
UNIT 16 TOWNS, CITIES AND GROWTH OF URBAN CENTRES*

Structure

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16.0 OBJECTIVES

The study of urban history of medieval India is an important and equally fascinating subject. In this Unit, you will study the development of urban economy and urban centres during the medieval period. After reading this Unit, you should be able:

- to have an idea of urbanisation in medieval India along with some of the most talked about theories on urbanisation;
- be able to list the general physical characteristics of medieval towns,
- discuss the various features of medieval urban life in India.

16.1 INTRODUCTION

The urban history of Mughal India, despite being a subject of great importance, has not received adequate attention by the scholars. That the subject has multifarious facets is evident from the range of topics that possibly form its domain. The expansion of urban centres, their actual size, urban economy and the society that an urban centre seems to have, are some of the notable examples.

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In this Unit we propose to introduce you to the urban history of Medieval India. Besides the theoretical generality such as approaches to the problem of urbanisation, we have mainly focussed on the description pertaining to the urban landscape and life. It should be understood here that in this kind of problem-oriented study our approach would mainly be decided by the type of questions we attempt to answer. You would thus find that the details of town life and society as well as their layout given by us have emanated mainly from the way we have tackled the question of urbanisation in Medieval India.

16.2 APPROACHES TO STUDY THE MEDIEVAL TOWNS

Urbanisation has been seen by scholars both in terms of the physical growth of a town as well as a particular way of life. Of late, much work along both these lines of enquiry has been done in the West. Unlike this, however, the study of urban history in India is still in the developing stage. In the following Sections, we offer a brief account of the main theoretical development and the major lines of enquiry followed to date.

The town, in contrast to a village, is now, by consensus, seem to possess two basic features: dense concentration of population within a defined and also limited space, and a predominantly non-cultivating character of this population. A town thus has a definite man-space ratio and an essentially heterogeneous occupational pattern.

For the emergence of towns, in medieval India, several explanations have been put forward. The causative factors inherent in these explanations postulate the emergence of mainly four types of urban centres:

- i) administrative
- ii) religious
- iii) military/strategic
- iv) market

The administrative towns obviously functioned primarily as seats of governance. For the Mughal Empire, towns like Delhi and Lahore, come under this category. The religious centres were pre-eminent pilgrim attractions, e/g., Varanasi and Mathura. The military or strategic towns developed essentially as military cantonment, and, in due course of time attracted civilian population also. The towns like Attock and Asirgarh fit this description. Finally, there were urban centres as the focus of large-scale commercial activities or were predominantly production centres. Sometimes both these activities together characterised an urban centre. We have, for the Mughal Empire, towns like Patna and Ahmedabad falling under this category.

Here two things should be noted. An average town in the Mughal Empire was in fact an extension of the village in the sense of social unities and attitudes. This rural-urban continuum is thus a notable feature of urbanisation during the Mughal period. Moreover, given the diversity of urban economies in the Mughal Empire, the stereo type of an Indian town would be a misnomer. Thus, the other important thing to note is that the character of two apparently similar cities (at least functionally) would often be different. The emergence of an urban centre, therefore, was dependent on a variety of factors relating to its geographical location and historical situation.

16.3 URBAN LANDSCAPE UNDER THE MUGHALS

Even while accepting the caveat about Mughal towns as stated in the preceding Section, it is possible to identify some common features. We discuss them below:

Physical Configuration

Most of the towns had some sort of a fortification wall with one or more gates. The main population of the city lived within these walls. With the expansion of towns at times the cities outgrew their walls. The example of a typical Mughal town can be found in the description of Agra by John Jourdain at the beginning of the 17th century: “The citie is 12 courses long by the river side, which is above 16 miles; and at the narrowest place it is three miles broad. It is walled, but the suburbs are joined to the walls, that were it not for the gates you could not know when you were within the walls or without”. Generally, the nobles or princes would build their mansions or gardens outside the gates of the town. Thus, in many cities like Delhi, Agra, Patna, Ahmedabad and Allahabad these settlements developed as suburbs.

