Conclusion

The period under reference has considerable significance in the history of urbanization of the Punjab. The geographic location and prosperity of this region always proved a source of attraction to foreign invaders and tempted them to launch repeated expeditions. The result was that the Punjab remained an arena of political contestation among the diverse political entities. During the period under reference, the Ghaznavids, Ghorids, Mongols and Khokhars often registered their presence to establish their dominance over several parts of the Punjab. Mahmud Gaznavi, Timur and Babur whoever invaded India passed through the land of Punjab, devastated its urban centers and depopulated the region.

Some of the scholars have emphasized on the positive aspects of these invasions on the process of urbanization. H.C.Verma has opined that once the Turks occupied the region, they engaged themselves immediately to the task of consolidating their conquests rather than destruction of urban centers. They repopulated its devastated urban centers to a large extent either by the foreign habitants or by transplantation of selected Muslim population.

The Mongols also continued their destructive activities in the Punjab for more than a century. They destroyed major urban centers. Multan was plundered more than ten times and Lahore was nearly destroyed in 1241C.E. but at the same time they also promoted the trading activities by connecting India to Central Asia through trade routes passing through the Punjab. Their devastating activities in Central Asia also forced the people to take asylum in India for safety and security. Many of these immigrants settled in the Punjab.

The early Turkish sultans established a centralized political organization controlled by monarch with unlimited powers. The institution of *Iqta* was introduced as an instrument for breaking the feudal traditions and linked up the far-flung parts of the empire to one central government. The whole Punjab was divided into *Iqtas* such as the *Iqtas* of Ghuram, Sunam, Sarsuti, Samana, Hansi, Batner, Sirhind, Jullandhar, Lahore, Multan, Diplapur, Shivalik Hills and Kalanaur. The *Iqta* system also enabled the rulers to appropriate the bulk of the rural surplus and also to gradually replace the
rural superior classes with an urban ruling class. The *Iqta* extracted the surplus of countryside and maintained the law and order. It led to more rapid growth of the towns and *gasbas* during the sultanate period. It was the requirement of sultans and new ruling class to create pockets of defence and administrative centers in order to exercise greater and firm control over vast areas under their control mainly through *Iqta* system.

Urbanization in medieval India depended largely on the existence or creation of general economic and social infrastructure and the investment in public utilities such as mosques, *madrasas*, *hammams* (public baths), hospitals (*dar-ul-sifas*), water supply systems, canal reservoirs and wells, transport and communication, and above all, the dwelling units of the city. These institutions of public utilities that were introduced in the Punjab by Sultans of Delhi helped in the emergence of new urban settlements and development of the old ones as centers of trade and commerce or as centers of culture and religion.

As a result, many new urban centers emerged in the Punjab such as Batala, Dera Ismail Khan, Dera Gazi Khan, Hissar, Ambala, Shahabad, Fatehbad, Bahlolpur, Ludiana, Melerkotla, Fatehpur, Malka Hans, Kabula, etc. and the demography of old towns such as Lahore, Multan, Sunam, Samana changed. Some of the towns lost their importance and timely revived if needed, such as Lahore, Thaneswar, Pehowa, Peshawar, Hansi, etc. and some emerged as metropolitan cities or big clearing houses such as Multan, Ajodhan, Lahri Bandar etc.

A reciprocal process of cultural synthesis started when Islam came into contact with local identity which led to the process of vernacularization of Islamic culture.

