combining as many as four skills to present a very harmonious and pleasant effect. These decorative features are: i) the Aiena Kari or the convex glass mosaic work with Munabbat Kari or stucco tracery, ii) gild work, iii) pietra dura or stone-inlay work, and iv) the delicate marble jalis or the screens having geometrical or tendril designs.

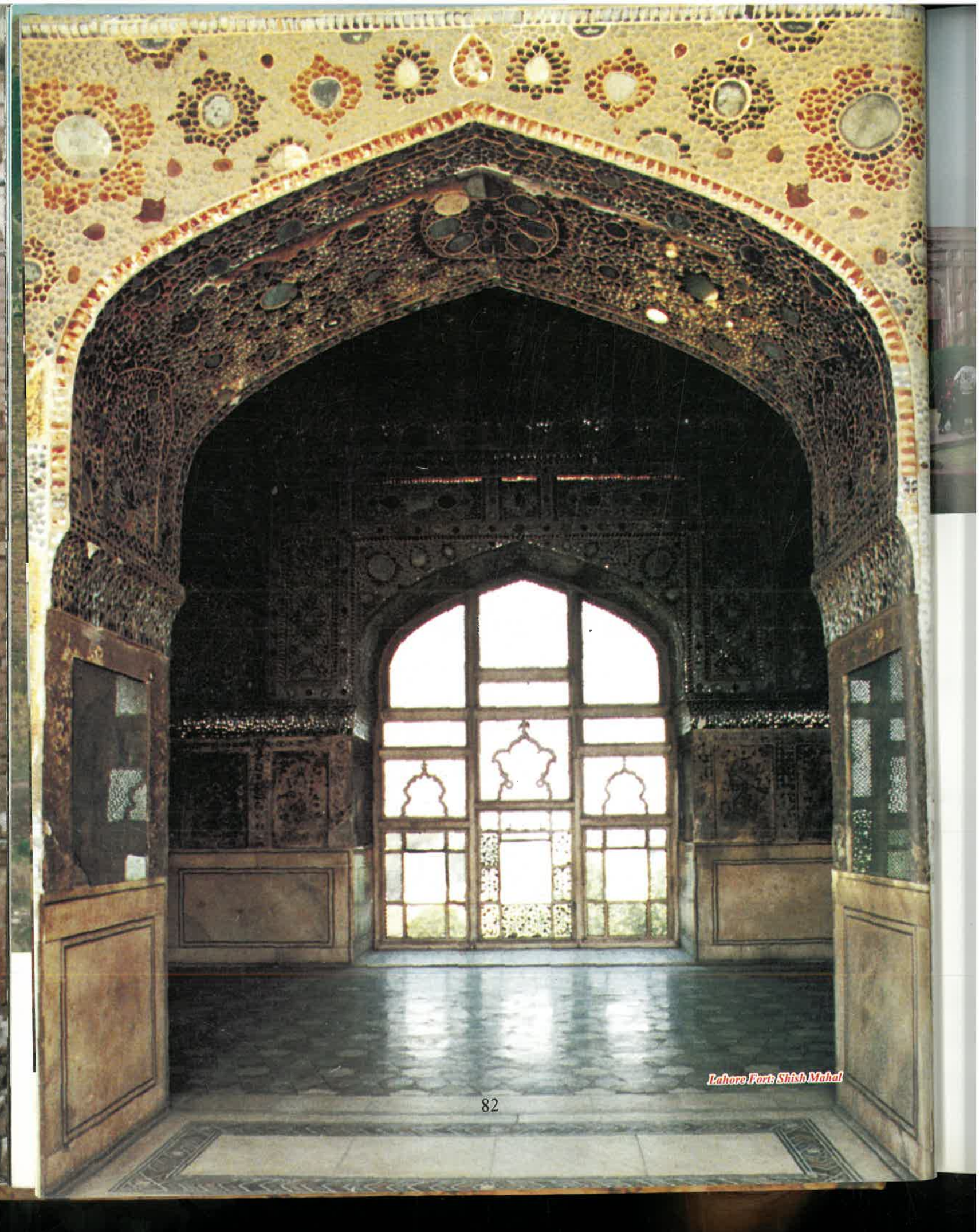
Lahore Fort: Barri Khwabgah in Jahangir's Quadrangle

Lahore Fort: General view of Diwan-e-Aam

Royal Hammam, showing one of the pools



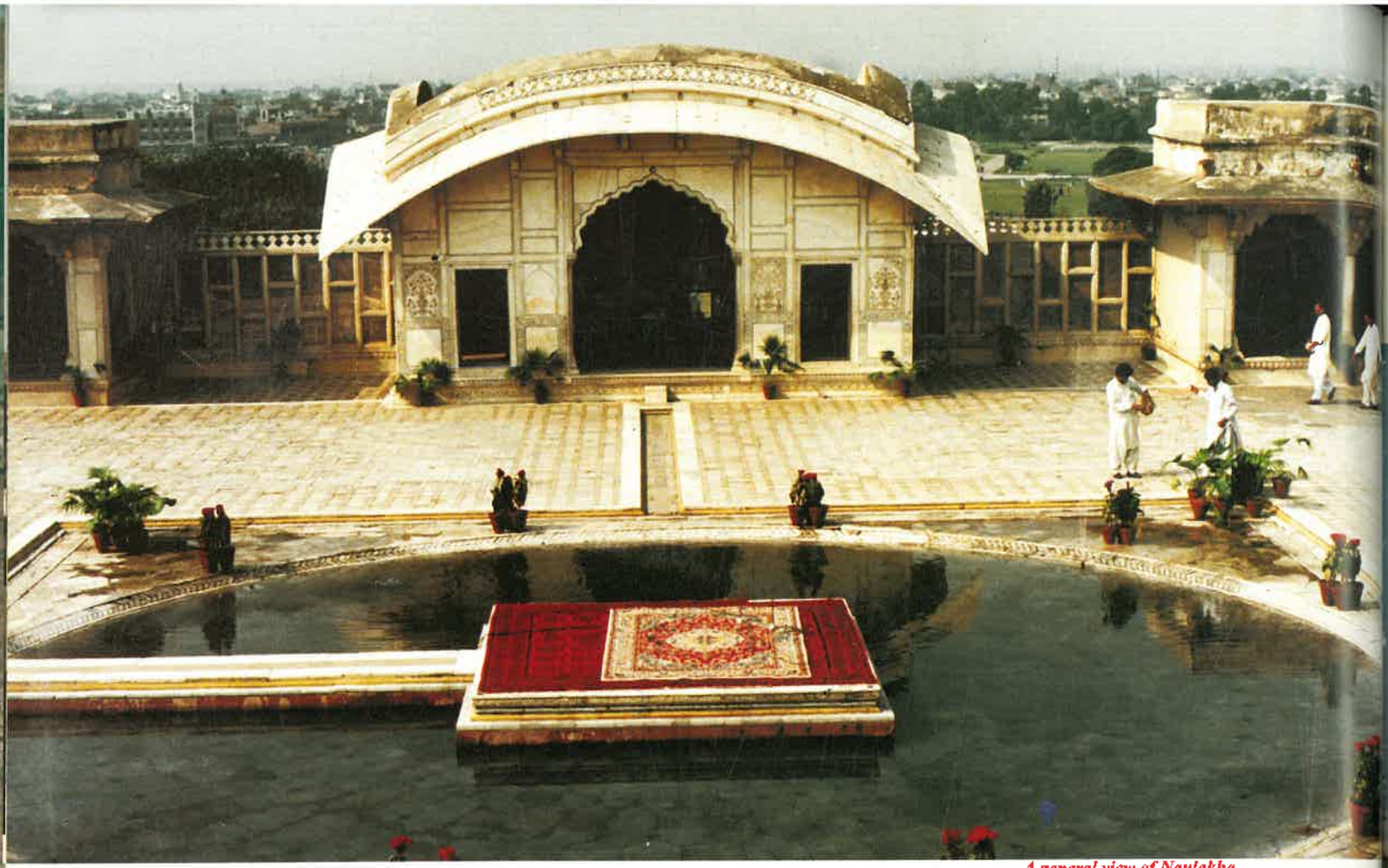
Khil'at Khana by Paien Bagh



Lahore Fort: Shish Mahal

Lahore Fort: Diwan-e-Khas and the Quadrangle

Gateway to the outer court of Shish Mahal



A general view of Naulakha

Lying within the Shish Mahal Complex is the unique building of Naulakha with extremely minute and delicate pietra dura work wrought in semi-precious stones such as agate, jade, gold stone, lapis lazuli etc.

Northern pictured wall of Lahore Fort

Along with Shish Mahal were also built in the Shah Burj the Hathi Paer (the Elephant Path) and the magnificent Shah Burj Gate.

The outer wall of the Shah Burj, as also the whole of northern façade in continuation with it, bears an extraordinarily gorgeous, elaborate and vivid mosaic decoration in pleasing colours on plaster base. It is the only example in the whole of South Asia Subcontinent where such an embellishment is found on the outer side of the building wall.

Lahore Fort: Naulakha, a closer view

In addition to depicting a variety of geometrical and floral patterns it portrays mainly the sports and other pastimes of the Mughal Emperors - like elephant, buffalo or bullfights, chaugan (polo) etc. Apart from the animals it also depicts a variety of birds and human figures. The latter afford us to have a vivid glance into the dresses of the period worn by royalty down to an ordinary man.

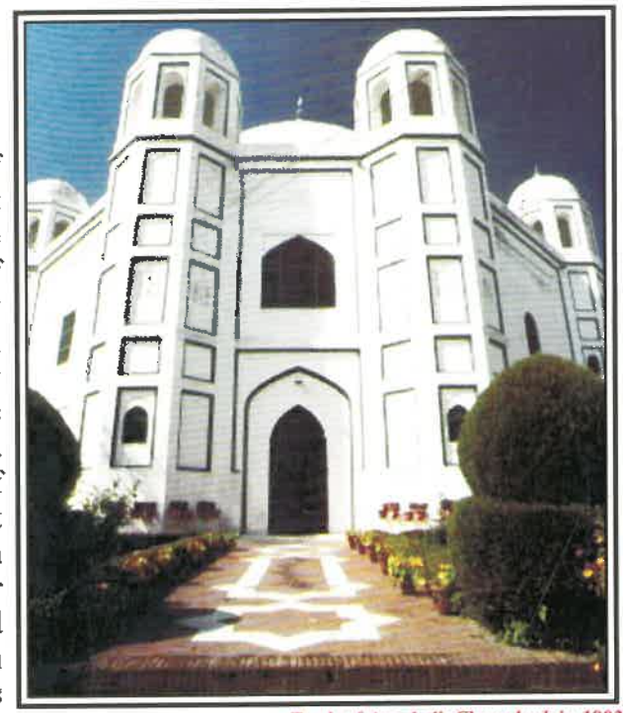
As the quality of some of the mosaic depictions does not come up to the superior mark set by the others it is surmised that along with the master craftsmen were also their students practising on the art.

The last of the Great Mughals, Aurangzeb Alamgir, relocated the western access of the Fort and built it as Alamgiri Gate along with, and opposite to the grand mosque, the **Badshahi Masjid** (1673-74), aligning their respective entrances, thus producing magnificent harmony with an awe-inspiring grandeur.

Badshahi Mosque during 19th century

Tomb of Anarkali as in 2004

Away from the Fort or its adjoining areas, Lahore is literally full of Mughal period monuments scattered all over its length and breadth. The earliest among the ones standing above ground may be taken the Mosque of Maryam Zamani, mother of Emperor Jahangir. It was built in 1614 during the reign of the latter. The very next year came up the controversial tomb of Anarkali, the heroine of the legendary love story involving the Prince, Salim later Jahangir, with an ordinary girl. Although we do not find any evidence of such an happening in the authentic history accounts of the period yet its having told and retold over and over again has given a life of its own. It is said that Emperor Akbar was not happy with it and thus made her to be put alive in the wall-masonry. Six years later when Jahangir came to the throne he got erected this big and bold monument over here remains. The building lies in the premises of the Punjab Secretariat and houses the Department of Archives.



Tomb of Anarkali, Closer look in 1982

The **tomb of Prince Pervaiz,** who died in 1626) was caused to be built about the same year by Shahjahan.

Wazir Khan's Baradari

Dargah Hazrat Madho Lal Hussain

Tomb of Mian Mir

Wazir Khan's Mosque came up within the walled city in 1634. It was built by the famous Hakim of Emperor Shahjahan and Viceroy of Lahore during his reign, Ilmud Din Ansari, titled as Nawab Wazir Khan. It presents a unique phase of architectural decoration during the Mughal period. The superb variegated glazed tile and mosaic work together with calligraphy in mosaic and the improved octagonal minarets make the monument singularly attractive and intricately interesting.

The beautiful small **Mosque of Dai Anga,** now lying near the Railway Station, was built in 1635 by Zebun Nisa, wet-nurse (Dai Anga) of Shahjahan's. During the Sikh period it was used as a military magazine, while it was turned into the residence of the editor of the Lahore Chronicle, Henry Cope, during the earlier period of the British. It was, however, restored to the Muslims in 1903.

During the same year was started the building of the **tomb of the Great Saint, Mian Mir,** by his devout disciple Dara Shikuh, a son of Shahjahan's. It was, however, completed during the reign of Alamgir.

General View of Jahangir's Tomb

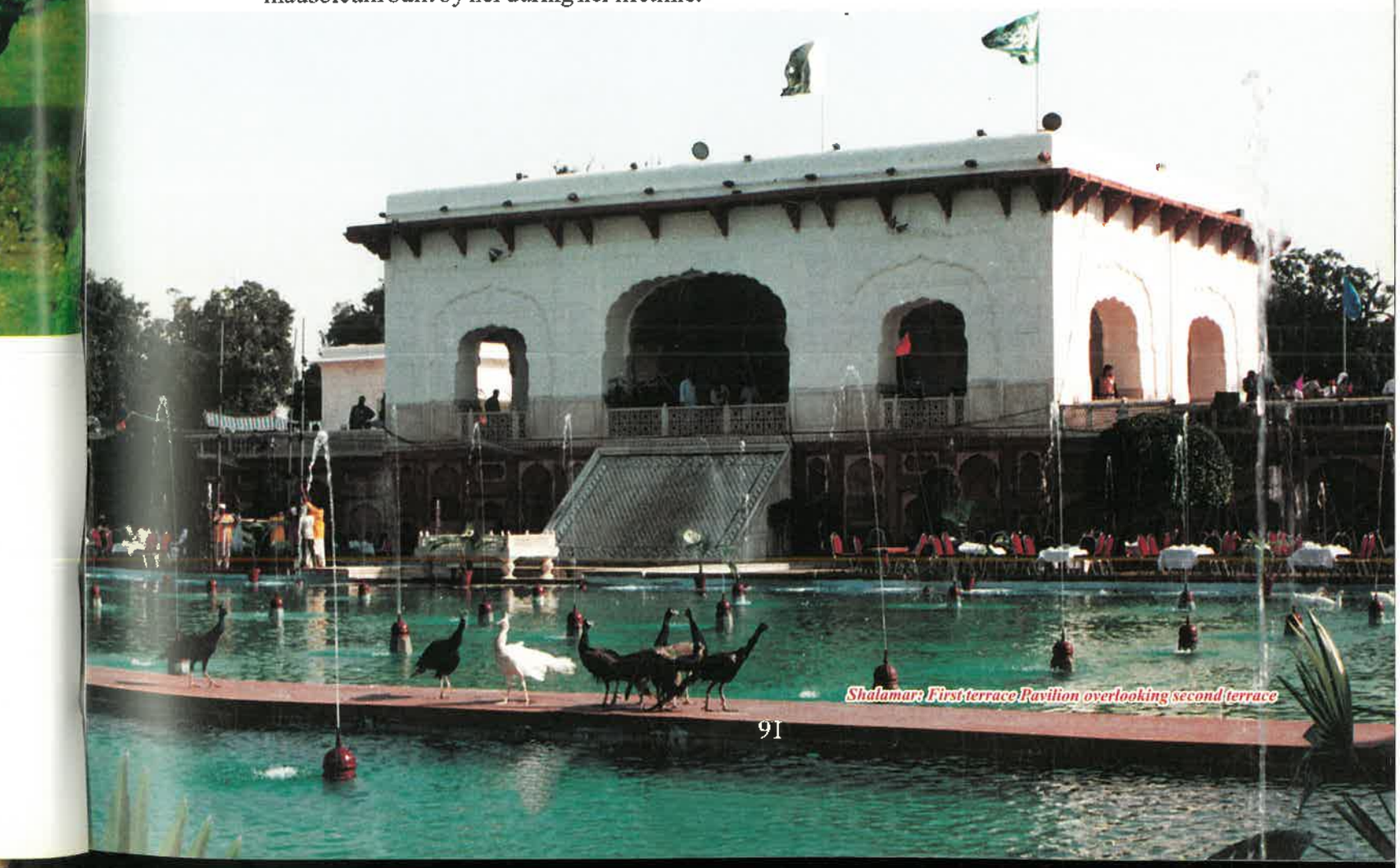
A distant view of the Mosque in Akbari Serai.

On the other side of the River Ravi, Emperor Jahangir's Tomb and its highly acclaimed access, **Akbari Sarai,** were built by Shahjahan in the year 1637. In accordance with his last wish he was buried here in the garden named Dilkusha, and owned by his favourite queen Nurjahan, in 1627. The monument, which graces a spacious garden, is built in red sandstone richly inlaid with white marble decorative motifs. The four corner minarets stand tall at the corners. These are decorated with variegated marble in zigzag pattern while each one is crowned by a marble cupola.

Close to the Jahangir's Tomb stands the **tomb of Mirza Abul Hasan entitled Asaf Khan,** the brother of Empress Nurjahan and father of Emperor Shahjahan's consort, Arjumand Banu Begam, the lady of the Taj at Agra. He was made Khan-e-Khanan and Commander-in Chief, and a year later, Governor of Lahore, by Shahjahan. He died in 1641. The tomb with very prominent bulbous dome was built over his grave by Shahjahan. It was completed in 1645 after a labour of four years.

General view of the Tomb of Nur Jahan

Still another tomb in this complex of monuments is that of **Nurjahan,** the celebrated Empress of Jahangir. She died 18 years after the death of the Emperor, in 1645, and was buried in the mausoleum built by her during her lifetime.



Shalamar: First terrace Pavilion overlooking second terrace

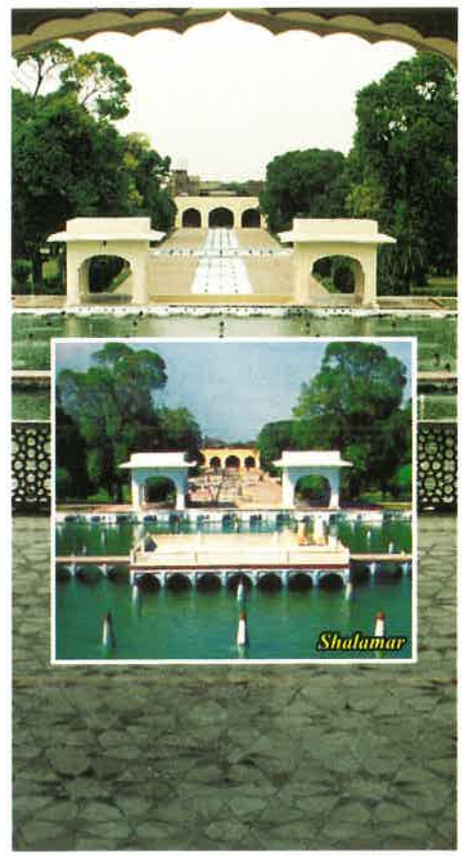
Shalamar: A view of 2nd and 3rd terraces

One of the greatest feats in landscaping, **Shalamar Garden,** presents a complete picture of a terraced and walled garden, a concept brought to the Subcontinent by the Mughals. One of the three Gardens of the same name - the other two being at Srinagar in Kashmir and Delhi, the latter since disappeared - it is perhaps the most outstanding example of creating the terraced effect even in the plains of Punjab.

Located on the eastern side of the city of Lahore the Garden was laid in 1642 at the command of Emperor Shahjahan. The water to irrigate and run the fountains and canals in the Garden was brought by a special canal, known as Shah Nahr, from Rajpur - presently Madhupur - some 160 kilometres away where the River Ravi enters the plains from the hilly area.

Although Shahjahan himself called the upper terrace as Farah Bakhsh (pleasure-giving) and the second and third terraces together as Faiz Bakhsh (bounty-giving) yet the name Shalamar became popular with the masses almost from the very beginning.

The Garden is spread over an area of about 17 hectares (22 acres) of which about two-third is devoted to plantation. One hundred and five fountains play in the first terrace, 152 in the second and 153 in the lowermost terrace bringing the total count to 410.



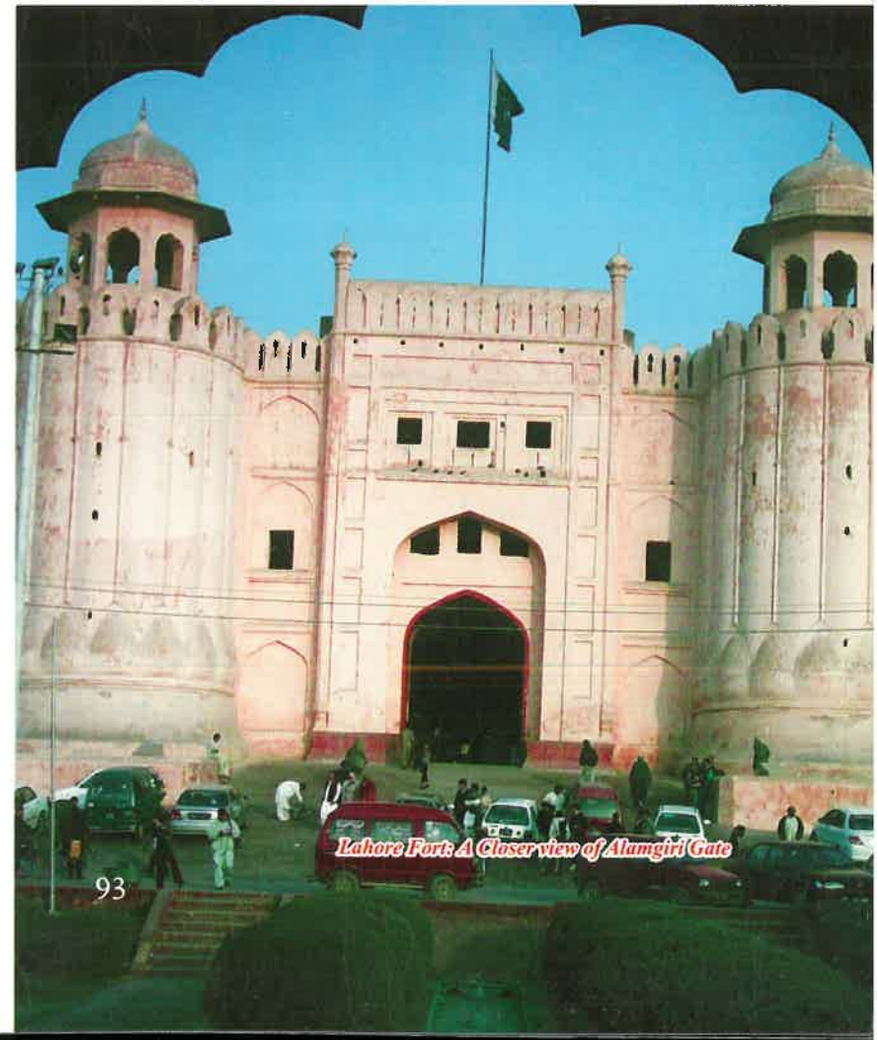
The Shalamar Garden now stands on the **World Cultural Heritage List** maintained by UNESCO, since 1982, and has also been included in the Endangered Heritage by this international body recently.

Among the **other heritage of Shahjahan's period** standing proudly in Lahore include: Chauburji or the Gateway to Garden built by Jahan Ara Begum (1646), Ali Mardan Khan's Tomb (middle of 17th century), Gulabi Bagh (1655) of which only the Gateway now remains intact, Monuments at Nawankot (mid- 17th century), Nadira Begum's Tomb (before 1659), etc.etc.

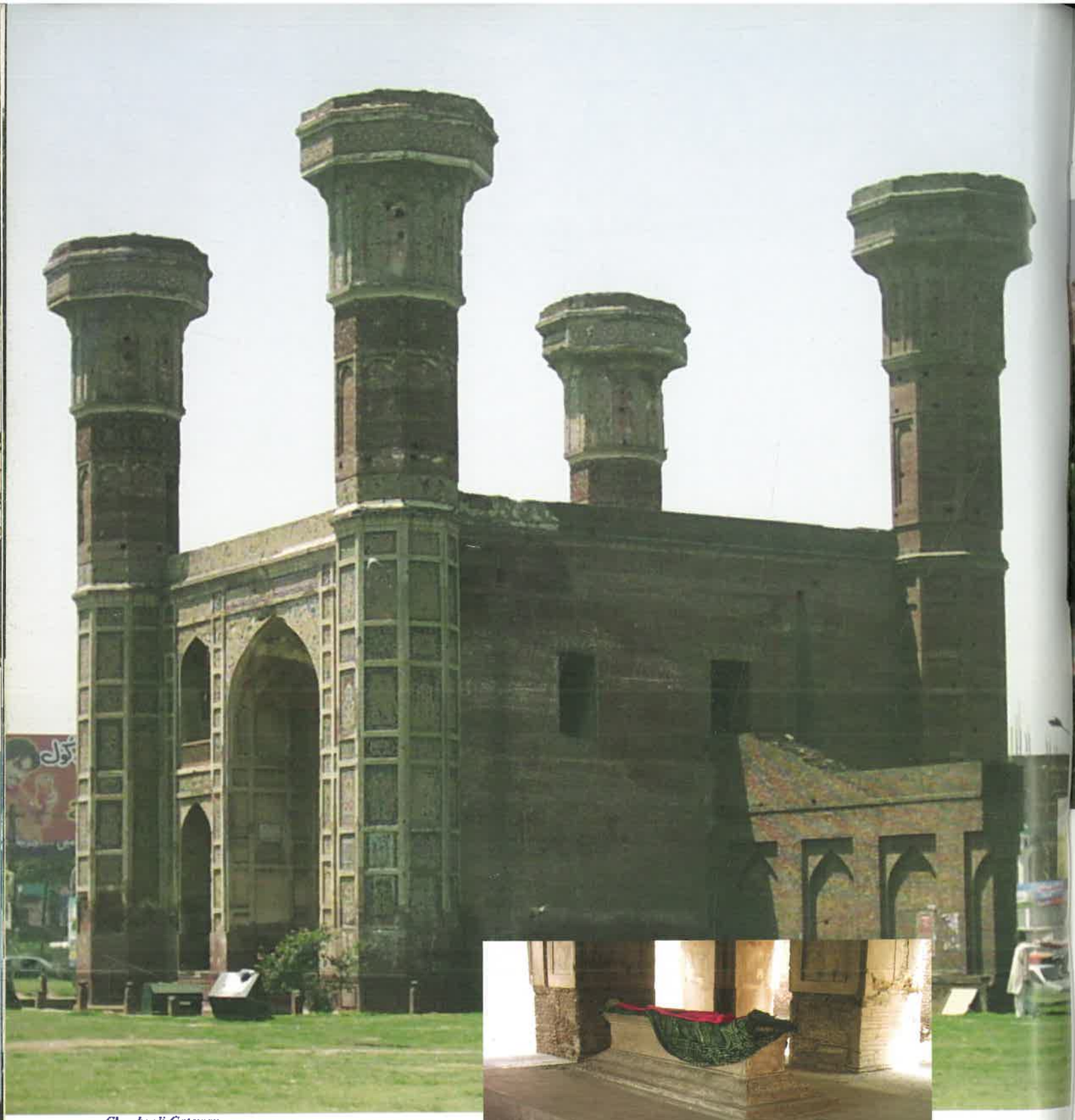
During the reign of **Aurangzeb Alamgir** also came up the tombs of Budhu and Bahadur Khan Khan-e-Jahan. He is also credited with the building of the grand mosque known as **Shahi Masjid or Alamgiri Mosque.** The marble inscription in Naskh and Nasta'liq styles on the main entrance, which in itself is a monument, records its completion in 1674 by Muzaffar Husain, surnamed Fidai Khan Koka, the foster brother of Aurangzeb when he was the governor of Lahore. It perhaps is the last accomplishment of the great Mughals and truly presents the blending of grace, strength and harmony in addition to spaciousness.

Chauburji: Decorated panels

Sunset over the Badshahi Mosque



Lahore Fort: A Closer view of Alamgiri Gate



Chauburji Gateway

Interior view of the Tomb of Zebunnisa.

It has lofty white-marble domes over the main prayer chambers while four minarets, rising to 54 metres, on all the four corners. The very vast courtyard is enclosed by a wall, which contains in it some 80 cells used to house the madrassa during the Mughal days.

Marble pavilion of Ranjit Singh in Hazuri Bagh

In addition to building of **Athdara** and the northern and northwestern fortification wall of the Fort, the dainty little Baradari, pavilion, in chaste marble in the centre of the **Hazuri Bagh** came up during the reign of Maharaja Ranjeet Singh. Amongst the other Sikh period buildings are some Havelis (mansions) in the Walled City and the **Smadh (tomb) of Maharaja Ranjeet Singh,** commenced by his son Kharak Singh but completed in 1848, and the Gurdwara (temple) and the Shrine of Guru Arjun Dev (1799-1839). He was the fifth Guru, who made Amritsar the rendezvous of the Sikhs and compiled the Adi Granth, the principal part of the Sikhs' Holy Scriptures.

During the British Period, or the raj, construction and development projects carried out in Lahore, though away from the old city, resulted in the appearance of lofty towers, Gothic architecture, arcades and mirages. There are no less than 50 buildings, still standing in the city that represent the Indo-Sarcenic style.

A haphazard design of the Floor of Sikh pavilion

Shah Chiragh Building

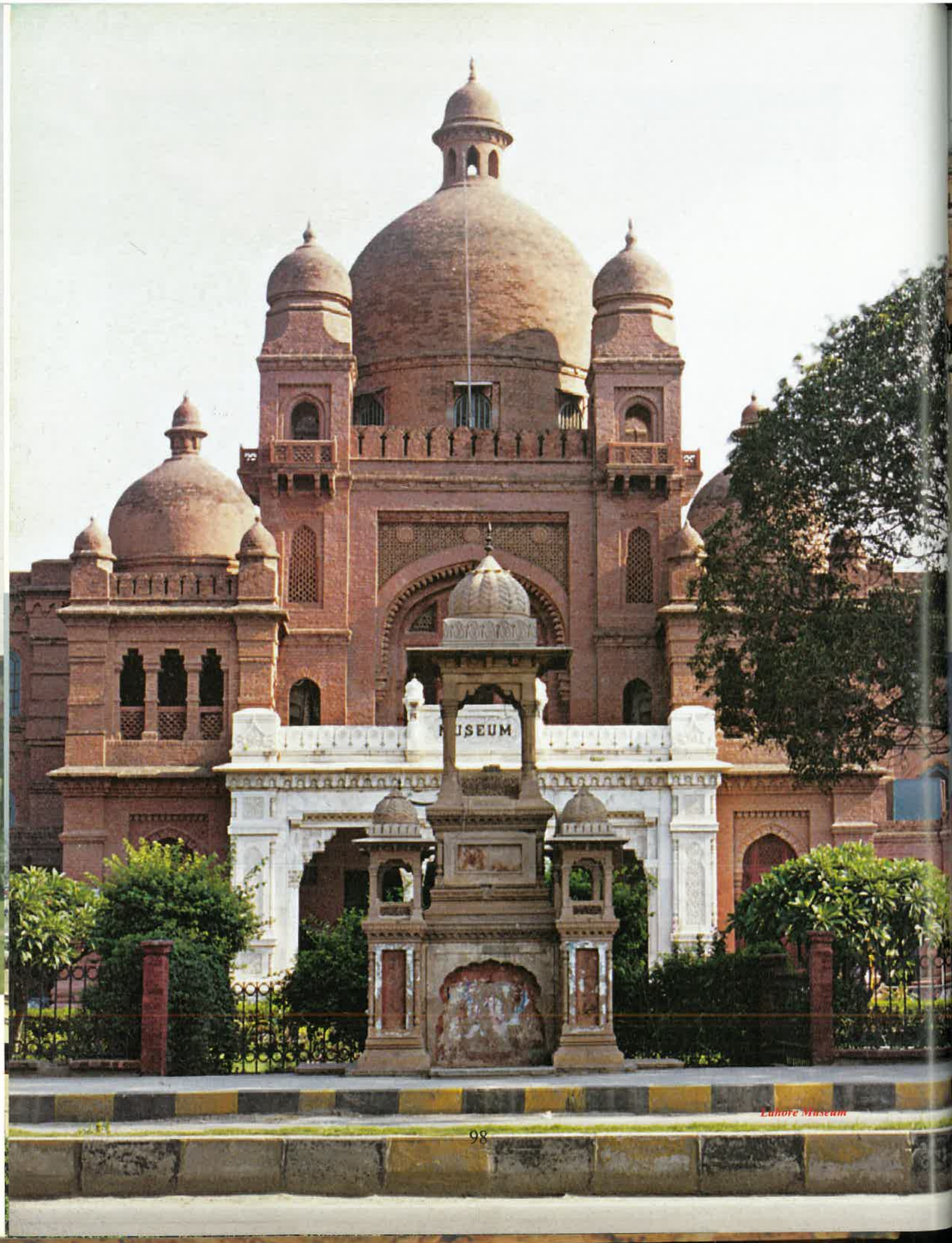
Outer Roshnai Gate and the Smadh of Ranjit Singh

Parts of Mosque and tomb at Data Darbar

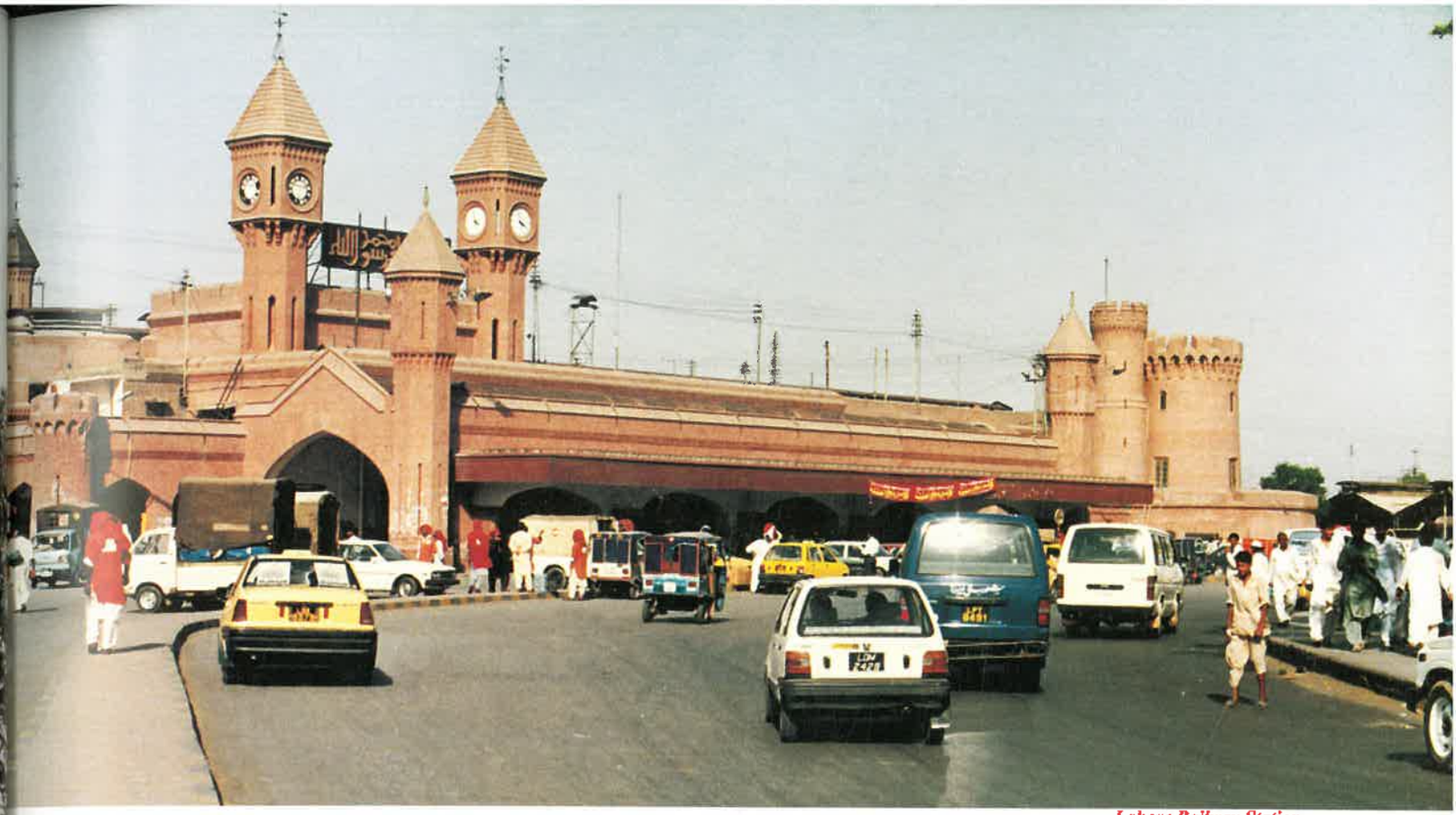
Tomb of Anarkali

Kim's Gun

A landmark in communication arteries, **the enchanting Mall** was constructed in 1851 mainly to link the Anarkali Garrison with that of the new Mianmir Cantonment. While some other mansion-like private buildings had come up on its both sides, a **post office and a telegraph house** added to its grace respectively in 1854 and 1855.



Lahore Museum



Lahore Railway Station

The **Lahore Railway Station** started functioning in 1861 as a junction on the North Western Railway (NWR), which, after changing to Pakistan Western Railways (PWR) after independence, is now known as Pakistan Railways (PR). The Victoria High School for Girls was set up in 1862 in the Haveli of Rani Chandar Kaur, mother of Kanwar Nihal Singh, the infant ruler of Punjab for a very brief period.

Al Hamra Art Complex

Lahore Canal

The harbinger of the **Lahore Museum,** the industrial exhibition was held in 1864 in the Tollinton building, later called Tollinton Market. Handicrafts and collections of the nobles and nawabs of the province were on show there. Mr Kipling (the father of Rudyard Kipling) was the Director of the exhibition and came to serve as its first curator. The Museum has now grown into a large show window of the cultural heritage of Pakistan, and is perhaps the biggest museum in the country. It has a rich collection of Buddhist Gandhara pieces including the unique Fasting Sidhartha. Other collection comprises of paintings covering a period from the Mughals to modern era, jewellery, textiles, pottery and artefacts of the Indus Valley Civilisation.

Montgomery Hall

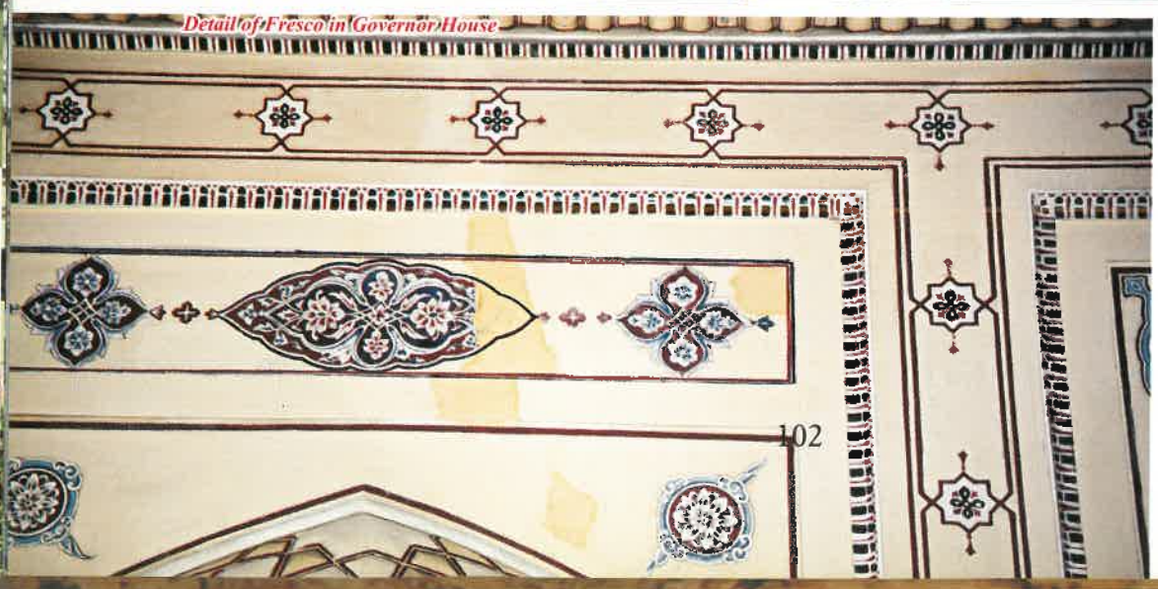
Government College

The prestigious **Government College** started functioning in 1864 while a year later came up the building of the Chief's Court, predecessor of **the Lahore High Court.** In 1865 was built the **Montgomery Hall,** which later on was merged structurally with Lawrence Hall. The former was erected to pay tributes to Montgomery who had been the Chief Secretary and then Lieutenant Governor of Punjab. The latter building was in memory of Colonel Lawrence, the Lieutenant Governor of the Punjab and then the Viceroy of India

Lawrence Hall

The **Law College** started functioning in 1869, followed by the **Oriental College** in 1872, in which year the **Lahore Zoo** was also opened. The City hospital, later came to be known as **Mayo Hospital,** was constructed in 1870 at the site of the garden of Hari Singh, a courtier of Maharaja Ranjeet Singh.

Punjab University, Allama Iqbal Campus



Detail of Fresco in Governor House

Punjab Governor House

The **Punjab University,** the very first in the whole of northern Subcontinent came up between 1872 and 1877. The huge **railway workshops at Mughalpura** were constructed in the year 1874 while the famous **Mayo School of Arts** (later to be named as National College of Arts) also started functioning. The first principal of the school was Professor Kipling. His son, Rudyard, was also associated with the School during that period though he shifted to a career in journalism and remained associated with Civil & Military Gazette, an English daily of much reckoning from Lahore. He also wrote novels, poems, and short stories, mostly set in India and Burma (now known as Myanmar) during the time of the British rule, and received the Nobel Prize for Literature in 1907.

King Edward Medical College

Another view of KLM College

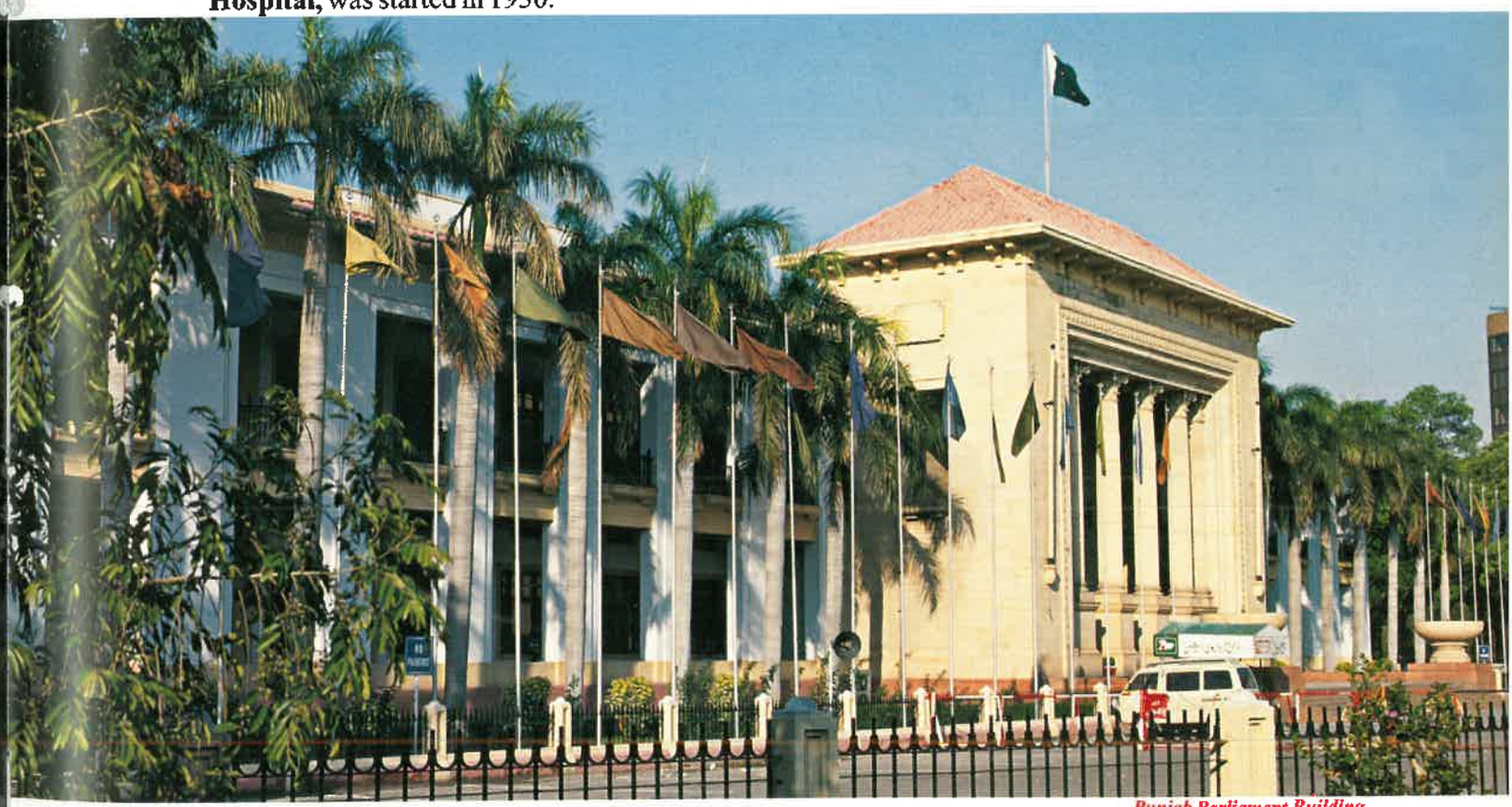
The **Kinnaird High School for Girls** was established in 1879, and then upgraded to the status of a college in 1913.

The **Central Training College for Teachers** started functioning in 1880 while the **Water Works** *(Pani Wala Talab* on the southeast of the Lahore Fort) was put to work in 1882. One of the earliest schools of Lahore, the **Central Model School,** was established in the haveli of Raja Dhayan Singh, also in 1882. The **Lahore Medical College** started functioning in 1883 though it could be formally inaugurated two years later by Lord Harding, Viceroy of India.

The **Punjab Public Library** was inaugurated in 1885 while in the following year the **Mall Cathedral,** also called the Kukkar Girja because of the weathercock fixed at its top, began functioning.

The elite's educational institution, **Aitchison College,** was started in the year 1886 though it was shifted to its present location in 1902. **Lady Aitchison Hospital** was established in 1887 and **Queen Mary College** inaugurated in 1911. Both the **Law College** and the **Lahore College for Women** were set up in 1922, while **Lady Mclegan Training College for Women** was set up the very next year. The same year was established the **Engineering College,** which after changing its name several times was upgraded to the University of Engineering and Technology in the 1960s.

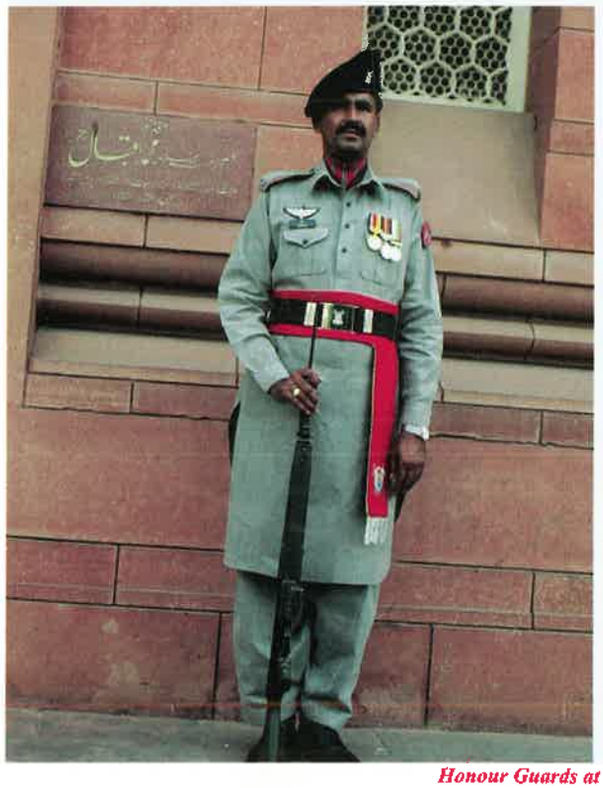
The Senate Hall was constructed in 1926 while the **Hailey College of Commerce** came up in the following year. The latter has since been shifted to the New (Quaid-e-Azam) Campus of Punjab University while in its old building near Jain Mandar has been set up the Hailey College of Banking and Finance. The **De Montmorency College of Dentistry** along with the **Lady Wellingdon Hospital,** was started in 1930.



Punjab Parliament Building

The first Radio Station of the northern Subcontinent, **Lahore Radio Station,** started functioning in 1937 and the **Punjab Legislative Assembly building,** now known as Punjab Assembly building, was completed the very next year.