In planned towns markets were properly laid. In others shops could be found on both sides of the main roads; with shopkeepers living behind these shops or on the first floor of the shops. Most of the towns could boast of a number of markets. Many of these markets specialised in a particular commodity. Names of various areas suggest their speciality for example in Agra 6 *Loha Gali* (iron objects), *cheenitole* (sugar mart), *ghallamandi* (grain market), *dal mandi* (market for pulses), *sabunkatra* (soap market) *nil para* (indigo market). In Delhi. *Jauhri bazar* (jewellery market), *sabzimandi* (vegetable mart), *churiwala* (bangles market), etc. Paharganj was a wholesale market for grain.

The residential areas of towns called *mohalla* were often identified by the professional groups that resided there. A few names like *mahalla kunjrah*, *mochiwara* (shoemakers), *mahalla zargarani* (goldsmiths) *kucha rangrezan* (dyers) are notable instances. Such caste or professional names for different wards of the Mughal towns can be found in almost all the towns. In some cases these *mohallas* or wards were known by the names of influential men who resided there.

Another important feature of the town was the presence of *sarais* which were halting places for merchants or travellers. Even the smallest towns had one. The larger towns like, Delhi, Agra, Patna, Lahore or Ahmedabad had *sarais* by the dozens. Generally, nobles, royal ladies, big merchants or the state itself took up the job of constructing these *sarais*. The travellers were provided with amenities including storage space to stock merchandise. These were managed by the families of *bhatiyaras* who specialised as keepers of *sarais*. The foreigners visiting the towns were supposed to inform the city administration about their arrival and departure.

On the whole, most of the towns lacked any detailed town planning. Except the major street, other lanes and bylanes were congested and muddy. The city had its own administrative machinery and regulations to run the day-to-day administration.

16.4 COMPOSITION OF POPULATION: URBAN CLASSES

The urban population was not a homogenous one. In our sources we come across various categories of people residing in towns. These can be classified into four broad groups:

- i) Nobles and their retainers, officials of the state and troops;
- ii) Persons engaged in merchantile activities (merchants, *sarrafs*, brokers, etc.);
- iii) People involved with religious establishments, musicians, painters, poets, physicians, etc.; and
- iv) Artisans, menials and workmen of sundry sorts.

The composition of different categories of people in different towns depended on the nature of towns, i.e., administrative centres, or commercial centres. In case of imperial headquarters, perhaps the biggest group was that of the retainers and troops of the king and nobles. Bernier (1658) estimated the total strength of Shah Jahan's great camp around 3-4 lakhs.

The situation in other administrative headquarters was also the same. The provincial governors, high nobles and other administrative officers all had their contingents, official hangers-on, servants, slaves and their families.

As most of the big towns were commercial centres of importance, the mercantile community of the towns was quite important. At Ahmedabad it was estimated that there were around 84 castes and sub-castes of Hindu merchants alone. In 1640 there were 600 brokers in Patna. Our sources mention that in big towns all the roads were lined with shops for miles. The number of grocers in Patna, a moderate town, was around 200. In a comparatively smaller town Jodhpur more than 600 shops were owned by Mahajans.

Another important group in town comprised of people associated with the professions of medicine, learning, literature, art and music. Generally, the religious and charitable grants were given in the vicinity of towns. Besides, a large number of poets, musicians, physicians also made their abode in towns because here money could be earned or patronage of the king and nobles was available. **Artisans**, workmen and labourers formed one of the biggest groups in towns having large commercial activities. We have already discussed the large number of crafts practised in India during this period in Unit 14. The people working as artisans in various crafts may be divided in many groups:

- i) The individual artisans working at their own places and selling their wares.
- ii) Artisans working in the *karkhanas* of the kings and nobles, and in large-scale building construction undertaken by the kings and nobles. There was a large workforce of semi-skilled and unskilled workmen who would assist artisans or work in such large-scale enterprises as shipbuilding, diamond-mining, saltpeter and salt-making. A number of workmen were employed as domestic help and daily wage labourers.

