Introduction

The phenomenon of urbanization is as old as the functioning of organized society.\(^1\) Urbanization is a process of urban growth leading to the rise of a city. In other words, urbanization is perceived as the product of social change and the manifestation of certain economic and social system at work.\(^2\)

A study of urbanization includes the emergence and growth of urban settlements in the space and time and the factors which promoted or retarded such growth and several of related dimensions which urban settlements generate in the economic system, in political apparatus and also in social network.\(^3\) All the pioneers in the field of a study of urban history in India\(^4\) identify the urban areas which emerged in history with two primary characteristics: first, a high density of population concentrated within a limited space and secondly, predominantly non-agricultural pursuits of its population. The man-space ratio and occupational heterogeneity with their consequential relationship have formed the primary basis for differentiation between a city and a village.\(^5\)

Urbanization in modern times is widely defined as a process whereby population tends to agglomerate in clusters of more than a certain designated size. In this definition, density of population is taken as the most important criterion in indentifying an urban centre, for instance, in 2001, 1,000 inhabitants per square mile was fixed as the minimum population required of an Indian urban center while in most of the western countries the city should have a density of 10,000 people per square mile. By this yardstick no city of even post-independence India can be considered truly an urban centre. The definition of an urban centre in terms of density of population in medieval Indian context is hardly relevant because the data for the numerical classification of rural and urban areas are hardly available. The history of urbanization in India reveals broadly four processes of urbanization at work. These are (a) the emergence of new social relationships among people in cities (b) the rise and fall of cities with changes in the political order (c) the growth of cities based on productive

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processes which alter the economic base of a city and (d) the physical spread of cities with the inflow of migrants who came in search of means of livelihood as well as a new way of life.\(^6\)

The rise of towns has been described as a sort of revolution in human history, the starting point of civilized and cultural life of a higher level. However, it must be borne in mind that it has not came into existence without an agrarian base and without serving as subordinate factors in an economic activity. The process of urbanization, therefore, also has a bearing effect on the agrarian society up to a certain level depending of course on the prevailing conditions.

Urban studies in India are being undertaken in all social sciences. The economists undertake detailed survey of the urban economy; the sociologists study neighborhood, ‘rural urbanites’, urban elite and the political scientists take interest in the political behavior, the local government or administration of towns and cities.\(^7\) This area thus by and large remains relatively less explored. Though, the study of urban history or the process of urbanization and its effects has recently increased, yet, on the period under reference, K.M. Ashraf’s *Life and Conditions of the People of Hindustan*, remains a pioneering effort. It has outlines the role played by towns and cities in the growth of industries in northern India. The producer of commodity in small towns arranged with the dealers of those goods in a big city to supply them with finished goods for distribution inland or for export outside.\(^8\) In the early 1950s, Professor Muhammad Habib put forth a general hypothesis of urban and rural revolutions in the north India during the thirteenth and fourteenth centuries i.e. after the establishment of the Turkish rule.\(^9\) Professor Irfan Habib has critically examined the hypothesis of ‘urban revolution’ in the light of empirical evidence and a better understanding of social and economic realities of the period. He accepted the view that there was expansion in the urban economy and increase in craft production and commerce during the thirteen and fourteenth centuries. The replacement of Rajput nobility by the Turkish urban ruling class with a new system of

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\(^6\) R.Ramachandran, *Urbanization and Urban System in India*, p.75.
\(^7\) S.C.Misra, *op.cit.*, p.4.
\(^9\) Muhammad Habib, *Politics and Society During the Early Medieval Period*, vol.i, pp.33-110.
appropriating surplus production from land to consumption in the towns and cities has brought changes in medieval economy.

