



THE PROCESS OF URBANIZATION UNDER THE SULTANS OF DELHI

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Abstract:

The foundation of the Sultanate in north India about the beginning of the thirteenth century not only led to considerable changes in the political, social-economical life but also exposed the country to foreign influences. The multi state system created by the Rajput gave way to centralized political organization under a bureaucracy the member of which were transferred from one territory to the other. The extensive territorial units called Vilayat or Khitta were governed through the governors called Walis or Sipahsalar accountable to the centre. Besides the Wali or Sipahsalar the finance officials and judicial officer's called 'Qazis' were also appointed in the territorial unit with specified function and they were independent of the executive officers. Thus, the bureaucratic state system was centralized one.

KEY WORDS:

Process Of Urbanization , centralized political organization , cast cities .

INTRODUCTION-

The cast cities were changed into cosmopolitan urban centre as their gates were thrown open to all irrespective of birth or creed. The low cast artisan appears to have built their huts even in the vicinity of the royal palaces¹. Besides the foundation of new cities and towns the old towns also underwent demographic change on account of addition of Muslim colonies. These colonies represented different cultural tradition as its residents had migrated from different Muslim lands. They came from the lands of higher culture and were highly urbanized people. They are reported to have brought with them many new technologies and scientific instruments in India². They had urban ethos, which on their mingling with the local people enriched the urban culture. The progress of foreign trade that resulted from the internationalist attitude of the Sultan led to the introduction of new crafts and modification of the indigenous one. Analysing the socio-economic changes brought about by the establishment of Delhi Sultanate professor M. Habib in early 1950's put forward the hypothesis of "Urban revolution" in north India during the 13th and 14th centuries. According to him in pre Turkish India, the higher classes appropriated the cities and towns exclusively to themselves while the worker lived in unprotected villages and in settlements outside the city walls. With the coming of Turks in the 13th century all discrimination from the city workers was removed. When the Turks entered the cities, the Hindu low cast workers entered along with them. And they came to stay. The new rulers for industrial as well as administrative purposes needed them. The cities under the new regime were developing into thriving centre of industries and commerce.

The Turkish ruling class helped the revolution by their preference for fortified towns and cities rather than the country side³. According to Professor M. Habib the rapid growth of the city of Delhi under

the Turkish Sultans reflected the great change that was coming over the country as a whole. The rulers with their palaces and huge establishments imitated by the member of the Turkish governing class with their large mansions and enormous retinues spent much of the surplus collected from the provinces in the markets of the city of Delhi. There were general markets for things of common use and specialized markets for grain, cloth, horses and slaves of all nationalities. The city developed its own culture with its colleges as well as its courtesans, its taverns and brothels as well as its dancing girls. Delhi by the end of the 13th century had come to occupy a unique position in the Asian world⁴. The hypothesis of urban revolution has been examined critically by Professor Irfan Habib. He supports the view that there was expansion in the urban economy during the 13th and 14th centuries; the size and possibly the number of cities increased; and there was increase in craft production and commerce⁵. He argues that important changes and improvement in technology came about during this period leading to larger production⁶.

Thus, it is evident that pace of urbanization increased in north India after the establishment of Delhi Sultanate. An attempt has been made to draw attention to the factors that helped the process of urbanization and brought about important changes in the social and economic life in the country under the Sultans of Delhi. An important factor that served as catalyst was the state policy of establishing military *thanas* and *khanqahs*. Likewise, the *madrassa's* and *bazars* also increased the pace of urbanization.

To begin with, Lahore is to be taken first because it was the first grand city to act as an integrative nucleus in spreading its civilizing influence in the area. Annexation by Sultan Mahmud of Ghazna of North Western Punjab up to Lahore in 1021 - 22 was followed by the process of urbanization of the region. The Sultan is reported to have brought with him from Ghazna a large number of blacksmiths and carpenters for the construction of forts at strategic point in Punjab.