16.5 URBAN DEMOGRAPHY

The Tabqat-i Akbari (c. 1593) says that during Akbar's period there were around 120 big cities and 3200 qasbas (small towns). In the 17th century, with the increasing trade and commerce this number would have grown further. In the absence of records, it is not possible to find out the population of different urban centres. Irfan Habib estimates that around 15 per cent of the total population in Mughal India lived in towns.

As for the size of the individual towns is concerned, scattered references are provided by some European travellers. Sometimes an estimate is provided while at other places the size of Indian towns is compared with European towns. But these figures are available for only a few towns.

For a few important towns we provide the figures below:

Towns	Year of Estimate	Population
Agra	1609	5,00,000
	1629-43	6,66,000
	1666	8,00,000
Delhi	1659-66	5,00,000
Lahore	1581	4,00,000
	1615	7,00,000
Thatta	1631-5	2,25,000
Ahmadabad	1613	1,00,000- 2,00,000
Surat	1663	1,00,000
	1700	2,00,000
Patna	1631	2,00,000
Dacca	c.1630	2,00,000
Masulipatam	1672	2,00,000

Source: Tapan Raychaudhuri and Irfan Habib, (1982) *Cambridge Economic History of India*, (New Delhi: Oxford University Press), Vol.1, p. 171

The above estimates show that the big towns in India would have compared favourably with the towns of contemporary Europe.

Check Your Progress-3

- 1) What are the major approaches to study the medieval towns?

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- 2) Discuss physical configuration of medieval towns.

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- 3) Write a note on *sarais* in fifty words.

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4) Tick mark against the true (✓) and false statements (×):

- i) *Bhatiyaras* were among the chief custodians of the *sarais*. ()
- ii) The *Tabaqat-i Akbari* mentions that during Akbar's reign there were 120 big cities and 3200 *qasbas*, ()
- iii) Irfan Habib estimates that 12 per cent of the population resided in the towns in Medieval period. ()

16.6 URBAN LIFE

It is an interesting fact that our sources for the study of the Mughal Empire abound with descriptions of urban life. The following Sub-sections are thus based on such details.

16.6.1 Standard of Living

Standard of living in a Medieval city shows striking contrast. While the upper strata led a life-style akin to the royalty, the urban poor found it difficult to achieve the bare subsistence level. Commenting on the life-style of the common populace at Goa, Linschoten says that they 'are so miserable that for a penny they would endure to be whipped and they eat so little that it seemeth they live by the air; they are likewise most of them small and weak of limbs.' Similar observation was made by De Laet as well. He comments that 'the condition of the common people in those regions is exceedingly miserable; wages are low; workmen get one regular meal a day; the houses are wretched and practically unfurnished, and people have not sufficient covering to keep warm in winter.'

The *Ain-i Akbari* and other contemporary European travellers' (Pelsaert, Pietro della Valle, etc.) accounts show that an average monthly wage of the urban workers ranged between Rs. 3 to 4.

Shireen Moosvi has shown that the purchasing power of an unskilled worker was significantly higher in 1595 than in 1867-1871-2. An unskilled worker during Akbar's reign was able to purchase much more wheat, inferior foodgrains, *ghi*, sugar, etc. than his successors did in 1867. Thus, he could have afforded better food-stuff than his counterparts did in the latter half of the 19th century. However, his purchasing power was poor in terms of clothing. The fall in the purchasing power of skilled workers in terms of foodgrains seems even more marked than it was in the case of unskilled wages in the latter half of the 19th century. Thus, the urban wages were much higher in c. 1600 than in 1867.

Middle classes, specially the petty revenue officials, lower rank *mansabdars* and the physicians appear to be fairly prosperous. However, intellectuals were, in general, poor and depended for their livelihood solely upon their patrons.

The nobles and other upper classes in Mughal India led a luxurious life-style. We are told that an *amir's* son spent 1 lakh rupees in a day in Chandni Chowk to buy the necessities. Moreland comments that "spending not hoarding was the dominant feature of the time". Shireen Moosvi has analysed the pattern of consumption of the 'Royalty' and the nobles which clearly reflects the nature of the life-style the 'Royalty' and the Mughal nobles.