A new social composition began to be formed in urban centers of the Punjab because a large number of Persians, Turks and Afghans began to settle in its towns and cities. The Sultan stood at the top followed by the ruling-cum-appropriating class which included the nobles, *ulema*, bureaucrats which were government officials, traders and merchants, and artisans. This social stratification was also implacable in the Punjab as it has been attested by the account of Fakre Mudabir. He says that to welcome Qutb-
ud-din Aibak, came the people all the sections like Quzis, Imams, Saiyyads, Sufis, officers (ashab-i-manasib), amils, soldiers, citizen, the important and the ordinary, the strong and weak, the rich and poor. This is more or less a comprehensive list of the classes living in Lahore and other major cities of the Punjab during the period covered in the present study. From the above description, a conclusion may be draw that class distinction among the city dwellers was based on property, occupation and economic not on caste or religion. On the basis of above statement, A. Rashid has divided the society into three classes that were ahl-i-suyuf or ahl-i-daulat (men of sword), ahl-i-qalam (men of the pen) and awam-i-khalaq. The first two constituted together the social aristocracy of the society. The class of ahl-i-suyuf which consisted the ruling class, bureaucrats or military officials, occupied the highest position at social order. The next class was the men of pen comprising the theologists i.e., ulema, Brahmans and litterateurs, mashaiks, in the other words, the class of intelligentsia. At the bottom of the social ladder were awam-i-khalq or common people comprising professionals, clerks and men of business, artist, bankers and money lender, merchants and professional people, homeless city dwellers and vagrant religious mendicants. Muslims as new comers brought about tremendous changes in dress and manners of food habits indeed in every sphere of social life of urban people.

The consumption of the meat by the Muslims rich and poor alike led to the setting up of bakeries, restaurants and shops of butchers in the urban centers. The Muslims got addicted to betel leaf referred as bira-i-tanbul or simply pan when they came into contact with the Hindus and it became last item to be served at dinner or daily meals.

A new dressing sense developed in the urban people of the Punjab. The people of Sindh and Multan dressed like the people of Iran as these cities came into contact with the Arabs first. Likewise, the upper class of Arab population adopts the dresses of the Hindu ruling class of Indian. The jewelry underwent considerable changes. The nose ornament came into vogue after the Muslim advent in the Punjab since neither the sculpture nor Indian literature contained any indication regarding this ornament while.

The position of women in the Punjab worsened. With the growth of general sexuality and sexual indulgence, an unhealthy attitude developed in all sides. People began to
put a much-exaggerated value to the chastity of women. *Pardah* became an integral part of social practice among the upper and well to do class of urban population of the Punjab which meant whole veil covering the whole body, living in the segregated queerer and travelling in close vehicles.

Sodomy became common due to the prevalence of slavery and *purdah* and to the segregation of a part of the population in military camps away from the operation of normal family influences. The handsome appearance of youth had become an object of undue admiration. The relations of Mahmud Ghazni with Iyaz, Sultan Kaikubad with his male sweethearts, Ala-ud-din Khalji with Malik Kafur and his son Mubark Shah to Khusrau Khan are some such examples.

The Islamic education system was introduced in urban life of the Punjab. The *maqtabs, madrasas* and *khanqahs* were established for the spread of education and *ulema* were appointed to teach the students. One of the most important functions of *sadr-i-sadur* was to recommend the men of learning and merit to the sultan for state stipend so that they might devote themselves in pursuits of knowledge. The education of Muslim children usually began with a formal ceremony commonly known as *bismillahkhani* or the *makhtatab* ceremony on attaining the age of four years, four months and four days the parent formed the ceremony with great splendor and zeal and the child took his first lesson from the teachers.

In the Punjab, Persian was patronized by Muslim ruling circles and a new language was added to the wealth of Indian literature. Some of *Kayastha, Khatri* and Sindhi *amils* adopted Muslim culture, cultivated Persian language and literature, and participated in the administration of Islamic states. In the reign of Sikander Lodhi, a Brahman is reported to have been so well versed in Islamic learning that he taught Islamic precepts to Muslims.

The process of synthesis between the alien and indigenous culture is best represented in the evolution of non-Sanskrit, non-Persian, non-Arabic and non-Turkish vehicles of communication commonly known as *Hindui* and later termed as *hindawi*. The process of emergence of *hindawi* as a popular lingua franca was accelerated by the adoption of
a fresh and diffused educational system. With Persian as the medium of instruction, the Punjabi Khattris dominated the profession of navisindhis (writers) and accountancy. The students of Persians used to learn it by heart, which did a great service to the spread of Perso-Arabic words among the people of north India. It helped to bring about the development of zaban-i-hindvi, Urdu, which was devised as a common medium of expression.