Lahore, that was only a village, was selected as the headquarter of *siphasalar* (governor) and army. The emergence of Lahore as the centre of the culture and learning and a trade emporium of world fame was helped by the flight of Khusrau Shah. Ghazna was seized by the Ghuzz Turks in 1453-54 and Lahore began to serve as the capital of the last Ghazanavid Sultans. Subjected to alien tyranny by the Ghuzz Turks, the elite of Ghazna also fled and sought refuge in Lahore. They included among themselves the scholars of distinction, poets, artists and rich merchant, with the result that Lahore emerged as a centre of higher culture in place of Ghazna. It was its importance and grandeur that led Sultan Muizzuddin bin Sam to make it his winter capital, after he had seized it from Khusrau Malik the last Sultan of Ghaznavide house in 1186⁷. The merchants of Lahore carried on trade with foreign countries as far as China. Upon the conquest of central Asia and China by Mongols, these merchant are reported to have obtained authority letters and permits from the Mongols rulers to travel in their land safely⁸. Hasan Nizami is not exaggerating when he call Lahore a city of enrichment, containing beautiful mansions and palaces⁹. It would appear from these references that the members of ruling elite and the merchant having urban ethos influenced the general social pattern in the area around. Hasan Nizami and Minhaj Siraj are corroborated by another contemporary writer Majduddin Jarjami who refers to the presence in Lahore of scholars who belong to different school of religious thought such as Hanafi, *Shafai* etc, along with traders and noble men who took keen interest in learning¹⁰. Like the men of influence and means, the artisans and craftsmen's also performed a role in the social and political life of the city. Describing the oath of allegiance taken by the citizens of Lahore to Sultan Qutbuddin Aibek in 1206 A.D., Fakhre Muddabir, a contemporary writer states, "On his arrival from (Delhi to Lahore) all the citizens of the city, the Doctors of law (*qazis*), aima (Religious divines), sayyids, (people of piety), men of high rank and positions, soldiers, traders, and merchants high and low powerful and weak, the rich and the poor, and ascetics rushed to show allegiance to him"¹¹.

It would appear from the above account that by the time of the establishment of Delhi Sultanate, Lahore had emerged as not only an important centre of learning and culture but also a trade center of world fame.

As for the growth of urban centre in Punjab, besides Lahore, Uchh and Multan appears to have undergone similar development and acquired international fame. On account of foreign trade Uchh emerged as an important city after Sultan Nasiruddin Qubacha had made it his capital. It came to be known as hazrat-i-uchh¹². The city of Uchh had *madrassa* and large *bazar*. The *madrassa-i-firuzia* built by Nasiruddin Qubacha (d.1228) functioned as a higher seat of learning under the super vision of erudite scholars of eminence of Sadiduddin Muhammad Awfi and Minhaj-i-Siraj Juzjani¹³. Ibn Battuta found Uchh a large city with fine bazars and grand building¹⁴. Like Uchh, Multan also had a strong fortification that successfully withstood Mongol attack a number of times. Minhaj-i-Siraj call it a (Shar) city on account of its large population. As it was situated near the frontier of Delhi Sultanate, it had become an entrepot where the merchants coming from abroad paid custom duty.

Ibn Battuta informs us, "The goods of all who pass are subjected to a rigorous examination and

their luggage searched. Their practice at the time of our arrival (1333 A.D.) was to take quarters of every thing brought in by the merchant, to exact a duty of seven *dinars* (*tankas*) for every horse. Two years after our arrival in India the Sultan abolished these duties and ordered that nothing should be taken from people except *zakat* and the tenth¹⁵.”

Ibn Battuta's statement makes it clear that Multan on account of its geographical location, emerged as an important frontier city which was visited by foreign merchants.

It would be worthwhile to assess the role of state maintained institution like *khanqahs* and *thanahs* in the process of urbanization. The Sultans of Delhi constructed mosques and madrasas in every town while *khanqahs* were established for the comfort of the wayfarers¹⁶. These *khanqahs* were primarily constructed for the convenience of travelers and merchant caravans. However, in due course of time towns developed near the state *khanqahs* situated along the caravan serais.

Qutbuddin Aibek built a spacious *khanqahs*¹⁷ out side the city of Multan and entrusted it to the charge of Suhrawardi Sufi saint Shaikh Bahauddin Zakaria. However later on same appellation began to be applied by the people to the Sufi hospice as well. During the 13th and 14th centuries, the Sufi hospice was known as *jamaat khana*, no matter whether it belonged to the Suhrawardi or any other Sufi order (*silsilah*). The term *khanqah* was synonymous with the Arabic *rabat*. Pointing out the difference in the *rabat* of Arab land and the *khanqah* in India, Shaikh Jalaluddin Bukhari known as Jahaniyan-i-Jahangasht (globe rooter) says that trader and the philanthropists out of their law full money generally built *rabat's* in Arabia. In India *khanqahs* were built and maintained from the taxes not permitted by the sharia (canon law)¹⁸.