Head of Expenditure	Imperial Household (in per cent)	Noble (in per cent)
Harem	18.68	14.25
Kitchen	7.28	7.04
Wardrobe	8.93	7.32
Building	8.01	6.57
Encampment Material	5.53	4.54
Utensils	7.97	6.54
Trappings of Animals	1.41	1.16
Books and Paintings	3.60	2.96
Ornaments and Gems	23.65	19.40
Hunting Animals and Pets	6.94	5.69
Miscellaneous	1.33	1.09
Cash Grants	6.67	-
Foot Retainers	-	8.43
Arsenal and Armour	-	9.67
Beasts of Burden	-	2.65
Display Animals	-	2.69

This clearly shows that a Mughal noble spent almost 75 per cent on luxury and comforts. The luxurious life-style of the Mughal nobles resulted in their impoverishment. Bernier states that ‘... Omrahs: on the contrary most of them are deeply in debt; they are ruined by the costly presents made to the king and by their large establishment.’ ‘This, in turn, pressed them to extract more from the peasants than the required dues.’

However, nobles appear to help the development of craft production. Shireen Moosvi has calculated that 63.26 per cent of the nobles’ salaries were spent to support the craft sector. The average estimated expenses on craft production amounted to 37.38 per cent of the *jama*. Thus, the investments on craft production were rather large. But, this was more for personal consumption than for the market. Therefore, in spite of large investments it failed to generate a ‘home-market’.

Clothing

The style of clothing of the middle and upper strata was by and large similar. Both could be distinguished on the basis of the quality of cloth they wore. Men wore drawers (*shdwnr*) and breeches (*churidar payjama*), and a shirt. In the winter they also wore arcabick (vest stuffed with cotton) and a long loose fitting coat (*qaba*). Besides, they put a shawl on shoulders and a *patka* round the waist and a turban. Humayun is reported to have introduced a new design of overcoat which was cut at the waist and was open in front. He used to wear it over the *qaba*. This coat was also presented as *khi'lat* (robe of honour) to the nobles. Women wore a long *chadar*

and a bodice (*choli*). In the doab area, *lahanga* (a long loose skirt) and *choli* and a long scarf was quite popular. The Muslim ladies usually wore loose drawers, a shirt and long scarf together with their usual veil.

The cloth used was mostly cotton, plain and printed, and silk, plain and striped. Akbar paid special attention to his clothing. Abul Fazl mentions that every year 1000 suits were made for him. Akbar is reported to distribute his entire wardrobe among his servants.

Bernier, however, comments that rich merchants had a tendency to look indignant for 'lest that they should be used as filled sponges'. But Barbosa applauds the rich dress style of Muslim merchants of Calicut. Similarly, Delia Valle commented on the splendour of Surat merchants. The Hindu nobles followed the Muslim counterparts in their dresses. The Brahmans put *tilak* on their forehead and Rajput wore earrings.

Lower strata for most part were scantily clothed. Salbanke comments about the common populace between Agra and Lahore that "the Plebeian sort is so poor that the greatest part of them go naked". Similar observations are given by the European travellers for the South. Barbosa remarks about the common masses of the Vijaynagar Empire that they 'go quite naked with the exception of a piece of cloth about their middle'. Linschoten (1580-1590) mentions that common people of Goa, 'live very poorly; go naked' Babur remarks that 'peasants and people of low standing go about naked. They tie lunguta, a decency cloth, which hangs two spans below the navel...another cloth is passed between the thighs and made fast behind.' 'Women also tie on a cloth (*lung*), one half of which goes around the waist, the other is thrown over the head. In winter men wear quilted gowns of cotton ... and quilted caps.' In the South most of the people went barefoot.

Check Your Progress-2

- 1) Compare the standard of living of urban workers with their 19th century counterparts.

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- 2) Discuss the clothing pattern of the urban poor during the Mughal period.

