

## IMPACT OF IMMIGRANTS ON INDIAN CULTURE DURING 13-14TH CENTURY

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### **ABSTRACT**

*When the Arabs, the Turks, the Afghans, the Iranians and other central Asian foreigners had conquered and settled down in our country and came into close contact with the indigenous population they influenced our society and culture.*

*Although India has been subject to invasions by foreign people throughout history, the Turks were only invaders who become the ruling elite and settled in India for a long time. The start of first millennium saw the Turks repaid rise to international power of the Turks. The term Turks serves as the common name of the people descended from the nomadic warrior tribes of the steppes of central Asia. Since the Turks are ethnically end culturally related to each other, it is reasonable and accurate to use the same designation to refer to all of them.*

*The present paper will examin the impact of immigrants and their cultural in the Indian society. The influence of Turkish culture in Hindustan lasted during the Turko-Afghan period of India's history from the late 12th century to the early 16th century and continued during the Mughal period. When Turkish rulers entered India; they introduced their own customs while accepting Indian customs, such as the class system. The art and architecture of the Delhi Sultanate epoch was not similar to the purely Indian style. An Indo-Islamic style of architecture developed as a mixture of the Indian and Turkish styles.*

*By the thirteenth century there could be no doubt in anybody's mind that the Muslims, immigrant and indigenous, had become a permanent Socio-political entity in India. With them appeared new clothes, new fashion, new languages, medicine, science and technology. This influence would be so interesting to study but for the fact that the history of these early Muslims in India is told by chroniclers primarily with a motive to glorify the achievements of Arab and Turkish conquerors in capturing kingdoms and spreading Islam.*

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When the Arabs, the Turks, the Afghans, the Iranians and other central Asian foreigners had conquered and settled down in our country and came into close contact with the indigenous population, they influenced our society and culture and were themselves influenced in turn. Islam, in the very first century of its rise in Arabia, was introduced in south India by the Arab traders when they landed up along the coastal regions in connection with their overseas trade.

Since foreign trade constituted an important source of income to the state, the Hindu rulers allowed the Muslim traders to setup their establishment in different port cities along the Malabar coast and where also granted full religious freedom. With the passage of time the Muslim grew in number. It is also true that Islamic culture, with all its brilliance and egalitarian ideal does not appear to have attracted any layer of urban people outside the Muslim Diaspora. Unlike the Muslim traders, the Arab conquerors of Makran (modern Baluchistan) and Sind and Multan towards the beginning of the eighth century AD, happened to be the culture imprinters. The policy of reconciliation adopted by the Arab conquerors towards the Indian prepared the ground for the establishment of symbiotic relationship between Islam and Brahmanism, at least in the urban centres. Besides the foundation of new cities, such as al-Mansura and Al-Baiza, old towns also underwent demographic changes on account of the addition of new Muslim settlements. The new settlements had emigrants from Muslim lands. They represented different cultural traditions and urban ethos; their mingling with the local people went a long way in enriching the urban culture. Arabic language and Islamic religion created the atmospheres of openness, and universalism seems to have had much effect on peoples' outlook in the towns and cities.<sup>1</sup>

The background of the early Muslim settlers in Northern India was different. The history of early Muslims in India is the history of Muslim merchants, missionaries, soldiers of fortune, invaders, sultans, the ruling classes and commoners, who came to India from the time of the birth

of Islam in the 8<sup>th</sup> century to the end of the 13<sup>th</sup> century. Once in a while they came in groups, often in droves and sometimes like ants and locusts. To their population were added indigenous people converted to Islam. By the 13<sup>th</sup> century there could be no doubt in anybody's mind that the Muslims, immigrants and indigenous, had become a permanent socio-political entity in India. With them appeared new cloths, new fashions, new languages, medicines, science and technology. Their mosques, their *madrasas*, their mode of worship, their arches and cavalry men their saints and scholars in long exotic robes, began to be seen in many large cities and towns, and their government, administration and laws began to influence Indian urban life. Thus influence would be so interesting to study but for the fact that the history of these early Muslims in India is told by chroniclers primarily with a motive to glorify the achievements of Arab and Turkish conquerors in capturing kingdoms and spreading Islam.<sup>2</sup>