The tradition established by Sultan Qutbuddin Aibek was followed by his successors. In Bengal and Bihar Malik Ikhtiyaralain Muhammad Bakhtiyar Khalji had number of *khanqahs* along with mosques and *madrasas* constructed¹⁹. The manger of the *khanqah* was designated *Shaikhul Islam* and all the state charity in kind and cash was distributed by him among the travelers and other deserving persons on the behalf of the Sultan. The Sultan endowed the income from a number of villages for its maintenance²⁰. Ibn Battuta supplements the information when he mentions the *khanqahs* constructed by the order of the Sultan Muhammad Bin Tughlaq in different provinces. The Sultan entrusted the charge of each *khanqahs* to a Shaikhul Islam selected from amongst the persons known for their righteousness. Ibn-Battuta himself met the Shaikhul Islam of the state run *khanqah* in Amroha the headquarter of the province of the same name. He found the *Shaikhul Islam* to be a man of probity and piety²¹.

In the city of Dhar (the provincial capital of Malwa), also a spacious *khanqah* was built on the hillock by the order of the Sultan and the entire revenue accruing from the city of Dhar and the area around was endowed for its maintenance. Its charge was entrusted to Shaikh Ibrahim Maldibi, a saintly emigrant to India²².

Similarly in Bihar the charge of a newly constructed *khanqah* was entrusted to Shaikh Sharfuddin Yahya Maneri, the celebrated Sufi of Firdausia *silsila*²³. In the region of Sindh, Shaikh Jalaluddin Bukhari Jahaniyan-i-Jahangasht was appointed the Shaikhul Islam with the charge of forty *khanqahs* scattered in different part of the region²⁴. The official anonymous compiler of the *Sirat firuz shahi* credits Sultan Firoz Shah (1351-1388) with having surpassed his predecessors in undertaking such projects, construction of *khanqahs*, *madrasas* and *darul shifa* (hospital) with endowment for public welfare²⁵.

Ibn Battuta informs us that like Sultans the nobles and the royal ladies also spends money on the maintenance of *khanqahs* for the sake of religious merit²⁶. It would appear from *Waqiat-i-Mushtaqi* that by the time of Lodis the term *khanqah* was replaced by *serai*²⁷. Now the term *khanqah* was exclusively used for a Sufi hospice. Sher Shah Sur (1540-45) is praised by medieval writers for having constructed one thousand and seven hundred serais, each at a distance of four kos (eight miles) and stocked with essentials. There were separate quarters for Hindus and Muslims and both were served food and fodder for their animals free of any charge. Around the important serais surrounded by forests, *thanahs* (police post) were established. The *thanahs* protected the highways from the bandits and the bazaars provided essential commodities to the merchant caravans. Moreover, wells and mosques were constructed near the serais. The official in charge of the *thanahs* was a *Shahna*. The *Shahna* and the soldiers were assigned lands for their maintenance. Some of the *khanqahs* with bazaars and *thanahs* soon developed in to important township²⁸.

It would not be out of context to trace the origin of *thanahs* for it also help the process of urbanization in medieval India. The evidence contained in *Tarikh-i-Firozshahi* refers to the construction of *thanahs* during the reign of Sultan Gheyasuddin Balban (1266-1278). Balban is reported to have constructed number of *thanahs* in the region abounding in highwaymen and rebels for maintaining law an order and ensuring safety to the travelers. Barani mentions the foundation of the Deopalgir *thana* in the vicinity of Delhi for keeping away Mewatis brigands who had created terror in the area around. According to him, the jungles were cleared and strong fortification rose inside, which a strong Afghan garrison was posted²⁹.

