

Socio-cultural and Economic impact of Central Asian Muslim rulers in Sub-Continent (India)

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ABSTRACT

The geo-graphical factors of the Indian continent have determined its history. As a landform the subcontinent has not changed, however historically the political map of the Indian subcontinent has changed. The abundance of natural resources and hospitable climate has attracted both the settlers and invaders. Its own settlers were bestowed with all basic necessities and economic resources and did not need to cross their boundaries and invade the region beyond it. Though Central Asia was poor in economic resources till Russian imperialism but it appeared as a strong political power that conquered the world in all directions, North, South, East and West, and established their strength all over the neighborhood such as India, Iran, Afghanistan, Turkey, Iraq, China, Mongolia, and even Europe. So it was from ancient times that Central Asia established its relation over middle of the portion of the globe connecting south, east, west Asia and Europe and left its socio-cultural and economic impact on the world. The object of this paper is to analyze the impact of Central Asian Muslim rulers on the Indian sub-continent particularly with reference to their socio-cultural and economic impact. The north-west of the subcontinent constitute the modern day Pakistan and is the corridor through which numerous settlers and invaders from Central Asia entered, first through the western plane territory and then through the natural obstruction in the north-western mountains. Both regions carry their own territorial significance related to wars and invasions and a continued transformation of power from one ruler or dynasty to the other whether inside or outside. Economic incentives have played a significant role in these invasions and in the socio-cultural transformation of the society as well.

Key words: Central Asia, Indian continent, Muslim rulers, socio-cultural, economic impact

Introduction

Pakistan is a new state which emerged after the Second World War in 1947. It was carved out with the partition of India subcontinent following the ideology of Islam by the majority of Muslims inhabitants of the sub-continent during the nationalist movement against the British Imperialism. Therefore if history of Pakistan is traced out it takes us back to the ancient and medieval the history of Indian sub-continent. From this dimension history of Pakistan before its inception, is the history of India sub-continent which relates all aspects of socio-cultural, political, and economic affairs.

The history of Central Asia carries a significant part of ancient history of the world. Central Asia has an unbreakable history from the ancient times being one of the oldest civilization on the earth. The remarkable period of Aryan civilization

contributed many new aspects of civil society which includes art of war on horses, human relations in a civilized society, and art of living leading to creation of cities and towns in organized manner. They expanded their strength going out of their territories to the outer world, capturing and establishing themselves as strong rulers. Their exit from Central Asia had been in all directions such as North, South, East, West which established their strength all over the neighborhood such as India, Iran, Afghanistan, Turkey, Iraq, China, Mongolia and even Europe. So it was from the ancient times that the Central Asia maintained relations in their political affairs. Moreover the region became a strategic being in a geo-political situation covering the middle of the portion of the globe connecting South, East, West Asia and Europe.

Therefore history of Indian sub-continent and Central Asia has been significant while studying these two regions, particularly with reference to their socio-cultural, political, and economic relations. Both carry their own territorial significance related to wars and invasions and a continued crisis of transformation of power from one ruler or dynasty to the other whether inside or outside. Economic incentives have played a significant role in these invasions and in the socio-cultural transformation of the society as well.

History of Indian sub-continent and Central Asian States

The history of the Indian sub-continent begins in its north-western region in the third millennium BC when the Indus civilization originated in the area. The climate of the valley and the lower, reaches of the great Indus River provided one of the first suitable sites where human developed a whole civilization based on art of agriculture. For about a thousand years, the Indus civilization was wanes by the arrival of Aryans from Central Asia in the second millennium BC. The Aryans entered the subcontinent from the north-west of India (Central Asia). They overcame the Indus people and their civilization and created the Aryan civilization in which they consolidated the achievements of the Indus Civilization.

Invasion of Indian Sub-continent by Central Asia

Invasion of North India by Central Asia started in 2000 BC. Central Asian Tribes, Bactrian Greeks, Shaka and Kushans invaded north- India and established a dynasty from 78BC to 200 CE (Hutton, 2005, pp. 34-37). In 455CE Huns from Central Asia and other Central Asian tribes invaded India and destroyed Gupta Empire in India. They established their rule till 528 CE.