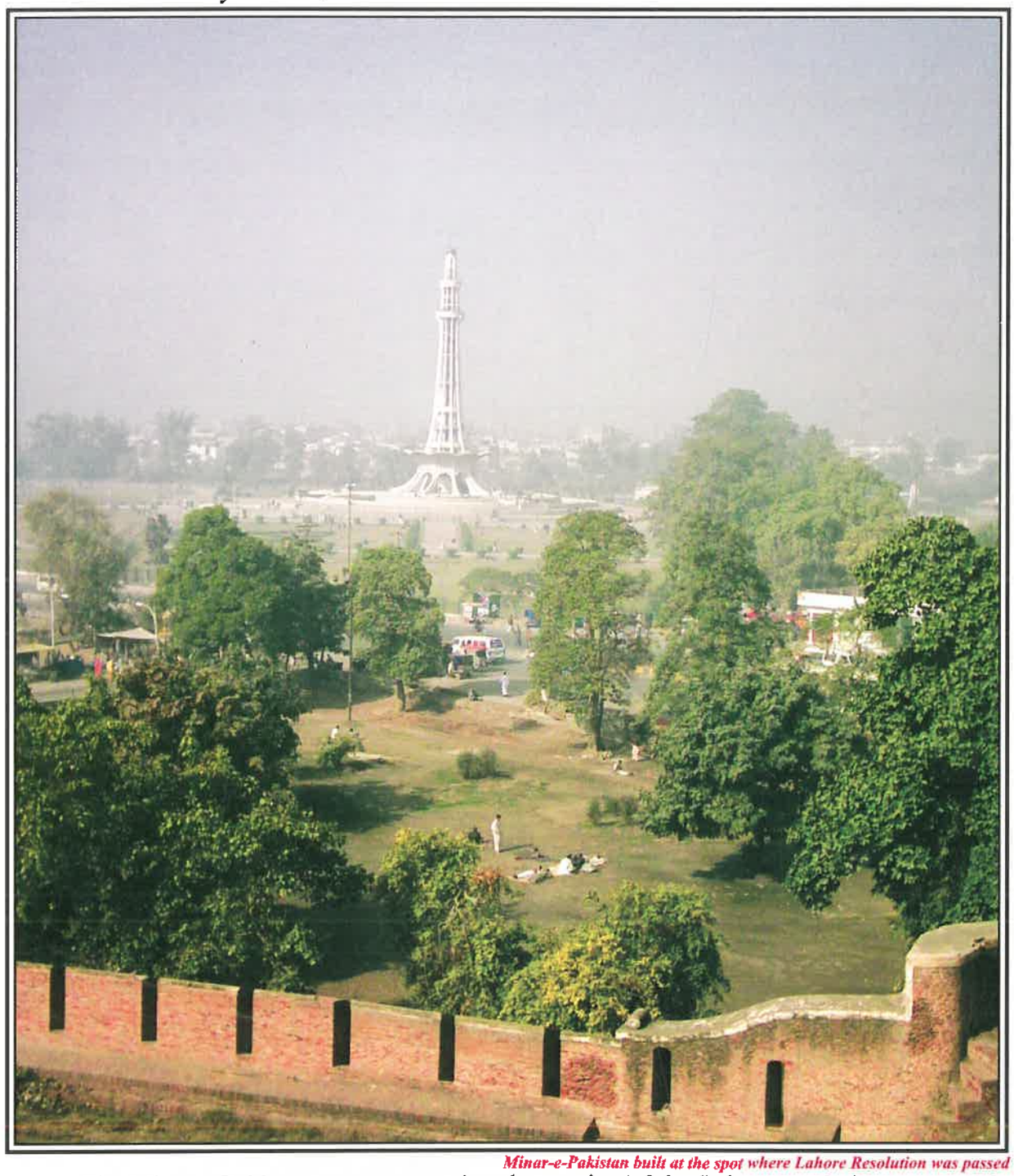
Mausoleum of Allama Iqbal



Honour Guards at Allama Iqbal Tomb

The last of the buildings of the raj go back to 1939 after which the activity stopped conspicuously. May it be due to the heavy engagements of the British due to World War II or something else but no permanent structure of any reckoning came up till independence in 1947.

However, the **Mausoleum of Allama Iqbal,** which was built entirely through donations of the disciples and admirers of the Great Man had been started in 1940. It is a mixture of Afghan and Moorish architecture and is built wholly in red sandstone. It's landscaping and further improvement was carried out in the year 1977.

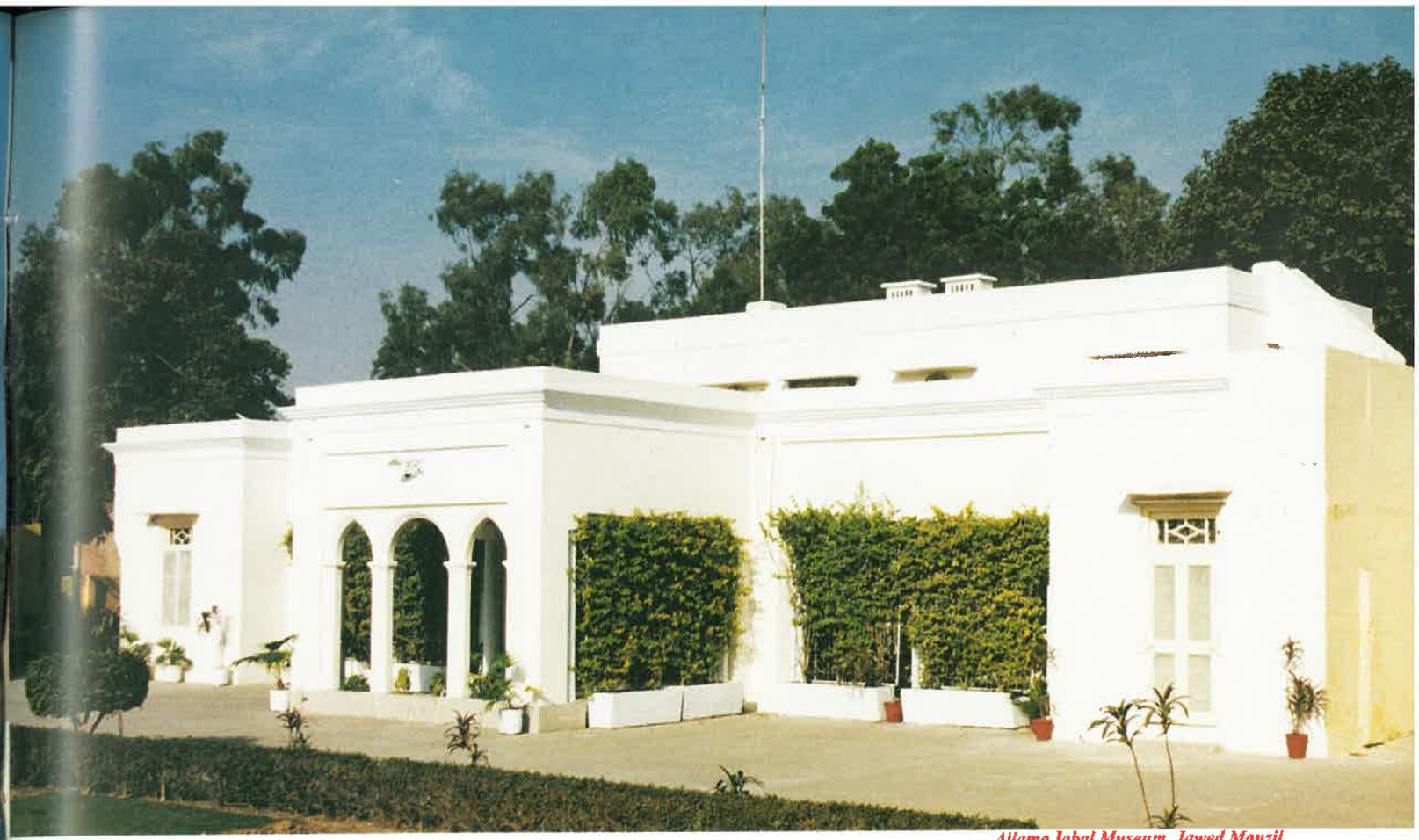


Minar-e-Pakistan built at the spot where Lahore Resolution was passed

The Minar-e-Pakistan, commemorating the passing of the Lahore resolution, commonly known as Pakistan Resolution, on the 23rd of March, 1940, stands majestically towards the northern side of the Badshahi Mosque. It is built on the site of the stage which was graced, among others, by the Quaid-e-Azam on that propitious day in the then Manto Park.

WAPDA House

Allama Iqbal centenary commemorative arch, Jawed Manzil



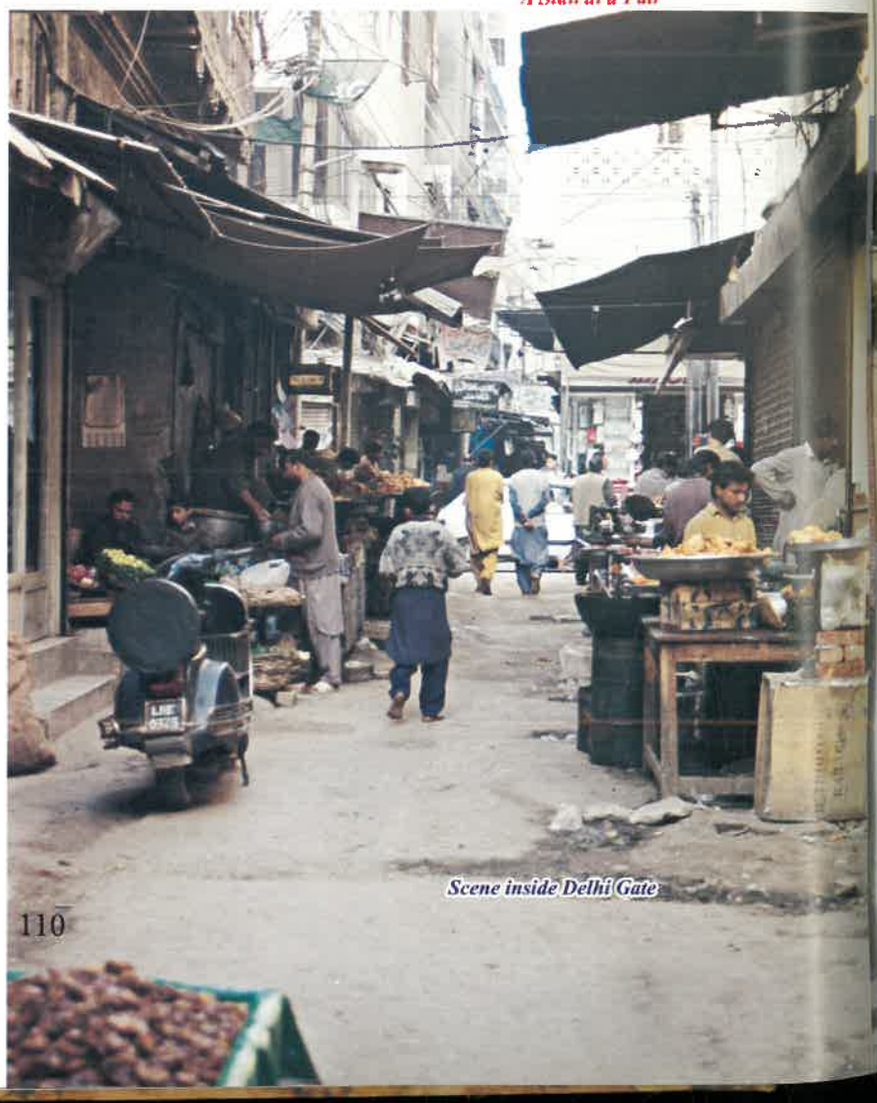
Allama Iqbal Museum, Jawed Manzil

The museums other than the Lahore Museum have come up mostly after independence. These include the **Faqir Khana** and the famous **Javed Mazil** where is established the House Museum of Allama Iqbal, **Shakir Ali Museum** and **Punjab Folk Art Museum.**

Interior view of Allama Iqbal Museum

A Stall at a Fair

After the annexation of Punjab by the British to their newly formed Indian Empire in 1849 many a manifestation of Western culture penetrated the ethos of this part of the South Asia Subcontinent. One such influence appeared in the introduction of Brass Band that came with the rulers who used them with the different regiments of the British Indian Army. In the beginning, these bands were used only within the confines of the military cantonments established in the Punjab for British troops. However, later with the setting up of the Police Department in 1861, a training school was established in the city when it was exposed to the general public. It thus took the place of the professionals with indigenous musical instruments on the ceremonious occasions, especially marriage festivities. It gradually took root in the local culture, ultimately becoming an essential part of the customs of this city. Though brass bands of the sorts now exist in almost every city of Pakistan yet they have not assumed the status of an art institution, as is the case with the Lahore-based bands.



Scene inside Delhi Gate

17. Kasur

District Kasur was formed in 1976 by detaching Kasur and Chunian tehsils from Lahore district. Kasur is situated at a distance of about 55 kilometres on the southern side of Lahore, accessed through the Lahore-Ferozepur Road. The district touches the Indian territory on the south and east across the river Sutlej. The Lahore district is on its north, Okara district on southwest and Sheikhupura district on northwest. District Kasur is spread over an area of 3,995 square kilometres and sustains a population of 2.376 million people, according to the 1998 census. It is sub-divided in the three tehsils of Kasur, Chunian and Pattoki.

The climate of district Kasur is hot in summer and comparatively cold in winter. May and June are the hottest months when temperature goes upto 44°C.

A scene by a village

Traditionally Kasur is said to have been founded by Kusha, son of the legendary Hindu figure Rama, and brother of Loh, having the credit of founding Lahore. During the Mughal period it was settled by a Pashtun colony and in 1807 was captured by the Sikhs. It was incorporated as a municipality in 1867. It is said to be an aggregation of 26 fortified hamlets (kots) overlooking the alluvial valleys of the Beas and Sutlej rivers. It flourished immensely during the raj when it was connected by road with Amritsar and Firozpur and by rail with Lahore and Karachi. The connection with the earlier mentioned two cities, having gone to India, was severed after partition in 1947. It, however, continue to be a busy station on the branch line connecting Lahore via Raiwind, and Karachi via Pakpattan and Lodhran.

It is a local trade centre whose industries include tanning, cotton ginning, oil pressing, weaving, and leather-goods production.

It comprises the flat alluvial plain bordered by the Ravi River to the northwest and the Sutlej River to the southeast. Five canals, used for irrigation, flow through the district. Though water logging and salinity has affected a large area of the district making the subterranean water brackish, thus rendering some parts of the land uncultivable yet Agriculture still remains the principal occupation. Wheat, rice, sugarcane, cotton, fruits, and vegetables are grown in the region.

A forestry plantation was started at **Chhanga Manga** in 1864, which has developed considerably with time. There is a major tourist resort in this forest, which receives visitors from far and wide. The forest area now also produces silk, honey and beeswax, and turmeric, as well as seasoned timber.

The district has its fame spread far and wide because of being the last resting-place of **Bulleh Shah,** one of the greatest Sufi poets of Punjab. The era attributed to him is from 1680 to 1758. His ancestors belonged to the once flourishing town of Uch, living in its part known as Uch Gilaniyan, now in Bahawalpur district. His family having first migrated to Malakwal finally settled in Pandoke, some 23 kilometres southeast of Kasur.

Baba Bulleh Shah

Bulleh Shah was earlier known as Abdullah Shah only to become famous later as Bulleh Shah. He composed and said poetry in the form of Kaafi, the genre very much practised by the Sufi poets who had preceded him. His contributions, like any other Sufi Saint, were to propagate Islam in the subcontinent, a work that could not be accomplished by the kings or even other men of letters.

Thatched hutment in rural area

There also exist commonalties between Bulleh Shah and Shah Abdul Lateef Bhitai, the Sufi poet from Sindh and a contemporary of Bulleh Shah's. Both Shah Lateef (1690-1752) and Bulleh Shah (1680-1758) had witnessed the death of Mughul Emperor Aurangzeb. They had almost the same experiences of the turbulent period in which they lived.

Bulleh Shah had a very religious family background. He was the disciple of Inayat Shah, a Qadiri Sufi. The tomb of Bulleh Shah is in Kasur and he is held in reverence by all his followers in Sindh and Punjab. His Urs is celebrated in the month of August each year with much religious fervour and folk colour.

18. Toba Tek Singh

The Toba Tek Singh district meets the Faisalabad district on the east. Its boundary touches Jhang district on the western and northern sides. Its south and southeastern side is bounded by the river Ravi across which lie districts of Khanewal and Sahiwal.

The Toba Tek Singh district is spread over an area of 3,252 square kilometres with a population of 1.622 million souls as counted in the 1998 census. It comprises the following three tehsils:

1. Toba Tek Singh, 2. Gojra, and 3. Kamalia.

District Toba Tek Singh has extreme hot and cold climate. The land mainly comprises plains. Most of the area of tehsil Kamalia is low lying and gets flooded by the river Ravi during rainy season. The overall soil of the district is fertile.

The district, especially Kamalia, is well-known for its fine khes - hand-woven, cotton blanket - and khadar - locally woven coarse cotton cloth.

19. Okara

The district Okara is bounded on the east by Kasur district, Sahiwal and Pakpattan districts lie on its west while on the north are the Sheikhupura and Faisalabad districts. The Bahawalnagar district is situated on the south. The Indian border also touches it on the southeastern side.

A village scene

The district Okara has a total area of 4,377 square kilometres, which sustains a population of 2.232 million heads, as recorded in the 1998 census.

The district comprises of the following three tehsils: -

1. Okara, 2. Depalpur, and 3. Renala Khurd.

The climate of the district is hot in summer and cold in winter. May and June are the hottest months with maximum temperature reaching 44°C. January is the coldest month with minimum temperature falling to 2°C. The average annual rainfall is 200 mm. The land of the district is fertile with agriculture as the main activity though it is also famous for the agro-based industry.

Okara, although very young as district, is rich with cultural heritage. One of its tehsil headquarters, **Depalpur,** has played an important role in the medieval history of the South Asia Subcontinent. Its origin is attributed to Raja Deva Pala in the remote antiquity, though no evidence is encountered on ground to back it hypothesis. The coins found from here suggest that it was in existence as early as the time of the Indo-Scythians. After preliminary study Cunningham identifies it with the Daidala of Ptolemy, which was on the Sutlej to the south of Labokla and Amakatis, or Lahor and Ambakapi.

In its later history Depalpur served as the capital of the northern Punjab during the period of the Pathan emperors of Delhi. It was a favourite residence of Firoz Shah Tughlaq (1351-1388), who erected a large mosque outside the city. He is also credited with constructing a canal from the Sutlej River to irrigate its lands.

At the time of the great Mongol Timur, Depalpur was a prosperous town, second only to Multan in size and importance. It had a strong fortification running round the town, having been further strengthened by 84 bastions. In 1524 Babar, after having taken Lahore, marched on Depalpur and took it by storm. On Babar's return to Kabul, it was taken over by Multan. In 1526 Babar, having returned to the Subcontinent, defeated Ibrahim Lodhi at the battle of Panipat, and became king of Delhi. Soon after he expelled Arghuns from Multan when the whole country was made over to him. Babar conferred Depalpur on his son Askari. However, after the death of Babar, his son and successor, Humayun had to give it up in favour of his brother, Mirza Kamran, who held it till the successful revolt of Sher Shah Suri in 1540. On Humayun's return to the throne of Delhi, one of his lieutenants, Abu Moali, defeated the Afghans in 1555 at Dipalpur. Ai

The **fortified city of Depalpur** still has imposing gates. A large mound here was perhaps the site of the old ruined Fort. The other important antiquity in the district is the small town of **Satghara,** which lies about 20 kilometres east of the district headquarter. The name means 'seven houses' or 'seven castles', which no longer exist at the site.

Dipalpur Gate

There is, however, a fort of considerable dimensions located on one of the several high mounds concealing in them the cultural deposits of a considerable antiquity. With no dated material to suggest the age of the fort it is inferred from its architectural style that it is not as old as the mound on which it is built, or those lying around it.

The other mounds, which were strewn with baked-brick bats, have been yielding stray antiquities consisting of potsherds and coins in considerable numbers. Some of these coins take the age of these mounds to the Indo-Scythian period.

The northwestern corner of the fort is occupied by the **Tomb of Mir Chakar Baloch.** From the fact that it has been built against the fort, replacing its corner bastion but not inside the bastion, it is easy to assume that it was built later than the fort, which also does not seem to go beyond Muslim period.

Mir Chakar, or Chakar-e-Azam as he is generally known, was perhaps the greatest chief of the Balochs. He had fought for the exiled emperor Humayun against the Pathan king Sher Shah Suri

to regain the Delhi throne. On recapturing his empire at a later date, Humayun bestowed Satghara and the vast territory around it on the Mir. He died here at the age of 97 in 1565. A tomb with not much pretension was erected here over his grave.

20. Pakpattan

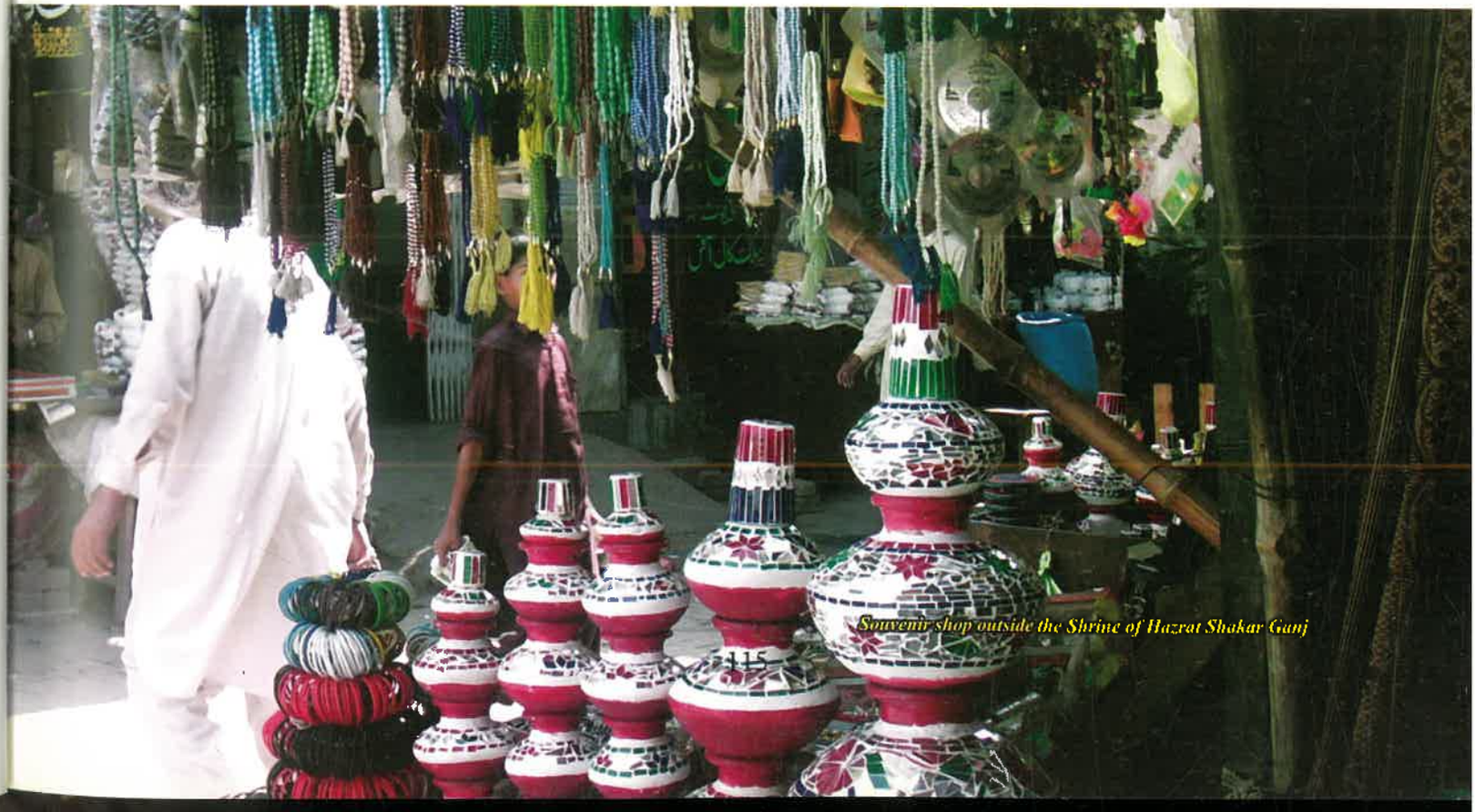
Pakpattan was once a walled city, the inner areas of which still present archetypal form of an ancient town with crooked and narrow streets, dense housing, intricate woodwork on Jharokas (balconies), bay windows and doors. With not much emphasis on the modernisation, unlike some other cities, it has survived remarkably intact with its original character. Though the major portion of the fortification wall has disappeared yet the characteristic construction can still be seen utilised as part of a number of residences. Out of a total of six gates, four (Shahedi, Rehimun, Abu and Mori) have survived to this day though their fabric is also fast crumbling. The extensive suburbs, or relatively later constructions, stretch from the foot of the wall all around.

The district Pakpattan is bounded on the northeast by district Okara, on southeast by Bahawalnagar district, the Sutlej River separating the two districts. On its southwest lies Vehari district while on the northwest is the district of Sahiwal.

The Pakpattn district covers an overall area of 3,084 square kilometres with a total population of 1.287 million heads as recorded in the census of 1998.

The climate of the district is extreme hot in summer and cold in winter, the temperatures shooting up to 47°C in summer and going down to 2°C in winter. Topographically, the district is homogeneous semi-arid plain. The river Sutlej flows from east to west on its southern side. The average annual rainfall in the district is about 175 mm.

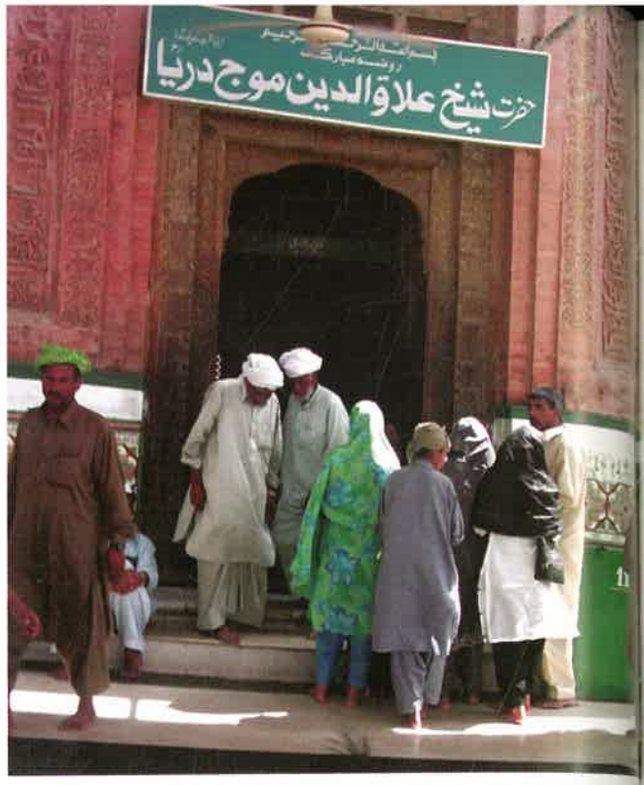
General Alexander Cunningham has recognised Pakpattan, known as **Ajudhan** in the ancient times, as a town that appears in the work of Hellenic historians and other classic writers under the names of Ohydrakae, Sydrakae, Sudraykae and or Hydaekae. Two strategic and busy roads of the past, one from Dera Ghazi Khan and other from Dera Ismail Khan, used to meet here. Great conquerors like Mahmud Ghaznavi, Taymur and traveller like Ibn-e-Batuta crossed Sutlaj from Pakpattan that had been principal ferry crossing on River Sutlaj for centuries. Medieval history of the town started when Amir Subuktagin subdued Pakpattan in 980 followed by Ibrahim Ghaznavi in 1080.



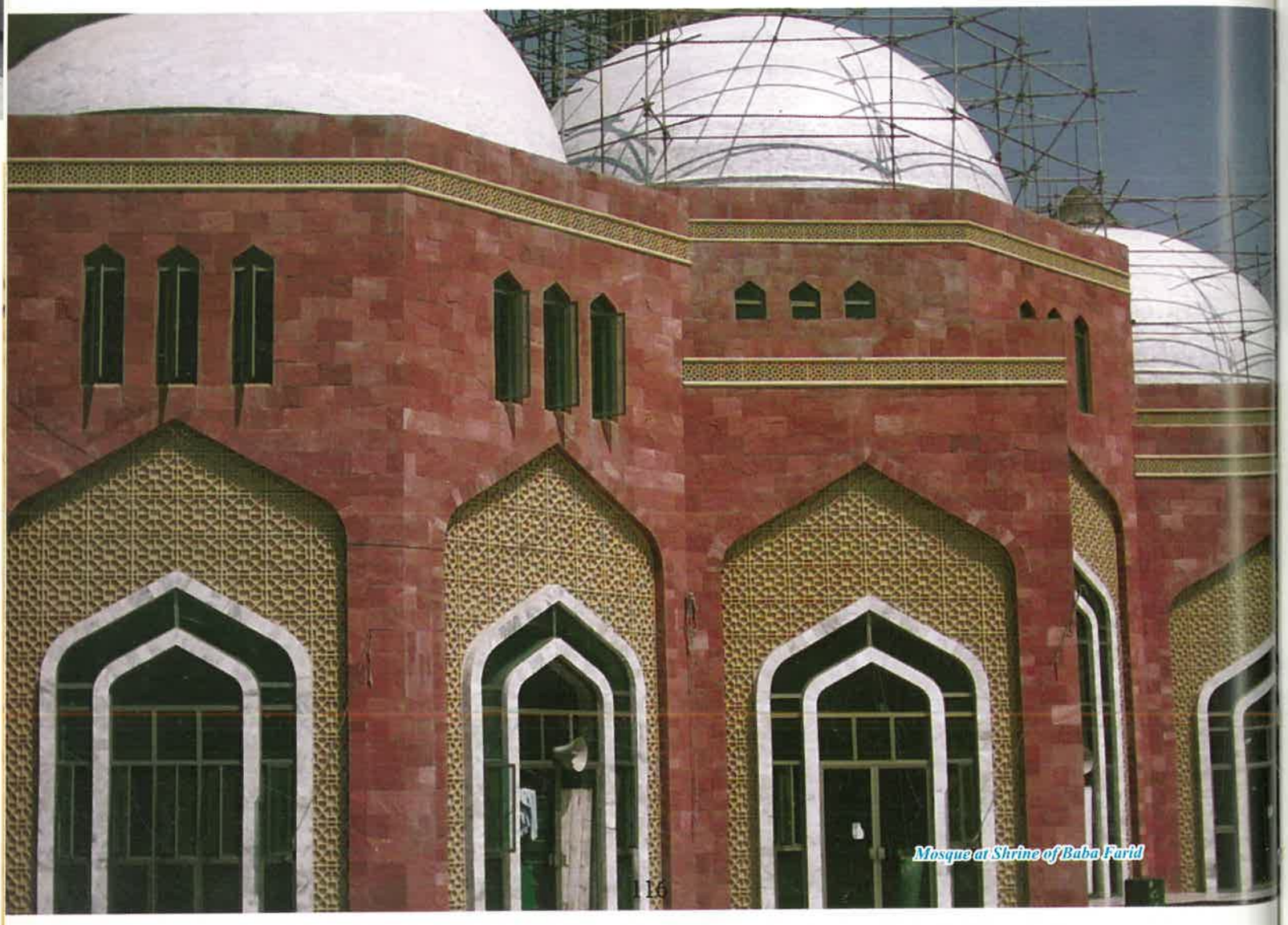
Souvenir shop outside the Shrine of Hazrat Shakar Ganj

The soul of the city is the famous Saint **Farid-ud-Din Masud Ganj Shakar** commonly known as **Baba Farid.** The saint was born in a village Kothewal (near Multan) in 1173 in a family that had migrated from Afghanistan. The Saint Farid, who was a scholar and poet, travelled to Khurasan, Kirman, Badakhshan, Baghdad, Makkah, Madinah, Kufa, Basra, Damascus, Nishapur, Bukhara, Dehli and Multan before he finally settled in Pakpattan. Here he spent his life in spreading the light of divine Islam. The Saint died in 1265. His shrine was constructed by Khwaja Nizam ud Din Auleya in 1267.

The shrine - simple but elegant ornament - stands next to the bigger shrine of his grandson Ala ud Din Mouj Darya, which was built by Sultan Muhammad Tughlaq. The main chamber of the shrine of Baba Farid has two doors - the one in the east called Noori Darwaza while the other in south reached the height of fame under the name Bahishti Darwaza or door to the Paradise.



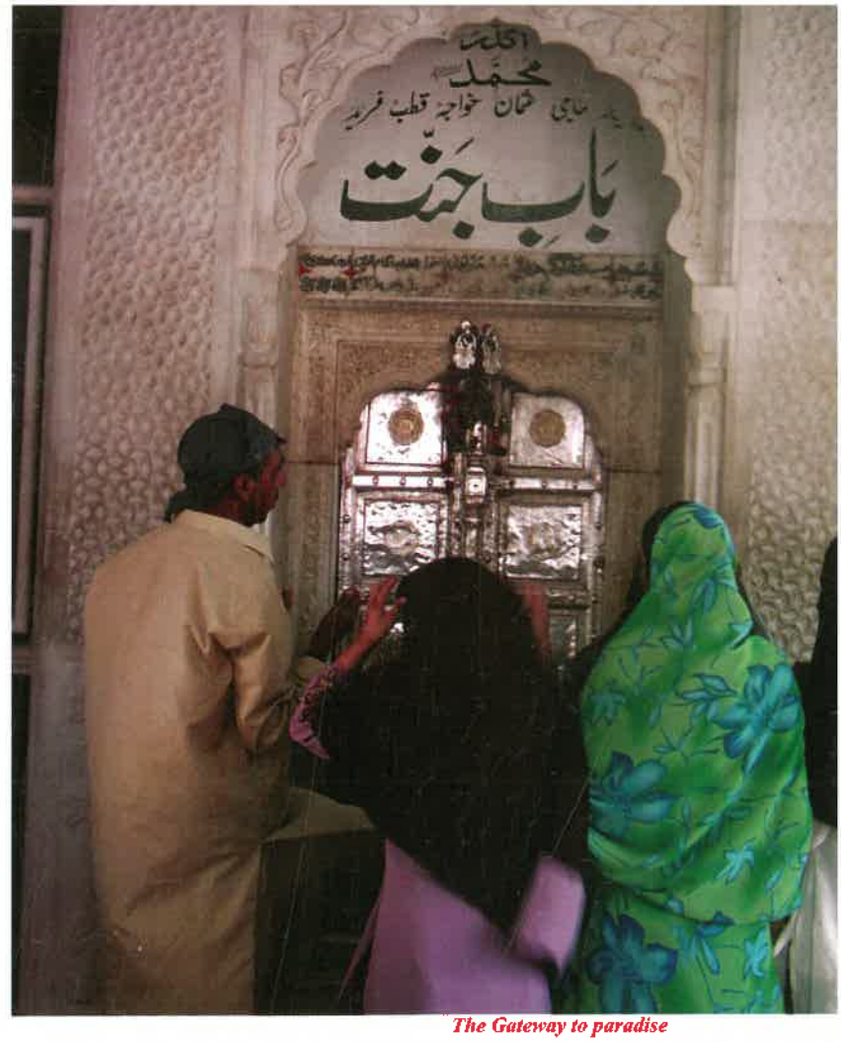
Tomb of Mauj Darya



Mosque at Shrine of Baba Farid

Pakpattan was first declared district headquarters in 1849 when the British established their rule in the Subcontinent. The headquarters were later moved to Gogera in 1852 and then to Sahiwal in 1856. The British also instituted Pakpattan Municipal Committee in 1868. Kasur-Lodhran section of Railway line was laid in 1910 and Pakpattan became an important station on the Railway map because of railway divisional headquarters and loco sheds. This section of railway line was, however, removed from here and sent to Mesopotamia during Second World War. This caused a set back to the agricultural market of the place. The railway-line was re-laid many years after Pakistan came into being.

On July 1, 1990, Pakpattan was again declared district headquarters. This became the only district of the country without any tehsil until Arifwala tehsil was included in the district some five years later.



The Gateway to paradise

21. Sahiwal

Originally Gugera but the name of the district was changed in 1866 to Montgomery on shifting its headquarters to this location. The small hamlet or some houses here were traditionally known as Sahiwal before the newly established town was renamed. It was, however, during the centenary celebrations of the district in 1966 that it was again changed to its old name of Sahiwal. It was done partly to honour the local habitation while also to stay in line with the policy of changing the British names - the legacy of the raj - which hurt the locals.

The Sahiwal district is bounded by district Khanewal on the west while the Okara district lies on its east. On its southwest lies the Vehari district as the district of Pakpattan makes its southeast boundary. On its south is situated the district of Bahawalnagar. The River Ravi flows on its north side across which lies the district of Faisalabad.

The Sahiwal district is spread over an area of 3,201 Square kilometres and has a population of 1.843 million souls according to the 1998 census. It comprises of two tehsils namely: Sahiwal and Chichawatni.

The climate of Sahiwal district is extreme hot to the extent of 47°C in summer and cold in winter when mercury drops down to 2°C. The soil of the district is very fertile, which has fully been exploited to get maximum agricultural produce with the help of an elaborate canal irrigation system. The average rainfall is about 177 mm.

The district has the signal honour of being the home to one of the two metropolitan cities of one of the greatest civilisations of the world, now internationally known as the Harappan or Indus Valley Civilisation. **Harappa,** about 29 kilometres from the district headquarters, was the pioneer site where the true significance of the great Civilisation was first recognised. The large mounds here were under probe since 1868, when it was thought to be the site of Sangala, the Capital of Porus whom Alexander the Great defeated in 326 BC.

Discovery of the ancient cities of the Indus was based on excavations during the 1920s at this site and its so-called 'twin' capital at Moenjodaro. The true character of Harappa could thus be studied and understood only in 1921 when scientific excavations were started at the site. The Archaeological Survey of (British) India carried out full-scale diggings between 1923 and 1925 and again 1926 to 1934. Further excavations in 1937 and later in 1946 revealed additional features of the site. A limited dig in 1966 concentrated only on the Harappan culture cemetery. An American Archaeological Team is excavating here from the beginning of the 1986 and has been able to add to the knowledge about the site.

The city, about five kilometres in circuit, has been divided into two parts: **lofty citadel Mound AB,** towards west; and the lower part, though much extensive, known as **Mound E,** to the east, and **Mound F** on the north. The low-lying area away on the north of the mound F gives clear indications that the river Ravi once flowed here. Notorious for its changing bed, the river is now about ten kilometres away.

Harappa AB Mound

Harappa Mound E&ET

Harappa Granary

Harappa Mound F

Harappa Weights

Harappa Working Platforms

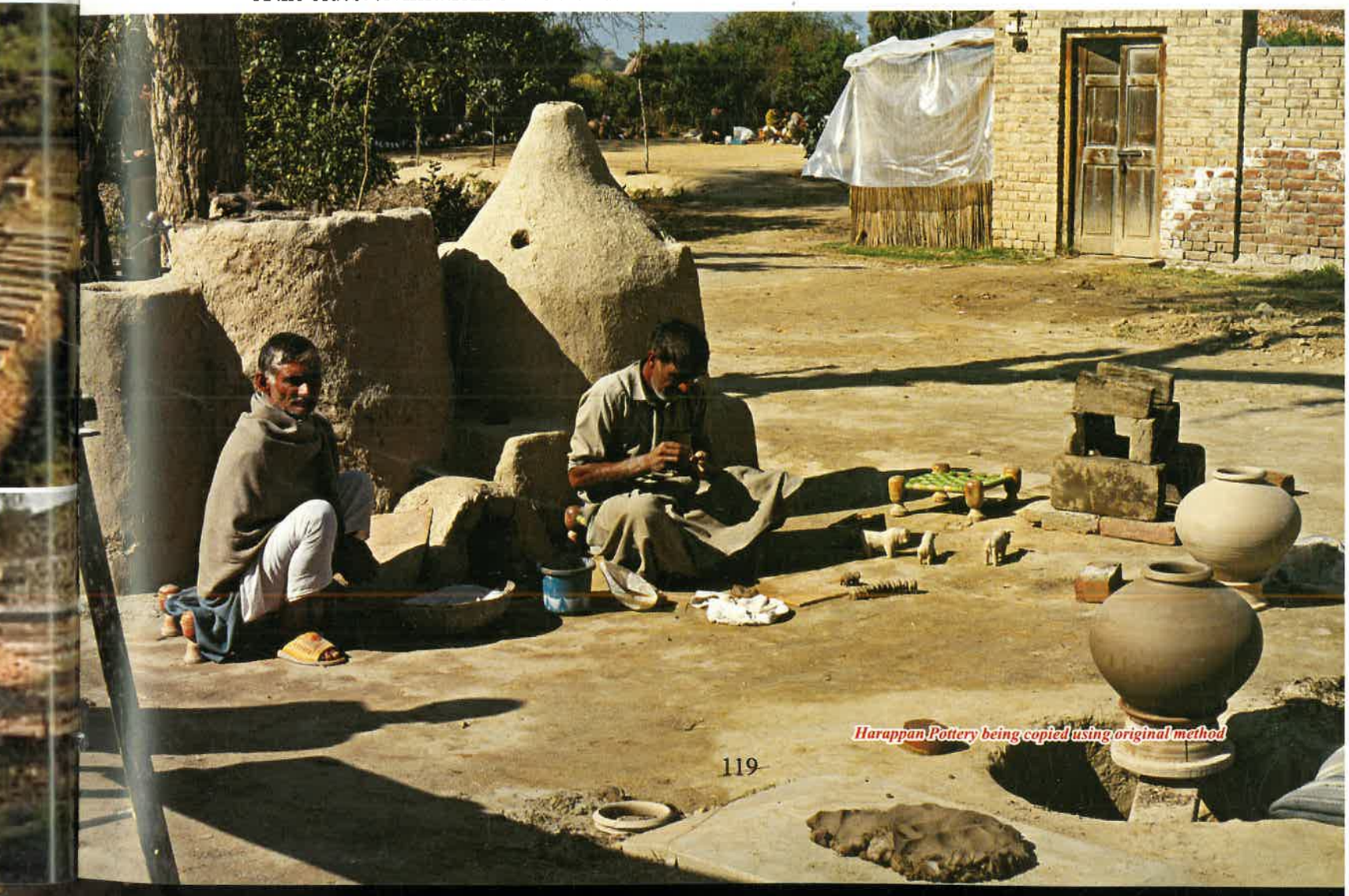
Perhaps, the most important of the buildings is the **Great Granary,** which is, located north of the **working platforms.** This imposing structural complex consists of two parts, arranged in two rows, with a wide passage running in the middle. A Granary of such dimensions certainly points towards its having served as 'treasury' for the grain received by the administering authority, be it a ruler or a king-priest.

The remains of the buildings unearthed at Harappa were hardly of any impressive magnitude, thanks to the brick-hunting contractors of the Lahore-Multan railway line where they used them as ready ballast. The remnants of solidly built walls, however, suggest perfection in planning with comfortable and well-designed houses. The cities of the Harappan or Indus Civilisation are the earliest examples in the ancient world yet discovered, where a perfect scheme of town planning is evidenced.

The drainage system of the city was by far the most complete and perfectly designed. The drains from houses on both sides of the lane opened into a main brick-lined channel, which flowed through every street. These drains were covered with bricks that could be lifted for cleaning

Two regular cemeteries have been excavated at Harappa. The contemporary burials, now designated as **Cemetery R-37,** have yielded large collection of pots, ornaments worn by the dead, and toilet articles. In the other i.e. **post-Harappan cemetery,** complete and fractional burials are encountered.

The excavators were able to prove its contacts with dated phases of Mesopotamian Civilisation indicating that Harappa, as also Moenjodaro, was a flourishing city even before 2350 BC. The discovery startled the world as it rivalled with Mesopotamia and Egypt as the home of one of the oldest civilisations of the world.



Harappan Pottery being copied using original method

Government College, Sahiwal

The recent probes have further pushed back the date of the settlement at Harappa. One of the most significant discoveries from the operations of the American Archaeological Mission is a newly identified earlier phase of Indus Culture. This **Ravi Phase,** named after the nearby Ravi River, lasted from approximately 3300 BC (or even 3500 BC) to 2800 BC. This phase is related to the Hakra Phase, identified in the Ghaggar-Hakra river valley to the west, and predates the Kot Diji Phase (2800 - 2600 BC), named after a site in northern Sindh near Moenjodaro. Increasing knowledge of the Ravi and Kot Diji Phase occupations at Harappa and of contemporary settlements throughout northwestern South Asia permits glimpses of the indigenous origin of various hallmarks of later Indus Civilisation, from pottery to bead manufacture, from writing to building construction.

The earlier archaeologists had discovered nine building periods in Harappa before it was finally abandoned around 1800 BC. A number of hypothetical reasons have been put forward by scientists as to the possible reasons for extinction of the Harappan people. The shifting course of the river and a consequent decline in material prosperity could be counted as most important among the reasons. The striking dearth of assault weapons suggests their being peaceful people who might have not been able to withstand any outside invasion. In the absence of solid evidence it still poses an enigma as to the causes of the end of the Harappans.

Amongst the modern development projects that have come up after independence the Government College, with all its imposing buildings, stands very prominent on the northern side of the city.

22. Khanewal

Khanewal, already a tehsil of the Multan district was upgraded to the status of a district in

1985. Its boundaries meet districts of Jhang and Toba Tek Singh on the north, Sahiwal district on the east, Vehari on south and district Multan on west. District Khanewal is spread over an area of 4,349 square Kilometres and the population of the district counted in 1998 census was recorded as 2.068 million souls. It comprises the three tehsils as below: -

Tomb of Khalid Walid, distt. Khanewal

1. Khanewal, 2. Kabirwala, and 3. Mianchannu.

The Khanewal district has an extreme climate being very hot in summer - to the extent of 48.4°C - and cold in winter when temperature falls even to 1°C. The land of the district is very fertile and plain. However, some portions are encountered in Khanewal and Mianchannu tehsils. The river Chenab flows on its north and the Ravi on its northeastern side. Small area of tehsil Kabirwala is flooded during monsoon season. The average rainfall in the district is 93 mm.

One of the complete examples of naked brick architecture of the early Islamic period in Pakistan, the **tomb of Khalid Walid,** is situated near Kabirwala in this district. The Musallah, a usual funerary provision, with this tomb is also known to be the earliest in the Subcontinent.

23. Lodhran

On the northern side of the Lodhran district lie the districts of Multan, Khanewal and Vehari while Bahawalpur is on its southern side. On the east lies the districts of Vehari and Bahawalpur, and on the west is district Multan. It is situated on the northern side of the river Sutlej.

The district is spread over an area of 1,790 square kilometres. The population of the district was recorded as 1.172 millions persons during the 1998 census. It comprises of the following three

tehsils:-

1. Lodhran, 2. Dunyapur, and 3. Kahror Pakka.

The climate of the district is hot and dry in summer and cold in winter. The maximum and minimum temperatures range between 42°C and 28°C in summer. During winter, the temperature fluctuates between 21°C and 5°C. The entire district is smooth plain. Although the subterranean water found in the district is generally sweet, with the exception of Dunyapur tehsil where it is brackish. The average rainfall in the district is 71mm.

24. Vehari

District Vehari was created in 1979 out of the two tehsils of Multan district, Vehari and Mailsi, and sub-tehsil Gaggo of district Sahiwal. Its boundaries meet with district Khanewal on northwest, Lodhran on west, Bahawalpur on south and Bahawalnagar on the southeast across the river Sutlej, which passes along its southern side from east to west. The district Sahiwal lies on its northeastern side. The Vehari district covers an area of 4,365 square kilometres with the population count standing at 2.090 million heads as recorded in 1998 census. It comprises of the following three tehsils: -

1. Vehari, 2. Burewala, and 3. Mailsi.

Vehari district has an extreme climate to the extent that the mercury touches the 48.7°C mark in summer while it turns quite cold in winter with the temperature falling to 1°C. The average rainfall is about 127 mm. The land of the district is very fertile.

iii. Gharbi, or Western, Punjab

25. Khusab:

The district of Khushab is adjoined by the Sargodha district on the east across the river Jhelum. The district of Mianwali lies on its western side. The northern boundary of the district is made by the Chakwal and Jhelum districts while Jhang and Bhakkar districts meet it on the southern and southwestern sides.

The Khushab district is spread over an area of 6,511 Square Kilometres, which sustains a population of 0.906 millions, according to the census carried out in 1998. It comprises of the following two tehsils: -

1. Khushab, and 2. Nurpur.

District Khushab has extreme hot and cold climate. Its land is of varied nature and mainly comprises of hills, plateaux, plains and deserts. Some of the areas of tehsil Khushab are low lying and get flooded in rainy season.

26. Bhakkar

On northern side of district Bhakkar lies the district Mianwali. The eastern and southern sides adjoin Khushab, Jhang and Layyah districts respectively. The river Indus flows on its western side across which lies the district of D.I.Khan in the North West Frontier Province.

Clearing to make way for additional land to cultivate

The Bhakkar district is spread over an area of 8,153 square Kilometres and had a total population of 1.051 heads during the 1998 census.

It comprises of the following four tehsils:-

1. Bhakkar, 2. Kalor Kot, 3.Mankera and 4. Darya Khan.

The Bhakkar district has extreme hot and cold climate. In summer the temperature may soar to 50°C. The land mainly comprises plains and sandy tracts.