Isami corroborates Barani that the hisar-i-Deopalgir (fortification of Deopalgiri) made suppression of recalcitrance in the area around easy³⁰. Besides a number of *thanas* were established with Afghan soldiers also around Delhi in different direction. One such being Afganpur were Gheyasuddin met an accidental death in 1324 A.D.³¹. Likewise, thanas were established in other territorial units where law and order situation had become acute. Barani refers to the thanas established by Sultan Balban at Jalali (district Aligarh), Kampil, Shamshabad, Patiali and Bhogoon all in the doab. Each one of them had Afghan garrison placed under Afghan Shahna. They were studded with mosques and madras's that had great civilizing impact on the locality. It may be stressed that by the turn of the century each thanas had developed in to an important township, acquiring the status of pargana headquarter. The *thana* of Kampil acquired so much importance that a strong fortress was constructed there during the reign of Sultan Alauddin Khalji. Ibn Battuta calls it the most impregnable fort in the doab³². Another worth mentioning *thana* also called Afganpur was established at the same distance from Amroha, the headquarter of a newly carved out provincial unit in the region of Katehar³³. Today this Afganpur is called Aghvanpur a flourishing town in the district of Muradabad. Thus, it would appear from the above discussion that the *thanas* developed into important township and provided market facility to the villagers in the area around.

The new *thanas* continued to be constructed along the highways that connected outlying territories with the centre, during the subsequent period also. With the conquest of Deccan, a number of *thanas* were established by Sultan Aluddin Khalji (1296-1316) along the high way between Delhi and Telangana³⁴. Sultan Sikander Lodi (1489-1517) is reported to have established thanas in the Chambal valley in order to check the dacoits in the ravine³⁵. One such thana was at Hatkant which developed into an important township during the time of Sher Shaha (1540-45). Sher Shah is reported to have evacuated twelve thousand train Afghans from the sarkar of Sirhind and settled them in Hatkant town³⁶. In fact the foundation of *thanas* and *khanqahs* built by the Sultan played an important role in the process of urbanization. They developed into important township with bazaars, encouraging the peasants of nearby villages to raise cash crops and prosper in consequence. Having come into touch with urbanized people and members of ruling elite, the big farmers whom the Sultan appointed khuts (village headman) to serve as intermediary between the state and peasantry began to emulate officer in lifestyle. Barani in his account of the reign of Alauddin khalji informs that they put on clothes of fine fabric, rode horses of good breed and employed Muslims to act as their horse keeper. It would appear from the above discussion that urban ethos had penetrated deep into the villages among khut, muqaddam and chaudhury. The foundation of bazaars also played an important role in the process of urbanization. It led to increased monetization on the one hand and introduction of new craft on the other. This was made possible by the progress of over land and overseas trade with foreign countries. The foundation of new urban centre and the expansion of old towns on account of the influx of refugees from the neighboring countries created an atmosphere conducive to the progress of material culture. Their arrival with slaves skilled in different crafts, introduces new craft in the country. With the expansion of old cities and towns, new bazaars were founded with new crafts men's shops. Ibn Battuta was amazed to see the bazaar thronged even in the towns of remote areas³⁷. Along with the introduction of new crafts such as papermaking, darning, catering profession gained popularity with the opening of caterer's shops in the bazaar.

Shihabuddin-al-Umari informs us on the basis of a report by an Indian pilgrim to Arabia, Shaikh Mubarak, "different kinds of food are sold in the bazaars. For example roast meat, mutanjan, fried meat, mana (quail), sweet meats of sixty five kinds, juice of fruits and sharbats (soft drinks) of nice quality that are hardly to be found else where". Further he adds about artisans and crafts men, "in India the artisans, skilled in making sword, arrows, spears and other weapons, goldsmiths, embroiderers, saddle makers etc are in innumerable³⁸".

Besides the evidence contained in the Masalikalabsar fi Mamalikal Amsar tends to suggest that the *karkhanas* (workshop cum store house) maintained by the Sultan, high nobles and even traders attracted craft men and artisans skilled in different craft. The details furnished by *Shihabuddin-al-Umari* about one of the karkhana of Sultan Mohammad bin Tughlaq cast valuable light on the important role performed by this institution. It would appear that sericulture developed in the Sultanate during the fourteenth century. Shihabuddin -al-Umari was told by a traveler, "the Sultan (Mhammad Bin Tughlaq) maintains a *karkhan*, in Delhi for the embroidery work. Four thousand silk workers weave and embroider different kind of cloth for robes (of honor) and garments. Besides the cloth from China, Iraq and Alexandria is also embroidered here. The Sultan distributes every year two lac suits of clothes i.e. one lac in the winter the remaining one lac in the summer. The royal garments are distributed among the residents of *khanqaha* (hospices). Beside the Sultan, have four thousand embroiderers who make garments for him and for his harem. They prepare robe of honour, which are granted by the Sultan to the nobles and their ladies³⁹."