Indus River Civilization 2300-1750BC

The first discovered civilization in Indian continent was Indus River Civilization about 3millennium BC, on the bank of Indus River. The Indian subcontinent was inhabited by human hunter-gatherers for about 500,000 years. They adopted agriculture and gave rise to small village culture. The village cultures of north-

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western sub-continent (present day Pakistan) developed into the Indus civilization about nine thousand years ago soon after the discovery of agriculture by humans about ten thousand years ago. The ecological environment provided better conditions for the emergence of first village culture. Their settlements began to grow in size and after a few thousand years the Indus valley gave rise to cities and civilizations. The Indian sub-continent became settled and rich with the passage of time, while the Central Asian plateau remained nomadic and poor due to its climate and geography.

Comparatively the economic structure of the two regions was quite different. The economy of the Indus River Civilization was based upon agriculture, farming, manufacturing and trade. They grew cotton, melons, peas, dates and palm fruit. Weavers made cloth from cotton which was exported to other countries like Egypt and Sumer. Copper, gold, and tin were also mined. Their main crop was barley with other variety of grains also. The priest and leaders of Indus Valley were kings, scholars and priests of Brahmin Indo-Iranian descent. Economy was largely dependent upon trade and farming was the main occupation of the people. The Indus River and its tributaries were main cause of its fertile plains. Due to the climate and geography of the region, Indus River civilization was rich in its economic resources as compared to Central Asia that was inherited with poor economy. The evident difference of poverty and riches between the two regions laid the foundation of the successive history of the sub-continent with the Central Asians coveting the treasures of the subcontinent. With the passage of time the difference in prosperity between the Central Asia and sub-continent increased. The Central and West Asian nomads, including Aryans, invaded the sub- continent to share or steal its resources. The mountainous barrier to the north restricted entry into the subcontinent to the relatively flatter west. But centuries later, the more adventurous and desperate ruler from Central Asians crossed the mountainous barriers from the north-west and established their rule in the Indian sub-continent (Parmer & Yunus, 2003, p. 8).

Conquest of North-India by Muslims from Central Asia (997-1027)

The north-western part of the sub-continent has remained involved in Central Asian politics and trade economy from early ages to start from the Aryans in the second millennium BC, the Indo-Greek, the Sassanians, the Shakas, the Kuskanas, and the Huns (sixth century BC). The North India has been affected by the political developments taking place by the rise and fall of the chiefs, the kings, and the dynasties of Central Asia.

Therefore, historically, the Muslim invasion in South Asia from Central Asia was not a new event. The invasions of the Muslims from Central Asia restarted at the end of the seventh century. With the arrival of Islam in Central Asia, their invasions were to be called Muslims invasions. Central Asian conquerors had always looked towards the Indian subcontinent when their fortunes have deprived

them of their own habitat or they want to expand their territory for enhancing their revenues.

Indian sub-continent was distinguished into Muslim India in 1018 AD, with the arrival of Mehmud of Ghazni from Afghanistan. The Ghaznavi dynasty established by Alaptegin, a Turk tribeman of slave origin, at Ghazini in Afghanistan reached its zenith during the era of Mehmud Ghaznavi and cultural links of Central Asia were enhanced through their foreign enterprises (Chaudhry, 1995, p. 77). Mahmud Ghaznavi conquered Punjab and north-central kingdom of India and Muslim rule commenced in Indian sub-continent. For seven centuries until 1707 AD, after the death of last and great Mughal emperor Aurangzeb, Muslim kingdom ruled India which were mostly confined to North-India and also spread into South-India. The Muslims from Central Asia settled down permanent in India, they conquered and inter-married Indian inhabitants. After the five centuries of Turkish sultan and two centuries of Mughal emperors from Central Asia showed a combination of social, cultural, economic and religious values between Central Asia and India.