Another systematic study on the urban development was undertaken by H.K. Naqvi in her work ‘The Urban Centers and Industries in Upper India’. This is divided in two parts, one dealing with industries and another with urban centers of Mughal India. H.K. Naqvi’s other work ‘Agricultural, Industrial and Urban Dynamism under the Sultans of Delhi’ provides valuable insight for understanding the dynamics of urban growth and the development of industries and trade during the sultanate period. Another study is H.C. Verma’s ‘Dynamics of Urban Life in Pre-Mughal India’. However, these studies have covered vast areas of north India and have provided general outline and the broader trends in the urban history of the period. In his latest work ‘Delhi Sultanate: Urbanization and Social Change’ I.H. Siddiqui has outlined the important factors responsible for the social changes and economic developments in Delhi Sultanate. As far as this region is concerned, single towns have been studied by historians such as Fauja Singh’s Sirhind Through the Ages, J.S. Grewal’s Batala as a Medieval Town, Muhammad Sikki’s Hissar-i-Firuza. The study of Batala demonstrates the possibilities of writing about many other towns of the pre-Mughal period and thus inspires to attempt such micro or regional study of urbanization in the rest of north-west India.

In the present study, an attempt has been made to analyze the process of urbanization and the socio-economic changes it brought about in the Punjab during the pre-Mughal period. It strives to present a coherent account of the growth of towns and the rise of the new ones, their morphology and townscape, demographic pattern, the manufactures and business, their intimate connection with the hinterland and links with other towns and cities in the region and with cities outside the region and also their influence on the social and cultural life of the period. In the absence of firm evidences on the size of population and density per square mile of an area\(^\text{10}\), Indian scholars have tried to coin simple definition of urbanization in pre-Mughal India.

\(^\text{10}\) A close scrutiny of Persian sources reveals that demography was not the developed in the current sense of term. Instead of modern method of census the oriental medieval authors confined themselves to what they called \textit{khana Samari} that is a number of recounting the numbers of households and also occasionally the numbers of
Hamida Katoon Naqvi has stated that urbanization envisages a state of development where among other things, a compact conglomeration of inhabitants within delimited areas, a centralized governing organism and industries as the materially productive unit exist. This is in contrast to the rural society which implies a dispersed population over a relatively large area, a rather loose administrative set-up, and cultivation as the principal productive activities.\textsuperscript{11}

H.C. Verma describes urbanization as being a process by which the rural character of an area was gradually removed, people inhabiting it were pre-dominantly non agricultural and bought their food supply almost regularly. Under such a situation, there was bound to be a gradual dominance of money economy, expansion of commodity production and growth of industry leading to internal as well as external commerce.\textsuperscript{12}

The urbanization in medieval India depended largely on the existence or general economic and social infrastructures and investment in public utilities such as mosques, \textit{hammams} (public bath houses), \textit{madrasas}, hospitals, water supply system (canals, reservoirs), transport and communication system and above all dwelling units for the city inhabitants.\textsuperscript{13}

H.K.Naquvi explains the whole process how an urban center comes into existence and attains national and international significance. She explains, for the existence of a new urban center at least forty \textit{namizis}, a central mosque with bazaar, according to Islamic legalist, were needed.\textsuperscript{14} Given this nucleus for a town, it would entice village from its vicinity and people with or without skill to move to town for providing its core inhabitants with water, housing, personal services, and sundry goods and services. The town was left at this initial stage for a while to watch its general progress. If the town showed promise of stability or alternatively if the state was particularly interested in developing it a \textit{faujdar} or \textit{kotwal} with his contingent and staff would have to be stationed there in order to maintain peace around the town. A well protected fortress for their

\textit{mohallas} in any urban unit. In fact, the contemporaries judged the size of own by counting its \textit{mohallas} or else by the numbers of crafts as each profession generally occupied a separate \textit{mohalla}.

\textsuperscript{11} Hamid Katoon Naqvi, \textit{Urbanization and Urban Centers under the Great Mughals}, p.3.\textsuperscript{12}

\textsuperscript{12} H.C.Verma, \textit{Dynamics of Urban Life in Pre-Mughal Punjab}, p.32.\textsuperscript{13}

\textsuperscript{13}Ibid., p.33.\textsuperscript{14}

\textsuperscript{14} Hamida Khatoon Naqvi, \textit{op.cit.}, pp.3-4.
residence would be constructed apart from the residential houses for the laity, other construction works such as reservoirs, bazaars, mosques, sarais and other public utility works would have to be undertaken. The communication system both by road and if possible by river would have to be improved for linking the town with other major urban centers of the region. The state also provided it more facilities to raise the output of its manufactures and trading activities.\textsuperscript{15}

