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MADDE YAYIMLANDIKTAN
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مشکل است. روایات هندی بنای شهر لاهور را به «لوه» بسر راما نسبت می‌دهند. این مطالب بیانگر این است که لاهور در بین اواخر قرن اول یا اوایل قرن دوم میلادی تأسیس شده است. ولی نخستین بار ذکر صریح آن در تاریخ جنگهای سبکتگین و سلطان محمود غزنوی می‌آید. شهر لاهور شاهد جنگها و کشمکشهای زیادی بوده است. در دوران سلطنت سلطان مسعود غزنوی (۴۹۲ - ۵۰۸ ق) لاهور پایتخت سلسله غزنوی شد ولی در ۵۸۲ هجری شهاب الدین غوری آن را گرفت. در دوره سلطنت مغول در هند، آگرا، دهلی، و لاهور سه شهر مهم امپراطوری مغول بودند و در دوره آنان لاهور به اوج شکوه و جلال رسید و مدتی نیز پایتخت بود. مقبره جهانگیر و همسر مشهورش نور جهان در آنجا است. پس از سقوط امپراطوری مغول مهاجمین مختلف از جمله نادرشاه و احمد شاه تورانی به آنجا حمله کردند. لاهور صحنه مبارزات بین مسلمانان و سیکها گردید و در نتیجه به ویرانه‌ای مبدل شد. زنجیت سینگه (فرمانروای سیک) آنجا را پایتخت خود قرار داد. پس از دومین جنگ سیک در ۱۸۴۹ م لاهور جزو هند بریتانیا و کرسی ایالت پنجاب شد. با تقسیم شبه قاره هند در ۱۹۴۷ م لاهور کرسی ایالت پنجاب غربی پاکستان شد، که در ۱۹۵۰ ایالت پنجاب نام گرفت. در ۱۹۵۵ که پاکستان به دو قسمت تقسیم شد، لاهور پایتخت پاکستان غربی شد.

در قسمت کهن شهر لاهور یک کاخ عهد مغول و یک قلعه وجود دارد. قلعه لاهور دارای دروازه بزرگ معروف به دروازه فیل است که بالای آن دو بیت فارسی نوشته شده است. از بناهای جالب دیگر آن مسجد وزیر خان (بنا شده در ۱۰۴۳ هجری)، مقبره زنجیت سینگه، مسجد جامع اورنگ زیب و مسجد مروارید است. لاهور دارای باغهای فراوان است. بعد از تسلط امپراتوری بریتانیا بر شبه قاره، فرمانروایان انگلیسی بناهای زیادی را در شهر لاهور تأسیس کردند که تعدادی از آنها همچنان به جای مانده و مورد استفاده قرار دارند از جمله دادگاه عالی پنجاب، ساختمانهای دانشکده دولتی لاهور، دانشگاه پنجاب، موزه لاهور، دانشکده هنر، تالار مونتگومری، بازار تورتو، تالار مجلس ایالتی پنجاب و ایستگاه راه آهن لاهور و بسیاری از مراکز دولتی دیگر است. مسجد پادشاهی که اورنگ زیب در ۱۶۷۳ م ساخت و عقیده بر این بود که بزرگترین مسجد در دنیا است. در دوران سایر سلاطین مغول بناهای دیگری از جمله مسجد موتی (با مسجد مروارید) با مرمر سفید ساخته شد. بنای یادبود جهانگیر، باغ‌های شالیمار که در ۵ مایلی شرق لاهور به وسیله شاه جهان ایجاد گردید؛ مقبره شاعر و

ملکوت در اصطلاح، عالم ارواح و غیب و عالم معنی را گویند و بالجمله ملکوت عالم غیب و جبروت، عالم انوار، و لاهوت، عالم حق و عالم ملک لهم گویند. هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ = او اول و آخر و ظاهر و باطن هر چیز است و او بر همه چیز احاطه و دانایی دارد (حدید، ۳).

منابع: قرآن، ترجمه، توضیحات و واژه‌نامه، بهاءالدین خرمشاهی؛ المعجم المفهرس لالفاظ القرآن الکریم، فؤاد عبدالباقی؛ لسان العرب، ابن منظور؛ مجمع البحرین، فخرالدین طریحی؛ دیوان خاتانی؛ معارف و معارف، مصطفی دشتی؛ فرهنگ معارف اسلامی، سید جعفر سجادی؛ فرهنگ اصطلاحات فلسفی و کلامی، سید جعفر سجادی؛ کشف اصطلاحات الفنون، محمد علی تهاوی؛ دایرة المعارف فارسی، غلامحسین مصاعب. محمد حسن سعیدی

لاهور، شهر بزرگی در پاکستان در نزدیکی ساحل شرقی رود راوی. شهر لاهور در بخش شرقی پاکستان و در حدود ۲۵ کیلومتری مرز هند و در استان پنجاب و در حدود ۶۵۰ مایلی شمال غربی کراچی قرار گرفته است. لاهور پس از کراچی دومین شهر بزرگ پاکستان و از مراکز صنعت و تجارت است. لاهور در منطقه‌ای که برای کشاورزی حاصلخیز است قرار دارد. آب و هوا در این شهر در زمستانها معتدل است و تابستانهای بسیار گرم دارد. پوشش گیاهی این شهر به علت بارانهای موسمی و هوای گرم زیاد است و همیشه سبز می‌باشد. لاهور همچنین مهمترین مرکز فرهنگی پاکستان و بازار عمده محصولات کشاورزی منطقه از قبیل رنج گندم شکر و پنبه و نیز مرکز مهم بازرگانی و فرهنگی کشور و محل کارخانه‌هایی چون سیگار سازی لوازم زندگی قالی، پارچه، فلزات، شیشه گری، کفش، دارو، پلاستیک و کارهای لاستیکی و کائوچویی، رنگ و اتومبیل، و پایتخت سینمایی پاکستان و مرکز مخابرات و ارتباطات می‌باشد؛ زیرا چندین بزرگراه اصلی فرودگاه و راه آهن های فعال و مرکز تعمیرگاه‌های کشتی و کهن ترین و بالاترین مرکز آموزشی کشور است.

شهر لاهور به واسطه وجود بناهای پرشکوه تاریخی به جای مانده از امپراتوری مغول و ساخت ساختمانهای جدید با معماری نوین و متفاوت با گذشته کماکان هنوز مرکز فرهنگی و تاریخی کشور پاکستان محسوب می‌شود. دانشگاه پنجاب و کتابخانه ملی پنجاب با بیش از یکصد و بیست هزار جلد کتاب از بزرگترین کتابخانه‌های ملی در آسیا است. لاهور از بزرگترین و زیباترین شهرهای پاکستان امروز به شمار می‌رود. تعیین تاریخ دقیق تأسیس این شهر بسیار

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MADDE YAYIMLANDIKTAN
KURBAN SELBEN DOKÜMAN

02 Temmuz 2018

3 Where is the "greatest city in the East"?

The Mughal city of Lahore in European travel accounts (1556-1648)

Mehreen Chida-Razvi

Lahor (120031)

To the Mughals, Lahore, the capital of the Punjab province in modern Pakistan, was the 'City of Gardens', the *Dar al-Sultanate* (Sultan's Gate) and one of the premier cities of their empire alongside Delhi and Agra; the many Europeans who visited the Mughal realm during the sixteenth and seventeenth centuries considered it one of the greatest cities of the East, and one of the oldest and fairest in al-Hind. Father Antonio Monserrate, for example, a member of the first Jesuit Mission to the Mughal Court, described Lahore as "second to none, either in Asia or Europe, with regard to size, population and wealth",¹ while the Englishman William Finch described it as one of the greatest cities in the East.² These statements are not out of place when one considers the importance of the Mughal city of Lahore as an imperial capital, provincial capital, centre of trade and learning, place of pilgrimage and as a site of continuous great architectural patronage and urban development in the sixteenth and seventeenth centuries. Were these facts known, however, by individuals who had not physically seen the city or visited the Mughal empire, but instead were merely reading about it in written accounts? Once the Mughal empire was established in 1526 there was a burst of European exploration in South Asia, one result of which was great curiosity about this newly-founded Muslim court and its fabled wealth. How, then, did European visitors to great Mughal cities transmit the importance of these urban centres to Europe?

This question was initially posed during research into how Europeans wrote about or commented upon the architecture and urban development of the cities of Lahore, Delhi and Agra during the reigns of the Mughal *Padshahs* (Emperors) Nuruddin Muhammad Jahangir (r.1605-27) and Shah Jahan (r.1628-58).³ The comparison of these cities' descriptions was undertaken as Delhi, Agra and Lahore simultaneously served as the imperial capitals of the Mughal Empire between 1556 and 1648.⁴ While the Mughal court was peripatetic and moved with the person of the Emperor, thereby establishing the government wherever he was, it was these three cities which were designated as the stationary palatial and administrative centres of the vast realm and each contained a *Qila* (a Fort-Palace) which stood as the site of and monument to the pomp, wealth and life of the Mughal court. As the imperial capital cities of the Mughals, Agra, Delhi and Lahore enjoyed a level of architectural and artistic patronage

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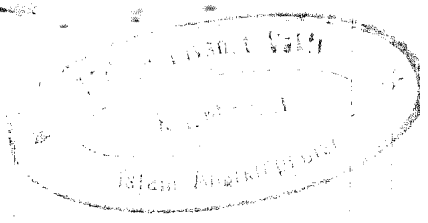
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A HISTORY
OF THE
REIGNING FAMILY OF LAHORE,
WITH SOME ACCOUNT OF
THE JUMMOO RAJAHS,
THE SEIK SOLDIERS AND THEIR SIRDARS;

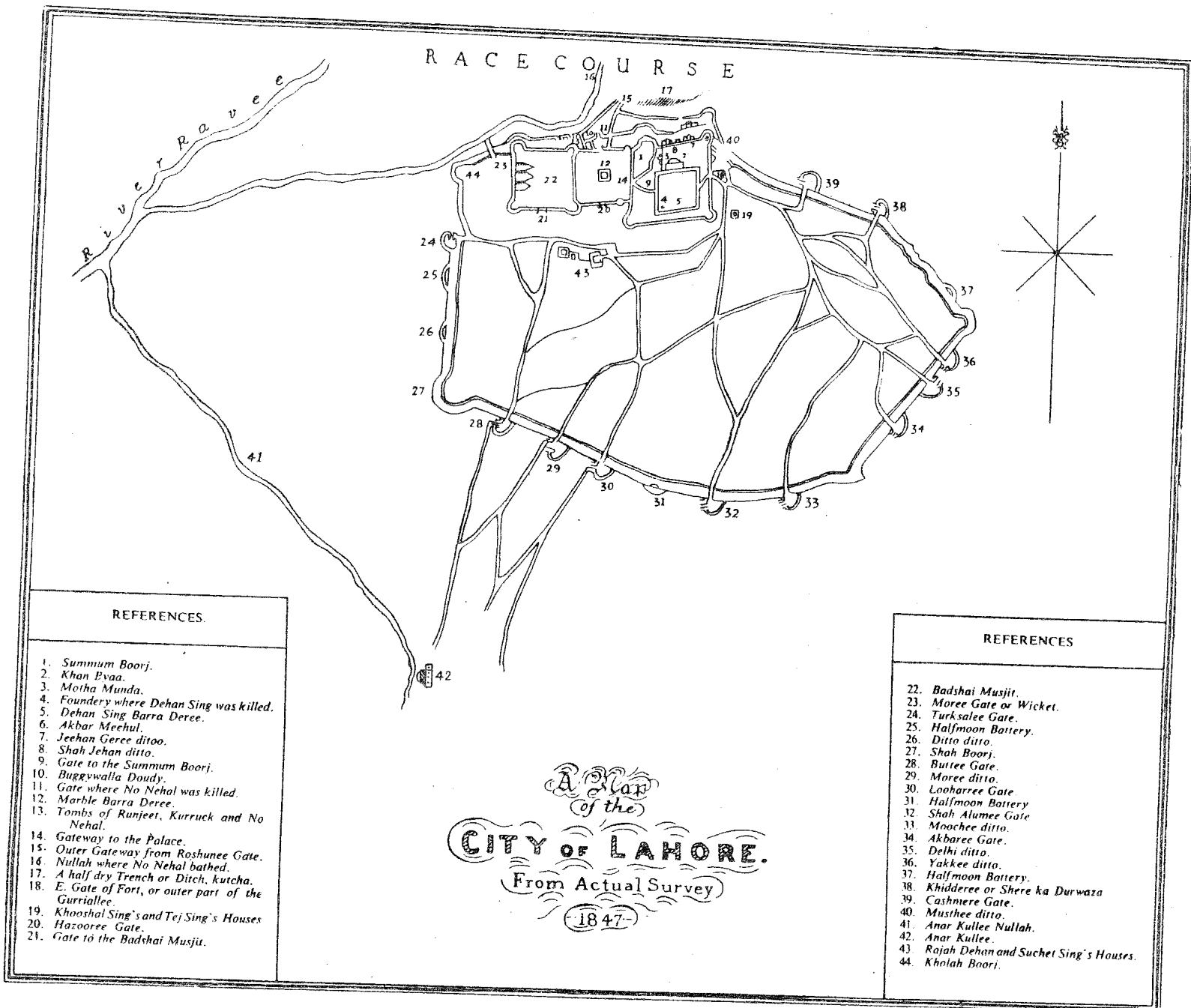
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Lahor (1847 set in plan)

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JAMSHED ROAD 3 KARACHI 5
PAKISTAN.