In 18th century the British colonialism started in the Indian sub-continent and a new system by British government was introduced. Western language, culture, methods of government, technology into urban administrative centers were started (Mann, Micheal, 2015, pp. 34-37). In 1947, the Indian sub-continent was turned into South Asia. In 1947 the partition of British India brought the independence of Hindus and Muslims from British rule and it ended British rule. The partition of British India resulted into modern countries of India (east), Pakistan (west), Bangladesh in 1971, Sri Lanka, Bhutan, and Nepal which is called South Asia region.

By the early 1800, Russians made advances in Central Asia and the locals could not resist (Allworth, 1967). In the early twentieth century the western part of Central Asia region was included into Soviet Union and the eastern part of Central Asia, known as Eastern Turkistan or Xinjiang was integrated into the People Republic of China. Mongolia remained independent as a Soviet satellite state and Afghanistan was though self-governing but under the influence of USSR until it was invaded by Soviet Union in 1979. Under Soviet rule, Central Asia had experienced a lot of industrialization and production of infrastructure but there was also censorship on local culture and thousands were died due to failed collectivization programs. Millions of people were deported from western areas of USSR to the Central Asia and Siberia, including the deportation of entire nationalities. The collapse of the Soviet Union in 1991 resulted in the independence of five Central Asian States, Kazakhstan, Kyrgyzstan, Turkmenistan, Tajikistan and Uzbekistan.

Islam in Indian Sub-continent

The Arabs had always visited the long western coast of India for centuries as maritime traders and never interfered in the life of the provinces with which they exchanged goods. The relationships between the Arabs and India changed after the

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advent of Islam in the Arab Peninsular desert. Converted Arabs expanded their territorial domain in the seventh century in all direction. Muslims Arabs conquerors arrived at the western coast of the subcontinent at the beginning of the eighth century. The Muslim conquest of the India commenced with the arrival of Muhammad bin Qasim on the coast of Sindh (southernmost province of Pakistan) in 712 AD and could not expand much beyond Sindh and the southern part of Punjab(modern Multan in Pakistan).

The Arab kingdom in Sindh lasted for four and half centuries and then was destroyed by the Turkish Muslims of Central Asia. The Turkish invaders defeated the Arabs in Sindh first in 1010 and finally in 1175 AD.

Islam in Central Asia

Before the arrival of Islam, Buddhism was the most prominent religion in Central Asia and through Silk Route Buddhism was brought to China and is still most common religion in Tibet, Mongolia, Ladakh and southern Russian region of Siberia. Vedic Hinduism and Zoroastrianism was major faith in Central Asia prior to arrival of Islam with its origin in Afghanistan and still Zoroastrianism is celebrated today in the form of Nowruz in all five Central Asian States. Confucianism, Jewish and Christianity also remained dominant religion in the previous centuries.

Islam penetrated the Central Asian region in the 8th century. During the rule of second Caliph, Hazarat Umar Farooq an army was sent to curb the rebellions getting their strength from the Persian Empire. The battles of Qadesia in 636AD and Nehmand in 642 were the beginning of Muslim conquest in the Central Asia (Yousaf, 1982). The Persian Empire was controlling the whole of Modern Iran, Bactria, and a major part of present day Central Asia, Iraq at Mesopotamia. In the seventh century the Muslims defeated the powerful rulers of Byzantine and of Persia. They occupied the whole of Khorasan by 651 and in the last quarter of the 7th century they moved toward the Central Asia.

The early Arab Empire got control over parts of the Central Asia, conquest under Qutayba-ibne-Muslim (705-715). In the 7th century Arab armies entered into Central Asia in 673 and crossed the Amu Darya, conquered Bukhara in 676and, in 751, on the bank of river Talas, they defeated the Chinese army. The conquest by Nasyr- ibn- Sayyar, after738 AD reopened the way for the re-imposition of Muslim authority in Central Asia. The Arab invasion expelled the Chinese influence from Central Asia in 751, by defeating the Tang Dynasty force at the Battle of Talas and for centuries the Middle Eastern influences dominated the region. However Islam did not spread in real meaning until 9th century under political authority of Abbasid dynasty and local Iranian and Turkic dynasty like Samanids. In the 10th century Islam became the major religion of Central Asia and Central Asia became one of the most prominent cultural centers of the Darul Islam (Broxup & Benningsen, 1994, p. 2).