In the meantime, village craftsmen or craftsmen from other towns settling in the town would produce required commodities for general urban consumption. If there was still running supply of the raw materials from the country side and other facilities of work the local output would grow. After a lapse of time the urban artisans through constant practice and continued incentive to work tend to acquired grater skill in his craft either in the volume or variety of the products. Besides, craftsmen, a considerable segment of the rural working force of nearby areas, not directly engaged in agricultural production, would also get drawn to the town. With hundreds of vocational opening held out by the town the incoming villagers could be absorbed anywhere they preferred and be confident of a promising future as long as the town flourished and continued to grow. Settlers prospered houses multiplied, gradually forgetting their village they took roots in the towns.\textsuperscript{16}

In the growing town apart from men engaged in business the whole series of intermediaries acting between the producer and consumers finding much better chances of a prosperous trade would be drawn towards this town. Amongst them there would also be a segment of businessmen of higher level\textsuperscript{17} such as big merchants, sarfas, importer-exporter who could now with the improved facilities of trade offered by the town ramify, their business operations. They again in their train would attract larger number of lesser trading personal to the town.

The growth of a town beyond the second level would require additional state action, more security measures in form of a city wall, repair of the fort, and enlargement of the

\textsuperscript{15} Ibid., p.4.
\textsuperscript{16} Ibid., p.5.
\textsuperscript{17} Ibid., p.8.
faujdar’s contingents or appointment of kotwal instead and so on. A considerable outlay would again have to be expanded on other repairs, additional public utility buildings, tanks, wells, mosques, sarais, bazaars, madressas, hospitals, gardens, some residential houses and streets as well as the improvement or even construction of highway linking the town with other major centers of the empire in point of fact, the achievement of the town of this third level in the development of the town marks its progress from regional to national significance.18

The process of urbanization intertwined with the process of social change. ‘Social change’ is the significant alteration of social structures (that is, of pattern of social action and reaction), including consequences and manifestation of such structures embodied in norms (rules of conducts) values, and cultural products and symbols.”19

It includes short-term changes in employment rates as well as long-term changes in occupational structures. This definition encompasses small-scale changes such as the gradual development of a leadership role in a small, task-oriented group; cyclical patterns of changes, such as the succession of centralization and decentralization in administrative organizations; and revolutionary changes, such as changes in occupational structure; both growth and decline in membership size of social units; continuous processes such as specialization and bureaucratization; and discontinuous processes such as particular technical or social inventions.

According to Britannica, the social Change is the alteration of mechanism within the social structure characterized by the changes in cultural symbols, rules of behavior or value system.20

The idea of social change took an evolutionary cast when the evolution became a predominant model for understanding biological change in the nineteenth century. Other sociological models created analogies between social change and technological progress. These models were used to justify colonialism and enforced assimilation of western culture by so-called “less advanced” societies. The anthropologists borrowed from the

18 Ibid., p.9.
theory of structuralism to elaborate an approach to social change structural functionalism in the mid of 20\textsuperscript{th} century. This theory postulates the existence of certain basic institutions (including kinship relations and division of labor) that determine social behavior. Change in one institution affects other institutions because they function inter-dependently. Marxist economic theory concludes that social change is the result of various sub-groups within culture vying for power. This conflict theory and the structural-functional theory represent two sides of the same coin. Although both agree that the social change and the structure are mutually interdependent, the conflict model stresses the process of change while the structural-functional model focuses on the elements of stability.\textsuperscript{21}

When foreigners invade a society, the existing urban places undergo a considerable social change, depending on the role played by the foreigners. As far as the Punjab in the period under reference is concerned, the foreigners came as Turkish invaders or as rulers with a nobility. They brought with them their customs, dress, religious and social values. Out of these cross cultural interaction a new society emerged, in which the foreigners eventually became indistinguishable from the local population.

Generally, the word ‘pre-Mughal’ has vast meaning in itself. In the present work the term has been taken to denote the period which immediately proceeded the Mughals, commonly termed as the sultanate period.