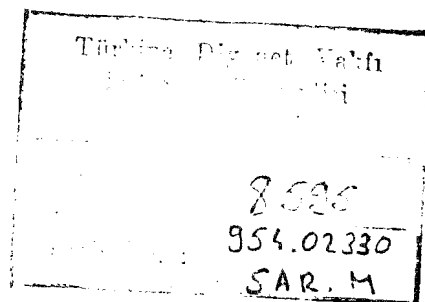


MUGHAL ECONOMY :

Organization and Working

Lahor 212-213

Jagadish Narayan Sarkar



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India

Agra was "without walls". Suburbs at Shahjahanabad grew round some foci—camp-sites of a great *mansabdar* (e.g., Jaisingpura) or a sacral site (e.g., Nizamuddin) or houses gardens of nobles (also in Agra) on river banks. Surat city, close to the fort, was also unwalled and proved to be a rich and defenceless prize to Shivaji during his first attack (1664). Subsequently, Aurangzeb had it walled round but this proved no deterrant to the intrepid Maratha (1670).

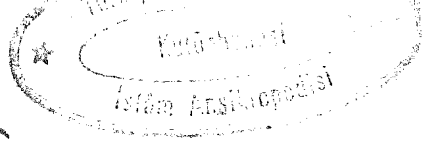
The European Companies' settlements in the 16th and 17th centuries, originally for purposes of trade and later fortified, formed a class of urban centres separate from the other towns. Again, the respective settlements of the different nationalities of Europe, the Portuguese, the English, the Dutch and the French, etc., had their peculiar characteristics. Further the three Presidency towns of the English Company, Madras, Bombay and Calcutta were also unique in their character and formed a class apart.⁹

Population of Towns :

In medieval Europe a town with a population of 20,000 was considered to be a big one. About 1600 only about three cities (e.g., Constantinople, London and Paris) had more than 200,000 population and nine with more than 100,000. By contrast the towns in medieval India, judged by numbers and size alone, if not by anything else, must have been quite impressive. If early in the 15th century Nikitin found "the land (i.e., Deccan) overstocked with people", Conti estimated the population of Vijaynagar city to have been 90,000 within a circumference of 60 miles, while Cambay and Calicut, respectively, had a circumference of 12 and 8 miles. In early 16th century Gaur (i.e., Lakhnauti or Lakhnavati) is said to have 40,000 homes. The Mughal Empire under Akbar was stated by Nizamuddin Ahmed to contain 120 big cities and 3,200 *qasbas* (townships), each an agglomerate of 100-1,000 villages. The queen of all cities in medieval India was Agra of Akbar. Though according to some contemporary European travellers both Agra and Lahore may be bracketed together as the largest city in seventeenth-century India, it was Agra that deserved the title of being the most populous. Ralph Fitch (1589-91) found it to be 'a very great city...and very populous'. When the court was there its population was estimated at 500,000 by J. Xavier (1609) and at 6,60,000 by Manrique (1629-43, excluding strangers). Even

after the court shifted to Delhi (Shahjahanabad) by mid-17th century, Agra continued to be larger than it. Thevenot described it as 'a great Town', which could not have supplied more than 200,000 soldiers. Habib's interpretation that this meant (assuming a ratio of 1:4) a total population 800,000 seems to be over-liberal. Delhi, though not so large as Paris (500,000), then the largest city in Europe, was held by Bernier to be 'not generally less'. Thus Agra was larger than Paris from the point of view of population. Agra and Lahore appeared to Finch (1608-11) to be larger than London, which by c. 1700 grew to be the biggest city in 'one of the most urbanized' countries of Europe. He is supported by Terry (1616-19) and also by Monserrate (1581) who asserted Lahore to be "second to none either in Asia or in Europe". Coryat (1615) described Lahore to be larger than Agra, and "one of the largest cities of the whole universe", as exceeding Constantinople (400,000-700,000) "in greatness" (in size). The subsequent decline of Lahore may be traced in the accounts of Pelsaert and Tavernier. The size of Benares and Patna struck Finch with wonder. The population of Patna was estimated at two lakhs by Manrique (1631). Ahmadabad was described in the *Letters Received* (1613-15) and also by De Laet to be as big as London (100,000-200,000) with its suburbs. Surat appeared to William Finch (1608-11) to be "a citie of good quantitie, with many faire merchants houses there in". Its population was estimated in 1663 at one lakh by Fr. Manuel Godinho and in 1700 at two lakhs by Alexander Hamilton. Masulipatam was found by Fryer (1672) to contain a population of two lakhs.

To sum up, judged by figures of population and making allowance for exaggerations, if any, the proportion of urban developments in India and Europe, would be in India's favour. In Europe, about 1600, the population of only three (including Constantinople, London and Paris) exceeded 200,000 and nine had more than 100,000, in India three cities, Agra, Lahore and Delhi, had a population varying between 800,000-400,000, and six cities, Thatta, Patna, Dacca, Masulipatam, Surat and Ahmadabad had between 225,000-100,000. In England of 1700 (including Scotland and Wales), then 'the most urbanized' country in Europe, the population of towns of 5,000 and more was not higher than "13% of the total population".¹⁰



LAHORE

PAST AND PRESENT

(Being an account of Lahore compiled from original sources)

Lahore

~~Muhammad~~

111 MAYIS 1991

Türkiye Dışişleri Bakanlığı İstanbul	
Kitap No:	6484
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BY

MUHAMMAD BĀQIR

M.A., Ph.D. (London),

Professor Emeritus, University of the Panjab

B.R. Publishing Corp.
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ARCHITECTURAL REMAINS

The *Ta'weez* also bears the following significant couplets which were selected and calligraphed in Afghānistān :

نه افغانيم. و ني ترك و تاريم
چمن زاديم و از يك شاخساريم
تميز رنگ و بو بر ما حرام است
كه ما پرورده يك نوبهاريم

The mausoleum of 'Allāma Iqbal attracts every year a large number of foreign notables and dignitaries who pay their homage to the Poet of the East. Members of the Diplomatic Corps, missions and delegations especially from the Muslim countries consider it a particular privilege to visit the tomb and offer *fātāha*. Recently, a Turkish mission brought earth from the tomb of Maulānā Rūm and Muṣṭafā Kemāl Atātürk and sprinkled it on the grave of the Poet. Āghā Hikmat of Irān had brought a Persian carpet from his country for the tomb. Many other gifts continue to flow from the Muslim countries and the Tomb Committee is proposing to put them on display inside the Tomb building.

The total expenditure incurred on the Mausoleum according to the Secretary of the Tomb Committee, amounts to about one lakh.

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MULTAN ROAD SCHEME RENAMED ALLAMA IQBAL TOWN

The Lahore Development Authority named its Multan Road Housing Scheme as Allama Iqbal Town. This was officially stated in Lahore on Tuesday the 15th February, 1977.

Chief Minister Sadiq Hussain Qureshi, who is also the Chairman of the LDA, took the decision to name the housing scheme after Allama Iqbal particularly in view of the fact that the nation was celebrating the current year as Allama Iqbal's centenary year

The housing scheme which was hitherto known as the Multan Road Housing Scheme or 1600 Acre Housing Scheme is being implemented at an estimated cost of Rs. 22 crore. It is the biggest housing scheme of the LDA covering an area of 1,466 acres.

As many as 18,000 families would be accommodated in the Allama Iqbal Housing Scheme which would also provide 4,000 residential flats, besides public buildings, cinema houses and shopping centres. Phase one of the scheme provided 4,200 plots and 2,000 plots. The development work of the phase one is already completed while work on phase two and three was nearing completion.

INAUGURATION OF SUMMIT MINAR

The Islamic Summit Minar, a lasting monument to the historic conference, of about 40 Islamic countries, hosted by Pakistan three years ago, was inaugurated in Lahore by Prime Minister, Zulfikar Ali Bhutto, on February 22, 1977.

The 48-meter high white marble minar commemorates the spirit of the unity of Islamic brotherhood, which manifested it self in the Second Islamic Summit Conference (February 22, 24, 1974).

It is built in the spacious Faisal Square in front of the Punjab Assembly Chambers, where the summit was held.

The entire monument symbolizes the unity of faith in Allah and is symbolic of the universally traditional non-pictorial, abstract, and formal manner of expression in Islamic architecture.

A HISTORY OF PAKISTAN

(PAST AND PRESENT)

by
Dr. M. A. Aziz

1979

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	AZIZ

SANG-E-MEEL PUBLICATIONS
Chowk Urdu Bazar, Lahore (Pakistan)

Karachi: Karachi is the largest city of Pakistan. A small town of a little over 3 lakhs of population in 1947 has now grown into a robust metropolitan city. According to the census of 1972 it has a registered population of 34,69,000, which is engaged in different occupations. Being the largest industrial and commercial town, the biggest sea port and one of the best airports in the world, Karachi has no parallel in growth and development in a short period of time. In the Karachi master plan the experts contemplate a population explosion of 60 lakhs by the year 1985.

But the town is not humming with chimneys, aeronautics and shipyards only. It has many tall and beautiful buildings, pleasant beaches and modern suburban townships, with wide, green and well lighted roads. As one of the most modern metropolises of the world it has some good educational institutions which include two universities, three medical colleges (one proposed), one post-graduate medical centre, one engineering college (besides the engineering university) one aeronautical engineering college, one marine college and one naval academy.

Lahore: Lahore with a population of 21,48,000 is the second largest town of the country. It is one of the most important towns in Pakistan, which has a long history. The Badshahi Masjid, Shalamar Bagh, the Fort, Jahangir's Tomb and Masjid Wazir Khan are some of the most interesting historical buildings. It was in this town that in 1940 the historic Pakistan Resolution was passed.

Whereas Lahore is now developing into a big industrial and commercial centre, it still retains the traditional Muslim culture. It is beautiful, green and fascinating and has the reputation of being the centre of culture and learning. It has two universities, three medical colleges and scores of other schools and colleges. The Islamic Summit Conference held at Lahore in February, 1974, added lustre to its traditional past. It is indeed a city of great interest for any traveller from any part of the world.