Discussion

From ancient times until the 12th century, Indian society economy and politics has undergone a wave of dynamism. There was a cultural assimilation of influences because of a series of new arrivals_ Aryans, Greeks, Seythians, Parthians, Shakas and Huns before 8th century as well as the Arabs, Persians, Turks, Afghans, Mongols between 8th and the 12th century_ and it was a vital and dynamic process. Native tribal groups also played a creative role in the process of state formation. Economically there was mobility and commercial exchange among the village communities. For a long time the sub-continent has played a central role in Indian Ocean trade and culture. Socially the cast system in the Indian society was challenged firstly by Buddhism and after the 8th century, by Islam. Islam has refused to assimilate itself in the Hinduism and provided a new society and cultural system. It is the greatest and most challenging of many creative accommodations forged in the sub-continent's long history- the establishment of an Indo-Islamic social and political system- . The invaders from Central Asia, particularly Muslim rulers have given a new form to the Indian cultural traditions. The Arabs reached the sub-continent in 644 towards the end of the caliphate of Umer, when the Makran Coast in north-western India was invaded in 644. Makran was finally conquered under the first Ummayid caliph, Muawiya (661-80). The eastern frontier of early Islam was reached when Mohammad bin Qasim subjugated Sindh in 712. So Islam first reached in the north western region of India. From the 8th century onward, Arab traders also settled on the western coast of India and they were primarily interested in trade and profit and did not to engage themselves in spreading Islam. There was no further political or economic expansion by Arab Muslims until the Central Asian- Turkish and Afghan-invasions in the 11th century. Between the 7th and 11th century, in politically decentralized northern India, the high Brahmanic and more popular Shramanic traditions continued to co-exist, with the latter being more persistent. This was another period in Indian history that saw the consolidation of regional kingdoms presiding over new economic initiatives and cultural achievements. The Tomaras, formerly feudatories of the Prathihara overloads, founded the city of Delhi in 736. The magnificent architecture and sculpture of Khajuraho temples were executed under the patronage of the handallas in the 10th century (Jalal & Bose, 2004, pp. 17-18).

Arrival of Islam in the sub-continent commenced a new process of cultural accommodation and assimilation. The spread of Islam in the sub-continent needs to be paying special attention to regional specificities in the sphere of economy and culture as well as to the great variety of Muslims- Turk, Mangol, Persians, Arabs, Afghans- who came from Central Asia. The India became the metropolitan center of an Indian Ocean world with a distinctive historical identity that stretched from the Mediterranean to the Indonesian archipelago (Yousaf, 1982, pp. 156-158).

By the 11th century India has emerged as the hub of an integrated Indian Ocean economy and culture. And it preceded the fashioning of Indo- Islamic

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accommodations within the sub-continent's society and polity in the 14th century. Early conversions of natives to Islam took place gradually and the process was consisted over the period of time and was attracted in a region where a weak Brahman's super structure overlaid a much stronger Buddhist substratum, as in Sindh in the 8th century. Though military action was taken to conquer these regions, surrender and submission was normal and was followed by the terms of loyalty and dependence so the wars did not lead to significant political change. Until the 11th century although there was no further military conquest in India from north-west, the Indian trade became vital to the Islamic world during 8th and 9th century. India's export surplus attracted a steady flow of precious bullions and made it a center of Indian Ocean world economy. The prosperity in India attracted Ghaznavid's invasions into the sub-continent, in beginning in 997AD. The accumulated wealth and treasures in the palaces and temples of northern India caused a series of raids (997-1030) by Mahmud of Ghazni into north-western India (Meyer, 1976, pp. 81-88). Mahmud Ghazni in his last raid (seventeenth raid) looted and smashed the idols in the famous temple at Somnat in Gujrat. These raids were motivated by economic and political motives. In the case of Mahmud, it was partly a need to finance his imperial ambitions in Central Asia that motivated him to invade India.