The word ‘Punjab’ derives its origin from Persian words ‘\textit{Panj}’and ‘\textit{Ab}’ which means five and water respectively. Thus etymologically, it means the land of five waters (rivers).\textsuperscript{22} Ibn Battuta who entered the Punjab in 1333 C.E., writes that he had reached the valley of Sindh known as the Punjab which means five waters.\textsuperscript{23} The boundary of the Punjab was shrinking and swelling from time to time. The word Punjab was variously defined by the scholars. When the Greeks occupied this region, they called it Pentapotamia, ‘Panta’ from Greek Pente meaning five and ‘Potamas’ means rivers, the Greeks forms of names of five great eastern tributaries of the Indus are the Hydaspes (Vtasta, Jhelum), Acesines (Asikni, Chenab), Hydraotes (Iravati, Ravi), Hesidru

\textsuperscript{21} \textit{Ibid}, p.192

\textsuperscript{22} B.S Nijjar, \textit{Punjab under the Sultans}, p.1.

(Satadru, Setluj) and Hyphasis or Hyplains (Vipasa, Beas).\(^{24}\) After the Greek occupation, the Punjab was named as Takki, the kingdom which Hwen Thsang called Tsekia or Takki, embraced the whole of the plains of the Punjab from the Indus to Beas and from the foot of the mountains (Himalyas) to the junction of the five rivers (panchnad) below Multan. It was called “Takki” after a powerful tribe of that name ruled here for long time.\(^{25}\) According to Cunningham, the province of Takki comprised the plains of the Punjab lying between the Indus and Beas to the north of Multan or the whole of Chaj Doab, together with the upper portions of the three Doabs of Sindh Sagar, Rachna and Bari.\(^{26}\)

H.O.K. Spate considered the indo-Gagnatic Plains as one of the four basic division of the sub-continent. This basic unit is further divided into ‘regions’. As a region in the indo-Gagnatic, Spate’s Punjab, contains the plains beyond the Indus around Dara Ghazi Khan and Dera Ismail Khan and plains beyond the Sutlej around Bahawalpur.\(^{27}\) As a region in the indo-Gagnatic plains Spate’s Punjab does not include the Bist-Jalandhar Doab, nor does it include the Salt Range and the Pothor. He looks upon the Indo-Gangetic Devide as a transitional region between the Punjab and the upper Ganges plains. This division cover the whole of the Jalandhar Doab. The submomtne belt between the Setlej and Jamuna, the plains up to the ridge of Aravali near Delhi and dry bed of Ghagger above the Thar desert.\(^{28}\) *India: A Regional Geography* edited by R.L.Singh, only covers the Indian states of the Punjab and modern Haryana and the union territory of Chandigarh and Delhi.\(^{29}\) The Punjab plains is more or less coterminous with the Indo-Gagnatic Divide of H.O.K.Spate.\(^{30}\)

Abu Fazl, in *Akbarnama* makes frequent references to the Punjab. It stood equated with the Mughal province of Lahore. Abul Fazl writes that it is situated in the third climate. Its length from river Sutlej to Sindh is 80kos. Its breadth from Bhimbar to Chaukandi one of

\(^{24}\) B.S.Nijjar, op.cit.,p.12.  
\(^{25}\) Alexander Cunningham, *Ancient Geography of India*, p.170  
\(^{26}\) Ibid, p.176.  
\(^{27}\) H.O.K.Spate  
\(^{28}\) J.S.Grewal, *Social and Cultural History of the Punjab*, p.11.  
the dependencies of Satgarah,\textsuperscript{31} is 86 kos, bounded on the east by Sirhind, on the north by Kashmir on the south by Bikaner and Ajmer on the west by Multan.\textsuperscript{32} This was precisely because Akbar had recognized the provinces of his empire before the \textit{Akbarnama} was written. At this time the emperor had coined names for the five Doabs of the province. The term ‘Punjab’ was referring to the province of five Doabs, the later form their phases Panj Doab, the Punjab, the province of Lahore the only province of the Mughal empire which had five Doabs. This Punjab did not cover the lower Doabs between the Sutlej and the Indus but it did cover a large area in the hills as well as the upper portions of all five Doabs.