In Central Hindustan a majority of the people were vegetarians. They did not kill any living being and did not drink liquor. Nor they eat onion or garlic. There was untouchability and Chandalas were required to make their presence known by striking a piece of wood while the entering the market place or the quarters inhabiting by upper class people. There was very little of seclusion of women. Women of the upper classes took a prominent share in administration and in social life. Upper class people practiced polygamy. Women, however, were not allowed to marry a second time. The practice of Sati that is, burning of widows on the funeral pyre of their husbands was becoming fashionable among the ruling families. Day by day *Sati Pratha* was becoming popular. Widow marriage was not regarded well. The widows led a miserable life. The feudal lords and courtiers generally had more than one wife. The birth of girl in the house was not regarded auspicious. The main drawback, however, was the lack of social culture unity and a sense of patriotism. But when Islam came in India, Islam permitted divorce, remarriage of

females and almost free marriages with a few restrictions. They also differed in the law of succession, disposal of dead, their dress, modes of eating and greeting. The Muslim conquerors, thus, came with institutions which India had not known before. There was one notable difference in the cultural and political condition of our country at the time of Arab invasion of Sind and that on the eve of the Ghaznavide penetration into Hindustan.

Islam had been introduced in India long before Mahmud Ghazni invaded this country from the north-west or Muhammad bin Qasim occupied Sind. The rise of Islam in the beginning of the 7<sup>th</sup> century, and the unification of the Arab tribes under a centralised state, gave a tremendous impetus to the movement of expansion. Muslim merchants immediately entered into the Persian maritime trade and Arab fleets began to scour the Indian seas. Some historians say that Muslim Arabs first settled on the Malabar Coast towards the end of the 7<sup>th</sup> century.<sup>3</sup> At the opening of the 8<sup>th</sup> century there was no foreign colony, much less a foreign power, in the land except a handful of Arab merchants on our western coast whose primary avocation was trade. On the other hand, in the 10<sup>th</sup> century there were two foreign kingdoms, on our soil, namely Multan and Sind. Besides, a considerable portion of the population in these two kingdoms had been converted to Islam.<sup>4</sup> Sind also made a contribution in spheres other than science and learning. While the debt of the Sufis to Indian religion in general is not certain, the links of Sind with Islamic mysticism are fairly well-known.<sup>5</sup> The game of chess was also borrowed from India and transmitted by the Arabs to other parts of the world.<sup>6</sup> Unlike the historians of the sultanate period, the Arabs travellers speak of the non-Muslim as *Zimmis* and not as infidels. Soon after the conquest of Sind and Multan, the killing of cows was banned in the area. Some Hindu chiefs showed a sympathetic interest in Islam, for in 884 a Hindu king commissioned an Arab linguist from Mansura to translate the holy Quran into the local language.<sup>7</sup> According to Istakhri, who visited

Sind and some other part of India sometime in the second quarter of the 10<sup>th</sup> century, the Arabs of Mansura generally dressed like the people of Iraq, but the dress of the ruler was similar to that of the Hindu kings and like them, he wore earring and kept his hair long.<sup>8</sup>

The Arabs and the Turks both drew their greatest strength from Islam and they were convinced of its great and divinely ordained mission on converting the heathers in India to the 'true' faith as proclaimed by the prophet. These aggressive adherents of Islam combined mundane advantage gained through conquering and plundering the Hindus, with spiritual benefits according to them as 'knights of God' fighting with bottles against the unbelievers or infidels. In the Turkish manner they conquered and slew and plundered and converted, any for a time this violent contact with Islam was the greatest calamity for the Indian civilization.

In northern India, the contact between Islam and Hinduism was more intimate. The Arab conquest of Sind occurred early in the 8<sup>th</sup> century. Political dealings between the Hindu kings of the Punjab and the Muslim rulers beyond the passes commenced not much later. Alongside of Muslim conquerors, learned divine and pious dervishes entered Hindustan and delivered the message of the Prophet far and wide. This message awakened a chord not unfamiliar in the mind of Hindu. By the end of the 14<sup>th</sup> century, Islam had permeated all parts of India, and the process was fully under way which led to the conversion of a large section of the Indian population to Islam and resulted in far-reaching culture and spiritual changes outside the Muslim society. The developments in the cultural sphere, the developments of regional languages, the evolution of Indo-Muslim music and architecture also.