Lyallpur: Developing from a small grain market Lyallpur is now the third largest town of the country. During these years its

fodor's

ISLAMIC ASIA

Iran - Afghanistan - Pakistan

Lahore

EUGENE FODOR
WILLIAM CURTIS

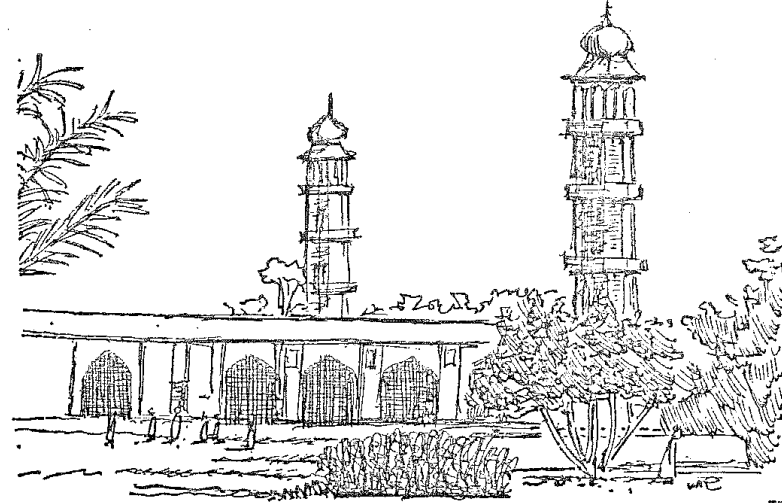
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ROBERT C. FISHER
executive editor

NINA NELSON
consulting editor



HODDER AND STOUGHTON



LAHORE

Pakistan's Mogul Jewel

Lahore is the other end of the Moslem world, the counterpart of Istanbul. It is one of those swarming confused cities where life embraces and swallows up the treasures bequeathed it by history. Richly endowed with an exciting past, it is adorned with once sumptuous monuments, but it isn't one of those museum cities with aseptic relics that command a cool respect at best. It is a motley melting-pot of animated squalor adorned with pink sandstone and white marble. The bazaars with their sticky pavements and the mosques with their faience-work glisten beneath the dust like talismans that have lost none of their power.

Little by little, Lahore casts its spell on you, but at first, you are not aware of its magic. You are alienated by the rude jostling, and the people and streets pass before your eyes as in a delirious dream. It is only when you enter the monuments conceived by Moslem abstraction that sanity returns, and you feel that you are once again in familiar surroundings. The paths of the marble gardens lead into an ordered world. The stone flower-work is discreet and delicate, and the palaces speak of a moderate, contented life. All the charm of Lahore is there, its grandeur and misery so tightly interlaced. Like rags on an alabaster body.

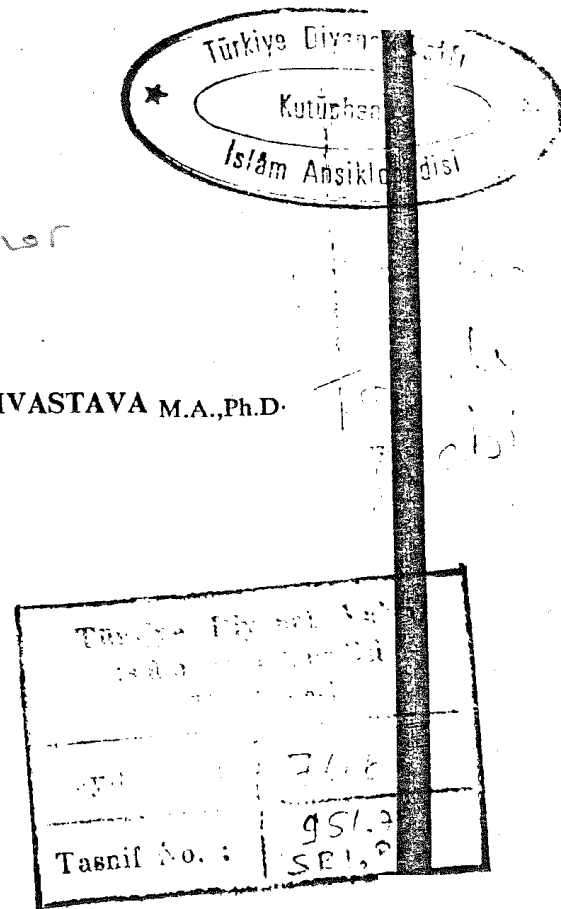
Historical Survey

Lahore is the first stopping-place for the mountain-dweller and the chilled and hungry crowd that followed him down from the hills at the beginning of autumn. Of all its conquerors, only the Moguls, who adored and cherished Lahore, left any lasting im-

POLICIES OF THE GREAT MUGHALS

-Lahor

M. P. SRIVASTAVA M.A., Ph.D.



CHUGH PUBLICATIONS

ever, opened by the Dutch who exported Bengal silk and coromandel skins to Japan.”⁶² Moreland further adds that the annual exports in English vessels from India to Europe in 1658-60 amounted to five lakhs of rupees from the West Coast and three lakhs of rupees from Bengal and the East Coast. In 1620 it amounted to 2½ lakhs of rupees. The volume of the Dutch trade cannot be estimated but it was larger than the English.

Before the arrival of the Europeans the market was dominated by individual Indians—Muslims and Hindus. Pirji Borah of Surat was the richest merchant in the world. Apart from foreign goods, he controlled the paper market in Surat, and the coasting trade to Malabar ports. There was another merchant, named Abdul Ghafar, who ‘drove a trade equal to the English East India Company, who represented transactions worth 30 or 40 lakhs of rupees.’⁶³

The author of the *Khulasat-ut-Tawarikh* gives the following description of crafts and industries of different provinces.

Agra : Sugar of extreme whiteness was manufactured at Biana and a famous kind of sugar candy at Kalpi. Excellent carpets were woven at Fatehpur and Alwar, the latter place producing articles of glass also. Agra was famous for its gold and silver embroidery on turbans. “Agra province abounds in white cloth, silk stuff, cloth of gold and of silver of great fineness, used for turbans, in lace and other adornments for women . . . the country round produces much indigo”.

Lahore : It used to produce a quality of fine white cloth, many pieces of silk of all colours, also much work in embroidery, carpets plain and flowered, good bows and arrows, tents, swords coarse wollen stuff, boots and shoes.

62. From Akbar to Aurangzeb; pp. 73-75

63. Hamilton, A New Account of the East Indies Vol I, pp. 89, 117

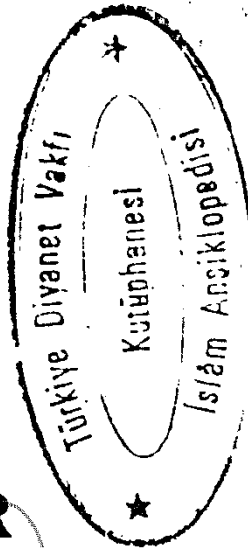
THE TŪZUK-I- JAHĀNGĪRĪ

OR
MEMOIRS OF JAHĀNGĪR

Lahor *Citangir in Lahor's*
qirisi

Translated by
ALEXANDER ROGERS
I.C.S. (Retired)

Edited by
HENRY BEVERIDGE
I.C.S. (Retired)



D. N. Khan
Terakki
Meb'i

70

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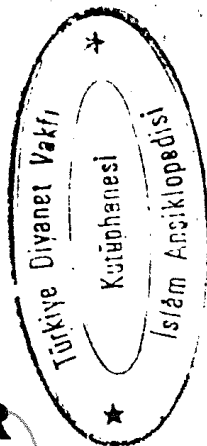
(bullocks and asses) will be used. When he came to this Court in company with Mirzā Shāhrukh he had one horse. By degrees his affairs flourished so that he became possessed of treasure both visible and buried, and projects of this kind entered his mind.

While Khusrau's affair was still in the will of God, as there was no actual governor between Afghanistan and Agra, which is a source of sedition and mischief, and, fearing that Khusrau's affair might be prolonged, I ordered my son Parwiz to leave some of the sardars to look after the Rānā and to come to Agra with Āsaf Khān and a body of those nearly connected with him in the service. He was to consider the protection and management of that region his special charge. But by the blessed favour of Allah, Khusrau's affair was settled before Parwiz arrived in Agra; I accordingly ordered my aforesaid son to come and wait on me.

On Wednesday, Muharram 8th, I auspiciously entered the fort of Lahore. A number of loyalists represented to me that my return to Agra would be for the good of the State at this time when much was going amiss in Gujarat, in the Deccan, and in Bengal. This counsel did not meet with my approval, for the reports of Shāh Beg Khān, the governor of Qandahar, showed that the officers of the Persian border were meditating an attack on that fortress. They had been moved thereto by the machinations of the residuum of the Mirzas of Qandahar's army, which was always shaking the chain of contention. The Persian officers had written letters to these malcontents, and there was likelihood of a disturbance. It occurred to me that the death of His Majesty Akbar and the unreasonable outbreak of Khusrau might put an edge on their design, and that they might attack Qandahar. What had occurred to my mind became a realized fact. The governor of Farāh, the Malik of Sistan, and the jagirdars of that neighbourhood, with the assistance of Husain Khān, the

THE TŪZUK-I- JAHĀNGĪRĪ

OR
MEMOIRS OF JAHĀNGĪR



Lahor

*Citangir in Lahor's
giris*

Translated by
ALEXANDER ROGERS
I.C.S. (Retired)

Edited by
HENRY BEVERIDGE
I.C.S. (Retired)

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*D. N. Khan
Tevvel
Mebi*

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Lahor

NARRATIVE
of
VARIOUS JOURNEYS
in
BALOCHISTAN, AFGHANISTAN
and
THE PANJAB

by
CHARLES MASSON
with an introduction by
GAVIN HAMBLY

IN THREE VOLUMES
VOLUME ONE

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ve KÜLTÜRÜ ARAŞTIRMA
MERKEZİ İSTANBUL

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GENERAL ALLARD.

him, and cherishing a regard for his memory, I should regret, if in the latter part of his career he had been made an instrument of the idle projects of others, and that disappointment had given an impulse to the malady which carried him to the grave.

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CHAPTER XIX.

Lahore.—Masjits.—Masjít Pádshâh.—Tradition.—Masjít Vazír Khán.—Sona Masjít.—Liberality of M. Allard.—Desecration.—Bazars.—Mansions.—Palaces.—Fortifications.—Gates.—Ruins.—Tombs.—Shâhdera.—Its desecration.—The abode of M. Amise.—Anârkallí.—Tale.—Tomb.—Occupation by M. Ventura.—Gardens.—Fruits.—Vegetables.—Shâlimár.—Commerce.—Noh Kot.—Former state of Lahore.—Assailed by Ranjít Singh.—Capture.—Síkhs.—Change in their system.—Govind Singh.—Bábá Nának.—His doctrines.—Character of his sect.—His provisions.—Converts.—Prohibitions.—Tobacco.—Prophecies.—Lanka.—Grotesque pictures.—Growth of the sect.—Project of Aurangzib.—Increase of sect follóws persecution.—Also increased by circumstances.—Licentious state of civil society.—Rise of Ranjít Singh.—Inclination towards Hindúism.—College at Benares.—Brâhman craft.—Motives.—Sikh demeanour.—The Granth.—Sikh Prayers.—Customs.—Mr. Foster's prediction.—Nának's institutions.—Change effected.—Improved state of government and of society.—Ahmed Shâh's opinion.—Zemân Shâh's designs and projects.—Ranjít Singh's perfidy.—Dúránís expelled Lahore.—Ranjít Singh acknowledged King.—His moderation.—His acquisitions.—Invasion of Sujáhânpúr.—Of Baháwalpúr.—Of Pesháwer.—Threatens Sind.—Acquires Hárând and Dájil.—Change in policy.—Revenue.—Military force.—Enumeration.—Disciplined troops.—Character as soldiers.—Natives of the Panjáb.—Females.—Costume.—Mode of tying the hair.—Occupations of the Síkhs.—Their good qualities.—Learning.—Social observances.—To what referable.—Toleration.—Irregular cavalry.—Mode of warfare.—Its value.—Akâlias.—Pay of

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Historic Cities of the Islamic World

edited by

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MAKULU TAPILAN DOKÜMAN
SONRA ÜZELN DOKÜMAN

L

LAHORE, in Arabic script *Lāhawr*, an ancient city of the Panjab in northwestern India, situated on the left bank of the Ravi river in lat. 31° 34' N., long. 74° 22' E. in what is now Pakistan. Its strategic location in the fertile alluvial region of the upper Indus plain has assured it an important role in Indian history, in mediaeval Islamic times from the period of the Ghaznavids onwards, under the Mughals and, latterly, as capital of the Sikh empire before the Panjab was incorporated into British India in the mid-19th century.