It was the combination of economic and political imperatives which caused Mahmud Gori, a Turk, to invade India a century and a half later in 1192. Mahmud Gori defeated Prithviraj Chauhan, a Rajput chieftain, in the battle of Tarain in northern India and paved the way for the establishment of the first Muslim Sultanate, with its capital in Delhi by Qutub ud Din Aibak. The Delhi sultanate lasted from 1206 to 1526 under the leadership of four major dynasties- the Mamluks, Khaljis, Tughlaqs and Lodhis. These Central Asian (Turkish and Afghan) rulers primarily ruled over northern India, but more powerful sultans like Alauddin Khalji (1296-1316) and Mohammad bin Tughlaq (1325-1351), made invasions far into the Deccan. Southern India in this period was ruled by two powerful kingdoms—the Hindu kingdom of Vijaynagra founded in 1336 and the Bahmani kingdom founded by a Muslim governor who revolted against the sultan in 1345AD (Hunter, 2005, p. 272).

The Turkish, Persian and Afghan- Central Asian- invasions of northern India from the 11th century also brought the Turk-Persian elements into the formation of the Indo-Islamic culture. The roots of this emerging Indo-Islamic settlement actually preceded the establishment of the Delhi sultanate and can be traced to the occupation of the Punjab by the Ghaznavis between 1001 and 1186. Lahore was the first center of the Persian Indo-Islamic culture. Slavery declined in India in the 14th century and the Turkish Mamluks or slave aristocracy, was replaced by new aristocracy of Indian Muslims and Hindus as well as foreign immigrant Muslims of high status. So the 14th century witnessed a true Hindu-Muslim culture based on Hindu-Muslim alliance. In northern India were the accommodations of the Turkish-Persian variants of Islam, the Arab uniqueness were not absorbed in the Malabar post of western India as well as coastal south India and Sri Lanka. So

there were two different variants of the Indo-Islamic accommodations in the sub-continent, one belt across from Turkey Persia and northern India to the Deccan, and the other bridging the ocean from the Arabian Peninsula to the coastal southern India (Adsheed, 1993, pp. 53-54).

During the period of Delhi sultanate, northern India developed a unique Indo-Islamic culture society, consisted of three classes- the nobility, artisans and peasants. The nobility was drawn from Turkish-Afghan, Persian (Central Asia) and Arabs emigrants. The great majority of Muslim artisans and peasants were converts from lower caste Hindu to whom the Islam's equality held an attraction. The Sunni and Shia sectarian division was also visible in Indian-Muslim society. A great majority of Indian-Muslims were Sunnis. In parts of Sindh and southern Punjab and Multan and particular by Shia had become influential but they were weak in northern India during the period of Sunni Delhi sultanate. The most influential of Muslims in India were Sufis who represented the mystical branch of Islam and had become prominent in Persia since the 10th century. In the 14th and 15th centuries there was a powerful trend towards cultural adjustment as well as a resistance to it. By around 1500 Indo-Islamic culture along with its creativity and ambiguity, changes and tensions had struck deep roots in the sub-continent. It was at this juncture that a new empire was established in northern India by a ruler of Turkish Mongol descent (Doraiswamy, 2009, p. 19).

The history of India has noticed two recurring events; first, the blend of new people and ideas in the form of invasion from north-west and secondly, chronological cycles of imperial consolidation and decentralization. The invasions were commonly followed by the processes of accommodation, assimilation and cultural fusions. The great imperial eras were characterized by political cohesion, social vitality, economic prosperity and cultural glory. The periods of political decentralizations were not necessarily accompanied by social and economic decay. Mughal Empire, which was established in 1526, enjoyed expansion and consolidation.