Towards the end of the 13<sup>th</sup> century countless Muslim refugees entered India from the Central Asian countries and swelled the ranks of the ruling class. This led to a mixing up of the

Muslims of different races and nationalities. Inter-marriages among them gradually brought about their fusion.

But militant Islam had another aspect the higher spiritual thought and mystical experience as expressed in *Tasawwuf* or Sufism. Whereas the Muslim conquerors had tried to destroy non believers and their places of worship, the Sufis welcomed them into their homes and embrace them as brothers. From the 13<sup>th</sup> century onwards, two Sufi orders the *Chishtis* and *Suhrawardis* exercised considerable influence on religious thought and literary activity, particularly in north western India. Khawaza Moin-ud-Din Chishti came to India towards the close of the 12<sup>th</sup> century. Khawaza Farid-ud-Din Masud Ganj-e-Shakar died 1265 and Shaikh Baha-ud-Din Zakariya established influence of *Chishti* and *Suhrawardi* orders respectively in Punjab.

The greatest impact of Muslim rule over India was felt in the sphere of culture. Hindu religion and society received a terrible blow, the superiority of priests and Pandits ceased, Hindu temples and libraries were destroyed, Hindu religious literature was condemned. In other words, political conquest became synonymous with the death of the ancient Hindu culture. But with the passage of time, when realities began to dawn, the effort to evolve a new relationship led to the development of new culture which was neither exclusively Hindu nor purely Muslim. It was, indeed, a Muslim-Hindu culture.

Muslim moral consciousness never accepted the distorted principles of Islam, yet the history of Islam is replete with actual instances of invidious distinction between man and woman. The assemblage of the people of various cultural groups of different professions crystallised into broad divisions- the high and low, the rulers and the ruled, the privileged class and the working class, the landlord and the peasants, the masters and the slaves. The Arabs conquered Sind and

laid the foundation of a new Indo-Arab race and culture. They left some legacies and their occupation of Sind was not a mere episode in the history of Islam, a triumph without results, as has been supposed by some European and Indian historians. Sind served as the gateway of Islamic power religion and culture, but not of Islamic power. Islamic power in this sub-continent was established by the Turks, who differed from the Arabs in some respects, especially in culture and outlook.<sup>9</sup>

Men of various races came and settled down in different parts of India and became acclimatised to the land of their adoption during the period under review. They forget their homeland. They remained no longer conscious of any foreign affiliation. As regards division of the population, Barani speaks of persons of low birth and high birth and merchants, *darveshes*, clerks, soldiers, *bazaris*, cultivators, employed and unemployed. In the *Fatawa-i-Jahandari* he refers to religious scholars, mystics, physicians, astrologers, artisans, shop-keepers, merchants, caravan people, musicians, dancers, jugglers. The author of the *Tarikh-i-Mubarak Shahi* speaking about the people of Delhi and its vicinity refers to *amirs*, *maliks*, notables, *ulemas*, beggars, artisans, the money lenders and the cultivators.

The coming of the Turks into India and the establishment of the Delhi sultanate during the 13<sup>th</sup> century was a period of both turmoil and development. As we have seen, the initial phase was one of death and destruction on a large scale, with many beautiful temples being destroyed and palaces and cities ravaged. This process continued in phase as the empire expanded, but once a territory had been conquered, or had submitted, a process of peace and development started. This process began slowly in Northern India where large areas remained under direct sultanate rule for 200 years. The Turkish rulers were by no stretch of imagination rude barbarians. Coming from Central Asia during the 8<sup>th</sup> century, the Turks had, in course of time, accepted Islam. Thus,

they inherited the Islamic culture of the area, which had reached a high level of development. Although the Abbasid Caliphate which had dominated the Islamic world for more than a century and a half was in a state of decline, and various competing state had risen, these states shared the cultural and administrative norms and standards set up by the Abbasid, with minor adjustments. The Turks who came into India not only considered themselves to be champions of Islam, but were proud of being inheritors of its rich tradition, whether it was in the field of architecture, literature, forms of government or science and technology. They had also adopted Persian which had emerged as the languages of government and culture in Central Asia, Khurasan and Iran by the 10<sup>th</sup> century.