27. Layyah

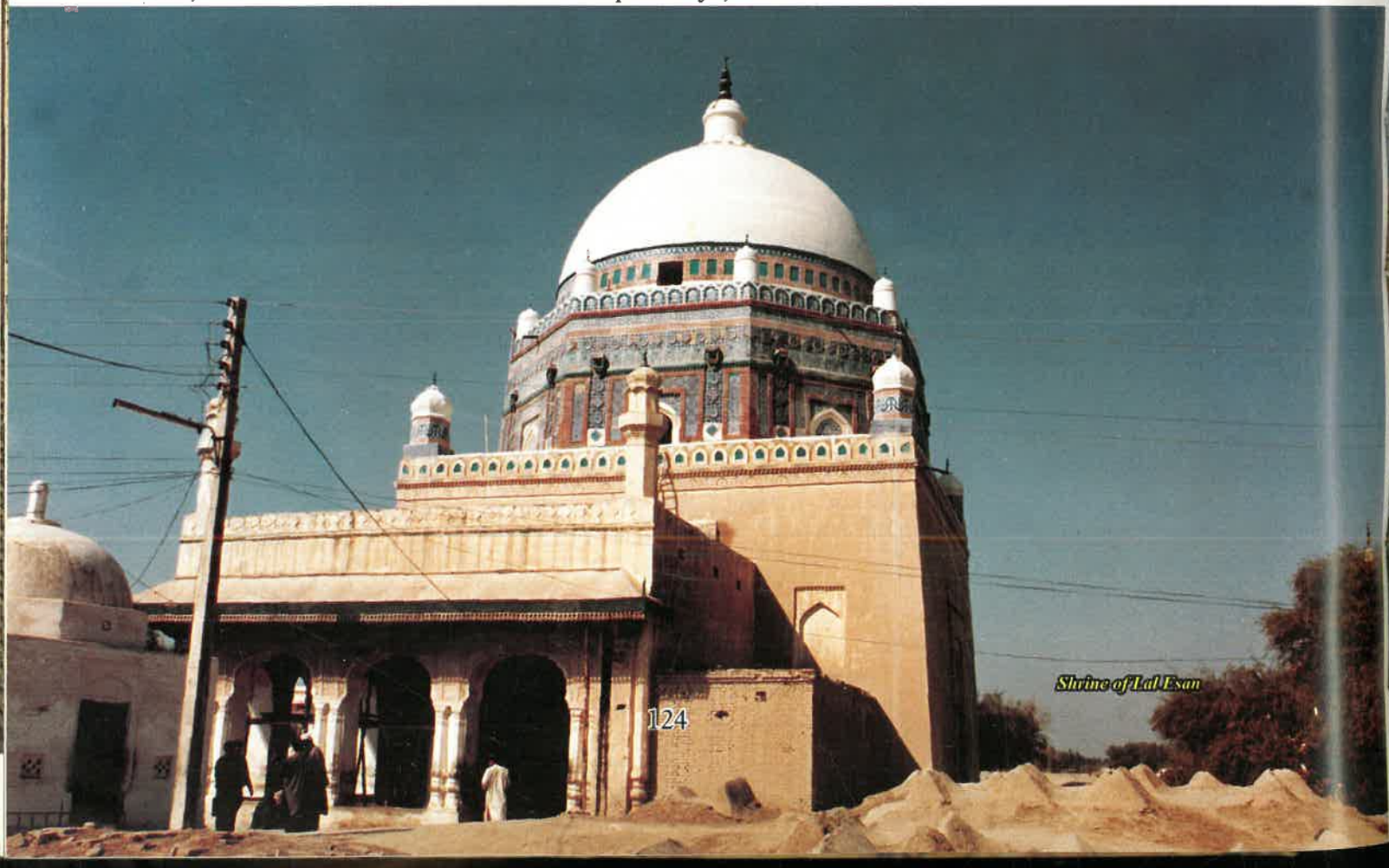
Situated on the high bank of the mighty Indus, in Sindh Sagar Doab, a Thal village of 7,546 souls in 1901, Layyah has grown into a bustling agricultural market town. It is bounded on the north by district Bhakkar while on its east is the Jhang district. The Indus delimits its western boundary across which lies district D.G.Khan. Its southern limits are occupied by the district of Muzaffargarh. District Layyah has an area of 6,291 square kilometres and sustains a population of 1.121 million heads, as recorded in 1998 census. It comprises the following three tehsils: -

1. Layyah; 2. Chaubara, and 3. Karor Lal Esan.

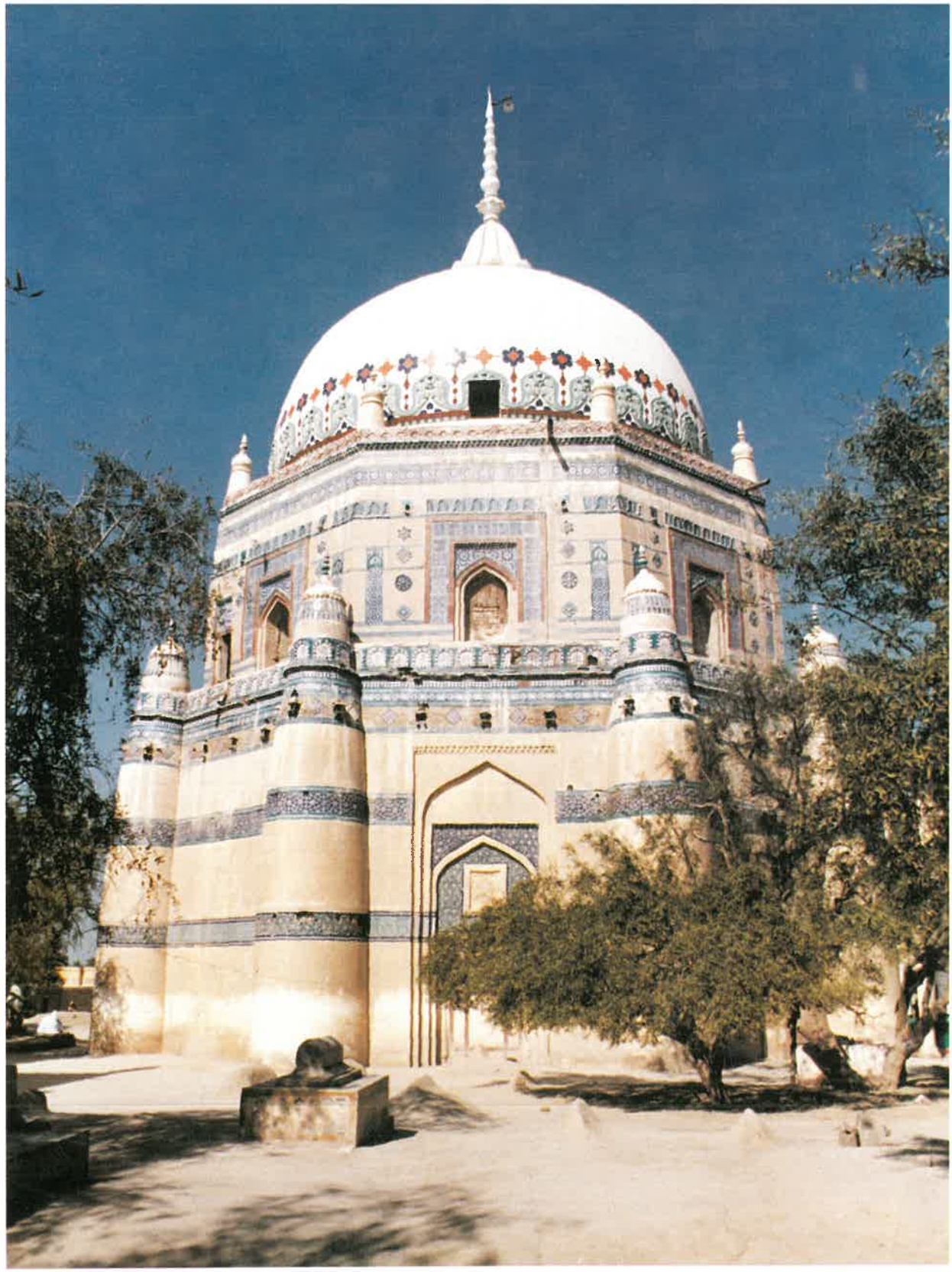
The town of Layya had its humble beginning in 1550 when it was established by the Baloch Sardar, Kamal Khan Mirani, a direct descendant of Ghazi Khan Mirani, the founder of Dera Ghazi Khan. It was taken over by the Jaskani Balochs in 1620, who held it till 1787. Under the Sikh rule Layyah was the centre of administration for the neighbouring tract and on the British occupation in 1849 it became the divisional headquarters. After independence, Layyah remained part of Dera Ghazi Khan, Mianwali and Muzaffargarh districts at different times. On 1 July 1982, the town (then with the population of 51,564) was declared as district headquarters and the spellings of the name 'Leiah', as used earlier throughout the British and then independence period, were changed to Layyah.

Layyah has witnessed great development especially during the days after independence in 1947. The Thal Development Authority was established in 1949 while Angora Sheep Farm for breeding of Pak-Angora sheep in 1962 and an Irrigation Plan brought into operation in 1981. Since then Water Management Department has brought many changes and promoted agriculture in some parts (now famous for sugarcane, peppers and pulses) that were once dependent on rains or floods.

The railways were brought here in 1886. It is famous for the production of excellent cotton checks - khes - while weaving of baskets and other articles from the dwarf palm also employs a fair number of workers. In Kahror Lal Esan, an annual fair is held at the historic **Shrine of Hazrat Lal Esan,** who was the descendant of Baha ul Haq Zakariya, a venerated saint of Multan.



Shrine of Lal Esan



Layyah, Rajan Shah Tomb

The district Layyah has an extremely hot climate. The temperature in winter is low due to nearness to Koh-e-Sulaiman, or the Sulaiman Range. The tehsil Chaubara is almost barren and consists of forest and sand dunes. It is actually, what is known as, a 'Rakh' under the control of Forest Department. The tehsils of Layyah and Karor Lal Esan are relatively more developed agriculturally, though they also have large tracts of sand dunes and uncultivated land.

iv. Zayreen or Lower Punjab

28. Multan

The city of Multan is perhaps one of the most ancient living places of Pakistan. The Multan district is surrounded by the district of Khanewal on the north and northeast, Vehari district on east and Lodhran district on the south. The river Chenab passes on its western side across which lies the district of Muzaffargarh.

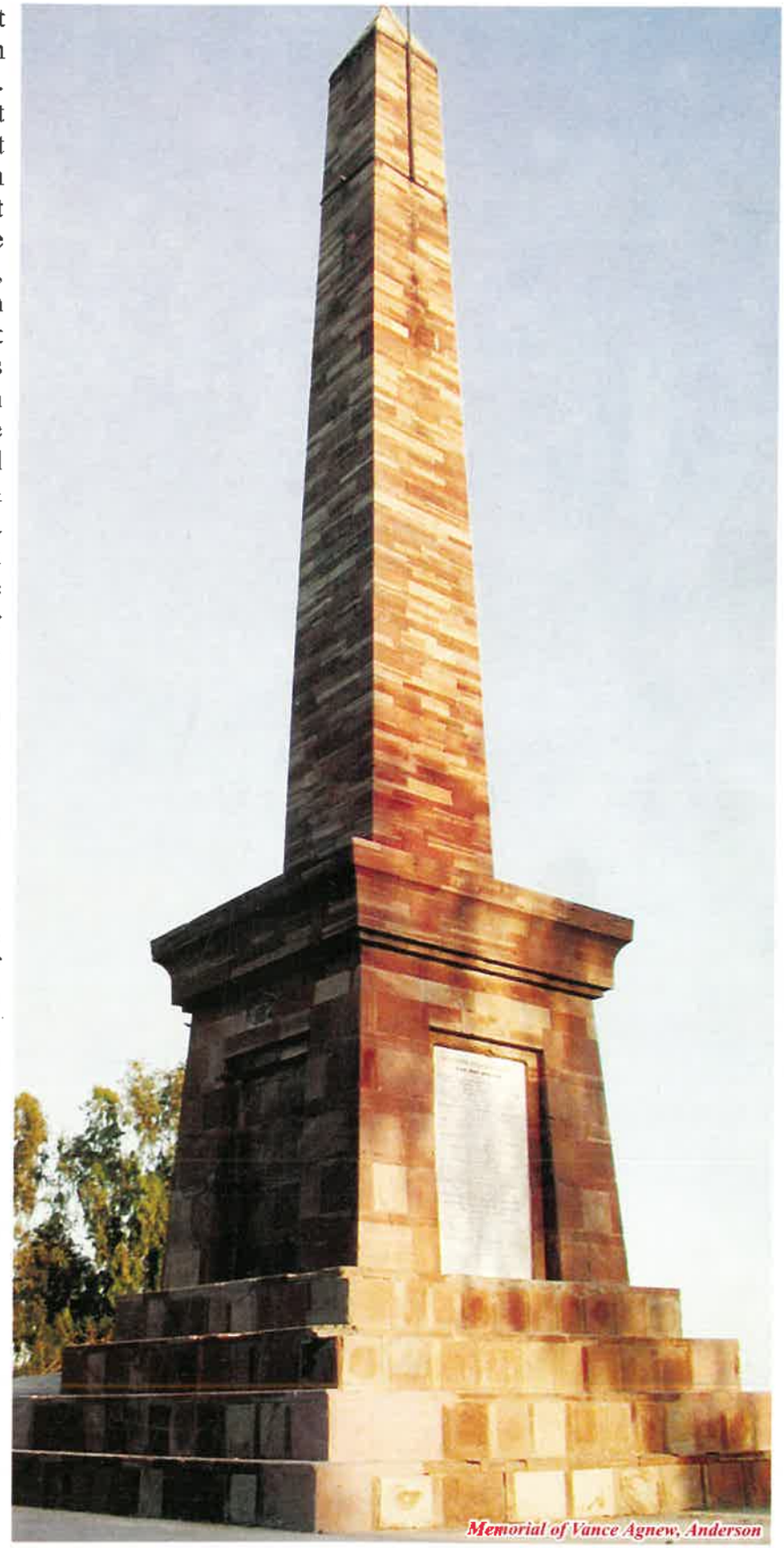
A famous Persian couplet much in circulation for centuries depicting Multan abounded by four deserting elements - namely gard, garma, gada and gorastan i.e. dust, heat, beggars and burial grounds - may no more hold good as the district headquarters has now transformed into a modern town.

During the course of history, Multan has had many names. In ancient times it was also known by the name of Mulosan. The famous traveller Alberuni called it Multana and to the British it was Mooltan.

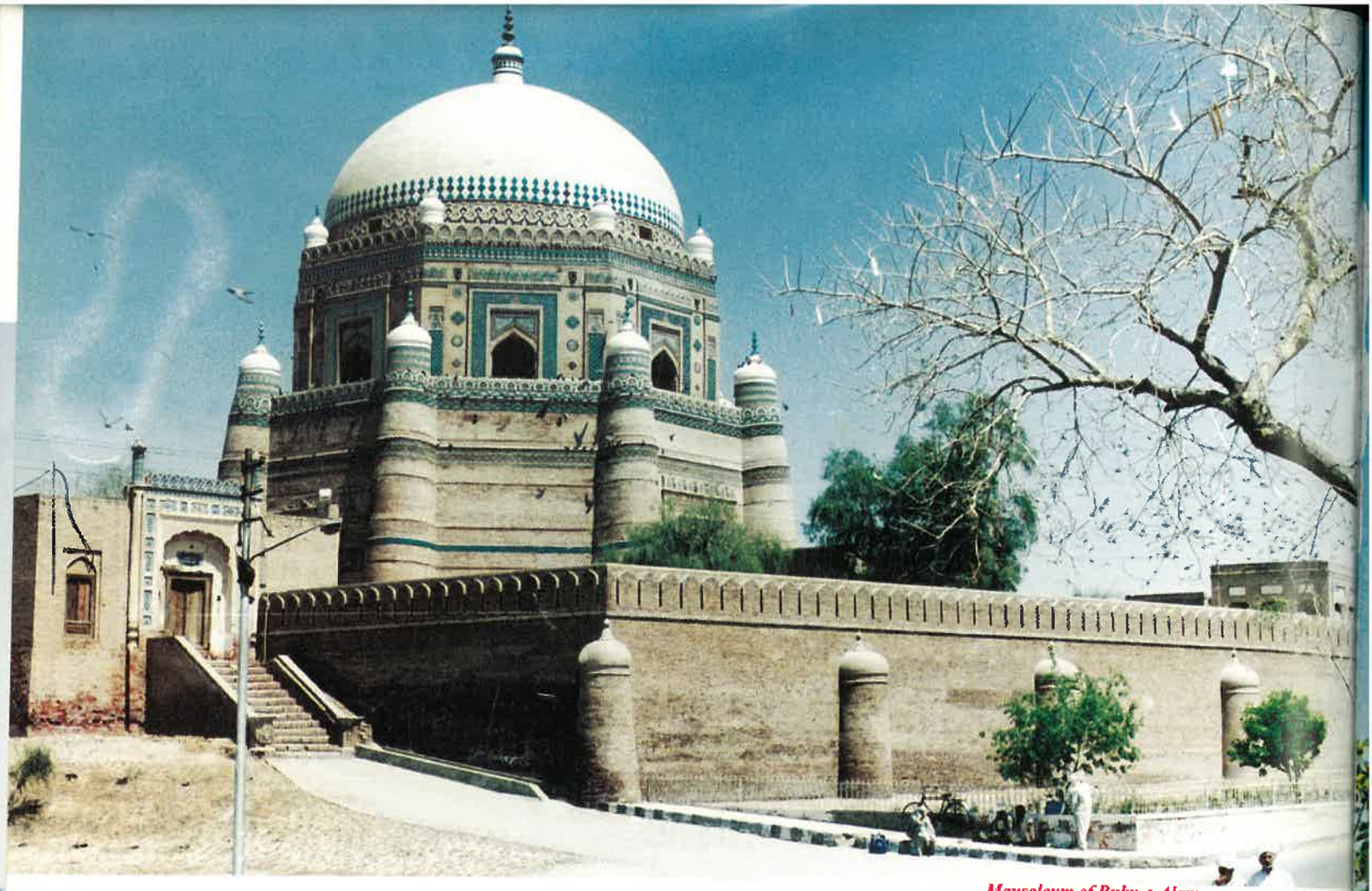
The city is strategically located at the crossroads of the famous trade route, which once was at the confluence of rivers Ravi and Chenab. Despite its strategic location, the city remained well defended for over 2,000 years. The citadel in the centre of the city posed a strong resistance to the invaders crossing over Multan, from east as well as west, and contributed immensely to the history of this ancient city.

One of the most prominent sights of the town is the same ancient Fort. However, except the remnant high mound, it has now lost all its past grandeur. There, on its top, are some ancient buildings which have survived the ravages of time, the prominent among them being the tombs of Hazrat Bahaduddin Zakaria, his grandson Shah Rukn-i-Alam and later additions like the British-period obelisk raised in memory of two British soldiers, Agnew and Anderson. The Qasim Bagh, a garden after the name of the first Arab conqueror Muhammad bin Qasim, was added in the 1950s to give the ruined surface of the fort a somewhat appealing appearance.

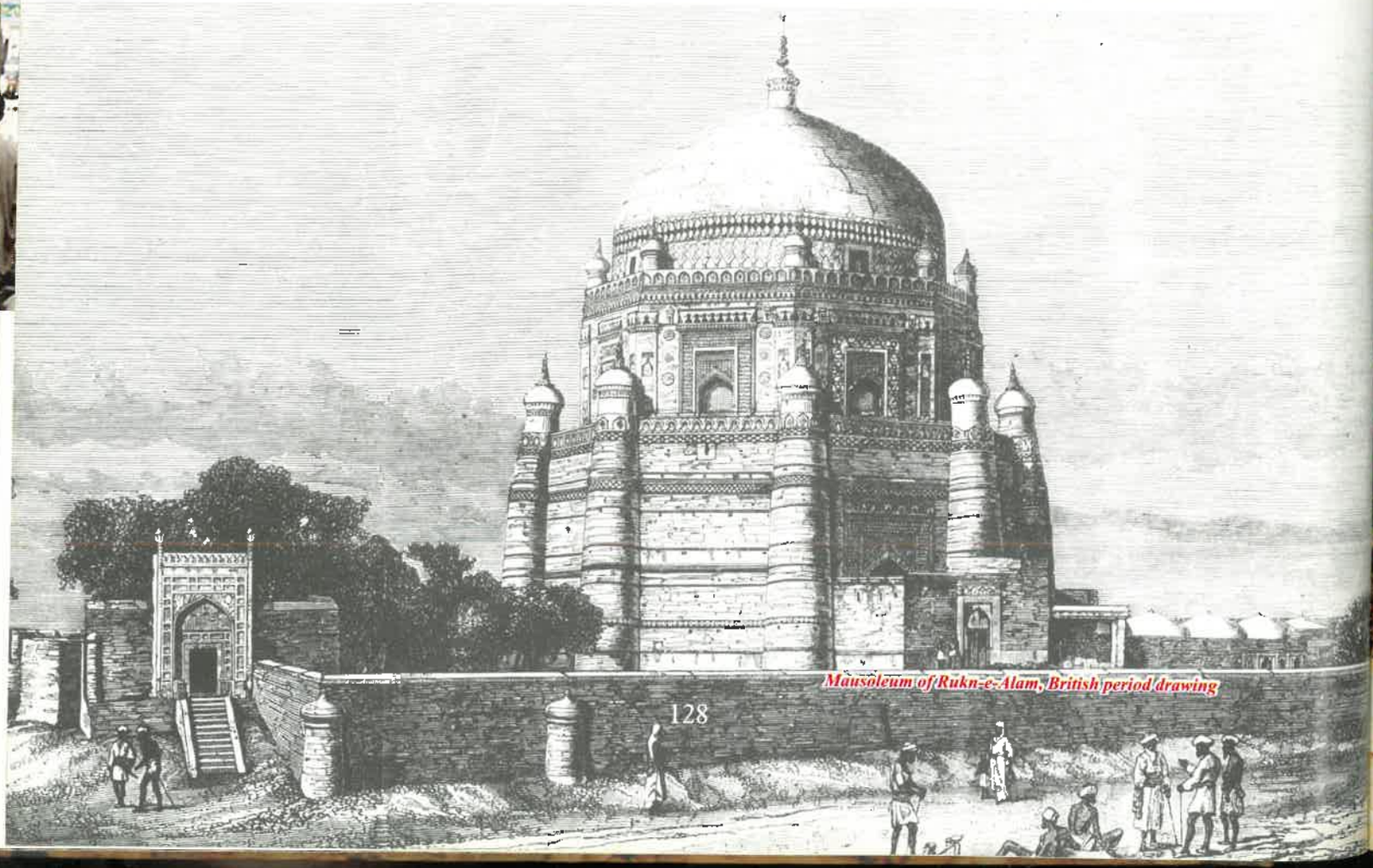
In the historic period, Alexander the Great (356-323 BC) invaded Multan in 325 BC with a large force. He was perhaps attracted by the popularity of the then city of the sun god, as Multan was famous for having a temple with its statue made in solid gold. Alexander fought a fierce battle but was unable to enter the Fort. Being a brave commander he took the initiative to scale the thick fort wall and was hit by an archer's sharp arrow, which was taken out of his body by his men but it did leave the poison inside. Some historians are of the opinion that it was this poison which ultimately caused his death two years later.



Memorial of Vance Agnew, Anderson



Mausoleum of Rukn-e-Alam



Mausoleum of Rukn-e-Alam, British period drawing

Mausoleum of Sultan Ali Akbar

The famous Chinese Buddhist pilgrim Hieun Tsang passed through Multan in 641 AC. He described the city of Multan at that time as thickly populated, spread over an area of upward of eight kilometres. He has mentioned the presence of a temple of the sun god, attracting devotees from all over the Subcontinent. The city, according to him, had ten Buddhist monasteries and eight Hindu temples. The famous Chach Nama also records in the eighth century AC the presence of the temple of the sun god, laden with gold and jewels brought by devotees across the Subcontinent. Islam arrived in Multan after Muhammad bin Qasim reached here in 711-12 AC. At the time of his conquest, Multan was the capital of Sindh. He captured the city after a siege that lasted over two months. Following Muhammad bin Qasim, the next Muslim conqueror, Mahmud of Ghazna, attacked Multan in 1005.

The cultural and architectural development of Multan saw its peak from the 12th Century onward, when Muslim Saints from Central Asia were attracted to the South Asia Subcontinent from the then disturbed Central Asia. **Hazrat Yousuf Gardezi** arrived here in 1080 and preached Islam. His old mazar, **tomb,** was rebuilt in 1540 by Salim Shah Suri, the son of Sher Shah Suri. Other shrines that are located in this ancient city are those of **Hazrat Bahauddin Zakaria** and his grandson Hazrat **Shah Rukn-i-Alam.** The latter's tomb is an octagonal building best presenting the 14th-century Tughlaq architecture. It is said that Sultan Ghyasuddin Tughlaq built it during 1320-1324, perhaps for himself. However, his son Muhammad Tughlaq decided to use it as the eternal abode of Hazrat Shah Rukn-i-Alam on his demise. The tomb won the prestigious Agha Khan prize for architecture in 1983. The prize was awarded in recognition of the massive restoration work of the tomb, carried out under Haji Waliullah Khan from 1971 to 1979. The tomb is a stone-and-brick structure, with beautiful carvings and coloured tiles.

Khawaja Farid

Closer view of Clocktower, Multan.

The famous African traveller, Ibne-Battuta, came to Multan and met Hazrat Shah Rukn-i-Alam, probably in 1334. He has recorded in his travels that on his way to India, when he arrived in Alexandria in 1326, he met a pious ascetic named Burhanuddin who mentioned to him about Hazrat Shah Rukn-i-Alam of Sindh and conveyed his blessings to the Hazrat.

During the Mughal period, Multan was generally peaceful and flourished with industrial and cultural developments. This period is, thus, called the era of prosperity. Maharaja Ranjit Singh invaded Multan and took control of the area. In a way it paved the way for the British to come, and it was during the rule of Ranjit Singh's descendent that Multan saw widespread destruction by the ravaging British forces who reacted to avenge the accidental killing of two British army officers, Agnew and Anderson. In this attack, the British forces used heavy armoury and destroyed a large part of the Multan Fort.

Multan: Shah Shams Mosque

In addition to the earlier-mentioned **obelisk,** a **clocktower** in the centre of the city, which may be of special mention, was also built by the British, in 1884.

Multan has always been known for its superb Kashi work. Kashikari is a hand painting of ceramic products, including tiles and pottery, the latter commonly known as Blue Pottery. Its products of this genre, which is of superb quality, decorate not only the local monuments but also get their way to other cities. The other most fabulous type of the arts and crafts that are practised here are the decorative, and of some utility, objects made from the camel skin. District Multan is spread over an area of 3,721 square kilometres with the population of the district standing at 3.117 million souls in 1998. The district comprises of the following four tehsils: -

1. Multan Cantonment, 2. Multan Sadar, 3. Shujabad, and 4. Jalalpur Pirwala.

District Multan has an extreme climate. The maximum temperature in summer rises here to over 49°C whereas it may drop to 1°C in winter. The average rainfall is quite low and on average recorded at 127 mm per annum. The land of the district is plain and very fertile. The portions of tehsils Multan and Shujabad, which are close to the river Chenab, are flooded during monsoons season. It produces some of the best types of mangoes that are not only consumed within the country but also exported to the Middle East and Europe.

29. Dera Ghazi Khan

The Dera Ghazi Khan district is located in a strip between the river Indus and the Sulaiman range of mountains separating it from the Balochistan Province. It was founded by Ghazi Khan Mirani son of a Baloch chieftain Haji Khan Mirani in 1474. It was ruled by no less than eighteen princes from his lineage till 1758. The Kalhoras, Durranis, Mughal, Abbasis and Sikhs also held sway over the city, as also the area around it, till the British took over with the rest of Punjab in 1849.

The old city has almost been washed away by the floods of 1842 and then 1856. It was during the raj, between 1900 and 1910 that the new city based on the grid system was built.

The Dera Ghazi Khan district is delimited by the Dera Ismail Khan district on the north and the district of Rajanpur on the south. The Indus flows on its east across which lie the districts of Muzafargarh and Layyah. Loralai and Dera Bugti districts of Balochistan Province are situated on the west separated by the Koh-e-Sulaiman. The district is spread over an area of 11,294 Square Kilometres and is populated by 1.643 million persons as recorded during the 1998 census. The district comprises of the following two tehsils: -

1. Dera Ghazi Khan and 2. Taunsa Sharif.

The climate of the district is hot in summer and cold in winter, being uniform almost throughout the district except the hilly-portion, which has severe winter and a mild summer. Except the hilly track, land of Dera Ghazi Khan tehsil is plain while the land of Taunsa Sharif is traversed by 'Rodkohis', seasonal storm water channels, which run from the mountains through the plains.

Among the prized possessions of the city of Dera Ghazi Khan is the tomb of its founder going back to the 15th century. It presents a unique combination of colour and design in brick. It is built on octagonal plan and has battered walls in following the 14th century Tughlaq period architecture seen in Multan. The tomb has three entrances on each on its eastern, northern and western sides. The interior, though not in good state of preservation, presents an embellishment combining, in sober blue, calligraphy and floral and geometric decorative designs.

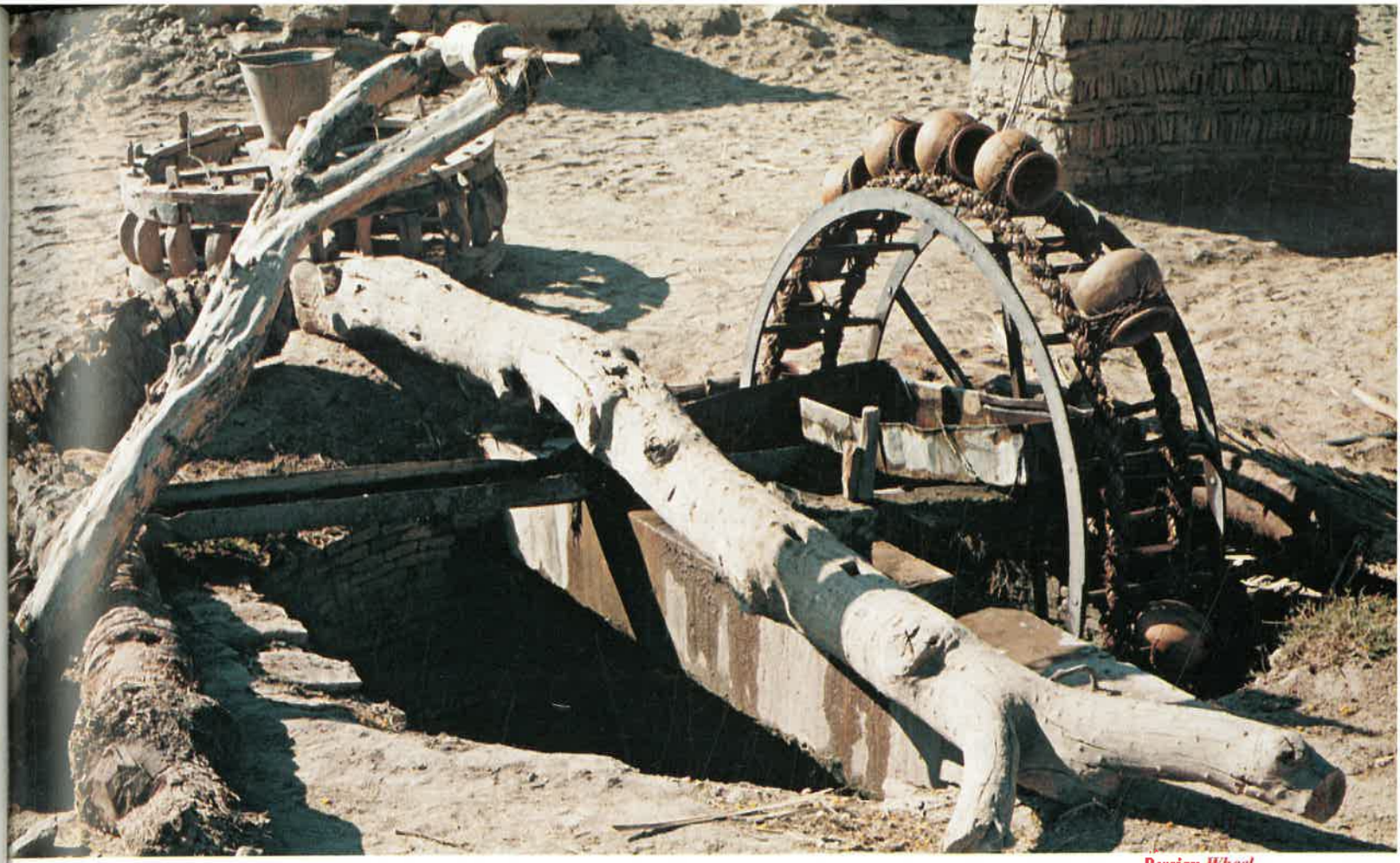
Fort Munro situated at a height of 1,972 metres (6,470 feet) is the only highly tranquil and extremely picturesque hill resort in the Lower Punjab. It was originally known as Anari Mool, in Balochi denoting a hill with pomegranate trees. Munro, an English Commissioner of Layya (then Leiah) Division developed it in 1880 and made it the summer headquarters of his Division, duly changing its name to follow his own. The area, which fell in the tribal belt, conceded to Punjab in 1950 under an agreement between the Government of Pakistan and some eight Tumandars of the area.

Fort Munro: Dame's Lake

30. Muzaffargarh

The town of Muzaffargarh, literally meaning the Fort of Muzaffar, was originally located within the Fort built by Nawab Muzaffar Khan of Multan. Prior to that the place was known as Musan Hatti, or the Musan Shop, on the road leading from Multan to Dera Ghazi Khan. The district was originally called Khangarh with its headquarters at Khangarh. It was in 1859 that the district headquarters were shifted here and hence the change in the name.

District Muzaffargarh lies in the form of a strip between the river Chenab and Indus, which pass along the eastern and western boundaries respectively and form a triangle at Alipur tehsil of the district. The district is bounded on the north by newly created district Layyah, on the south by Bahawalpur and Rahimyar Khan districts across the river Chenab. The Multan and Khanewal districts are on the eastern side of Muzaffargarh, across the river Chenab. District Jhang also touches it on the northeast. The districts of Dera Gahzi Khan and Rajanpur lie on the western side, across the river Indus.



Persian Wheel

Tomb of sheikh saadan shaheed

The Muzaffargarh district is spread over an area of 8,249 square kilometres while the population of the district in 1998 stood at 2.636 million heads. The district comprises of the following four thesils: -

1. Muzaffargarh, 2. Alipur, 3. Kot Adu, and 4. Jatoi

District Muzaffargarh has extreme hot and cold climate throughout its area. A large portion of the district consists of sand dunes and barren land. Almost all the land of tehsil Alipur and some parts of Muzaffargarh tehsil are flooded each year.

At the town of **Sitpur** within the district of Muzaffarfarh are located two monuments, a **mosque** and a **tomb of Tahir Khan Nahar,** richly embellished with glazed tiles in green, thick blue and while colours, laid in geometrical and floral patterns. Both, the mosque and the edifice, were construct by Tahir Khan Nahar around the close of the fifteenth century. Also known 'Sakhi' or bounty-giver, he was a famous chief of a vast territory around Sitpur in those days.

Octagonal in plan, the tomb has battered side, and in three tiers, following the plan of the Tughlaq architecture as seen in the tomb or Shah Rukn-e-Alam in Multan.

The mosque, lying close to the tomb on its southeastern side, has got three bulbous domes like the one, which stands on the tomb. The central one is bigger in size than those flanking it. The building has three doors on the eastern side, with corresponding number of mihrabs in the western wall. The central mihrab is much larger than the other two.

An open courtyard, measuring some 24.4 m x 18.25 m, east of the main prayer chamber has two accesses situated respectively on its eastern and northern sides. There is a well in the southeastern portion of the courtyard while in the southern side is provided an ablution place.

31. Bahawalnagar

The boundaries of the Bahawalnagar district in the east and south touch the Indian territories while Bahawalpur district lies on its west and river Sutlej flows on its northern side across, which are situated Okara, Pakpattan and Vehari districts. It is spread over an area of 8,878 square kilometres. According to the 1998 census figures district was populated by 2.061 million souls. Bahawalnagar comprises of the following five tehsils: -

1. Bahawalnagar, 2. Minchanabad, 3. Chishtian, 4. Haroonabad, and 5. Fort Abbas.

The district has a very hot and dry climate in summer. The maximum temperature may touch 52°C. The climate in winter is very dry and cold. The minimum temperature recorded was 6°C. Wind and storms are quite common during the summer. The average annual rainfall in the district is 119 mm.

The district may be divided into three parts on the basis of its physiography. These are i) the riverine area, ii) the canal irrigated plain and iii) the desert region. The riverine area of the district lies close to the Sutlej river, which flows in its northwest along its border with Okara, Pakpattan, Sahiwal and Vehari districts. The land in this area is irrigated by non-perennial canals. During the summer monsoons, the area is generally inundated by the river water. The irrigated area is a plain, which has been brought under cultivation after the introduction of canal system. The desert area of the district is called the Cholistan. The surface of this desert consists of a succession of sand dunes, rising in places to a height of 150 metres. It is covered with the vegetation peculiar to the sandy tracts.

32. Bahawalpur

Bahawalpur city serves as the Headquarters of the district of same name. Bahawalnagar and Rahimyar Khan districts form the boundaries of the district in the east and west respectively, while Lodhran and Vehari districts are situated on the north across the river Sutlej, which flows from northeast to northwest. On the south and southeast, the district forms the international border with India.

District Bahawalpur is spread over an area of 24,830 square kilometres with a total population recorded as 2.433 millions during the 1998 census. It comprises of the five tehsils of:

1. Bahawalpur, 2. Ahmedpur East, 3. Hasilpur, 4. Yazman, and 5. Khairpur Tamewali.

The district has very hot and dry climate in summer, dry and cold in winter. The maximum temperature rises to 48°C while the minimum temperature falls to 7°C. Wind and dust storms are frequent during the summer. The average annual precipitation in the district is 200 mm.

A house in desert area

The Bahawalpur district may be divided into three parts on the basis of physiography: i) the riverine area, ii) the irrigated area and iii) the desert area. The riverine area lies close to the river Sutlej, which flows in the north along its boundary with Lodhran and Vehari districts. The area is inundated during floods. The irrigated tract is higher than the riverine area. Most of the land here has been brought under cultivation. The desert area is known as **Cholistan.** It lies to the south and east of the irrigated tract and north of the desert of Bikaner and Jaisalmir in India. It extends along the entire eastern boundary of Bahawalnagar district in the north and Rahimyar Khan district in the south. The surface of the desert consists of a succession of sand dunes rising in places to a height of 150 metres. It is covered with the vegetation peculiar to the sandy tracts.

Within Bahawalpur is situated a **Central Library** in an impressive building. It was inaugurated by Sir Rufus Daniel Issacs, Viceroy of India, on 8th March 1924. A **museum,** though with no pretensions, displays assortment of antiquities as also a complete set of medals of all classes issued by the ex-State of Bahawalpur to its military officers or civilians and to other important citizens of the then State of Bahawalpur.

The ancient town of **Uch** is situated on the southern bank of the river Sutlej, close to the place where it meets the Chenab River, some 75 kms from Bahawalpur. It now stands on a chain of cultural mounds, which, in all probability, should contain material belonging to pre- or proto-historic period. This conclusion seems having a great deal of weight when seen in the light of results of the recent archaeological reconnaissance in the Bahawalpur district.

The name **Uch,** sometimes spelt as Uchchh, has been taken as a derivation of Ussa or Ushas, a town founded by the Aryans, probably re-using the old site. There are, however, others who simply go by its present name Uch meaning 'high or elevated' in Punjabi, the word 'Sharif' usually added for reverence. The later records of the Achaemenian period speak of a rich province situated in the Indus Region. This fact tempts the historians to include Uch, though not as important a town at that time, in the same area.

Tomb of Bibi Jawindi

Alexander the Great visited this place after northern Punjab was subdued. He founded here a city, which was named as Alexandria after his name. At quite a late stage, by then known as Askalanda - a corrupt form of Alexandria - it formed one of the four provinces of Rai dynasty from whom it was wrested by the young Arab General Muhammad bin Qasim in the early part of the 8th century. After changing hands between Bhattis and Ghaznavides, the place came under Sultan Shehab ud Din Ghori in 1175 AC. One of the succeeding governors of the region, Nasir el Din Qubacha, gradually took full control and became an independent ruler of Multan and Uch. The Sultan of Delhi, Eltutmish, ousted him in 1228 AC, almost simultaneously bringing an end to the political importance of the place.

The Muslim Saints and Sufis engaged here in the propagation of the deen-e-Islam, attracted people in thousands. During its heyday, khanqahs, madrasas and serais were established here. The burial places of the saintly personages were enshrined lovingly with imposing mausolea by their followers.

Uch, at the time when its glory was at the pinnacle, had a clear division of its populous parts. There were three quarters, each separately fortified having bastions and gateways and inhabited by followers of a particular saint. One of these parts, known as Uch Gilani, was populated by families and disciples of Bandagi Muhammad Ghaus, popularly known as Gilani Sani. The second distinct part, by far the most extensive one, was the Uch Bukhari where lived Bukhari Makhdums and their

followers. The third district, housing the administrative establishment of the provincial headquarter representing the Sultans of Delhi, was known as Uch Mughlan. The residences of official elite and the Mongol migrants were located in this part.

The ancient splendour of Uch is reflected even today in the form of the remnants of exquisite tombs and mosques. The remains of the khanqahs, madrasas and serais are, however, nowhere to be found at present. It is equally surprising that in spite of having served as provincial seat and a town of no mean importance, no buildings of secular nature or tombs of political personalities are traceable in or around this town.

The ancient buildings at Uch can be divided into two groups on the basis of architectural style. The tombs constructed with high domes on square or octagonal plan form one distinctive group while the tombs having flat roof with wood framing and upright columns come in the other category. The former seems to be an extension of the so-called Multan style in architecture, either preceding or following it. The latter appears to be the clear result of local craftsmanship. The **tombs of Baha al Halim, Musa Pak Shaheed** and **Bibi Jawindi** belong to the first group while the second group consisting of flat-roofed tombs is represented by those of **Jahanian Jahangasht, Rajan Qatal** and **Abu Hanifa.**

In the district of Bahawalpur, some 36 kilometres to the east of the district headquarters, lies the Lal Suhanra National Park, a combination of a natural lake and forest, which spread on both sides of the Bahawal canal.

Ladies' Tomb, Graveyard of Nawabs of Bahawalpur

In **Cholistan,** locally known as Rohi, there are no less than 50 forts and fortresses, most of them presenting a spectacular sight in the background of the vast sea of sand. These remnants of yore have generally served the purpose of watch posts, positioned on the route from Uch to Delhi, or across the desert to the other side of Rajasthan. These defences are also known to have been used as caravanserais for the camping of the traders on these routes as, Cholistan being very sparsely

inhabited, the habitational stations were hardly to be found in the desert. Most of these forts barely had a thin population or basic requirements needed by such caravans while on the move through this sea of sand. At least two of them, Marot and Derawar, were residential forts for the use of the rulers and their retinues.

Tomb in Graveyard of Nawabs of Bahawalpur

Cannon in Derawar Fort

The shrine of the famous saint of Cholistan known as Chanan Pir is located some 45 kilometres from **Derawar Fort.** He was the disciple of the universally famed Hazrat Jahanian Jahangasht of Uch Sharif. The annual urs, locally known as **'Mela Chanan Pir'** is held with much enthusiasm at the beginning of March every year. Not only that the devotees from far and wide arrive here in caravans to offer 'fateha' on the night of the full moon but the fair itself attains the shape of the show-window of the Cholistani Culture.

33. Rajanpur

Rajanpur is situated on the strip between River Indus and hilly tracts of Balochistan. To the north, it is bounded by D.G.Khan district. In the south, it touches Jacobabad district of Sindh Province. The Sibi district of Balochistan Province is located towards the west of Rajanpur. The mighty Indus makes eastern boundary of the district separating it from the districts of Muzaffargarh and Rahimyar Khan.

The area of the district is 12,318 square kilometres, sustaining a population of 1.104 million heads as recorded in 1998-census. It comprises of the following three tehsils: -

1. Rajanpur, 2. Jampur, and 3. Rojhan.

The climate of the district is extremely hot in summer while in winter it is very cold due to nearness to the Sulaiman Range. The land is generally plain, excepting some hilly portions. A large area of the district is barren and uncultivated. The eastern area of Rojhan tehsil is flooded by water of the Indus River whereas the hill torrents called 'Rodkohis' also spread havoc in the towns of Dajal, Harand, Tibbi Solgi, Tibbi Lundan, Hajipur Sharif and Fazilpur during rainy season.

34. Rahim Yar Khan

Rahimyar Khan, was founded as a town in 1751 as Naushehra and received its present name

in 1881. While most of the district consist of alluvial plain irrigated by canal system a part of it is also made up by the Cholistan Desert.

Pattan Minara

It is linked by road and rail with Bahawalpur, Multan, and Sukkur. It is also served by air through its small but beautiful airport. It is a growing industrial centre (cotton ginning and cottonseed-oil pressing). Cotton, wheat, rice, and dates are grown in the district.

The population of the district was recorded as 3.141 million heads during the 1998 census.

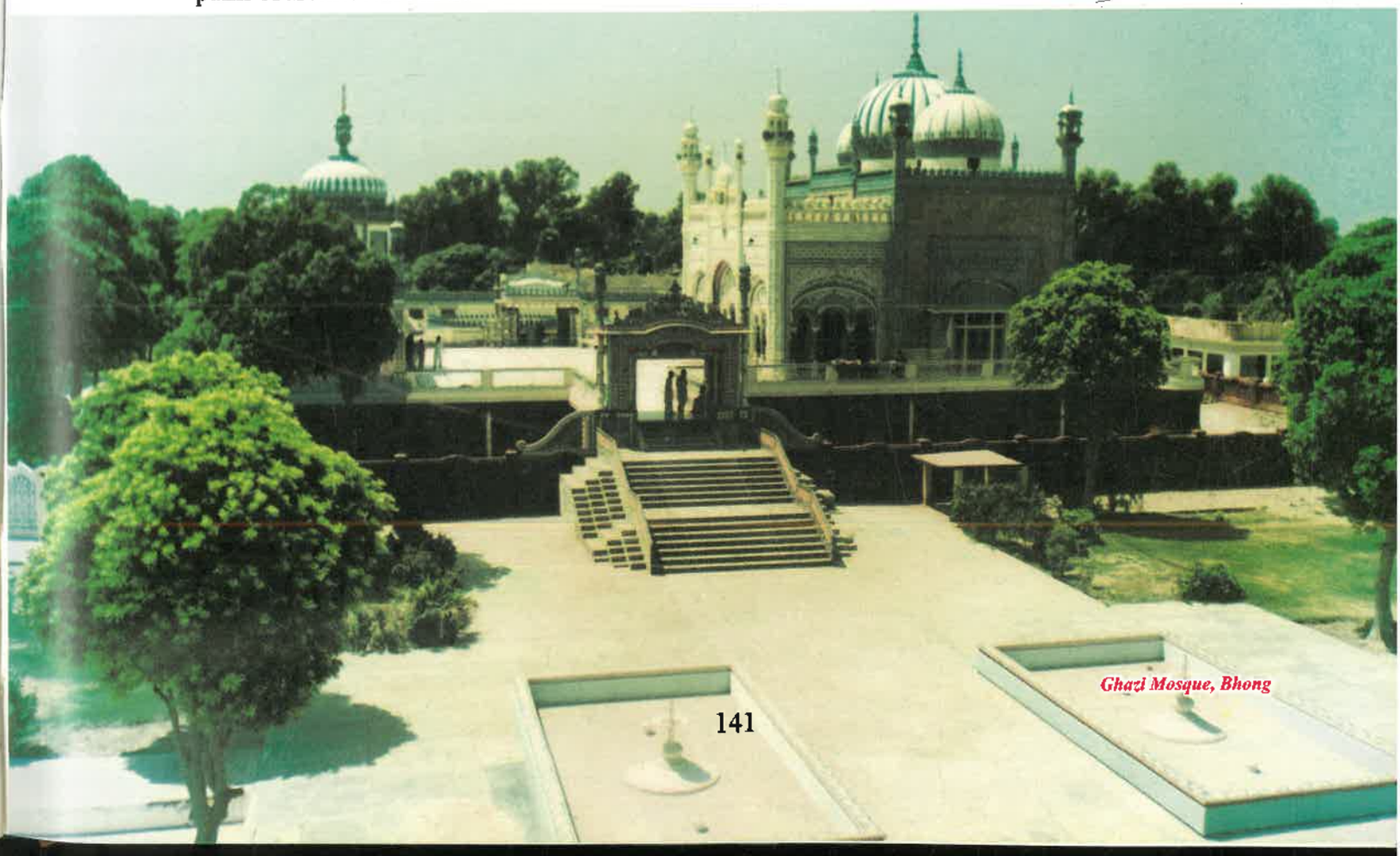
The district is especially rich in archaeological sites on both sides of the now-extinct river of Ghagra or Hakra. An ancient site of Pattan Minara, some 15 kilometres east of Rahim Yar Khan district headquarters, still attracts serious students of history and culture as also the general public.