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16.6.2 Social Life

Joint family system was common. Woman was subordinate to man. The higher class women observed *purdah*. Barbosa comments that in Khambayat, though, women observed *purdah*, they frequently visited their friends. There was ample freedom of social intercourse within the limits of the *purdah*.

The custom of *jauhar* was almost entirely confined totally among the Rajputs. Their women, in time of despair (during war, etc.), seeing the imminent defeat, to save their pride, used to set themselves afire. Babur gives a vivid description of the *jauhar* performed by Medini Rai's ladies at Chanderi.

Among the upper caste Hindus, the practice of *sati* or self-immolation was quite common. Akbar took a serious view when the daughter of Mota Raja of Marwar was compelled to burn herself against her wishes. Akbar appointed observers in every town and district to ensure that while those who on their own impulse wished to commit *sati* might be allowed to do so, they should prohibit and prevent an forcible *sati*. Akbar also took steps of permitting widows to remarry (1587).

Both Hindus and Muslims favoured an early marriage age for boys and girls. Akbar criticised child marriage. He raised the minimum age limit for boys to 16 and for girls to 14 years.

Birth ceremony was of great importance. Among the Muslims, the rite of *aqiqa* (shaving the hair of the head) was performed. The Hindu child was placed in the charge of a *guru* at the age of five while, as per Muslim traditions, a child was put in a school (*maktab*) after the completion of four years, four months and four days. The ceremony was known as *bismillah khwani*. Usually in the 7th year, the Muslim child was circumcised and the occasion was celebrated with great rejoicing. Akbar prohibited circumcising before the age of 12 and even then left it to the option of the grown up boy. The Hindus performed *upanayana samsakara*, i.e., tying of the tripple sacred thread at the completion of the 9th year.

Marriage ceremony hardly differed from the present day celebrations. A Hindu marriage began with *tilak* or *mangni*, and then a marriage date (*lagan*) was fixed. Songs were sung. Marriage was performed with elaborate rites.

Elaborate ceremonies were performed at the time of death also. Priests chanted mantras, distributed alms, etc., put sacred Ganga water followed by *shraddha* ceremony after a year. The practice of burning dead was quite common among the Hindus. Muslims performed *siyum* ceremony on the 3rd day of death.

Nobles and rich merchant spent huge amount of money on marriages. Khemchand, a rich merchant, intended to spend 15 lakhs rupees on the marriage of his daughter, but he was robbed on the way. Thirty two lakhs rupees were reported to have been spent on the marriage of Prince Dara Shukoh. A 17th century traveller to Sindh, Boccara, reports that even an ordinary Hindu spent 4000-5000 rupees on a marriage. On a marriage in his family, Raja Bhagwan Das provided a number of houses, one hundred elephants and boys and girls of Abyssinia, India and Caucassia, and all sorts of jewel studded golden vessels and utensils, etc.

Education

In general, education was beyond the reach of a common woman. But women of elite class got opportunity to study. Princesses were taught to read and write. Akbar was greatly interested in female education. Badauni comments that he recommended a new syllabus. He established a school for girls at Fatehpur Sikri. Some royal ladies were also interested in promoting education. Bega Begum, Humayun's consort, founded a "college" near the mausoleum of Humayun. Maham Anaga, the foster mother of Akbar, established a school at Delhi. Gulbadan Begum was well versed in Persian and Turki and wrote the Humayunama. She had a library of her own. Similarly, Nur Jahan, Jahan Ara and Zaibunnisa (daughter of Aurangzeb) were literary figures of their age. Aurangzeb educated all his daughters well. But dance and music were frowned upon. Nur Jahan and Jahan Ara (daughter of Shah Jal'an) played an active role in Mughal politics. The mansabdars were generally well versed in Persian. Some also studied mathematics, knew little bit

of medicine and practised calligraphy. In Mughal India, the nobles maintained their personal libraries. Abdul Rahim Khan Khana had a huge library manned by 95 calligraphers, guilders, bookbinders, painters, cutters, illuminators, etc.