### Religious effects

- 1- One very important result of the influence of Islam was the development of religious toleration. By living side by side for a long period both the Hindus and the Muslims gave up much of their fanaticism and a spirit of toleration developed among them. Many Muslim rulers like Muhammad Tughluq preached the principle of toleration and tried to lay the foundation of a national state in India. When the storm and stress of invasions ceased, and Hindu and Muslims settled to a common life, they developed among themselves a mutual regard for one another.
- 2- Many pious men of both the communities advised their co-religionists to shake off their differences and the worship one and all powerful God. Thus was founded the Bhakti movement among the Hindus and Sufi movement among the Muslims.
- 3- When the Hindus came in contact with the Muslims, they came to know many of their defects which were a great source of misery for them. Their difficult and costly ceremonies, rituals and blind faiths were due to the priestly class. Their supremacy in society got a serious



setback. It undermined their hold on the Hindu society as new preachers like Rama Nand, **Kabir, Nanak, Nam Deva and Tuka Ram etc. opposed caste system.**

### Cultural effects

1- There was no *Purdah* system among the Hindus before the arrival of the Muslims in India.

The Muslim observed *Purdah* system very rigorously and so its influence on the Hindu subjects was somewhat natural. But the Hindus adopted it more because of the changed circumstances rather than in imitation of the Muslims. In order to save their women from the covetous eyes of the Muslims the Hindus adopted the *Purdah* system. Gradually *Purdah* system became common during medieval period.

2- One of the notable features of time was the evolution of Urdu (court language). Urdu is a Persianised form of western Hindi as spoken in the neighbourhood of Delhi. Urdu is the result of the Hindus and Muslims coming together. But both the sides felt the need of one common language and as a result of these efforts a common language known as 'Urdu' was developed. The word Urdu means an army camp, a "*Lashkar*".

3- The Muslims rulers built their buildings after their own style but when they employed the Indian master builders to built mosques, tombs and palaces the latter employed their own styles. In this way a new style of building sometimes known as the 'Hindu-Muslim' style was developed.<sup>10</sup>

There has been a considerable difference of opinion among scholars regarding the impact of Turkish rule on the economic and social life of North India beginning with the 13<sup>th</sup> century. One view was that the Turks wrought such damage to the economic life and the social and cultural fabric that it could only be repaired after a long time and, to some extent, only under the

Mughals. The establishment of Turkish rule in north India led, according to an eminent modern historian, Muhammad Habib, to far-reaching changes in society and economic life.

For centuries, wealth had been accumulating in India. Most of the historians are of the opinion that it was only the wealth of India that tempted Mahmud Ghaznavi to attack this country. Almost all the Muslim rulers collected huge wealth from the Hindu rulers, temples and individuals. The only aim of Mahmud Ghaznavi was to collect wealth. When Muslim was fully established in India, they only cared from the political security and not for the economic reforms. Balban and Alauddin were the rulers who took the effective steps in this direction. But after Alauddin, their economic life was fully disturbed. Muhammad Bin Tughluq took certain steps to improve the economy, but he miserably failed. After the invasion of Timur, there was a great setback in the field of trade and commerce but the economic lot of the country was not too bad. The main source of the wealth was agriculture. Cotton, sugarcane, lintels, oilseeds, poppy etc., were production on the large scale. During the reign of Alauddin, the cost of wheat was 7 and  $\frac{1}{2}$  *jitals* per maund. Till 1388, the agriculture production was satisfactory but during the last year of the 14<sup>th</sup> century, there was fall in the agriculture. Trade and industry were the other sources of income. Many important industries were popular in those days. The foreign trade of India was carried out by sea and land routes both. The Indians were also sea-faring people. They had built excellent ships which used to earn enough wealth for the country. Thus we see that during the sultanate period, the economic condition of India was very good.<sup>11</sup> The production of cloth improved during the period because of the introduction of the spinning-wheel (charkha). According to a modern historian, Irfan Habib, the spinning wheel is attested to in Iran in the 12<sup>th</sup> century by some well-known poets. Its earliest reference in India is in the middle of the 14<sup>th</sup> century. Thus, it apparently came to India with the Turks, and came into general use by the