In the sphere of architecture, the indigenous architecture style of India was the trabeate order in which all spaces were spanned by means of beam laid horizontally on the vertical. As distinct from trabeate, the Muslim builders had used the arch as a method of bridging a space. This style was called arcuate. The mingling of the beam by the arch evolved a new form of architecture. Percy Brown has appropriately termed the architecture of this period as Indo-Islamic. In Punjab, the use of the wooden craft and colored glazed tiles were mingled with this new architectural style.

The Turks brought the new means of recreations and amusements such as polo, gangifa and etc. The games like chaugan (polo), Shikar and animal fights etc. were the monopoly of the ruling classes and aristocratic in the urban milieu of the Punjab while the chess, chaupar, playing card etc., were popular among the rich and poor alike.

The Muslims learnt the game of chess or shatranj from the Hindus. The Hindus also participated in the Muslim festivals. If Shias sought to recreate the dual between Ali and his adversaries by pouring water under the Tazias, the Hindu masses in areas where the Shias predominated, made waterman do the same. Hindu children were made to pass under the Tazias as they passed through the streets as a sort of insurance against ill defined evil spirits.

The establishment of Delhi sultanate marked a change in urban economy of India in general and the Punjab in particular. Turks made new technological additions in the field of industry of manufacturing such as textiles. New device which was introduced during the sultanate period in the Indian technology, was spinning wheel. It increased production by six times even in its simplest form. A vital addition namely treadles
was added to work the harness to open and close the warp-shed. Another important craft production introduced by foreign artisans was that of darning.

With the conquest of Sindh by the Arabs, Khurasani paper was first introduced in the Punjab early in 8th century but it continued to be imported for several centuries. Sailkot and Lahore emerged as the main centers of paper manufacturing.

Gunpowder manufacturing became an important field of urban industries, even prior to the adoption of firearms in thirteenth century. It had been used for fireworks, for many centuries by the Mongols. The technique of under mining the fortress walls was borrowed. A new element of enameling was brought into glassware production in India by the 12th century. By the mid of the 10th century, Debul town has earned wide reputation for its swords. There was the world famous Tegh-i-hindi.

India’s commercial contact with central Asia and Persia received a new impetus with the advent of the Turks. Her commercial relations was revived with the rest of Asia and nearest parts of Africa which had been lost when the Hindu society reorganized near about the eighth century and set in rigidity as a concrete structure.. With the restoration of contacts with outside world and emergence of new working class, the city trade received a new Impetus.

The Punjab connected sultanate to Central Asia through its network of interconnecting trade routes some of the important trading centers were located on these routes. There are numerous references of different commodities as the items of import and export during this period through the various trade routes of the Punjab. With the coming of the Turks in India, the cavalry became the backbone of the military organization of the sultans. The horses were the most important item of import brought from various regions of Central Asia and Persia. The region between Multan and Mansura was inhabited by a tribe called al-Budha who possessed a fine and agile breed of camels from which two-humped camels were reproduced. These were held in high esteem in Khurasan and rest of Persia. The people of Makran traded in camels. Turkish sultans themselves were slaves who were purchased in the market of central Asia and Persia. The sword blade prepared in the Punjab has great fame over the east and Indian steel
continue to be imported in to Persia. Indigo was the most important dye-stuff produced in the Punjab in a large quantity and most sought for the items of the trade. It appears that 20,000 mans of indigo was taken to Ghazna every year. Elephant and ivory products were admired and most sought for foreign lands. The ivory market of Multan was always crowed by the foreign merchants. As the result of trading activities, in course of the time, the great urban centers like Multan, Lahore, Hansi, Ajodhan, Uchch, Bakkar emerged.