According to some legends the history of Pattan Minara dates back to the BC-era. Alexander the Great is said to have passed through the area during his military expedition to the Subcontinent. As was his practice, he set up a cantonment here under a Greek governor. The Greeks in their time established a university complex here. But with passage of time, as the River Indus changed course and River Ghagra dried up, the place lost its importance and slowly turned into ruins.

Located a few hundred metres from Pattan Minara, very prominently on a mound, is the historical **Abu Bakr Mosque,** built by a local Muslim ruler, Mohammed Abu Bakr Sanwal Saeen, in 1849.

The village of **Bhong** in the Rahim Yar Khan district is famous for its **grand mosque** though built during the 20th century. The village lies some 25 kilometres off the National Highway from Sadiqabad. The mosque was built by Rais Ghazzi Muhammad, the direct descendant of the Abbasi family of Bahawalpur, and a local landlord of a large estate. Its construction was started in 1932 and it took over 50 years to complete.

The mosque, standing on a high ground, is a part of the complex that consists of a prayer hall, library, a madrassa and a number of cells meant to be used as residential dormitories for the students. It received the coveted Aga Khan International Award for Architecture in 1986 with the citation: "Bhong (Mosque) enshrines and epitomises the popular taste in Pakistan with all its vigour, pride, tension and sentiment. Its use, and misuse, of signs and symbols expresses appropriate growing pains of architecture in transition".



Ghazi Mosque, Bhong

V
Punjab Through The Ages

A. The Name

The palaeontologists and archaeologists all agree on the point that the territory of Punjab is one of the oldest habitations of man. It was here that some two million years ago the Stone Age man was living in the Soan Valley of the Pothohar Area. He must have continued living in Punjab. We are now certain that after making strides he had mastered his environment to the extent that during the Proto-historic times a very sophisticated civilisation, the Harappan, flourished in Punjab. As we do not find any written records from the days of Prehistory, and the script of the Proto-historic Harappans still stands undeciphered, it is impossible even to conjecture on the name the land was then known by. Its present name, Punjab, referring to a territory is, however, certain to have been used after the Muslims came to rule here.

The scholars now also agree that Aryans were the first of the peoples with whose presence in the region the history starts here. It was then that the most ancient religious book, Rgveda, was authored by them in this area. This book, which may also be termed as the semi-historic document, makes numerous references to Punjab, though not by this name. The 'Sapta Sindhu' is the most frequently used name. As it is the combination of two Sanskrit words 'Sapta' - meaning seven - and 'Sindhu' - standing for river - it is inferred that this name was used in the sense of the 'land of the seven rivers'. In addition to the five rivers of Punjab - Jhelum, Chenab, Ravi, Sutlej and Beas - historians have varied viewpoints about the sixth and seventh rivers. The most natural of them all seem to be the Sindh, in the west, and the Sarasvati, in the east. The latter river, in itself very sacred to the Hindus, has now dried up and its bed comes to life only after heavy monsoons.

There are, however, some historians who opine that as most of these rivers do not fall into the sea independently, from the seven rivers might be meant the land that also included the Gangetic Valley. It would seem a very far-fetched idea as all these rivers have their definite identity and in spite of their being tributaries of the Indus, they are no mean contributors to the development of human settlements and progress.

Sapta Sindhu, according to most of the researchers, is the oldest name of Punjab as it is also confirmed from the ancient Iranian records going back to c.560-330 BC where its Persian version as Hipta Hindus, with the identical meanings, is found referring to this region.

Another name that seems to have been in vogue during the period of the great epic, Mahabharata, and the Puranas is 'Pancha Nadyah'. It is also the combination of two Sanskrit words meaning 'five' and 'stream', which may also be taken in the meanings of the rivers. The five rivers that have been mentioned in this regard are: Stadru or Sutlej, Vipasa or Beas, Ariavati or Iravati standing for the modern Ravi, Chanderbhag or Chenab and Vitasta or Jhelum.

'...The earliest mention of these Five Rivers in the collective sense is found in the Yajurveda, where the Punjab is described as the '(Land of) Five Rivers'. The word Punjab is thus only a later rendering of the old appellation of the country i.e. Panchanada.' Although during different periods the limits of Punjab had been expanding or shrinking under different geopolitical situations, the word continued to encompass even much larger areas than the land of the fore-mentioned five rivers.

'Aryavarta' is another name we meet in history to have been used for Punjab. It was known to

be the land between the five rivers - Jhelum, Chenab, Ravi, Beas and Sutlej. 'This was the heart land, the Aryavarta of the early Aryan invaders'.

Some scholars also mention Bahlika, Bahika or Vahika yet another name given to the region, roughly coinciding with modern Punjab, as early as the Atharaveda time. They are of the opinion that this name was originally a tribal name, which later on came to be applied to the greater part of the Indus Valley in its wider sense. It is thus clear that the tribe of this name changed the nomenclature of the region as it came to rule it.

Similarly following the same rule when the Madra or the Madrakas tribe came to power the region came to be known after it as Madra Desha. It was, however, lesser in extent than Vahika. The Punjab was still also known by this name during the period of Guru Gobind Singh (1666-1708).

In the Pali and Sanskrit literature of Buddhism there is also a mention of Uttarpatha, which is also taken as another name of Punjab. It is recorded as located in the Gandhara region on the northwestern side of India.

Some scholars also take Panchal as another ancient name of Punjab, which comes in the context of the wars between Panduas and Karuas.

Two inscriptions of the Achaemenian period (550-330BC) mention of certain areas of Pakistan as parts of the Empire. One of them gives the name of Handos to a province while in the other it is mentioned as Hindos. Some researchers conclude from them that in those Persian-ruled areas Punjab, fully or partially, was also included.

The earliest mention of this region in the Chinese records goes back to 140-87BC when Emperor Wuti of the Han tribe was the ruler. Then Punjab was known by the names of 'Yuan-Tu' and 'Shin-tu' by which the scholars think is meant Hindu and Sindhu. The same words turned to Hind and Sindh during the domination of the Muslim Arabs.

In ancient times Punjab's area around Taxila and the regions west and north of it, including the Peshawar and Swat Valleys remained part of Gandhara. It was also included in the Achaemenian Empire as its 20th Satrapy.

Although the historians of Alexander the Great never mentioned Gandhara as such yet the mention of Gandharitis and Ganddaroe is found made by Strabo and Ptolemy. For some time this region remained under the Greek but we do not find any particular mention of Punjab by any name.

A few centuries after the Greeks, Punjab is found mentioned as Taki Desha. This very name was in use when the famous Chinese Pilgrim Hieun Tsang visited the South Asia from 629 to 645. He, however, spells it as 'Tse-Kia' in his own Chinese manner.

Another variation of this name is Panchambu, which occurs in Somadeva's Kathasaritsagara (12th cent.AC). According to certain scholars the author seems to have only Sanskritised the word Punjab. Such Sanskitisation of proper names is also found in so many other instances.

At the time of the advent of the Arab Muslims into South Asia they only used the names of Hind wa Sindh. There is no mention of Punjab even when Chachnama (613 AC) gives the boundaries of the Kingdom of Aror. According to it: 'On its east was Kashmir while in its west was Makran; South was delimited by the Indian Ocean and Deybal as the Kardan Mountains and Kaikanan were situated on its north.' It would thus be clear that at the beginning of the seventh century Punjab was treated as part of Sindh wa Hind. Even the early Muslim historians and geographers, in the beginning of the eighth century, take it as part of Hind wa Sindh. Later on two provinces by the names of Multan and Lahore do appear but even at that time we do not find any mention of the word Punjab used for a region or province.

The first written evidence of the use of the word Punjab is to be found in the 12th century AC. The researchers quote some verses in Persian from the controversial Shah Ne'mat Allah Wali (1152 AC) in support of this claim:

"Punjab shehr Lahore hamm deraah
jaat choon Kashmeer mulk Mansoor
geerand ghaibana".

There is also a letter in Persian from Shahab-ad-Din Ghori (1193 AC) to the Rajas in Hindostan, a part of which says:

"Ba shumaa sulah kunem keh Sirhind, Punjab wa Multan ba maa shud wa baqi mamaalik Hindustaan ba shumaa".

Translation: "I make peace with you (on the condition) that Sirhind, Punjab and Multan would come to me and the rest of the countries of India would go to you".

The use of the word Punjab, even if in the meaning of five rivers, has also been used by Amir Khusrau in the preface of his 'Diwan-e-Ghara-tul-Kamal' (1294). The Encyclopaedia Britannica says that the first known use of the Punjab occurs in the writings of the famous Muslim traveller, Ibne-Buttutah who visited India in the 14th century. On crossing the river Indus near Uch he expresses the words, "Thank God that we reached Punjab in all safety." In another part of his travelogue he writes, "We reached the Indus River, which is known by the name of Punjab. By it is meant five rivers and these rivers are amongst the greatest rivers of the world".

There are other scholars who attribute the first use of the word Punjab variously to the periods of Babar and Jahangir. The written records, however, do suggest that while there was here a province named Multan and the other as Lahore, Punjab was the overall name of the region.

Muslims now have a distinctly different and well-established script for writing Punjabi and it is very old. It is the same script in which Baba Farid left his writings for us (Baba Saheb reportedly died in about 1265. He was a contemporary of Maulana Rumi, d.1273). The Persian-based Punjabi script/Imla has a long history and has been used for centuries for writing Punjabi.

This is a historical fact that the official language during the rule of Ranjeet Singh was Persian. Shahmukhi, or Gurmukhi, now extensively used in Indian Punjab, is therefore a gross misnomer for the written script, which is claimed to be the only one for Punjabi.

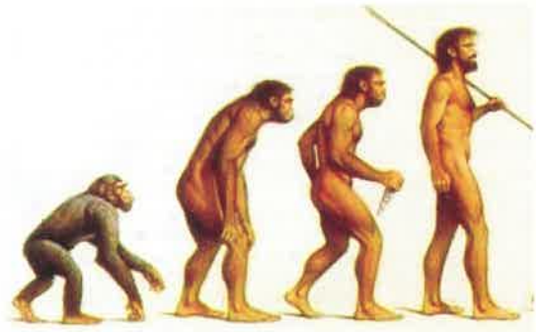
Whatever the reasons behind it one thing is clear that all the ancient names of this land got lost in the haze of a long span of time. The word Punjab, however, for the region and the province became popular when Persian had come here to become an important language of the area.

B. The History

Punjab is one of the oldest venues where, from Pothohar region, evidence of the presence of the earliest man on earth has been found. Although some scholars give Africa the credit of being the earliest home of man yet others think that Punjab is the singular region where life is evidenced spread over some 60 million years. However, he had to take a long time to stride to harness nature to some extent. On the basis of the finds consisting of stone-tools used by man in the Soan Valley in the Pothohar region it can safely be said that he had learnt to hunt about 2 million years ago, and went on with this life for about one million years.

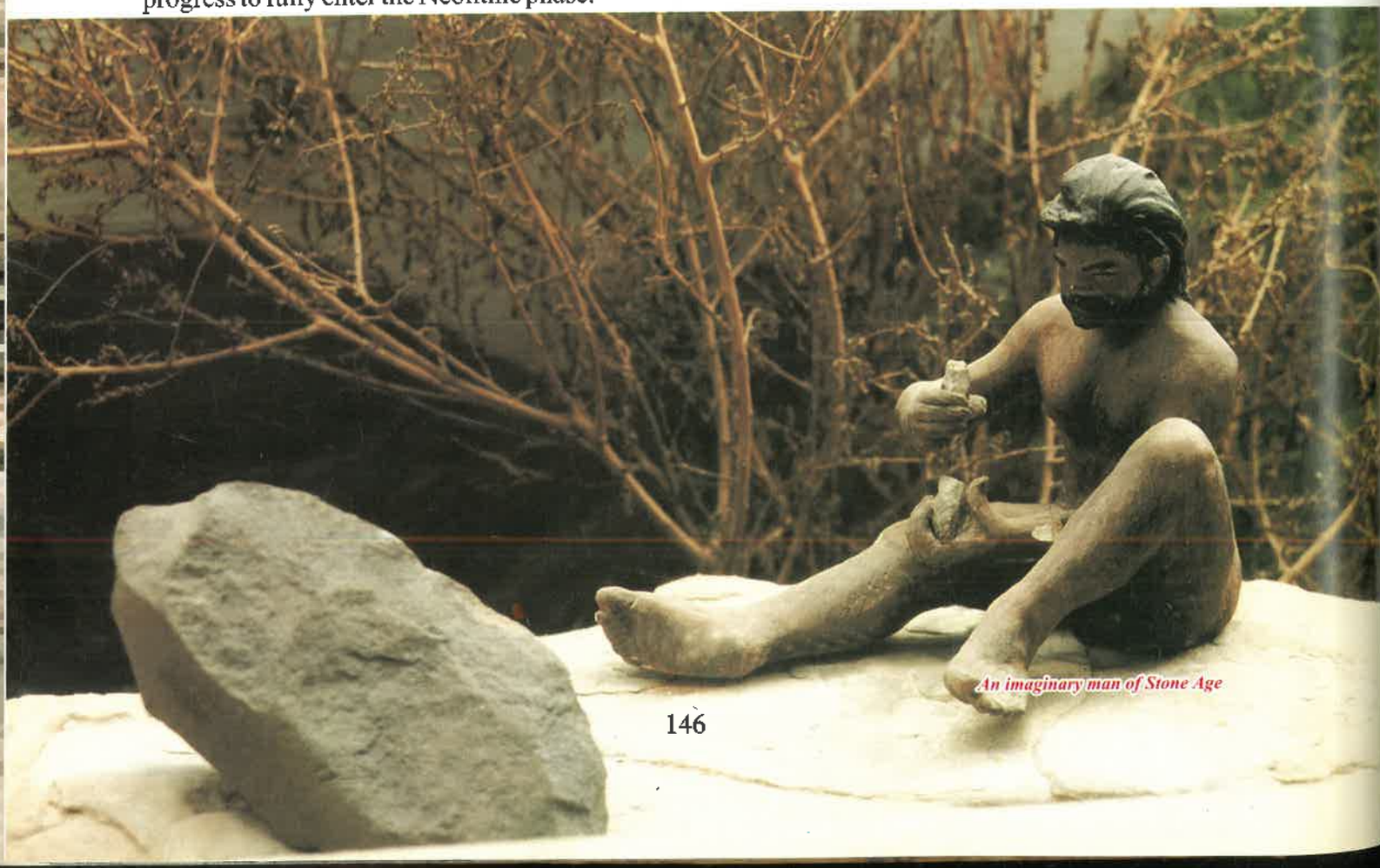
It was then here in the Salt Range and the Pothohar plateau that half a million years back homosapien families started living during the interglacial phase of the Pleistocene Age. They have left behind some crude forms of stone tools classified technically as Palaeolithics. From thence, the pace of cultural changes remained slow but steady through the Mesolithic and Neolithic phases.

There are at least thirteen sites in Punjab from where tools belonging to the Mesolithic era have so far been found. The tools made of jasper and flint were discovered in the vicinity of Rawalpindi. Similarly some tools were also found from the place named Budho near Taxila. Archaeologists have also discovered the remains of elliptical or semicircular huts used by man of this era around Rawalpindi. Another interesting discovery was the presence of the remains of a sort of 'hearth' where there were clear indications of fire in that remote antiquity.



Evolution of Man - Hypothetical

The Pothohar man then belonged to the Holocene period when he was still striving to achieve progress to fully enter the Neolithic phase.



An imaginary man of Stone Age

The traits of early agricultural economy, thus, continue down the following two millennia in the prehistoric cultural remains traceable, among other places, at Harappa, Sarai Khola - near Taxila - Jalilpur in district Khanewal and some of the Hakra sites in the Bahawalpur area of Lower Punjab.

One of the most significant discoveries in the cultural development in Punjab, as also in whole of Pakistan, has been that of a newly identified earlier phase of Indus culture in the recent excavations at Harappa in Sahiwal district. This is now known as the Ravi Phase, named after the nearby Ravi River, which lasted from approximately 3300 BC (or even 3500 BC) to 2800 BC. This phase is related to the Hakra Phase, identified in the Ghaggar-Hakra river valley to the west, and predates the Kot Diji Phase (2800 -2600 BC), named after a site in northern Sindh near Moenjodaro.

The site of Sarai Khola, in Rawalpindi district, is perhaps another site, which has been probed thoroughly. The excavations here have brought to light three cultural sequences, namely the historic at the top, Kot Dijian in the middle and late Neolithic at the bottom.

From the mosaic of these nascent agrarian cultures in prehistory there emerges in full bloom the Bronze Age phenomenon of an organised society over the vast region spreading through the plains of Punjab, while also embracing Sindh, Kathiawad, etc. It has properly been named Harappan, where it was first recognised, or the Indus Valley Civilisation. It vies in age with two other known great civilisations, Sumerian and Egyptian.

The Indus Civilisation developed in its own right. Long before the still-rural Ravi phase (c.3200-2600 BC), settled farming communities developed alongside pastoral and nomadic camps. Plants, including cotton, and animals were domesticated, and African millets indigenised. Then over the century from 2600-2500 BC came the step-change to the Mature Harappan.

The type-site of Harappa and its twin city at Moenjodaro in Sindh have provided ample evidence that the civic society by then had become well knit and lived in advanced habitational quarters. These in fact are the earliest examples of perfect town planning in the whole world. The towns were laid on grid-system, the roads and lanes criss-crossing and cutting each other at right angles thus dividing the city into block. The streets and lanes were straight and approach from the main streets to the side streets was elaborate and presented sophisticated designing.

The cities of the Harappan period were divided into two parts, the higher one consisting of the citadel area and the lower probably meant for the masses engaged in different professions. Following this pattern the remains of the city of Harappa, about five kilometres in circuit, are also seen divided into two parts. The lofty citadel consisting of the Mound AB, lies towards west; and the lower part, though much extensive, known as Mound E, to the east, and mound F on the north.

The fortification wall has a massive construction, thicker at the base, decreasing in width gradually as it rises. The wall was found mainly constructed with mud bricks, which was provided with burnt-brick revetment externally. The overall six distinct phases of burnt-brick buildings, spread over a considerable length of time, have been found here.

The defence wall of this period was also provided with bastions at regular intervals. The approach to the fort used to be well regulated and was provide through a stepped ramp. The bastion overlooking the entry might have been used for regularly guarding the access.

The remains of the buildings unearthed at Harappa were hardly of the magnitude that would shed enough light on the elevation or roofs of the buildings. However, the later probe on other sites of the same period, especially Moenjodaro, brought about clear evidence that the roofs were flat and made of wood, reed, plastered with mud. The remnants of solidly built walls, often 1.5 metre thick, suggest perfection in planning with comfortable and well-designed houses. Most of the houses were at least double storied each having a bathroom with its circular well and smooth-paved floor, usually having gypsum mortar for water tightening.

The hygienic living of the Harappans is proved from the planning of their houses and the city itself. The drainage system of the city was by far the most complete and perfectly designed. The

drains from houses on both sides of the lane opened into a main brick-lined channel, which flowed through every street. These drains were covered with bricks that could be lifted for cleaning. In a number of cases the water from houses first ran into a cesspool where the solid matter would get settled to make clear fluid flow to the main drain.

Perhaps, the most important of the buildings is the Great Granary, which is located in the northern portion of the city. A Granary of such dimensions certainly points towards its having served as 'treasury' for the grain received by the administering authority, be it a ruler or a king-priest.

The finds from Harappa form a diversity of objects and materials from large storage jars to small household utensils, offering-beakers and dishes with stands, seals and sealing depicting animals and pictographic writings not yet deciphered, copper and bronze utensils, implements and weapons, statuettes and ornaments etc. etc. Shell has also been found used extensively in the manufacture of dippers, cups, ladles, games-men etc.

The seals, and sealing, found in abundance from Harappa betray those people being highly skilful in the art. The definite use of these seals has not yet been confirmed. These could well be portraying their religious beliefs or simply pointing towards the identity of their users.

There is a definite script inscribed on these seals. Although these marks could not be treated as any type of Alphabet yet it is for sure that this pictographic representation bear some sort of writing. However, in spite of hard labour of scholars spread over decades the mysterious language still remains undeciphered.

To satisfy the inherent impulse to decorate oneself for enhanced attraction, the Harappan people had also achieved mastery over manufacture of jewellery, which was rich in variety and content. Beads of varied material and shapes seem to have been used in plenty to make ornaments. The materials used for manufacturing these beads include gold, silver, copper, faience, steatite, shell, baked-clay and semi precious stones. Their skill is especially evident in the preparation of beads from stone, like agate and carnelian.

The ornaments were used on different parts of the body. Fillets, either straight conical or curved - made of gold, silver or copper - were worn by women to adorn their heads. The evidence on the use of ear-pendants is amply clear from the terracotta figurines. The studs made of faience, having knobs at the back, could easily be taken as a proof of the ear-tops. Necklace perhaps was the most favourite piece of jewellery with the Harappan female. This fact is also proved from the terra-cotta figurines, especially the type known as mother goddesses.

Harappa Public Well

Wearing of an amulet, both by make and female, was also not unusual. Women also wore girdle around the loins, as also witnessed in the terra-cotta female figurines. The bangles and bracelets were probably the most common pieces of ornaments worn by majority of the fair sex. Similarly the use of finger rings, mostly in copper or bronze, also seems to be favourite with both the sexes.

Harappa Toyboat

The presence of dice and a chessboard like terra-cotta brick prove beyond doubt the particular pastime of the Harappan. Similarly the terra-cotta toys depicting bullock-cart, rattles and different animals and birds go only to suggest not only the presence of these things in their society but also their concern for teaching their children. The recovery of weight-stones goes to prove that the trade was well regulated.

The scholars agree on the point that Harappans were not only familiar with cotton but it was perhaps from here that the commodity, in raw or finished form of cloth, was exported to other peoples.

The Harappans had trade links with other peoples of the contemporary civilisations. The excavators were able to prove its contacts with dated phases of Mesopotamian Civilisation indicating that Harappa, as also Moenjodaro, was a flourishing city even before 2350 BC.

The archaeologists discovered nine building periods, excluding the earlier Ravi and Kotdijian phases, in Harappa before it was finally abandoned around 1800 BC. A number of hypothetical reasons have been put forward by scientists as to the possible reasons of extinction of the Harappan people. The shifting course of the river and a consequent decline in material prosperity could be counted as most important among the reasons. The striking dearth of assault weapons suggests their being peaceful people who might have not been able to withstand any outside invasion and, if not completely perished, were pushed southward by the Aryan descending on them from the north.

The scholars differ in opinion regarding the time of leaving behind the proto-historic period and entering the historic era in Punjab. Most of them subscribe to the idea that with the advent of the Aryans in this region around 1600 BC, and their creating the Rig-Veda man had entered the historic period. However, some others think that this era starts with the reign of the Achaemenians (800 or 600 BC). However, as the period of the compilation of the Rig-Veda goes back to c.1200 - 800 BC this could better give a somewhat definite answer to the question.

The Aryans though were no race or people of a single origin. The tribes living in Khwarizm and Bokhara were known as such and when their hordes migrated from the Central Asia, probably in search of better pastures, they settled in the Plains of Punjab and Sindh. They called themselves 'Arya', meaning fair people of superior caste in Sanskrit.

They were semi-nomadic people though very adventurous having white skin with tall and well-built stature. In contrast, the original Harappan people are thought to be of short stature, black and with thick features. The Aryans, thus, had an air of superiority and preferred to keep distance with the locals. Instead of using the well-organised cities of the Harappans they settled in the countryside starting afresh the village life. This is why some scholars opine that as during their age of supremacy the cities were neglected, the Indus towns, whatever of them was left by then, started to be deserted even by the locals in favour of the village life.

The Aryans were already well versed with agriculture and in their pastoral life they tended animals. They used horse for riding and pulling their wheeled chariots or ruths. Their houses were made of wood, grass and shrubs in the shape of huts. They cultivated wheat and barley while they also ate mutton, took milk, butter, and fruit. After a stay of almost a millennium in Punjab the Aryan pushed further towards west and permanently settled along the Saravasti River. By then their society had been divided into three marked castes (jati), which came to be known as Brahman, or priestly; Kshatriya, or warrior; and Vaishya, or general populace. Out of contempt for all others, not belonging to them, they had the lowest caste of Shudra, or servants introduced at a later stage. They, however, were not so rigid in this division in the beginning but as the centuries passed, their castes became very inflexible and stuck with progenies of the particular class.

The Aryans worshiped the elements of nature that affected or influenced their lives. Among these were the sky, sun, moon, fire, water, wind etc. The same very objects were then named as

different gods like Surya (Sungod), Varona (god of heavens) Inder (god of clouds) etc. The Rig-Veda mentions as many as 33 gods at one place while at another the number inflates to 3139. They offered to these gods sacrifices of milk, butter, wheat, goat and horse while also celebrated the occasion by dancing.

These were the first people of the historic period of Punjab. It is, however, very strange that while their dwellings have not been found the archaeologists have discovered their graves at different places in Pakistan. In Punjab these graves have been found in the Taxila Valley. However, as they precede the Gandhara period, where these were first discovered, they have been assigned the nomenclature of "Gandhara Grave Culture" by the archaeologists. They have been assigned a period roughly between 1600 BC and 600 BC, relating to the Aryans.

Although the contacts between Punjab and Iran go back to the Harappan period yet the regular, and continuous, relations came to be established during the historic period when the Achaemenian king Darius I (522-486 BC) invaded some of the portions of Punjab, in addition to Sindh. These areas were added to the Achaemenian Empire c.518 BC, together with constituting the Twentieth, or Indian, Satrapy mentioned by Herodotus. This satrapy, to which belonged the important city of Taxila, was said to be the richest in the whole of the Iranian Empire.

The rule of the Achaemenian dynasty lasted here for about four generations till 359 BC. The satrapal system of government, which later figured prominently in the northern and western parts of the Subcontinent, was one of the many legacies left by the Iranians on this soil. Another was the use of Aramaic - the medium adopted for official communications throughout the far-flung areas of the Iranian empire. It was from the Aramaic script that the local Kharoshthi, commonly employed in the northwestern part of the Subcontinent until the fifth century AC, was derived. The active trade relations between the two areas at that point of time is also confirmed by the fact that an early type of silver coinage found only in this part of the Subcontinent was struck on the Iranian standard. These pieces were equivalent to double sigloi, half a quarter sigloi, while approximately the same heavy Iranian standard was perpetuated in certain of the silver 'punch-marked' coins struck in this same area at somewhat later date.

It was in 327 BC when Alexander the Great, after subjugating the areas west of the Indus, crossed into Punjab at Attock. The area east of the Indus at that time was ruled by three independent rajas of Hindu race. The kingdom of Texiles lay between the Indus and the Hydaspes (Jhelum), that of Abisares then extended upto the Acesines (Chenab) while the dominions of Abisares were situated within the mountainous region of the Salt Range. These were what are known in history as rajwaras (the smaller kingdoms), in turn subordinate to the supreme Maharaja of Magadh, Chandar Gupt of the Mauryan dynasty, known to the Greek by the name of Sandracottus, whose kingdom lay on the south bank of the Ganges.

Proceeding from Attock Alexander arrived at Taxila, the capital of Texiles, described as a wealthy and most populous city between the Indus and the Jhelum. Here he was accorded a very warm welcome, in appreciation of which he assigned the raja a great part of the adjoining country. The old city of Taxila, or Takshasila of the Hindus, has now been located at the Bhir Mound, now also recognised as the first city-site at the place. Here he also received the ambassadors of the neighbouring kingdoms. Porus, however, refused to yield to the Macedonian Emperor and chose to fight.

Having placed a garrison at Taxila, Alexander proceeded for the eastern bank of the river Jhelum, where a large army of Porus was ready to contend his further journey. Through the deceitful military manoeuvres and stratagem Alexander took Porus by surprise having crossed the river during a dark night some fifty kilometres southwest of the town of Jhelum. Porus sent his son to counter the attack. He, however, was killed during action and his forces repulsed with great loss. Porus in the meanwhile also marching towards the army took on the brunt. The ensuing battle is

regarded as the severest Alexander might have experienced in his life. However, the army of Porus was completely destroyed while he himself was wounded. When the vanquished king was presented to him, Alexander was so 'impressed with the grandeur and nobility of his form, as well as with his kingly bearing' that he befriended with him. He not only replaced him on his throne, but also restored to him all his dominions while also adding extensive territories to his former kingdom.

Alexander commemorated the victory by offering costly offerings to gods and by founding two cities, one each on the site of encampment west of the river and the place of the battlefield towards east. He named the former as Bucephalus (now arguably traced near Jalalpur) while the other was called Nicaea (now generally identified with the town of Mong).

After resting his army for a short time Alexander marched forward on his campaign. The country between Chenab and Ravi was ruled by the raja also named Porus. But he fled beyond the Ravi on the approach of the Mecedonian and the whole of his country was seized by the conqueror, and made over to the other Porus, a rival of the fleeing king.

Alexander is said to have crossed the Hydraotes, the Ravi, 'in the vicinity of Lahore and must, in all probability, have passed the site of the modern city'. The eastern side of this river is recorded to have been inhabited by a powerful and martial tribe called the Cathaei. Their capital, Sanghala, 'is mentioned as being a strong city, well fortified by nature and art'. The tribe could well have been the ancestors of the Kathias still inhabiting this place after more than two millennia. Their capital has variedly been located by the scholars though in all probability it could be no other than Sangla, situated in the northwestern direction of Lahore.

Here Alexander met with another stiff resistance within Punjab. All the peoples living between the Ravi and the Beas, consisting of the Malli - the people of Multan - Oxydracae - identified with the modern Uch - and the Cathians joined hands against the invader. He perhaps had some of the toughest fights to raze the fort at Sanghala whence he turned to Hyphasis, Beas and reduced the whole country without much resistance.

Alexander wished to march further to the kingdom of Magadh on the Ganges the stories of the wealth of which were enough to seduce him. However, and it is mostly said, his army had gone weary of the continuous marches and fights and when they learnt the difficulties of the way through desert beyond Beas and the warlike resources of that kingdom, they refused to proceed further. All his eloquence and appeals met their disapproval and the Macedonian army turned its direction to march back to their home. It may though not be the case when we study of the campaigns of Alexander. He had vowed to conqueror the territories of the great Iranian Empire and it must have been the reason of his stopping further incursion on eastern side.

Alexander is recorded to have 'erected twelve magnificent alters of hewn stone, fifty cubits in height on the eastern bank of Hyphasis below its confluence with Hesudrus (Sutlej) as an enduring monument of his labours and victories'. These, however, are nowhere to be found now and scholars have failed in their search to identify any place with that.

To embark on the return journey, Alexander re-crossed the Hyphasis and the Hydraotes and reached the eastern bank of the Hydaspes. Here he divided his army into four, one part marching on the right bank while the other on the eastern one with the main flotilla by the river. The fourth division followed the other three detachments.

On way when he tried to subdue Mallis at Multan, where all the tribes of the neighbouring countries had taken refuge, he met with another tough resistance from the locals. Here in an attempt to conquer the fort he himself was seriously wounded with a poisoned arrow. Many historians think that it was the poison of this arrow, which ultimately took his life in 323 BC in his palace at Babylon.

At Panjnad, in the southern extremity of Punjab, Alexander built a city and called it Alexandria while another was built at Bhakkar. Alexander had an insatiable desire to build forts all along the course of Indus for commercial and political purposes.

Alexander remained in Punjab for about twenty months. During all this time he had remained fighting with the local kings and alliances of rajas. The governors he had appointed in different regions were either killed or forced to relinquish the territories after the departure of the Macedonian Emperor. The policy he had adopted in this region was to make alliances with the native kings, subjugating by force of arms those who opposed him, and making over their territories to such as were befriended. Although he founded new cities, forts and military posts along the line of the Indus yet he, or for that matter the Greek culture, could not leave any lasting legacy in any of the social, cultural or political fields.

The impact of Alexander's campaign to the South Asia, however, made its mark, though indirectly, on the arts and crafts and in helping increased contacts of this region with the west. As the maritime and overland routes had been opened with this excursion the enhanced interaction especially helped this area learn from the Greeks the art of sculpting and minting, and astrology.

The Greek chroniclers and scholars, accompanying or following the Macedonian, have greatly enriched the knowledge of the history, arts and culture of South Asia with their writings, which are the authentic sources of threading together the picture of the region in those remote days.

It was in 321BC that the native ruler, Chandragupta Maurya, led a successful rebellion against the Macedonian Empire's local ruler, Seleucus Nicator. As he was also facing rebellion breaking out in Babylon, he was compelled to leave Punjab in order to protect his own territories. He thus contracted a treaty of peace with Chandragupta by which Punjab, with the valley of the Indus as far as Peshawar, was ceded to the Indian king. In order to cement an alliance with Chandragupta, the Greek General gave him his daughter in marriage. He also left behind the learned Greek, Megasthenes, as his ambassador, who later on wrote his famous account of the South Asia Subcontinent, which till now makes the basis of the social and political history of the region.

Punjab, which by then had been open to and influenced by the western or Central Asian countries, for the first time came under the eastern dominance of the Mauryan dynasty of Magadha on the Ganges.

Kautileya, a minister of Chandragupta's, has elaborately written about the social, political and cultural conditions of Punjab of his days in his 'Arthashastra'. Taxila in those days was known all over the South Asia as a great centre for imparting education in the disciplines of medicine, engineering and philosophy. As it was a prestigious centre of learning the progenies of the elite of the era used to come here for studying. Chandragupta Maurya himself had remained a student here.

In addition to rice and barley, wheat is also thought to be among the favourite staple food in Punjab. Milk and its by-products were used considerably. According to Mahabharata, meat was used by the elite, milk and its by-products by the middle class while the poor used to have their food cooked in oil.

The Greek historians have been particular in mentioning the production and availability of sugar in Punjab. Although there was the class distinction as in the rest of India yet in Punjab it was not so rigid as to keep them in watertight compartments. People of different classes could sit together or even have their meals in each other's company.

After Chandragupta, his son Asoka came to power. He had remained viceroy of Gandhara during the reign of his father and had stayed in Taxila for quite some time when he caused to build the Kunala Stupa. He was a zealous Buddhist, whose edicts were engraved in stone at a number of places. Taxila touched further heights in the centres to impart education where students from far off places came to study. It was then situated on the most frequented Grand Trunk Road, which connected it, through the whole of Punjab, with Patliputra across the river Yamuna beyond which it went upto the deltaic port on the river Ganges.

During the reign of Asoka, Punjab was invaded by Antiochus, the grandson of Seleucus Nicator, in the year 206BC. He, however, retreated after concluding a treaty of peace with the Indian

king. Next, Eneradites, the great king of Bactria, invaded Punjab in 165BC conquering the whole country and beyond, as far as Patala, the modern Hyderabad in Sindh. His successors, Menander and Appollodotus, ruled over Punjab from the year 126BC to the year 110BC. The presence of the coins of the former in a wide area from Kabul to Mathura speaks of the vastness of his influence.

By then the Scythic element was predominant in Punjab. The You-ti clan after having been driven out of their country between China and the Teen Shan, or the Celestial Mountains, by the Huns emigrated to Afghanistan and borders of Punjab. They established themselves in this country. They wrested the kingdom of Taxila from Manas in 105 BC, and their kings, Ayes and Azilises, were in complete control of Punjab.

Although the Scythian kings were expelled from Punjab by the Indian sovereign, Vikramaditya, in the year 56 BC yet they were able to overrun this country on the death of the latter. This dynasty then established itself in this country with the name of Kadphises. They, in turn, were pushed away by another horde of Scythians to whom belonged the dynasty of Kaneski kings. These dynasties continued to rule Punjab up to the fifth century AC, during which period the famous Chinese Pilgrim, Fa-Hien, also crossed the five rivers of Punjab.

The White Huns or Ephthalites, devastated the country in the fifth century, and in turn they were subdued in the year 555 AC by the Turkshahis, who mostly remained confined to the west of the Indus with Hund as their summer capital. The Hindushahiyas, however, mainly moved to the east leaving their first capital at Hund. They then held influence over Punjab with their capital first at Nandana and later on at Sirhind.

The portions of Punjab were also conquered and ruled by Kashmir kings from time to time. The region between the Indus and the Jhelum was being ruled by Kashmir king of the Naga dynasty when the most famous of the Chinese Pilgrims, Hiuen-Tsang, visited the territory in the year 613.

Within one year of the advent of the Muslim rule in Sindh (711-12 AC) Multan was also conquered by them. At that time the whole of Punjab had the followers of mainly two religions, Hinduism and Buddhism. The famous temple of the Sun god in the city was revered and visited by Hindus from all over the Subcontinent. The new Muslim rulers showed their traditional attitude of tolerance and did not harm the Temple. However, under an agreement 1/3rd of the income from the presents to this Temple was earmarked for the local Baitul Maal, or the Muslim treasury, while the rest went in equal parts to the priests and pujaris of the Temple and the welfare of the city.

With the establishment of the Muslim rule in this area of Punjab, quite a number of Arabs were appointed in connection with the administration and security. They came with their families, which necessitated the establishment of madrassahs for imparting education. Similarly many learned scholars, ulema, also came here and began the propagation of the Faith. The locals were attracted to Islam after having experienced the amicable and tolerant behaviour of Muslims and thus converted of their free will.

The Arabs ruled here till 892 AC when the central authority of the Caliphate of Abbasides became weak and loosened its grip on the far-flung areas of the 'empire'. The government of the local Arabs, who by now had attained a tint of locals by virtue of their having married to the original inhabitants, now divided into two; Banu Sama taking the parts of Multan while Habarya administering Sindh from Mansurah.

Banu Sama belonged to the Sunni Sect of Islam and while the majority followed this faith they, however, had sometime problems from the secret activities of the Ismailis. The latter were able to overpower the Banu Sama and took over the reins to rule this region of Punjab. With the coming to power of the Ismailis, who belonging to the Shiite Sect, a distinct change in the religious and cultural ambience came to the fore in the city. They also severed the contacts of Multan with the Caliphate at Baghdad and opened the way for the influence of the Fatimides of Egypt and Africa.

The Ismailis of Multan were the progenies of the Ismailies of Bahrain and Yemen. After the

Kharji Movement of 825 AC, many of its followers migrated from their home-countries and settled in Sindh and Multan. Being rich, they acquired here large properties and became very influential in the society. They propagated their sect of the Faith using the local language as medium of communication. This, in turn, became a major source of the development of the art of literature.

On the other side, Amir Sabuktagin after having ascended the throne of Ghazni, subdued and annexed Kandhar and took the fortress of Bust, the capital of Zabulistan. He then resolved upon 'a war with the idolaters of India'. It was the time when Punjab was being ruled by Jaipal, son of Haspal whose 'territory extended from the Indus to Laghman on the one side, and from Kashmir to Multan on the other'. The Amir marched eastward with considerable army in 977 AC, reduced certain forts and caused mosques to be built before returning to Ghazni.

Jaipal, weary of the attacks of the Muslims, decided to assault the latter at their own soil. With a large army he crossed the Indus and marched to Laghman, where he was met by the might of Sabuktagin. Here he had some skirmishes with the heroic Mahmud, a young son of Sabuktagin. The furious storm of hail and wind, however, played havoc with the beasts of the battle of the raja while also left him with a demoralised and scattered army. Jaipal now preferred to seek a peace agreement with the Ghaznavides. Although not successful initially, his further ambassadorial attempts brought him peace at a cost of one million dirhams and fifty elephants. But as the Raja was unable to pay the sum right there in the camp persons of trust were sent with him to Lahore to receive the balance, while hostages were left with Sabuktagin for their safety. Finding himself secure back in his capital, the raja was advised by his Brahman counsellors to repudiate the agreement. He threw the Muslim officers of the Ghazanvi Amir into prison. Sabuktagin by this time had reached Ghazni but hastened his march back to Laghman to avenge the insult from the Hindu raja. Jaipal made great preparations to meet the Amir. He entered into an alliance with the neighbouring kings of Delhi, Ajmer, Kallinjer and Kanauj and was thus able to throw a very large army to the battlefield. However, the superior tactical manoeuvres of the Muslims saw the Hindu army loosing its foothold and scattering in a disorderly state. Taking advantage of this confusion in the enemy's camp, Sabuktagin ordered a general assault, which the Hindus could not stand and fled. They fled and were pursued by the victorious Muslim troop to the banks of the Nilab. The Amir levied heavy contributions on the countries west of the Indus where he also appointed his officers with sufficient troops making Peshawar and Laghman the eastern boundary of his dominion.

At the time of the death of Sabuktagin in August, 997AC, his eldest son, Mahmud was away from the capital in Nishapur. Taking advantage of the situation his second son, Ismail, got the consent of his father and ascended the throne as his successor. However, when he refused to acknowledge the right of his elder brother, Mahmud made war on him. Not able to withstand the thrust of Mahmud's army, Ismail acknowledged his defeat and delivered up the keys to the fort and the treasury to his elder brother. Immediately he sent his ambassador to the court of Bokhara to tender his allegiance to the royal house, which he, however, threw off in 999. He then reduced the provinces of Balkh and Khorasan and assumed for himself the title of Sultan.

Mahmud had earlier vowed to uproot idolatry in Hindostan, which country lay to the east of his kingdom and was also known for its riches. He thus marched in the month of August 1001 AC from Ghazni to Peshawar with a large army. Here he met Jaipal, the raja of Lahore, who had come with a massive army to stall any aggressive plans of the Sultan. The Hindus fought desperately but could not stand the better disciplined army of Mahmud and were completely destroyed leaving most of them dead and Jaipal with fifteen of his chiefs being taken prisoners. He then marched on to Bhatinda the fort of which he besieged and conquered. Jaipal was set free the following spring on his stipulating to pay an annual tribute. The Afghan chiefs who had opposed his march to Punjab were, however, put to sword. Jaipal, being frail due to age and desperate with humiliating defeats, abdicated the throne in favour of his son Anangpal (or Anandpal?), himself committing suicide, or

sacrificing to his gods.

In 1004 AC, on return from a military expedition into Sistan, the Sultan noted that the tribute from Hindostan had not been fully paid. Although Anangpal had paid his share the tributary prince, Biji Rai the raja of Bhatia had not only withheld his portion but also ill-treated the Muslim governor because of his hostility towards Islam. So Mahmud entered the raja's territory by way of Multan. The raja was well entrenched in the fort further strengthened by a ditch all around. However, the resolute Sultan took the better of all the obstacles to the extent that the raja fled from the fort and as the Muslim army was about to capture him, he committed suicide.

The rulers of Multan had been under allegiance to the Ghazni court since the times of Amir Sabuktagin. However, in 1005 Abul Fateh Daud shook it off in collusion with Anangpal of Lahore. Mahmud now prepared a plan to re-conquer it. His troops faced fierce opposition from the army of Anangpal in Peshawar but were defeated and pursued as far as Sohdara lying on the bank of Chenab. The Hindu raja himself fled to Kashmir.

Mahmud now marched to Multan via Bhatinda and overpowered Daud after a long siege. He was pardoned by the Sultan on a promise to pay annual tribute. Mahmud would probably have extended his halt in Punjab but the news of the invasion of his western territories by his father-in-law, the king of Kashgar, made him retrace his steps. He immediately marched back leaving the affairs in the hands of Sewalpal, a Hindu prince having been newly converted to Islam.

The Sultan once again marched on Punjab as a consequence of the rebellion of Sewakpal, who had expelled all of Mahmud's officers from their respective departments. His army this time came like lightening and inflicted defeat on the rebellious prince. He was imprisoned, compelled to pay a fine of 400,000 dirhams and was kept as the State prisoner for the rest of his life.

Sultan Mahmud was very bitter on the role of Anangpal in supporting the rebellion at Multan. He had thus resolved to teach him a lesson. Accordingly, in the spring of 1008 he again marched to Punjab with a large army. Anangpal was well aware of the might of the Muslims and had not forgotten his earlier disasters at their hands. He, therefore, gave it the colour of a religious war and appealed to the other Hindu rajas to stand with him in reducing the invading Muslim Sultan. Responding positively to his appeal the rajas of Ujjain, Gwalior, Kanauj, Delhi, Ajmer and Kalanjar marched towards the Indus with their full force. The Gakkhars of the Pothohar region also joined hands by providing them with a large number of fighting men.

The Muslim army stood entrenched in the face of the huge army of the Hindus. However, none of the parties dared initiate an attack for complete forty days. However, on finding an opportunity the Hindostani force attacked the Muslims and inflicted heavy losses to the archers of the Sultan, being in the forefront. The Hindu army could not maintain its pressure and as the elephant of the raja of Lahore, scared of the sound of the naptha ball and a heavy shower of arrows, became unruly and ran backward. It was a ripe occasion for the Sultan's army to come out of their entrenchment and attack the enemy with full force. The Hindu army by then had been uprooted and thus was inflicted heavy casualties while fleeing, giving the Sultan a great victory and immense booty.

From here Sultan Mahmud marched against Nagar Kot, a town held sacred by the Hindus. He broke the idols and razed many temples to ground. He devastated the country around it and laid under siege the fort of Bhim, which was one of the holy shrines of Hindus. It had a 'superb temple, roofed and framed with precious metal in addition to a celebrated college for the teaching of the Shastras'. The place was also known for its riches and immense wealth. The Brahmin of the place, being unaccustomed to warfare, opened the door and begged for mercy, which was granted by the Sultan, who returned to Ghazni with a handsome booty found in the temple. While in his capital, in the year 1009, the Sultan held a great meeting on the plain outside the city, at which he displayed to his omera and the astonished people, 'the enormous wealth, in golden thrones, precious stones, and

rich ornaments, which he had brought from Punjab'.

In the year 1013 AC, the Sultan again marched to Punjab, this time against Nandana, situated in the salt range then known as the mountains of Buluat. It was easily conquered while the raja Jaipal II, son and successor of Anangpal, finding himself no match to the Sultan, retreated to Kashmir. Mahmud left a governor to administer the hill territory, followed the raja, who then abandoning everything fled to the hills. Sultan Mahmud returned to Kashmir one more time after two years to punish some rebel chiefs and reduce the forts which could not be attacked in the previous expedition. However, on the approach of winter, he had to return to Ghazni without much success.

In the spring of 1017 AC the Sultan again led an expedition to the South Asia Subcontinent during which he conquered Kanauj, Mirath, Mahawan - on the banks of Jumna - and Mathura. During this campaign he caused much destruction to the territories and returned to Ghazni with large booty.

The Raja of Kanauj was attacked by a confederation of Hindu princes for the former's allying with the Sultan. So, Sultan Mahmud once again set on the military expedition of Hindostan. However, Kanuj was reduced and the Raja slain with a number of his chiefs by the Raja of Kalinjar before any help from the Sultan could reach. To avenge his death, the Sultan proceeded to Kalinjar but the raja fled. From here he marched to Kashmir and subjugating the area and the forts on the way entered Lahore and 'ordered his troops to sack the city in revenge for Anangpal's having joined the confederacy against the Raja of Kanauj.'

The Sultan left for Ghazni after appointing his satraps in the conquered territories. Ayaz, his most favourite counsellor and general, was left in charge of Lahore as his governor. It was during his tenure that the walls and citadel were built here and the city beautified and enlarged. It was also during this period that Lahore became a seat of learning and men of letters came and settled here, Makhdoom Syed Ali Hajvery, commonly known as Hazrat Data Ganj Bakhsh, being one of them.

Two years later, the Sultan again came to Hindostan aiming his expedition against Raja of Kalinjar, who had escaped punishment in the previous outing. His army this time passed through Lahore and laid siege of the fort. The Raja, however, surrendered and was not only spared but also confirmed in the possession of his territories after he had tendered submission and valuable gifts.

The Sultan embarked from Ghazni on his twelfth expedition in 1024 AC. Having crossed through the Cholistan desert, this time he was aiming at the celebrated temple of Somnath, a town on the seacoast of Kathiawar, and immensely famed for its riches and idols. The combined force of the Hindus gave him a tough resistance though he was able to reduce it on the third day. In addition to fulfilling of his vow to destroy idols he collected large treasures, which were found inside the idols. On the same outing he conquered Gondawa in Katech and Anhalwara. Having bestowed the kingdom of Gujrat on a prince of the country he returned to Ghazni by way of the Thar. In all, this expedition had taken some two and a half years.

His last excursion, in 1027 AC, was aimed against the Jats of the Indus, who had caused much destruction to his Muslim army on their return from the Gujarat expedition.

After Sultan Mahmud his son Masud, when firm on the seat, attacked and reduced the fort of Sursuti in the Kashmir hills in the year 1033 AC. Some urgent affairs compelled him to go back to Ghazni. He again came to Punjab in the year 1036 and conquered the fort of Hansi. From here he marched onward and reduced Sonipat near Delhi. On his return journey he appointed his son Maudud as governor of Lahore and leaving with him Khwaja Ayaz, his favourite counsellor and minister, himself returned to Ghazni. However, disenchanted with the affairs there he collected all his wealth and withdrew to Lahore in 1042, with the determination to live in the Subcontinent for the rest of his life. He sent his son Maudud as governor of Balkh. However, he himself was deposed by the mutinying soldiers and slaves, who raised his blind brother Muhammad to the throne. Masud was kept in close confinement and later assassinated by his cousin, Sulaiman.

On this sad news, Maudud hastened to Ghazni where he was crowned as successor of Sultan Masud. He then immediately marched to Lahore to avenge his father's death. In the meanwhile Muhammad had appointed his younger son, Prince Nami, to the government of Peshawar and Multan and himself marched to Indus to fight Maudud. The latter, however, came out to be successful and thus put to death Muhammad and several of his officers, who had taken part in the deposition of Masud. He built a town named Fathabad at the spot where he had gained this major victory.