middle of the 14<sup>th</sup> century. We are told that the spinning-wheel in its simplest form increased the spinner's efficiency some six-fold, in comparison with a spinner working with a hand spindle. Another device introduced during the period was the bow of the cotton-carder (*dhunia*) which speeded up the process of separating cotton from seeds.<sup>12</sup>

## Education

Islam attaches much importance to the acquisition and extension of knowledge which is considered the only way to the realisation of truth. Prophet Muhammad emphasized upon the importance of education and made it compulsory for all the faithful, men as well as women. We know of so many Muslims women, Bibi Fatima, Zainab, Hamda, Hafsa, Safia, Maria and others who have left an ineffaceable impression on the literature of their times. The Muslims in India also did not neglect the education of their children. During the Muslim rule in India, education was imparted through (a) *maktabs* and *madrasahs*, (b) *mosques* and *monasteries* and (c) private houses.<sup>13</sup> The Arabs and the Turks brought the Islamic pattern of education to India. This Islamic pattern differed from the Brahmanical education and Buddhist education in many respects. The main obstacle in the way of Muslim education flourishing in India was the fluctuation in official patronage. The Muslim rulers of India took interest in establishing educational institutions and endowing them. They also founded Libraries and literary societies. Moreover, they patronised learned men and liberally endowed them, so that they might devote themselves whole-heartedly to their studies, undisturbed by financial worries.<sup>14</sup> Three categories of Muslim educational institutions were distinguished, *maktabs*, *khanqahs* and *madrasahs*. The first two were the elementary schools, and the third was a higher one. The *maktab* could be found in the villages and towns, while the *madrasahs* were set up in big towns. In the secondary schools instruction was imparted in such subjects as *Tafsir*, *Hadith*, *Fiqh*, mysticism, logic, Arabic and Persian

grammar and literature.<sup>15</sup> Chitnis says that, on the completion of the studies, the pupils were awarded degree (*Sanad-i-Fazilat*) in the ceremony of *dastarbandi*, a short convocation ceremony, when a turban (*dastar*) was tied (*bandi*) round the head of pupil.

During the early period of Muslim rule in Northern India, the Muslim population was centred mainly in towns and cities. The Muslim rulers and nobles in the towns generally patronised Muslim education alone. Gradually, however, thing began to change. Persian became the court language of the Muhammadan rulers. Though at first *maktabs* and *madrasahs* were meant exclusively for the Muhammadans, their doors were later thrown open to the Hindu. The Hindus had to learn Persian if they wanted to hold high positions in the government. The doors of the Muslim educational institutions were first opened to the low-caste Hindus who had so long been deprived of the benefits of education by the Brahmins.<sup>16</sup>

For advanced students, *Madrasahs* or colleges were established by pious and conscientious rulers, and this activity received special attention during the early period. Two major *Madrasahs*, called the *Muizziya* and the *Nasiriya*,<sup>17</sup> were set up during the beginning of Muslim rule in Delhi. The *Muizziya* college was repaired a century later by sultan Firoz Tughluq.<sup>18</sup> The Islamic pattern of education was already well developed before the Muslim rule was set up in India. The *madrasahs* occupied the central place in the system as centres of orthodoxy, and they aimed at “stabilising a body of beliefs and a discipline prescribed by these beliefs, around which the entire social structure revolved.” By the middle of the thirteenth century, the whole of the science and culture of the Islamic world was imported into India and Delhi became the greatest centre of Muslim learning in the East. The pattern of education which found its culmination in Ghazni was adopted in Delhi from where it spread all over the country.<sup>19</sup> The real foundation of the Muslim rule in India was laid by Muhammad Ghori (1191-1192). He was the first Muslim king to

promote education in India. At Ajmer he established some schools and seminars for the spread of Islamic culture. He established many mosques where secular as well as religious instructions were imparted.<sup>20</sup>