It is significant that the word Punjab does not occur in the \textit{Baburnama} which contains detailed information on Hindustan, its people, its climate, its rivers systems, its vegetation its fauna, its geographical regions and its political administrative units. Babur refers to two rivers system of the sub-continent and to the political administrative units in existence between the Kabul and Delhi, including the province of Lahore.

The term’ Punjab’ in the context of this study the Punjab is encompassed by the Himalayas in the north, the Aravali Range and Thar desert in the south and by rivers Indus and Jamuna in the west and the east. The most remarkable feature of the north-west of the Indian sub-continent is the Indus river system. It links the plains with the lower Himalayas in the north and the northwest.

The Punjab has been one of the well-urbanized regions since dawn of the civilization in Indian subcontinent. The evidences of early urban settlements have been found in the ruins of excavated sites of Indus civilization. Nearly five thousand years ago, the region was first to experience urban development based mainly on irrigational farming. The urban settlements as towns and cities along the rivers developed as markets for agricultural and non-agricultural produces, managing centre for irrigational works and

\textsuperscript{31} Satgarha means ‘seven castles’ is situated 13miles east of Gugaira on one of the projecting points of the high bank which marks the limits of the windings of the Ravi on the East. Alexander Cunningham, \textit{Ancient Geography of India}, p.212.

centre for essential articles of handicrafts and administration. These towns were morphologically planned and inter-related with the surrounding areas.\textsuperscript{33}

The second urbanization appeared in the Punjab in the time of Mauryas or even earlier. The mercantile activities continued to grow through all political upheavals caused by Indo-Greeks, Shakas and Kushanas. The Indo-Greek kings encouraged contact with western Asia and the Mediterranean world. The Shakas, Parthians, and Kushanas brought central Asia into the orbit of trade. With the rise of trade, the number of towns began to increase in the Punjab.\textsuperscript{34} The physical remains of any site that gave it urban character were artisanal and commercial activities and involvement of metal money in exchange. All these elements of urbanization peaked in the urban centers of the Punjab under the Kusanas.\textsuperscript{35} Numerous urban settlements like Taxila, Sanghol, Sunet, Ghuram, Roper, Singh Bhagalpur, Sugh, Bara, Agroha, Daultpur and Raja Karan ka Qila emerged and reached on urban zenith.\textsuperscript{36} Kuasanas issued numerous gold coins and minted large number of copper that circulated for centuries. Terracotta coin moulds has been found in large number at Taxila, Sanghol, Sunet, Roper, Ghram, etc. belongs rightly to the first there centuries of Christen era.\textsuperscript{37}

R. S. Sharma postulated that there was decline in cities, urban crafts, trade and metal money in early medieval period. There was two-stage urban decay, one beginning in the second half of the 3\textsuperscript{rd} century and second one starting with 6\textsuperscript{th} century. As R.S.Sharma stated that in the Punjab and Haryana urbanism had shorter life. Elements of urban life appeared during the fifth and fourth centuries B.C.E. at several places and attained climax in the first three centuries of Christian era. Generally, the sites show either desertion after Kusana times or a sharp decline in the Gupta period. The sites in the Punjab display very little of urbanism during the fourth-sixth century C.E.\textsuperscript{38} Sharma has summarized archeological data from various regions to substantiate his theory. Taxila ceased to be an urban center after fifth century; the coins of Sirkap virtually terminate with the advent of
Vima-Kadphises-II. There are, of course, some coins of the Hindu princes of Ohind but both coins and remains of structures show the post-fifth century Taxila to be a derelict site.\(^\text{39}\) According to Marshall, Hwen Tsang stayed in Sirsukh where he saw there were numerous structure of early Buddhist monuments but give no indication of any urban character. Marshall holds the view that Hunas destroyed Sirsukh city and Buddhist monuments. In the same way at Sanghol in contrast to the Pre-Gupta phase, the Gupta levels are thin and show the remains of dwindling habitation in post-Gupta period.\(^\text{40}\)

The decline in Indian exports started with end of Kusana empire which resulted in the stoppage of supply of gold from Central Asia and the Roman Empire. The Hunas destroyed the remaining Gupta contacts with the Central and Western Asia in 5th century. This cannot explain the general trend of decline and desertion in the third century and in the following centuries.