At Multan, Prince Nami, having mutinied proclaimed himself a king. Thus Maudud sent a fore under Wazir Ahmad to vanquish him. He was defeated and slain. Maudud had no rival left except his brother who was in charge of Lahore and not ready to yield to him. In order to reduce him Maudud marched to Lahore at the head of a large army but before any action could be started his brother was found dead in his bed.

In the year 1043 AC, when Maudud was busy in subduing a fresh insurrection of Saljuk, the Hindu rajas formed a confederation retook Hansi and Thanesar with their dependencies in addition to re-establishing the temple of Nagarkot. Their success inspired the rajas of Punjab, who advanced to Lahore to subdue it. They laid an effective siege to the city, which continued for a period of seven months. They would have been able to reduce it but for the unmatched bravery of the Muslim garrison, which assaulted the Hindu army with such force that it fled in disarray. They were thus pursued and slaughtered. The victory brought with it the end of the Hindu confederation and their insurgencies.

After the death of Maudud on December 24, 1049, his minor son was raised to the throne by the party of an officer named Ali Bin Rubea. But after just six days he was deposed in favour of Abul Hussain. On this Ali Bin Rubea, now a rebellious officer, plundered the treasury and fled to Peshawar where he raised a large army and reduced Multan and Sindh. Abul Hussain having failed to restore order in Punjab, in 1051, was defeated and deposed by Abdul Rashid, a son of Sultan Mahmud.

His first act was to bring back Ali Bin Rubea to his fold and restore order at the frontier of Punjab. He appointed Amir Nashtagin Hajib the governor of the provinces east of the Indus and was sent to Lahore with a large army.

Abdul Rashid was assassinated whereupon Farakzad, the son of Sultan Masud I was raised to the throne of Ghazni. He died after having ruled for six years. He was succeeded by his brother, Sultan Ibrahim.

After having settled the affairs of the Saljuks, he marched to Punjab to conquer those parts, which had not earlier come under Muslim rule. He thus captured Ajudhan, present Pakpattan, in 1079 and then reduced Rudpal, 'situated on the summit of a steep hill'. He then marched to Dera, 'a town inhabited by a race of people who originally came from Khorasan, where they had been banished by King Afrasiab for rebellion'. The rainy season delayed its conquest but the Muslim army took it at great loss but in return a large booty and 100,000 persons as slaves.

On his death in 1098 AC, Sultan Ibrahim was succeeded on the throne of Ghazni by his son, Masud III. He appointed Hajib Toghantagin as general of his army and viceroy of Lahore. He headed a large army and expanded the Ghaznavide territories on the other side of the Ganges before returning to Lahore.

Having been deprived most of their territories in Iran and Turan, the royal family during his reign was compelled to move to and reside in India during the reign of Masud III. Thus Lahore became the real capital of the Ghaznavides.

Masud died in 1118 AC and was succeeded by his son, Arslan. But having been defeated at the hands of Sultan Sanjar of the Saljuks, fled to Punjab where he gathered a large army and went back to test his fate. However, having been squarely defeated this time he ran to seek refuge with the

Afghans. He was pursued and murdered at the hands of his own brother, Bahram, who was raised to the throne of Ghazni by the Sultan of Saljuks.

Muhammad Bhylim, the appointee of Arslan was then the viceroy of Lahore. He refused allegiance to the new monarch whose army thus marched to Punjab and defeated Bhylim when he was taken prisoner. He, however, swore allegiance and was reinstated as viceroy of Lahore.

Bhylim took some time in consolidating his position and after having managed a large army aspired to become a sovereign ruler. This brought the Ghaznavide Sultan once again to Punjab. A severe fight took place between the two armies at Multan where Bhylim was defeated and perished while fleeing. After the victory, the Sultan appointed Salar Hasan to the government of Lahore and himself marched back to Ghazni.

Sultan Bahram developed feuds with Sultan of Ghor, who marched on Ghazni and after a bloody battle took its possession. Bahram, after his defeat, fled to India but died on way in the year 1152 AC. His son, Khusrau, though succeeded in reaching Lahore.

He raised a large army here and put himself on the march to regain his throne of Ghazni when the Ghori Sultan had retraced his steps to his kingdom after plundering Ghazni. However, when he heard of the death of Sultan Sanjar, on whose support he was banking, he came back to Lahore where he reigned in peace till his death in 1160 AC.

Khusrau Malik succeeded his father on the throne. The kingdom of Ghazni had been conquered by Shahab-ud-din Muhammad, commonly known as Muhammad Ghori, brother of the Sultan of Ghaur. He then marched to invade Punjab overrunning the provinces of Peshawar, Afghanistan, Multan and the Indus. In the year 1180 he invested Lahore, which, being strongly fortified by Khusrau Malik resisted all attacks of the Ghuauride's. The contending parties concluded peace, and Muhammad Ghori retired from the country taking with him the son of the emperor as hostage.

Muhammad again invaded Punjab in 1184 AC when he laid siege to Lahore, but failing to capture the town he destroyed the open country around and slaughtered its inhabitants. He then established a strong garrison in Sialkot, to command the country between the Ravi and the Chenab. He appointed Husain Firmali as Governor and himself returned to Ghazni. In his absence Khusrau Malik, with the collaboration of the local Gakkhar tribes, assaulted Sialkot but could not succeed in his plans.

Two years later Muhammad Ghori advanced against Lahore for the third time. With treacherous scheme he imprisoned Khusrau Malik and thus made him get the gates of Lahore thrown open for Muhammad Ghori, who took its possession in the name of his brother, the Sultan of Ghaur. The Ghaznavide dynasty was thus ousted for all times to come after reigning the region for 224 years.

Muhammad Ghori, after settling the province of Lahore, entrusted its government to Ali Kirmani and himself retired to Ghazni. In the year 1193 AC the great battle of Narain, on the banks of the river Sarsuti towards the east of Punjab was fought between the Muslim army and the combined force of the Hindu rajas. The latter were squarely defeated when Prithi Raj, the raja of Ajmer was taken prisoner and put to sword later on. The other raja, Chawand Rai, of Delhi and other princes were slain during the action. The same year the general of the Sultan, Qutbud-din Aibak reduced the town of Mirath and the town of Delhi, which later became the seat of the Muslim government in India.

In the meanwhile the fearsome Gakkhars of the Punjab hills revolted and having wasted the country between the Jhelum and the Chenab overran almost all Punjab. They even captured Lahore. Muhammad Ghori, who was then in Ghazni, marched to Punjab and first attacked Multan, which also had revolted. He defeated the traitor, Zirak, who had also assassinated the King's viceroy in the process of usurping the province. He then ordered his general, Qutb-ud-din Aibak to attack the

Gakkhars from the east while he himself engaged them from the west. The Gakkhars were defeated at a high cost of men and material. After having wrested Lahore from their hands, the King returned to his capital at Delhi.

Having settled the affairs of his empire in India, Sultan Shahab-ud-din Muhammad Ghori started his march back for Ghazni. He was camping at place near the village Dhamiak - now in Jhelum district - when, while sleeping in his tent, he was fatally wounded by some Gakkhar desperados who had lost some of their relations in the late wars. It happened on the 14th of March 1205 AC. His dead body was carried with grim pomp to Ghazni while viscera were buried here, marking a grave on the spot.

Shahab-ud-din Muhammad Ghori had by then reigned for thirty-two years from the commencement of his rule over Ghazni and three years from his accession to the throne. He left no issue. His nephew, Mahmud, assumed the title at Ghaur but invested Qutb-ud-din Aibak as king of the Indian possessions. He was crowned as the first Muslim sovereign at Lahore on July 24, 1205.

Aibak was a slave who rose to this position because of his genius and bravery. He died in 1210 AC from a fall from his horse while playing Chowgan - a kind of polo - at Lahore where he was buried.

On the death of Aibak, his son Aram succeeded him on the throne. He had none of the chivalrous and administrative qualities of his father. Due to his weaknesses Nasir-ud-din Qubacha, one of the adopted slaves of Muhammad Ghori, declared himself independent, and, marching at the head of army, established his authority in Sindh, Multan, Uch, Sehwan and other districts of Punjab. Some other chiefs, following his example, also asserted their independence. On the forceful assertion of some Omerah, Shams-ud-din Iltutmash, the son-in-law and adopted son of the late king, rose against Aram who was defeated in the battle near Delhi. Thus Iltutmash became the sovereign ruler in the same year, 1210.

When Taj-ud-din Yelduz, king of Ghazni, was defeated by Khwarzm Shah, he turned his attention to the east and in the year 1215 seized Punjab. Iltutmash faced him with his might and gave him a crushing defeat when he was taken prisoner. He then attacked Qubacha in 1217 and attained a complete victory.

When Chengez Khan, the great Tartar, overran the country of Khawarzm and penetrated as far as Ghazni, around 1221, Jalaluddin was compelled to retreat in the direction of Lahore. However, on kissing a heavy defeat at the hands of Iltutmash he was compelled to retrace his steps. The same year Iltutmash finally reduced Sindh, with the co-operation of his wazir, Nizam-al-Mulk Junedi. His old adversary, Qubacha drowned in the Indus while fleeing. Iltutmash also re-established his authority over the province of Bengal and on the other side reduced the area as far as Ujjain. In the year 1236 when on a march towards Multan over the head of a large army he fell sick and returned to Delhi where he died on 30th April.

On his death, his son Rukn-ud-din Feroz, who was then viceroy of Lahore but happened to be in the Capital, Delhi, was crowned king. He, however, did not prove himself worthy of the honour as soon he indulged in licentious excesses and did not care for the affairs of the state, which were mainly conducted by his mother. The governor of Lahore, Malik Ala-ud-din Khan and viceroy of Multan Malik Kabir Khan formed a coalition of all the nobles of the northern and western provinces. The king marched with his army against the confederates but was deserted by some of his principal chiefs, who retraced their steps with their followers back to Delhi and raised as Sultana to the throne Razia Begam, the eldest daughter of Iltutmash. Rukn-ud-din was defeated by the Sultana, who imprisoned him where he died after some time. He had reigned only for a short period of six months and twenty-eight days.

Sultana Razia Begum, called Malika-e-dowran or the queen of all times, was shrewd lady and possessed all qualities of an able monarch. She had been actively engaged in the state business

and showed her valour during the reign of her father. She had also been appointed regent of her father at the capital when he was engaged in reducing the fort of Gwalior.

She very skilfully conducted the affairs of state and in addition to breaking the confederate of the Omerah, who had started their march from Lahore to Delhi, she was able to quell disturbances in provinces with mild actions. Kabir Khan was made the viceroy of Lahore.

The queen stayed unmarried but her open intimacy with her Abyssinian slave, Jamal-ud-din, infuriated many an Omerah and noble, out of jealousy or envy. Malik Kabir Khan, viceroy of Lahore, openly expressed it and throwing off his allegiance declared himself independent. The Sultana marched against him at the head of a large army and reduced him to submission. However, due to his extreme humility shown to the queen, or her deep desire to seek his co-operation, she reinstated him in the government of Lahore additionally conferring on him the governorship of Multan. Then it was the governor of Bhatinda, Malik Altunia of the Turkish origin, who revolted against the queen. The Sultana met him in the battle but as her own Turkish chiefs mutinied, she met with an abject defeat. Her Abbyssinian slave was killed and she was taken prisoner and confined in the fort of Bhatinda. The Turkish officers raised her brother, Behram, to the throne of Delhi.

Soon after Malik Altunia married her he raised an army consisting mostly of the Gakkhars, and marched on Delhi. In the ensuing battle Sultana Razia was defeated and made to flee to Bhatinda. She made another effort to regain the crown of Delhi but was decisively defeated on the 24th October 1239 AC when she along with her husband was taken prisoner. She was executed some twenty days later.

Muiz-ud-din Behram Shah was crowned as the Sultan on 21st April 1239 AC and Malik Karaguz was appointed viceroy of Lahore. The reign was the least peaceful. Chengez Khan had reduced the countries of the Central Asia and making incursion into Punjab. Advancing from Ghazni he seized Lahore on the 22nd of November 1241 AC when he gave it to great plunder and took away thousands of its inhabitants as prisoners. The Sultan sent his wazir Ikhtiar-ud-din at the head of some troops but his expedition was made easy as the invaders had already retired 'after completing their work of devastation'. However, the wazir himself mutinied and after having deposed the Sultan, took him prisoner and executed him the same year.

Behram Shah was succeeded on throne by Ala-ud-din Masud, son of Rukn-ud-din Feroz. During his period the invading Mughals, under the command of Mangu Khan, had reached as far as Uch. The Sultan embarked on a march with troops to meet the enemy. But the Mughals had already been repulsed by the local commanders. On return to the capital he also gave himself up to the debauchery and merry-making thus completely neglecting the affairs of the state. The nobles made a move and invited his uncle, Nasir-ud-din, from Baraich to ascend the throne. It was the year of 1246 when the now imprisoned king had ruled for four years and one month.

Nasir-ud-din was the youngest son of Iltutmash and was appointed governor of Bengal. On the death of the latter he was imprisoned by the Queen but released and made governor of Baraich when King Masud ascended the throne. He appointed Malik Ghias-ud-din Balban as his minister and conferred on him the title of Alagh Khan. His nephew, Sher Khan titled Moazzam Khan, was appointed viceroy of Punjab, including Multan, Bhatner and Sirhind. The latter actively maintained an army to meet the incursions of the Mughals who had by now possessed Ghanzi, Kabul, Kandhar, Bulkh and Heart.

During the summer of 1247, the Sultan marched at the head of a large army to Multan and visited provinces of the Indus especially to punish Gakkhars for their inroads and assisting the Mughals in their incursions. As a result he captured thousands of Gakkhars and carried them away in confinement.

The Sultan married the daughter of Balban in 1248, and marched towards Multan a year later with a large army. Sher Khan, the viceroy of Lahore, joined him with a chosen force. The king

restored peace in the provinces of Uch and Nagore and returned to his capital after appointing here Fyz-ud-din Balban as governor.

In 1250 AC, Sher Khan set on an expedition toward Ghazni with a large army. The successfully drove the Mughals out of the country and annexed it to the Sultanate of Delhi.

Two years later the king once again marched to Multan to punish the body of insurgents from Sindh. As a result, peace was restored and the government of Multan conferred on Arsula Khan before the king returned to his capital. Towards the end of 1257 AC, a Mughal army once again encroached upon Punjab but hastily retreated on hearing the march of the king. A year later, Punjab was visited by an emissary of Halaku Khan, grandson of the celebrated Chengez Khan. The king died in 1266 AC after a prolonged illness, after having reigned for more than twenty years.

Ghias-ud-din Balban, another of the outstanding slaves of Iltutmash, succeeded Nasir-ud-din Mahmud. After having settled the affairs of Bengal he visited Lahore in the same year. The city by then had suffered greatly at the hands of the incursive Mughals. At the orders of the king, its defence was strengthened by repairing the city-walls while some buildings were also constructed during this period.

Sher Khan died in 1267 AC on which the emperor appointed as viceroy of Lahore his eldest son and heir, Prince Muhammad, surnamed Tajul Mulk. The Prince was a literary person and an acknowledged scholar of Arabic and Persian. He brought with him all his learned men from Delhi, including his celebrated tutor, Amir Khusrow and Khwajah Hassan.

He assigned to his youngest son, Kara Khan - surnamed Nasir-ud-din - to recruit and organise an army so as to watch the movement of the Mughals and augment the army from Lahore to repel any threat from them. In the year 1279 AC, Prince Muhammad paid a visit to his father in Delhi when the news about the invasion of Multan by the Mughals reached him. He hastened back and not only defeated the army but also drove them out of the territories of the kingdom.

Persia (Iran) was then being ruled by Arghan Khan, grandson of Halaku Khan, who had conquered the empire about the year 1258 AC. The eastern provinces of the empire, upto the Indus, were ruled by Taimur Khan, another of the house of Chengez Khan. He about this time invaded Punjab with a large army to avenge previous year's abject slaughter of the Mughals. He ravaged the whole country of Lahore upto Depalpur. The court of the Lahore viceroy was at Multan at that time. Muhammad hastened back and a battle was fought at the banks of the Ravi when the Mughal army could not stand the thrust of the Punjabi force. The Prince pursued the vanquished but fell into their trap and was mortally wounded. The king, Balban was much aggrieved by the demise of his son but put his grandson as the viceroy of Lahore and Multan. Soon after, the king himself died in 1288 AC after reigning for about twenty-two years.

Amir Taimur

To the reign of Balban belong some of the most pious personages of Punjab including the celebrated Sheikh Farid-ud-din Masud, entitled Shakarganj and Sheikh Baha-ud-din Zakaria, now lying buried at Pakpattan and Multan respectively.

On the death of his grandfather, Kekubabad, son of Nasir-ud-din Kara-Khan, then a young-man of eighteen ascended the throne. During his period Mughals once again raided Lahore but only to be repulsed by the king's force under Malik Yar Beg Birlas and Khan Jehan.

The young monarch, however, took to merry-making leaving the serious affairs of the state to three nobles, headed by Jalal-ud-din Feroz of the Khilji tribe. On his behest the sick king was assassinated and Jalal-ud-din Khilji proclaimed as king.

During his reign Abdullah, a grandson of Halaku Khan, invaded Punjab in the year 1291 AC. The king himself faced the Mughals who were uprooted and made to flee leaving many of their chiefs slain and a large number of others taken prisoner. Oghlu Khan, a grandson of Halaku Khan, joined the king's camp with three thousands of his followers. The emperor departed for his capital after appointing his son Arkally Khan the viceroy of Lahore, Multan and Sindh.

Jalal-ud-din was assassinated at the instance of his nephew, Ala-ud-din Khilji, on the 19th July, 1295 AC. The queen of the murdered king placed her youngest son on the throne as the elder one, Arkally Khan, being in the province of Multan had declined to come to the capital. Jalal-ud-din himself was away but marched on Delhi where the young king opposed him, but to no avail. Jalal-ud-din was crowned as the new king towards the end of 1296 AC. The deposed king, with his mother and some Omerah, left for Multan and joined his brother.

After settling down the affairs of the state at the capital, the king sent a large army against the Princes at Multan. The city was over-run after a siege of two months, the princes taken prisoners and blinded on way to the capital and imprisoned in Hansi. They, however, were later put to death.

In 1297 AC, the Mughals, under Amir Daud, again advanced with a large army of a hundred thousand strong towards Punjab with the aim to conquer Lahore, Multan and Sindh. The king sent his brother Alaf Khan to check the progression of the invaders. He met the Mughals in the district of Lahore where a bloody battle ensued, resulting in the utter defeat of the intruders. A year later, Amir Daud's son Kutlugh Khan embarked on another attempt to invade Punjab. This time they succeeded in trampling it and advanced as far as the very gates of the capital of the kingdom. The king put himself at the head of his army and fought so bravely that the Mughals were compelled to retreat to the extent of evacuating India in hurried move.

In the year 1303, when the king was away on his expedition to Rajputana, Turghay Khan, the Mughal chief of Mawalunahr, invaded Punjab with a body of twelve thousand horses. He trampled the area on the way and reached Delhi unopposed. The Mughal army gave the suburbs of the capital to looting and plunder but without even any resistance retraced their steps and retired to their own country.

A year later they made further inroads under Ali Beg, a descendant of Changez Khan, and Khwaja Tash. Their army was even larger than what they had on the previous occasion. Forty thousands of Mughal horsemen having passed by the northern side of Lahore, penetrated as far as Rajasthan. The governor of Punjab, Toghlak Khan, was deputed to oppose the invaders. He inflicted on them very severe defeat when nine thousands of them were killed, seven thousands made prisoner and sent to Delhi. Their commanders, Ali Beg and Khwaja Tash, were trampled under the feet of elephants.

The Mughals again invaded Punjab in the following year, under Elak Khan, a general of Amir Daud Khan. They had ravaged the country upto Multan and were on their way back to their country with the spoils when Ghazi Khan Tughlak fell upon them and defeated them all ends up.

The repeated disasters met by the Mughals did not deter their determination to invade Punjab the same year once again. And once again they were defeated by Tughlak, who pursued them as far as

as Kabul, Ghazni and Kandhar. He continued to repeat his excursion almost yearly and the Mughals now remained on the defensive and did not dare come to invade the country for many years to come.

Alla-ud-din died on the 19th December 1316 AC but usual intrigues ensued when his youngest son was placed on the throne and two of the elders blinded. However, the third son, Mubarak Khan, succeeded in putting to death the eunuch, a slave who rose to status under the name of Malik Kafur. Mubarak thus attained the sovereign power and was crowned as king on the 22nd March, 1317 AC.

Mubarak Khan, in turn, was got assassinated by Malik Khusrow, a converted Hindu slave of the late king. He ascended the throne and murdered all the blood relations of the late king. Ghazi Khan Tughlak, viceroy of Lahore, stood up against this unjust revolution and marched from Punjab to deliver the country from the usurper. Most of the governors joined him with their troop. However, as the governor of Multan, Moghalagin was unwilling to join, he was killed by Behram Abia, a Mughal chief, and whole of the Multan army put at the disposal of the Lahore viceroy. A pitched battle followed at the banks of the Saravasti. As the army of Khusrow was no match to the might of Tughlak it was thoroughly defeated when the king of Delhi put to flight. He was, however, caught and executed on the 22nd August, 1321 AC.

Tughlak reluctantly accepted the crown and was called "Shahjehan" (king of the Universe) but he himself chose the title of "Ghias-ud-din" (Asylum of faith). He put Behram Abia in charge of all the provinces on the banks of the Indus. To check any further incursions of the Mughals he strengthened his western frontiers by building new forts and establishing garrisons on the borders of Kabul.

After an accidental death of Ghias-ud-din, his son Alaf Khan ascended the throne under the title of Muhammad Tughlak. He was a very learned person and a man of peace. During his reign, the Mughals once again raided Punjab, probably aspiring for a complete conquest of Hindostan this time. In the year 1327 they invaded Punjab with a large army under the command of Turmushrin Khan. They trampled the provinces of Multan, Laghman and others located on the northern limits and were on their march towards Delhi. The king was ill-prepared for it and preferred to make peace by offering an enormous sum of money to the invader. The Mughals spared the country and retraced through Gujarat and Sindh, which countries they, however, plundered ruthlessly.

In 1340 AC, the viceroy of Multan, Malik Behram, disregarded the king's order to move to his new capital, Dowlatabad established at Deogarh in place of Delhi. He went so far as to put to sword the emissary of the king. So Muhammad Tughlak himself at the head, moved his army to Multan where he defeated the otherwise well-prepared army of Behram. As the king was much displeased, he ordered for the massacre of all the inhabitants of Multan. On this the holy saint Rukn-ud-din mediated and successfully persuaded him to refrain from such a blood bath of the citizens. Behram was killed and, having appointed Behzad Khan his viceroy at Multan, the king returned to his capital.

In the following year Shahu, an Afghan chief of the mountainous region, plundered the countries north of Punjab and invaded Multan. The viceroy opposed the aggressors but was defeated and killed. The king thus moved from his capital with a large army but the Afghan retreated even before any battle could take place.

In the same year Punjab was also invaded by the Gakkhars under their chief Malik Hyder Khan. The viceroy of Lahore, Tatar Khan, gave him a fight but was defeated and killed. On hearing about this disaster, the king sent a large army under the command of Khwaja Jahan against the Gakkhars who were put to flight and expelled from the country.

Ten years later the emperor set out on a military expedition to Thatta to punish the Sumras of Sindh. But he was halting on way because of the sacred month of Moharram when he contracted fever. He restarted towards Thatta but was still some 45 kilometres short of the town when he died in

his vessel on 20th March, 1351 AC.

Muhammad Tughlak from his deathbed had declared his cousin, Feroz, as his successor. Feroz being away from the capital, Sadr Jahan a relation of the king, placed a boy of six on the throne. Feroz marched on the capital with his troops and triumphantly entered the city. He thus ascended the throne, as Feroz Tughlak, on 14th September the same year.

During his reign Punjab experienced a relative calm as such some construction and development works were carried out. The emperor visited Kalanor, then in the district of Lahore, in 1353 AC and is said to have constructed a palace there. The same year he marched to Depalpur and opened the great canal, forty-eight kos in length, for the purpose of irrigation from the Sutlej to the Ghaggar rivers. The historians mention the name of Nasir-ud-din as the governor of Lahore during this period.

The Mughals once again invaded Punjab in the year 1358 AC and came as far as Depalpur. Feroz Tughlak sent an army under Kabul Khan to oppose the insurgents but even before it could reach the scene, the Mughals had hurried back though with much booty.

Firoz Tughlak died on 23rd October 1388 AC, at the age of ninety and having ruled the country for thirty-eight years. His grandson, Ghias-ud-din, succeeded him on the throne. Being young, he soon strayed from the right path and a faction headed by Rukn-ud-din put him and his wazir to death on 18th February 1389 AC. Abu Bakr, another grandson of Firoz Tughlak was then crowned as king, only to be deposed on 29th November of the same year by Muhammad, son of Firoz, who had fled from the capital on the abdication of his father and was now recalled by the Omerah of the court.

He was able to finally defeat the interests of Abu Bakr and ascended the throne assuming the title of Nasir-ud-din Muhammad, in August, 1390 AC. Four years later, when he had sent his son, Humayun, to quell the rebellion of the Gakkhars under their leader Shekha, the emperor fell sick and died on 19th February 1394 AC.

His son, Humayun, succeeded him on throne under the title of Sikandar. He also died of natural causes when he had hardly ruler for forty-five days. On his death, the succession was violently contested. After protracted machinations and intrigues Mahmud, a young son of Nasir-ud-din Muhammad ascended the throne. The dissension already penetrated into the minds of the nobles and omerah of the court resulted in the forming of many factions. These unstable conditions also encouraged the viceroys of different provinces to revolt and declare their independence. The Gakkhars also benefited from these conditions and rose in revolt. Punjab, however, continued to remain in the fold of the emperor and the governors, at least for the time being, remained firm in their allegiance.

The Governor of Depalpur, Sarang Khan, collected a large army from the province of Multan and fought on the plains of Punjab near Ajudhan (present Pakpattan) a decisive battle against the Gakkhars, who were defeated and their chief, Shekha, fled and took refuge in the mountains of Jammu.

In the year 1395 AC, differences arose between Sarang Khan, governor of Depalpur, and Khizr Khan, governor of Multan. A number of battles were fought between the two but in the end Sarang Khan was able to vanquish his opponent and took possession of the province of Multan as well. He put his brother, Adil Khan, at the helm of affairs at Lahore and himself returned to Depalpur.

In the following year, Sarang Khan even advanced on the capital but the governor of Panipat, Tatar Khan, along with Almas Beg gave him a crushing defeat, in October 1396 AC, forcing him to flee to Multan.

The same year, Mirza Pir Muhammad, the grandson of Taymur commonly known as Tamerlane, constructed a boat-bridge over the Indus and having crossed it at the head of a large army laid siege to Uch. Sarang Khan, governor of Multan came to the rescue of Malik Ali, the governor of

Uch, but was intercepted and defeated by the Mughal army when crossing the river. Sarang Khan ran to the fort of Multan and shut himself in. The Mughals pursued him and laid siege to the fort of Multan for six months. They, however, had to lift it with the setting in of the rainy season.

The weak governing also had resulted in factions being formed at the capital itself. There was confusion all around in all the countries of India, which was viewed as favourable by Taymur Beg Gorkan, who set to attack and subdue India. He followed his grandson and crossing the Indus on 12th September 1398 launched his first assault on Punjab with a large force. The governor of Punjab, Shahab-ud-din Mobarak Khan, met him at the banks of Chenab but over-awed by the opposing force fled from the battlefield with his family and treasures. His large army, now headless, surrendered for the first time to the Mughals.

Taymur now followed the flow of the Chenab and reached its confluence with Ravi. His army crossed the river by means of boat-bridge and encamped outside the town of Tulamba. Without besieging this town, he marched forward when he was opposed by a Gakkhar chief outside Shahnawaz. Overpowering his opponent, he crossed the Beas and sent re-enforcements for his grandson, who after having conquered Multan was being harassed by the local inhabitants. Taymur also followed them and joined his grandson. The city of Ajudhan (now Pakpattan) which lay on his path, was spared out of reverence for the great saint, Baba Farid Shakarganj, whose tomb was situated in that town.

Taymur then marched to Bhitner, where people of Depalpur and its adjoining areas had assembled in great numbers to protect themselves from the wrath of the advancing army. However, the local chief did not offer but a very feeble resistance resulting in his being driven back as the city was captured by the Mughals as a large number of the people were put to sword. The remaining lot became so despair on witnessing this bloody scene that they themselves put on fire their belongings and fell on the Mughals. However, they could not cause any dent to the regular army of the Mughals and perished at the latter's hands. Infuriated at this behaviour of the locals, Taymur ordered complete destruction of the city and its inhabitants.

Taymur then marched to Sarasuti, which was reduced to ashes. He had by now distributed his army under different chief with the task of reducing whatever came their way in the provinces of Lahore and Multan. Taymur continued eastward and after having crossed Jamuna by the route of Panipat destroyed every thing on the way. While he was on way to Delhi, Emperor Mahmud Tughlak came out in resistance but was driven back.

On 13th January 1399 AC, Taymur entrenched himself on the plains of Ferozabad, adjoining Delhi. The Emperor came out in resistance and in spite of different tactics could not contain the march of the Mughals and fled to Gujrat. The chief men of the city were pardoned on the condition of paying tributes. Taymur was thus proclaimed emperor of Hindostan and the Friday Khutba started to be read in his name in the mosques.

After having halted at Delhi for fifteen days while his troops plundered the city, Taymur set out to return to his own country. He took many forts on the way and arrived at Jammu. The brother of Shekha Gakkhar, Jasrat, opposed the Amir but was defeated and made to flee. During the absence of the Amir to Delhi Shekha had took possession of Lahore and refused to submit to the Amir, who then sent a detachment to Lahore to punish the Gakkhar chief. The city was besieged and captured after a few days and Shekha brought to the Amir on whose orders he was beheaded. During his stay at Jammu, the Amir appointed Khizr Khan as his viceroy for the provinces of Lahore, Multan and Depalpur and returned to Samarkand via Kabul.

Delhi remained in the grip of panic and confusion after the departure of Taymur. Prince Nusrat Khan, a cousin of Mahmud Tughlak, seized it with considerable number of horsemen, but was soon expelled by the wazir, Iqbal Khan. With the help of Behram Khan, governor of Samana, Iqbal Khan marched on Multan to subdue Khizr Khan. His armies were intercepted at Tulamba by

those of Rai Daud, Kamal Khan and Rai Habhu, chiefs of northern provinces. They, however, were defeated and themselves taken as prisoners. To oppose the armies coming from Delhi, Khizr Khan amassed his force from Multan, Lahore and Depalpur. A battle was fought at Ajudhan on 18th of November 1405, during which Iqbal Khan was slain and his army repulsed. With the disappearance of wazir Iqbal Khan from the scene altogether, the Delhi commanders invited Mahmud Tughlak from Kanauj, and crowned him as king once more. He died in bed because of an illness in February, 1412. With him ended the rule of the adopted slaves of the Emperor Shahab-ud-din Ghori.

After the death of Mahmud Tughlak, wazir Daulat Khan Afghan Lodhi was elected to ascend the throne in April 1412. He had a very short span on the throne as the capital was invaded by Khizr Khan, viceroy of Lahore, in the name of Amir Taymur. Daulat Khan withstood the siege for four months but had to surrender on the 4th of June, 1416. On his accession to power Khizr Khan chose not to assume any royal title but to govern the country in the name of Amir Taymur. The khutba was also read in the name of the Tatar conqueror. On his death his name was substituted by the name of his successor, Shah Rukh. He conferred the government of Multan on Abdul Rahim, the adopted son of his father. During his reign, Punjab experienced another welcoming spell of peace.

Khizr Khan died on 20th May, 1421, and was succeeded as ruler by his son, Mubarak, under the title of Moiz-ud-din Abdul Fatah Mubarak Shah. He gave the government of Lahore and Depalpur to Malik Rajab. In the meanwhile the Gakkhars under Jassa, the brother of Shekha, had become very powerful. Their chief having reduced Thatta also plundered Kashmir and seized Lahore and Jalandher. They then fell on Sirhind and put siege on its fort. Jassa was now aspiring to conquer Delhi and become monarch of the whole of Hindostan. But from the other side Mubarak Shah sensing the great danger in the offing marched towards Sirhind at the head of a large army. On its approach the Gakkhar Chief raised the siege and fled to Ludhiana. The king pursued him but could not go beyond Sutlej because of the rainy season and high floods. The royal army with most of the omerah marched forward after the river had come down to normal. A bloody battle was fought between the royal army and the Gakkhars, who having been completely defeated. Their chief fled to the mountains after crossing Chenab.

Emperor Mubarak Shah then visited Lahore during the Muharram of 1422 and stayed here for some time when he got repaired some palaces and the fortification wall, which had been badly damaged during the recent wars. He left Lahore after appointing Mahmud Hassan as viceroy of the province.

The emperor had hardly reached the capital when the Gakkhar chief came down from the hills and with a sizeable army laid siege to Lahore, which continued for six months in the face of highly fortified defences of the city. Unable to reduce Lahore, Gakkhar chief raised the siege and retired to Kalanaur. Although he invaded Jammu from this place yet he could not make much impression on the raja of Kashmir. He then retraced his steps to the Beas with a view to recruit fresh troops. In the face of the Gakkhars' threat looming high, Lahore garrison was reinforced with the army under the wazir Malik Sikandar who was joined with troops by Malik Rajab, the governor of Depalpur, and Islam Khan, governor of Sirhind. The confederate armies marched against the Gakkhar chief who was forced to withdraw, once again, to the mountains. The royal armies pursued the fugitive Gakkhars and put them to sword wherever they were found in the area of Kalanaur. The emperor was so pleased with the results brought home by wazir Malik Sikandar with his gallantry that he appointed him viceroy of Lahore in place of Mahmud Hassan whom he recalled to the capital to be made a wazir.

The Gakkhar chief was perhaps waiting in the hiding for occasion. As soon as the royal troops were withdrawn to the capital, he came out with a large army and attacked the raja of Jammu, who was defeated and slain. He then overran the provinces of Lahore and Depalpur. However, the governor of Lahore, Malik Sikandar collected his forces and opposed the Gakkhars, who fled into

the hiding once again. In the meanwhile, the governor of Multan, Malik Abdul Rahim Ala-ul-Mulk passed away so Mahmud Hassan was sent to Multan with an army.

The Gakkhar chief, Jasrat, once again became active in September, 1427 and came out to lay siege on Kalanaur. Malik Sikandar was also severely punished so that he had to retreat to Lahore. The royal armies were despatched to augment his efforts but, even before their arrival, the army of Lahore inflicted heavy defeat on Jasrat who once again retreated in haste leaving all the wealth that he had collected by plundering the country of Punjab.

Punjab once again was invaded from outside. In the year 1429, Amir Sheikh Ali, governor of Kabul, set out towards it on the behest of Shah Rukh Mirza. He was joined by the forces of the Gakkhars and severely plundered the area upto Lahore where he imposed heavy tribute on the governor and himself marched on towards Depalpur. The governor of Multan, Imad-ul-Mulk, made an effort to check his progress at Tulamba. He, however, failed in his efforts. The Mughals advanced along the Ravi, onward to Khairabad from where they went to assault Multan, which they could not sustain. In the meantime fresh military help had also arrived from the capital to augment the existing Multan force. A battle was fought, in May 1430, between the two armies in which Mughals were defeated. The vanquished army was pursued up to the Jhelum destroying most of its strength. Amir Sheikh Ali, however, was lucky in fleeing to Kabul.

Nusrat Khan Gurgundaz was appointed as governor of Lahore in 1432. During his period the Mughal, together with the Gakkhars, made another abortive attempt at Punjab. Allahdad Lodhi was then appointed governor of Lahore in place of Nusrat Khan, eventually to be replaced by Imad-ul-Mulk. Syed Mubarak Shah was murdered through the treachery of his wazir, being in collusion with Prince Syed Muhammad, who was then installed on the throne of Delhi the same day.

During his reign the year of 1436 was quite eventful for Punjab. While a serious insurrection broke out in Multan among the Langahs, Lahore was captured by Behlol Lodhi, the governor of the province of Sirhind. He also took possession of Depalpur and thus became the virtual chief of the country up to the limits of Panipat. Syed Muhammad, however, reconciled with Behlol on fulfilment of certain of his conditions. The general confusion as to the ultimate authority persisted and thus the governors got filled with the desire of becoming independent as the zamindars, the landlords, refused to pay the taxes. Some attempts on the crown of Delhi were also made by kings of Malwa and Jaunpur but, even though the king being feeble was no match, Behlol working for his own ends did not let them succeed.

Delhi confirmed Behlol Lodhi in the government of Lahore and Depalpur on Behlol Lodhi in the year 1441, when in fact he was already in possession of these provinces. Contrary to the desire of the king, he brought Gakkhars into his fold and with this additional strength even attacked Delhi. He was, however, to abandon this expedition.

On the death of Syed Muhammad, his son Ala-ud-din ascended the throne of Delhi. He was perhaps the least suited for the occasion when there was a general unrest all around. He, instead of staying at the capital to discharge his obligations as king, moved to Badaon and indulged in pleasure. The southern provinces by this time had already ceased to be with the capital and were being governed by independent kings. Punjab, including Lahore, Depalpur and Sirhind were under Behlol Lodhi, who took advantage of the mismanagement caused by internal feuds at the capital, and quietly entered Delhi in 1450 and was proclaimed king. Ala-ud-din adopted him as son and formally abdicated in his favour.

Behlol visited Punjab in 1451 when he re-organised the Multan army in addition to settling the affairs of the western provinces of the empire. Except for one rebellion of the viceroy of Multan in the following year, which was quelled with the approach of the king, Punjab generally remained calm till his natural death in the year 1488.

During the reign of Nizam Khan, who ascended the throne of his father under the title

Sikhandar Lodhi, Punjab continued to enjoy peace and experienced no political upheaval. It was during rule of his successor, Ibrahim Lodhi, that like some other provinces the viceroy of Punjab, Daulat Khan Lodhi, revolted and reduced all the country as far as the capital of the kingdom. He joined hands with Prince Ala-ud-din, an uncle of Ibrahim who had fled to Kabul, on his return with a large army. They attacked but after gaining some initial advantages were defeated by the king. Ala-ud-din thus also retreated to Punjab.

Daulat Khan not happy with the king, sent his emissaries in 1524 to Kabul to convince Babar, a great-grandson of Taymur, to embark on an expedition against the Indian kingdom. He had also offered to put Lahore at his disposal. However, the Delhi king suspecting his loyalty expelled Daulat Khan from Lahore when he was compelled to take refuge with the Balochis.

Babar accordingly marched to the kingdom but was severely opposed by the officers of Punjab in the Gakkhar territory. A battle was fought in the plains of Punjab when Babar came out victorious and entered Lahore. In accordance with their custom the city was given to plunder and fire when Babar stayed here for four days. He then marched against Depalpur where Daulat Khan, with his sons, joined the Mughal. Appeased with his conduct, Babar conferred upon him the government of Jalandhar, Sultanpur and other districts of Punjab. Even before Babar could launch any offensive against the capital, Daulat Khan deserted him and fled to the hills with his family. Babar thus decided to abandon his further plans and returned to Kabul. To control the vanquished territories he appointed Mir Abdul Aziz as governor of Lahore, Khusrow Gokaltash that of Sialkot, Baba Khushka to govern Depalpur, under the orders of the disaffected brother of the king, Ala-ud-din, and Muhammad Ali Tajak as governor of Kalanaur.

Emperor Babar

During the absence of Babar, Ala-ud-din with the help of Daulat Khan and his son, marched on Delhi but had to flee back to Punjab in utter confusion after a decisive blow at the hands of the

Afghan King, Ibrahim Lodhi. Babar, on learning of this defeat, embarked on still another invasion of Hindostan. This time he was joined by his son, Humayun, from Badakhshan and Khwaja Kalan from Ghazni. He crossed the Indus on the 15th of December, 1525 and marched Delhi with a force, which was no match to, though much sturdier than the Afghan army. He fought a pitched battle against Ibrahim Lodhi, the Delhi king, on the 21st April 1526 on the plains of Panipat. It not only ended in the victory of Babar but also opened a new chapter of the rule of the Mughals that was to last here for over three hundred years.

Babar died in Agra on the 26th of December, 1530. His corpse was taken to Kabul to be buried there according to his will. His son, Humayun, succeeded him to the throne of Hindostan. He had hardly occupied the seat that his brother, Kamran Mirza, governor of Kabul and Kandhar, nurturing the idea of occupying Punjab, started his march. However, Humayun showed his foresightedness and was able to appease him by conferring on him the governorship of Punjab, Peshawar and Laghman.

A Feat of Sher Shah in Salt Range

Humayun was successfully fighting to take back or extend his empire to the far ends of the subcontinents towards south, southwest and east when his own brothers, Hindal Mirza and Kamran Mirza, started giving him troubles. When he was engaged in war against Sher Khan at Rohtasgarh to wrest the provinces of Bengal and Bihar, Kamran Mirza embarked on a plan to seize Delhi with a considerable force. His attempt was, however, repulsed by Fakhar-ud-din Ali, the commandant of Delhi. The prince thus had to return to Lahore. It was in the year 1539 when Sher Khan, under the title of Sher Shah, was also crowned king of Bengal.

The emperor was extremely troubled by Sher Shah who now advanced on Agra and defeated emperor Humayun in the ensuing battle. He had no alternate but to abandon his capital and retreated to Lahore - in July, 1540 - where he was joined by the Mughal officers dispersed in previous battles. Sher Khan continued his pursuit while the Mughal emperor was obliged to cross Sutlej and then Ravi on way to Thatta and Bhakkar. His marches through the great desert of Thar were perhaps the most

trying ones ever faced by a monarch, even if on the run. It was in Umerkot during this ordeal, when the emperor was in a destitute situation as a guest of the Rana, that Akbar was born to the empress Hamida Bano Begam. With the treacherous attitude of the rajas and hostility of his brother, he could never have thought of regaining the lost empire while in Iran and his son as hostage in the custody Kamran in Kandhar.

Sher Shah, originally Farid Khan, belonged to the sturdy stock of Pathans of Roh amidst the Sulaiman Range. He had risen to the position of a sovereign from that of a humble beginning with his intelligence, strategic skills that he possessed and tactics that he employed against his adversaries. After seeing the Mughal emperor having fled, Sher Shah returned to Agra leaving his trusted general, Khwas Khan, as governor of Punjab. He reduced to subjugation the rebellious Hindu States of Central India, invaded Marwar and conquered Chittor. During his expedition on Kalanjar, Emperor Sher Shah was mortally wounded by the accidental fine in his own magazine. He died on 22nd May, 1545, but only after the news of his triumph over this powerful raja had been received. His remains were carried to Saseram in Behar and buried in his family estate.

Three days after the death of the king, his younger son, Jalal Khan, was elected by the army to succeed his father on the throne in the fortress of Kalanjar. He assumed the title of Islam Shah, though was more familiarly known as Salim Shah.

The viceroy of Lahore, Haibat Khan better known by his title as Azim Humayun, rebelled against Delhi. He was joined by his brother, Said Khan, from Agra, Khwas Khan and other chiefs disenchanted with the new ruler. Salim Shah marched to Lahore with a large force and reached Ambala. However, before the action, the federating chiefs fell apart on the question of the future king and thus Salim Shah was able to defeat them when Khwas Khan with his army had withdrawn from the battle.

Kamran Mirza was put to flight from Kandhar by his brother Humayun around 1548. He joined hands with the Gakkhars of Punjab. Following him, Humayun crossed the Indus and was advancing on Punjab. Salim Shah hurried to Lahore with his army but Humayun retreated and the Indian emperor returned to Delhi and retired to Gwalior. He only visited Lahore once again before he died in 1553.

Emperor Humayun

On his death, his son, prince Firoz then hardly twelve, was raised to the throne by the Sur elders. Only three days later Mubariz Khan, a nephew of Sher Shah and brother-in-law of Salim Shah put him to death and ascended the throne under the title of Muhammad Shah Adili.

The inefficacy of Muhammad Shah to keep a control over the affairs of the state gave rise to the power of Ibrahim Khan Sur, his own brother-in-law. Being unable to control the situation in his face, he agreed to the division of Hindostan. With this arrangement the western provinces were to be ruled by Ibrahim while the eastern ones continued to be under his administration.

No sooner than Ibrahim Khan Sur ascended the throne that he was faced with a new rival in the person of Ahmad Khan, another nephew of Sher Shah. He had succeeded in winning over some of the chiefs in the western provinces and assuming the royal title of Sikander Shah Sur began to rule Punjab. He then marched on Agra. At Kera, some thirty kilometres short of the capital, he met the forces of Ibrahim. The latter proved no match and was decisively defeated giving the control of both Agra and Delhi to the conqueror.

Even Sikander Shah's rule was destined to end soon as Humayun, after a long exile, had marched from Kabul in December 1554 to regain his lost empire of Hindostan. His veteran general, Behram Khan Turkman, joined him at the Indus with a body of chosen troops from Ghazni and Kandhar. Appointed as the chief of his armies, the emperor directed him to advance with other chiefs. He was joined at Peshawar by Prince Akbar.

Behram Khan's first engagement was with the Afghan viceroy of Lahore, Tartar Khan whom he defeated. Tartar Khan, abandoning the fort of Rohtas, fled but was pursued by the Mughal army up to Lahore. The city was evacuated and Humayun entered it unopposed. He stayed here for a few days. Sikander Shah hastened to Punjab to oppose the invader. He was defeated near Sirhind by Humayun's forces led by Behram Khan and the young Prince Akbar. The day, 18th of July 1555, sealed the fate of the Suri dynasty forever as Sikander fled to the Shiwaliks Mountains leaving the whole country under the control of the Mughals.

Humayun sent his troops in advance to Delhi and Agra, which were occupied without any opposition. The emperor entered the capital in July 1555, and once again ascended the throne of his father. He, however, died within a year when he had a fatal fall from the stairs of his library in January 1556 and died on the 25th day of that month.

Emperor Akbar

Akbar with his tutor, Behram Khan, was in Punjab at the time of the death of his father. The Mughal omrah from Delhi sent him the news whereupon Behram Khan and other officers present at the camp in Kalanaur immediately installed him on the throne on 15th February, 1556 when he was only thirteen years and nine months of age.

The position of the throne at that time was not secure for Akbar. Punjab was also not exempt from the general commotion, which disturbed the rest of the country. The boon companion of Humayun and the viceroy of Punjab, Shah Abul Maali, when showed signs of declaring independence, was put under confinement by the Kotwal - or police chief - of Lahore, Pahlawan Gulzar. The king defeated Sikander Shah near Ambala and made him to flee to the hills of Punjab. During the same trip, the king subdued the tribes of the Punjab hills while he appointed Khizr Khan, the husband of his illustrious aunt Gulbadan Begum, as governor of Lahore.

Jodha Bai, Akbar's spouse

Akber was now faced with a grave situation from the side of the capital, where Hemu, a trusted minister of Muhammad Shah Suri, had taken possession of Agra after a short siege and was advancing to Delhi with a large army mostly consisting of Pathans. Although the king was advised otherwise by his council of war yet he heeded to the advice of Behram Khan and decided to face the foe in the fields of Panipat. His smaller army fought the huge might of the Hindu raja so well that the latter was defeated and taken prisoner where in the presence of the king Behram Khan chopped his head. The victory was so complete that Akbar walked into Delhi without any resistance.

In the meanwhile the Mughal viceroy of Lahore, on having been defeated by Sikander Shah, was obliged to flee. So the king himself marched to Punjab and expelled Sikander Shah from Kalanaur, to which place he had marched. He was obliged to retreat and to take refuge in the fort of Mankot. The king stayed at Kalanaur for three months when his family from Kabul joined him. He subdued Mankot, allowed safe conduct to Sikander Shah to Bengal keeping his son as hostage. He then marched on to Lahore. In April 1558 the marriage of Behram Khan was solemnised with Sulema Sultana Begum, a niece of the late emperor Humayun, at Jalandhar. The young Mughal monarch also graced the rejoicing and celebrations of this marriage.

It was not long after this that the king felt disillusioned with the ways and excesses committed by Behram Khan. The latter was thus stripped of all his powers on which he pretended to go the Makkah for pilgrimage. It was, however, not to be and the former tutor and benefactor continued to give some headache to the crown by his joining hands with the opposition. At long last,

after having failed in all his moves, Behram Khan begged for clemency, which was granted and arrangments were made for his proceeding to Makkah, but was assassinated by an adversary while still on the way.

After having been expelled from Kabul by Sulaiman Khan in 1566, Muhammad Hakim Mirza, half brother of Akbar, marched on Lahore. He made several efforts to subdue the city but they were all foiled by the officers of Akbar, who himself had also set on the march to Lahore to augment the defence. The Mirza, however, retreated towards Kabul and the king, on reaching Lahore, spent here some days in hunting.

During the year 1570, Akbar married the daughter of Raja Kalian Mal and marching from Nagore to Ajudhan (Pakpattan) paid his respects at the shrine of Baba Farid-ud-din Ganjshakar before proceeding to Depalpur.

Khan Jahan was appointed governor of Lahore in the year 1575 only to be replaced by Raja Man Singh some four years later. Immediately afterwards, Muhammd Hakim Mirza made another attempt at Lahore when he sent in advance Shadman Koka with a large army. It was attacked at the crossing of the Indus and made to flee. In the meanwhile, the Mirza having himself reached Rohtas Man Singh retraced to Lahore, which was put under siege by the army of the Mirza on 15th February, 1579. The king marched from Agra to the relief of the province. On hearing his approach Muhammad Hakim Mirza retreated to Kabul. The king's armies not only expelled the invader from the South Asia subcontinent but also conquered the area upto Kabul, which city was later entered by the emperor without any opposition.