The Sultans of the Delhi had also shown a keen interest in education. Masud (1240-46) established a school at Lahore. The later descendants of the Ghaznavids had shifted their capital from Ghazni to Lahore. Thus the place turned in course of time into a centre of Muslim learning in India in the 12<sup>th</sup> century.<sup>21</sup> When Delhi was made the capital in the next century, many *madrasahs* were established there and many Muslim schools were attracted to the city as teacher. Hasan Nizami, the author of the *Taj-ul-Maasir*, says that Muhammadan of Ghur (1175-1206) established a number of *madrasahs* at Ajmer.<sup>22</sup> The first *madrasah* at Delhi was established by Iltutmish. Sultana Raziya (1236-40), Iltutmish's daughter and successor, established the *Muzzi* College at Delhi.<sup>23</sup> One *madrasah* named *Madrakah-i-Nasiriya* was founded at Badaun by Balban during the reign of Nasir-ud-Din Mahmud (1246-60). Minhaj-us-Siraj, the author of the *Tabaqat-i-Nasiri* was the principal of this *madrasah*.<sup>24</sup> Ala-ud-Din Khilji (1296-1316) founded a *madrasah* at Delhi. During his reign Badaun became a famous centre of Muslim learning. Muhammad-bin-Tughluq (1325-51) also built in 1346 a *madrasah* at Delhi with a mosque attached to it. Firuz Shah Tughluq (1351-88), his successor, was keenly interested in education and built as many as thirty *madrasahs* in different parts of his kingdom. He established the most important one at Delhi and named it as *Madrakah-i-Firuz Shahi*.<sup>25</sup>

## Music

Music in the Indian subcontinent is a reflection of the diverse elements- racial, linguistic, and cultural- that make up the heterogeneous population of the area. Music played a vital role in the

religious, social, and artistic lives of the people. A great deal of it could be termed functional, as it is an indispensable part of the activities of everyday life, ranging from work and agricultural songs to the music which accompanies life-cycle events, such as birth, initiation, marriage, and death. In spite of the great diversity of music in the area, it is possible to make a few general statements which would be valid for most of the music in India.<sup>26</sup>

Among the non-literary arts, music underwent significant development during the sultanate of Delhi. Though forbidden by Islam, music has always occupied distinct place in the social and cultural life of the Muslim all over the world. Indian music had made an impact on the Arab system as early as the conquest of the Sind, and the interchange between the two forms was even more fruitful, which the rich heritage of Iran and Central Asia was added. The result was the creation in North India of a new type of music, quite different from traditional Indian music, which maintained its hold in the Deccan. There was hardly a festive occasion which was celebrated without being accompanied by music, both vocal and instrumental. Sultan Iltutmish's son and successor, Ruknuddin Firoz Shah, who ruled over the sultanate for less than a year (1236), was exceedingly fond of musician<sup>27</sup> and dancing girls. Rukhnuddin's sister and successor, Sultan Raziya, was genuinely interested in Indian culture, and she patronized music and musicians at her court. During her brief rule (1236-40), Indian music received considerable encouragement, and masters of this art were richly rewarded by her.

Sultan Ghiyasuddin Balban's grand son and successor, Muizzuddin Kaiqubad (1287-90), indulged in wine, music and debauchery freely, and his indulgence proved so infectious that, during his short reign, the citizens of Delhi had no other business than pleasure, merry-making, arranging bouts, eating, singing, listening to music, mixing with pretty girls, playing chess and telling stories.<sup>28</sup> A more favourable circumstances for an all-round development of Indian music