The partition of the Roman empire in the beginning of the 4th century reduced the long-distance trade passing through the ports of the peninsular India. The decline in commercial activities with the Roman empire was compensated with flourishing trade to Byzantium Empire in fourth and 5th century. By the middle of 6th century, the Byzantium had learnt the art of rearing silk worms at the mulberry leaves as a result of which India’s trade with the empire suffered.\(^\text{41}\)

According to R.S.Sharma, a decline of cities, urban crafts, trade and money in early medieval period paved the way for the emergence of the Indian feudalism. Urban decline undermine the position of urban-based artisans and traders. Artisans were forced to migrate to rural area. Traders were not in a position to pay taxes. The distinction between town and village blurred.\(^\text{42}\)

The Punjab was fairly urbanized in so called Kali age or in the period of decay as described by R.S.Sharma. The number of trade routes passed through the Punjab. These routes were not merely pathways but had a wide network of interconnecting roads with


\(^{41}\) R.S.Sharma, *Indian Feudalism*, pp.54-55.

The Arab geographers inform us that in the whole country, the towns were closely built and there were pulpits, thrones, districts, villages, market places and bazaars. No desolate places came between them. The fact is also attested by the account of Chinese pilgrim Hwen Thsang who gave the details of several flourishing towns which were located in his passage i.e., Parashwar (Pu-lu-shu-pu-lo), Pushalawati (Pu-se-kio-la-fo-ti), Paleheri (Pu-lu-sha), Ohind, Jalandhar, Kangra, Chamba, Kullu (Ki-ulu-lo), Satadru (She-to-tu-lo), Bhera, Sthanswar, Multan, etc. The network of routes in the Punjab was dotted with the numerous towns. The route connected the province of Kirman with Multan. The important towns on the route were Fannazapur, Debul, Manjabari, Nirun, Mansura, Annari, Kallari, Basmad, Jandur and finally Multan. From Nirun a branch route connected Qandabil via Sihwan. Another branch route went to Loharani situated at the mouth of the river Sindh. Other routes went to Debal, Ghazni and Khabbhyat. From Kallari a route ran to Sihwan likewise Kuzdar was the central point where the different routes branched off to different towns such as Mansura, Qandabil, Tiz, Debal, Kizkanan, Turan, Kiz, Armabil, Bakkar and Multan. A route from Sindh to Dehli ran via Janjani, Siwan, Bhakkar, Uchch, Multan, Ajodhan, Abohar, Sirsa, Hansi, Masudabad and Palam.

All these towns were relatively in good condition at the time of the invasion of Muhammad Qasim. Banya described by Idrisi as small but pleasant town where the living is cheap and agreeable. Bhmbhor covered a low hill almost surrounded by a stretch of sand. It was described as a flourishing and populous town. Manhabari was situated in lowland beautifully surrounded with gardens, fountains and running

43 Joginder K.Chawla, India Overland Trade with Central Asia and Persia during the 13th and 14th centuries, p.14.
45 Alexander Cunningham, The Ancient Geography of India, pp.40-80,180-203,276-283.
46 Ferishta decidedly in favor of considering Thatta to represent Debal. Mir Masuam observes that Debal was Thatta or Lahri Bander but. Burnes says that Thatta is called by Arabs Dewal singly. But M.Reinaud and Elphinstone assigned to her localities to Debal. They situated it in neighborhood of modern Karachi.
47 H.C.Verma, Medieval Routes to India : Baghdad to Delhi, pp.42-43, 149-154.
48 H.C.Verma, Dynamics of Urban Life in Pre-Mughal India, p.47.
49 H.C.Verma, Medieval Routes to India : Baghdad to Delhi pp.171-72.
50 Al-Idrisi, Nizhatu-l Mustik, eng.trans by H.M.Elliot and J.Downson, as History of India as told by its Own Historian vol.I,p.79.
Kallari was a pretty, well fortified, and a busy trading town. Although, the town was some distant out of the regular route, still it was much frequented in consequence of the profitable trade carried on with the inhabitants. The town of Jun, situated on the banks of the Rain, was known for “the beauty of its gardens” abounding in rivulets which present fresh and delightful scenes. Janani, with splendid markets, situated between Uchch, Sahkar was big, and handsome city on the banks of the Indus. Siwistan was a big town surrounded by desert, was remarkable for its size, a number of fountains and canals, for the abundance productions and its rich commerce. Bhakkar, situated on a branch of the Sindh was described as a beautiful town. Debel was undoubtedly, the most important town of Sindh up to the 13th century. Lahari Bander later replaced it. However, soil is not fertile but the trade was carried on in great variety of articles. Ships laden with the production of Uman and the vessels of China came to Debal. Nirun, though a big town with no large population has a strong fortress and its people are rich. Alor is pleasant town and worth of comparison in size with Multan. The towns of Al-Kharuj and Kir, Kayan was famous for sweetmeat called Faniz.