It would appear from the above statement that the *karkhanas* maintained by the Sultans gave

employments opportunity to crafts men and artisans. These skilled artisans produced clothes of various kinds to be distributed by Sultan to his courtiers.

The expansions of trade relation between the Sultanate of Delhi and foreign countries helped the growth of old towns and foundation of new cities. As result of this, merchants and traders came from Iran, Khurasan and central Asia. It was because of them that entire region along the trade route was continuously inhabited. In the desert of Sindh many towns and cities owed their prosperity to trade and commerce. Sehwan situated in desert had bazaar and college. The traders who came from abroad both through sea and land routes passed through Sehwan on their way to other parts of India⁴⁰. As Daibal was deserted due to silting, some time during the later half of the thirteenth century Lahri Bander emerged as a port of call. Ibn Battuta states, "This is the city of Lahiri, a fine town on the seacoast where the river Sindh, discharges itself into the ocean, and two seas meet. It possesses a large harbour, visited by men (merchant) from Al Yaman, Fars and elsewhere. For this region its contribution to the treasury and its revenue are considerable, the governor Ala-ul-Mulk told me that the tax yield from this town amounted to sixty lac per annum⁴¹."

It would appear from the above statement that Lahri had emerged as an important port city, which was visited by merchants from central Asia.

Another worth mentioning port city that underwent complete transformation under the Sultan of Delhi was that of Cambay. Prior to its conquest by the Delhi army, the port city of Cambay was part of the kingdom of Gujarat. It was largely inhabited by artisans and workers with small pocket of Muslim traders, Zoroastrians of Iranian origin and the members of Hindu business community. Qazi Sadiuddin Muhammad Awfi, the Bukhara born immigrant who landed in Cambay in 1220 provides useful information about the life and condition there. The Gujarati traders were so rich that they invested their capital in Ghaznin. One of them Salbhir, had invested one hundred million (balutras) a silver coin in Ghaznin⁴². The Muslim conquest of Gujarat led to the emergence of Cambay as an emporium of international trade and commerce. Many foreign merchant engaged in overseas trade settled at Cambay and carried on trade inside India as well as with foreign countries. Ibn Battuta describes Cambay as one of the finest city in the Sultanate of Delhi. The merchants who are reported to have settled there had their establishments in countries ranging from Central Asia to Egypt⁴³.

Their beautiful fortress like mansions and the adjacent mosques constructed in the style of different countries of Middle East held a great fascination for the visitors⁴⁴. As a matter of state policy to promote trade and commerce, the Sultan entrusted the administration of Cambay to a leading merchant. The first merchant to be entrusted with the government of Cambay was Malikul Tujjar Pirwiz from Gazran (Iran)⁴⁵. After he was murdered by the robbers in Gujrat Malikut-Tujjar-Tajuddin-al-Kawlami was appointed governor of Cambay. He carried on trade with different countries of Africa and Asia and built a beautiful college in Egypt⁴⁶. Some of the merchants established charitable endowments at Cambay. For instance, Khwaja Ishaq established a *khanqah* (hospice) where travelers were served food and the poor and destitute given money daily⁴⁷. It would appear from Tarikh-i-Firuzshahi that Cambay had become the principal port for the import of foreign product and warhorses for the royal court at Delhi⁴⁸. Another fourteenth century writer Ainul-Mulk-Mahru, who visited Cambay in connection with some official work during period of Sultan Muhammad bin Tughlaq called it Shahr-i-Muazzam (a great city) having all around it high and large building surrounded by beautiful gardens⁴⁹.

It would not be out of place to trace the rise and growth of some of the metropolitan's cities like Delhi, Daulatabad and Agra as they played an important role in radiating urban culture. Before its conquest by Qutbuddin Aibak Delhi was a mere local military headquarter⁵⁰. It developed into a magnificent city after Iltutmish made it his capital in 1210. As a result of Mongol invasion of Central Asia and Persia, large number of people sought refuge at the south of Iltutmish. Isami, gives a graphics detailed of the categories to which the foreigners belonged. According to him, "many genuine descendants of prophet arrived here from Arabia, many artisans from Khurasan, many painters from the country of China, many ulema born in Bukhara, many saints and devotees from every quarter (of the word). In that happy city, they gathered like moths around a burning candle"⁵¹.