was reached during the reign of sultan Alauddin's reign, when on the conquest of Hindu kingdoms of the South, a number of Hindu musicians migrated to the North to seek the patronage of Muslim sultans and nobles. Among the most accomplished artists, who came to Delhi from the South in the reign of Alauddin Khalji, was Gopal Nayak. He claimed that he was far superior to Amir Khusrau in the art of music and is reported to have thrown a challenge to him to a musical contest. Alauddin arranged for the two renowned masters to show their skill and prove their claims. Gopal Nayak lost to Amir Khusrau and became his disciple.<sup>29</sup> The 13<sup>th</sup> century *Sangitaratnikara* was written in Deccan, just before the Muslim conquest of this region by Alauddin Khalji. It is shortly after this that one notices a gradual differentiation between north and south Indian music. The attitude expressed by Amir Khusrau, a poet and musician at the court of Alauddin, who comments that the music of India was the finest in the world, was fairly representative of the Muslim attitude to Indian music. The Muslim patronage of music has had two main effects on the music of north India. The coming of musicians from the Deccan to Delhi helped in the synthesis of Indian and Perso-Arab styles of singing. Credit for this important work of synthesis goes to Amir Khusrau, whose fame helped to give prestige to the new music, which had as its rival in the Delhi court the musical modes favoured by the Turkish rulers. He gave a new orientation to the music of the North; he developed a judicious combination of Persian melodies with Indian music. He started a new mode of music in *Khayal* and *Qawwali*, a mixture of Indo-Persian models. His impress on the Indian music is indelible. Qutbuddin Mubarak Shah, son and successor of Alauddin Khalji, also encouraged music. At his instance Amir Khusrau wrote his *Nuh Sipihr*, in which he describes, among other things, a *jashn* held at the birth of the heir-apparent in which both Iranian and Indian dancing girls of repute displayed their skill.<sup>30</sup> Sultan Ghiyassuddin Tughluq was an orthodox Muslim and considered music irreligious. But

under his son and successor, Sultan Muhammad Bin Tughluq, the situation changed. Ibn Batuta informs us of the *Id* being celebrated at the court of the sultan, attended by singers and dancers.<sup>31</sup> The author of the *Masalik-ul-Absar* refers to the employment of one thousand musicians in the court of Muhammad Bin Tughluq.<sup>32</sup> Firoz shah Tughluq was equally enthusiastic in his patronage of music and lavishly rewarded the masters of the art. Of the Sayyid rulers of Delhi, Mubarak Shah was a great lover of music. Sultan Sikandar Lodi also patronized music and singing. There was a galaxy of renowned musicians at his court who performed for him every night. The interest of the Chishti Sufi in Hindustani music and its practical cultivation by them further ensured its popularity. The Chishti Sufis allowed 'sama', and the *Khanqahs* of Multan, Pak Pattan, Delhi, Gaur, Daulatabad and elsewhere did a useful service in spreading a taste for music. Shaikh Nizamuddin Auliya was very fond of *sama* and Hindustani music, and gave a great impetus to both. Amir Khuarau and his disciples were in attendance at the musical assemblies of the great saints. The areas around the *Hauz-i-Khas* were chiefly noted for their musicians, both male and female. Ibn Battuta records that the female singers living there recited the congregational prayers (*taravih*) in the mosque during the month of *Ramazan*. Female Imams conducted those prayers, female singers being present in large numbers.<sup>33</sup>

### Art and Architecture

It was in 712 that the Muslim hosts first entered India and established themselves in Sind, but the colony there soon became detached from the Caliphate, eventually expired, and left no architectural remains of importance. In the 10<sup>th</sup> century, about 962, a former Turkish slave named Alptigin entered Afghanistan from Turkistan and established a small independent principality at Ghazni. His successor Sabutigin, another ex-slave, became Amir of Ghazni in 977, raided the Panjab ten years later, and founded a dynasty. His son Mahmud, who succeeded him in



997, assumed the title of sultan and soon began to make his power felt beyond the Indus, capturing Kanauj, the capital city of northern India, in 1019. But it was only in Ghanzi itself that he became famous as a builder, and the sack of that city by a rival chieftain in 1150 destroyed all the buildings except Mahmud's tomb and two others.<sup>34</sup> The buildings which the Muslim conquerors found in India in 1193 were numerous and decidedly florid in character. The story of architecture in India prior to the Muslim invasion in 1193 has already extended backwards by 3000 years or more since the discoveries made at Harappa and Mohenjo-Daro. When the Muslims under Muhammad of Ghur invaded India in 1191, they first encountered defeat from the Hindu raja who ruled over Delhi and Ajmer. In the following years, however, they were successful, and in 1193 Delhi, Kannauj and Varanasi were captured. The surrender of Gwalior occurred three years later, the conquest of Upper India being completed in 1203. Most of the Muslim rulers were of Turkish or Arab blood, and several of the early sultans of Delhi were Turkish slaves who, like the Mamelukes of Egypt including the famous Saladin himself, rose to the highest positions in the state from this lowly origin. The general in command of the army which conquered Delhi in 1193 was one such slave, by name Qutbuddin Aibak, a native of Turkishtan, and it was he who, even before he became the first sultan or king of Delhi on Muhammad's death in 1206, put in hand the building of two large congregational or metropolitan mosque in Delhi and Ajmer.<sup>35</sup>