Alberuni also mentioned the route between Kannauj and Ghazni dotted with various towns. Though this it can be inferred that while reaching Panipat the route passed through Kawital and Sunam. From Sunam, one had to march towards the north-west to reach Aditahaur and then Jajjanir and finally Mandahukur the capital of Lauhawur.

The advent of Arabs added new dimension in the urban history of the Punjab. They established a linkage between all towns through trade and trade routes. The invasion of Muhammad Qasim opened the geography of the Sindh to the foreign and for further intercourse between the Arabs and the local merchants. The inter-state trade system that grew out of this contact made a favorable impact in infusing vibration in the urban life. Before the advent of Arabs, every small and big town had enjoyed comparatively

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52 Al-Idrisi, op.cit, p.79.
53 Ibid, p.79.
54 Ibid, pp.79-80.
55 Ibid, p.77.
56 Ibid, p.78.
57 Ibid, p.79.
58 Ibid, p.86.
60 H.C.Verma, Dynamics of Urban Life in Pre-Mughal India, p. 45.
independent autonomous states and the governments of these towns were weak and incapable of assure the security. Therefore, the coastal towns became an easy prey to the perilous activities of the pirates who also controlled the sea routes. The Arabs established garrisons at several important places for the safety and security of the towns. In due course of time, these garrisons grew into Arabs colonies.\textsuperscript{61} Wherever Qasim went, he provided the protection especially to the artisans, merchants and peasants who accepted his lordship.\textsuperscript{62} Even Al-Hijjaj also ordered him that the artisans and merchants were not to be heavily taxed.\textsuperscript{62}

Another influence of Arabs was a gradual increase in population of various towns. As the Arab soldiers came to India, alone they had got married with Indian women. Thus mixed Arabs military colonies began to grow in number and important of them were Mansura, Mahfuzah, Kuzdar, Qandabil, Baize, Jandur, some of them soon developed in big and important towns.\textsuperscript{63}

The Arab merchants settled in different parts of the region and began to develop important links in the overseas trade. The region became a high road for international trade between the Islamic world and countries of Europe, Africa and southwest Asia. The pastoral economy of Sindh was gradually converted into a monetized economy with the progress of overland trade and urban settlements. The Arabs had established urban settlements in the arid and hitherto less inhabited areas.

Idrisi’s account gave an impression that Muslims had developed important trading centers on frontier region of Sindh. He mentioned Dabul, a populous place where the trade was carried on in great variety of articles. It was an important port where ship of China, Omen and Hindustan anchored for days and days. Tiz and Kiz were busy trading centers in Qandabil where the people of Buddha town assembled for trade. Mansura had a large number of rich merchants and flourishing markets which provided a profitable livelihood to the people. Alor was known for fairs. It had a busy market and profitable trade its inhabitants led a luxuries and prosperous life.

\textsuperscript{61}\textit{Ibid.}, p.45.
\textsuperscript{62}\textit{H.C.Verma, Medieval Routes to India : Baghdad to Delhi}, p.218.
\textsuperscript{63}\textit{H.C.Verma, Dynamics of Urban Life in Pre-Mughal India}, p.46.
In the light of information cited above urban settlements in the region of the Punjab offers an interesting field of study for changing pattern of society culture, economy, demography and process of social mobility during the pre-Mughal Period.