I. HISTORY

Popular etymology connects the foundation of Lahore with the mythical Lava (Lōh), son of Rāma, and the forms *Lōhāwar* (cf. *Peshāwar*) and *Lavapura* have both been hypothesised by scholars, Cunningham identifying it with the place *Labokla* (< *Lavalaka*) mentioned by Ptolemy. Yet another possibility, *Lahanagar*, may have been preserved in the spelling *Lāhanūr* which appears in the 7th/13th century *Qirān al-sa'dayn* of Amīr Khusrāw. It has also been identified with the anonymous flourishing city which the Chinese pilgrim Hsüan Ts'ang came upon around A.D. 630 on his way to Jālandhar.

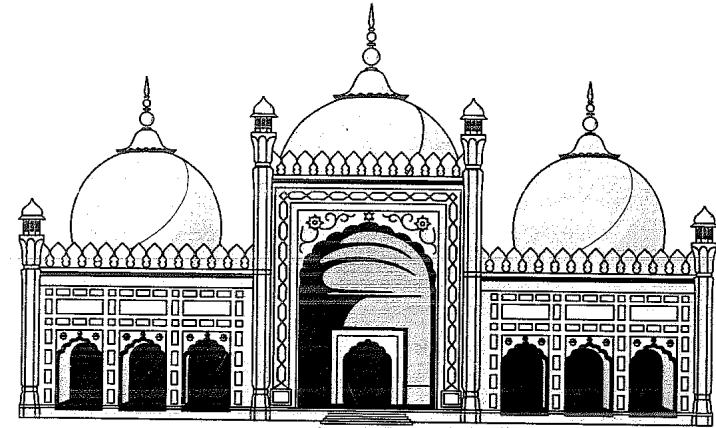
At one time confused with *Lohara* in Kashmir, Lahore is actually first mentioned in 372/982 in the *Hudūd al-'ālam*, tr. 89–90, where we read that it was subject, although a city populated exclusively by Hindus, to the Qurayshite ruler of Multān. Possibly this is what underlies a later tradition that at the time of the first Ghaznavid invasion the capital of the

Hindūshāhī rulers of the western Panjāb had been moved from Lahore to *Siyālkoī*; and certainly al-Bīrūnī, writing shortly afterwards, locates the capital of the Lahore region at a place called *Mandhūkūr* (ed. Sachau, 101; cf. the discussion in S.H. Hodivala, *Studies in Indo-Muslim history*, Bombay 1939–57, i, 53). Lahore was captured at an uncertain date by Maḥmūd of Ghazna, who constructed a fortress there and allegedly renamed the city *Maḥmūdpur*, though this is doubtful. Under his successors it effectively became, as the administrative centre of the Indian provinces, the second capital of the Ghaznavid empire. The governor Aḥmad Yinaltigin rebelled in 424/1033, and in 435/1043–4 Lahore was subjected to a long and unsuccessful siege by a confederacy of Hindu princes. But it remained firmly in Ghaznavid hands, serving, after the loss of Ghazna itself in 558/1163, as the capital until its capture by the Ghurids in 583/1187 put an end to the dynasty.

On the murder of the Ghurid Mu'izz al-Dīn Muḥammad b. Sām in 602/1206, Lahore became temporarily the capital of the Indian domain ruled by his slave Qutb al-Dīn Ayybak, but after his death it was disputed for some time among the other former Ghurid officers Qubācha, Yildiz, and Shams al-Dīn Ilutmish. Ḥasan Niẓāmī in his *Tāj al-ma'āthir* describes at great length its capture by Ilutmish's forces in 613/1217, although Jalāl al-Dīn Khwārazm Shāh, who invaded the Panjāb a few years later, found a son of Qubācha in revolt against his father at Lahore, and it probably fell definitively to Ilutmish shortly before Qubācha's overthrow in 625/1228. Under Ilutmish's weak successors as Delhi Sultans, the governors of

144030

HISTORIC MOSQUES OF LAHORE



Ihsan H. Nadiem

Türkiye Ehiyetleri Vakfı İslami Araştırmaları Merkezi Kütüphanesi	
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SANG-E-MEEL PUBLICATIONS
25, Shahrah-e-Pakistan (Lower Mall) Lahore. 1898

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MARTELL
SONRA GELİR SUKUMAN

كما كان لعلم اللاهوت ظهور نشط في الفكر اليهودي، تمثل في تعاليم رجال الدين اليهودي rabbinical literature والتعليقات التوراتية اليهودية Jewish-biblical commentaries، وقدم الفيلسوف اللاهوتي موسى بن ميمون [ر] Maimonides خير مثال على ذلك في كتابه «لآلة الحائرين». كذلك لا تخلو الفلسفة البوذية والهندوسية من بعض الإرهاسات اللاهوتية.

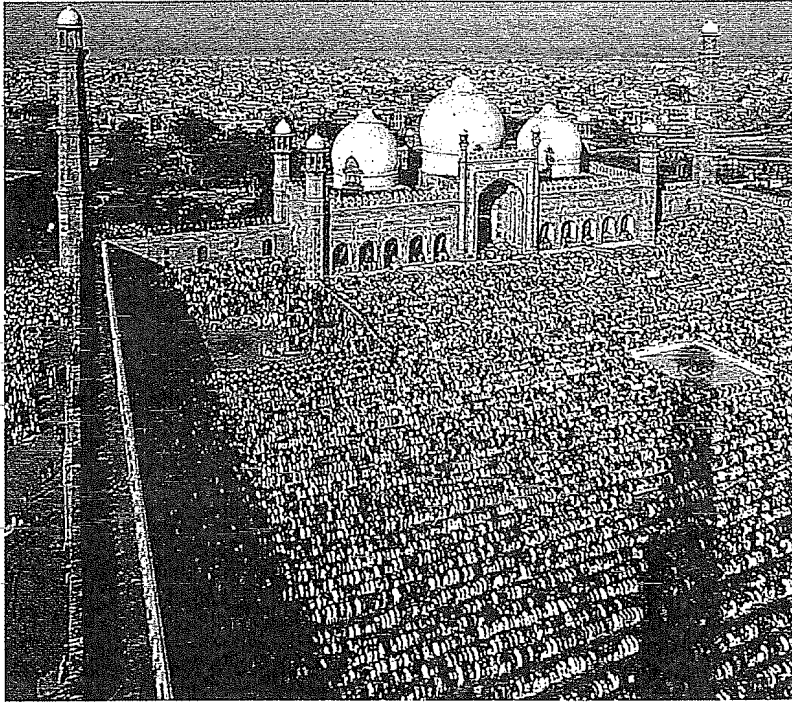
سوسن بيطار

مراجع للاستزادة:
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كبرى، وهي عقدة مواصلات حديثة تنطلق منها مجموعة من الخطوط الحديدية إلى مختلف أنحاء باكستان، بجانب خط إلى الهند، كما

لاقتناعه أن الحكمة هي صاحبة الشريعة والأخت الرضيعة. وهما المصطحبتان بالطبع المتحابتان بالجواهر والغريزة، ونقوله تعالى: ﴿فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ﴾ (الحشر ٢)، ﴿أَوْ لَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ﴾ (الأعراف ١٨٥). أما العلم الإلهي (الإلهيات) عند ابن سينا فهو مرادف للفلسفة الأولى وعلم ما بعد الطبيعة (المتافيزيقا [ر] metaphysics) لأن موضوعه الوجود المطلق.

٣,٥ مليون نسمة - حسب تقديرات عام ٢٠٠٤ - بعد أن كان نحو مليوني نسمة عام ١٩٧١. لاهور مدينة ذات أهمية استراتيجية



المسجد الكبير في لاهور

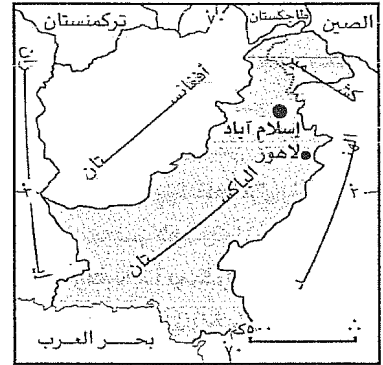
أوسع في الحوار بين الأديان هناك علم لاهوت شامل.

فلم يكن نشاط علم اللاهوت مقصوراً على الدين المسيحي وحسب، بل اتسع مجاله ليشمل دراسة معتقدات الأديان الأخرى، إذ تناول علماء الكلام (المعتزلة وغيرهم) وفلاسفة الإسلام أمثال ابن رشد بعض الموضوعات الإلهية في سياق نقده للغزالي [ر] في كتابه «تهافت التهافت»، وكذلك في مؤلفه «فصل المقال بين الحكمة والشريعة»

الموضوعات ذات الصلة:
- التناول - توما الأكويني (القديس) - الدين - الفلسفة (العصور الوسطى).

■ لاهور

لاهور Lahore مركز إقليم البنجاب الباكستاني، وعاصمة شمالي باكستان. تقع على الجانب الشرقي من نهر رافي Ravi أحد روافد نهر السند، ويمر فيها خط عرض ٣١ و ٣٥ شمالاً وخط طول ١٨ و ٧٤ شرق غرينتش. وترتفع فوق مستوى سطح البحر بنحو ٧٥٠م. وهي لا تبعد عن الهند سوى ٣٠ كم تقريباً، وتقع في مقابلها إلى الشرق منها مدينة أمريتسار Amritsar الهندية التي تبعد عنها ٥٥ كم فقط. بلغ عدد سكانها نحو





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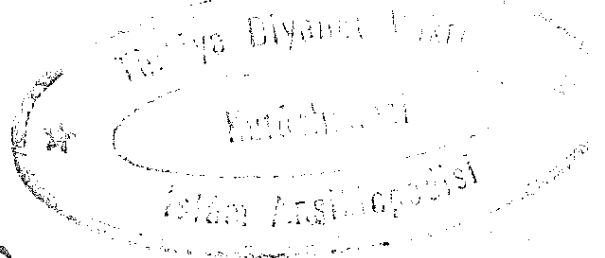
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Islamabad 2004



LAHORE

PAST AND PRESENT

(Being an account of Lahore compiled from original sources)

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Journal of the Pakistan Historical Society,
c. XIII/3-4, 1965 Karachi

CAPITAL CITIES OF THE MUGHUL EMPIRE
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It has generally been asserted that Muslim rulers in India had an urban bias¹. Though made in different context, the truth of the statement is fully borne out when we look at the multitude of the urban centres that sprang to life during their period of supremacy especially in the north, then termed Hindustan. Indeed, the closely marked cities and towns on the modern maps, with every few exceptions like Cawnpore, go back to the centuries under review. Not only did the Muslim rulers found new cities and towns², but they also gave a new lease of life to the straggling ones³. Each city's rise and decline depended on a combination of factors such as political stability, industrial growth, commercial feasibility, or strategic importance. A study of the factors which brought them into prominence will also help in elucidating the causes of their eventual decline. For example, if Faydābād or Najībābād owed their growth to being administrative centres or to their commercial feasibility, the removal of these factors would naturally lead to their decay.

The Mughul emperors were zealous, as were their predecessors, in promoting the progress of the existing towns and cities and in founding new ones. Thus, while the older cities of Agra, Lahore, Delhi and Patna were raised to a much higher level, Allahabad⁴,

* Part of the study "Urban Centres and Industries in the Central Provinces of the Mughul Empire between 1556 and 1803", approved by the S. O. A. S., University of London for the award of Ph. D. degree, 1965. The work is being published by the Asia Publishers under the title, "Cities and Industries in Upper India, 1556-1803". India has been used in this work for undivided India.