It was on his return march to the Indus that the emperor ordered for the building of a new fort at Attock. He reached back in Lahore on the 13th October, 1579, and after conferring the governorship of Punjab on Raja Bhagwan Das, marched back to Agra.

In 1583, Prince Salim, the eldest son of the emperor, was married to the daughter of Raja Bhagwan Das. In the following year, after the death of Prince Muhammad Hakim Mirza, the emperor proceeded to Punjab and sent an escort to Kabul to bring to Lahore the children of the deceased prince. While at Lahore the emperor organised military expeditions against Kashmir, Swat and Bajaur.

In the year 1586 the peace of Punjab was once again disturbed. Jalala, the leader of the breakaway Roshnai sect, gave a severe blow to the army of the emperor under Kanwar Man Singh and compelled them to flee to Bangash. The tables turned when the emperor sent reinforcements and Jalala was defeated and put to flight. It was during the same year that a son was born to the prince at Lahore by the daughter of Raja Bhagwan Das. The royal child was named as prince Khusrow.

In February, 1589, Kanwar Man Singh was recalled from Kabul to Lahore. The emperor then left Lahore for Bhimber on 27th April the same year, on way to Kashmir where he stayed for a few weeks. From here he proceeded to Kabul where he received the news of the death, at Lahore, of Raja Todar Mal and Raja Bhagwan Das, which greatly distressed him. He then left for Lahore on 19th November, 1589, reaching which place he held his court for some years in consequence of the threatened attack on Kabul by Abdullah Khan Uzbek.

In 1590, Mirza Yadgar, brother of Yousaf Khan Mashehdi and in charge of the government of Kashmir, revolted against the authority of the emperor. The rebellion was quelled, Mirza Yadgar killed and Kashmir once again brought back to the countries ruled by the Mughal emperor, who himself marched to it shortly afterwards and appointed Yousaf Khan Meshhedy as governor of the province. The emperor then marched to Rohtas where he received the chiefs of Thatta and Sindh.

A year later, while still at Lahore, the emperor sent a military expedition to Sindh under Mirza Khan. But it met with disaster and failed to conquer the province. So another detachment was sent, which entered Sindh by the side of Umerkot and reduced the province bringing it to the fold of the Mughal Empire. The chief of Sindh was appointed a noble of high rank at the court.

Although the favourite residence of the emperor was Fatehpur Sikri, he had fixed Agra as his capital. In 1582, he resolved to move his court from Fatehpur to Lahore, which place served as his headquarters till 1598. At Fatehpur Sikri he had been visited by three Christian priests - Ridolfo Aguaviva, Monserrate and Enriques - who accompanied the emperor's camp to Lahore. These Portuguese missionaries, in their journal, described Lahore as a "delightful city". But having failed in their mission to convert the emperor to Christianity they returned to Goa. Two other Missions, on the desire of the emperor, visited India. The last of them, under Father Jerome Xavier accompanied by Benedict and Emmanuel Pignero, joined the emperor at Lahore in May 1595 and stayed with him for several years. Xavier also accompanied the monarch and his son to Kashmir.

Emperor Jahangir

At Lahore, a son to Jahangir - later to succeed his father on throne - was born on the 30th Rabi-ul-awal, 1000AH (14th January, 1592 -Tuesday) by the daughter of Ude Singh, son of Raja Maldeo, Rana of Marwar commonly known as Jagut Gosain.

It was perhaps during his stay at Lahore that the emperor Akbar introduced those principles of religious toleration. It was a regular feature to call scholars to the Ibadat Khana (literally worship-place) and hold discussions, usually initiated by Abul Fazl. His court was the resort of learned men of every creed, who came from various countries. To hold debates, Akbar caused to be built two buildings outside Lahore. The one called Khairpura was intended for the Muslims, Jews and fire worshippers while the other called Dharampura for Hindus.

Akbar died peacefully in his bed on 13th October, 1605 after giving clear sign to invest his son Salim with the turban and robes which had been prepared for him.

Salim, whose real name was Nur-ud-din, ascended his father's throne under the title of Jahangir (Conqueror of the World) in Agra on the 12th October, 1605. He was then in the 38th year of his age. In addition to many other appointments, he conferred the viceroyship of Punjab on Said Khan Mughal.

Jahangir had hardly been on throne for six months that in the early 1606 his eldest son, Khusrow, breaking into rebellion fled to Punjab. He was able to muster up some support and collected a sizeable army with which he effected siege of Lahore and put one of its gates on fire. Saeed Khan Mughal, the viceroy, then had been deputed to an expedition of Kashmir. He hastened back from Chenab as he heard of the plight of the city and joined the royal army. In the meantime, Jahagir was also on his way to Lahore. The advance column of the royal army under Sheikh Farid

Bukhari was engaged Khusrow in battle as soon as it reached in the vicinity of Lahore. He was, however, totally routed and fled to the direction of Kabul. He was seized by the royal pursuers while crossing Chenab and brought back to the presence of the emperor who was staying in the Garden of Kamran - presently the area of Kamran's Baradari. The two close associates of the prince, Hussain Beg and Abdul Aziz, were enclosed in the animal skins and let to die.

The emperor stayed in the Garden of Mirza Kamran from 1st of Zilhijja to 9th of Muharram, 1015 AH (1607) then moving to the Lahore Fort where he stayed in royal pavilion built by his father Akbar. The 700 other traitors, who had joined the rebel prince, were punished to death by piercing alive on the sharp poles fixed in a double row from garden of Kamran to the gates of Lahore. The Prince was made to witness this most agonising spectacle while riding an elephant.

The fourth Guru of the Sikhs, Guru Arjan Mal the compiler of the Adi Granth Saheb, was also charged for assisting the rebel Prince Khusrow with spiritual aid. He was put in close confinement where he died. His death by disappearing in the Ravi on the northern side of the Fort is considered as a miracle by the Sikhs as he plunged into the water to bathe.

While still at Lahore, the Emperor received intelligence of the siege of Kandhar by Kazal Bashis. He, therefore, despatched force under Ghazi Beg Khan to throw back the invaders. He himself embarked on a march to Kabul a few days later. He left Lahore in charge of Khilji Khan, Miran Sadar Jahan and Mir Sharif Amli. He crossed the river Ravi and on the other side stayed for four days in the garden of Dilamez. On the following day he marched to the village of Haripur, 'three and a half kos from the city'. He then moved to the hunting grounds of Jahangirpur (present Sheikhupura). There at the remains of his pet antelope, Raj, he caused to erect a minaret (present Hiran Minar). A marble stone with very pampering inscription was affixed to this minaret.

On the 14th of Zilhijj the emperor's entourage camped at Chandwala, and two days later, reached Hafizabad. He reached Gujrat a week afterwards, where stood the fort built by his father, Akbar the Great. On the 1st of Muharram, the Emperor reached Rohtas, about the fort of which he writes, "The fort of Rohtas was built by Sher Khan, the Pathan king. The fort is constructed in ravines, most difficult of access. It was built with the object of overawing and keeping in check the turbulent race of the Gakkhars, who inhabited the adjoining country. Sher Khan died leaving the work incomplete. It was completed by his son and successor Salim Khan".

The camp of the Emperor moved to Hasan Abdal on the 12th of the same month. He eulogises the beauty of the cascade there and mentions of his taking part in fishing and merrymaking at this spot.

The next camp of the royal entourage was at Amardi, a most extra-ordinarily green plain. There were seven or eight thousand horses with the Khattar and Dilazak tribes, who were described as highway robbers. The Emperor, before moving further, gave orders to Zafar Khan to march the whole of the Dilazaks to Lahore before the return of the royal camp from Kabul that actually took place more than a year later, in 1607.

During the reign of Jahangir, Punjab experienced one of the worst epidemics, in 1616, after two years of drought. It lasted for eight years spreading to Sirhind and as far as the capital, Delhi. In Lahore, however, its ravages were the severest.

In 1621 the Emperor's health was greatly affected by a serious illness. His ambitious empress, Nur Jahan, thought it the most appropriate time to work on the plans that his youngest son, Shaher Yar, who had married her daughter by her first husband, should succeed him on the throne. The report reached the ear of Shahjahan, who had already received a command to recover Kahdhar from its Iranian conquerors. He had some exchange of message with the Emperor at Lahore, but at the end raised the standard of revolt against him. However, on approach of the Emperor he retired to the hills, ultimately succeeding in wresting with force Bengal and Behar from the respective governors. He could not hold them in the face of the regal armies and had to surrender and make

submission to the Emperor.

On his return from Kashmir in 1622, Jahangir held his court at Lahore. It is also the year when his rebellious son, Khusrow, died in captivity. About this time also died Ghias Beg, the father of Empress Nur Jahan, who was the main consul of his daughter's. The empress had also become jealous of Mahabat Khan, the chief commander of the royal army, and the ablest general in the emperor's service, whose success in the field and growing influence in the court made her apprehensive. She, with meticulous planning was able to create split between him and the emperor. Infuriated on the treatment meted out to him by the crown, he successfully kidnapped the emperor with the help of his Rajput soldiers. Nur Jahan made a desperate attempt to recover the monarch who had been taken to the other side of the river Jhelum. Mahabat Khan successfully defeated her designs and she was obliged to retreat to the fort of Lahore. Her brother Asif Khan was also driven by him to Attock and compelled to surrender. Nur Jahan herself, then, joined her husband in captivity and was taken with him to Kabul by Mahabat Khan, where he set free his royal captive.

Jahangir then returned to Lahore by way of Rohtas. He rewarded Khan for his services to the throne by conferring on him the viceroyalty of Punjab and the ministership of the empire. The emperor set off for Kashmir and on 11th March 1627, celebrated the Nauroz (New Years Day) in the camp on the banks of the Chenab. At Kashmir, prince ShehrYar became dangerously ill and was sent to Lahore. The health of the emperor also deteriorated considerably and it was decided to move back to Lahore as early as possible. His condition continued to be further deteriorating at Rajauri, from thence he was carried towards Bhimber but he expired early in the morning of 28th October, 1628. At that time he was in the 59th year of his age and had ruled for about 22 years. The funeral ceremonies were performed at Bhimber and his dead body sent, under escort, to Lahore where it was buried in the Dilkusha garden belonging to his beloved consort, Nur Jahan.

With the demise of her husband and the capture of Shehr Yar, her son-in-law whom she had tried to raise to the throne, the former empress of a great empire lost all her influence. She retired to a secluded life at Lahore with her widowed daughter, Ladli Begum, till her death some 18 years later (1646). She had made built the mausoleum over the grave of her husband and was buried in the baradari (pavilion) also built by herself near to the last resting-place of Emperor Jahangir.

Empress Nur Jahan

Emperor Jahangir had declared Prince Shehr Yar to succeed him on the throne. However, on his death, Asif Khan and other officers of the army went for Shah Jahan, who was then in Daccan. They declared Dawar Bakhsh, the son of Khusrow, as king immediately at Bhimber, to avoid any disturbance and to forestall the plans of Nur Jahan till the arrival of Shah Jahan's. The royal retinue then moved to Lahore.

Shehr Yar was also not oblivious of the plans, having immediately crossing the Jhelum, rushed to Lahore with a body of horse to secure the all-important town. He assumed the royal title and seized the treasury and everything that belonged to the state.

Asif Khan with the puppet king met the opposing army while still some three kos from the city. The ensuing battle proved to be one-sided affair as the troops of Shehr Yar broke and fled. He himself had not taken any part in it as he was waiting for the outcome while in the vicinity of Lahore with a body of 2,000 cavalry. On hearing the dismal fate of his forces, he shut himself up in the fort of Lahore, which was invested the following day by the army of Asif Khan and Azim Khan. Shehr Yar, deserted by his friends and followers, hid himself in the Ladies' quarters but was dragged out. He was kept in confinement for two or three days and was then blinded.

In the meanwhile, Shah Jahan had reached Agra, and ascended the throne on 4th February, 1628 under the title of Abul Muzaffar Shehab-ud-din Muhammad. Simultaneously he was proclaimed as the next sovereign at Lahore. Dawar Bakhsh, the puppet king, was also confined and shortly afterwards strangled at Lahore, as was also Shehr Yar, by the order of Shah Jahan. The other persons from the royal house executed publicly at Lahore included Hoshang and Taymur, sons of Danial, two sons of Murad and two sons of Pervez, their bodies having been buried in a garden here while heads sent as trophies to the new monarch at Agra.

Emperor Shahjahan

In 1633 Shah Jahan proceeded to Kashmir by way of Lahore, and paid compensation for damages caused to cultivation due to the march of the royal entourage.

Six years later, Kandhar, which had been under the control of Iranians since the 17th year of Jahangir's rule, was surrendered to the Mughal monarch by its governor, Ali Mardan Khan, who had revolted against Shah Safi and joined the imperial court at Lahore. For his talents and bravery, Ali Mardan Khan was raised to the post of Amir-ul-Omerah (chief noble) and after his military commands beyond the Indus was made viceroy of Punjab. In Lahore he accomplished the signal feat of building a canal to irrigate the Shalimar Gardens.

The Emperor spent the summer in Kashmir and returned to Lahore for the winter. At this time Lahore was visited by Father Manrique. He was able to get an interview with Asif Khan, who also entertained him at a banquet. During this period an imperial decree was passed by which some worship places, lately destroyed, were restored to Christians.

Asif Khan, the chief minister of Shah Jahan and brother of the celebrated Nur Jahan died in Lahore on 10th November, 1641. He was also the father of Mumtaz Mahal, the beloved consort of Shah Jahan. He was buried in the garden west of the Jahangir's Mausoleum across the Jilau Khana-e-rauza.

Towards the end of 1649, Kandhar was retaken by the Iranians after a siege of two and a half months. Prince Aurangzeb and Allami Saadullah, the wazir, marched from Punjab to drive out the invaders. The difficult snowy passes frustrated their attempt to arrive in time to save the city. Shah Jahan followed the Prince to Kabul. Kandhar was kept under siege for four months but the Mughals failed in their target of wresting it from the Iranians. The siege was lifted and the Emperor march from Kabul to Lahore.

In the following year, the court remained at Lahore when campaigns against Thibet and Skardu were undertaken successfully. Prince Dara then gathered a far numerous an army at Lahore to embark on another expedition of Kandhar. This adventure also met with the same fate and Dara returned unsuccessful and with that Kandhar went out of the hands of the Mughals for all times to come.

Shah Jahan suffered two blows in consecutive years. In 1656 his very able and most trusted minister Allami Saadullah died. A year later Ali Mardan Khan, who had distinguished himself both in field and court, died while on his way to Kashmir. He was buried in the suburbs of Lahore.

Lahore, although no longer the capital of the empire, still enjoyed considerable importance during the times of Shah Jahan, who was attached to it as his birthplace. He always held his court in this city during his marches to and from Kashmir. It was the mainstay and the meeting point for the armies that marched beyond the Indus. It thus continued to grow in size and splendour. The emperor and his grandees added many a grand building in this city.

In August, 1657, Shah Jahan while residing at Delhi, fell dangerously ill. He remained unconscious for several days, and his recovery seemed hopeless. With Dara taking over the administration into own hands as regent of the empire, all sorts of intrigues and armed conflicts ensued between the sons of Shah Jahan. In the end Aurangzeb succeeded in wresting the possession of the city of Agra and made Shah Jahan a prisoner in the palace. The governor of Delhi closed the fortress against the attacking Dara, who then rapidly marched to Lahore where he seized the royal treasury. With the material aid sent by Shah Jahan, Dara began collecting his shattered army and raising new force. However, on the news of approaching Aurangzeb, he fled to Multan on way to Sindh. Leaving his luggage at the Indus, he then turned to the southern where in Gujarat he was acclaimed sovereign. Aurangzeb then marched on him and having him defeated all ends up, made him to flee back to Sindh from where he set on his march to Kandhar. At Jun, on the eastern border of Sindh, his wife died. He sent her remains, with a small escort, to Lahore to be buried there. He was betrayed by the chief of Jun and delivered up to Aurangzeb. He was later tried and beheaded at Delhi.

After his deposition by his son, Aurangzeb, Shah Jahan continued to live in the fort at Agra as a prisoner till he died on 23rd January, 1666, and was buried in the Taj Mahal, constructed earlier by him as the last resting-place of his beloved wife, Mumtaz Mahal.

Aurangzeb ascended the throne at Delhi in 1658 but did not assume the title of emperor until October, 1660, with the title of Alamgir or the conqueror of the world. In his long and eventful reign he extended the frontiers of his empire from Kabul in the north to Chittagong on the eastern limit of the Bay of Bengal and on the south to as far as Carnatic. He had changed most of the traditions or even ceremonies and etiquette. Punjab generally remained calm.

Emperor Alamgir

He died in his camp at Ahmadnagar, in 1707, at the advanced age of eighty-nine, and in the fiftieth year of his rule. The struggle to gain ascendance to the throne was started by all of his sons. While Azam, who was near to him, proclaimed himself emperor in his camp, his other son Kutb-ud-din Muhammad Muazzam Shah Alam had started his march from Kabul on hearing the news of the illness of his father. He was on his route when tidings of the emperor's demise reached him. He immediately assumed the royal crown and ascended the throne. On reaching Lahore he effected a junction with Monim Khan, the viceroy of Punjab and Dewan to manage the prince's jagir in the province of Lahore. The viceroy of Multan, Moiz-ud-din, also joined him with all the available troops and powerful train of artillery.

Money was coined and khutba read in his name at Lahore from where the combined army marched on Agra. After a battle at Tajo near Delhi, Azam was defeated and slain with his two sons. On ascending the throne at Delhi Shah Alam assumed the title of Bahadur Shah.

Around 1709-10, when the emperor had also routed his other brother, Kam Bakhsh, Sikhs, who had sprung up in Punjab, overran the provinces of Sirhind, Saharanpur and part of Muzaffarnagar. When driven out, they fell back to the Jalandhar Doab. The Mughal governor there gave them a blowing defeat.

The Sikhs' atrocities in Punjab induced Bahadur Shah to remove his capital from Delhi to

Lahore. The Sikhs had retreated to the hill on which expeditions were sent to punish them. One of the commanders, Rustam Dil Khan, quitted the expedition and retraced to Lahore where the emperor stripped him of his command and jagir and put him in confinement in the fort of Lahore. The Sikhs were forbidden to enter the city of Lahore, and they now came to the suburbs during night, after swimming the Ravi, and retreated in the morning.

Bahadur Shah died at Lahore on 19th February 1712 and his corpse was sent to Delhi where he was buried within the precincts of the mausoleum of Hazrat Kutb-ud-din. He was in the seventy-first year of his age and passing the fifth year of his reign.

He was succeeded at Lahore by Muhammad Moz-ud-din, under the title of Jahandar Shah, but not without the usual struggle for sovereignty among the four sons of the late emperor. He was a weak and indolent prince, effeminate, licentious and fond of ease. With his indulging in most low vices, unworthy of royalty, the Amir-ul-umra, Zulfikar Khan, started exercising the paramount power in the State. The scene of disorder and imbecility encouraged Farrukhseer, son of Azim-us-Shan, the favourite son of Bahadur Shah, with the help of Syed brothers, Abdullah Khan and Hussain Ali Khan, governors of Behar and Allahabad respectively, to have read the khutba and struck coins in his name. The army sent from the capital was defeated on which the emperor accompanied by Zulfikar Khan marched on the rebels. In the battle that ensued on 30th December, 1712 on the plains of Agra, the emperor was routed with many of his generals slain or having fled. The emperor himself fled to Delhi, under changed garb, to the house of wazir Asad-ud-doula, who immediately seized him and then put under close confinement under Syed Abdullah Khan in the fort of Salimgarh, only to be strangled a few days later. Thus ended the reign of a weakling emperor after a duration of only eleven months.

Zeb-un-Nisa, Alamgir's daughter

Farrukhseer, still in the battlefield, ascended the throne on 1st January 1713, but entered Delhi some eight days afterwards. He also did not prove much different from his predecessor. The conditions were thus ripe for the Sikhs, who became turbulent in Punjab and, emerging from the hills, laid waste the whole country between the Sutlej and Lahore. The emperor was swift in sending Abdul Samad Khan from Kashmir and himself also marching towards Punjab with huge army. Sikhs were routed, their guru, Banda, sent in chains to Delhi with his associates where they were tortured and put to sword. Much annoyed with the troubles created by the Sikhs, a royal decree was issued to

put to death all those, who professed this religion while money was awarded on each such head. The most merciless measures against the Sikhs spread terror. Those who remained alive fled to the mountains northeast of Punjab or hid themselves in remote jungles.

Now weary of the influence of the Syeds made an effort to get rid of them but, due to their collusion with Mahrattas, in the end lost his empire and sight only to be killed later. Shams-ud-din Rafi-ud-darajat, a grandson of Bahadur Shah and in confinement, was taken out and raised to the throne.

The young king was only a puppet while the Syeds ruled the empire. He died, of natural death, within three months of his accession to the throne. On this the Syed brothers raised his younger brother, Rafi-ud-doula, to the throne under the title of Shah Jahan II who ruled as a king captive in the hands of the king-makers. He also died after a nominal reign of three months.

Then the Syed brothers called Roshan Akhtar, son of Khajasta Akhtar Jahan Shah, one of the sons of Bahadur Shah, from confinement and put him on the throne in October, 1719. He assumed the title of Abul Fatah Roshan Akhtar Naisr-ud-din Muhammad Shah. During his reign he was able to get rid of the king-makers to become a de-facto sovereign.

During this time the Pathans of Kasur under their chief, Husein Khan, revolted and were successful in taking possession of some fertile districts about Kasur and Lahore. The viceroy of Punjab, Nawab Abdul Samad Khan, was directed by the crown to take action against them. Although facing some earlier reverses, under his general Kutb-ud-din, the final battle at Chunian sealed the fate of Husein Khan, who was killed in action.

Farrukh Siyar

Nawab Abdul Samad Khan died in Lahore in June, 1737. His eldest son, Zakaria Khan, was conferred the title of Khan Bahadur and appointed to the governments of Lahore and Multan. He ruled with a firm hand, especially against the Sikhs, the notorious of whom were caught and executed in the streets of Lahore. Peace prevailed during his time when he took measures to repopulate the towns and villages, which had been pillaged by the Sikhs.

He took advantage of the weakness of the Delhi crown and governed Punjab with absolute authority. He built palaces for his residence and a fine mosque in Begumpura, about five kilometres east of the city of Lahore. By this time, however, the overall state of affairs at the capital had degenerated due mainly to the ineptness and taking to pleasure of the emperor, and there was a general confusion and disorder in the kingdom. The conditions were thus ripe for still another invasion of Hindostan, this time by Nadir Shah, another from the same lineage of Tartar Changez Khan and Chughattai Taymur.

But it did not happen before Nadir Shah had sent three embassies to the court of Muhammad Shah to desist from giving refuge to the Afghans fleeing Kandhar and other places, asking him to expel such rebels and enforce his Ghazni and Kabul frontiers to check any more flights. The Delhi king, however, had not perhaps attached any importance to these embassies with the result that, in spite of assurances to the first two, nothing had been practically done. In the meanwhile, letters were received by Nadir Shah from the discontented Omerah of the Mughal court, Nizamul Mulk and Saadat Khan, inviting him to march on India and assume the monarchy after expelling the Mughals. The Iranian monarch thus decided on invading Hindostan and set out from Kandhar in the month of May, 1738.

King Nadir Shah

After subduing Ghazni and Kabul, with great resistance at the latter place, Nadir Shah was busy in making plans for invasion of the remaining Mughal Empire. In the meanwhile, his envoy with several Kabul chiefs to deliver ultimatum to Delhi, was killed on way by the governor of Jalalabad, Mir Abbas. The remainder of the embassy returned to Kabul. Nadir Shah was much infuriated on this heinous act and marched on Jalalabad, which he occupied and killed its governor. He, then overpowering the Mughal provinces of Afghanistan advanced towards Peshawar, which he took over easily as its Mughal governor, Nasir Khan, failing to evoke Delhi to send him additional force, could not hold and surrendered. He was, however, later on pardoned and appointed as a courtier.

While at Attock, Nadir Shah sent a letter to the Mughal Emperor, spelling out his desire of friendship. He then crossed the Indus and entered Punjab proper where he ordered ravaging the whole country. Without having met any resistance, he then crossed Jhelum and later on Chenab at the place known as Shahdoula. The viceroy of Punjab, Zakaria Khan, who was advancing to meet the invader, retreated to Lahore when he heard that Emanabad had also fallen to the force of the Shah. Zakaria Khan came out to give a battle to the Iranian army but was completely routed and retraced to the fort of Lahore. On the fourth day the Iranian monarch crossed the Ravi and pitched his tents in the Shalimar Garden. Lahore was only saved from the destruction and massacre, which the Iranians had carried out throughout the vanquished country, by an agreement with its governor. According to the terms of this agreement heavy amounts in cash and other valuables were presented to the Iranian Monarch. Nadir Shah also struck a gold coin while at Lahore.

From here Nadir Shah marched to Delhi in the vicinity of which were fought battles by different amirs and chiefs of the Mughals. As they were all routed, Shah's army surrounded Delhi, thus cutting all supplies. On the third they Muhammad Shah resolved bow down before Nadir Shah and beseech clemency, which was granted while leaving the Hindustan crown with the Mughal on payment of indemnity for the war. The marched back from the camp to Delhi.

When Nadir Shah was enjoying the hospitality in the royal quarters, some misunderstanding between the Iranians and the Indians took to so serious heights that millions of the locals were butchered and score upon scores of edifices razed to ground by the invaders.

Nadir Shah collected fabulous amount of treasures and left for back home. But before that, a treaty was drawn up ceding all the territories northwest of the Indus, together with Sindh and Thatta, to the king of Iran.

The Shah's army on its march to the capital had desolated the whole country along the road to Lahore. He, therefore, decided to take the return route by Sialkot. First he camped at Kaluwal on the banks of Chenab. It was the rainy season in the month of May 1739. They crossed the river near Akhnur, but not without much loss of life. Zakaria Khan, who had accompanied the royal camp upto the other bank of Chenab, was now granted permission to return to Lahore. The Shah put in the charge of Zakaria Khan the districts of Gujrat, Sialkot, Pasrur and some areas of Khudayar Khan Abbasi of Multan on the condition that he would be paying twenty lakhs (2,000,000) of rupees per annum, as revenue, to the Iranian treasury.

Although faced with heavy and incessant rains, the camp moved with quick marches to the banks of the Jhelum. They crossed the river and moved along the borders of Rawalpindi, passing by Hasan Abdal and then through the Yousafzai territory (Peshawar Valley), subduing them on the march. The Shah reached Kabul, through Jalalabad, on 20th November, 1739. The same year he subdued Sindh by defeating Khudayar Khan Kalhora, the governor. Then he called for Nawab Zakaria Khan, governor of Lahore, to augment his force against Balochis. This period he spent in Larkana. After accomplishing his campaign he sent back the governor of Lahore and himself with his armies proceeded to Kandhar.

Nadir Shah, the terror of Asia and a very tyrant king especially during his later life, was murdered in June 1747 at the instance of his nephew, Ali Kuli Khan while encamped at Fathabad, in the neighbourhood of Mashhad.

The chaos and confusion in Punjab in the wake of the plundering exploits of the Iranian Shah made it a ready target for the Sikhs who once again came out of their hidings and started their pillage of the country. They had now started visiting the holy tank of Amritsar openly. They infested the whole region between the Ravi and the Beas in addition to the Majha woods. From the bands of freebooters they had started turning into an organised martial community and also built a fortress of their own at Daliwal on the Ravi.

On the death of Nawab Zakaria Khan, the charge of the Lahore province was conferred on

Mir Momin Khhan. However, shortly afterwards, the eldest son of Zakaria Khan, Yahya Khan, was appointed governor. The Sikhs by now had grown so powerful that they defeated the viceregal force near Eminabad, killing its commander. Yahya Khan then sent his prime minister over a large army to punish the insurgent Sikhs. He not only defeated them all ends up but also brought a thousands Sikhs as prisoners and beheaded them, one by one, outside the Delhi Gate. The place has since been called by the Sikhs by the name of Shaheed Ganj, or the place of martyrdom, where a Smadh, a Sikh shrine, was erected in memory of Bhai Tara Sindh, a prominent chief and a companion of Guru Govind Singh. The Guru himself was killed when he declined the offer of freedom on condition of his renouncing his faith.

Now that the governor had gained the upper hand, he issued a proclamation for a general massacre of all Sikhs. As reward was offer on their heads, thousands were put to death even by the general public.

On the other hand the younger brother of Yahya Khan, Hayatullah Khan, then governor of Multan on whom the title of Shahnawaz Khan was conferred by Nadir Shah, also contested for the viceroyalty of Lahore. He marched on Lahore and, after overpowering his brother, declared himself viceroy of Lahore even without waiting for the orders of the imperial government at Delhi, which in any way was either too weak or indifferent to intervene. On assuming the governorship of Lahore he erased from his seal the words "devoted servant of Muhammad Shah", which in itself speaks about the volume of the authority of the capital.

Yahya Khan was able to dodge his captor and, regaining his liberty, presented himself before the emperor at Delhi laying down his grievances against his brother. Finding himself in such an adverse situation, Shahnawaz Khan opened a secret correspondence with Ahmad Shah Abdali, who sat on the throne of Afghanistan after the assassination of Nadir Shah.

Ahmad Khan, later turned Ahmad Shah, originally belonged to the Abdali subdivision of the Suddozais of Multan, having changed it to Durrani under some superstition. His ancestors had migrated to Herat. After an early life of ups and downs, the brave Ahmad Shah crowned himself as king of Kandhar in 1747. He had overrun the Khilzais and seized Ghazni but his eyes were set on Hindostan for its riches. Leaving in the spring of 1748, he reduced Kabul and Peshawar, expelled the Mughal officers at Attock and Chach and marched towards Lahore.

In Punjab, the viceroy was taunted with treason for his acts by the grand wazir of the Mughals, Kamr-ud-din Khan. The Durrani monarch thus had some problems in negotiations under the changed circumstances. He then sent his high priest as his ambassador, who was killed under the orders of the viceroy of Lahore. Ahmad Shah was much enraged on this and immediately crossing the Ravi attacked Lahore. After facing a disastrous defeat, Shahnawaz, viceroy of Lahore, fled to Delhi where he was taken into confinement for his past conduct. The king stayed in Lahore for over a month to arrange the affairs of Punjab and to prepare himself for the great adventure beyond. During this period, all the chiefs of the adjoining areas paid him their respects and brought presents and riches.

When fresh contingents from Kabul had joined Ahmad Shah, he commenced his march after conferring governorship of Lahore on Dewan Lakhpat Rai. The king continued his march to Sutlej. He met the Mughal army under Prince Ahmad, son of the king Muhammad Shah, a short distance from Sirhind. In the following days, in spite of some earlier successes, the Durrani army was completely routed - due mainly to the valour of young Mannu, the son of the grand wazir of the Mughals - and in a confusion and disarray made their way back, crossing back at Attock. Punjab was thus once again delivered to the king of Delhi, who appointed Mir Mannu as governor of Multan and Lahore under the title 'Moin-ul-Mulk.

King Muhammad Shah died on 14th April, 1748 in the thirty-first year of his reign. His son, Ahmad Shah succeeded him on the throne as emperor of Delhi a week after, under the title Mujahid-

ud-din Abul Nasir Ahmad Shah Ghazi.

The first few years of Ahmad Shah saw peace and tranquillity in Punjab. But it was not to last long as the Sikhs had re-emerged in dals - bands - and restarted their plunder of the country right up to the suburbs of Lahore. Jassah Singh, one amongst them, rose to little more power and had even built their fort, Ram Rouni, in the vicinity of Amritsar. Mir Mannu, after firmly establishing himself in the seat turned to reduce their power. First he overtook the fort and with some stringent measures put their activities under check. The Sikhs were again forced to run to the mountains or jungles. The governor came with heavy hand and ordered the hill rajas to catch them and send them to Lahore in chains. Consequently, thousands of them were killed. However, the secret intervention of his own Sikh minister, Koura Mal, and governor Jalandhar Doab, Adina Beg, who was to achieve his own goal, the action against the Sikhs could not last longer.

On the other hand Ahmad Shah Abdali, now on the other side of the Indus, nurtured the desire of embarking on another expedition for he could not let the riches and jewels of Hindostan go from his hands so easily. He thus advanced to disturb the peace of Punjab in the later half of 1748. Mir Munnu waited in vain for any reinforcements from Delhi then advanced to Sohdhara to face the invader with whatever force he had at his disposal. He, however, soon realised that he was no match to the power of the invader. He, therefore, preferred to execute an agreement for peace on the condition of paying him the revenue of the districts of Pasrur, Gujrat, Sialkot and Aurangabad. He further agreed to hold the government of Punjab in the name of the conqueror. After thus achieving the goal, the Abdali king retraced his steps to Kandhar settling on the way the districts of Dera Ghazi Khan, Dera Ismail Khan and Shikarpur.

Through machinations and conspiracies of the omerah in the court of the puppet king of Delhi, Mir Mannu was stripped off of the governorship of Multan, and was replaced by Shahnawaz Khan. Mannu was not to give up so easily. He sent force under his Dewan, Kaura Mal, to crush the Multan forces. The success, however, came their way after extended conflict, which ran up to six months. Finally, Shahnawaz was slain and his army, now in disarray, fled the ground. Happy with his deeds, Mir Mannu raised Kaura Mal to position of Multan Subadar, conferring on him the title of raja.

Mir Mannu now thought of himself as powerful and independent enough to decline paying any amount to the Abdali Emperor. Now much antagonised with the conduct of Punjab Ahmad Shah once again crossed the Indus in 1751-52. The negotiations by the governor of Punjab did not induce the invader to leave the region in peace.

As the Durrani army crossed the Ravi and encamped in the Shalimar Gardens, Mannu took up the entrenched position inside Lahore. The siege continued for four months, with minor skirmishes now and then, when finally Munnu's force came out to attack the enemy on the 12th April, 1752. Positions were taken up on the old kiln in the village of Mahmud Buti. In the ensuing battle, the Lahore force was routed and obliged to fall back to the city. Mir Mannu offered his submission and paid the Durrani king a huge amount, who re-instated him as viceroy in Punjab.

The Shah now re-crossed the Ravi and moved his camp to the Gardens around Jahangi's tomb. After attaining submission of the Mughal governor of Kashmir, he marched beyond the Indus for back for Kabul. Although after his departure, Punjab was not infested with any foreign invader for sometime yet the Sikh, taking advantage of the weaker state restarted their nefarious activities.

Ahmad Shah had reverses on other fronts of his empire and died an unhappy man as prisoner in Salimgarh in 1775. Muhammad Az-ud-din son of Moz-ud-din Jahandar Shah was then called by the omerah and placed on the throne title as Abul Adl Az-ud-din Muhammad Alamgir Sani Badshah-e-Ghazi.

Mir Mannu did not survive long as viceroy of Punjab and was killed in an accident in 1756. His widow, Murad Begum, proclaimed her minor son - Amin-ul-mulk aged three as viceroy under

her guardianship. She got her action ratified from both the kings: of Delhi and of Kabul. On the death of the minor, soon after, she proclaimed herself as vicegerent and was recognised as viceroy of Punjab by both the courts.

Her attitude with the omerah of the court became so insolent as to border on cruelty that they desisted their appearance and started sending their petitions to Delhi against the Begum. The weak state of administration emboldened the Sikh freebooters who accelerated their acts of looting. On the appointment of an adviser from the court of Delhi, the Begum became disillusioned and complained about it to the Kabul monarch. When her duplicity was found, she removed from power and the government was given to Adina Beg Khan for a tribute of three million rupees.

These acts of Delhi enraged Kabul and still once again Ahmad Shah Abdali left Kandhar and crossed the Indus during the season of 1755-56. He drove Adina Beg out and garrisoned Lahore with his own troops. He then marched to Delhi by way of Sirhind. He did not face any resistance on way and reached Delhi where he was welcomed by the Mughal king.

After having levied a heavy contribution on the emperor, Alamgir II (Sani), he reinstated him on the throne of Delhi. He returned to Kandhar in 1757. But he had compelled the Mughal king to cede Punjab and Sindh to Taymur Shah, his son, whom he left as in charge of the provinces east of the Indus, including the territories of Lahore and Multan. Abdul Samad Khan Muhammad Zai was appointed governor of Sirhind, Sarfraz Khan Aafghan of Doaba - country between Sutlej and Beas - and Buland Khan Saddozai as Subedar of Kashmire.

Taymur governed Punjab with heavy hand, restoring peace and punishing Sikhs severely for about a year. Then Adina Beg, who had fled earlier and was opposed to the Afghans, reappeared on the scene. He established himself in the Jalandhar Doab and started enlisting the disgruntled Sikhs in his service. His defiance to the viceroy of Lahore prompted the latter to send troops to punish him. However, the ensuing battle resulted in signal defeat of the Lahore army, which retraced to the provincial capital in great disarray. Another expedition was sent with still larger force, which made Adina Beg Khan flee to the hills. The young Afghan prince then focused his attention on Amritsar, the Sikh stronghold and razed it to ground. This enraged the Sikhs, who assembled in large numbers and ravaged the country around Lahore. Jahan Khan was deputed by the Afghan prince to punish the Sikhs, but he met with utter disaster and the Afghans were completely routed.

The Afghan forces were also defeated at Jalandhar. About the middle of 1758, Taymur Shah, finding it difficult to meet the ever-swarming numbers of Sikhs, retreated to Chenab. The Sikhs, under Jassah Singh, occupied Lahore and for the first time in history became the rulers.

Although Sikhs were indebted to Adina Beg for their signal success yet they totally ignored his contribution. So Adina Beg now invited Marhatta chiefs to enter Punjab and extend their arms to the Indus. He had also committed to payment of daily expenses for the army on the march to the Indus. Two of their chiefs, Ragho Nath Rao - better known as Raghoba - and Malhar Rao, set on their march to Punjab while Adina Beg with his army, especially consisting of the Sikhs, met them at the Sutlej. On the fall of Sirhind these Sikh detachments looted and plundered the city and fled in the dark of the night. Then the Marhattas, with Adina Beg advanced to Lahore and occupied it in May 1758. Adina Beg Khan was installed viceroy of Lahore for his services rendered to the Marhattas. One of their generals, Sahib Patel, pursued the fleeing prince Taymur to Attock as Shamaji Rao was appointed the governor of Multan. The Marhattas were now the virtual rulers of the country from Deccan to the Indus.

The Marhattas could not bring peace to Punjab during their short rule as the Sikhs continued to plague the region with their insurgency. Adina Beg's position became more secure with his routing the mutiny caused by the Rohillas and the Afghans. With his much-strengthened position, Adina Beg shifted his headquarters to Batala and appointed his own governors for the provinces of Lahore, Multan and Thatta. The hill rajas also tendered their allegiance to him while the Delhi Court

conferred on him the title of Zafar Jang Bahadur, treating him as an independent chieftain. The Sikhs, though kept well under check, continued to give him trouble till his death towards the end of 1758.

On the death of Adina Beg Khan, Shamaji Roa was entrusted with the government of Lahore while Sadiq Beg Mirza, a follower of Adina Beg, was raised to the governorship of Sirhind. His widow was given the management of the Jalandhar Doab. With the weaker administrations the Sikhs renewed their acts of depredation in Punjab.

Ahmad Shah Abdali, having learnt the flight of Taymur and the confusion spread by Sikh bands, sent his general, Nur-ud-din Khan, a Bamizai chief, over the head of a strong army. The advanced without any resistance in the friendly Muslim tribes of Gakkhars, Kantars and Jonds upto the banks of the Jhelum. He then marched to Chenab and waited there for the arrival of the Abdali emperor.

The Afghan monarch arrived from Balochistan, in the winter of 1759, via the Jammu road and gave a crushing blow to the Marhatta governor of Lahore where he appointed Karim Dad Khan, an Afghan, the governor. He then set out on his march towards Jamuna. The wazir at Delhi, Ghazi-ud-din, fearing that the Afghan king might not restore to power the Mughal emperor Alamgir II, got him murdered most brutally on 30th November,1759.

After the death of the nominal emperor, there were the usual brags when Ali Gohar, the fugitive prince, returned to the capital and ascended the throne under the ironical title of Alamgir (king of the world) when the control of Delhi was left over just a few districts.

The Marhattas were humbled by Ahmad Shah at Padli and then Sikandra but they had resolved not to give in to the Afghan monarch. They gathered their forces from Deccan and also those from all the rajas and chiefa from the whole of the country. In spite of initial successes against the Afghan contingents on their side of the river, they retraced to the plain of Panipat when the Afghan army crossed the swollen Jamuna. A severe battle was fought here when both the armies met in January, 1761.

Ahmad Shah Abdali

Ahmad Shah's force defeated that of the Marhattas and their allies with a great loss to the life and property to the vanquished. Now the whole of Hindostan was under the control of the Durrani king, who was not found desirous of ascending the throne vacated by the Mughals, and returned to Punjab.

During the excursion of Ahmad Shah Abdali to Delhi, the Sikhs had again started troubles in Punjab. The king had called Karim Dad Khan, Subedar of Lahore and Faujdar Khan, the governor of Pasrur to take field. He left Amir Muhammad Khan in charge of the Lahore province.

The Sikhs had gained much power when their chiefs, Jassa Singh Ahluwalia, Chet Singh Kanhia, Hari Singh Bhangi and Lahna Singh - with the assistance of other Sikh sardars - formed a confederacy to plunder Lahore. The Lahore authorities shut themselves in and had to pay for karha prasad - sweetmeats at the rituals - to get rid of the Sikhs.

On return from Panipat, Ahmad Shah appointed Khwaja Obed Khan as governor of Lahore, Sar Buland Khan as governor of Multan and Zen Khan in charge of Sirhind. He returned to Kabul in the spring of 1761, but without punishing the Sikhs or making any arrangements to put in order the general chaotic conditions in Punjab. In such conditions the Sikhs grew more daring and rapacious than ever, laying waste the surrounding country and levying contributions upon the villages. Their sardars apportioned the area between themselves, calling each region after the name of their native village. One of these chiefs was Sardar Charat Singh - Sukerchakia - who laid the foundations of Sikh greatness, which culminated in the rise of one from his lineage, Maharaja Ranjit Singh, to form the largest country ever to be ruled by a native in South Asia Subcontinent.

On hearing the successes of the Sikhs, Ahmad Shah sent in 1762 still another expedition under his general Nur-ud-din Khan. He was repulsed by the Sikh might and forced to take refuge in the Sialkot fort, only to be besieged by his pursuers. With the provisions getting scarce, he fled too the raja of Jammu. The Sikhs then became more serious a nuisance, even cutting off Lahore from other areas while playing havoc with the area around Eminabad. On this the Afghan governor, Khwaja Obed, marched out against them. Although having some initial successes, he was routed when he fled to shut himself up within the four-walls of Lahore. The Sikhs plundered almost the whole area with great impunity, except at Sirhind the governor of which held the ground for some time.

These conditions in Punjab once again invited Ahmad Shah Abdali to embark on another excursion. He crossed the Indus in November, 1762. The Sikhs were then holding Jandiala under siege. They, however, ran in all directions on the approach of the emperor. The Shah then set up his headquarters at Lahore. He called for the forces of all the Muslim governors and zamindars to join, and made a swift move against the large numbers of Sikhs. The latter were routed completely near Sirhind and made to flee to the hills or taken prisoners.

The Shah then held court at Lahore and called the rajas of Jammu, Kapurthala, Katoj, Kangra and other chiefs to his presence where they presented nazrana and were dismissed with honour. After visiting Amritsar and staying in Punjab for some time Ahmad Shah hastened to Kabul at the end of 1762, when disturbances had broken out in Kandhar. Before leaving, he appointed a Hindu, Kabuli Mal, as governor of Punjab.

After the departure of the Shah, the Sikh restarted their plundering activities and devastated Kasur and sacked Malirkotla. They defeated the Afghan governor of Sirhind in 1763. The province of Sirhind also succumbed to the Sikh, when it Afghan governor, Zen, was killed. With successes coming their way one after the other, the Sikhs also became the masters of the whole area between Sutlej and Jamna.

The conquest of Sirhind by the Sikhs, and a general state of confusion, which Punjab was then experiencing, brought yet again, for the seventh time, Ahmad Shah. He entered Lahore in January, 1764 and sent his troops all around to punish Sikhs. But most of them had already gone out

of his reach.

The Shah had to leave his job unfinished as, just within two months, he had to return to Kabul to quell insurgencies in his native country. No sooner than he was gone, Sikhs swarmed again the whole country of Punjab. They besieged and took Lahore, its governor having fled to Jammu. The city was given to plunder and divided amongst the three Sikh Sardards; south of the town - as far as Niaz Beg - coming to the lot of Sobha Singh; the eastern portion made over to Gujar Singh while the rest going to Lahna Singh. The Sikh chiefs and their followers also partitioned among themselves the whole of the country between the Jhelum and the Sutlej.

The loose confederacy of the Sikhs enjoyed its fruits for two years when once again Ahmad Shah reappeared in 1767 on his final invasion. The Sikhs, as before, could not stand his might and dispersed in disarray and frenzy. The Shah appointed his own officers and governors, from amongst the local Rajputs or even the Sikhs.

In his advanced age, Ahmad Shah was now not as active as before and adopted a policy of reconciliation where armed conflict was not of much avail. Among other favours shown to the local chiefs he also confirmed Lahna Singh in his possessions in the neighbourhood of Lahore.

The Shah appointed Sarfaraz Khan as his agent at Rohtas. Then after visiting Sirhind he came back to Lahore where he conferred the governorship on Maulvi Obedullah. It was around this time that at least 12,000 of his Durrani troops deserted him and marched back towards Kabul. Sensing the danger that laid ahead, Ahmad Shah also chose to hurry back. The Sikhs gave him much trouble on his retreat and occupied the country after his crossing the Indus. They had blockaded the fort of Rohtas. Lahore was besieged and after skirmishes for about two months, taken over by the three Sikh Chiefs - Lahna Singh, Gujar Singh and Sobha Singh.

Ahmad Shah Abdali did not survive long afterwards and died in Mughab in June, 1773, in the fiftieth year of his reign. His eldest son, Taymur, succeeded him on throne after a bit of hiccup. He found himself unable to manage the affairs of Punjab or check the ever-increasing power of the Sikhs, who by then had become masters of the whole of the region.

The early period of the Sikh domination in Punjab, from 1765 to 1799, saw the region deep in turmoil and confusion with no central authority at one given time. However, with the rise of Maharaja Ranjit Singh a completely different different period of history started here.

Ranjit Singh, the warrior

Sher-e-Punjab, Maharaja Ranjit Singh

Maharaja Ranjit Singh, the lion of Punjab, belonged to the Sukerchakia misl of the Sikhs, which by far was the smallest though destined to become most important of them all. His ancestors were Hindu Jats and lived peaceful life until one of them named Kalu and his wife were driven by circumstances to live with untouchable nomads, Sahnsis, around the third quarter of the 15th century

AC. A son was born to them there, who took up the profession of freebooting under the influence of the Sahnsis. One of Kalu's descendants in the third generation got settled in Sukerchak near Wazirabad and led a peaceful life, multiplying his fortunes through marriage and managing his estate. Down the line, around 1692, a certain Budha was the first to adopt the Sikh religion. He was not as peaceful and had associated himself with the plundering gangs of Sikhs and Sahnsis. His alliance by marriage with the well-off Majithia Sikh family made him richer and more important and was thus looked upon as the chief of Sukerchak. His son, Charat Singh, was the first to lay down the foundations of the greatness of the misl as he headed a daring band of Sikhs who became a force to reckon with due to their plundering excursions. With time, his gang grew in power and numbers, which enabled him to take forcible possession of all the villages in the neighbourhood of Gujranwala. He was married to the daughter of another notorious robber, Amir Singh, with whom he also joined in their adventures. They both belonged to the Sikh misl of Fyzulpuria but this marriage united the wealth and power of two sardars and thus a separate misl, Sukerchakia, came to be known after the name of the place of their residence. After Charat Singh, his son Maha Singh continued with plunders and with his bravery and courageous exploitations extended the area of his influence.

Maha Singh died young. His only son, Ranjit Singh, who was born on 4th November 1780, is said to be just eight years of age at the time of the death of his father. He was thus left to the charge of his mother, Mai Malwain and his father's mother-in-law Sada Kaur, assisted by the 'diwan', minister, of her deceased husband, Lakhpat Rai, who was nominated regent and ruled the confederacy in the name of the minor. However, Sada Kaur had much influence over the conduct of the state affairs. She was an ambitious woman and artfully engaged her daughter, Mahtab Kaur, to the young Ranjit Singh with the hope to get the support of Sukerchakia misl in getting for her the fruit of sardari, chief-ship, of her own Kanhi misl. It is said that Lakhpat Rai was the suspected lover of Ranjit Singh's mother so when the latter reached of age he got killed the Diwan and gave poison to his mother. During the lifetime of the Diwan, Ranjit Singh could exercise no power over the affairs of the estate of his father. No care had been taken in his bringing up. He was not even formally educated and could not read or write. He spent his early days in hunting and merrymaking. His mother-in-law and wife, Sada Kaur and Mahtab Kaur respectively, are also said to be of redoubtable moral character. While still a minor, he then married second time with Raj Kaur daughter of the Nakai Sardar, Khazan Singh. Jind Kaur, mother of Dalip Singh, became his third wife.

Bahadur Shah Zafar

On taking the responsibility of the state he appointed Dal Singh, a maternal uncle of his father's, as his Prime Minister and following the footsteps of his father continued with the

courageous adventures. The Sikhs by then though wielding much power, were still not a disciplined force.