Isami supplies valuable information about the large population, the numerous artisans adept in different crafts and the supply of essential as well as luxury goods in plenty in the bazar of Delhi⁵². According to him Delhi had become the largest of the cities of India during Alauddin Khalji's time. The details in the first version of Tarikh-i-Firuzshahi furnished by Barani about the process of urbanization under the patronage of Alauddin Khalji goes to show that Delhi had emerged as an important city with number of buildings. According to Barani, "the fortification walls of the city (Delhi), Jama mosque, the fortification of Siri, mosques, his own tomb and several cities and town were founded and completed during (Alauddin Khalji's) his reign. The construction of new minar begun and the sea like lake (hauz-i-khas) was built⁵³. It would appear from the account of Barani that by the time of Alauddin Khalji, Delhi has

already emerged as a city of light and shade and was studded with buildings of various designs. Shihabuddin-al-Umri informs us on the basis of the report of Shaikh Mubarak, "there are one thousand madrasas (school and colleges) in Delhi, one of which is for the Shafites and the rest for Hanafites. There are about seventy hospitals (bimaristan), here bimaristan is called dar-ul-shafa. Besides there are two thousand khanqahs and serais (hospice and inns) in Delhi and its suburbs. There are huge buildings, extensive bazaar and numerous hammams (baths) in the city"⁵⁴. Thus, it is clear from the above discussion that the city Delhi underwent great transformation to become an impotent centre of learning and culture in the entire eastern Islamic world.

Like Delhi, Daulatabad founded by Sultan Mumhammad bin Tughlaq near old Deogiri emerged as second metropolitan city of the empire. Ibn Battuta informs us that Daulatabad soon compared with Delhi in both side and grandeur⁵⁵. The description of Daulatabad by Shihabuddin-al-umari and Ibn Battuta cast interesting light on the city planning during the period. Muhammad Bin Tughlaq chalked out the plan of the city in such a wise way that separate colonies were to be built for the different section of people, a colony for the residence of army, another for wazirs and secretariat, third for the qazis and ulema, fourth for the sufis and mendicants and fifth for the merchants and artisans. Each colony also had a mosques, minarets for the call to prayer, bazaars, public bath, flourmills, oven and shops of goldsmiths, dyers, leather tanners so that the residents of one colony might not be dependent on the other for the exchange of good⁵⁶. The bazaars patterned on the models of the Delhi bazaars in Daulatabad helps the permeation of the composite culture in south. This new city also had a tarababad (recreation street) i.e the long bazaar of singers and dancing girls like Delhi. Ibn Battuta states that there was spacious dome in middle of bazaar, which was kept well furnished. The land chief and other rich people who frequented the bazaar stayed in the dome to enjoy song and music⁵⁷. Likewise, the foundation by Sultan Sikander Lodi of Agra as its capital in 1506 provides us with insight in to the role played by a metropolis in the process of urbanization. Agra was built by the architect deputed by the Sultan on a raised ground between the villages of Pya and Basih on the bank of river Jamuna. The Sultan not only made it a headquarter of new sarkar⁵⁸ but also second capital of the empire, the first capital being Delhi⁵⁹. The incidental reference available in Waqiat-i-Mushtaqi shed light on its plan, chalked out by the Lodi Sultan. We are inform that separate shopping centre such as bazar-i-charsu (square) and Nakhas were built for the purchase and sale of commercial goods, slaves, and cattle's. In due course of time, they became the business and commercial hubs of the city. The bazar-i-charsu had shops of costly cloths and merchandise. While the cattle and slaves were sold in the nakhas, generally outside the walls of the city⁶⁰. There were separate street for crafts men and traders such as darners, sarrafs (bankers) etc. The karkhanas of Sultan and the nobles in Agra attracted skilled artisans from different cities and towns⁶¹. There are reference to ironsmith from Rapri and stone cutters form Nagaur who are said to have settled down in Agra⁶².

Lastly, it may be pointed out demographic mobility in India during medieval times was closely link with the process of urbanization. The expansion of old town and construction of new metropolitan centre first in Delhi Sultanate and then in newly founded regional kingdoms and principalities in the fifteenth century led artisans, artists, craftsman and merchants to move there in the hope of better career prospect. In his account of the foundation of Ahmadabad in 1410, the author of the Tarikh-i-Salatin-i-Gujrat mentions the arrival of masons, craftsman and baqqal (grocer) in large numbers who took permanent abode in the city. The bazaars and quarters of Ahmadabad are reported to have hummed with commercial activity⁶³.

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