1 To quote just one instance here, see Sarkar, *Mughul Administration*. Patna, 1920, p. 40.

2 Such as Agra or Jaunpur, etc.

3 For example Lahore, Delhi or Qanauj.

4 *Ā'in-i-Akbarī (A. A.)* by 'Allāmi Abū al-Faḍl, tr. Jarrett and Sarkar, Calcutta, 1949, II, p. 169.

- Delhi
- Lahor
- Agra

Lahor

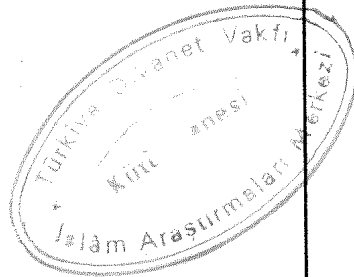
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Historical Research on Mughal Monuments in Lahore

The architectural history of Lahore claims the attention of students, scholars, historians, archaeologists, architects and the general readers because the city has been for a long time a seat of ancient Hindu and Muslim rulers and an important cultural, educational and commercial centre of the Muslim world.

Information regarding the cultural and architectural history of Lahore during the Hindu period is scarce. However, a few temples are mentioned as the monuments of this period. Under the Ghaznavids this historic city began to flourish as a centre of Islamic culture. With the establishment of the empire, many buildings were erected in Lahore including the shrines of Miran Shah Zanjani, Shah Ismail Muhaddis, Hazrat Ali Hujwiri popularly known as Data Ganj Bakhsh, Malik Ayyaz, governor of Lahore during the Ghaznavid period, and some mosques including the Khishti Masjid. Qutbuddin Aibak, as the founder of the Slave Dynasty, also paid much attention towards the city's uplift. His tomb was built here by Sultan Shamsuddin Altatmish (d. 1236 A.d.)¹. Even in the time of Abdul Qadir Badayuni it was visited by people. With the addition of a garden, the king set a new trend in Islamic architecture of the city. Although in the subsequent Sultanate period, when Delhi was the capital, Lahore did not enjoy the same important position, yet it continued to maintain cultural contacts with the north. The tombs of Pir Makki, Pir Bulkhi, Sayyid Ishaq Kazruni, Said Suf and a few mosques were built during this period.

Culturally, Lahore gained rapid promotion under the Mughals. It had always been an attractive city for the Mughal emperors. In addition to that its

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André Hink
 Al-Hind, the making of the Indo-Islamic world.
 Leiden-1997, s. 416-417. RCIICA: 36067

Delhi, Agra, Lahore: le capitali dell'India moghul

di Bianca Maria Alfieri

Delhi, Lahore, Agra

163

Gli imperatori moghul, discendenti in linea diretta dagli eredi di Tamerlano, turchi d'Asia Centrale, e per parte di madre dal secondo figlio di Chingiz Khan, governarono l'India per circa tre secoli e mezzo, dal 1526 al 1858, ma i sovrani più importanti della dinastia si alternarono sul trono durante i secoli XVI e XVII. In questo periodo le loro città favorite furono alternativamente Delhi, Agra, Lahore e, per un brevissimo tempo, Fatehpur Sikri, che divennero le sedi di corti fastose e brillanti, dalla vigorosa vita culturale, per lo meno uguale a quella delle contemporanee Isfahan sotto gli shāh safavidi e Istanbul sotto i sultani ottomani.

Fin dal 1195 Delhi era stata la sede dei cinque sultanati che si erano avvicendati sul suolo indiano prima dei Moghul. Solo nel 1504 Sultān Iskandar Lodī si era trasferito ad Agra, considerandola una residenza alternativa alla capitale: egli iniziò così quel periodo, destinato a durare quasi un secolo e mezzo, durante il quale, sotto i successori Moghul, le due città si spartirono lo *status* di capitali-gemelle dell'Impero. Nei pochissimi anni del suo regno indiano Babur, il fondatore della dinastia (1526-1530), soggiornò infatti sia a Delhi, sia ad Agra, impegnato a organizzare il Paese e a rafforzare il suo potere. In entrambe le città costruì magnifici giardini, sue residenze preferite, come racconta nelle sue vivaci memorie, ma ora sfortunatamente quasi del tutto perduti.

Il figlio Hūmayūn, che potè regnare solo dieci anni, prima di essere

Testo della conferenza tenuta a Roma il 13 marzo 1987 per il ciclo « Le città nella storia del mondo islamico » organizzato dall'Istituto per l'Oriente

Islām Storia e civiltà, c. 20 (83) s. 163 - 183

1987 (Roma)

NOT: Bu makale "AGRA" posolindedir.

Hindistan

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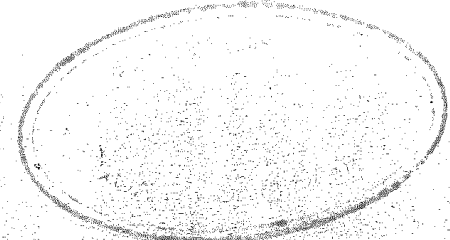
The Henry Martyn School of Islamic Studies was opened in Lahore in January 1930. But to trace its beginnings we really have to go further back to that period of stirring in the history of the modern missionary endeavor of the Christian Church in which the Edinburgh Conference of 1910 was the outstanding event.

In the following year a Conference of Missionaries to Muslims was held in Lucknow at which the outstanding figure was Dr. S. M. Zwemer. At that time lady workers among Muslims from the West and South of India planned a Union for prayer and work which was established soon afterwards. Although the idea of a wider fellowship had been mooted at Lucknow by the Reverend John Tackle, a New Zealand Baptist Missionary from Bengal, it was not until May, 1912, that he felt he had enough support to realize the dream. In May of that year the Missionaries to Muslims League was inaugurated by the issue of the first number of *News and Notes*. His final encouragement had come from an appeal published in *The Moslem World* (January 1912, p. 107) entitled "What Has Lucknow Done For India?" The writer had acknowledged significant activity in the area of Muslim Evangelism, including the sending out of Indian workers to Arabia and East Africa by Dr. Pennel of the Afghan frontier. But such activities, he claimed, were isolated and hardly known by workers in other parts of the country. A fellowship was required wherein workers among Muslims could be kept informed and banded together in prayer. The modest five-page confidential leaflet which resulted never ceased publication, and in fact eventually became *The Bulletin* of the Henry Martyn School which thus commences its fiftieth year at the present time. It is not only in its publication, however, that the Missionaries to Muslims League can be considered the forerunner of the Henry Martyn School. In that early fellowship summer lectures were organized, pamphlets translated into Urdu and new tracts written. A course of reading was suggested for the study of Islam and the first examination took place in July, 1914, arranged by the League's Examination Committee whose convener was William Goldsack. Specimen evangelistic addresses were published in *News and Notes*, whose main feature continued to be the sharing of items for prayer and praise.

A second area in which we may trace the origins of the work later to be done in association with the Henry Martyn School was that of the Christian Literature for Muslims Committee. As a result of the efforts of Dr. John R. Mott to promote the publication of literature for Muslims this committee was formed in India in 1923 under the secretaryship of Dr. Murray Titus. It was actually the Executive of the National Christian Council Committee on Work among Muslims, Dr. Titus holding this portfolio. For seventeen years Dr. Titus continued

1993, Lahore

THE WALLED CITY OF LAHORE



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MADDELERİNDEN
SONRAKILARIN

L

23 EKİM 2002

Lahore*Imperial Mughal capital located in the Punjab region of Pakistan.*

Lahore is located in the eastern Punjab close to the Indian border and the Sikh city of Amritsar. The origins of the city are obscure although it is known that it existed as early as the tenth century. In 1021 the city was captured by Mahmud of Ghazni who demolished the fort and appointed Malik Ayaz as governor. In 1037 Malik Ayaz began construction of a new fort on the remains of the old one, which was completed in 1040. Excavation of the old fort has recently revealed a section which consists of a mud-brick wall approximately 4 m high. The new fort was also built of mud brick and consisted of a large rectangular enclosure by the banks of the river. In 1556 this fort was demolished by the Mughal emperor Akbar and replaced with a baked-brick enclosure fortified with semi-circular bastions. Akbar extended the area of the fort to the north to enclose the low lying area next to the river which was supported on vaulted sub-structures. Akbar's construction forms the core of the present fort which was added to by later Mughal emperors, as well as Sikh and British rulers of the area. The basic design of the fort is similar to the Red Fort at Delhi and the fort at Agra and consists of a huge public courtyard to the south with the private apartments and gardens to the north overlooking the river. The public courtyard known as Jahangir's Quadrangle contains some of the best examples of Akbar's architecture built in the characteristic red sandstone. The courtyard is lined by pavilions supported by massive brackets resting on twin columns. Most of the fort, however, is attributed to Akbar's successors, in particular Jahangir and Shah Jahan. Jahangir was responsible for the most magnificent example of ceramic art in Pakistan which is the 'Picture Wall'. This is an area of more than 6,000 m square decorated with human and animal figures besides the more usual geometric and figural designs. Areas

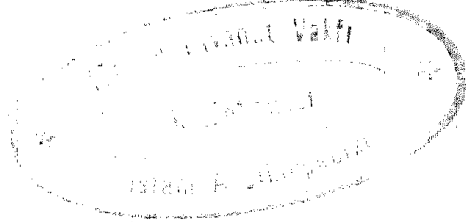
of the palace built by Shah Jahan are characterized by the use of white marble and intricate decoration. One of the most extravagant rooms in the building is the Sheesh Mahal, is a half-octagonal room decorated with mirror tiles. Outside the fort, Lahore contains a number of important Mughal buildings including the Badshahi Mosque, Jahangir's tomb, the Shalimar Bagh and the Shahdara complex. In addition to the imperial Mughal buildings there are a number of Mughal period buildings which exhibit a mixture of Mughal, Persian and local design. One of the most famous examples is the mosque of Wazir Khan built in 1634 which is profusely decorated with brightly coloured tile mosaic. At each corner of the courtyard is a thick octagonal minaret of a type which later became characteristic of Lahore. Several mosques of the late eighteenth and early nineteenth century exhibit the influence of Sikh architecture from nearby Amritsar. One of the best examples is the Sonehri Masjid (Golden Mosque) built by Bhikari Khan in 1753 which has bulbous gilded copper domes with miniature domed chatris.

See also: Mughals, Pakistan**Further reading:**

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 S. M. Latif, *Lahore: Its History, Architectural Remains and Antiquities*, Lahore 1956.

Lamu*Town on an island off the north Kenya coast, noted for its fine eighteenth- and nineteenth-century houses.*

The origins of Lamu are uncertain although archaeological evidence suggests that there has been a settlement on the site since well before the sixteenth century. However, the present town of Lamu developed largely in the eighteenth and nineteenth century, eventually taking over from its



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 WITH SOME ACCOUNT OF
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LAHORE:

ITS HISTORY AND ANTIQUITIES.

Lahore



BY

SYAD MUHAMMAD LATIF,

KHAN BAHADUR,

EXTRA JUDICIAL ASSISTANT COMMISSIONER, GURDASPUR,

FELLOW, PANJAB UNIVERSITY, & MEMBER OF THE BENGAL ASIATIC SOCIETY.

ILLUSTRATED WITH MORE THAN 100 ENGRAVINGS AND A MAP OF LAHORE.

"What exhibition could be found more interesting than a Camera-Obscura, which should reflect past incidents of historical or private interest, and recall, with the vividness and minuteness of life, at least, the external characteristics of long past ages" — Thomas H. Dyer.