In the 16th century the Mogul Empire was founded by Zahir ud din Babar. Babar was descendent from Taimur (the great Turkish Empire builder in Central Asia), from his father's side and Genghis khan (the great Mongol war leader) from his mother's side. He was found of literature and many poets, musicians and intellectuals were listed in his court. He himself was a writer and wrote in Turki and Persian (Early, 1997, pp. 28-31). Babar did not like the heat and dust climate of northern India where he established his political power. And in his autobiography, the Baburnama he himself admitted the art and wealth of the sub-continent,

“The one nice aspect of Hindustan is that it is a very large country with lots of gold and money.....Another nice thing is the unlimited numbers of craftsmen and practitioners of every trade. For every labor and every product there is an established group who have been establishing their craft or professing that trade for generations...In Agra alone there were 680 Agra stone mansions’ at

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work on my building every day.(Jalal & Bose, 2004, P.28)”

The magnificent and impressive Mogul empire could be seen in the cultural achievements which they founded. Persian was the court language of this Turkish dynasty. Side by side Urdu became the language of Indo-Islamic culture in northern India in the 17th century. The finest literary and artistic achievements of the Mogul were their illuminated manuscripts. The autobiographies and history of the Mogul emperors were written in Persian and were brilliant examples of calligraphy and visual illustrations. The famous of these manuscripts is Abul Fazl's history of Akbar reign, the Akbarnama and Abdul Hamid Lahori's Badshahnama. Humayun has brought two prominent painters of Safavid court with him from Persia, Meer Sayyed Ali and Abdus Samad. They accompanied by talented Hindus in Akbar's court where a new Indo-Persian style of painting was created - lighter and more colorful than the pure Persian one. Mogul art reached its peak of artistic manifestation during Jahangirera. Throughout Mogul era, the greatest and never-ending cultural activities were made in architecture. The building in Akbar's capital Fatehpur Sikri were based on classical Islamic and Rajput styles. The Buland Darwaza or Great Gateway with its magnificent arch is a manifestation of west-Asian influence while the balconies were decorated with Raj put arts. The greatest of the Mogul builders was Shah Jehan who is famous to build a wonderful marble monument in the memory of his wife Mumtaz Mehl in Agra. In Delhi Shah Jehan constructed a magnificent capital. The towering mosque called the Jama Masjid in old Delhi commanded the inhabitants of the capital and remained as a centre of Muslim religion and culture in India.

Thus Pakistan has centuries old historical relations, spreading across millions of years. Many Bokharis, Smarqandis, Tirmizis, Kashgaris, Azbakiz and Mughals live in Pakistan and have blood relations across the border in the cold mountains and which were closed in the pages of history. The old linkage of traditional roots provided the fundamental base for relations that had become dormant during the imperial exploitation of Central Asia. The direct land routes have connected neighboring and distant people in world of perpetual contact, mutual relations and closed friendliness. In 1924, the trade of Peshawar and Lahore across the land to Central Asia was permanently closed when the state of Bokhara was emerged into the Soviet Union. The Kashmiri shawl merchants stopped moving into the old familiar land. They rolled up the namads, the rugs, and prepare all these for the local markets, once it was a common profession practiced by them as well as by the Tajiks in Tajikistan. Russian imperialism in Central Asia and British colonialism in India was the beginning of the estrangement between the brotherly relations of Central Asia and Pakistan. There was a trade of traditional handicrafts in the form of carpets, leatherwork, products of lapis lazuli and other precious stones, lot of fruits, furs and woolen clothes were transported through Pakistan(north-western India) to all over the world.

Mongol period in the 13 century AD was a dividing line in the mandible history of Asia when a new order was established all over the land. The barriers