Babur himself was a great scholar of Turkish. His autobiography, the Baburnama, is still considered one of the masterpieces of Turkish prose. He also knew Persian and was also a skilled calligrapher. Humayun and all other later Mughal Emperors knew good Persian. Though circumstances did not allow Akbar to have formal education, he patronised poets, philosophers, painters, physicians, etc.

Check Your Progress-3

- 1) Discuss Akbar's attitude towards social evils prevailing in the contemporary society.

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- 2) Write a note on the position of education of the Mughal Princesses.

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16.6.3 Entertainment and Festivities

Gambling, elephant fights, *chaupar*, *chandal-mandal*, chess, cards, polo, etc., were the sports greatly indulged in by the higher strata. *Chaupar* playing was very popular among the Hindus, specially the Rajputs. Akbar later substituted human figures for the pieces of *chaupar* and turned it into the amusing game of *chandal-mandal*.

Cards (*ganjifa*) appears to have been first introduced in India by Babur. It became quite popular during Akbar's reign. Gambling was common. Pigeon-flying and cock-fighting were common. Akbar used to feed his own birds and call the game (pigeon flying) by the romantic term *ishqbaazi* (love affair).

Hunting was the most popular pastime of the royalty. The Mughals organised *qamargah* hunts. This was large scale manoeuvre organised in one of the imperial hunting preserves. Sometimes around 50,000 cavalymen and others encircled the hunting preserve and they gradually came closer to a point when the animals were confined into a sort of ring. The Emperor and other big nobles then entered the ring and hunted the animals. Deer, goats, elephants, etc., were also domesticated for the sake of hunting. Cheetahs were trained for hunting deer, etc. In many parts of Northern and Central India, imperial hunting preserves had been established. Hunting tigers, lions and elephants was royal prerogative.

Generally, ladies of harem did not participate in outdoor games. But some played *chaugan* (polo). Nur Jahan is the lone example who shot tigers and lions. But pigeon-flying, and blind man's buff (*ankhmicholi*) were common pastimes.

Festivals and Fairs

Religious festivals and pilgrimages to holy shrines were popular means of amusement. Huge urs celebration were organised at the tomb of the sufis. At

Delhi such celebrations were held at the tombs of Bakhtiyar Kaki and Nizamuddin Auliya. At the tomb of Hazrat Nasiruddin Chiragh Delhi, (Nizamuddin Auliya's successor) on every Sunday, both Hindus and Muslims gathered, specially during the month of Dipawali.

'Id-ul fitr, 'id-ul zuha, nauroz, shabbarat, holi, dashehra, dipawali, rakshabandhan, basant panchami, etc. were also celebrated with great pomp and show.

Fairs were also organised. The famous Garh Mukteswar fair, still celebrated in the traditional style, can be traced back to the medieval times. *Dashehra* was popular among the kshatriyas and all agricultural classes. The *Kumbha* fairs on the river Ganga was most famous of all the fairs. On the occasion of Muharram, *taziya* (imitation of the martyrdoms of the martyrs of *karbala*) processions were taken out through the streets of the town.

Music

Big amirs arranged "mushairas" (literary evenings) in their mansions where poets recited their compositions. Singers and musicians performed their recital in the harem every day. Shah Jahan's favourites were Kavindra, Chitra Khan, Lal Khan and Sriman. Shah Jahan's amir Shah Nawaz Khan had a large number of musicians and singers. Muhammad Shah was also fond of music. Boli Khan, Jallah, Chamani and Kamal Bai were the most celebrated ones during his reign. Niamat Khan was the bin (flute) player and an expert in the khayal form of singing. Panna Bai, his disciple, possessed good voice. Taj Khan Qawali and Muinuddin, experts in Qawali, were other famous singers of Muhammad Shah's reign.

Eunuchs performed dances in public. Miyan Haiga used to dance in the square of the Urdu Bazar, in front of the Shahjahanabad fort. A huge crowd assembled to watch him. Asa Pura, a Hindu dancing girl was also a great name.