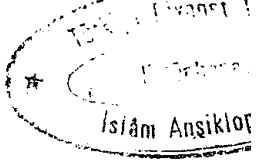
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LAHORE:
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lower Ladakh was included within the Kushan empire. Other inscriptions dating to that period supply evidence of cultural intercourse with India, apparently through Kashmir. The Korean pilgrim Hyech'o (Chinese, Huichao), who traveled from India back to China in 727, reported that Ladakh was part of the Tibetan empire and that Buddhism was flourishing in the area at that time. Buddhism first entered Ladakh from India through Kashmir. The influence of Tibetan Buddhism dates to the eleventh century. Ladakh remained a political part of the Tibetan empire until at least the middle of the ninth century, and cultural ties between the two countries continued beyond that time. The origin of the Ladakhi kingdom is connected with the decline of the Tibetan monarchy in the ninth century.

The imperialistic tendencies of some of the Kashmiri sultans after the conversion of Kashmir to Islam brought a new element of instability to the western Himalayas, and Ladakh was invaded through Kashmir several times in the fifteenth and sixteenth centuries. In the next century, however, the Ladakhi kingdom reached a brief pinnacle of power with the conquest of Gu-ge in 1633. Ladakh's ensuing conflict with Tibet (1679-1684) was resolved only after the intervention of the Mughal governor of Kashmir. The resolution of this conflict reduced Ladakh's power and deprived the kingdom of half its former territory. Ladakh never recovered its role of political importance in the region. As part of the conditions for Mughal support, the king converted to Islam and a mosque was established at Leh. From 1834 to 1842 the area was invaded and conquered by the Dogra army of Raja Gulab Singh, who annexed it to the region of Jammu. Thereafter the area ceased to have a separate political identity or a separate history. Ladakh was invaded by Pakistani forces in 1948 and the area is still contested by both India and Pakistan. In the early 1960s Chinese forces penetrated and gained control of the remote area known as Aksai Chin in the northeast.

[See also Aksai Chin and Kashmir.]

A. H. Francke, *A History of Ladakh* (1977). Luciano Petech, *The Kingdom of Ladakh: c. 950-1842* (1977). D. L. Snellgrove and Tadeusz Skorupski, *The Cultural Heritage of Ladakh* (1977).
WILLIAM F. FISHER

LA GRANDIÈRE, PIERRE-PAUL-MARIE DE (1807-1876), governor of Cochinchina (1863-1868). During his term as governor, de la Grandière worked to consolidate and expand France's territorial gains. Acting independently of Paris, he risked

war with Siam to negotiate a treaty of protectorate with Cambodia's King Norodom. He then went on to occupy the three southern provinces still in Vietnamese hands—Vinh Long, Chau Doc, and Ha Tien—after accusing Phan Thanh Gian of supporting anti-French activities there. The provinces were not officially ceded until 1874. De la Grandière also sponsored the important Lagrée-Garnier Mekong Exploration Mission of 1866-1868.

[See also Genouilly, Charles Rigault de and Norodom.]

Joseph Buttinger, *The Smaller Dragon: A Political History of Vietnam* (1958). John Cady, *The Roots of French Imperialism in Eastern Asia* (1954).

BRUCE M. LOCKHART

LAHORE, the capital of the Punjab and the second-largest city of Pakistan. An ancient city, Lahore is often mentioned in history. The origin of the city of Lahore and its early history are shrouded in mystery. Hindu tradition claims that it was named after the *Ramayana's* legendary hero Rama's son Loh or Lava. Xuanzang, the Chinese pilgrim, mentions it. It was probably founded at the end of the first or the beginning of the second century. The first authentic reference to Lahore is found in al-Biruni's *Tarikhul Hind*, compiled about 1030 to 1033. The Ghaznavid and Ghori sultans (1098-1206) made it the capital of their empires and adorned it with numerous buildings. Lahore has seen many empires rise and fall, and many invaders and travelers passed through it. The Mughals (1526-1765) enriched its architectural heritage with splendid buildings. Qutb ud-Din Aibak, Jahangir, Nur Jahan, and Asaf Khan are buried in the city. The tomb of Muhammad Iqbal, poet-philosopher and thinker of Pakistan, is in front of Badshahi Mosque. Many famous Muslim saints lived and preached here and devotees from all over Pakistan and many other parts of the world come every year to pay homage.

The mosque of Wazir Khan and the Lahore Fort, built by Akbar and beautified by Shah Jahan, display magnificent examples of encaustic tile work. Other examples of exquisite architectural beauty and grace are Aurengzeb's Badshahi Mosque, a lofty structure of red sandstone ornamented with marble tracing (see figure 1); Jahangir's tomb, also constructed of red sandstone with marble ornamentation; and the Shalamar and Jinnah gardens.

The Sikhs ruled Lahore from 1765 to 1849. Ranjit Singh made it his capital. The British (1849-1947) beautified Lahore with buildings that harmoniously

In its various phases, from the beginnings (4th/10th century) to the eve of the contemporary period, the dramatic history of Laghouat has been a microcosm of the general history: (a) of the Central Maghrib, as depicted by the historian Ibn Khaldūn: chronic anarchy, with no respite for the population, exhausted by a perpetual struggle for survival independent of any aspiration for economic and cultural order, and any effort towards civilisation; (b) of modern Algeria under Turkish domination. Like all urban centres or tribes escaping direct control on the part of the central authority (Algiers) and of its beyliks (Oran, Medea, Constantine), Laghouat had only the most distant connections with the Turkish administration, which was interested only in the collection of taxes (the regularity of which was determined by the relative strength of the sovereign power and its vassals); and (c) of French Algeria. After a rigorous conquest and a long period of pacification, the oasis of Laghouat was, for almost a century, to be oriented towards the Sahara, as administrative centre of one of the four "Territories of the South" under military control. The population of Laghouat and its environs thus lived on the fringe of northern Algeria, without becoming permeated by French influence. In the absence of a political will and sufficient means, the "moral conquest" by means of education and the exercise of republican freedoms would seem to be a myth incompatible with colonial realities. Until the inter-war period (cf. the celebration of the "Centenary of Algeria" in 1930), the diffusion of French language and culture attained only insignificant proportions, even within the native Jewish community. For this reason, the traditional aspect of the Muslim society of Laghouat were preserved almost intact. With its natural connections with neighbouring Bedouin peoples (on account of pressing economic requirements), with the permanence of specific symbols of religious culture (a dozen mosques, some twenty Qur'anic schools), and the preponderance of shrines and institutions of religious mystics (Tidjāniyya, Kādiriyya, Shādhiliyya, etc.), Laghouat found itself well-equipped in its cultural resistance to the West. These socio-cultural features were to be reinforced, in the nineteen-twenties, by the reformist preachings of the Salafiyya. In fact, thanks to the prestige and the strong personality of the *shaykh* Mubārak al-Mīlī (1897-1945), Laghouat became (from 1927) onward) one of the strongest centres of the reformist movement in Algeria, under the stimulus of the Association of Algerian Muslim 'Ulamā' and of its leader, the *shaykh* 'Abd al-Hamīd b. Bādīs [q.v.] (cf. A. Merad, *Le réformisme musulman en Algérie...*, Paris 1967, 199-200).

Bibliography: In addition to the references given by G. Yver in the *EI*¹ article LAGHOUAT, see General du Barrail (one of the participants in the conquest of Laghouat in 1852), *Mes souvenirs*, 3 vols., Paris 1896-8; E. Hurlaux, *L'Algérie. De Laghouat à Ouargla. Notes et souvenirs*, Algiers 1904; Ministère de la Guerre, *L'Afrique Française du Nord. Bibliographie militaire*, Paris 1935, fasc. 2, 280, nos. 3463-8; E. Dermenghem, *Le pays d'Abel*, Paris 1960 (Bibl., p. 200); O. Petit, *Laghouat. Essai d'histoire sociale*, Paris 1967 (typewritten thesis). (G. YVER-[A. MERAD])

○ **LAHAD** [see KABR].

× **LĀHAWR** (LAHORE), the principal city of the Panjāb [q.v.], situated on the left bank of the Rāwī about 700 feet above sea level, at lat. 31° 35' N. and long. 74° 20' E. Its strategic location in the

fertile alluvial region of the upper Indus plain has guaranteed it an important rôle in Indian history, very often as a frontier stronghold and more recently as the capital of the Sikh [q.v.] empire. Since 1947 it has been included in the republic of Pākistān, of which it is the second largest city.

1. History. Popular etymology connects the foundation of Lāhawr with the mythical Lava (Lōh), son of Rāma, and the forms Lōhāwar (cf. Peshāwar) and Lavapura have both been hypothesised by scholars, Cunningham (*Ancient geog. of India*, i, 197-8) identifying it with the place Labokla (< Lavakala) mentioned by Ptolemy. Yet another possibility, Lahanagar, may have been preserved in the spelling Lāhanūr which appears in the 7th/13th century *Ḳirān al-sa'dayn* of Amīr Khusrāw. It has also been identified with the anonymous flourishing city which the Chinese pilgrim Hsüan Ts'ang came upon around A.D. 630 on his way to Djālandhar.

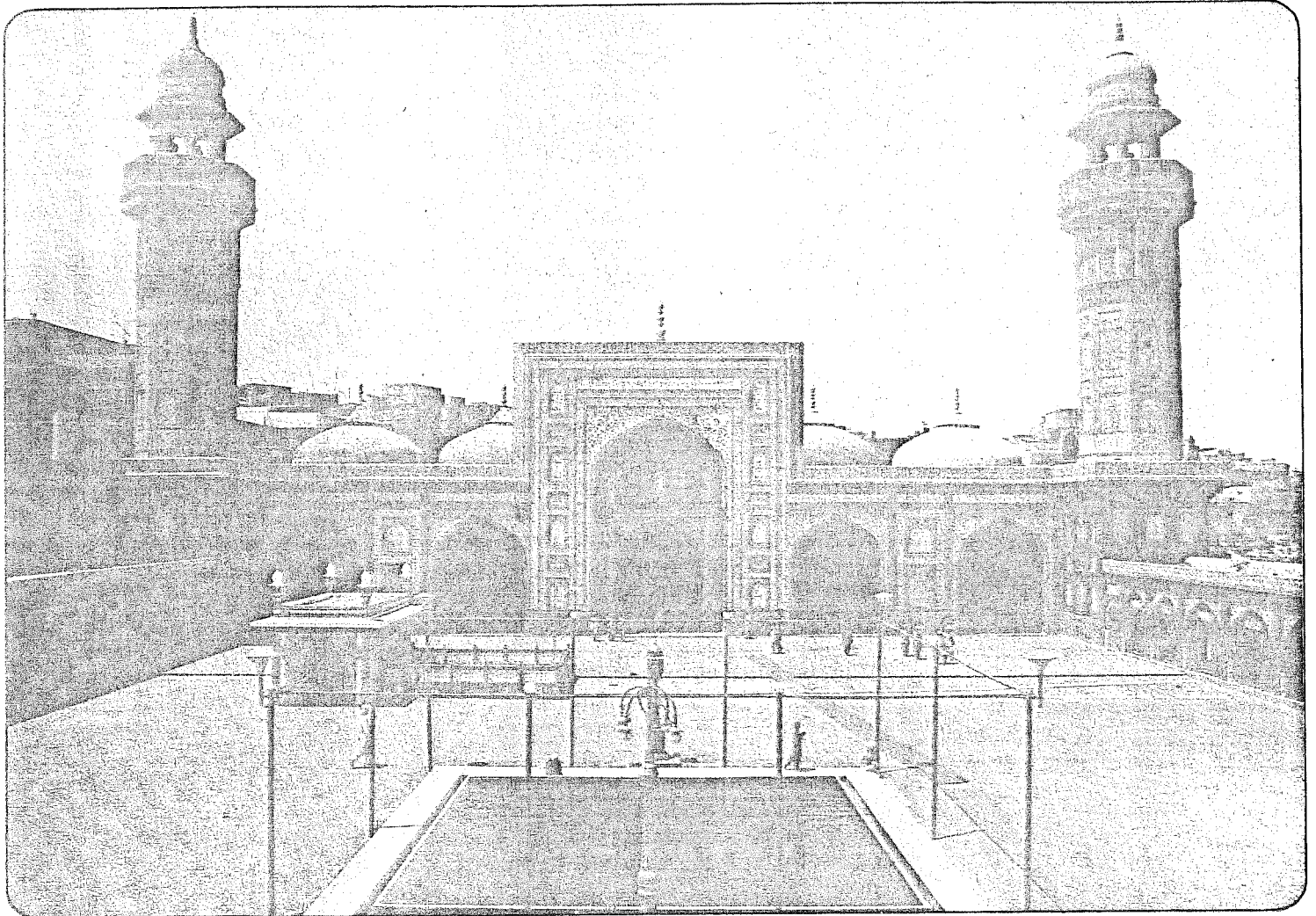
At one time confused with Lohara in Kashmīr (see Sir M. Aurel Stein, *Kathāna's Rājatarangīnī*, Westminster 1900, ii, 293, 298, 363-4), Lāhawr is actually first mentioned in 372/982 in the *Hudūd al-'ālam*², 89-90, where we read that it was subject, although a city populated exclusively by Hindus, to the Ḳurayshīte ruler of Multān [q.v.]. Possibly this is what underlies a later tradition that at the time of the first Ghaznawid invasion the capital of the Hindūshāhī rulers of the western Panjāb had been moved from Lāhawr to Siyālkoḥ [q.v.]; and certainly Birūnī, writing shortly afterwards, locates the capital of the Lāhawr region at a place called Mandhūkūr (ed. Sachau, 101; cf. the discussion in S. H. Hodivala, *Studies in Indo-Muslim history*, Bombay 1939-57, i, 53). Lāhawr was captured at an uncertain date by Maḥmūd of Ghazna [q.v.], who constructed a fortress there and allegedly renamed the city Maḥmūd-pūr, though this is doubtful. Under his successors it effectively became, as the administrative centre of the Indian provinces, the second capital of the Ghaznawid empire. The governor Aḥmad Ynaltigin rebelled in 424/1033, and in 435/1043-4 Lāhawr was subjected to a long and unsuccessful siege by a confederacy of Hindu princes. But it remained firmly in Ghaznawid hands, serving, after the loss of Ghazna itself in 558/1163, as the capital until its capture by the Ghūrīds [q.v.] in 583/1187 put an end to the dynasty.