The coinage system fostered the urban concentration by furnishing a device of measuring the value of articles of exchange and trade with accuracy. It also provided a permanent and imperishable form of wealth other than land. To Ilutmish, goes the credit of introducing an orderly mandatory system of Delhi sultanate by issuing the silver tanka and the copper jital, these two basic coins of sultanate period became, the precursor of solid currency system in India. He might also be credited to the trans-frontier practice of putting the name of the mint on the tanka. The monetization of economy of the Punjab occurred on a large scale in the middle of the 13th century. For instance, at this period the Suhrawardi Shiek of Multan left lacs of tankas. By the first decade of the 14th century, the salary of troops with one horse was calculated as 234 tankas per annum with the increment of 78 tankas, if he maintained a second warhorse. Muhammad Tughlaq made a new experiment in the currency system. Barani says “the third design of sultan Muhammad…..was the issue of the bronze coin (muhr-i-misi)….. to be made current in buying and selling in place of the gold and silver coins.” Every goldsmith (zardar) struck bronze coins in his house and the royal treasure was filled with bronze coins. At Begram (Peshawar) Babar noticed silver misqals in 1504-05C.E. Gold ashrafis and tankas were popular in Lahore. The amount was estimated to the value of 20,000 Shahrukhis from Bhira in 1529 C.E. Babar extracted a very heavy amount from the people near about four lac Shahrukhis, which he distributed among his soldiers. Sher Shah period was known for the circulation of the rupiya of 180 grains which succeeded the tankas for the Turkish sultans of Delhi. Likewise the copper coins were paisa but their weight vary to such an extent that it is difficult to say what the actual standard weight was, for example coins from Narnaul mint are known to be of 328-329 grains.
Agriculture was a catalytic agent to push forward the urban economy in general. Therefore, that state makes efforts to extract more and more of surplus of agricultural production to sustain the urban economy. It was under Firuz Tughlaq that the biggest network of canals not only in Punjab but in India until the 19th century was excavated. In view of scarcity of water in Hissar-i-Firuza, the sultan excavated two canals rajabwah and ullughkhani from the Sutlej and Yamuna respectively. The canals fell into the reservoir at Hissar-i-Firuza. A large area bounded on east by the Jamuna and on the west by Gagghar and Sarsuti stood to gain from the provision or irrigation facilities in such places as Ambala, Mustafabad, Shahabad, Thanesar, Kuhram, Samana, Kaithal, Tohana, Jamalpur, Arhoni, Sirsa, Khenda, Atkhera and Agroha. Especially a technological change also occurred in lifting water system in the Punjab during sultanate period, which increased the surplus production inevitable for urban population to meet their dietic demand. The most crucial addition of Persian wheel was made before the sixteenth century as observed by Babur in the Punjab.

Another tremendous change also occurred in the demographic composition of the region. There began a trend of demographic mobility of the population from the foreign lands towards the Punjab. Since then the immigration of the foreign Muslims became a general phenomenon. Quite a few Muslim colonies were established adding to the already existing Muslim population. In the armies of the Turkish conqueror came a number of tribes in various capacities. Being essentially city dwellers, these immigrations boost the growth of many pursuits in urban centers, which were not lighter than those of others. With the invasions of Mahmud of Ghaznavi and Shihab-ud-din Ghori, particularly former the foreign tribes came in India, in all the centuries of Hind and Sind there were Muslims. In the armies of Turkish invaders, Muslims of many tribes like Khitai, Qara-Khatia, Qipchadi, Garji and Ilbari came to India and settled in the region of Punjab. According to Ziya-ud-din Barni many needy persons from Khurasan, Iraq, Mawaraun Nahr, Khwarizm, Sistan, Herat and Damuscus came to India to receive bounty from Muhammad Tughlaq. Ibn Battuta says that no new comers from Khurasan was allowed to enter into Indian territories unless he came with the intent of staying in Hindustan. On the invitation of Bahlol Lodhi, Afghans of Roh came from their homeland (diyar-i-khud) and settled in towns and qasbas. New
element of converted Muslim was introduced in the demography pattern of the Punjab, the various tribes and caste of Punjab were converted to Islam both by means of force and will. According to Ferishta, three to four hundred thousand Khokhars and Tirahins were also converted to Islam by Muhammad Ghor. Muhammad Habib also says that with the advent of Turks, lower caste people who were living outside the city walls entered the cities along with Turks and were converted to Islam.