After the return of the Durrani King, Shah Zaman, to Kabul he started nurturing the idea of holding control over Lahore. His authority by then had gradually increased among the Sikhs and after the recovery of the Durrani guns from the river Jhelum and their despatch to Kabul, he had obtained a formal grant of this city. Lahore at this time had three rulers from the Bhangi misl of the Sikhs, who are said to be 'unscrupulous, drunken, profligate and tyrannical'. After their deaths their sons were holding sway over their respective areas. With the active assistance of the local notables of Lahore and combined force of Sikhs Ranjit Singh took over the possession of Lahore through artful tactical manoeuvres in 1799. The citizens were given the assurance of internal order and against external aggression.

His success in occupying Lahore made him the object of envy and hatred among the other Sikh Sardars who formed a coalition against him. They were no match to Ranjit Singh and thus perished before the forces led by him and his mother-in-law in the early part of 1800. The following year, Ranjit Singh assumed the title of 'Maharaja', the greatest of the rajas, and declared that in the public correspondence he should be styled as "Sarkar", signifying power and state. A mint was then established at Lahore and coin struck in his name. He also recognised the hereditary offices of the Kazis and muftis like his earlier Muslim kings and emperors, in addition to making administrative arrangements for a just society.

He reduced the chiefs of Gujrat and Kasur and subdued, by lure or by power, most of the Sikh Sardars. He led successful excursions to Pindi Bhattian, Dhani and Potohar regions as also the forts of Daska and Chiniot. During his campaigns he reached as far as Afghanistan, which by then had lost its over-awe and power due to the civil war. He humbled the rival Bhangi misl at Amritsar and subjugated Multan during the siege of which the famous zamzama gun, better known the Bhangi top, was successfully used. He humbled Dera Ismail Khan and the area around it, also going up to Bhakkar in Sindh. He wrested the fort of Shujabad. Later on his march to Peshawar, his confidential agent sent in advance was murdered by the rebellious Khattaks, which event grieved the Maharaja very much and he ordered invasion, which resulted in humbling the Khattak chiefs. He captured Jahangira and Khairabad and pushed on to Peshawar, which he also occupied in 1818. The same year Shah Shuja of Kabul tried his luck on the Indus country but failed. On the other side he was successful in occupying Kashmir

In 1820, an adventurous traveller from Britain, William Moorcroft, visited the court of the Maharaja. Two years later, two European adventurers, Ventura from Italy and Allard from France, who were army officers, came to the Maharaja for employment. Four years later two more Europeans, Court and Avitable, were made generals in the Sikh Army. In the meanwhile, he had also entered in 1809 into a treaty with the British, who by then held the government adjoining the state of the Sikhs. He also successfully crushed, with the help of Pathans, the jehad movement led by the reformer Syad Ahmad. A new treaty was signed between the Maharaja and the British Government of India on 31st October 1831.

After leading a very potent life the Maharaja had an attack of paralysis in 1834, assumed to be the result of his insatiable appetite for strong drink. He never recovered fully from this affliction and in spite of all efforts of physicians, hakims and veds he died on 18th June 1839.

Ranjit Singh was succeeded as Maharaja of Punjab by his son, Kharak Singh, who though possessed the physiogonomy of his father, lacked his political wit and intelligence. He ruled only for four months when he was allowed to abdicate after a blood-riden conspiracy of 8th October, 1839.

Prince Naunihal Singh, who was then only 18, was proclaimed ruler of Punjab. He possessed most of the qualities of his grandfather and was extremely popular with the forces. He was, however, very ambitious greatly under the influence of Hindu bawas and fakirs. He was very indifferent to his

father, the deposed Maharaja, who died in captivity on 5th November, 1840. Naunihal Singh met his end through an accident the very day when the corpse of the deposed king was cremated. He was returning from the funeral when an archway of the western gate of the Hazuri Bagh gave in, as a result of which he was fatally injured and died a few hours later.

With field now open, a struggle for power ensued between Chand Kaur, the widow of Kharrak Singh and mother of Naunihal Singh, and the dubious son of Ranjit Singh, Prince Sher Singh. The latter was able to secure the throne on 18th January, 1841 for himself after an honourable compromise with Chand Kaur. All the Sikh factions bowed to Sher Singh except the Sindhianwala, whose jagirs and territories were confiscated and orders issued to arrest Attar Singh and his younger brother Lahna Singh. Turbulence in the Khalsa army ensued as a result of which an Englishman attached to the Lahore Darbar was murdered in addition to losses in Kashmir and Peshawar. This general turmoil of the soldiery subsided later, but not until British intervention had been threatened.

Maharaja Sher Singh was killed three years later, as a result of a conspiracy hatched by Sindhianwala in which his young son, Prince Pratab then only twelve, was also assasinated along with his trusted lieutenant and a wazir of Ranjit Singh, Dhian Singh.

The intrigue for power in the hierarchy of the Sikhs never stopped afterwards. Hira Singh, a son of Dhian Singh, took revenge and became wazir as Dilip Singh, another son of the late Maharaja - and only eight years of age - was raised to the throne in September, 1843. Hira Singh was also eliminated later on on 21st December, 1844 while fleeing. His head was brought back to Lahore as trophy and hung for public view the next day at the Lahori Gate.

In December, 1845, the Sikh forces crossed the Sutlej under Lal Singh and were faced by the British troops at Madki, about 32 kilometres south of Ferozpur. In the ensuing battle of the 18th, the Sikh retreated with heavy losses. The British also suffered losses and two of their Major Generals, Sir Bovert Sale and Sir John M'Caskill, were also killed.

The Sikhs had then entrenched around the village of Ferosshahr, about 16 kilometres from Ferozpur. The British made an assault on the Sikh entrenchments on the 21st. The battle continued into the second day, but ended in a disastrous defeat for the Sikhs, who were driven back across the Sutlej.

Another offensive was made on the British by a strong body of Sikhs under Ranjur Singh Majithia, who had crossed the Sutlej at Phillour, this time threatening Ludhiana. The skirmish that followed on 21st January, 1846 terminated in the defeat of the British. Then took place the battle of Aliwal on the 28th January, which routed the Sikhs. The British pursued them and stormed them within the next fortnight giving them a decisive defeat although at a heavy cost to the victors. They crossed the Sutlej and occupied Kasur on the 11th. The British proclaimed that occupation of the part of Punjab would not be relingquished until sureties were provided to honour the treatyy of 1809 and full idemnity paid for all expenses incurred during the war.

Raja Gulab Singh, the emissary of the Rani and the Darbar of Lahore, along with Dewan Dina Nath, Fakir Nur-ud-din and Sardar Sultan Muhammad Khan visited the Governor-General at Kasur. After deliberations, the Sikh Darbar delegation signed a document conceding all the demands of the British. The young Maharaja, under terms of the agreement, visited the Governor-General in the camp and formally surrendered. The British Governor-General accompanied him back to Lahore.

In addition to other arrangments, Muslim and Najib battalions of the British army were placed in the fort and at the gates of the city, with strict orders that no armed Sikh soldier should be permitted entry. On 20th February, the British army had reached the vicinity of Lahore and was camped on the plain of Miran Mir.

A treaty between the British Government and the Lahore Darbar was signed on the 8th March, which, among other things, envisaged retention of some British regiments with artillery and

officers at Lahore for the protection of the State, the Maharaja and the inhabitants of the city. After the conclusion of the treaty, Rani Jindan was recognised as regent of the State, with Raja Lal Singh as minister not to mention of the advice of Major Lawrence who stayed at Lahore.

Gulab Singh was invested by the British the Maharaja of Amritsar and made an independent sovereign of Kashmir, for which he paid the British a sum of 1,000,000 Pounds.

Lal Singh was later charged against for instigating Sheikh Imamuddin, governor of Kashmir, against the British. He was tried and banished to Benaras. A subsidiary treaty was signed on 16th December, 1846 between the British and fifty-two principal chiefs of Punjab, by which the former were made the virtual masters of the country.

While the expulsion of Lal Singh was not liked by Rani Jindan, mother of Dalip Singh, the Sikh chiefs also soon started repenting their having signed the latest treaty. On the other hand the governor of Multan, Dewan Mul Raj, was also aspiring to become independent. However, his coercive attitude towards public made the Lahore Darbar, including the British Resident, Sir John Lawrence, to interfere. Mul Raj resigned and in his place Sardar Kahn Singh was nominated governor. Two British officers, P.A. Vans-Agnew and Lieutenant W.A. Anderson were ordered to accompany the new governor to Multan. After handing over the keys of Multan, the men of Mul Raj attack the Englishmen and badly wounded them. Mul Raj, the very next day, the 20th April, 1848, raised the standard of war against the British and with it a general rebellion spread over the whole area. The British, wounded, officers were slain by Gudar Singh, who was rewarded by Mul Raj. The first action was fought at Dera Ghazi Khan where the outbreak on the right side of the Indus was quelled by the troops of Lieutenant Edwards from Bannu. The next battle of importance was fought on the 18th of June, at Kaneri, on the banks of the Chenab, in which the British also had their edge over the local troops.

The battles between the local chiefs fighting for the retention of freedom and the occupying British, also helped by locally recruited army, went on for some time when ultimately the latter succceeded in capturing Multan city on 3rd January 1849 and the fort some two weeks later. The Nawab of Bahawalpur, however, had all the way assisted the British for which he was rewarded by Lord Dalhousie with a yearly pension of one hundred thousand rupees.

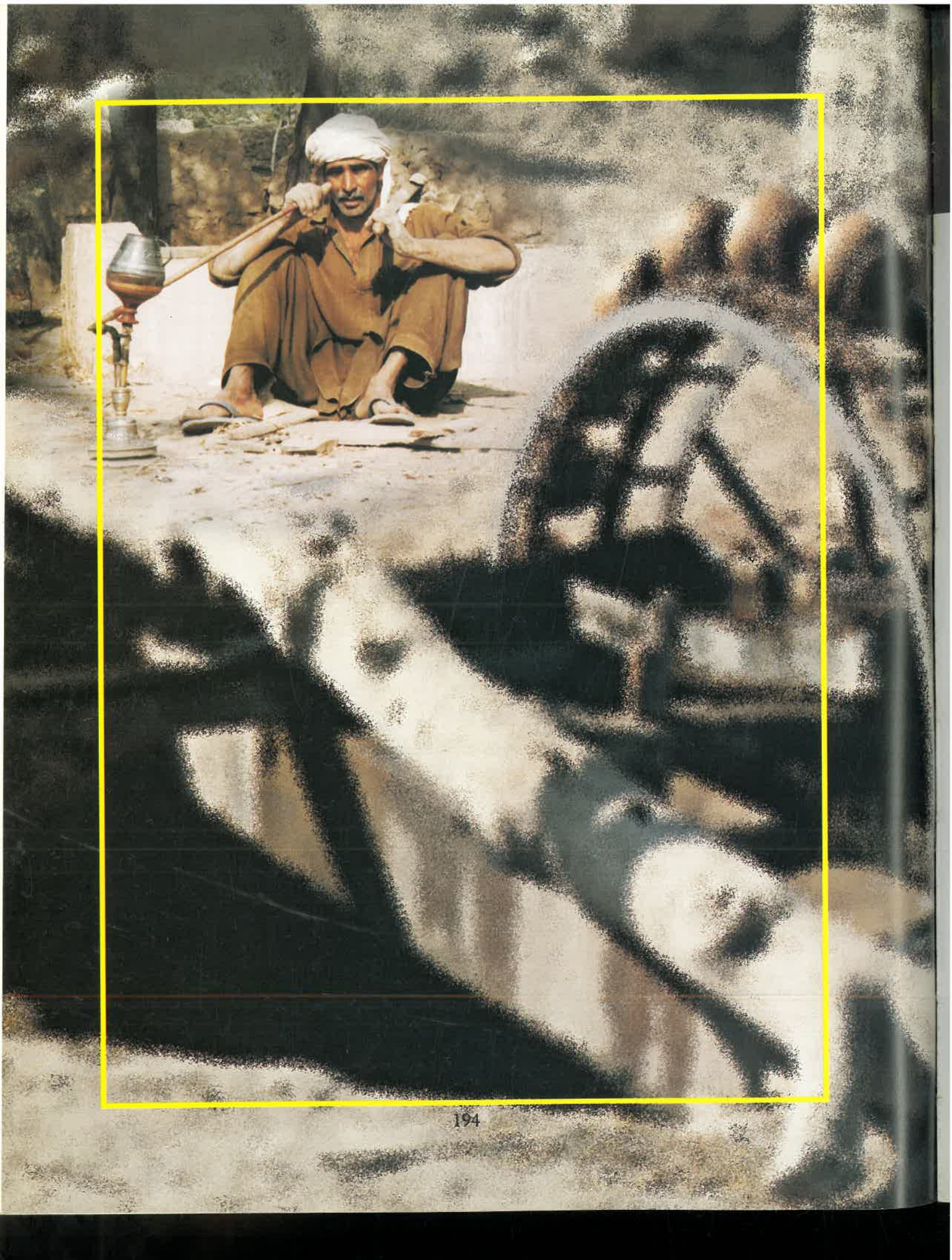
The Sikhs had still not subdued and had avowed the total expulsion of the British from the soil of Punjab. The whole of the Darbar troops at Peshawar also joined the freedom lovers. The alliance marched on Attock and took it away from the Lahore Darbar.

After the bloody battle of Chillianwal on 13th January, 1849, the freedom lovers also lost their battle at Gujrat on the 21st February 1849. Raja Sher Singh also had to surrender to the British at the site of the Manikyala Stupa on 12th March. The other chiefs also laid down their arms, which hastened the end of the Sikh rule in Pujab. The British had completely routed and destroyed the Sikh army.

Finally, Punjab stood annexed to the British possessions in India under proclamation of 21st March, 1849, read by the Governor-General at a Darbar held in Lahore.

The young Maharaja Dalip Singh was placed under the tutelage of Dr. Sir John Logan, of the Bengal Army and sent to the North West Province, and afterwards to England, with his mother, Rani Jindan.

Punjab has the signal honour of playing host to the delegates from all over the British India to attend the conference of the All India Muslim League, which culminated in the passing of the famous Lahore Resolution - commonly known as Pakistan Resolution - on the 23rd of March, 1940. Punjab got its independence from the yoke of the British on the creation of Pakistan, on 14th August, 1947, and counted as the biggest province in the Western Wing of the country. It was amalgamated in 1955 into the single province of West Pakistan, with Lahore as its provincial capital. It regained its provincial status after the dismemberment of the One-unit in 1970.



VI
Cultural Milieu

A. Pattern of Life

Punjab is basically an agricultural region, which is manifest in the very way of life that its inhabitants lead. It is more evidenced in the rural life, even if it has also gone a tremendous change during the past some fifty years. The true flavour of Punjabi culture is still exhibited in the area outside the modern cities, which, though much under the influence of the western way of life, still reverberate with a particular aura very special to Punjab.

Sociologists believe that in tuning a particular society it is not only the local environment but also a specific religion or a set of beliefs that mould it that way. In addition to the house, in which he lives, the sources of inspiration go as far as to enfold mosque, temple, gurdwara or even church to which he has been attached for centuries. In Punjab, with its signal location, man has also not been immune to the influences brought by a chain of invaders and conquerors, many of whose followers settled in this land and became part of the local social habitat.

The basic unit of the social set up in Punjab is the house. In view of its importance and its place in the society, owning a house in Punjab is a matter of great pride. This fact is well-portrayed by the common adage 'jo sukh Chhajju dey chaubarey, na Balkh na Bukharey'. It simply means that the tranquillity and comfort, which Chhajju (denoting common man) experiences in his own garret, is far better than pleasures even if he visits the great cities like Balkh or Bukhara.

The houses of the old villages were invariably built with earth and usually plastered with earthen-paste (mud-slush) mixed with crushed wheat straw. The more affluent would use the sun-dried bricks but the terra-cotta construction material was seldom to be seen. However, with progress in all fields, the houses of those, who could afford, also started coming up built in fired-bricks using mud, or occasionally, cement as mortar. The floors were almost always of dirt, but kept well plastered with mud in the rooms used by the family.

Although progress in the modern times has affected change in the use of the olden material yet there still is large number of population, which uses the same traditional material. The roofs of the houses are invariably always flat. On the mud-walls are put, generally, rough rafters obtained from the locally available kikar or sheesham wood. A layer of reed or other such material is then provided over them, which in turn has a layer or two of dry mud, plastered over with mud mixed with chopped wheat straw, or even husk. The roof is plastered in the same material yearly by the female folk of the family. The fireplace, the hearth known as chullha chauntra, though under the open sky, is always kept clean and well plastered over with mud and chopped wheat-straw or husk.

The more affluent among the rural population used to put iron-girders in stead of the wooden rafters. Similarly, in place of the reed etc. they would use burnt-bricks fixed within the girders, but invariably plastered over with the same mud material.

Almost all the houses followed a general plan with an open courtyard in the front having one or two rooms at the rear, opening to the courtyard. If they could afford, they would have another similar room at the side, which would be used for accommodating the household animals during winters. It was also not uncommon for the household members to share the room with these beasts during winter. However, the elite had tawaila built separately along the house or at the khuh, the water-well, within his agricultural lands. The sleeping place being very limited especially during the winters, even the guests visiting a family slept in the same room as they did.

To get extra usable space, sometimes a t'hahra - a temporary hutment roofed with straw or tree-branches supported on raw tree-trunks, is provided in a corner of the open courtyard. It would be known as chhan if only supported by wooden trunks or thick branches, standing independent of any wall.

Cow-dung cakes: A common scene in Punjab village

Their fireplace and hearth were also on one side of the open courtyard where the women of the household also churned the milk in the morning. In the interior of the room, or even on its outer side, there used to be small niches known as 'ahla' to keep petty things and 'dwakhey' for lighting a linseed-oil lamp. There was no concept of providing a bathroom, toilet or latrines in these houses. The inmates would visit the agricultural fields in the vicinity to answer the call of the nature in the morning.

The house of the more affluent, the zamindar, was built on a different plan. It used to be the fortress-like building where the opening was provided with a 'deorhy' - a sort of large hall opening towards the house as well as the street. A spacious room, called 'baithak' was also attached to the 'deorhy' for the use of assembly or to serve as guestroom. These houses usually had a large open courtyard with rooms on all its four sides. These rooms served as bedrooms, kitchen, stores etc. An open well was also provided in the courtyard. To draw water from the well with the help of a rope, a dole (metal-bucket) or boka (bucket made from rubber) was used. A sukava, bathroom usually open to the sky, used to be attached to the well. Only the buckets full of water were kept inside the bath while the more sophisticated persons would have added a crude cistern made of burnt bricks and cement in one of the walls. This cistern could be filled in with water from outside by some kammi - menial - working in the house when it was time for a family member to have bath.

Some other necessary items in the house include the earthen bins of roundish shape, which are used to store wheat, papermaché gohley for keeping the clothing stored and earthen parhohlas to contain wheat-flour. To store water they normally use terra-cotta pitchers, which in most cases are

put on a four-legged wooden gharrwanji, raised to about half a metre from the ground. Wooden parchhatties, projected shelves along the wall, are used to keep their eating and drinking utensils, which thus remain always displayed.

To beat the rice with a wooden thick staff in order to separate husk from the seed, there is an okhli, a small hole, or depression, dug in the ground and plastered over. Other aids to prepare food are the kundi-danda, chakki - hand-mill for grinding flour, belna - to roll the flour-paste into flat roti or bread, and charkha - spinning wheel for turning raw cotton into thread.

There are many stories, especially romantic in nature, woven round the common lore of going the womenfolk - mostly youthful virgins - to the common well to fetch water. There they also met each other from the neighbourhood, cut jokes and narrated stories of their inner feelings to their sakhian - the female friends.

The villages were planned in such a way that the entrances of the houses opened on the inside, making a sort of perfect barrier with the backs of the houses joining with each other. There used to be only one exit/entry point for the whole of the village. This could have been for reasons of security of the houses and their belongings. However, during the raj when new settlement colonies were established in the canal-irrigated regions, the village plan mostly changed to wide roads and streets criss-crossing each other. Even in this case efforts were made to have an outer row of houses, which could serve a 'fortification' against any eventuality.

The land in the immediate neighbourhood of the built-up area of the village used to be left vacant. Called shamlaat deh, it was the common property of the landowners, who had their houses built in the village. It could be used for the benefit of the whole community. It might serve as playing fields for the young or grazing grounds for their cattle. However, the landowners could also use their proportionate share of this land for other purposes. As kammis or the community doing menial jobs, could not own land or house in a village they were accommodated on a piece of this land at the pleasure of the landowner. The houses of these kammis, therefore, used to be of transient material, which could be dismantled and taken away on the moving of the concerned family from that village.

Persian Wheel to draw water

Relaxing with huqqa at khuh, well

Harvesting wheat

The life in a village is simple. The men-folk gets up early in the morning, invariably before sunrise, and leave for the khuh at the murabba, literally 'square' denotes the cultivated lands, with his beasts. There he tills his land with the help of his cattle - invariably the oxen or the bullocks - using manpower behind is halh, the plough. Sometimes, mostly with the better-offs among them, the cattle remains at varra or an enclosure at the khuh where either a family member or two, or a paid servant, would stay on watch and ward duty for the night. He works there till dusk when he walks back to his house with his cattle. He would have the first break when one of the female family members, generally the wife, brings him the meals at mid-morning time. He - or even they if the family is large and has bigger holdings - would savour his roti (as any meal in Punjab is known) consisting generally of paratha - the greased flat bread, and lassi or churned yoghurt left after extracting butter. He also savours during seasons one of the most favourite of the meals - 'makki di roti' (bread made of corn-flour) and 'saag' (a special type of vegetarian dish usually cooked of green leaves of mustard plant) with an ample quantity of 'makkhan' (fresh butter). If there are simple rotis - flat breads - he may take them with a pair of raw onions and plain lassi. After his meals he would enjoy his siesta and restart his work, which may also include other chores including cutting the greens for the fodder of the cattle.

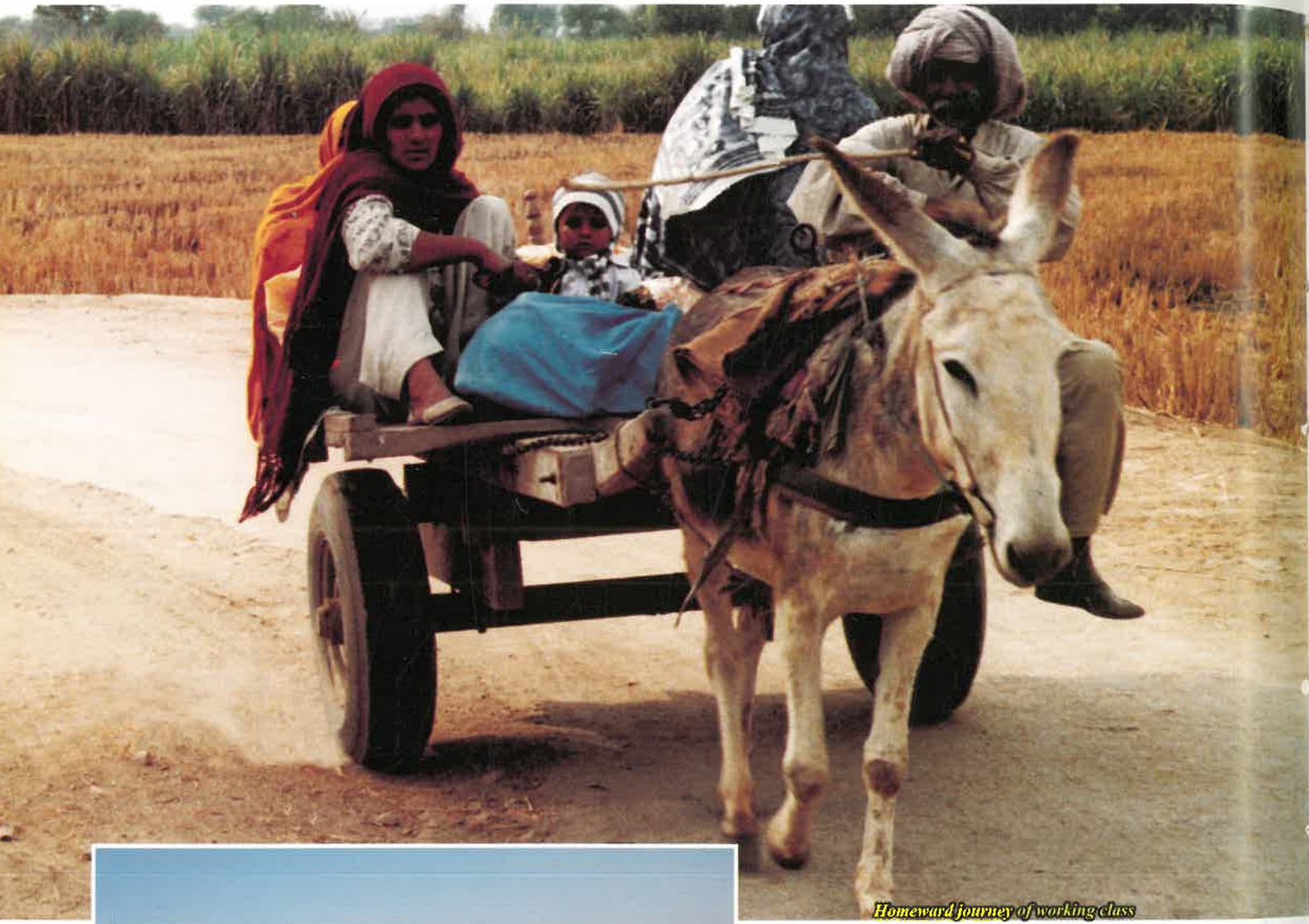
There was never the concept of three-meals-a-day in the past, though now more and more people are turning to this practice. In that society, after the meal at the fields, murabba, they would eat the second time at home in the evening. The evening meal or supper if it may be called so, is also very simple and usually taken almost immediately on the return of the men-folk from murabba, literally square denoting the farmland. It is preferred to be taken together, especially if there is a guest in the house. The meals are generally taken while sitting on a charpoy - wooden cot. The children are avoided to participate, more so in the presence of a guest, to avoid any incidence of his or her misbehaviour, which may not be liked by elders. The normal supper is taken with chutney - a kind of sauce with or without cooked vegetables or dal - lentils. Meat, especially beef, is cooked only occasionally when some animal is slaughtered in the village. Although rice is the main staple food in some of the districts of Punjab yet in mainly-wheat-consuming areas of the plain it is cooked on special occasions or if there are guests in the house. The dish may contain plain boiled rice or pulao - special dish of rice cooked with meat or chicken, or sometime peas - depending on the importance of the occasion or the status of the guest.

After the supper, the men-folk usually gather at the chaupal, or the central place where there are large and heavy wooden charpoys, cots, and an all-time lit bonfire. When the matchbox used to be non-existent or a rare commodity, this heap of fire used to arrange supply to torch the wood, or cow-dung-cakes, in the household to cook. It also supplied the requisite burning coals to freshen up the hookah, a hubble-bubble, to pull on it in turn by all those present there. It was the time to relax when folk tales of Punjab would be sung or narrated or light discussions and jokes cut on each other. This was also the place where the punchayat - the council of elders - of the village would meet to decide major and minor scuffles of the villagers.

There used to be another very strong tradition of trinjan in the rural areas of Punjab. The women, and especially the young girls, of the village would get together at a place, each one with her charkha, hand-mill to weave thread out of cotton. It was the occasion when the girls would sing, mostly love songs, and express their successes and failures in their lots. There are numerous such songs, which sometimes are also taken as 'devotional pieces'. "Charkhay dey har har gairray mahee mein tainun yad karaan: Kadi aa tatrri dey wheirrey mahee mein tainun yad karaan". (With every turn of the charkha - the hand mill - O my lover, I miss you: I implore you to come to the courtyard (house) of this dejected soul, O my lover I miss you).

A house, being the basic unit, carries tremendous importance in Punjab. It is here that the whole family, on the joint-family pattern, lives together. The father is the head of the family though the mother practically calls the shots at home, as the male members remain away working at the

fields. It is the womenfolk who milk the cows or buffaloes, cook food, wash the linen, manage and clean the house and virtually run all matters connected with the home. She is also responsible for keeping contacts with other families of the village and lends hand in community works. The menfolk, when come from the fields in the evening, are too tired to be bothered on these counts and prefer to relax.



Homeward journey of working class

Returing females from murabba after delivering meal to the menfolk

In Punjab, husband is taken as the majaji khuda, metaphorical god or master, of the wife, who has to obey his commands and show due respect to his relatives. She is also required to take care of the clothing and other personal comforts of her husband.

A Punjabi female is conscious of her personal hygiene and keeps herself clean. She washes her hair with lassi to keep them smooth and silky. However, modern soaps, and shampoos at some places, have also replaced the age-old tradition. She combs her hair regularly and, in the past used to have maydhian, small plaits especially at the front and sides, but now it is more often that she maintains gut, one or two main plaits at the back. She also applies the mustard oil to her hair while the use of black antimony, surma, in the eyes is also common. To cleanse her teeth she uses sak or sikra - bark of walnut tree - or refuse of sugarcane. Some people also use a mixture of sand and powdered coal to whiten their teeth.

The women of the village are very casual in making themselves up in normal conditions. They use cheap make-up material only on special occasions, especially a marriage party when they put on their best clothes, in gaudy colours and heavily worked upon. However, it is not liked that a virgin should wear any type of make-up or use any kind of scents or perfumes. To discourage them from doing so, it is said that wearing of perfume attracts genies to the girl that causes her trouble and distress.

A female in Punjabi house does not wear much jewellery or ornaments. These are reserved for the special occasions when she puts on some or all of the jewellery items. The items of jewellery usually used on these occasions include jhoomer -worn over the forehead, clip and suiyan on her hair, gokhrroo, guluband, zanjeerain - chains, koka and nathh for the nose, jhanjar and paazeb for the feet, panjungla, angoothi and chhalla for the fingers and kaantey, jhumkey and balian for the ears. These items are made of gold for the more affluent while the material for the less fortunate would invariably be silver. For the arms the commonest of the items worn are the bangles - churriyan - generally made of glass. On special occasions, however, they wear silver or gold bangles, but only to the extent of the forearms.

The Punjabi man in house is kind to his wife but does not like her contact with na-mahram - other than those relations whom she cannot marry according to her religion. Although it is common in cities for the man to take his wife, and children, on recreational trips but in rural area he is not so conscious of it while at the same time his busy schedule does not allow him to embark on such luxuries.

There still persists the old tradition of joint-family system. In such house the grandmother, or in her absence the mother, is the head of the household. When the food is cooked, it is placed before her and it is then she who distributes among all the members. There is an adage to portray the enviable position of such a person: jihday hath doi, uhda har koi - literally the one who holds the distributing-spoon, calls the shots.

The man in a house is responsible for providing the whole family with their subsistence. In case of any of the sons works for pay anywhere else, he also brings his salary and puts at the hand of his grandmother, or whoever is the eldest amongst the female members.

In Punjab, especially the villages, a guest is taken as a blessing from the heaven and well looked after according to the status of the host. More often than not, the host would go much beyond his capacity to entertain his guest. The saying that 'daana paani khhich liyanda, kaun kisay da khaanda' amply speaks of their culture that it is the natural share of a person in particular food that brings the guests otherwise why should any one be interested in eating from others. When the guest is a relative, the whole household bubbles up with joy.

On the arrival of a guest, pleasantries are exchanged and he is entertained with a glass of milk, lassi or sherbet - though in modern times cold drinks and tea seem replacing the traditional drinks. A hookah is also arranged if the guest is a smoker. The guest, on his part, does not come

empty-handed. He brings for the family some sweets or fruits. In case he does not bring any such gift, he would hand over money in cash to the young ones of the family while returning. If he is a close relative, he is also given pairs of clothing or some other gift.

In villages men wear a tehband or chaadar - a cloth-sheet wrapped round the lower half of the body, and kurta as shirt. The shalwar, baggy trousers, are now also not uncommon along with collared and cuffed shirts. In cities, however, the shalwar (baggy trousers) and kameez has almost entirely taken over while western dress is also a common sight.

The villagers and the working class in cities usually keep a patka, a piece of cloth, put on the shoulder or wrapped round the head in normal conditions. During formal occasions, or with the affluent class, the common headgear is a typical Punjabi pagri, a turban with its shimla or end-piece rising erect towards the front. This piece of dress is also getting replaced by Jinnah cap even at the formal occasions. Its prototype, though not necessarily as graceful, is now normally worn by the bridegroom on the occasion of his marriage.

Khussa

A camel yard in Cholistan

Cholistan: Drawing water from deep well with the help of camel

The men as well as women wear jutti made of leather by the local shoemaker. For special occasions and with the affluent it is also common to put on Khussa, shoes worked in golden or silver threads. The khussas of various regions of Punjab have their own peculiarities and the very make of a type may betray the area of its origin. Similarly, lungi, in place of tehband, also differs in prints and designs in different areas. In addition to men, women also wear it in some of the districts, especially along the Chenab and the Ravi.

The pattern of life in the desert areas, though almost similar to that in the plains, differs in some details because of the inherent variance in the basic chores. Here the life is usually spent in hutment, roundish in shape with domical upper. The mud-houses are encountered in some of the villages, which though are few and far between. Their lives revolve around the water-spot called tohba - a large or small pond filled with rainwater. The water in a tohba meets all the requirements of the inhabitants. Not only they themselves use it for drinking, their livestock also uses it to quench its thirst. It is also used for bathing and washing clothes. The women-folk carry the water from a tohba to their hut in a terra-cotta pitcher, gharra, which is put on a gharvonchi at their place.

As the subterranean water table is very low the wells, where they could be dug, are very deep. As such, the water is usually drawn in a rubber-boka from these wells with the help of a camel or donkey. Sometimes multiple number of women also get together to pull the rope for drawing water.

The cultivation of land being difficult and dependent only on rains, that too at few places, the main profession followed in desert areas is herding the cattle - camel, cow, buffalo, donkey, goat etc. The number of cattle heads with a particular person shows his status in society. Camel by far is the most important of all the animals in such areas. With its flat feet and ability to go without water for longer periods of time it is most suited to the sandy soil and the climatic conditions of this region. In addition to being beast of burden for stocks it is also used as a means of transportation for the human beings.

A roadside Vending stall

The life in a Punjab city is altogether different. Almost all the cities of the yore, many of them still exit, had a fortification wall around each. For access, these used to have been provided with heavy doors, which could be closed and well-guarded in case of any eventuality. Although the ancient cities like Harappa - some five thousand years old - met the highest standards of town planning the later cities, though well organised, could not boast that perfection. They mostly stood on natural or cultural mounds, higher than the surrounding plain. Perhaps per force, they had narrow lanes and closely built multi-storey houses. Except for the havelis - mansions - of the affluent, the general houses provided a very limited accommodation. The town was divided into mohallahs - quarters - the residents of which lived as a well-knit unit of society. With the city overflowing with population, satellite colonies would spring up around the fortification wall. In case of invasion, the population from these colonies was forced to take refuge inside the walled area. During the raj, however, such colonies came up as planned habitats near the old towns.

Cloth-vending by road, a common sight in large towns

Another type of town planning in the shape of cantonments was also introduced by the British. These colonies were built away from the civil areas, for the exclusive use of the armed forces, where all basic needs of the officers, soldiers and their families were met within its limits. These towns were well-planned with wide roads, green spots and commercial areas, even to the extent of entertainment theatres and cinemas. The entry of the civilians was restricted to these areas in the beginning. However, with the changed circumstances they can now purchase property or run business inside these areas under certain conditions.

In Punjab cities, if the planning of the habitat is different from that in the village, so are most of the habits and traditions, though seemed to have crept in under the western influence. Here the houses are more comfortable, usually having bathrooms attached to the rooms and separate rooms for dining and sitting - called dining room and drawing room. The modern amenities of life, in the shape of electric or electronic gadgets, are easily available to make things easier. The meals are taken three times a day, with snacks in-between. In dining rooms they have proper table and chairs,

according to the means of the family, where they would eat together especially in the evening. Eating out in luxury restaurants or wayside eating-places has now also become common with almost all the strata of the city-dwellers.

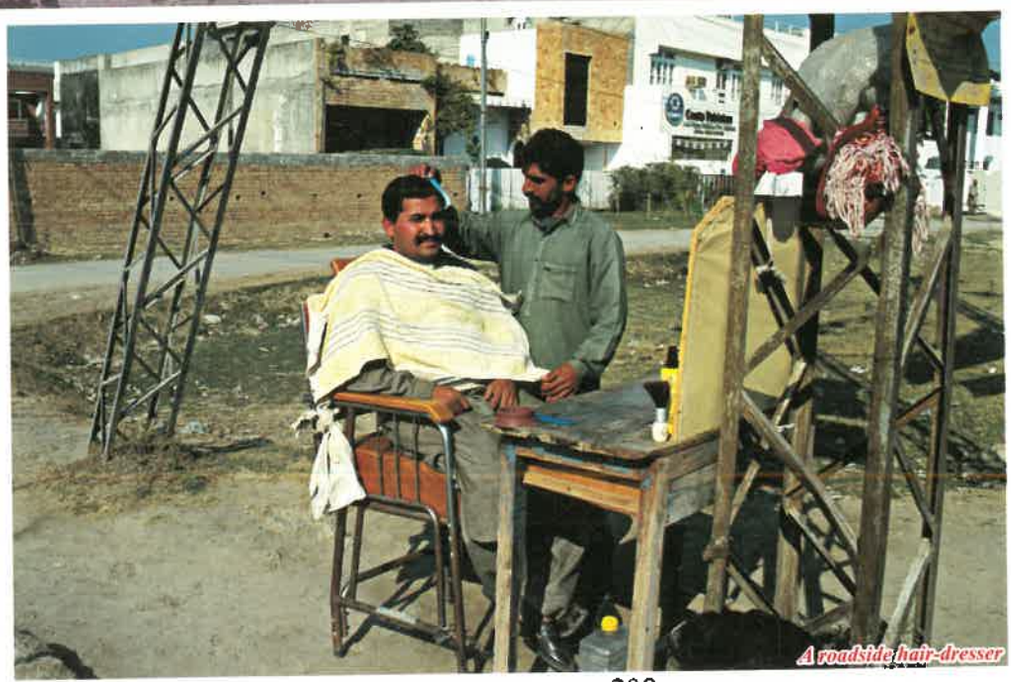
A city scene

The fruit trolly

A roadside Fruit stall

Dhohji (milkman) at his shop

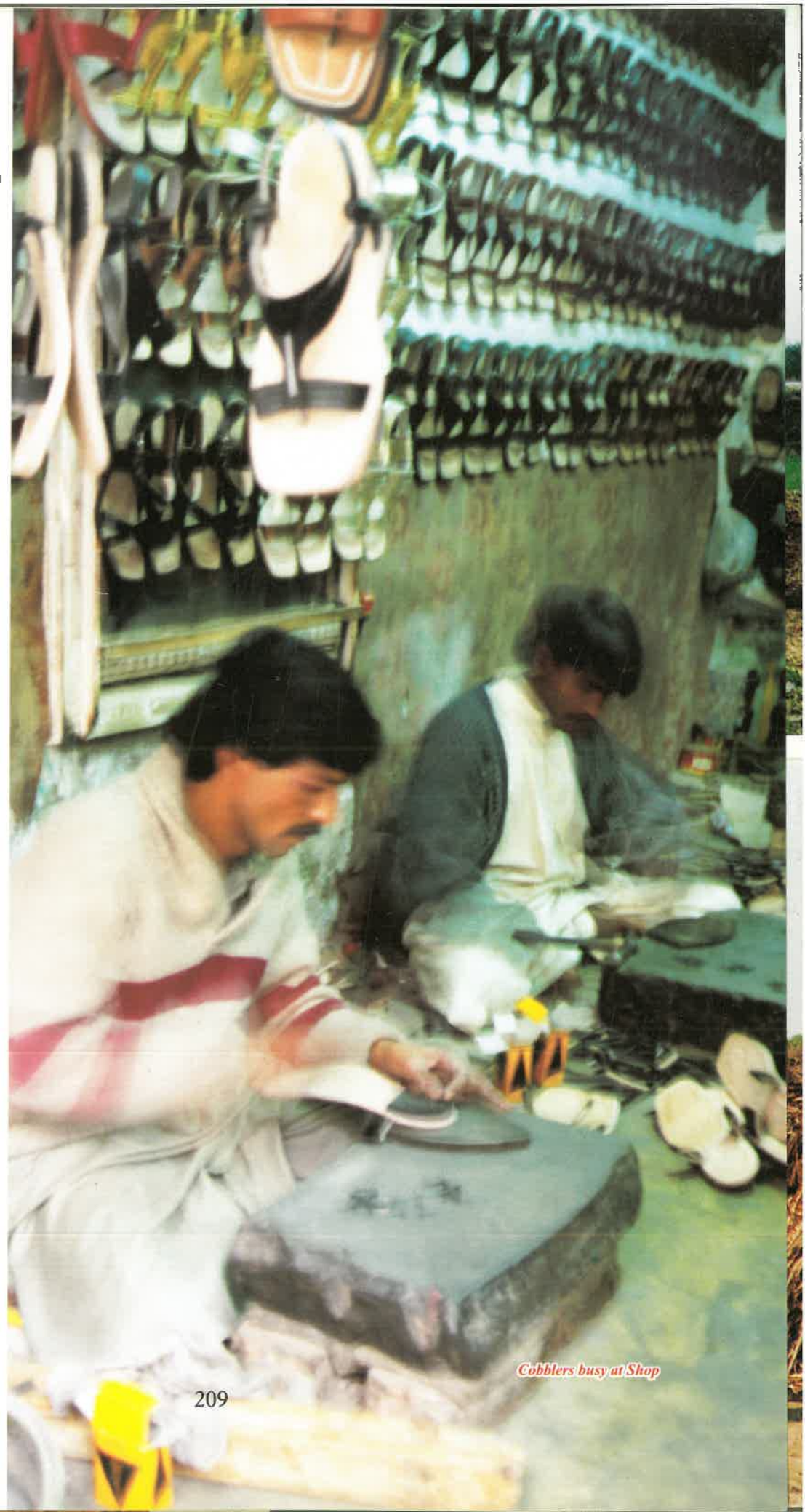
A "cheehri" at her village tandoor (baking Pit)



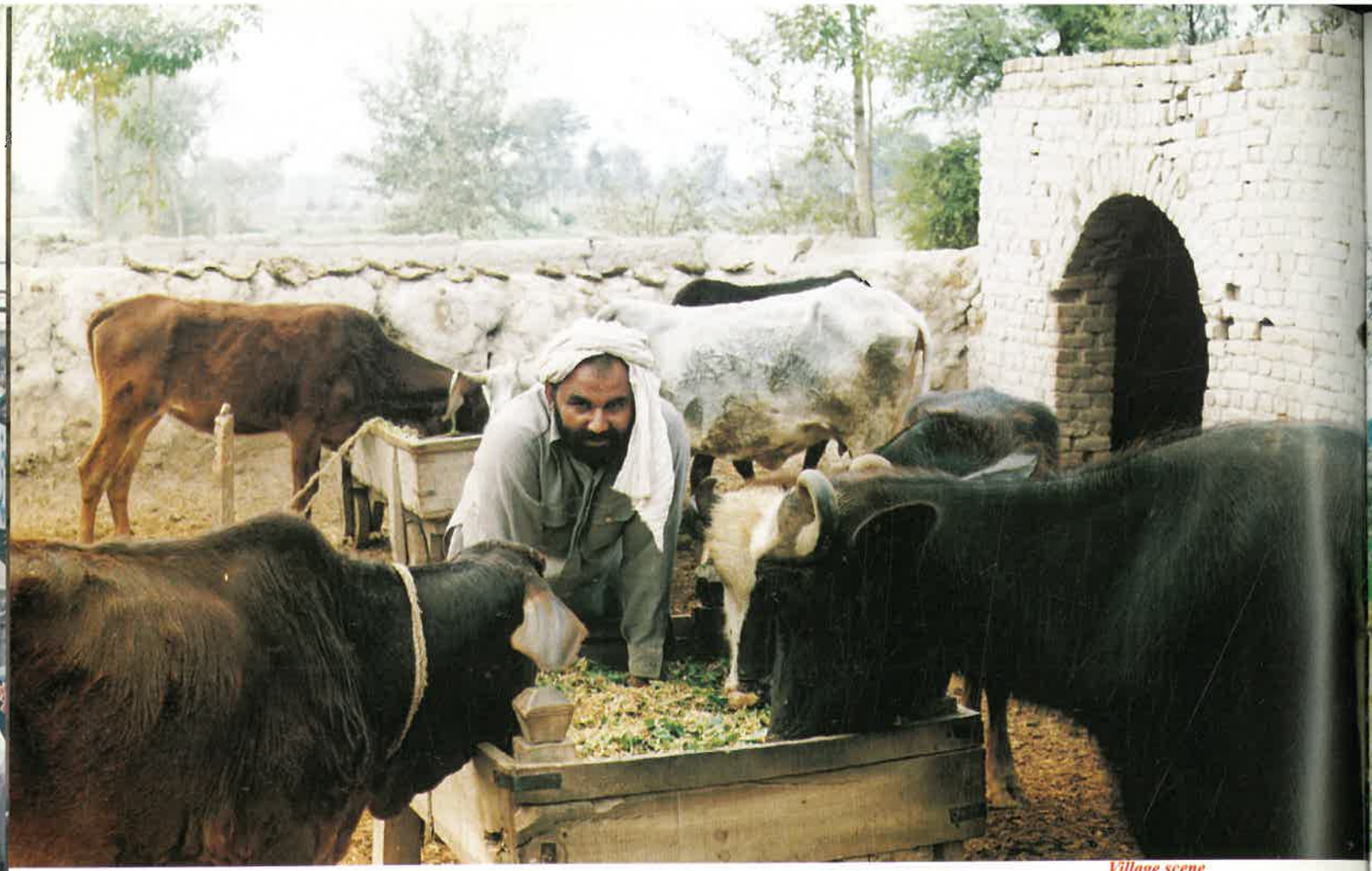
A roadside hair-dresser

The use of fruits and fruit-juices is also not uncommon with the urban folk. While the fruit vendors bring the commodity to the very lanes and streets of a city on their carts called rehrri, there are also colourfully decorated outlets by the side of the roads where all types of fresh and tinned fruits are available. It is also not uncommon to see large heaps of a particular fruit in the season put by the roadside. As the overhead cost of the seller in this case is minimum, it is usually more economical to make purchase from here.

In recent years, flower shops and vending places have also come out on certain roads. With the development of the flower-presentation culture, especially on happy occasions, they also make much money in this profession. Flower shops are also common near or along all the graveyards where in addition to floral garlands flower-petals are also on sale. People take them for honouring the dead by putting them on the mayyat, dead body, or on its grave when it is interned.



Cobblers busy at Shop



Village scene

Village scene

Village scene

Village scene

While the naaee - barber or hair-cutter - is a kammi in village life, the profession has taken somewhat more respectable outlook in the city with the coming up of saloons. In village, he goes out with his satchel of instruments and shaves or cuts hair of the zamindars at their residence or dera at the khuh - assembly or resting place at the well in his fields. However, he sits in the saloon in a city where his customers come not only for hair cutting but also for hair-dying and other making up requirements. To cater the needs of the low-income groups in the cities, naaees are seen at a wayside adda - stationary point - giving the same service. The boutiques and saloon for ladies, and mostly run by ladies, are now a common sight in almost all the cities of Punjab.

A mithaee (sweet-meat) shop

A roadside Pottery shop

B. Customs and Traditions

Each nation of the world has its own set of customs and traditions that are the result of its peculiar conditions, beliefs and religious inclinations. These in turn affect and mould in a particular way the living style, cultural pattern and mental attitudes of that particular society. While the term good or bad customs is relative to the conditions of a specific nation, there are certain of them which are beneficial to the peoples while others may even hinder their progress. But the society as a whole adheres to them like gospels. It is, however, evident that with the rise in the literacy rate and educational standards the following of certain custom, which might have stemmed from the ignorance, decreases.

Punjab is such a region where different waves of invaders brought with them their own peculiar cultures. These continued to affect the local traditions and customs due to constant exposure to the settlers. In this way these cycles over the centuries introduced new trends while some of the old went on becoming extinct. As most of the adventurers came from the Central Asian states, the customs of Punjab had been influenced more by their cultures as compared to other regions within South Asia Subcontinent.

Punjab has long been exposed to Islam and Muslim culture as such it was but natural that most of its customs should have emanated from these influences. However, with a sizeable Hindu and Sikh population, especially before partition, and many of the folklores resting on their culture, a number of its customs smack the flavour of these very ancient traditions of the land.

Ribbons and toys tied to trees as mannat or vow at a mazar

The customs and traditions of Punjab may be divided into two categories: a) those emanating from religious tenets and b) the ones having come into society due to exposure and contacts with other peoples and cultures.

a. Religious customs:

Traditionally the advent of the New Year after the Hijra calendar of the Muslims is not celebrated with any fervour in Punjab. Its reason might be sought in Muslim history. During the first month of the year, it is the martyrdom of the members of the house of the Prophet Muhammad (peace and blessings be on him), commonly known as Shuhda-e-Karbala. Although the Ahle Sunnat sect of the Muslims also refrain from holding any joyous occasion yet the Ahle Tashi' are more particular in mourning the first ten days when majaalis - the sittings where the sacrifices of the Ahle-bait are remembered and narrated with full solemnity and grief. The Shias put on black dress during these days. After the first five days, ta'zias are brought out, the practice culminating in the major ta'zia, which is brought out on the tenth of Muharram and, taking a round of the bazaars and streets, it is cooled down at night. In certain towns and cities of Punjab, especially Lahore, Sunnies bring out Chup Ta'zia during the first ten days of the month of Muharam.