On the murder of the Ghūrīd Mu'izz al-Dīn Muhammad b. Sām in 602/1206, Lāhawr became temporarily the capital of the Indian domain ruled by his slave Ḳuṭb al-Dīn Aybak [q.v.], but after his death it was disputed for some time among the other former Ghūrīd officers Ḳubāča. Yildiz, and Shams al-Dīn Iltutmish [q.v.]. Ḥasan Nizāmī in his *Tādī al-ma'āthir* (Brit. Lib. ms. Add. 7,623, fols. 124b-129a) describes at great length its capture by Iltutmish's forces in 613/1217, although Djālāl al-Dīn Kh'ārazmshāh [q.v.], who invaded the Panjāb a few years later, found a son of Ḳubāča in revolt against his father at Lāhawr (Nasawī, ed. Houdas, text 90), and it probably fell definitively to Iltutmish shortly before Ḳubāča's overthrow in 625/1228. Under Iltutmish's weak successors [see DIHLI SULTANATE], the governors of Lāhawr were frequently in rebellion, and Kabīr Khān Ayāz was virtually independent there in 639/1241, when Lāhawr was taken and sacked by the Mongols. They did not follow up their victory, abandoning the city immediately, but around 651/1253, in the course of another inroad, they installed at Lāhawr the renegade prince Djālāl al-Dīn Mas'ūd b. Iltutmish. Sub-

Wazir Khan Mosque

LAHORE

Ahmad Nabi Khan



Situated in the heart of the ancient city of Lahore is a gorgeous mosque popularly known as "Masjid Wazir Khan". The mosque, a masterpiece of Muslim architecture and of coloured tile mosaic, was built by Hakim Ilmuddin Ansari, commonly known as Wazir Khan, who was a Viceroy of the Punjab under the Mughal emperor Shahjahan (1627-58 A.D.). Hakim Ilmuddin, besides being a physician and administrator, had a refined taste in architecture, and under his supervision were created some of the marvels of Mughal architecture in Pakistan. Indeed, he adorned the city of Lahore with a number of mosques, baths and inns. Among these, however,

this grand mosque is the most beautiful and majestic.

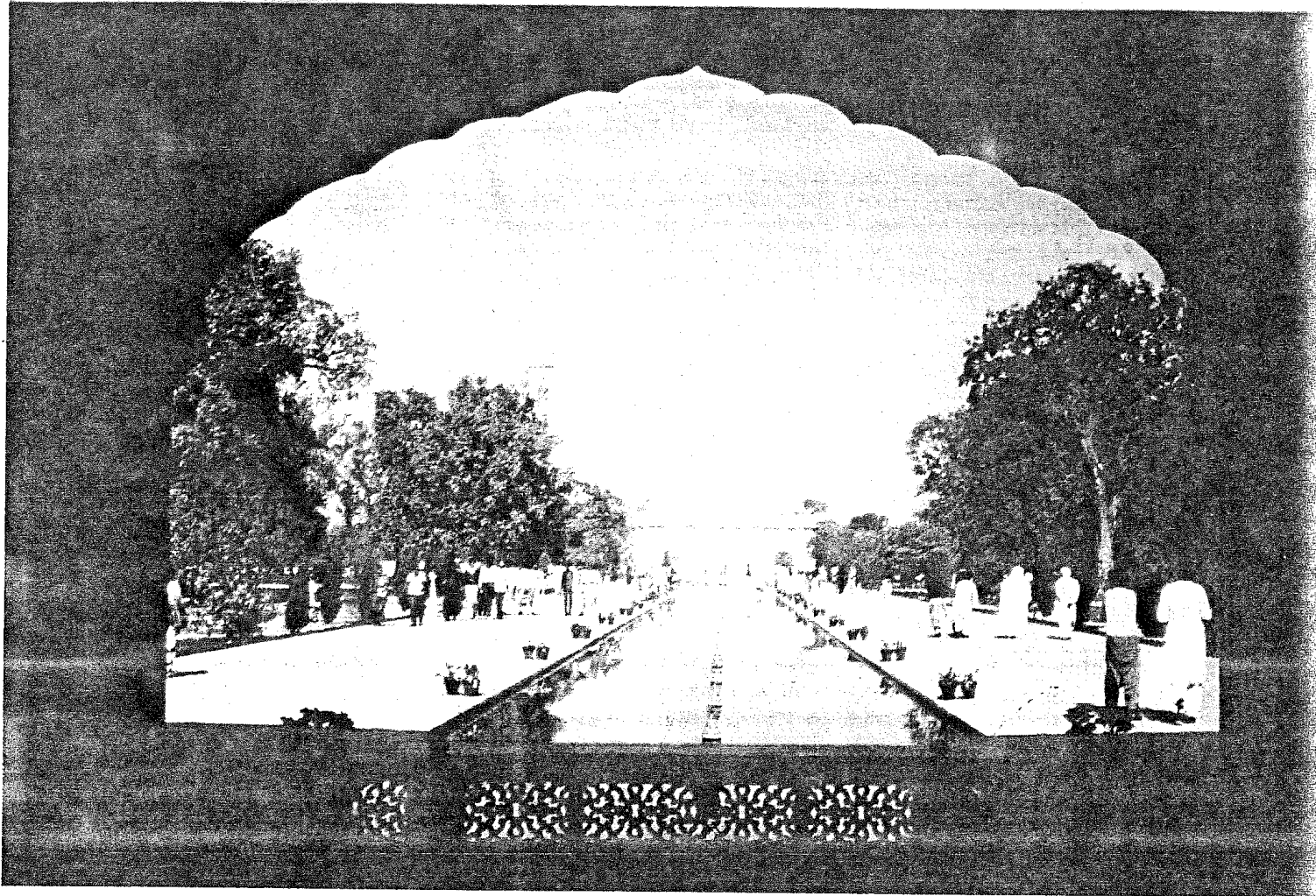
The mosque has been admired profusely by a number of art critics and archaeologists like Ferguson, Kipling, Henry Cole, Havell, Marshall, Brown and Wheeler who all speak highly of its decoration of tile mosaics and fresco painting. Sir Henry Cole, for instance, says: "The mosque of Wazir Khan is a magnificent specimen of tile decoration. It is itself a perfect grammar of coloured ornament, and is one of the most valuable architectural monuments in Lahore. It furnishes nearly as much subject matter for the student of decorative art as the Alhambra itself, and a volume rivalling Owen Jones' work could be

produced." Sir Mortimer Wheeler, while discussing the salient features of the mosque, calls it "a building of outstanding distinction, not merely in Lahore but in the Indo-Pakistan subcontinent."

Built in 1634 A.D., the grand mosque stands upon a raised platform approached by a flight of six steps of red sand-stone. Oblong in plan, it covers an area of land measuring 280 feet by 160 feet, and consists of an imposing gateway crowned with a dome and clad with colourful tile mosaic, an open spacious courtyard, a prayer chamber of five compartments, each having a dome, four octagonal minarets, two double storied flat pavilions, each in the centre

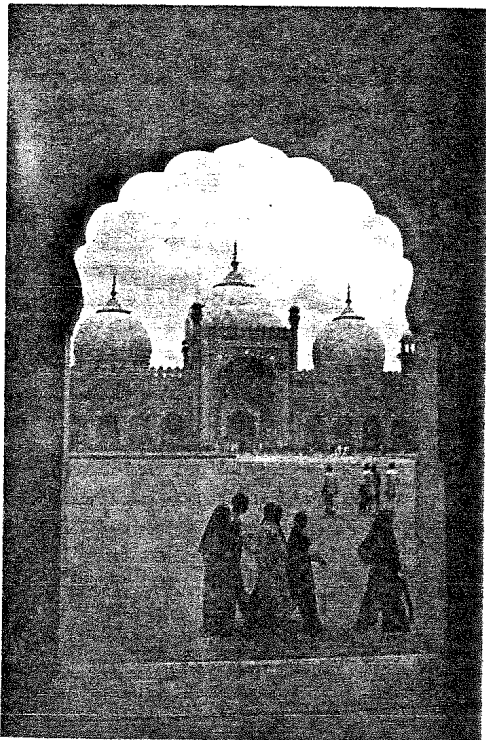
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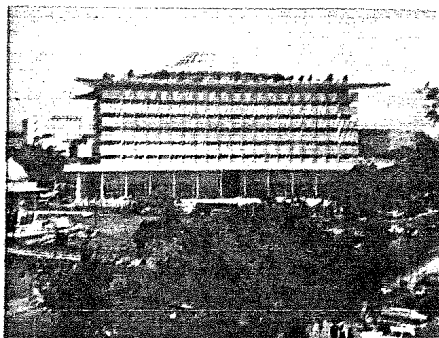


The famous Shalimar Gardens (above);
Badshahi Mosque (below); and a general
view of the modern part of Lahore
(below right)

Mughal Architecture, Modern Problems



Sara Saleem on the architectural heritage of the oldest city in Asia



INTERNATIONALLY, Islamabad and Karachi, administrative and commercial centres, are recognised as the major cities of Pakistan. Although there is no denying their importance in these respects, neither can compare with Lahore, in its richness of culture and history which has made it renowned as 'the heart of Pakistan.'

It is the distinctive feel of the Moghul era which has left its overwhelming mark on Lahore. This was

LAHORE AS A MOSLEM CENTRE

S. 235-241

LAHORE

For one who would know Islam in India a period of residence in Lahore is of the first importance. Lahore can fairly claim the distinction of being the chief Moslem centre in India, historically, geographically, politically and religiously. Only Delhi might dispute its title of distinction as the seat of a vanished Moslem splendour that lives today only in monuments of marble and in the devoted memories of the faithful; but Delhi was nearer the circumference of a circle of which Lahore was the inevitable centre. Each successive wave of invasion which poured through the narrow Khaibar Pass, and spread out on the plains below found Lahore blocking the path to plunder-laden kingdoms to the South and East. It was ever the key to Hindustan, the hilt of the sword of conquest.