Alhakhand and the stories of Nala-Damayanti were recited by the balladeers. Sravana songs (Hindola and Sravani) were quite popular. Garabha, the Gujarati dance, was popular on the west coast. Puppet shows, antics of the monkeys, snake-charmer shows, tight-rope walker, etc. were eye-catchers.

Indoor entertainment parties (jashn) were organised which were accompanied with dance and banquet. Humayun introduced the system of river picnics on the Jamuna. He also started the practice of MLna Bazar for royal ladies which flourished and developed greatly under his successors.

Drinking was common. Akbar believed that moderate drinking was good for health. Opium eating was also quite common. Bhang was another favourite drug.

Prostitution was prevalent. During the 16th century, tobacco smoking was unknown. When in the early 17th century tobacco was introduced, its use became widespread.

Check Your Progress-4

- 1) Define the following:

Ishq Bazi

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Chandal-Mandal.....

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- 2) Write a note on *urs* celebrations.

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16.7 SUMMARY

During the medieval period urban centres and urban life were fairly well developed. In India, urban centres represented the fine blend of urban-rural mix for the obvious reason that most of the towns were extension of village. Urban population was quite heterogenous. On the one hand we find royalty and upper strata leading luxurious life; on the other, the urban poor barely attained the subsistence level. But, interestingly, if one compares the purchasing power of the urban unskilled and skilled workers they look certainly better off in terms of their capacity to buy food, stuff compared to their counterparts during the 19th century. During the Mughal period one finds the continuation of evil customs of *sati*, *pardah*, *jauhar*, child sacrifice, early marriage, etc. However, Akbar introduced certain reforms. He attempted to ban *sati*. Education was not within the reach of most of the women folk. But royal ladies were given some formal education. The Mughal Emperors' were also innovative. They introduced new games (cards, etc.) and modified many (*chaupar*, etc). Religious festivals and fairs were organised with gaiety and pomp as is done today. Origins of many modern fairs can be traced back to the Mughal period.

16.8 KEYWORDS

Jauhar Honorific self-immolation; in the medieval period practice of collective self-immolation to save themselves from the disgrace at the hands of conquering enemies in the wake of imminent defeat and expected death of their husbands/rulers in the battlefield **Karkhanas** Lit. factory; In the medieval period *karkhanas* were not necessarily production centres. There were two types of *karkhanas*: a) Production centres where like the modern factories actual production was taken place; b) Served as warehouses/stores where articles for royal consumption were stored. They mainly cater to the ruler's demand for his household and army in the form of articles of luxury goods and war auxiliaries **Sarrafi** Money changer.

16.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress-1

- 1) Analyse the reasons for the emergence of various towns. See Section 16.2
- 2) See Section 16.3
- 3) See Section 16.3
- 4) (a) ✓ (b) ✓ (c) ×

Check Your Progress-2

- 1) Find out whether the Medieval worker was better off. See Sub-Section 16.6.1
- 2) See Sub-Section 16.6.1

Check Your Progress-3

- 1) Discuss Akbar's sensitivity towards the prevailing ills in the Medieval society. He -tried to reform evil customs that prevailed amongst the Hindu and the Muslim, social structure. See Sub-section 16.6.2
- 2) See Sub-section 16.6.2

Check Your Progress-4

- 1) Read Section Entertainment and Festivities See Sub-Section 16.6.3
- 2) Read Section Festivals and Fairs See Sub-Section 16.6.3

16.10 SUGGESTED READINGS

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Moosvi, Shireen, (1987) *Economy of the Mughal Empire c. 1600* (New Delhi: Oxford University Press).

Raychaudhuri, Tapan and Irfan Habib, (1982) *The Cambridge Economic History of India*, Vol. I (Delhi: Cambridge University Press).

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16.11 INSTRUCTIONAL VIDEO RECOMMENDATIONS

Morphology of the Mughal Cities: Agra and Delhi

<https://www.youtube.com/watch?v=aLBVnOErC8E>

Morphology of Cities

<https://www.youtube.com/watch?v=PGIchFhIQXE>