Before the arrival of the Muslims in India, Brahmanical, Buddhist and Jain styles were popular. In the Hindu, Buddhist and Jain construction, spaces were rather span by beams, or the courses of bricks or stones were laid in corbels, so that the open span was gradually reduced to a size, which could be covered with a single slab.<sup>36</sup>

The Turkish rulers brought with them new types of buildings such as mosques and domes, which were new to this country. They also brought with them an expert knowledge of the use of concrete and mortar which had hitherto been little used in India. The free use of these strong materials, construction of minarets and minarets, intricate geometric devices and graceful decorative use of sacred texts and historic inscription, there were the definite contributions of the Muslims to the architecture of the period. The Turks started constructing their own buildings. For the purpose they mostly used the indigenous craftsmen, such as stone-cutters, masons, etc., who were famous for their skill. Later, some master architects came to India from West Asia. In their buildings, the Turks used the arch and the dome on a wide scale. Neither the arch nor the dome was a Turkish or Muslim invention. The Turks used fine quality lime mortar in their buildings. Thus, new architectural forms and mortar of a superior kind became widespread in north India with the arrival of the Turks. In the sphere of decoration, the Turks eschewed representation of human and animal figures in the buildings. Instead, they used geometrical and floral designs, combining them with panels of inscriptions containing verses from the Quran. The Turks also added colour to their buildings by using red sandstone. Yellow sandstone or marble was used in these buildings for decoration and to show off the colour of the red sandstone.<sup>37</sup>

The Turks in the Indian subcontinent also contributed significantly in many ways to Indian civilization and Islamic civilization as a whole. In particular, the Turks improved the process of decorating books. Artists painted portraits of the monarchs and sultans and occasionally the events told in the books. Such art likely introduced to India by the Turkish rulers themselves because they brought with them books illustrated with beautiful Persian miniatures. The influence of the Turkish culture in Hindustan lasted during the Turko-Afghan period of India's history from the last 12<sup>th</sup> century to the early 16<sup>th</sup> century and continued during the Mughal period. When

Turkish rulers entered in India, they introduced their own customs while accepting Indian customs, such as the class system. The art and architecture of the Delhi sultanate epoch was not similar to the purely Indian style. An Indo-Islamic style of architecture developed as a mixture of the Indian and Turkish style. The Turks also brought with them Arabian and Persian traditions of architecture.

During this span of time, Muslim first stepped into this country, and then after a while they settled themselves in India and contributed in many way in the field of art , architecture, culture, tradition, language and of course a separate way of life called “Islam”, whose followers called “Muslim”. The art and architecture produced in India, with the combined efforts of Hindu and Muslim was called, “Indo Islamic”, as such the Indo Islamic is an appropriate term for all those artistic productions made by the Sultanate and Mughal rulers in India. Architecture can be defined as one of the most important branches of learning to indicate with greater progress or decadence of culture.<sup>38</sup>

In short, the poverty of the region prevented the invaders from the lands of high culture during medieval times from settling down there. On the foundation of the sultanate in Northern Indian in the beginning of the 13<sup>th</sup> century, the Afghan territories to the North of the Indus supplied soldiers to the sultanate army which benefited the former in economic terms. The Afghans manufactured swords called *Surman* and *Turman*, which found a good market in India because their demand increased after the foundation of the sultanate.

## END NOTES

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- <sup>37</sup> Satish Chandra, Op.cit., pp.232-233
- <sup>38</sup> Atiq R. Siddiqui, Op.cit., p.3