Held to be one of the oldest cities in the world, because of the antiquity of the documents in which it is mentioned, it has been through its long history the chief city of the Land of the Five Rivers,* which has been the melting-pot of the races of India, from the distant time of the first Aryan migrations across the Indus down to the present day, when, in the justly celebrated Kashmiri bazaar, one encounters stray Afghans, Kashmiris and Pathans, Afridis, Mohmans and Mahsuds, rubbing elbows with their Moslem brothers from the southern Panjab and from the regions to the south and east.

The Mohammedan history of Lahore begins with its conquest by Mahmud of Ghazni in the beginning of the eleventh century when all the ancient Hindu temples and landmarks appear to have been razed to the ground. This unworthy achievement is attributed to the first Mohammedan governor of Lahore, Aiyaz, considered by Moslems to be the real founder. By them his tomb is still pointed out with veneration.

* The word "Panjab" means "Five Rivers."

Peshawar and in Lahore there are flourishing Mohammedan colleges, affiliated to the University of the Panjab, not to mention the Mohammedan students in the several Christian colleges—in Peshawar, Sialkot, Rawalpindi, Delhi and Lahore, of whom no less than 180 are studying in the Forman Christian College, Lahore.

Politically the influence of Lahore is of great importance. Aligarh is still the head-quarters of the dwindling party that clings to the Syed Ahmad Khan tradition of non-interference in politics and emphasis on education united with a rationalistic type of religion. Even there, however, there are evidences of divided counsels, as shown, for instance, in the controversy over the projected Moslem university. Lucknow is the chief centre of the Moslem league party which at the present time has made common cause with the Indian National Congress in demanding of the British Government a larger measure of home rule for India. Several prominent members of this party have, on account of their political activities, been interned since early in the war, and at present the league is urging on Government the desirability of their release. Neither Aligarh nor Lucknow, however, are centres of large and important Moslem districts. Lahore is the headquarters of no national party, but it reflects the sentiments and influences the opinions of the great Moslem province of which it is the capital. Hence in Lahore one moves in a political atmosphere in which all parties are clashing, and new parties are frequently forming. Today there are two important parties, one conservative, another radical, and a third, of growing influence, which is less cautious than the Aligarh group and less extreme than the Moslem League party. The conservative body is the Panjab Moslem Association whose secretary, Mian Mohammed Shafi, is also general secretary of the recently formed All-India Moslem Association which, in sympathy with the Aligarh position, "aims to devote itself to the traditional Moslem policy of safeguarding and advancing Moslem interest." Lahore may soon become the all-India headquarters of this Association. The radical

Dr. Ahmad Nabi Khan

LĀHORE UNDER THE RULE OF BĀBUR AND HUMĀYŪN: A REAPPRAISAL

Zahīr u'd-Din Muḥammad Bābur entered the subcontinent in 932/1524, defeated Daulat Khan and Bahār Khan Lodi, and occupied Lāhore to establish a sovereign power to be known to history as the Moghal Empire.¹

Daulat Khan Lodi, it may be reiterated, governed Lāhore and the adjoining territories on behalf of the Lodi Sultanate. His father, Masnad-i-Āli Tātār Khan, was one of the most influential and leading nobles of Bahlūl Lodi. He held the territories located north of Sutlej, Sirhind and Lāhore. However, at a stage he quarrelled with Bahlūl, who sent his son and heir apparent, Sikandar, to quell the revolt. Tātār Khan was defeated in an ambush, but in view of his meritorious services, he was pardoned and was assigned the government of Jhatra.³ Disillusioned and heart-broken Tātār Khan did not live long to look after his new assignment and died in 902/1502 or 903/1503.⁴ Sikandar had, by that time, ascended the throne. He adopted a conciliatory attitude towards the son of the deceased governor, Daulat Khan, and assigned Lāhore to his rule.⁵ However, the conciliatory attitude of the Sultan could not appease the governor. Already various factions of Afghan aristocracy were rising against the authority of the ruling monarch. The situation deteriorated further when Ibrāhim, son and successor of Sikandar, assumed the reigns of the Sultanate. The young Sultan planned to get rid of tyrannical influence of these Afghan courtiers who, in turn, plotted against Ibrāhim. Realizing the seriousness of the situation, Ibrāhim sent Bahār Khan to Lāhore with a military contingent to oust Daulat Khan from Lāhore. The governor was overpowered, but could not be subdued and revolted against the Lodi power in the same manner as his father had done against Bahlūl Lodi. However, it was not possible for him to succeed in his plans single handedly. He, therefore, despatched an emissary to Kābul to wait on Bābur and to induce him to invade Hindustan once again. The Chaghtā'i ruler

lost no time to avail of the opportunity. At the time of the emissary's arrival, Bābur was holding ceremonies of Kāmṛān's marriage. Beveridge records: 'Wedding festivities were in progress when Dilāwar Khan reached Kābul. He presented himself at the *Chār Bāgh* and had words taken to Bābur that an Afghan was at his gate with a petition. When admitted, he demeaned himself as a suppliant and proceeded to set forth the distress of Hindustan. Bābur asked why he, whose family had so long eaten the salt of the Lodis, had so suddenly deserted them for himself. Dilāwar answered that his family through years had upheld the Lodi throne but that Ibrāhim maltreated, Sikandar's amirs, had killed 25 of them without cause, some by hanging, some buried alive, and that there was no hope of safety in him. Therefore, he said, he had been sent by many amirs to Bābur whom they were ready to obey and for whose coming they were on the anxious watch. At the dawn of the day following the feast, Bābur prayed in the garden for a sign of victory in Hindustan asking that it should be a gift to himself of mango or betel, fruits of that land. It so happened that Daulat Khan had sent him as present, half ripened mangoes preserved in honey; when these were set before him, he accepted them as a sign, and from that time forth, made preparation for a move on Hindustān.⁶

Bābur then summoned his senior officers and generals for consultation. It was decided that a contingent should be sent as vanguard to invade Hindustan and after hearing the progress, he would also proceed to Punjab to supervise the war proceedings personally. He then arranged despatch of their successful operations. The situation was decidedly favourable to Bābur who proceeded to the scene.⁷ It was his fourth expedition to conquer Hindustan,⁸ Daulat Khan had already fled from Lāhore toward Multān to take refuge with the Beluchis, and Lāhore was then under the control of Bahār Khan, a military general who was sent by Ibrāhim to oust Daulat Khan. A fierce battle ensued between Bābur and the Lodi general when the latter was defeated with general slaughter. Bābur's army entered the city, plundered it and put some bazārs on fire. The conqueror visited the fort where he pursued riches and rare commodities. The fort also possessed a library built by Daulat Khan and his ancestors. The conqueror stayed here for four days and appointed Mir 'Abdul 'Aziz, governor of the city and moved on to Dipālpur.⁹ 'Abdul 'Aziz was a near relative of the Emperor and his Master of horse. While the conqueror was staying at Dipālpur, Daulat Khan presented himself along with his two sons at the Imperial court. Daulat Khan was assigned the Jāgir of Jullundar and Sultānpur.

LAHORE: 1939-1944

By K. H. HENDERSON, I.C.S.

Short notes on an informal address given at a Members' meeting, with General Sir Dashwood Strettell, K.C.B., in the Chair.

[It must be understood that as Mr. Henderson left for India before he could see the report of the meeting he is in no way responsible for any mistakes or misstatements in these notes.]

IN giving you a very informal talk about what has been happening in Lahore in the last five years I am really outlining my impression of what has been happening in the whole of the Province of the Punjab, which in this war, as in the last, has lived up to its reputation as the sword arm of India. It is not only that one district is very much like another, but you may say of Lahore that what Lahore thinks to-day the Punjab thinks to-morrow. It is the second largest city in the Punjab, and pretty well every political party has its headquarters there. In Lahore are some of the most intelligent and civilized people in the Punjab. Ten miles outside it is still possible for a man to cut off his enemy's head, tie the body to a horse, and no one will give evidence against him because they are afraid.

In talking about Lahore and the Punjab in war-time, I think I had better start with economic conditions, because economic conditions have affected our war effort very largely, and have also affected politics and political conditions. In the language of the boxing ring, it has been a fight between Government and inflation. The first year, 1940, started off quietly. In 1941-42 Government took a very bad pasting. Towards the end of 1943 Government rallied a little, but I am afraid the history of the Punjab in the war, and indeed the story through the whole of India, has been the story of inflation.

What happened was this: At the start of the war there was an idea in India that this was going to be a "phoney" war; neither many men nor many goods would be needed, and so very little was done in 1940 in the industrial line. But after the loss of France, and after Italy joined the Axis, goods began to get short. There was an immediate shortage, and clever people, who combined very much quicker than Government could counteract their combining, began to make artificial shortages.

The fighting forces very naturally did not much mind what they paid as long as they got the material they needed, and, as in most cases in India, there was a good deal of corruption. All this has tended to force up prices, create real and bogus shortages, and a number of people have grown suddenly extremely rich. Some, too, were getting very high pay; ordinary labourers had their pay doubled and trebled; but poor people in the cities have had a very bad time indeed, because to them it does not much matter if there is a shortage of silk stockings or if you have to pay £5 for a bottle of black market whiskey. What matters to them is the appalling price of the ordinary commodities of life—wheat, flour, firewood, vegetables and meat.

In Lahore, as in other large cities, when Government suddenly realized they had to expand the army, various industries shot up. India was

wheat. About February, 1942, I remember having to tell the Chief Secretary that I was going into the next district with a few hundred police to get the wheat out that we had bought.

The result of this very disastrous lack of cohesion, which went on all through the cold weather of 1941-42, was that the Government called off any attempt to control wheat prices, and at once they shot up from Rs. 4.6 to Rs. 7, and then to Rs. 11 or more, which was 400 per cent. the peacetime price. The zemindars were of course very pleased, and having done it with wheat the zemindar realized he could do it with anything else, so the price of vegetables, meat and firewood ran up to a tremendous extent, and the unfortunate man living on Rs. 40 a month had to pay Rs. 8 for a house, Rs. 7 for firewood, and so on, and had nothing left for either clothes or any other expenses, and many of them have been getting badly into debt.

By the summer of 1943 Government at last woke up and agreed to fix the price of wheat at Rs. 10. That suited the zemindar, who was quite happy. But Government did something more. They decided to bring in rationing, and bought up a very large stock of wheat with which they could ration the towns. That stopped the panic. Rationing is just coming into force now. It means that people will not try to hoard. In 1941-42 the natural reaction of any citizen was to buy as hard as he could and get in more stocks of wheat than he needed and hide them away in some godown. Now there will be no fear, no panic and no hoarding. But it has taken Government all this time to realize that.

And so it was with many other commodities. Naturally Deputy Commissioners, particularly of consuming towns, found that there were many imports into their towns which they could not possibly control. I tried it myself, and found I could not control supplies of milk. The shortage of milk and the high prices were so bad that I remember one day our milk seller poured out a large amount of so-called milk, which was 40 per cent. water, and out of the can jumped a frog. The customer said, "A frog is a bit thick!" All the milkman said was, "Well, you don't expect a fish for the price, do you?" Later on some Hindu merchants paid poor milk sellers to throw away their milk rather than put it on the market. There was an outcry in the papers, "No milk in Lahore." That was another instance of the obvious fact that if you cannot control your supply it is no good fixing prices.

The zemindar has done very well economically. He has got good prices for his wheat and cotton and is saving some money. After the last war it was thrown away on dancing girls and so on. In this war the zemindar is saving a little more. There has been a big campaign for war savings and he is putting his money into redeeming mortgages. A vast amount of land is mortgaged to other people, and the zemindar is using his money to get his land back. After all, he is self-contained. Iron and steel may be expensive, but he does not need iron and steel very often. He gets a new plough once in five or six years. Shoe leather may be expensive, but he does not buy shoes every day. Food he grows himself, whereas the wretched townsman has got to pay every day for it. On the whole, the zemindar has come off best in inflation and it has done him some good.