The Christians celebrate the **New Year,** of the Gregorian calendar known as Eesvi after the name of Hadrat Eessa or Jesus. This day came to be celebrated even by the Muslims under the influence of the British masters during the days of raj. However, it is still celebrated, especially in the large town - and very especially in their posh areas - by holding parties and exchanging greeting cards. For the last some years, many offshoots of the elite celebrate it in a way that crosses the limits of decency hence the opposition by Muslim religious segment mostly belonging to the political factions. Many a time such parties are physically prevented or interrupted by the youth wings of these parties, which naturally leads to creation of untoward situations. To ward off any such situation even the government has to intervene quite frequently.

The Iranian New Year, **Nauroz,** is also celebrated by a section of Shiite Muslims in Punjab.

Make Shift Bangles stall at Eid

Variety of bangles

The Muslims celebrate with much enthusiasm the festival of Shab-e-Baraat (known as shabraat in Punjab) each year on the fifteenth night of Sha'baan, the eighth month of the Hijra calendar. The Muslims of Punjab take it as a blessed night when praying to the Almighty brings His benevolence. It is also thought that this night is the one when the luck of each individual is written down for the next year. In this way they believe that during this night the rizq, the subsistence, for the next year is earmarked for those who would survive and names of those who would die are obliterated. The celebration of this night is wrought with Hindu customs and as such profuse lighting, especially using the earthen lamps with mustard oil, is arranged. There is also a common trend to play with fireworks starting with the beginning of the month and culminating on the 15th with, rather, great fanaticism.

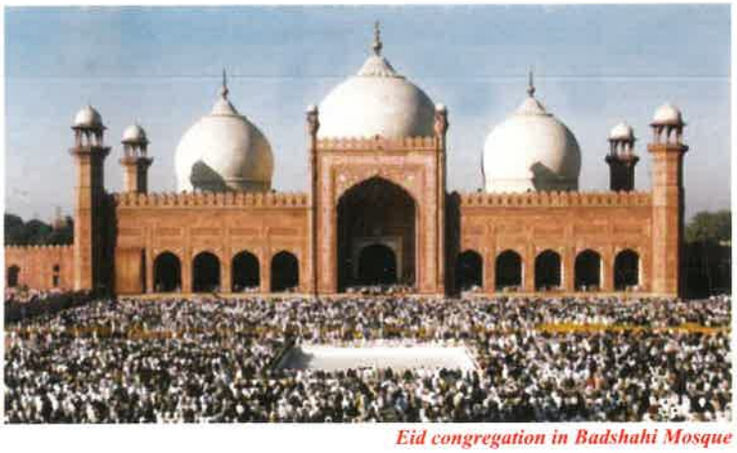
A stall

Eid (greeting) cards stall

Preparing of Aftaari (breaking of fast in Ramadan)

Another customary occasion, which is celebrated with great devotion, is the **Eid Milad-un-Nabi.** Some scholars opine that such celebrations were not in vogue in Punjab before 1935 and might have come up to counter Hindu customs. It is celebrated on the 12th of Rabi-I, 3rd month of the Muslim Calendar, as the day when Prophet Muhammad (peace and blessings be on him) left this world for the heavens. It was thus known as Bara Wafat - Death on 12th. However, as this day could not be celebrated in any joyous mood it has slowly come down to be known after the birthday of the Prophet (peace and blessings be on him).

Barri Giarwheen Sharif is another day, which is celebrated in Punjab since 1935. This day falls on the 11th of Rabi-II of Hijra calendar and is commemorated as death anniversary of the Saint, Sheikh Abdul Qadir Jeelani. On this occasion a large procession takes with it garlands, which, in Lahore, are then spread over the grave of the Saint, Ali bin Usman Hajveri, commonly known as Data Ganj Bakhsh - the bestower of treasures.



Eid congregation in Badshahi Mosque

In Punjab, especially with Sunnies, it is common to celebrate the eleventh night of each lunar month when religious gatherings are held while kheer - sweet rice cooked in milk - is distributed

amongst the neighbours and residents of that particular quarter.

The custom of celebrating **Aakhri Chahaar Shamba** on the last Wednesday in Safar, the second month of Hijra year, is also very popular with the Muslims of Punjab. It commemorates the day when the Prophet (peace and blessings be on him) bathed in the morning after regaining his health. The Muslims of Punjab, including women and children, come out of their houses after the early morning - fajr - prayers and have their walk in the open spaces. They cook special dishes and distribute them among the neighbours and the needy. They also offer extra prayers at night.

b. Customs of Everyday Life

The everyday life in Punjab is governed by particular customs right from the birth of a child to the death of an old person. This is still true about the people living in the rural areas as town-dwellers have changed under the western influence or after getting better educated and having wider exposure to means of communication.

The **customs on birth** of an offspring and his childhood are mainly the same in Muslims, Hindus and Sikhs but they do differ in details under the influence of the religion of a particular family. In the villages the girl moves to the house of her parents during the final stages of her first conception. The process of delivery is undertaken in the house by a Daee - a midwife - of the same village or brought from the nearby village. In cities, however, she is generally taken to a maternity clinic or hospital for this purpose.

In villages, at the time of delivery of a child, a few close female-relatives are especially called to stay by the mother. These could be the sisters of her father or her married sisters. After the delivery, the Daee is given some gurr - a lump of raw sugar prepared locally - a dopatta - the piece of cloth worn on the head - and a few rupees in cash. The mother stays at the house of her parents for forty-five days, after which she takes a bath of chhilla. It is only after this that she is taken to the house of her husband. During all this period the Daee pays regular visits to the mother of the child and in addition to pressing her limbs to soothe her body, she also gives her a massage with oil. When she gives birth to her child in a hospital in case of the city, such customs naturally get bypassed. Here the mother stays for a day or two, depending on the seriousness of individual case, and then is taken back to home.

After the birth azaan - Muslims' call for obligatory prayers - is said into the ears of the child. In villages it is invariably the duty of the maulvi of the local mosque while in cities, where the society is not so much well-knit, any one better versed with religion fulfils this obligation.

The child is also given gurrhti or ghutti, first liquid food, by some male or female adult. However, much care is taken in the selection of that person, as it is believed that such a person will have great influence on the personality and character of the child throughout his life.

In case of the issue being male, joyous celebrations may be arranged. The neighbours and relatives, who come to congratulate, are entertained to gurr or laddu, a particular type of sweet meat. This is called to 'sweeten the mouth' or 'moonh meettha karana'. Gurr or laddus are distributed among the houses in the village and even sent to relatives in other villages announcing the new arrival. The birth of a girl-child is not taken well especially in rural culture. On the birth of a male-child, some faqir - a sort of mendicant - or a maachhi of the village ties fresh leaves of sirin (albizzia lebbek) at the door of the house. It in itself announces that a boy has been born in this house and the entry would remain restricted for forty-five days.

For the delivery of the first child when the girl is staying with her parents, her in-laws visit her. On this occasion they bring jamman to her family, which includes set of clothes for the mother and the child, panjeeri - a type of elixiring sweet meat especially made for the occasion - for the mother, and a pair of clothing for the Daee. Finally, when the mother goes back to the house of her in-laws, her parents send with her sets of clothing for the family of her husband in addition to sending with her some toys for the new born.

It is a common custom that eunuch (khusray) parties perform dances on cheap tunes at the house where a boy is born. In return they receive, in cash or kind, vayls - money waved round or over the head of the child and given as votive offering.

Another time of celebrations after the birth of male child comes when, in Muslim homes, his khatna - circumcision - is performed. Almost always it is a naaee, who acts as surgeon for the young-ones of the Muslim villagers, may they be rich or poor. In towns and cities, however, the services of a qualified surgeon of a hospital are now commonly acquired for the purpose.

The rasm of khatna is done normally on the day when his head is shaven to take off the hair that the new-born brings with it. The custom is known as jhandd uterwaee. It is usually carried out on the eleventh, twenty-first or forty-first day of his birth. The naee - barber of the village - performs this ritual and is paid handsomely in addition to being given silver equal to the weight of the hair thus cut. If it is decided to have more hilarious programmes on this occasion, a day is fixed when friends and relatives gather at the house. Those in a village, who can afford, prefer to celebrate the occasion by calling the nautchnies - dancing girls - usually from the towns. All those present in the celebrations give vayls in addition to agreed amount being paid by the house of the child. These celebrations could also be the occasion of the aqiqua - slaughtering of certain number of animals - for the child in a Muslim house.

In rural areas there is also the custom of baal mangwa. It may also be called betrothal of the child (baal). A woman may take into her lap a girl-child of a relative and announce that she would marry her son with the girl when they grow up. If the women of the house of the girl agree then the occasion is celebrated by distributing gurr or sweet meats.

In Punjab the first, or the eldest, child is known as that of palautthi and the last or the youngest as the paitt karrhorri.

The institution of marriage is taken as a very important domain of life in Punjab. This is not only a social contract between just two individuals but is also taken as bringing together two families or even two clans. In view of its importance and the cultural impact, marriages are not kept secret and are made public with a number of customs and rituals taking place before and after the actual event.

In the Punjabi society the right to arrange matches is thought to be the prerogative of the parents or other elders in the family. Neither the boy nor the girl can object to their decision and even if the match is not compatible, which may happen in many cases, both of them have to bow before their elders. Any resentment by either of the two is taken as an act of gross disobedience, not worthy of forgiveness by the society. However, with the spread of education, the particular trend is also on the waning. Even now the marriage by choosing the partner directly, with or without the consent of elders, is not an act which would be compromised with by the society easily. In match making, among many other factors, also count the bradari (clan), zaat (caste), mother tongue and the particular sect of the religion followed by the concerned families.

In selection of a match, the elders take the assistance of the village kammees, generally maachhi, marasi or naaee while additionally help of a pir in case of Muslims and a prohet in case of Hindus may generally be sought. On reaching a particular selection, it is usually the family of the boy that approaches the house of the girl to ask for her hand from her parents. Once the formal consent is got, the custom of mangni - betrothal - is arranged. It depends on the means and status of the families that such an engagement as be solemnised with all the simplicity or accompany pomp and show of the ceremonies. Usually the family of the boy first visits the family of the girl where they give her the engagement ring with some cash. On this occasion the girl puts on new clothes and sits with the members of the family of her future-in-laws. Similarly, then the family of the girl visits that of the boy when they give him engagement ring and some cash. After these ceremonies the boy and girl become 'mang' of each other. Once she becomes his mang, he is taken as honour-bound to marry her and not let her marry anywhere else. Any deviation from the agreement, especially from the side of

the girl, brings destruction with it and may result in bloody feuds.

The custom of fixing a date for the marriage ceremony is called ganddh pona - to tie a knot. The family of the groom goes to the house of the bridegroom for the purpose. When they return, they are usually given gurr, batashey (a kind of small sugar cake) or chhoharay (dried dates). The Punjabi Hindu usually gives sweet meat on this occasion.

The institution of naaee is very important in village life in the jobs and ceremonies connected with marriage. While nain, his spouse, plays an important role in matchmaking for marriages, he is the one who is usually entrusted with delivering invitations to friends and relatives, though this service could also be undertaken by some other kammee of the village. For the purpose he goes with a ganddh, or knot, on a cotton thread denoting also the frail nature of the proposed relationship. Though the act has continued to be known as ganddh yet it has become symbolic and the naaee would now visit the family with just a little piece of cotton thread.

Invariably in all the cases when a kammi delivers the invitation, ganddh, he is rewarded with some cash. The married sisters of the couples and sisters of their fathers (phuphiaN) also give the kammi, additionally, a khes, locally woven cotton blanket.

The ceremonies start seven days before the date of the marriage. The typical lok geet, folksongs, are started singing nightly for which purpose the female relatives and friends are invited to participate. Some kammee female, usually nain or marasan, carries this invitation, which is called saddha - literally call or invitation. The young girls sit together and sing songs in the accompaniment of the rhythm of dholki - a small drum-like instrument beaten on both sides with hands. Usually the elderly women also gather and sing ghhorri - songs pertaining to his riding the horse - especially in the house of the boy, and the songs of suhaag - auspicious conjugal state. The participating women are usually given gurr or batashay.

In cities although it is common to start these celebrations like their counterparts in villages yet there could hardly be any person left now, who might be knowing those songs, ghhorri and suhaag. Their places have, however, been taken time film songs.

In each of the houses of the bride and the groom the ceremony of maayuN is undertaken seven, five or three days before the date of marriage. The ceremony of maayuN is attended by the females of the house as also from the village. On this occasion the family of the boy also visits the house of the girl with bidh consisting of assortment of items weighing eleven or twenty-one seers or one and a quarter maunds. The bidh usually contains rice, sugar, almonds, coconut, batashay, chhohray, mehndi (henna) etc. In modern time toffees etc. have also become a part of the bidh.

One day before the marriage, the relatives of the boy and the girl gather at their respective houses and stay till the ceremonies are over. This gathering is called mayl.

On this day, a day before the baraat (marriage procession) the customs of varr and sanbhaal are also followed. The house of the boy delivers in the houses of the village some meat and flour or wheat as varr while in the house of the girl are cooked rice and delivered to the villagers, which is called sambhaal.

The custom of mehndi, henna, is also performed one day before the marriage. On the night before the marriage, henna is applied to both the boy and the girl. The boy, with his friends and some relatives, takes henna in a baked-clay haandi to the house of the girl. All those in the procession carry lighted mash'als, now invariably replaced by candlesticks, and sing and dance on the way. Mehdi is applied on the palms of the boy and the girl while mustard oil with a couple of fingers is touched on the scalps of both. The relatives at this time also give some cash as vayls, and sing and dance with the accompaniment of dhol - double-sided drum of considerable size - and other musical instruments. The family of the girl offers dinner to all the guests.

The custom of mehndi has turned to become rather more colourful and hilarious these days. The young children, boys and girls, specially turn up for the occasion in their best clothing which is

sparkling with embroidery and colours. They carry lit candlesticks in plates put on their upward palms. The modern film and pop songs on hi-fi stereo are played on loud pitch, in place of the traditional songs sung by those present there. The boys and girls dance to these tunes in the most hilarious way.

When the girl is made to sit in maayuN and custom of mehndi is being performed in the bride's house, the nain puts some mustard oil in a utensil and takes it before every guest, who puts some coins in it.

On the morning of the marriage day, the custom of gharroli is performed. The wife of the boy's brother takes an earthen pitcher, well decorated with colourful cotton strings, goes to the village well in the procession of other women. The process is led by a dholi - the one who beats at the dhol. With the introduction of the running tab water, the custom has changed, at some places, to the extent of filling the pitcher from the tab.

After bringing the water, each of the couple, at his/her respective place, is made to sit on a low stool and applied ubtan - an admixture of haldi (turmeric), kachoor (a medicinal plant) and mustard oil. This is called kharey charrhana. On this occasion their mamuN (mother's brother) gives some cash to them. This is called khara lohna. Some traditional songs in consonance with the occasion are also sung during this ceremony.

Before leaving in the marriage procession for the house of the girl, the groom puts up his new and best clothing. The ceremony of sehra bandi - putting on the garlands over the face - is performed. The sehra is usually tied round his head by his sister while his brother's wife applies some black antimony to his eyes. He gives some money in cash to both of them. He is then made to sit on a chair or cot when the relatives and guests from the village hand him over some money in cash, called salaami.

The guests coming to attend the occasion also bring some clothes, sugar and rice - put together called neundra. As the salaami and neundra are returnable on any such future occasion, a complete record is kept, now preferably on a notebook.

After the salaami when the groom is ready to leave in the baraat - marriage procession - all the women throw some coins over his head, which act is called vaarna or sarvaarna, literally sacrificing. It is further repeated by the family of the groom when the procession starts from his house, or reaches the house of the bride. The coins thus thrown, called soat, are collected by children and other people gathered there to have a look of the baraat.

When the procession is ready to leave, the groom rides a ghorri - a mare - his sisters hold the rein - called vaag phharraee - and free him to go only after he has paid some cash to them. They sing the traditional songs for the occasion like 'desaN da raaja mere baabal da piyara, Veer mera ghorri charriya' - the king of lands, the dear one of my father, my brother is riding the horse. It was a common scene for the groom to accompany the procession riding a horse but with the advancement in means of transportation a motor car is now used in its place. However, the songs of ghorri are still in vogue while occasionally, to undertake the ceremony, horse is also rode for that specific period.

With the baraat is carried, in one or more trunks, some clothes, jewellery and items of make up, as also some bidh - collectively called vari - for the bride. This material is usually carried by the naaee and is displayed by him on reaching the house of the girl. He is paid as laag some money for the job done. Now a days it is also a common practice that some ladies with the baraat help him in displaying the items of vari.

As the baraat enters the premises of the girl, her sisters put a chunni - girls' head sheet - between him and the house. It is called chunni tananaN. They remove the chunni to give him access after he gives them some cash.

The foremost thing on the reaching of the baraat is to solemnise the marriage by holding nikah in the Muslim families - or the circles round burning fire in Hindus, as the case may be. It is not

thought advisable to have feast of dinner (or lunch according to the time of the baraat) before nikah ceremony, which is performed in the presence of two 'gawah' - witnesses - and 'vakil' - agent. As the bride is usually in the ladies' quarters at that time, a gawah and vakil approach her to get her consent for the nikah with the particular boy. The khutba, sermon in Arabic, is then read out and nikah registered with the representative of the local government. After the khutba, dua - supplications - are offered. The nikah, the khutba and the dua are usually presided over by the maulvi - priest - of the local mosque. All present on the occasion shower congratulations - mubarakbadi - on the newly wedded couple and their parents when chhoharay - dried dates - are distributed among them.

After the meals, they also follow some minor customs like doodh pilaee (making the groom to drink milk), payr painkhara (his sisters-in-law tie his knee), shisha dikhaee (putting a mirror before the couple) etc.

Then there is rukhsti - departure - of the bride with the returning baraat. On this occasion the Muslims send her off under the shadow of a copy of the Holy Quran. At this time the custom of paani vaarna - sacrificing the water - is also followed. A nain, or some other mature female attendant, accompanies the newly wed girl to the house of her in-laws.

When the bride reaches the house of her in-laws, her mother-in-law makes her show her face called munh dikhaaee. After this, the ladies of the village and other female relatives come to have a glimpse of the bride. Another rasm of goat kanaala is carried out, when all the female members of the house of the groom gather and have meals with the bride, denoting that she has been accepted into the family - tabbar.

The next day, in the Muslim families, a feast of food is arranged by the house of the groom. All the cooking is done locally when the naaee acts as cook while carpenter (tarkhaan) arranges wood for fire, the potter (kum'haar) is responsible for the arrangement of utensils and the water-carrier (behishti) for the water. Now with the change in the living style especially after migration of many to the cities and town, such a feast is held either in an hotel or some shaadi (marriage) Hall set up for the purpose.

On that very day the bride and the groom go to the house of the bride. The parents of the groom visit them after two or three days with bhaaji consisting of sweet meats weighing either twenty-one seers or one and a quarter maunds. Half of the bhaaji is kept by the bride's house for distribution amongst their relatives and villagers while the other half is sent back with the couple and the parents of the groom on their return. The return of the bride is called as maklaava.

There are also some customs, which are followed when the bride comes to the house of her in-laws for the second time.

There used to be a common practice in Punjab of the marriage of vattaa sattaa - wedding in exchange. In this way a girl was married in another family in return for their marrying a girl in the former's family. Usually the brother of a girl was married to the sister of her husband. Such a practice is on the decline by the day because of the spread of formal education in the cities and villages of the region.

Men of Punjab prefer to marry one wife at a time, any deviation from this rule is an exception. However, in the Southern and Southwestern Punjab the elite of the landholders, zamindars, consider it their privilege and take it as a symbol of greatness to have more than one wife at a time.

Punjab is badly infested with the beraadari (groups of relatives) and caste system, which probably is the legacy of the Hindu culture, where there is a clear division of the society in four main groups. In the Punjabi society it is still looked down upon entering any sort of marriage contract outside of ones own caste. This trend though is on the decline yet it may take a long time before it could be obliterated completely. The beraadari system has, however, crept in very strongly into the field of politics and more often than not, the votes are cast following the castes and not the merit of a candidate.

C. Folklore

The region of Punjab is very rich in folklore. While this heritage takes its indigenous roots going back to some five thousand years into its pre-history, its present form certainly smacks of foreign influence brought about by the scores of invaders. During all this period, there would have been many such traditions, which were lost on the way while many more others would have come down to take their place. The folklore of Punjab, which include songs, music, dances and tales, has a special flavour of its rich culture and portrays its people's ambitions, frustrations, feelings of patriotism and success, culture and traditions, religion and politics, natural milieu, everyday life, tales of love, hatred, conquests etc. etc.

a. Folktales:

In Punjab it was a common practice for the mother to narrate him tales (usually called qissay kahaniaN) which not only helped groom his behaviour but also made him familiar with his environment and the general cultural set-up. The mother thus was perhaps the primary story-teller, dastaango. The language of such tales used to be very simple and the characters and happenings taken from everyday life. The child then repeated the same stories before his brothers and sisters as also shared them with his friends, and sakkhies, female friends of females, if she was a daughter. In this way a foundation was laid to train the offshoot to express his feelings and place himself comfortably in the society. Additionally, they also helped develop the mental faculties of a child, who learnt about the feelings of love and hate, the former for good and the latter for bad things in society. In this category the story of the chirri tey kaN (crow and sparrow), ghuggi tey jaat (a kind of dove and the village farming man, also a tribe - the famous tale with repetition of lakk tunuN tunuN) and sher tey lumarr (the lion and the he-fox) probably used to be amongst the ones adored most.

A Folktale reciter with audience in Hazuri Bagh, Lahore

The type of qissay kahaniaN narrated to the children changed with their advancing in age. While the boys got more interested in stories of adventures, the girls preferred those of princes and princesses mostly revolving around supernatural or magical happenings and atmosphere.

The tales popular among the adult population of Punjab included not only those which strictly fall into the category of true folk origin, whose authorship is not assigned to any individual, but also those classical renderings of stories of love and bravery by some great indigenous authors. Punjabi language is very rich even in this latter type of literature, which can be placed with the high classics of the world produced anywhere over our globe. It is said that the first folk tale of Punjab is Punj Tantra, which might go back to the period of the Aryans in the region. The oldest book of folk tale, though talismanic in nature, is Vidhakha, whose author's name was Rashi Ganadhia,ay. The scholars opine that it was written in Peshachi script in vogue during those days. It was rendered into Sanskrit as Katha Sarata Sagara. It is also believed that the collection of Arabic tales, Kalilah va Dimnah is actually based on the Punjabi tales of Punj Tantra. It is also said that many of the tales of the Arabic collection of Alif Laila tu Laila, one thousand one nights, from the Punjabi Katha Sarata Sagara.

Some of the most popular among the Punjabi folk tales contain the love-themes popular in the region and have been rendered in verse by more than one local poet. These include the famous romantic tales of Puran Bhagat, Heer Ranjha, Sehti Murad, Mirza SahibaaN, Raja Rasalo, Sohni Maheinwaal, Baalo Maahiya etc. It is interesting to note that most of these tales are placed in the central Punjab having a locale around the Chenab.

Amongst the most popular tales the **Qissa Puran Bhagat** is perhaps the only one, which carries a Hindu theme and background. It tells of a prince, who fights the devilish forces for twenty-four years, remaining steadfast throughout and attaining spiritual fulfilment in the end.

Qissa Sohni MaheiNwaal, which is also rendered in Sindhi with a little variation of the locale, is another very popular folk tale of the land of Punjab. Here in Punjab it is set in Gujrat, which then was by the banks of the Chenab. It tells of the heights of love touched by the couple in the face of odds only to be drowned together in the Chenab when it was furiously in spate.

The most popular and perhaps widely read, sung and rendered most frequently in gatherings is the tale of **Heer Ranjha.** It is also a love story, this time set in the town of Takht Hazara in district Sargodha, on the right bank of the river Chenab. It tells of the story of Dheedo, commonly known by his sub-caste Ranjha. He was a darling son of a Chaudhry, who became the target of his brothers and sisters-in-law after the death of his father. He leaves the house and wanders around when he meets Heer, a beautiful girl from the Siyal tribe of Jhang. Then follows a constant struggle to get his loved one, who is equally responsive to his sentiments. In the end Heer is poisoned by his family and Ranjha dies of heartbreak.

Waris Shah

It is perhaps also the oldest of the Punjabi tales and has been rendered into words by a number of local poets since earliest writing by Hari Dass, sometime during the period of the Mughal Emperor Babar (1556 - 1605). By far the most famous and accomplished is the version which was given words by an acknowledged poet of Punjabi, Waris Shah, metaphorically called the Shakespeare and Saadi of Punjab. He was born in Jandiala Sher Khan, in Sheikhupura district during the year 1722. He completed its writing some time during the year 1766, probably while in a mosque at Qabula now in district Sahiwal.

Another popular folk tale of Punjab is **Mirza SahibaaN,** which is also a love-story woven in the background of the rural greens of the Jhang district. It has also been written by various poets but the mostly adored piece was penned down by Hafiz Barkhurdaar.

Doorway to hujra (cell) of Waris Shash in Malika Hans

Still another very popular tale in Punjabi is that of Saiful Maluk, which was written by Mian Muhammad Bakhsh. Born in 1824 in Kharri Sharif, Western Kashmir now known as Azad Kashmir, became perhaps one of the most celebrated poets of Punjab after rendering in love-tale in to Punjabi. Like other Punjabi Daastans (tales) Saiful Maluk also has a very special way of singing, though called reading as a mark of respect. It has its own rhythm, rhyme and tune, which would mesmerise even those who were not able to follow its meanings. Although this tale is set in a mythical background yet it very forcefully encompasses the universal realities of life the narration of which keeps the listener glued to its charms.

Mian Muhammad Bukhsh

b. Folksongs:

There may not be many regions that could compete with Punjab in its variety of folk songs. Each of these geets has a particular timing, season or occasion for its rendering, which spread over a vast canvas ranging from everyday life to special celebrations at the time of birth, death, harvest etc. They also depict different moods of love, romance, dejection, pain, pleasure or indulgence.

The lokgeet or folksongs of Punjab are simple compositions of words from the daily life while each has its own rhythmic pattern, which betrays of its individuality. The sweetness of their melodies also lies in the diversity of accents in different parts of Punjab. Although no particular division on the basis of regions in Punjab could be made in this respect yet some scholars opine that their different genres are popular differently in each part. While the northern part of Punjab may be called the land of maahiya, the central is more famous for geets telling a tale and the southern part could be known for kaafi and doha. They draw attention to the popularity of maahiya in the Pothohar region, where there are as many folk-tunes to sing it as there are the cultural districts. In the Wasti, or the central, Punjab the tales of Heer-Ranjha, Sohni-Mahinwal, Puran Baghat etc. are rendered with more enthusiasm. Similarly, in the southern Punjab kaafis of Khwaja Fareed are more favourite with the masses. It, however, does not in any way suggest their being limited to these areas only as each category is popular throughout the length and breadth of Punjab.

These lokgeets, in addition to being in modern Punjabi, are also sung in the regional dialects of Pothohari, Hindko and Seraiki. Except for the difference in their rendering in various dialects, they universally carry the same topics and sentiments. Some of the most popular types of the lokgeets of Punjab include lori, thaal, kikli, gidha, maahiya, boli, dhola, jhumar, chhalla, dohrra, sammi, ghorri, suhaag, sitthni, jhoke tappa, jugni, abeeti etc. etc.

e. Folk Dances:

The loknatch of Punjab have in them the particular character of the region and portray the vigour and aspirations of the Punjabis. The men enjoy most the bhangra - a very manly dance requiring great stamina and agility to portray the feelings of happiness, merriment and contentment. The important dances by women are the sammi, kikli, giddha, and luddi. Except for the sammi, which has a slow rhythm accompanied by a sad song because of its association with the tragic love legend of princess Sammi and Prince Dhola, all the other forms are charged with energy and fast rhythms. While most of these dances do not require any accompaniment of musical instruments, as they are performed at the rhythm of hands-clapping and finger-clicking. However, the Bhangra is fully enjoyed with the beat of the drum, dhole. In central Punjab lokgeets also accompany this dance.

The kikli is performed by teen-age girls in groups of two. The partners cross their arms, interlock their fingers, and, touching the toes of their feet, stretch backward and whirl. Some two-liners are also sung with it, the commonest being: 'kikli kaleer di, pagg meray veer di; dobpatta bharjaaee da, phittey munh jawaee da'. (kikli kaleer di, the turban belongs to my brother and the headgear to my sister-in-law, curse be on the son-in-law).

The giddha is danced in a circle, the participants keeping the rhythm by clapping their hands. Two women impulsively leave the circle, jump into the centre, and perform a hilarious mimetic dance enacting a boli (two-line song) and again join the circle to dance in a ring and allow another couple to take the centre. In the luddi, women click their fingers and clap their hands, moving in a circle by jumps and half-turns and accelerating their rhythm by stamping their feet.

Dancing in the Lahore Fort

d. Folk Music:

The Loksangeet, folk music, of Punjab is very simple in its rhythm and rendering. It portrays the social life of a Punjabi, which mostly goes with the sounds of gadda - bullock-cart, khuhh - Persian water-well, charkha - household mill to turn cotton in to yarn, and the hoofs of a horse galloping and trotting. It is as divergent in different parts as it is rich within a cultural district. Some times the same item is rendered with different music and has varied styles of singing, which enrich the overall tradition of folk music. In its nature, however, it is completely independent of instrumental music as the most of the genres are sung with the clapping of the hands and clicking of the fingers.

Amongst the musical instruments dholak is the most favourite of all. Its use is not only common but also persistent in all the songs rendered on special occasions like birth, betrothal and marriage. Especially at the time of the holding of the marriage ceremonies the sessions of dholak start many days before the actual date, when girls of the village - or mohallah - and relatives sit together and sing joyous songs for hours on end. On such occasions, in addition to beating on the both ends of the dholak with hands a girl sits with a metal object, mostly spoon, and strikes its wooden body to give a very rhythmic accompaniment to the thaap.

In rural Punjab the parties of professional singers are common sights. They walk around a village and with singing play on their instruments, which include one or more of the indigenous items like alghoza, ektara, dhir sarangi, shehnai etc. They are paid for their labour in cash but mostly kind. Now it is also not uncommon to see a harmonium hung around the neck being played by these parties.

Another of the most popular instruments is vanjhlee or bansuri - wooden flute. It is mostly played, and immensely enjoyed, by the lonesome herder of the cows or sheep. Its rendering is so melodious that even the listeners get spellbound, perhaps this is the reason that it plays an important role in weaving many of the love-legends, especially Heer Raanjha.

The loksangeet of Punjab would not be complete without the masculine rendering of a dhoal. It is not only an inseparable accompaniment of the state-announcer, walking through different villages, but also is enthusiastically played with the dances on all seasonal occasions, especially harvest. It also announces the arrival and progress of wresting-matches, kushtee or dangal, in an akhaarra - arena. It is also played at the kabadi matches.

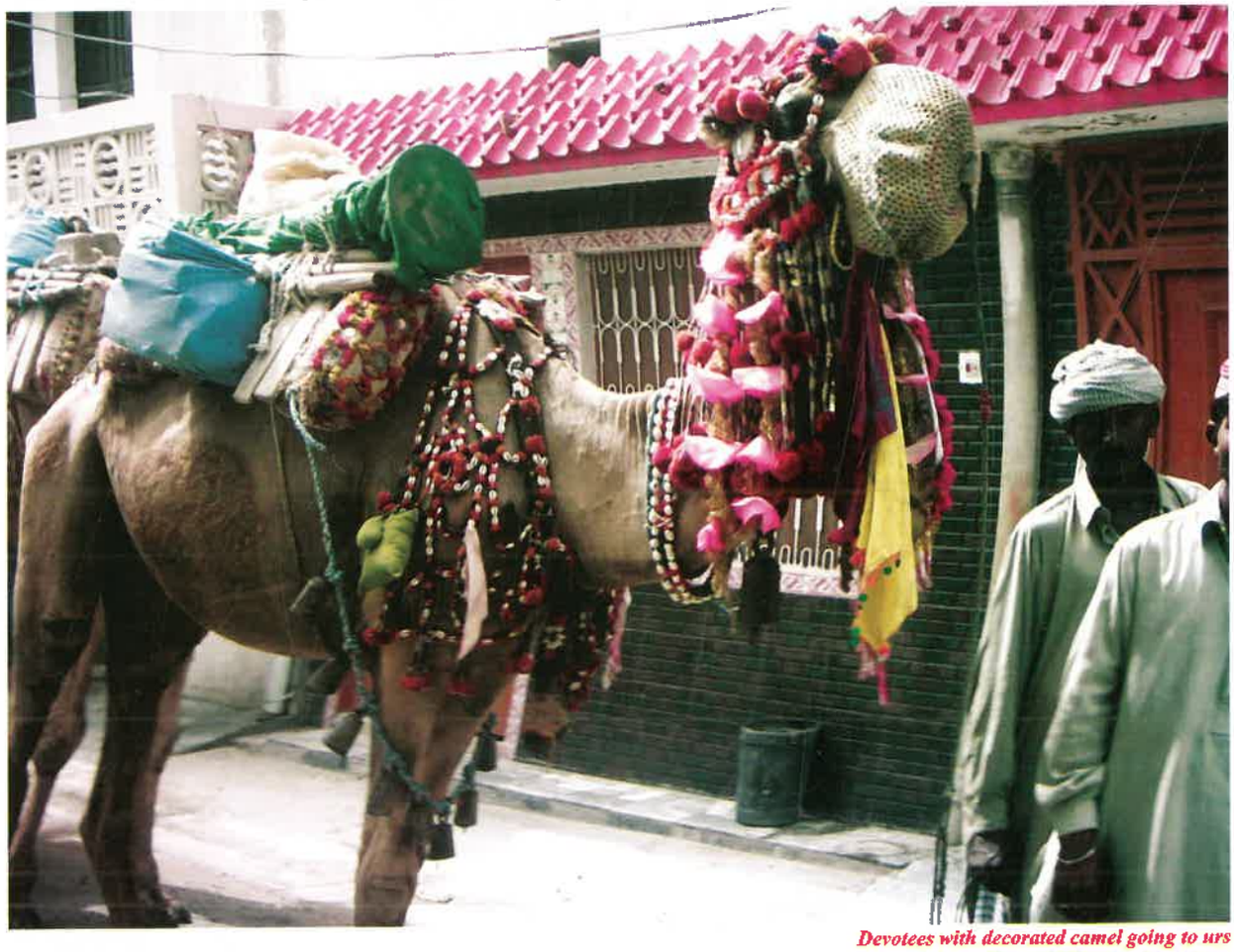
The sentimental attachment of the Punjabis with the tales of religious nature, romance and bravery makes them a sacred trust hence rendered with entire sobriety. These tales had always been sung in a particular rhythm and tune, without the accompaniment of any musical instruments. It may also be interesting to note that they are never called as 'sung' but 'read' - parrhna - because of the reverence attached to them. In the modern times, however, they are accompanied mostly by sober music when presented for radio or TV.

Manufacturing of music instruments in Shahi Mahallah, Lahore

Chimta - a large fork - is also quite popular musical instrument in some parts of Punjab. It is mostly used in accompaniment with singing especially while rendering boliaaN.

e. Fairs and Festivals

Traditionally, Punjab celebrated its fairs and festivals in consonance with the seasons and seasonal activities. However, the advent of Islam in this region was bound to cast its influence in due course of time. Now the culture of Punjab, especially that of Pakistani portion, derives its basis from the institution of Sufi saints. The Sufi saints spread Islam and preached and lived the Muslim way of life mingling with commoners. People observe festivities to commemorate these traditions. The fairs and festivals of Punjab reflect the entire gamut of its folk life and cultural traditions.



Devotees with decorated camel going to urs

The fairs and festivals of this land mainly fall in three categories consisting of i) religious and seasonal fairs and festivals, ii) devotional fairs or Urs with a recent addition of iii) industrial and commercial fairs. Religious fairs are held on special days of Islamic significance like Muharram, Eid Milad-un-Nabi, Eid-ul-Fithr, Eid-ul-Azha and Shab-e-Barat. The main activities on these special occasions are confined to congregational prayers and rituals. Melas, fairs, at some places are also held to mark these occasions.

The fairs held at the shrines of Sufi saints are called Urs. They generally mark the death anniversary of a particular saint. On these occasions devotees assemble in large numbers and pay homage to the memory of the saint. Soul-inspiring music is played and devotees dance in ecstasy. The music on these occasions is essentially folk and appealing. It forms a part of the folk music through mystic messages.

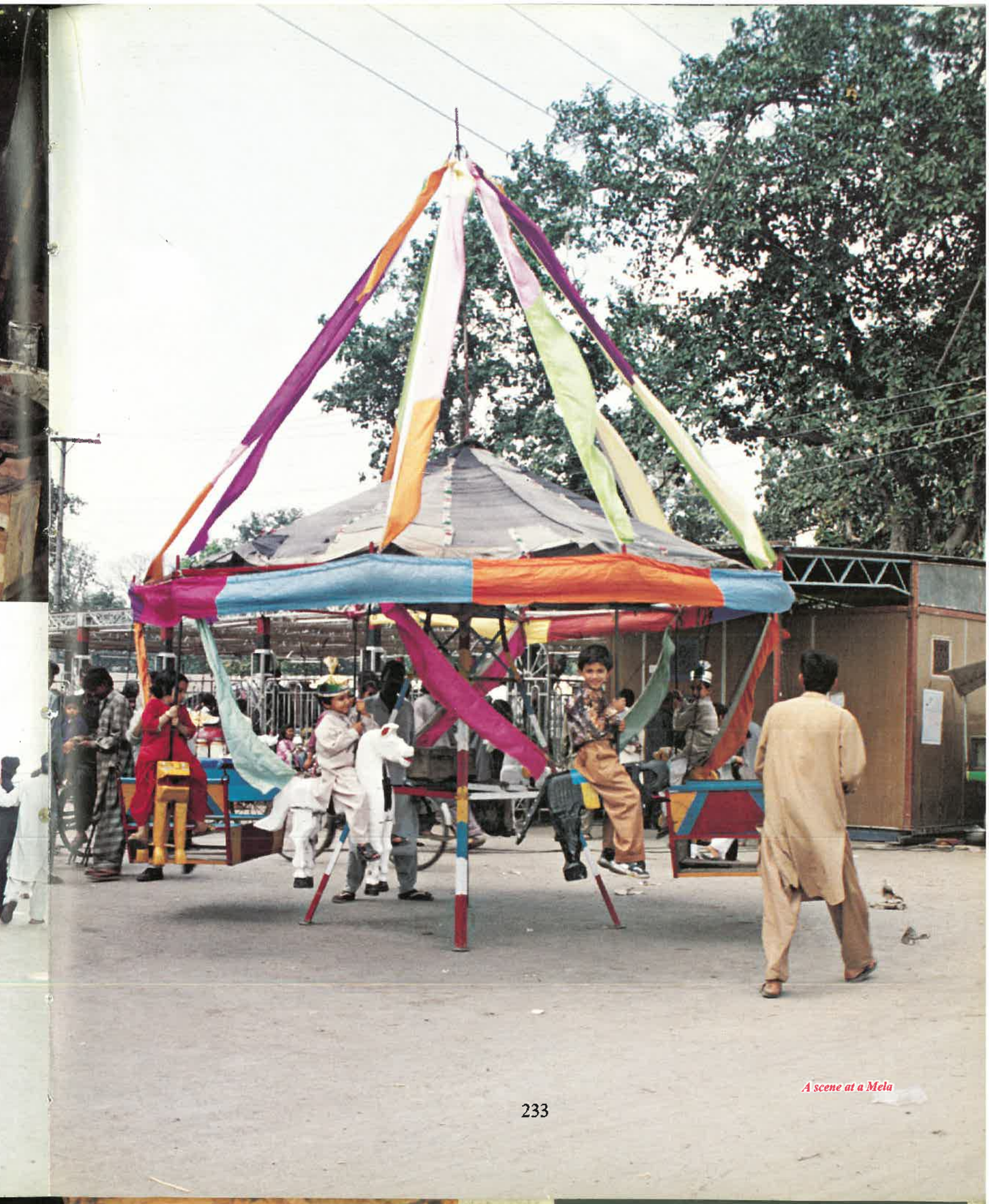
Devotees to an urs

Devotees going to attend urs

Small time vendor with musical merchandise at a fair

Circus at a Mela

Special eateries at a Mela



A scene at a Mela

Sky-rides at a Mela

A scene at Mela

Circus at a mela

Spring festival, flower show

The mausolea and tombs of saints are scattered over the whole of Punjab, where these Urs are celebrated annually. The most important among these, however, are: Urs of Data Ganj Bukhsh at Lahore, Urs of Hazrat Mian Mir at Lahore, Urs of Baba Farid Ganj Shakar at Pakpattan, Urs of Hazrat Bahaudin Zakria at Multan, Urs of Sakhi Sarwar Sultan at Dera Ghazi Khan, Urs of Shah Hussain at Lahore, Urs of Hazrat Bullehe Shah at Kasur, Urs of Hazrat Imam Bari (Bari Shah Latif) at Islamabad, Urs of Chanan Pir in Cholistan etc. Etc.

A large fair is organised at Jandiala Sher Khan in district Sheikhupura on the Mausoleum of Syed Waris Shah who is the most loved Sufi poet of Punjab due to his work known as Heer Ranjha. Similarly, the Urs of another great Sufi poet, much revered for his devotional kafis, is also celebrated at the tomb of Khwaja Farid at Mithan Kot.

Exhibitions and Annual Horse Shows in all districts and National Horse and Cattle Show at Lahore are held with the official patronage. National Horse and Cattle Show at Lahore is the biggest festival where sports, exhibitions, and livestock competitions are held. It not only encourages and patronises agricultural products and livestock through the exhibitions of agricultural products and cattle but is also a colourful documentary on the rich cultural heritage of the Province with its strong rural roots.

Preparing dor (string) for kite flying at Basant

Stray kites hung high at Basant festival

Dor preparing for Basant

Although an age-old tradition of Punjab, Basant has taken a new dimension in recent years as a cultural carnival of Lahore. Originally a festival celebrated in the region to welcome the heralding of spring and expressing joy over the plenty of wheat crop, it has also been, probably, misattached with parochial or religious incident. In its core it is a kite flying festivity when the yellow colour of the mustard fields dominate the whole life in Punjab.

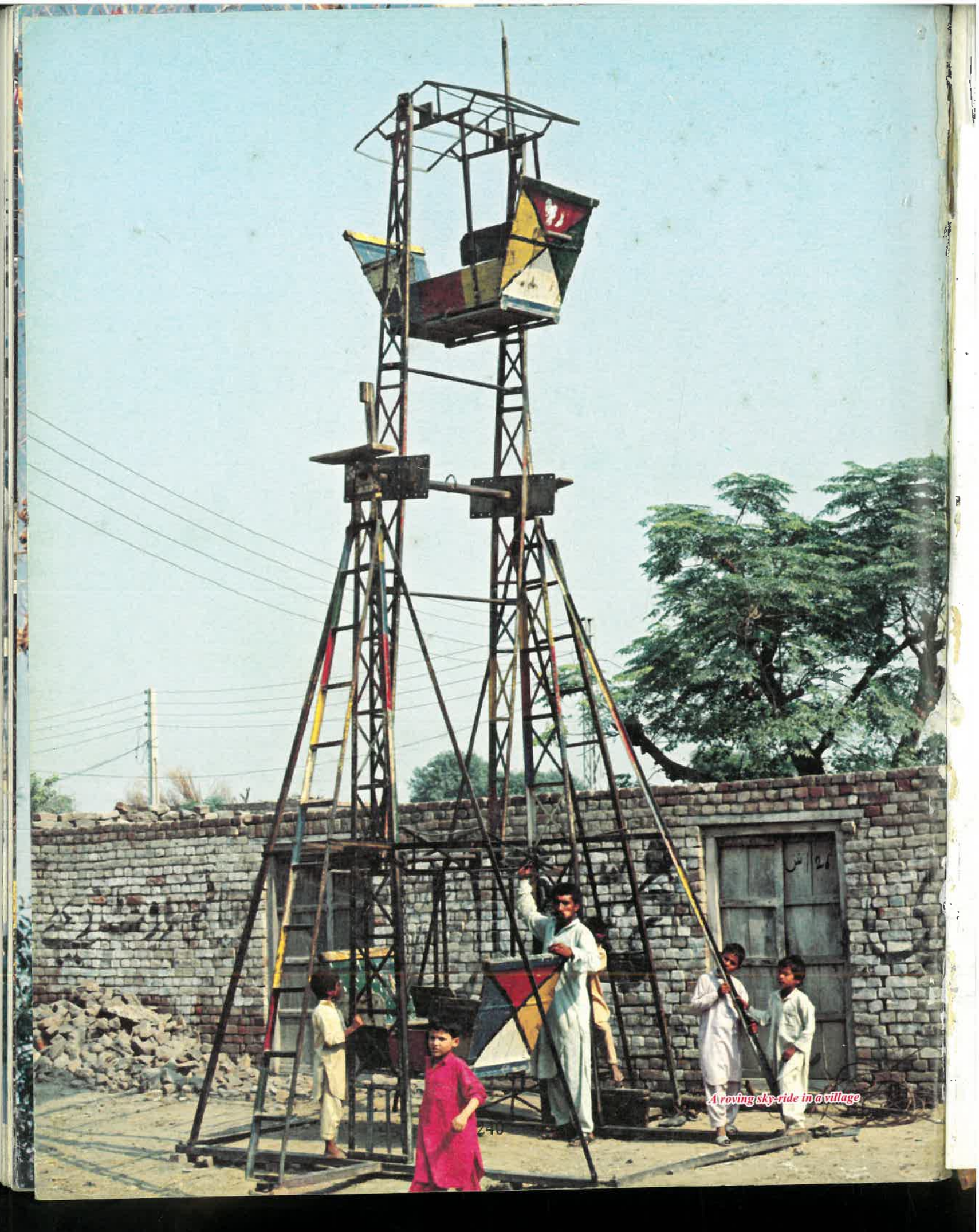
F. Sports and Pastimes:

The sports and pastimes of Punjab are varied and have come down the centuries of generation after generation. During this long span of time there might have been some which got lost on the way while others, relatively new, might have taken their places. Similarly, in the recent past many of the western sports and pastimes have also crept into the culture of Punjab as also that of Pakistan over a vaster canvas.

The sports as well as pastime differ with the status, age and sex of an individual. The elite of Punjab is fond of tent-pegging, horseracing and hunting of wild boar, deer or birds like waterfowl, quail, partridge etc. Some people also like to keep pet pigeons, quails or sparrows.

The girls of Punjab pass their time in sewing, embroidering, making of naaley or azaarband (strings with which trousers are tied) and handkerchief, making with straw chhikoo, chhaabey and changairein (items for keeping things, bread etc.) Such items, especially tokriaN - baskets - with tree-branches are also made by men, but mostly for the landlords or else for financial gain. The young boys, or occasionally also girls, may like to play bantay, dice. Teepu and kokla chhapaki - a type of hide-and-seek - are especially popular with girls.

In villages the pastimes of bullock-race, dog-race, camel- or horse-dance, fight between well-fed and trained cocks are also very common. Here some time touring theatres also visit a village where there are not only dancing girls and theatrical performances of different folktales. Occasionally a puppeteer group might also visit to give treat these rural folk.



A roving sky-ride in a village

About the Author:

Ihsan H. Nadiem, born at Sahiwal, got his higher education at the Government College, Lahore, and did his Master's in Geography from the Punjab University. He was trained as archaeologist on scholarship granted by the Government of Pakistan. Later, he also did specialised studies in Museology on French government fellowship. In architecture, he benefited from the scholarship of Sir Bernard M. Feilden, Director Emeritus, ICCROM (International Centre for Conservation, Rome), Italy.

He joined the Department of Archaeology, Pakistan and excavated at Banbhore, Swat, Moenjodaro and Tulamba. As a curator he held the charge of museums at Harappa, Umerkot, Moenjodaro, Lahore Fort and Taxila. He commanded the Regional Archaeological Offices at Peshawar and Quetta, and the Departmental Publications Branch, which he successfully reactivated after it had remained dormant for over 13 years.

In addition to raising Institute of Archaeological Training and Research, Pakistan, he also headed it for about 4 ½ years. He has served as Director in both Northern and Southern Circles of Archaeology, covering the whole of Pakistan. As a Professor in the University of Engineering and Technology, Lahore, he structured courses and taught Conservation of Architectural Heritage as full-fledged subject for Master's degree.

He is the author of ten books on Cultural Heritage of Pakistan: 1) **Moenjodaro** - Heritage of Mankind; 2) **Rohtas** - the Formidable Fort of Sher Shah; 3) **Lahore** - A Glorious Heritage; 4) **Historic Mosques of Lahore;** 5) **Makli** - the Necropolis at Thatta; 6) **Thar** - The Great Pakistani Desert, Land, History and People; 7) **Portrait of Sindh;** 8) **Built Heritage of Pakistan** - A compendium of architecture of Pakistan; 9) **Buddhist Gandhara** and 10) **Forts of Pakistan.** He has published over twenty Research Papers in different journals of international repute, exceeding 240 popular articles appearing in various national dailies and periodicals, and voluminous Excavation Reports from Rome. In addition, he edited Pakistan Archaeology volumes 10-22.

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Ghazni Street, Urdu Bazar, Lahore-Pakistan
Phone: 7230777 Fax: 092427231387
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e-mail: alfaisal_pk@hotmail.com

ISBN 969-503-434-9
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