The demographic mobility along with other factors promoted social mobility in the Punjab. The idea of social ‘oneness’ which was core of the religious thought in Islam, was a revolutionary force to promote the social mobility. All the people high and low assembled at the same place and prostrated alike before the unseen God. They dined together and did not believe in the idea of theological contamination. Islam completely rejected the idea of superior birth. The establishment of the Turkish rule meant to be removal of all those disabilities and discrimination under which they had suffered. In the law courts, the new government refused to recognize any caste restriction or discrimination. It is noteworthy that the maqtabs and madrasas played important role in enhancing the upward mobility. The doors of madrasas were thrown open to all classes. For instance, the children of rustic and uncouth Afghans soldiers who were appointed by Balban at the thanas along with the highway were benefitted from these civilizing institutions. The karkhanas became one of the institutions which served as an important factor for social mobility. Firuz Shah is said to have surpassed in maintaining a large number of karkhanas in Delhi. Goldsmiths, gem cutters, perfumers, artisans skilled at making different type of weapons and armor were employed in large number. Master craftsmen trained thousands of slave boys in different crafts. Many slaves trained in the karkhanas attained important positions and active part in the politics of the Delhi sultanate. The khanqahs of the Sufi saints also promoted the upward social mobility in the Punjab. Baba Farid Ganjshakar’s khanqahs at Ajodhan and Ali Hujwari at Lahore were famous Sufi shrines in the Punjab. Most of them were established outside the caste cities in the midst of the lower section of the Indian population. The classless atmosphere of these khanqahs attracted these despised section of Indian society to its fold. All lived, slept and ate together in these khanqahs. The sacred books were open to all. These Sufi saints threw
open their *khanqahs* to all sorts of the men-rich and poor, high and low, town- folk and villagers, men and women. The distinction between the noble (*sharif*) and the lowborn (*rizal*) had no meaning to the mystics.

The revival of trade and commerce during the sultanate period seems to have contributed towards greater social mobility in the Punjab. The trade attracted the enterprising people from higher as well as lower strata. Multani traders emerged into prominence in the Punjab. It was the traders and merchants of the Multan who gave its name to the whole community in the north India.

The emergence of the Afghans, Kalals and Araqians (liquor-brewers), Khatris and Kambos of the Punjab as prominent communities during the Sultanate period also provides us an insight into the social process at work. During Tughlaq period, Afghans had emerged as a new social group in the Sultanate. In Multan, they became so powerful that some of them began to aspire to kingship. The Khatris also appear to have emerged as an important new social group in the Sultanate during fourteenth century. Having acquired proficiency in accountancy and arithmetic, they were employed in the revenue department. Many of them went to the provinces as finance officers along with the governors. The Kalals seem to have prospered particularly because of the introduction of liquor distillation. With the establishment of Sultanate, a downward mobility was registered in the social status of the Brahmans in the Punjab. *Jaziya*, from which they were exempted, was imposed on them by Firuz Shah. They were deprived of their royal patronage. Change occurred in the material status of the Brahmans and even some of them shifted from the Punjab plains and settled in Punjab hills where they received the royal patronage of Rajput Rajas. Some of the Brahmans adopted the non-Brahmanical professions of trade and agriculture. For instance, the *Bohra* money lender of Jamuna region originally belonged to the Brahman community. The *maha-Brahmans* or *acharaj* who accepted the offerings made within 13th days of the death were excommunicated by the other Brahmans.

The Rajputs declined socially and politically. Politically they were replaced by the new governing class and socially, they had to reckon with the Jats. Denzil Ibbetson
says that in the plains, the Rajputs lost their status and sank on the social scale by allowing the practices of *karewa* (widow remarriage) and numerous Jat traditions.

A parasail of the evidences related to the period under reference shows that the advent of Turks brought a tremendous change in the process of urbanization. During the period, the pace of urbanization was accelerated by many factors such as immigration of the foreign population, administrative institutions, establishment of peace and order, expansion in public utilities which led to the changes in urban society, economy and demography of the Punjab. A contact with the Islamic culture resulted in a process of social synthesis initiated the various spheres of social life--food habits, dressing sense, manners and customs, language and literature, art and architecture, etc. These changes also paved the way for further changes in industry, trade and commerce and also in agriculture which stimulated the urban economy and urbanization. As a result, Punjab emerged as a well urbanized region with its distinct social identity.