between China, Central Asia, the Arab world and the Bulgar and other Slavic states on the Volga were broken. A new civilization level appeared, scientific and economic developments were freely exchanged, spiritual mysticism gained ground, education received a new impetus and art and arctic lecture got integrated in a new shape. This creative spirit reached its climax in the period of Timruids, when the whole of Central Asia was united under a new spirit of lyrical medium, poetic creation, artistic excellence and spiritual yearning under the inspiration of Islam. Pakistan was a part of this whole historical process. Ghakhars in Punjab and Sammas in Sindh established relations with the states in Central Asia. For trade purposes, the caravans moved freely between Samarqand, Multan and Lahore. These caravans not only carried the trade goods but were also carrying men of learning and those inspired by spiritual missions who crossed the boundaries and mixed with the people to teach them new lessons, feelings and relations. The successor's states of Shiabanids in Bokhara, Safavids in Iran, the Mughals in India and the Mings in China were the result of this systematic process and a new international relation among them was established. Silk, rugs, jade, carpets, borokades, precious stones, painted designs, manuscripts, scroll silver and copper wares, gold, and porcelain and leather goods were traded and passed from Central Asia to Pakistan. During the period of Mughals, for the first time Khyber Pass was opened and a road was built across the two regions. Thata, Multan, Lahore and Peshawar became the industrial, commercial and trade centers in Pakistan. Peshawar became the center of economic activity. For the transition of goods, men and missionaries that moved in either directions between Central Asia and Pakistan. City of Peshawar became a great emporium of Central Asian trade and its Hinduko language became the lingua franca for this international commerce. All the urban centers from Peshawar to DI Khan adopted this language for trade and these cities welcomed new business entrepreneurs.

As a result a new cultural influence reached Pakistan and many buildings constructed in that period presented common feature in taste and technology. Many calligraphers, painters, builders and men of learning freely passed in the countries who contacted with each other and exchange of culture took place. Not only this but also the agriculture products were exchanged between Pakistan and Central Asia. Lift irrigation system became popular and Turkish system of baths was introduced. The migration of the Huns into Central Asia in the 5th century introduced the medieval age. When the Hun's empire was broken into numerous Turkish tribal states, in the territory of Pakistan including Kashmir, the Huns continued to rule and build a new agricultural order until they were succeeded by several Turkish states. Neither the Huns nor the Turks were united into nationhood. Both of them consolidated different tribes into one politico economic system, in which both Central Asia and Pakistan were bounded together into one cultural zone(Dani, 1996, pp. 12-15).

The spread of Islam added a new ideological force to the religious line and the politico- economic system was changed. Under the Abbasid Caliphs, the two Turks and Arab world became a part and parcel of this great economic zone and Central Asia became a center of scientific and educational development and where

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trade and commerce took place along the ancient trade routes. Chinese technologies were transferred to the west. New advancements appeared in mathematical and astronomical sciences. The old scientific knowledge of western Asia and Greece found its fertile home in Central Asia. Several men of wisdom, missionaries and business men crossed the Hindukush. Samarkand, Tashkent and Panchkent were directly linked with Gilgit and Chitral. Tirmiz on the Oxus became a great emporium. During the Ghaznavids period, which was an offshoot of the Turkish movement, spread their influence first in Gilgit then in Balochistan and Sindh. But the most powerful force that became prominent in the southern part of Pakistan was the Baloch tribe and which are today scattered in Turkmenistan, Iran, Afghanistan and all the provinces of Pakistan. The mud fortifications and decorated graves were constructed by them and they encouraged trade and cultural contacts through this southern route with central Asia. Several Central Asian saints including Gardezis and Bukharis were migrated into Multan. Multan became a center for the production of glazed tiles, textiles, camel leather works and decorative furniture, Cheniot is specialized in the art of wood carving. This industry of fine wood craftsmen ship widely spread from Peshawar to DI Khan and eastward to Multan, Cheniot and Lahore. This art can also be seen in Kashmir, Swat, Dir, Kohistan, Gilgit and Baltistan presents varieties of wooden style examples. This is the civilization of past which is rooted in the common heritage of Central Asian and Indian sub-continent.

Conclusion

This long historical perspective shows a deep linkage between the people of Central Asia and Indian sub-continent (Pakistan). Both regions have forgotten their centuries old relations and long historical connections. Pakistan wants to seek and discover its historical roots, identity, economic and cultural links with the Central Asia which were buried somewhere due to the establishment of new politico economic order dictated by the Soviet Union. In fact Central Asia has been remained a lifeline for land route and commerce to Asia, Russia and Europe and the whole world market at that time when the region was opened to the world market up to the beginning of 20th century. The commercial activity has brought the people and rulers of Central Asia to sub-continent and this close contact tied the people of the two regions into common political, economic, social and cultural activities.

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